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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, HISTORY, PHILOSOPHY,  
MATHEMATICKS, LOVE, POETRY,  
Never before Publish'd.

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

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By a Member of the ATHENIAN SOCIETY.

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VOL. II.

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*The Third Edition.*

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L O N D O N :

Printed for J. and J. KNAPTON, A. BETTESWORTH, W. MEARS,  
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TO THE  
ATHENIAN SOCIETY.

**T**HE Warmth your Beams produc'd, you must excuse;  
 Your Commendation first inspir'd my Muse:  
 Your friendly Praise supports her feeble Wing:  
 You both invite, and teach her how to sing.

And while by Art your charming Numbers move,  
 Her Wood-wild Notes instruct her to improve.  
 Censure, in this Attempt, can only say,  
 That I my Debt of Thanks too poorly pay;  
 That from your Bounty I my Tribute raise,  
 And but return the Product of your Praise.  
 Yet Mortals thus to Sacred Altars go,  
 With Presents which the Gods did first bestow.  
 We treat them from the Stores which they dispense,  
 Not to Requite, but show our grateful Sense.  
 To sing your Toils, let abler Bards aspire,  
 While I at distance silently admire  
 How much oblig'd your Country is to you,  
 If Wit, and Learning, here, those Charms renew,  
 That Art's Admirer once to Athens drew.  
 If thither Conqu'ring Rome for Knowledge sought,  
 What Miracles have you for Britain wrought!  
 Who Athens home to us, at your own Charge have brought!  
 Aspiring Lewis's self must yield to you,  
 In that sole Praise which he can call his Due,  
 Translated Learning France too dearly buys,  
 Which cheaply your Compendious Book supplies.  
 This Diff'rence too, your Preference secures,  
 His Aim was Glory, Publick Good was Yours.  
 For while you move the various Orbs of Wit,  
 Conceal'd the great Intelligences sit.

N. TATE.

# Atticæ SOCIETATI.

D Octa cohors, Musis & Apolline nata secundis,  
Per quam Cecropiis vita refurgit avis,  
Cujus luce novum nostra decus additur Urbi,  
Vifit, arctoas mitior aura plagas,  
Eja age naturæ penetrabilia pande latentis,  
Invitam excutiens, qua licet usque Deam.  
Fortia languenti præbe medicamina mundo,  
Phœbeumq; tuo lumine redde diem.  
Lux divina Sophi Titania lumina vincit,  
Et penetrat terras, & super astra volat.  
Quin pergis victuram in seculæ promere chartam,  
Quin Sophiæ sequeris liberioris iter?  
Ingens restat adhuc messis, novus ordo laborum:  
Auxiliatrices sperat Apollo manus.  
Barbariem, moresq; feros manus Attica ademit,  
Nec subigenda tibi monstra minora manent.

P. MOTTEUX.

The same in *English*.

## TO THE ATHENIAN SOCIETY.

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

P. MOTTEUX.

# TO THE ATHENIAN SOCIETY.

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

*T*hus when our Fathers (touch'd with Guilt)  
 That huge stupendious Stair-case built;  
 We mock indeed the fruitless Enterprize,  
 Successless Actions never pass for wise:  
 But was the dreadful Pile in Being, 'twould show  
 To what degree that untaught Age did know,  
 Who Nature's Poize unequally divide,  
 And turn'd the Globe into a Pyramide,  
 While Heav'n seem'd more to apprehend it, than deride.

*S*trange uncouth Dialects from Heaven succeed,  
 And Universal Clouds of Jargon spread:  
 Confusions here, in horrid Squadrons joyn,  
 And here King Ignorance began his Reign;  
 Old Knowledge hither bore Imperial Sway,  
 But found a strange, a sensible Decay:  
 And tho' the Old Monarch seem'd to keep the Throne,  
 The Tyrant Ignorance manag'd as his own.

Two

*Two Thousand Years the Usurper had prevail'd,  
 And on his Darling Sloth the Crown entail'd;  
 While the old drooping Monarch saw his Fate,  
 But wanted Power to save his ruin'd State.  
 Two Sons he had, Youths of Angelic Birth,  
 That promis'd fair to re-inform the Earth,  
 Wisdom and Learning, Twins of blooming Hope,  
 That sink his Fears, and all his Comforts prop.  
 Of all his numerous Progeny, these alone  
 Remain the Hopes of his declining Throne;  
 The rest opposing his approaching Fate,  
 Sunk in the Ruins of their Father's State.  
 But these the Darlings of the Parents Age,  
 He timely rescued from the Tyrant's Rage;  
 For these he car'd; for these to Heaven he pray'd,  
 To Latium one, and one to Greece convey'd;  
 Inspir'd by Instinct with a mutual Rage,  
 Eternal Wars with Ignorance they wage;  
 From Athens one, and one from Rome inspire  
 The gladsome World with their own Genial Fire;  
 So Form did Chaos, Light the Dark expel,  
 As Athens Rome, and Rome the World excel:  
 The Usurping Troops, by their own Guilt subdu'd,  
 Fled from the approaching Dawn, while none pursu'd.  
 The enlighten'd World new Altars gladly raise,  
 And form new Triumphs to the Victor's Praise.  
 Wisdom and Learning, aged with Renown,  
 Enjoy unenvy'd an Eternal Crown;  
 Their Empire to the World's Extrems extend,  
 And Viceroy's to remoter Kingdoms send;  
 Their faithful Agents through the World disperse,  
 And these we sing in our immortal Verse;  
 These now we sing, and willing Trophies raise,  
 To their just Value, and their Master's Praise.*

D. F.

T O

# TO THE ATHENIAN SOCIETY.

*WHEN the Mysterious Nothing first was hurl'd  
Into a Chaos, thence into a World,  
By that great Fiat, (greater much by far  
Than the strait Bounds of antient Maxims were,  
Which said, from Nothing nothing can appear )  
Methinks in that great Work, that mighty Change,  
I saw the Immaterial Beings range,  
And crowd towards the Sight, as Mortals gaze  
At some unknown prodigious Comet's Blaze ;  
But when they saw the sweet, the lovely Face,  
And curious Harmony the Wonder grace,  
Their Admiration lost it self in Praise.*

*Thus meaner We, whose low and humble Birth  
Derives its Half at least from Native Earth,  
When first the spreading Fame the Rumour run,  
That Athens had another World begun,  
And clear'd the gloomy shades of Ignorance,  
And form'd new sparkling Orbs——  
This soon employ'd each Tongue ; all Ears and Eyes  
Were full of Athens, and the Enterprize.  
But when the searching Age began to find  
The greater Aim, the Good that was design'd,  
Chang'd into Act, and cultivate Mankind ;  
The deep Amazement pall'd, and in its room  
Deserv'd Encomiums crowd, and bring their Off'rings home.*

D. T.

TO

# T O T H E A T H E N I A N S O C I E T Y .

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

Charles Richardson.

T H E



T H E

# Athenian ORACLE.

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**Q.** Gentlemen, *What think you of the Opinion of Des Cartes concerning the Pulse of the Arteries, that they are caused by the Pulsation of the Heart, driving the Blood through 'em in manner of a Wave?*

*A.* We think it not to be the Cause; for the Arteries are found to consist of a Quadruple Coat, the third of which is made up of Annular or Orbicular carneous Fibres to a good thickness, and is of a Muscular Nature; which after every Pulse of the Heart, do contract the Vessel successively with incredible Celerity, and so by a kind of Peristaltick Motion impelling the Blood onwards, to the Capillary Extremities, and thro' the Muscles with great force and swiftness. For the proof of our Assertion.

1. He instanceth the Experiment of a *Lovain* Physician, which will make it not to be a bare conjecture: He slit the Artery, and thrust into it a Pipe so big as to fill the Cavity of it, and cast a strait ligature upon that part of the Artery, which contain'd the Pipe: Now when the Artery is close bound to the Pipe, notwith-

standing the Blood hath free passage thro' the Cavity of the pipe, yet will not the Artery beat below the ligature, but take off the ligature, 'twill beat immediately. And lest it should be Objected to this Experiment, that the Reason why, when bound, it did not beat, might be; because the current of the Blood being straitned by the pipe, when beneath the pipe it came to have more Liberty, it was not sufficient to stretch the Coat of the Artery, and so cause a pulse, but might, when the ligature was taken off, flow between the enclosed Tube, and the Coat of the Artery; therefore he adds another which clearly evinces it.

2. He straitned the Artery till he made the sides almost meet, thereby lessening the passage for the blood, the Vessel will continue still to beat below the compression.

The first of these Experiments was tried by *Gallen*, who was of the Opinion we here assert, the first who observ'd the third Coat of an Artery to be a Muscular Body composed of Annular Fibres;



was Dr. Willis, much more might be said for it.

*Q. 2. Pray what is the Reason of the Difficulty of determining the height of the Atmosphere; since at first sight it appears so very easy; a Pillar of Air, equal to the height of the Atmosphere, being equiponderant to 30 inches of Quicksilver, and the proportion of Air to Quicksilver being known by Mr. Boyle's Experiments to be as 1 to 14000 very near?*

*A.* In Answer to which you must take Notice, that the proportion abovemention'd is of the weight of our Air near the Earth, which is in a very compress'd State. Had the Experiment been made upon the top of a Mountain, three or four miles high, there would have been a far less proportion between the Air and Quicksilver. Now if a Cubical foot of Air near the Earth, and a Cubical foot near the top of the Atmosphere had been of the same weight, then the height of the Atmosphere would be easily determined by multiplying 14000 by 30, and it gives you the height of it in Inches, which reduced into miles, is  $6\frac{1}{7}\frac{2}{3}$  miles: But because the Air, when destitute of its pressure, has by Mr. Boyle's Experiments dilated itself so as to take up above 150 times its former space; therefore 'tis plain, that as the Air comes to have its pressure lessen'd, as it does, the more remote it is from the Earth, therefore it expands itself proportionably, which is the Reason of the difficulty of determining its true height.

*Q. Pray Gentlemen what is the Cause of Suction?*

*A.* We Answer, the Cause of the rising of Water by Suction, is the pressure of the Atmosphere;

for let us imagine the end of a Syringe to be placed in the Water, let the Sucker be drawn up, there is then a space in the bottom of the Cavity devoid of Air; Now all the Water without the Sucker is press'd upon by the weight of the Atmosphere, except that space which is directly under the end of the Syringe; the Water being thus press'd, does endeavour to free itself, which it does by rising up in the Syringe, it finding there the least resistance. That it is the pressure of the Atmosphere, is evident from hence, that all the Suction in the World will not raise Water higher than 34 or 35 Feet, which is equal to the weight of a Tube of Mercury of the same Diameter of about 29 or 30 Inches, which is exactly equiponderant to a Pillar of Air equal to the height of the Atmosphere.

*Q. I have heard it often affirm'd, that a square inch of Air is able by its Spring to perform the same Effects that the weight of the Atmosphere doth, which seeming a Paradox to me, I desire, if you think it true, to illustrate it to me by some experiment, you being, without doubt, conversant in things of that Nature?*

*A.* We will illustrate this two ways: 1. From the Nature of the thing itself. 2. Experiment.

1. Granting the Air to be a springy body, which your Question doth not desire us to prove, let us consider a square inch of Air in its compress'd state near our Earth, that which presseth against it of all sides is the ambient Air: Now 'tis evident, that the spring of the Square inch of Air presseth as much against the ambient, as the ambient against it; if it doth not,

not, it must press either more or less; not more, because then the square inch would be expanded, and so take up more room, till the pressure of each was equal to each other; not less, for then the square inch must be lessened in its dimensions, therefore it presseth equal.

2. We propose this Experiment, tried by Mr Boyle: He took a Glass Bottle, able to contain about a quart of water, and fill'd it about half full of Mercury, then putting into the Neck of this Bottle a Tube of above 30 Inches long, open at both ends, the lower Orifice being immers'd in the stagnant Mercury, he then fill'd up the space between the mouth of the Bottle, and the Glass Tube with good cement, so that the Air included in the Bottle could no way get out of the Bottle; and having placed this Bottle and Tube in a Receiver, as the Air in the Receiver was more and more exhausted, (and by consequence the pressure of the Air taken from that part of the Mercury that was enclosed in the Tube) the Mercury did proportionably rise, till the Receiver being well exhausted, the Mercury attain'd the height of 29 Inches  $\frac{1}{2}$ , which was but  $\frac{1}{8}$  short of the height of the Mercury in another Tube, the Cistern of which was press'd upon by the Atmosphere. That this was done by the Spring of the Air, is evident; for the weight of so much Air as was imprison'd in the Bottle, would not amount to above a Grain. If you ask, What is the Reason that the spring of the Air did not raise the Mercury in the Tube placed in the Receiver so high as that in the open Air by one 8th? We Answer,

The Reason is, because as the Mercury is forc'd out of the Bottle into the Tube, the Air within the Bottle acquires more Liberty, and so is expanded, and by consequence somewhat weaker in its spring. The Reason why we instance in a quantity of Air so much bigger than a square inch, you may understand from the foregoing words, for the Quicksilver rising would cause that little quantity of Air to be expanded too much for to raise the Mercury to the height above mention'd.

*Q. It has been observed by many Seamen, particularly by myself, the last time I went to the West-Indies, that if a bottle having nothing else in it but Air be stopp'd up with a very strong, close, big Cork, yet upon letting it down so many Fathoms deep, when I drew up the Bottle I found the Cork within the Bottle; I desire to know the Reason of it?*

*A.* We have already spoken upon this Head, but having had some new Proposals about Water being let down, stopp'd with a Cork in a Bottle, we shall consider it once more, and under one, answer both Phenomena's. First as to Air, It is to be remarkt that the Air where we breathe is in a certain compress'd State, and much closer and condense than what it is towards the top of the Atmosphere, or even upon high Mountains, as the Pike of Teneriff, Mount Caucasus, &c. because the Weight of the superimpending Atmosphere lies hard upon the lower parts, as such as have read Mr. Boyle's Experiments upon the Weight and Spring of the Air, are sufficiently satisfied in. But to return from this digression, suppose the Air that is in the Bottle before

fore it is corkt up, bears only so much Weight as a Column of the Air to the top of the Atmosphere impresses upon it, and when the Cork is put in, suppose also that the Air in the Bottle presses just so hard against the Cork as the Air without; now if this Bottle be let down into the Water, which is a much closer Element than Air (a small Tube of Water being in Proportion to the Weight of the Air as 1000 near to 1) it follows, that since there is a Compressure in Water (its Nature consider'd) as in the Air, the Water that is on the outside the Cork, as it is let deeper and deeper, will still press harder and harder upon the Cork, and the Air within the Bottle being only capable of repressing or resisting according to the force which it had when above Water, is at length overpower'd by the external pressure of the Water, and so the Cork is forced in. But as for the other Consideration, (suggested by a Gentleman of our Acquaintance) *viz. Whether a Bottle fill'd with Water, that is Quantity for Quantity lighter than other Water, (as some such there is) and this Water be stoppt in with a Cork, and let down into the Sea any depth whatever, whether the External Water which must press upon the Cork more or less, according to the Depth and Gravitation of the supernatural Waters, will force the Cork into the Water in the Bottle, which being but in a small compressed State, will be able to make little resistance?* To this we also Answer, That many Experiments show that Water cannot be possibly put into a lesser room than it is by any Force or Violence, nor dilated by any Methods (We mean while it remains Water) al-

tho' Air (as Mr. Boyle tells you he has done it) may be expanded and dilated in above 150 times its room, and in this compress'd State that it is in at the bottom of the Atmosphere, it may be yet contracted into a much lesser room; our Experiments have given us Instances of its Contraction into 20 times a lesser space, so that there is little relation (in this Case at least) betwixt Water and Air, and therefore we may very positively assert, that Water, in the Condition we find it, Corkt up, and let down even to the Center of the Earth, would make as much resistance against the Cork internally, as the circumambient Water would externally; and by consequence the Cork would not be drove or impell'd in the Bottle, as in the Case of Air.

*Q. What is the Reason that when you lay a Leaf of a Tree over any hollow place, suppose the fore part of your Hand half graspt, and with the other Hand strike upon the Leaf, it shall break with a Noise like a Potgun?*

*A.* When the Leaf is laid upon the place, it is equally compress'd on every side, and the Air above it presses just as hard upon it as the Air under it does against it, but when with the hollow of your other Hand you violently strike against the Leaf, the Air that is contain'd in the hollow of your Hand presses harder against the upper part of the Leaf than the Air under it does against it; and therefore this giving way, that breaks thro' the Leaf: As for the Noise, it is only the brisk agitation of the Air put into a violent Motion, which striking smartly against the Drum of the Air, gives what we call the Perception of Sound or Hearing.

And

And here, by the by, we shall prevent some who might possibly be troubled to desire an Answer to this Question, *When a Bottle has all the Air exhausted out of it, if you clap your Hand upon it, will it suck your Hand so hard as to break it?* To this also we Answer, That indeed, it has been an Opinion which has rul'd for some thousand Years, that Suction was only caus'd by that Occult Quality call'd *Fuga Vacui*, or Natures abhorrence of a Vacuum; but now 'tis demonstrably evident, that 'tis only the Pressure of the Atmosphere, as in the mention'd Instance, when the Air is drawn out of the Bottle, and there is nothing within left to resist the hand that is clapt upon the mouth of the Bottle; therefore the Pressure is wholly from without: Whether it will press the Hand so hard as to break a Hole thro' it, We know not, having had no great Mind to make the Experiment, tho' 'tis evident that the strongest Bladder will not resist the External Pressure of the Air, and 'tis this Aft that is falsly call'd Suction, there being no such thing in Nature.

GENTLEMEN,

**Q.** I Came in a very mean Condition to a small Garrison in Their Majesties Dominions, where I became a Servant to the Lieutenant, who was a House-keeper, and a Person of good Influence and Power in that Place. After some time Continuance in this Service (by my Master's Encouragement and Consent) I Married my Fellow Servant, but the Ceremony was perform'd, tho' by a Minister, yet very indecently, not in the Church, but in a

mean Room in my Masters House. Being thus Married, I found my Wife with Child, and understood it to be by my Master, which, however, for his Honour, and my own Reputation, I conceal'd and own'd the Child, and liv'd with the Woman at least 7 or 8 Years, in which time I had 3 Children by her, who I know are my own, neither after my Marriage was the Woman ever false either to my Bed or Interest, but very Loving, Obsequious and Industrious. My Master, in order to make me amends for taking such crack'd Ware off of his Hands, helpt me into some Posts of good Advantage to me, whereby I was enabled to live handsomly, and sav'd Money: But my Master dying about 2 Years ago; I fell deeply in Love with a Man's Daughter of the Place, who I do acknowledge has had a base Child before I became acquainted with her, but she is now very constant to me, and loves me (I believe) with much Ardency and Sincerity; with this Woman I keep Company, and have laid myself under the Sacred Obligation of a solemn Oath, to be true and constant to her, as she has likewise reciprocally done to me: Yet however, tho' I have relinquish't my former Wife, I resolve (if my Ability continues) to maintain her and her Children, and accordingly do so. Now since I am censur'd for these my Actions by some People, I desire your Answer to these following Questions:

**Q. 1.** *Whether my Marriage was lawfully good as to the Ceremony part of it, since it was disorderly and indecently performed in my Master's House, and without Banes, or previous License?*

B 3

**Q. 2.** *Whether*

Q. 2. *Whether it was lawful as to the real part of it, since I found the Woman that was joynd to me with Child by another Man, which Christ himself has thought Cause enough for a Divorce?*

Q. 3. *Whether on this Impediment (notwithstanding my continuance with this Woman for 7 or 8 Years, and having Children by her) I may not justly leave her, and marry another?*

Q. 4. *Whether, according to the Law of Conscience (matters of Divorce being so tedious and chargeable, not to say worse) that I am not able to proceed in the dilatory way of D<sup>cs</sup>. Commons) I may not live with this Woman (as my real Wife in the sight of God) with whom I keep Company?*

Q. 5. *Whether, if in your Judgment I do live in a sinful state with this Woman, my Oath will not be Charg'd upon me, if I should endeavour to break off with her?*

Q. 6. *If it be a Sin, I beg you deal honestly by me, in laying before me plainly and effectually the Consequences of it?*

Gentlemen, *I have been as just on all sides in stating my Case as possibly I could with brevity. I desire your speedy Answer, being your, &c.*

A. 1. In this Case, the Law (and with great Reasons for it) says, *That it ought not to be done, but when it is done, it is of force.* We want not Instances, and some of no mean Persons, that have been Married by their Coachman, Servants, nay, Friends, &c. that have contrary to their Expectation oblig'd themselves in too near and strict a tye to get clear again; 'tis indeed unhandsome, and contrary to the Advice and Custom of the Church to Marry secretly,

but the manner of it being Political, the Law takes Cognizance of it; but as for the Matter of Fact when once done, God Almighty, who is invoked as a Witness, and who himself was the first Institutor of this Sacred Union, is as certain a Witness when done secretly, and something irregularly, as if all the World stood by, and were consulted in the form and manner of it; therefore there's no doubt but the Marriage is valid, and will be so esteem'd when the great Witness of it decides it at the Day of Judgment, if it be put off till then.

A. 2. 'Tis true Whoredom and Adultery do *ipso facto*, dissolve the Marriage Knot, because thereby the Union, or Oneness of Man and Wife, is broken, and a third, fourth, fifth, &c. Person assum'd into the Alliance; and therefore our Saviour, who pass'd by all other little pretences of Divorce, which the hard-hearted Jews were permitted under the Mosaick Institution, does yet retain this as a sufficient Cause. But Adultery being a breach of a Marriage Contract, does presuppose a Contract, for there can be no breach of *what is not*; therefore this is not your Case. By your own Confession she has been a good Wife to you, true to your Bed and Interest since she was yours, therefore from the Nature and State of the first Answer, she being your lawful Wife before God, and in the Eye of the Law, is not by any posterior act of hers become otherwise. 'Tis true indeed, you were unhand- somely dealt with at first, and the Trick that was put upon you, was owing to your own Indiscretion

tion and Folly, that could not see through the Disguise and Pretences: But your Wife has made you amends by a Virtuous and good Carriage; whereas if you had Married another, that had come without a stain or blemish into your Arms, she perhaps might have dealt worse by you afterwards: So that as the World goes, We think you happier in a Wife than you are aware of; for how much think you wou'd you mend your Choice, by taking one that has been a Whore (by your own Confession) and either is intentionally or actually so now, instead of one that was so, and is now reclaim'd, and become Virtuous?

A. 3. The Negative of this Question is proved by the two preceding Answers.

A. 4. No, by no means, as you will answer it at the Day of Judgment; and since you pretend to deal plainly with us, and to want our Advice, remember, that we have told you, that it will be Adultery in you; for *Whoremongers and Adulterers God will judge*: Do not deceive yourself, you can't proceed in such Resolutions, and be saved.

A. 5. You have an Answer to this in the last; but what can you promise yourself? Will any brutal Enjoyments, or blinded Passions, of which you will one day have another Estimate, countervail the loss of your Reputation, the Wounds of your Conscience, the Injury you do your lawful Wife, and the unhappy Expectation you will carry about of just Retributions hereafter: Certainly you have quitted your pretensions to Reason and Religion, if you can any longer hesitate what you ought to do.

A. 6. We have dealt by you as you have desir'd, and do further declare, That whatever Vows you have made to this second Woman are void, since you have no more power to do it, than to dispose of your Neighbours Possessions by a Deed of Gift. We advise you to go home, beg your Wife's Pardon, admonish the other Woman of her Sin, and by a better Life shew the Evidence of your Repentance towards God and the World, which you have injur'd by your Example.

Q. Pray, Gentlemen, What is the Reason of the Cohesion of two well Polisht pieces of Glass or Marble?

A. We Answer, 'tis the Pressure of Atmosphere, which pressing hard upon the obverted Planes of the Glass or Marble, and there being no Air between to resist the External Pressure, there must necessarily follow a Cohesion, which Cohesion is so strong, as has been Experimented in two Circular Pieces of black Marble, not three Inches Diameter, that a Weight of 80 Pounds fastened to the under Marble was but sufficient to separate them. That it is the Pressure of the Atmosphere will be demonstrable, if you consider the Experiment, made by Mr. Boyle, who placed a couple of well polisht Marbles with a Pound Weight hanging at the undermost of them into a Receiver, and when they were suspended at the Cap of it, and the Air drawn out, the Marbles fell asunder, there being no Air to press upon them as afore.

Q. What Reasons can you give me to prove the Circulation of the Blood?

A. 'Tis evident that there is a Circulation from hence, there being a continual reciprocation of the Pulse, and by consequence a constant expulsion of Blood from the Heart into the Arteries, and as constant an Influx into it out of the *Cava*, and seeing the *Cava* from whence the Supply is never drawn dry, nor on the other Hand, the Arteries never unduly swell'd by their continual Reception of the Blood from the Heart, it necessarily follows that this Motion proceeds Circularly, *viz.* That the Blood is constantly driven from the Heart into the Arteries, out of these into Parts to be nourished, from whence it is resorbed by the Capillary Veins, which conduct it back through the larger into the *Cava*, and so to the Heart again. It may be invincibly proved from these Reasons.

1. From the great quantity of Blood that is driven out of the Heart into the Arteries at every Pulse: For though the Ancients, that knew not this Circulation, imagin'd that only a Drop or two was expell'd by every Systole (which they were necessitated to suppose, to avoid the great Distension the Arteries must be lyable to, if any considerable quantity issued into them) yet it is demonstrable that there must needs an Ounce or more be driven in them each time; (for granting that there is no other way for any Liquor to pass from the Stomach to the Kidneys but through the Heart, along with the Blood) seeing if a Man drink three Pints of Drink, it will pass through him in half an Hour, yea more of *Tunbridge* Water in that space. And seeing, Secondly, that there

is commonly as much Blood as Serum, that flows to the Kidneys (the Blood returning back by the Emulgent Veins) it is clear that by the two Emulgeats (which are none of the largest Arteries) there must pass in half an Hours time, six Pounds of Liquor, all which must come from the Heart; and how much more then may we conceive to be driven through all the other Arteries that run through the whole Body?

2. Our second Argument to prove it may be taken from the Valves into the Veins, which are so fram'd that Blood may freely flow through them out of the lesser Veins into the greater (and so into the *Vena cava*) but on the contrary will not pass from the greater into the less; for if one blow into the *Cava* through a Pipe, there will no Wind pass into the smaller Veins; but on the contrary, when the lesser Veins are blown, the Air immediately has admittance into the larger, and so into the *Cava*.

3. Lastly, 'tis clear from the Ligature in Blood-letting, for whether you lett Blood in the Arm or Foot, the Fillet is always tyed above the intended Orifice, and then the Vein below the Ligature will presently grow tumid, but above it will almost disappear, which must needs be from hence, that the Blood being driven from along the Arteries towards the Extream Parts, returns from thence by the Veins, and ascends upwards, which coming to the Ligature, finds its passage stop't, and so swells the Vein below the Ligature, and spurts out as soon as the Orifice is made; but when the Filler is loos'd again,

gain, the Blood regains its wonted Channel.

SIR.S,

Q. **R** eading 'over in the Country your First Volume, I met with your Noble Question about the Weather-glass; I like your Notion very well, of comparing it to a Balance, and no doubt the ascending and descending of the Mercury is caused by the different weight, of the Air: But I pray, *Gentlemen*, give me leave to send you my Thoughts about some particulars in your Answer to that Noble Question; And first, You say, *the Quicksilver being once in the Tube, and of a very close Body, it keeps the Air from getting betwixt it and the top of the Tube, when it subsides, and by this means there's no Column of Air to weigh the Quicksilver down besides its own Natural Gravity*; these are your words. Now if there be no Air between the Mercury and the top of the Tube: *Query, How will you avoid a Vacuum?* I have often put the Mercury into the Tube, and when 'tis full, claping my Finger close to the end of the Tube, so that no Mercury can get out, and turning it topsy turvy, no Mercury subsides; but while I flip the Tube into the Cistern, tho' with all the quickness and care imaginable, some of the Mercury falls out, and undoubtedly Air gets in, as may be seen by the bubbling up of the Quicksilver. Next, as to the difficulty you propose, *viz.* Why does the Quicksilver fall low when the Air is full of Rain and Clouds, and therefore apparently should be the heavier? This indeed is a

very good Objection, and here pray excuse me if I think you have raised the Devil of an Objection, and cannot lay him again; for whereas your business here was to prove the Air lighter, you take a deal of pains to prove it heavier, which confirms the Objection: Your words are these, *These Vapours being added to the weight of the Air, must necessarily make the Atmosphere heavier, &c.* Now, I say, you should prove the quite contrary; for if the Air mixt with (or under) Vapours, presses heavier on the Cistern, the Mercury, instead of descending, would undoubtedly ascend. You afterwards urge the Objection again much to the same purpose, and I think your Answer is altogether foreign to it.

Now, *Sirs*, till you make your Answer to this Question somewhat clearer, pray take my Thoughts, *viz.* I take the rising and falling of the Mercury to be caused one of these two ways: 1. I say there is Air from the top of the Mercury to the top of the Tube; and why may not the circumambient Air have an influence (thro' Pores, &c.) on the Air within the Tube, as we find it has on our Corns, and broken bones, which one would think were as much defended from the Weather as the Air within the Tube, (this by the way might be a Query to you; How come my Corns, broken Bones, &c. to be most painful against wet Weather?) 2. But my next and most probable Conjecture about the rising and falling of the Mercury is this; *viz.* I take it, that the Air cannot well exert itself when intermixt with Vapours, so weighs less heavy on the Cistern, than



than in dry and clear Weather; the Air seems to be somewhat born up by the Vapours, as a Stone is less heavy in Water than out of it: and that the Air is intermixt with moist Vapours near the ground, is evident, from Marbles becoming at such times very wet. This, *Sirs*, I submit to your better Judgments, being a

*Well wisher to your Society, &c.*

*Pray Oblige me and the publick with your second Thoughts on this Subject.*

SIR,

A. We shall, according to your desire, make some further Considerations on the noble Phenomenon of the *Quicksilver's* arising and falling according to the different pressure of the *Atmosphere*. We shall examine and clear all the Difficulties you have brought, especially that Devil (as you call it) of an Objection, which in your Opinion can't be laid again, now 'tis once conjur'd up. We can't have while to consult that place and Volume you have cited, but taking it for granted what you say. We affirm in Answer to your first Objection, (or rather Query) that we do assert a Vacuum, all things weighing according to their matter, and not their bulk, as you may be satisfied to a demonstration, if you consult Mr. *Newton's Nova Principia Philosophiæ Mathematicæ*. Possibly we have not express'd ourselves so clearly before, as to the subsiding of the *Quicksilver*; we have in our first Volume prov'd that a Cubick Inch of Air in a Compress'd State, that is here near the Earth, is able to counterpoize or resist by its Spring as much as the whole

Column of Air, which is as high as the *Atmosphere*: And we could show here, if it was not too great a Digression, that a Cubick Inch of Air here near the Face of the Earth, if it were taken up as high as the fix'd Star, would expand into a Bulk many times as big as this Globe of the Earth, provided the Air encreases in expansion proportionably to what we find in going up to the top of a Hill. A Football being but a little more than half blown, in a Valley will grow hard and turgid by such time as you come upon any high Hill. And if you please to try, you will find a very considerable alteration in your Weather-glass in going with it to the top of any common Steeple. You say, you have often put the Mercury into a Tube, and then clapping your Finger close, it will not subside: This touches not our Assertion, for by subsiding we mean no more than descending as a Natural Ballance, when the other side that should counterpoize it, is too light; and not any simple Gravitation, without respect to the Ballance of the Air: But you proceed and say, That the Mercury does not subside, tho' you turn it topsy turvy, when your Thumb stops the lower end of the Tube, yet whilst you put it into the Cistern, tho' with all the imaginable speed, it subsides so fast, that some of it will fall out. This is very true, and it's impossible it should do otherwise, for when you put the *Quicksilver* into the Tube, the Air is to be consider'd as in a certain compress'd state, which with its elasticity or springiness, as we said before, does, with that little that there is in the Tube, press as much upon the *Quicksilver* as a whole Column of the *Atmosphere*,

phere, and therefore thrusts up the Mercury, and holds it in the top of the Glass; but when you take away your Thumb, you are to consider, that that very Air that was in the Tube does in its own compress'd state press as much upon the Air under the Tube, (that is, when you turn the mouth of the Tube downwards) as the Air beneath it does press against it; but when the additional weight of the Quicksilver does also press upon the Air beneath it, that Air gives place, and lets the Quicksilver, being heavier, subside. As to what you talk of the bubbling of the Quicksilver, it's nothing but the subtle and finer Air that is in its pores, finding no resistance above in the Vacuum, (betwixt the Mercury and the top of the Tube,) does expand itself, and get out to fill that place. The like Observation was made by Mr. Boyle, when he endeavour'd to raise the Waters as high as the Atmosphere would permit him, by a Pump, all the top stood of a Froth for a considerable depth: Now as to your formidable Objection, which you suppose we rather made stronger by proving just the contrary to what we should, you say the Case was this, *Why does the Quicksilver fall low, when the Air is full of Rain and Clouds?* To which, you say our Answer was, That the Vapours being added to the Weight of the Atmosphere, must necessarily make it heavier, &c. Indeed, Sir, this is an Answer indeed, if we said no more; We have not that Volume by us at present, but we very well remember that we did say, as previous to what follow'd, which if you please take over again, and

if possible in more intelligible Terms: Suppose then that We had very lately abundance of Rain and Clouds, and that the Mercury was at the lowest pitch, and consequently the Air extremely light, now you find that as the Vapours ascend, and the Air grows heavier, the Quicksilver which lyes upon the opposite Ballance ascends. Suppose also the Air is now grown close, and the Clouds being crush'd and justled one against another, are too heavy to bear up any longer, now at this time your Mercury is at the highest, and must remain so till the Air is lighter: Suppose yet further, that the Air, instead of being so thin a fluid as it is, was a great stagnant Water, covering Hills, Valleys, &c. some Miles high, there's no body can doubt, from the daily Examples we see of lesser quantities, but that the Surface of it would be even at the top, and consequently would make an equal Pressure every where; now if it could be so contriv'd, that a vast Hiatus or Gulph should be made in the Earth, the Water that would fall down into that place, would not be only that which was just over it, but it would come from all parts round, however distant from it, because the Pressure failing there, would receive its supply from the Circumjacent Parts, which would have a less and less Pressure upon it. 'Tis the same case with the Air; for being Condens'd, and falling down, suppose at York, that which is here at London also Condensing and gathering into thick Clouds, and becoming more sensible by how much nearer they are to the Earth, does also abate of its Pressure,

sure, the Top of the Atmosphere running towards *Tork*, to supply that place which is less press'd. This is the true and proper Reason why the Quicksilver which is at such an height in the Tube, should in a few hours time subside so very considerably, tho' there falls no Rain at all in our Country; but if it rains with us, every single Shower does take from the Pressure of the Atmosphere, as so much Rain would weigh, were it measur'd in a Balance. Now since 'tis plain that every Country in the World is but like a Spot which one may cover with their Finger in respect with the whole Globe, it's above a Million of odds but that it may begin to Rain in another place before it does in our own Country, and consequently the Mercury will subside before any falls with us, notwithstanding the Air is all the time blackning and growing thick with Clouds, even over our Heads; and you must observe that, contrary to the common suggestion, the Air may not possibly be heavier for being full of Clouds. (nay, it's impossible it should, without new addition of Vapours) no more than a great Fleece of Wool should be said to be heavier when very loose and expanded, than when crusst together and put into a lesser and more condens'd Bulk; but if ever it should happen that our Country or Province should be the first place where the Rain should begin to fall, the Quicksilver would not subside till some Rain had fallen; so that 'tis neither the presence or absence of Clouds that causes the Quicksilver to fall or arise, but actual showers to ease it, or the addition

of actual Exhalations to press more upon it: So that 'tis only a Wordy, Noisy Objection, to say that the Quicksilver falls lower when the Air is full of Rain and Clouds, because full of Rain and Clouds; but it falls lower because it rains somewhere or other; and the Clouds gathering over us, are only Signs of such Rain.

To your two Observations at the last, we think they are both defective: As to the first, we deny any Air is at the top of the Tube, unless some that is so refin'd, as would come into the Millionth part of a Pin's Head, perhaps as fine as the Atmosphere, a thousand Miles high, which can't properly be call'd Air, nor influenc'd by the circumambient Air about it, which can't come at it. As for your Corns, &c. 'tis a little too Unphilosophical in this place, and may have Answer elsewhere. For the second, *viz.* The Air's intermixing itself with Vapours, 'tis wholly unintelligible, and you shou'd have made a distinction betwixt Air and Vapour, and how exerting or not exerting helps on with the Gravity, is as dark: If you please to consider on it, you may have other Thoughts on it, which is all at present from

ATHENS.

Q. I being a Lover of Angling, have (from Experience therein) made these following Observations, *Viz.* The Fish will very rarely bite when the Wind blows at East, and be perceived to be Sickish, but will bite best when at West, and comparatively when at North or South, and that the Anglers Success does not depend so much upon Heat or Cold, or any other alteration of the Weather, (unless

less to Extremity) as upon the sitting and alteration of the Wind: These Observations I have found to be so true, that when the Wind has been Westerly in a Morning, I have gone out, and in one hour have had more sport, (than upon the Winds turning Easterly) I have had all day after, tho' I could perceive no other alteration of the Weather as to Heat, Cold, or the like. The River I have most experience in, is the *Nein* in *Northamptonshire*, which runs with a mild Current North-east, and the *Fish Pike*.—

*Now I desire to know the Reason thereof, what Influence the Wind has upon the Bodies of Fish in the Water, and why the East and West have so different Effects?*

A. This is a very true Observation, to our own Knowledge, only we never found the *Fish Sicker* at such times: 'Tis certain that there is Air in Water, and also that this Air participates of the same Quality as that which presses upon the surface of Water: But why the East is more unpleasant than the West-wind, We Answer, that there's some certain place where there are Mines, Marshes, &c. which send forth noxious Exhalations, which being agitated and driven, may come to all other places. But it may possibly be Objected, that if there be any such place upon the Globe of the Earth, it can't be Eastward to all other places, since every place having its different Meridian, it seems also, that the Eastern part of the Globe to one place may be Northern to another. To this We Answer briefly, That the Word *Zephir*, or West-wind, has such an Import, as argues that the Grecians had

the same Notion of it that we have, as also the Latins or Romans had the same, which shows that the same East-wind is Eastward to all places that lye under the Equator; and if you allow Latitude to the Wind, then also to all places that lye under Circles parallel to the Equator: As also a North or South Wind is North or South to all places, whether parallel or not to the first Meridian, which will be more evident, if you consider the Globe a little.

Q. *In what space of time do you think the whole Mass of Blood Circulates through the Body?*

A. 'Tis probable in much shorter time than many have imagin'd; for supposing the Heart makes 2000 Pulses in an Hour (which is the least Number any speak of, and We have known the Experiment made, and found it to be near 4000) and at every Pulse there is expell'd an Ounce of Blood, which We may well suppose, seeing the Ventracles are Capacious enough to contain twice as much, and that is probable (both that they are fill'd near full in the Diastole, and that they are near if not quite emptied by the strong Constriction of the Heart in the Systole) seeing the whole Mass usually exceeds not 24 Pounds, it will be Circulated six or seven times over through the Heart in the space of an Hour, and so much the oftner by how much the Blood comes short of the supposed quantity, or the Pulse either Naturally, or by Pulse either Natural, or by a Fever or Violent Motion, is rendered more frequent.

Q. *How*

*Q. How the Blood can Circulate in an Arm or Leg that is cut off? Since, according to the Hypothesis of Circulation, it seems that the Blood that passes along the Arteries being hindered, must either return the same way, or stagnate and swell up the part?*

*A.* This Objection would be formidable, were it not that there are several small Ramifications passing from the larger Trunks of the Arteries to the Extream Parts, by which We'll solve this Problem; for let us imagine an Arm or Leg Cut off, there will be no need to say that either it must stagnate or return the same way, since it may easily proceed to the Extream Parts, by the means of the aforefaid Ramifications; which Blood being got into the Extream parts, is resorb'd by the Capillary Veins, &c. and so the Circulation continu'd. But to this you may Object, that it may so happen that between the Section of the larger Trunk of the Artery and the smaller Ramifications, there may be some small space to which the former Solution will not do. We Answer, in that Case, though such a small part should stagnate, yet it would not be very prejudicial to the Body, it being impossible to corrupt it, being as constantly impregnated by Spirits from the Heart as the rest of the Blood is, it being the Nature of fluid Bodies that are homogeneous to mix one with the other; and it may in such a Case somewhat swell that small part, and so cause that Pain which is frequently felt in those Parts.

### Every Body's Oracle.

*Being resolv'd to try for once whether 'tis possible to please*

*all our Customers in this dead time of Trade, We present 'em here with an Oracle, the result of all our Studies who are in or near the Town, consisting of Divinity, Poetry, Metaphysicks, Physicks, Mathematicks, History, Love, Politicks, Oeconomicks, and to reach yet further, Visions and Revelations; and if all this don't please ye, We must e'en despair of doing it.*

**Q. DIVINITY]** *What's Blasphemy? What Punishment does it deserve, and whether the Athenians are not guilty of it in that Answer of theirs to the Question, Where goes the Wind? To which they Reply in another Distick,*

*Man knows not whence it  
(comes, nor where it goes,  
If he that sends it knows, he  
(only knows?*

*A.* All know that *Blasphemy* is an equivocal word, and us'd in the Holy Scriptures either with relation to *God* or *Man*, tho' the same Description will include both *Senses*, its general signification being a *Contumelious, injurious Speech concerning any Person or Thing*. Thus *Naboth* was accus'd, though unjustly, by those who coveted his *Patrimony*, for *Blaspheming God and the King*: And thus *St. Stephen*, for *blasphemous Words against Moses and against God*, or as they explain 'em afterwards, against that *Holy Place* (the *Temple*) and the *Law*. Under this Description of *Blasphemy*, that

'tis *Contemptuous abusive Language*, will not fall any modest Objection, which a Man may privately make for the satisfaction of his own Mind, tho' against either a *Natural* or *revealed Truth*; but it rather implies *Obstinacy, Perverse-ness*, and a certain malicious daring *Pride* and *Presumption* that carries with it the *visible brand of Hell*, whether it relates to *God* himself, or those *Declarations* of his Will which he has made to *Mankind*.

For the Punishment thereof, some Christian Nations yet follow the strictness of the old Jewish Law, and make it no less than *Death*; which indeed We think it well deserves, the *Brows* of those who are guilty being so harden'd, that a *Brand* will hardly make an *Impression* there, or if it did, wou'd wear off again, or, however, is not sufficient to deter ill Men from it. We say, We think the *Blasphemer* deserves *Death*; were it only from the mischief he does to *Humane Society*, and *Civil Order*, because he strikes at the *root* and *bond* of all *Government*, which is the *reverence* and *belief* of a *God*, as the *Atheists* themselves confess.

And this being Our Opinion of *Blasphemy*, 'tis very unlikely we shou'd ourselves be guilty of so black a *Sin*. Nor will any Man, who if he thinks at all does not think at *hap-hazard*, charge us with it from that Answer in our Oracle, the meaning of the Distick being plain enough to any *Man*, or *Child* either, who has but read *3d. St. John 8. v.* where our Saviour, who is *God*, says expressly, *The Wind bloweth where it listeth, and thou hearest the sound thereof* (true of every Man certainly as

well as *Nicodemus*) but thou knowest not whence it cometh, nor whether it goeth—But We forgive the Querist this mistake, as charitably believing, it proceeded from meer *weakness*, not from *malice*.

Q. METAPHYSICKS.] Is Evil quid positivum, or has it any positive real Being?

A. There may be something in the distinction between *Physical* or *Moral*, and *Metaphysical Evil*; the two former considering the *Action* or *Agent*, together with the *Anomy* of the *Action*, the latter only is pure abstracted *Anomy* or *Aberration* from the Rule of *right* or *good*. The very Essence of *Evil* seems to us to consist in something purely privative, tho' We confess it sticks so close to some *Actions*, which must be own'd *positive* and *real*, that they can't without great difficulty be separated from one another, tho' this We must do, and that precisely, as far as a *mental precision*, because otherwise this frightful Consequence will be plain in view, and we think unavoidable, that *God* really concurs with *every Sin*, and therefore is an *Accessory* in it, tho' We can scarce go so far as some *Nicer Distinguishers*, who think he does *Physically pre-determine* every individual action, without being guilty of the *Anomy* or *irregularity* of that *Action*.

Q. Of LOVE:] What's Love?

A. Love, and you'll know; but lest you should say that's like bidding you taste Ratsbane, to try whether 'tis poyson; We'll give you the best Description we can of that *Passion*, which We have some Reason to know. True Love then, taking it in the restrain'd sense in which we suppose

pose it was intended, for a Passion between *different Sexes*, may we think be thus tolerably describ'd. — 'Tis a mixture of *Friendship* and *Desire*, bounded by the Rules of *Honour* and *Virtue*: There must be Friendship in't, which may be call'd the Spirit or Soul of *Love*, as *Desire* the *material part*, and *Honour*, if you please, that which binds both together, and makes the *Vital Union*. We are forc'd to dissent from a late ingenious Author as to the Notion of Friendship, which we can't fix as he does, in an absolute agreement of *Sentiments*; because then there cou'd be no such thing as Friendship in the World, there being no *two Persons* whose *Sentiments* in every thing agree exactly with each other. We therefore rather choose to fix it in a likeness of *Sentiments*, and perfect agreement of *Wills*, which agreement indeed may partly proceed from *sympathy of Thoughts*, but partly too from many outward Accidents: However, let it come whence it will, it produces *Esteem*, which, whether just or *ill grounded*, is of the Essence of Friendship, which retains its Name, if *pure*, between Persons of the same *Sex*; but if mix'd either with *interest* or *Desire*, has a worse *Title*. If between *different Sexes*, but still *pure*, which undoubtedly is possible, then We think it ought to be call'd *Platonick Love*; tho' this, only Love in an equivocal or Analogical, not a proper Sense, being as far from this *true Love* we are describing on one side, as *Criminal Desire* is on the other: Yet some *Desire* there must be, as an Ingredient of *proper Love*, tho' We're as far from thinking that's all of it, as that 'tis none of it.

Without this, Friendship is cold; this makes it stronger and warmer, *Love* being a medium between *pure Friendship* and *perfect Desire*; 'tis warm enough to keep Friendship from an *Ague*, but not so furiously hot as to set all on *Fire*. They manage matters so between 'em, that the *sweet melts the strong*; and from this agreeable mixture or Harmony, especially where reciprocal, result the *tendrest, noblest Pleasure* that's purely *humane*, and both of 'em being very active Principles, produce such an Ardour of *pleasing*, as pushes on the Lover to *great actions*, and often helps him to perform such things as before seem'd *impossible*. But yet still we hold it *Essential* to true *Love*, that it keep within the *Bounds of Honour and Virtue*, and that there is such Loves, We are certain; but if it break those bounds, it loses so fair a Name; our Language has a much worse for it, and it degenerates into *Lust*, the very sound of which a *Civil Ear* can scarce endure; and this it does as oft as either the *Object* or other *Circumstances* thereof are *Unlawful*. We know there are a great many Men in the World would make *Love* nothing else; they wou'd turn the *God* into *Satyr*, pretty little *Cupid* into a foul *Priapus*; but all they can mean by't is *fairly owning* that their *Love* is nothing else, and consequently won't believe, there's *any other*, because they have no *Notion* of it, taking *Woman* in general, the whole *Sex* We mean, as the *Object* of their *Desires*: At which rate they outdo the *Great Turk* himself; for his *Love*, as they call it, is confin'd perhaps to a *few hundred*; but their *Seraglio* is all the *World*, and

and a *Bull* must unavoidably be as true a *Lover* as they, when he divides his *Courts* among the whole *Herds* of the *Milkie Mathers* — Nor can We think any *Lady* will entertain a *Spark* of this *Principle* in her *Service*, unless she has the *Ambition* of passing *Pasiphae's* Rival.

Q. HISTORY.] I've read in some Old Author, tho' his Name at present I can't remember, 'That Nero was a better Man than Julius or Augustus, or Trajan, or Adrian. I confess 'twas some surprize to me, because I always took these Persons, or at least most of 'em, for pretty honest Heathens: Pray your Opinion in this Matter ?

A. Now have you, We dare lay any small *Wager*, been reading *Lampridius*, or some lewd *ill-natur'd Wretch* or other, who'd fain persuade People there's no such thing as *Vertue* in the *World*, on purpose that he himself mayn't be hooted at as he passes the *Streets*, or bought up and Sold for a *Monster*. We are not for staining Paper with such *Nauseous Stories* and *Foreign Vices* as will shock a *Modest Englishman* to see or hear 'em, nor shall for that reason repeat what some Authors have left on *Record* of those great Persons, only assuring the *Querist*, that those who represent 'em so *black*, are not themselves of the most indisputable *Credit*, there being few who wou'd speak against *Augustus* but such as were fit *Champions* to defend *Nero* in his foulest *Actions*: Not but that we really think that *Prince* deserves as many *Panegyrics* for those *Noble Acts* of his—*Firing Rome*, *Lying* with his *Mother*, and then *Murdering* and *ripping* her up, *Kicking* his *Wives* down *Stairs*

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when great with *Child* (there's his *Love* to *Woman*, which some think may be so easily forgiven him) and above all, barbarously *Butchering* and *Tormenting* the *Christians*, beginning the *First Persecution* against 'em: We say, for these things he really deserves as many *Panegyrics* as ever *Lewis the Great* did for *Actions* much of the same *Nature*, and which have been so abundantly strow'd in his *Way* by his *Slaves* and *Idolaters*: And tho' it's true that great *Prince, Nero* We mean, had not for want of *Children* that right done to his *Memory* that he deserv'd, the envious *Senate* only *Voting* him a *Parricide*, and *Mankind's* common *Enemy*; yet who knows but after *Ages* may produce some great *Spisit*, whom *Sympathy* and *Justice* may prompt to set his *Character* in a *better Light*, and thereby at once immortalize his own *Name*, and that of his *Illustrious Hero* ?

Q. My Parents dying in my Infancy, left me to the Care of Friends for my Education, which they have discharg'd indifferently well, but now I am of Age, they grow weary of me, and I find I must look to myself. I'm yet not old nor ugly, if my Glafs or my Eyes don't deceive me, and have several Pretenders — The most eager, a good honest Tradesman, who is well settled in the World, tho' I find not overstock'd with sense: Another, a Sparkish Fellow, that says he's an Author, nay, a Poet too, as I find to my Sorrow, for he generally pesters me once a day with some doleful Sonnet or other—These two by way of Matrimony; but there's a third more furious than both, a rich Old graceless peice of Quality, that whenever he sees me is ready to devour me,

C

and



and promises me a considerable Settlement if I'll consent to be his — I must speedily resolve upon one thing or other, and therefore desire your Advice as soon as possible?

A.—And thou shalt have it, poor Creature, and that as disinterested as if we Ourselves were none of us Authors. To begin then, for Luck's sake, with your Scribbling Lover: We find, Madam, you Write a very good Hand, and an indifferent Style, and may for these Reasons be proper Help-met for such a sort of a Mortal, which We tell you, that you may know the worst beforehand, and not to be deceiv'd, for you must e'en prepare to Authorize with him, because one poor Author, without something else to live upon, can never maintain a Family, unless he gets no other Children but Odes and Epigrams. For your old Letcher of Quality, who you fairly enough imply, tho' not plainly express it, wou'd so fain have you his,—speak out—WHORE, We hope there's no great need to Advise you against him—Look but upon the very Word, the glorious Title you must wear, and see how you like it, how proud you'd be if saluted by it, especially if Mr. Mob shou'd do you that Honour? And if even the Name be so little desirable, can the Thing itself be more? If you wou'd not then be that left abandon'd thing which few of your Sex are very fond of being thought, much less nam'd, then see you keep clear of this lewd Old Spark, who'd so fain fall on without any Grace, and never sell your Soul and Body to the Devil, and this Old Broker of his, for a few years purchase: But if

there be a necessity of your entering into the Noose, our sage Advice is clearly for the honest Tradesman, who'll maintain you answerably to his and your Quality; and if he han't perhaps as much Sense as some of his Neighbours, you'll not like that so ill after Marriage as you do before, since you'll find he'll make the more Obedient Husband—and so, well may ye do together.

Q. Why does the Moon appear so much bigger near the Horizon, than in her approach toward the Mid-Heaven?

A. 'Tis not the Moon only, but the Sun too, and all the other Planets and Stars which appear in this manner. The Reason generally given is, That when in the Vertical Point they are seen without refraction, because by their direct Rays they then penetrate and dissipate the Vapours, which may be true of the Sun, but can't hold in the Moon, and other Stars and Planets, whose Rays having no heat, or none that's sensible, can never dissipate, tho' they may penetrate the Vapours underneath. The true Reason why all the Planets and Stars, nay any other Light, appear thus larger when seen near the Earth, than when higher in the Air, is, we say from the larger Refraction, which any Object must have where 'tis seen thro' a thicker Medium; as is plain in a piece of Money seen thro' a Basin of Water, which not only appears higher than it wou'd without the Water, but looks larger and more glaring than when 'tis viewed only thro' an airy Medium: And the same thing the Divers experience, as any one may who'll but venture his Head under Water.

To

To prove that 'tis nothing but *Refraction* makes the difference, let any observe the rising or setting of the Sun, Moon, or any Star, and they'll find they appear not near so large when they set clear, as when the Air is thick with *Vapours*. Now when we look upon 'em in the *Mid-heaven*, even there too they appear larger in misty Weather than at other times, as may very frequently be observ'd of the Sun, especially here in London, and in Winter-time, when he has not strength enough to dissipate all the *fuliginous matter* that draws from this great City: But be the Air how it will, the Planets must appear thro' more *Vapours* just at their Rise, than at other times, or when they are *Vertical*; because when Rising the *Vapours* that are then exhaling from the Surface of the Earth between the *Light* and our *Eye*, must needs seem much thicker, being seen *side-ways*, than those which only rise *strait* up where we stand, which is the Reason that we may often see a Mist at a distance, a few yards from us, but none just round about us, because we see more of the Mist, more *Vapours* one behind another, when we look at some distance, than when our *Eye* takes in a less *Compass* of *Earth* and *Air*. And to put this yet further beyond dispute, when the Moon appears thus large, order it so as to look upon it just over the edge of some Hill, very near your *Eye*, and it shan't then seem so large, because the Hill intercepts many of the *refracted Rays*, and suffers little more but the *direct Species* to be transmitted to your *Eye*, the Case being then much the same as when 'tis *Vertical*.

Q. Why does the Moon appear red and large to the Naked Eye when near the Horizon, and little and pale when it approaches the Mid-heaven, and yet quite contrary when look'd upon thro' a Telescope, namely, small and white near the Horizon, and more large and reddish when remov'd farther from it?

A. Here are a great many Questions in one, to some of which we think we can return a reasonable Answer, others we doubt are too hard, and shall be well pleased if the Learned would give us their Judgments upon 'em, not being asham'd to own, we are yet in the dark in many things relating to *Refraction*, which as Mr Boyle himself acknowledges, is one of the most difficult parts of all *Physicks*.

Why the Moon looks larger near the Horizon when view'd by the Naked Eye, and less when in the *Mid-heaven*, we have already accounted, and from that Answer we think may also be drawn a probable Solution of the contrary *Phenomenon*, when 'tis view'd thro' a Telescope. It may appear smaller near the Horizon than it does to the *naked Eye*, for the same Reason that it does so to the *naked Eye* when look'd upon over the edge of a Hill near the *Eye*, or thro' any Tube, tho' without Glasses; because the Glass takes in but a small part of the *Earth*, or *Heaven*, without most of those *refracted Beams* which strike the *naked Eye*: and besides, the *Refraction* must needs be broken and alter'd, by receiving a new sort of mould or turn in its passage thro' the Glasses. Now for the *Redness* of the Moon (and Sun and Stars too, as before) when view'd by the Naked Eye near

the *Horizon*, *Red* is but a *darker Yellow*, as *Yellow* seems a *deeper White*, *White Jessamin Flowers*, when they *Wither*, turning *Yellow*, and then *Red*, and *Madder* much the same—and so in *Light-Colour'd Hair*. This *Yellow* or *Gold-Colour* seems the proper *Colour of Light*, a *deeper of this is Orange-Colour*, a *deeper yet Red*, yet more intense will be *Purple*, and so 'till perfectly *Opaque*, of a dark or dead *Colour*, as any may with *Pleasure* observe in the *Clouds of a Summer-Evening* (if we shou'd ever happen to have any more *Fair Weather*.) Thus *Red* is next to *Yellow* in a *Natural Rainbow*, and in the *Prism* too, unless we are mistaken—and *Mr. Boyle* himself asserts in his *Book of Colours*, p. 289. That some sorts of *Red* seem to be little else than heighten'd *Yellow*, and *Yellow* but a *diluted Red*: Add to this what any *Man's* common *Observation* furnishes him with, and which we think comes very near the present *Case*, that the *Light of the Sun*, when it shines thro' the *Smoke* into the *Tops of Chimneys*, appears very *Red*: Thus the appearing *Redness* of the *Moon* is only owing to the *Vapours* which fill the *Air*, thro' which the *Yellow Species* are transmitted, and by casting the different *Colours* of a *Prism* one upon another, the same may, we doubt not, be effected: Which *Redness* may not appear thro' the *Telescope* for much the same *Reasons* that it appears not of the same *Bulk*, because the *Species* are transmitted more *direct*, without so much *Refraction*, at least may be unting'd or *New ting'd* in the *Glasses*.

Thus far then we are advanc'd, and think we may have given a

tolerable *Account* of the propos'd *Phænomena*; but the following we must own have more difficulty, which however We'll *guess* at, and leave others to *reject* or *embrace* our *Thoughts* according as they like 'em, not having our selves the *Advantage* of very good *Telescopes* for making *Observations*.

The *Question* remaining is—Why the *Moon* looks *large* and *reddish* in a *Telescope* when near the *Mid-Heaven*? First, for the *Redness*: This in our *Observations* has appear'd most remarkable near the *indented Edges* of the *Half* or *Quarter Moon*, not that 'tis only *Red*, for it rather appear'd of all *Colours*, *Purple*, *Red*, *Blueish*, *Green*, *Silver*, the most like *Mother-of-Pearl* of any thing we can compare't to. We must further *Premise*, that different *Positions* alter the *Refraction*: as *Mr. Boyle* *Observes* and *proves* from the common *Instance* of *Motes* in the *Sun*; which if we look upon 'em one way, are hardly of any *Colour*; if another, they appear very *luminous* and *glorious*.—We may add, very like the *Moon* itself as we have describ'd it, *Green*, *Red*, *Gold-colour'd*, &c. supposing the *Surface* of the *Moon* *unequal*, as none deny, it may seem that where these *Colours* appear, there are some *Mountains* or *Inequalities* whereon the *Sun's Rays* are *terminated*, and reflect the *Light* in a different manner from the other parts of the *Moon*: Or the *Shades* of these *Mountains* might turn the *Yellow* *darker*, and make it *Red*, as *Mr. Boyle's* *Experiment* of the *Carots* and *Velvet*, the *Carots* having a visibly deeper, darker, more *reddish Colour*, when the *Points* observ-  
ted

red to the Eye, and drinking in the Light—but the mischief is, these *Mountains* must cast their *Shadow* backward from our sight, and therefore some may think this *Redness* rather comes from the *Shades* of some vast *Pitts* or *Valleys*: However, we rather still incline to the *Mountains*, because on our *Earth*, when the *Sun's Reflection* is seen at a distance against *High Mountains*, especially when near setting, it appears *Purple* and *Red*, whereas the *Plains* between are *Yellow*, which *Places* may seem to the *Man* in the *Moon* just as his *Countrey* does to us. This for the *Redness*: The *Largeness* still more difficult, tho' it seems owing to the *Glasses*; for if we look either on *Moon* or *Sun* thro' a *Pin-hole*, they are little enough; but still why they shou'd not appear as large at least, when near the *Horizon*, we'll thank him that can send us any *probable Reason*.

Dublin, March  
22, 169 $\frac{2}{3}$ .

SIRS,

2. **S**everal Months are now past since I gave you the trouble of a few Lines, but having heard nothing from you, I conclude they came not to your Hands, and therefore send this Paper on the same Errand, to acquaint you, that having in your *Athenian Oracle*, Vol. I. affirmed that several Insects are bred of Putrefaction, and can be so produc'd by some Persons, notwithstanding what *Redi* has observ'd to the contrary: You are desired to let us know what Insects these are, and how they may be so produc'd. We are by

manifold Experience induc'd to favour the contrary Opinion, and have not hitherto met with any Experiment or Observation so conclusive, but that we may justly doubt of the reality of equivocal Generation; for we have not been so happy as to observe any Insects produc'd, where we might not rationally suppose (if not evidently demonstrate) Eggs from the proper Parent to have been deposited. These things are not mention'd out of any sinister or quarrelsome Design, but really for the sake of Truth, and the Advancement of Knowledge: And hence, if you please, you may take occasion to give the (*English*) World an Account of the Generation of Insects—And seeing I am fallen on the Consideration of small Animals, it may not be impertinent to give you the following Relation. Some time since my Curiosity led me, among other Anatomick Subjects, to dissect a Female Mouse, whose Abdomen as soon as I had laid open, I was surpriz'd to find the *Cestis fellea* so much larger than is used in such Animals, and so deeply colour'd, for it equall'd in bigness a large Hazel Nut, and was of a deep Orange colour: When I open'd it, a Lemmon-colour'd Worm at least six inches long expos'd itself to my view. About an inch and a half at the head, was flat on the sides, sharp above and below, and as the Worm lay in a prone situation, the Superior and sharp part of the Head appeared much higher than any other part of the Body. The rest of the Body was round, but a little depress'd on the back, thickest at the setting on of the Head, and thence decreasing gradually to the

the Tail, which was sharp. The frame of the whole Body seem'd to be a chain of Muscles, not exactly annular, (as in the Earth-worm) but making on the back an obtuse Angle—In feeling it was rough along the back from the Tail toward the Head. By its several Complications, it fill'd the whole Cavity of the Bladder, in which there was scarce a drop of Bile. The Mouse was very fat, and with Young, and all the other Viscera, as far as I could discern, in their Natural tone.—*Among the various little Animals found in the Bodies of greater, I remember not to have seen or read of any like the above describ'd Worm, and therefore desire to know whether any of your Society have met with any such, and what you call it, together with an Account of your Opinion of its Generation, which will be very acceptable*

Your humble Servant.

A. We have in a late Advertisement desir'd the World to take Notice, that some things have been put into the Paper without our Assent or Knowledge, and we have taken Orders to prevent it for the future. 'Tis our unanimous and settled Opinion, that there is no such thing as Equivocal Generation in Nature, but that all Creatures whatever, Insects or others, proceed by a Natural Generation, for so far as we could ever yet make any Tryals, or read of (a late) We find it confirm'd. 'Tis true indeed, there are some Instances, which tho' they may be found out hereafter, we are able to give no Account of at present, as the production of Worms that are found in Human Bodies, of which Phy-

sicians relate so very strange and different Shapes, and some of 'em some yards long, and what is yet more observable, very often but one of a Kind, and the Instance in the Question may for its Curiosity come in for a share of Admiration amongst the rest; how, or from what External Parents these shou'd be produc'd, when we find none such but in Bodies, is a little surprizing, since 'tis demonstrable, that the Entrails of Bodies are not their Natural Residence, consider'd purely as Bodies, for they are unnatural to the Body, because they tend to the destruction of it, as also they are not in all Bodies. We shou'd be extremely Oblig'd by any that has or hereafter shall make any New Discoveries upon this Head, if they would be pleas'd to send them in to us; which we would gratefully acknowledge, and publish to the World.

Q. *Whether the Revolution of the Created Universe, consider'd as one entire Globe or Sphere, and carrying with it all the Æther and Planetary Bodies included in that Sphere in 24 hours, can any more be reputed a violent Motion, than the Revolution of a lesser Sphere in the same space of time; it being still the same motion, whether the Globe be suppos'd to be extended to a greater, or contracted to a lesser Superficies?*

A. We say 'tis absurd to consider the whole created Universe as one Globe, since the thousand millionth part has not the same Revolution. 'Tis evident that the Sun is 200 times bigger than the Earth; as also, that the fixed Stars (or those we call such, because they usually keep the same distance in their motions) also are 1000 times bigger; and 'tis more than

than barely probable, that every one of them turn round upon their own Axis as so many Worlds: 'Tis demonstrable that the Sun does so, by the spots which have been perceiv'd to move over its Disk from one side to the other, and after such a time re-appear in the place where they first began, finishing this Revolution in about 25 days; the same has also been observ'd as to the Revolution of Saturn and Jupiter upon their Axis: Besides, the Stars are so far from conspiring to help on with One Universal Motion of the whole Created World, that they are far from a regular Motion among themselves, as also in respect to the most considerable parts of it; for Instance, the fixed Stars themselves keep not always the same distance from the Equinoctial point, but move unequally, sometimes swifter, and sometimes slower. The Star called *Spica Virginis*, which *Timocharis* observ'd not long after the Death of *Alexander the Great*, went before the point of the Autumnal Equinox eight degrees. And *Hyparchus* 200 Years after observ'd, that it went before the Point of the Autumnal Equinox six degrees: And 260 Years after that, *Ptolomy* observ'd it to be not much more than 3 deg. and 'tis observ'd at this time to follow the same point 18 deg. by which Instance a Natural Revolution of the whole Universe as one Globe, is very absurd and impossible; and therefore if we consider the particular parts themselves, the *Copernicans* do not reasonably suggest, that the Motion of the Earth upon its own Axis once in 24 Hours, is much more probable than the Motion of the fixt Stars about it;

which being at almost such an Infinite distance from it, must to finish their Circuit move about a hundred thousand Miles in a Minute.

Q. *What's the Reason that if you apply the contrary Poles of two Loadstones together, they will meet; but if you put the North or South Poles of each together, they will turn from one another?*

A. Some Dutch Mariners, who searching a Way to the *East-Indies* thro' the Northern Ocean, have come very nigh the Pole, say that the Compass there was useless, in as much as the Needle was indifferent to point towards any part of the Heavens, the Reason of which is probably this. That the subtle Matter which moves parallel to the Axis of the Earth, falling then perpendicularly upon the Needle, has no greater Power to turn it one way than another: It is experienc'd, that if you place a Loadstone in a little Boat, just so big as to keep it floating, that it may the easier be mov'd, and then apply another Loadstone to this which swims, it will have the Effect mentioned in the Question; For Answer to which, there are, according to *Des Cartes*, certain Pores in the Loadstone which are *Strait*, or winding like a Screw, and those of the one Pole are twist'd contrary to those of the other, that also within these Pores there is a certain Downiness, which like the Bristles of a Hog do incline all one way, *viz.* those of the Northern Pores towards the South, and those of the Southern Pores towards the North, hindering thereby any thing to enter the contrary way; now when the North Pole of the one is turned towards the North

pole of the other, the subtile Matter which entereth at the South Pole of the one having passed thro' the same, and going out of the North Pole, meets there the South Pole of the other Loadstone, whose Pores being twisted the same way with those out of which it just came before, and having the aforesaid Down included the same way, do freely admit these subtile Particles, which by their Motion expelling all the interjacent Air which hindred the freedom of their passages, force these by the two Stones to approach together, after the same manner as Iron seems to be attracted. But when the Poles, both North, or both South, are turned towards each other, the subtile matter which enters in at the one Pole (suppose the North of one Stone) when it comes to go out of the South Pole of the same Stone, meets there with the contrary Pole of the other Stone, whose Pores are twisted the contrary way, and have also the said Down inclined so as to hinder their Entrance, the other Stone does, instead of making its approach nearer to it, push and thrust it farther. But there may be Occasion to speak more of the Nature of Loadstones very speedily.

*Q. I have, when the Thames was froze, maintain'd an Argument with a certain Gentleman, against the vulgar and receiv'd Opinion, that the Thames first freezes at the bottom. I could not by all the Arguments I brought from Philosophy or right Reason convince him to the contrary; at last our Dispute ended with referring ourselves to you as Judges: Pray, Gentlemen, let us hear your*

*Opinion in this Case as soon as possible, and you will Oblige yours, &c.*

*A.* All Experience shows, that Water never freezes in the bottom 'till all above it be froze, for the Causes of Freezing is the Nitrosity of the Air. Fishes retire to the deepest places in Rivers in Winter time, to avoid the Cold; and every Summer will tell you, that Water expos'd to the Air, is always different in its Temperature from that which is deeper: The beginning of Freezing is at the Edges of Vessels, and sides of Rivers.

*Q. You are desired, in as serious a manner as possible, before the next Fast-day, to resolve this Question: Whether such Thoughts, Words, Actions, or Recreations as are sinful on a Sabbath-day, because 'tis a Sabbath, be not also sinful on a Fast-day because 'tis a Fast, that is, on such a Fast as lawful Authority has now called us too? — Or thus: Whether we may use any Trade or Recreation on any part of these Fast-days, any more than if it were a Lord's-day, or Christian Sabbath? In your Answer you are desired to explain these Scriptures, Levit. 23. from 26, to 33. Isaiah 58. 13, 14. and on comparing 'em, to give your Judgment, whether the chief Drift of this in Isaiah be a weekly Sabbath or a fasting Sabbath, because that Fast in Leviticus is also call'd a Sabbath?*

*A.* That this approaching Fast is indicted by Lawful Authority, none can deny but those whodon't deserve its protection, nay, such as are for the most part equally Traytors to the Kings of Earth and Heaven. That these monthly Fasts are

are not *Fanatical*, or owing their Rise to the *late times*, as some of the same *wise men* would persuade us, who would follow the Example of those they hate and reject a good thing merely because it has been made use of by those who don't please 'em, as is plain to any who can but think as far back as K. Charles I. who first commanded these *stated Fasts*, and that for the very same Cause they were renewed by the present Government, the Reduction of *Ireland*, as may be seen in *Cox's Excellent History*.

To the Pinch of the present Question, Whether such *Thoughts, Words or Recreation* as are sinful on a Sabbath, because 'tis a Sabbath, be not also sinful on a Fast-day, because 'tis a Fast? &c. We think in some sense it not only holds, but even yet more, we mean that some *Thoughts, Words and Actions* may be lawful on an ordinary Sabbath-day, which are not so on a Fast: For Example, *moderate Feasting*, and such a *sober cheerfulness* as is not inconsistent with the Holiness of the Day: (for Holy we must believe it, and think those at least as Criminal who would unhallow *Time*, as those who do the like with *Place*) But in a Fast-day we are to afflict both our Souls and our Bodies, by such a degree of Abstinence as will best fit us for the highest Acts of Devotion. And the Consequence is yet stronger, that still much less ought we to use any Trade, &c. because the whole Day is by that Authority, which has at least *Place*, and even all *Time* too, except a seventh part, at its disposal in Religious Matters, strictly and solemnly set apart, consecrated and devoted to

God's Service, to invoke his *Pity and Pardon*, of which he knows we have but too much need, it being perfect *Sacrilege*, and a robbing of God, to dispose of this *Sacred Time* to any other use. Not that we here would affirm, that any *Time of Man's Designation and Appropriation* to Divine Worship is equally Sacred with that of God's own immediate Appointment: However, the *Obligation* is even here so strong, as none but a desperate Man will attempt to break thro' it, since Fasting being in it self a *Duty*, where Circumstances require it, 'twould be very hard if it should be thought less a Duty, where Authority has enjoyn'd it. Some dispute, it's true, there may be about the *Time, Extent or Duration* of this Fast, when it ought to end, whether with the Day at *Sunset*, or immediately after *Evening Service*. It seems to us, by the general practice of *Good men*, both of our own Communion, and others, that 'tis clos'd at *Evening Service*, after which most Persons are us'd to take some sort of light *Refectio*n. But for the way of Fasting observ'd by many Families, only to go to Church in the Morning, come home again to Dinner, and to play in the Afternoon, 'tis such a pleasant sort of an *Abstinence*, that verily if 'twere not for the Name on't, People might as well not Fast at all; it being such an *Expedient* as we dare say never enter'd into the Head of the *Primitive Christians*; and we'd fain know what they could do more on other *Holidays*, unless they carried their meat to Church, and feasted even while there, like some of the Ancients. A true *Religious Fast* is, in Our Opinion, a total abstinence from



from meat and drink as far as consists with the present state of our Bodies, in order to humble our Souls before God with the utmost intention of Mind, and fervour of Devotion, thereby to avert his fear'd or threatn'd Anger. But we wish the true Reason why we have so little true Fasting, and People are so little in earnest therein, be not because they think Almighty God is not in earnest in his Judgments, but that he'll forgive and save without Repentance, and do all, tho' we do nothing; wherein we heartily wish we mayn't soon find ourselves fatally mistaken; whereas on the contrary, we believe there hardly ever was any Nation, Turk, Jew, Christian or Heathen, that by solemn fasting attempted to Atonè Heaven, and divert a Temporal or National Calamity, but they obtain'd what they desir'd—*Nineveh* is famous, we might give others nearer home (but don't design to forestal Peoples going to Church by our Peny Sermon) one we can't omit, which seems to us very remarkable, and 'twas what happen'd in our own Age, but a few Years since: When the *Turks* were in the lowest Condition, after their Loss at *Vienna*, and as we remember, the Long Run Prince *Lewis* had amongst 'em as far as *Nissa*, when their Affairs seem'd at the lowest Ebb that perhaps they've e'er bin since the *Ottoman* Family ascended the Throne, they indicted one of the most solemn Fasts we've read of, throwing themselves on the ground in vast numbers, and invoking the mercy of Heaven on themselves and their Empire, the Grand Signior himself in Person assisting in it; and whether this

was in vain, all *Christendom* may since witness, that Empire making an unexpected stand, and clearing itself again when it seem'd at the very brink of Ruine.

For the Texts in the Question, 'tis plain the former, *Levit. 23.* from 26, to 32. relate to a Religious Fast, the Rules of which are v. 28, 29, 30. *Ye shall do no Work in that same day, for 'tis a day of Atonement: Whatsoever Soul it be that shall not be afflicted in that day, whatsoever Soul it be that doth any Work in that day, will I destroy from among his People:* (What then do thosè Wretches deserve, who impudently and presumptuously spend this Day, like the Lord's Day itself, in feasting and carousing, in a publick and avow'd opposition to the Laws of God and Man; but the former will find 'em out, if the latter either can't, or the baseness of Officers lets 'em escape unpunished; for that such Monsters there have been, we are morally certain, and don't much doubt but there will be in the approaching Fast, as well as others: But if they will Damn themselves, let it be by themselves: We have no reason I'm sure to follow their Example, the only accidental Good they do being to provoke Heaven to sink yet lower their abandon'd Cause and them.) We believe all honest *Williamites* will forgive this long zealous Parenthesis, for which there's so much Reason. We go on and dismiss this in *Levit.* after we have observ'd with the *Querist*, that this Fast is call'd a *Sabbath*, & that twice following in the 32. v. *It shall be to you a Sabbath of rest:* And again, *Ye shall celebrate your Sabbath.* And it's as plain, that in the other place, *Isa. 58.* the Sabbath

bath there, to the observation whereof so many great Blessings are promis'd, is no other but a Fast; and accordingly that Chapter is often appointed by our Church for the first Lesson on days of Fasting and Humiliation; which it does properly: and that this Sabbath was no other than a Fast (tho' we confess We learnt that Notion first from our Querist) We think is very plain, to any Man who reads the whole with Application—to instance in one or two places—that a Fast is spoken of in this Chapter, appears, among others, from the 3d. v. in the very Terms, *Wherefore have we Fast-ed, say they?* That this Fast was the same with the Sabbath mention'd in the two last Verses, appears not only from the drift of the whole, &c. but clearly from an Expression twice repeated in v. 13. which 'tis granted treats of a Sabbath; 'tis that of *doing thy Pleasure, and finding thy own Pleasure*; which if they do not on the Sabbath, Blessings are promis'd 'em—but v. 3. is the self-same Phrase, 'In the Day of your Fast you find Pleasure, as well as exact all your Labours'—which finding Pleasure is oppos'd to that Affliction both of Soul and Body requir'd on such a Solemnity. And now, if there's any need on't, We beg the Reader's Pardon for having been something long, but we hope not tedious, on so weighty, an Occasion.

Q. from a Lady. *There is a Difficulty in St. John 20. which I cannot resolve, nor have all the Commentators I have met with, satisfy'd me in it, and that is, concerning the Manner of our Saviour's appearing to his Disciples, the Doors being shut. We know he had a real, not a fantastical Body, from St. Luke 24. 39.*

*where he bids his Disciples handle and see him, for Spirit had not Flesh and Bones as he had. How is it then, that having a real Body, he appear'd after the manner of a Spirit? for methinks there is an Emphasis laid on those Words [the Doors being shut.] Do glorified Bodies then obtain the Nature of Spirits, and become penetrable by other Bodies? — Excuse me, I've read no Metaphysics; if I shou'd not express myself in so proper Terms, I hope you'll make a shift to understand my meaning.*

A. Nature and good Genius are better Metaphysicians than Thomas or Suarez, nor have you any need, Madam, of an Excuse for what needs not, nor easily can be mended. To your Question — tho' We have formerly taken some Notice of it from another Hand, you urge it so much closer, that we think it worth the while once more to consider it. 'Tis agreed by all but a few hair-brain'd Hereticks, that our Saviour's Blessed Body was not fantastical, but real, both before and after his Resurrection: But the main of the difficulty seems to lye here, Whether it might not have some Properties usually ascrib'd to Spirits, which other Bodies have not, nay, which perhaps that itself had not, usually at least before the Resurrection? Particularly, whether on our Saviour's Appearance to his Disciples, the Doors being shut, it does necessarily follow that he came through the Doors, and so that his Body was penetrable, that two Bodies may be at the same time in the same place, and that for all this Absurdity we may believe Transubstantiation. First then for the Scripture itself, which if we can't get clear of, 'tis in vain to go

go any farther — We confess there is an *Emphasis* plainly laid on the  $\text{ἡ δὲ θύρῶν κεκλεισμένων}$  — [the Doors being shut] since 'twas that very thing made the Miracle. One way of getting clear is by saying he came in before the Doors were shut, and remain'd there *invisibly* 'till he pleas'd to discover himself: but this we doubt won't reach the full import of the Words, because 'tis said after the shutting of the Doors is mention'd— $\text{ἦλθεν ὁ Ἰησοῦς}$ — and in the  $\text{ἔρχετο ὁ Ἰησοῦς}$  — The Doors being shut, Jesus came, the manner of whose coming must be enquir'd into, which must necessarily be one of these two, either by *penetrating* the Door, and coming thro' it, or opening it *invisibly* after they had shut it, for thro' the Door or Doorsted he must certainly come: Now that he came not by *Penetration*, we think we can prove, first from the Scripture itself, and then from Reason, and the *Impossibility* of the thing in its own Nature. Our Argument grounded on Scripture is this—Supposing the *penetrability* of Bodies possible, yet the same Body can't be *penetrable* and *impenetrable* at the same time, nor can those two absolute *contraries*, nay, *contradictions*, be in the same subject: But at the time of the Appearance of our Saviour to his Disciples, it appears plainly from the Text that his Body was *impenetrable*, which if he came thro' the Door must be *penetrable*; appears from his bidding Thomas 'Thrust his Finger into his Hand, and his Hand into his Side', the Wounds it's probable being large enough, as made by great Nails, and a broad-headed Spear. Now a Wound is a *Dissolution* of Continui-

ty—there must therefore be something *solid* about these Wounds, otherwise the Saint cou'd never have felt 'em: Nor can it be said that our Saviour's Body was sometimes *penetrable*, at others *impenetrable*, because the Asserters of its *penetrability* make that the *Property* of his *Spiritual Body*, and Properties can't like *Cloaths* be put off and on at Pleasure. Besides, according to their Notion, the Door must be *penetrable* as well as our Saviour's Body, for *penetration* implies a *mixture*, and that must be *mutual*, at which rate here's a New Miracle found out, a *Spiritual Door* too, by which the Heretick's Instance wou'd be quite spoil'd, and I am a Door, as literally true as, *This is my Body*; a yet unheard of sort of *Transubstantiation*.

Now for the Reason—a Body can't obtain the *Nature* of a Spirit, for then 'twou'd be *invisible* as well as *impassable*, and that *properly*, not *accidentally*—Nor can a Spirit obtain the *Nature* of a Body, since in *Apparitions* 'tis Body that we see, not Spirit, any more than we feel the Soul of a Man when we shake him by the Hand — that Body which the Spirit forms to itself to appear in, unless it has some *Corporal Vehicle*, as others affirm. But hence it may be Objected, that one *Property* of Body, particularly our Saviour's and St. Peter's, has been *suspended*, namely their *Gravity*, they not *sinking* in the Water—why not then another, namely, *impenetrability*? We Answer—*Gravitation* is but a *Quality*, or respect of Body to Body, and the same Body is capable of being render'd *lighter* or *heavier*; as for Example, such a Column of Air which

which sometimes bears a greater proportion to the Mercury than at others; but *Impenetrability*, or actual quantitative Parts, is of the very *Essence of Matter*, and at the same time we conceive of one, we include the other: Besides, 'twas no *Contradiction* in Nature, that the Water shou'd be either render'd a few *Degrees* more buoyant for our *Saviour* and *St. Peter*, or that an *Angel* shou'd support 'em by his *Hylarchic Power*, or that Command the *superior Nature* has over the *Inferior, Spirit over Matter*—But no *Angel* in *Heaven* can make a *thing* be and not be, exist and not exist, in the same place at the same time, or two solid Bodies exist co-extended with each other. Much easier was it for our Blessed Lord to open the *Door* so suddenly and imperceptibly, as that the Motion shou'd fly both the Sight and Ears of his Disciples, especially if their *Eyes* were held—*ἐνεπίερα*—much in the same manner with the two Disciples, who, even tho' they saw him, cou'd not know him; or as the *Jews*, thro' the midst of whom (the Croud of 'em, by their *Sides* sure, not thro' their Bodies) he more than once pass'd, and vanish'd out of their sight—And thus much of this Curious Question.

GENTLEMEN,

I Was surpriz'd lately in a publick Place among a great deal of Company to hear your Society Arraign'd of Blasphemy, concerning which I suppose, by an Answer I've since

seen in your Oracle, you may also have receiv'd some Queries: I, who am wholly a Stranger to your Persons, must with the rest of the World do you that Justice, as to clear you from so malicious and undeserv'd an *Imputation*. Your Paper, as it has been extremely diverting both to City and Country (not to give it an higher Character, because I would not lye under the Suspicion of Flattery) so it has been all along manag'd with that scrupulous Niceness, in relation to good Manners and Morality, that if you'll pardon my freedom, I think you have been too reserv'd upon that point, and baulk'd many a good Jest that lay fairly in your way, even when it might have been innocently apply'd. Tho' you may safely despise the impotent Efforts of this Mushrome Adversary, or may best manage the Wretch your selves, I hope you'll excuse the officiousness of your unknown Servant. If out of a Consideration that the Waspsish Creature is not worth your while, he endeavours to shew the weakness of his reasoning, and how in concluding it is.

Your Answer to that Query, *Whither the Wind goes after a Storm*, which has furnisht your Adversary with a pretence to charge you with Blasphemy, was, if I remember, as follows:

*Man knows not whence it comes,  
nor where it goes,  
If he that sends it knows, he only  
knows.*

On which, says he, God is not much beholding to you in point of his Omniscience, since you question

tion his Knowledge of a Natural Effect and Cause. Thus this puny Critick, that sets up for a Man of great reading, has shot his Bolt at you, but with this satisfaction to himself, that he has got the Proverb on his side. Now, *Gentlemen*, I was always of Opinion, that a Man might safely propose several things Hypothetically, or by way of Supposition, the certain truth of which things he never so much as doubted of; and this is so evident from a thousand Instances out of Ancient and Modern Authors, that 'tis a Miracle to me, that any Man, who is not wholly overgrown with Ignorance and Stupidity, should fet himself to question it.

I choose to begin with *Cato's* Distichs (because I have the Charity to believe that your Adversary may in his time have scrap'd some Acquaintance with a Poet of that rank) and it fortunately happens, that the first pair of Verses there, will justify what I said above.

*Si Deus est Animus, nobis ut  
carmina dicunt,  
Hic tibi precipue sit purâ mente  
colendus.*

No Christian, I suppose, that has read his Bible, can be imagin'd to Question, whether God is a Spirit; and that the Composer of this, and the rest of the Distichs in that Book was a Christian, is very plain; for tho' to gain it the greater Authority, it is fathered upon *Cato*, who was a *Pagan* of strict Morals, yet *Theodorus Marsilius*, p. 34. *Hor. Subsec. Edit. Gen. Joachimus Crinitus de Rud. sif. Christ. Paulus à Marca* in his *Disquisitiones Critico Philogi-*

*ce*, printed at *Frankford*, have sufficiently prov'd, that it was writ by a Pious Christian, *videl.* a Benedictine Monk, about the twelfth Century, whose true Name was *Franciscus de Sanctâ Clara*. So you see *Gent.* that if delivering the most obvious Truth with a *Si, Anglicè If*, before it, be the same thing as to insinuate a denial of it, the pretended Author of *Cato* lyes under the same lash as you do: But as no Body hitherto has laid Blasphemy to his Charge, (for otherwise I suppose we should banish him out of our Schools) the same reason that clears him, will clear you. It would be too tedious to recount all the Authority that might be produc'd upon this Score, but the other day I met a Case so very pat to the business in hand, that I could not forbear transcribing it: It is to be found in a Learned Country-Man of ours, *Johannes Nubrigensis* by Name, an Eminent Physician that flourisht in the Reign of *Rich. II.* as I observe him quoted by the Learned Antiquary *Mr. Ashmole* in his *Chymica Sacra*, p. 48.

*Frigida si sit Hyems, cur Aquæ  
fumant Hyemales?*

I am certain there is not such a Coxcomb in the whole Town, that has so little Sense as to conclude, that this Physician doubted whether the Winter was cold or no, from his Manner of Expression; altho' if your Adversaries way of Arguing be true, he is as justly to be charg'd with this gross Contradiction to sense, as your Society is with Blasphemy.

But to conclude all with a fresh Instance: We had in the last Summers

Summers Opera a Song which every Milkmaid has since sung about the streets.

*If Love's a Sweet Passion, why does it torment? &c.*

*Now I dare lay all that I am worth in the World, that not one of these Milkmaids, if consulted, will give in her Opinion, that the Author of these words ever dreamt that Love was not a Sweet Passion: So true it is, that as I observed before, we may lawfully propose the most received Maxim in the World in a Hypothetical way, and yet the thinking part of Mankind will never question or deny the Truth of it. Gentlemen, if you think this Attempt of mine may be in the least serviceable to you, I'll leave it freely to your Disposal to do what you please with it, and am with the greatest Respect,*

Your Unknown Friend and  
Servant, W. T.

A. There needs an Acknowledgment rather than any other Answer to our Unknown Friends Civilities, some of which perhaps are as undeserv'd, as the Occasion of 'em, tho' in others we hope he has done us Justice, since we are pretty Confident in the Volume of our Oracle now extant, there has been nothing inserted by the Consent or Knowledge of the Society at least, which has been contrary to Good Manners or Religion, and that is Reason enough to make those our Enemies who are such to them. You tell us, the thinking part of Mankind can never question the Truth or fairness of an Hypothetical proposition, and that's true enough: But what help is there if we have to do with that part of Mankind that can't

think, nay, nor ever did in their Lives? On which Consideration, as we have already once before, so we must now again acquit our poor Objector from the Charge of Malice in this Matter, and lay it purely on his Weakness and Ignorance, which, poor Creature, he can't help, and therefore ought not to be blam'd for't.

Q. *I've heard it Objected against your late Definition of Love, which you make a Mixture of Friendship and Desire, bounded by the Rules of Virtue and Honour, that it has both too much and too little in it; too much, because there may be a Love without Friendship, Friendship being mutual, Love often not too little, because you cramp and manacle your Love with Virtue and Honour, whereas they say a Person may really Love, tho' he does not love Virtuously; for which reasons they rather choose Dr. Moor's Definition of Love—that 'tis a Passion of the Mind whereby the Lover is earnestly carry'd towards the belov'd Object: Pray how d'ye get clear of these Objections?*

A. We think with no great difficulty. To the former, we affirm Friendship is not always mutual, any more than Love, and prove our affirmation both by common Sense, and what appears to us fair reasoning; for do's not common Sense and Experience tell us, that many Persons are Friends to those who don't answer their Friendship—nay, who are many times either thro' Ingratitude or Mistake, their most inveterate Enemies; which brings to the Argument from Reason. Enmity is not always mutual, nor therefore Friendship, because they are opposites, and must have the same Properties and Proportions, according

ording to the known Maxim : All therefore that can be said here, is, that Mutual Friendship is certainly Mutual Friendship ; but that there may be also Friendship not *mutual*, as well as Love, we think we have made evident. To the second Objection, that we make Love too narrow, by confining it to the Rules of Virtue and Honour— we acknowledge 'tis too Narrow for those who would cover the Cloven-Foot, Horns, &c. of Goatish Lust under its Name, which we did not at all doubt but some wou'd be ready to do. We say, Love without Virtue is but equivocally and improperly so call'd; the Sparks themselves own it Dishonourable Love, and they may as well call it Nonsensical too: Nor can they get clear of what we offer'd, *viz.* that our honest *English* Language has a worse Name for it, and calls it *Lust*, unless they'll fairly confound those two, as some have done even by *Vice* and *Virtue*, and all the greatest 'Oppositions' in *Nature* and *Reason*. Nor are we alone in this Notion, having not only (we are pretty confident) all that either *are*, or wou'd be *thought* Vertuous Lovers, of our side, which are now in being, but even the wisest and best of the Ancients: For thus *Plutarch* of LOVE; "Mutual Desire, says he, 'tis confess'd; is Natural between different Sexes, but as for that Impetuous Concupiscence that hurries Persons away with so much Precipitation and Fury, 'tis not properly call'd Love— for *Love* that's entertain'd in a young and truly generous Breast by means of Friendship terminates in Vertue—and a

little lower—" That *Love* which " has no true taste of Friendship, " or a sort of a Heavenly Extasie " or Rapture of the Mind, ought " justly to be despised and rejected of all Mankind— Thus far he. We leave the Reader to judge whether not sufficiently to our purpose, tho' we confess we had never read that Passage in *Plutarch* before, but accidentally met with it since our former Discourse on this Subject. As for what is produc'd against us, we must declare we don't pretend to *make Definitions* with *Doctors*, especially so great a Person as is Nam'd; but however in the present Case, and for his *Authority*, we'll turn the *honest Heathen* to him, and let 'em *shift* it together; and setting that aside, we leave any unprejudic'd Person to judge, whether of the two gives a more *proper Description* or *Idea* of that *Passion*, which makes so much Noise in the World; tho' to do him Justice, *his* is intended as a general *Notion* of that *Passion*, whatever the *Object*; We restrain'd *ours* to Love between different *Sexes*.

Q. *Pray give your Judgment, whether 'tis lawful for Women to use any Beautifying Washes or things of that kind to meliorate Nature, which some Persons are so very much against, and think 'em utterly unlawful?*

A. We have once already answer'd a Question not unlike this; and if then, or in what follows, we displease any wise Good Man, if he send his Objections, we'll either Answer 'em, or change our Opinion. If we put the Question thus, whether any Artificial Helps to *Beauty* are *unlawful*? It must be Answer'd in the Negative; for  
Powdering

Powdering the Hair, nay cutting it, (unless the old *Wooden-dish cut*) and especially Perukes, none can deny to be such Artificial Helps, which yet hardly any think unlawful. If then such Helps in general are not a *Sin*, we see not how they can be so in particular, unless the *Circumstances*, as a bad End or Design, alter the Action. The *Jews* (as well as *Jezebel*) we are sure, did use *Art* to assist *Nature*, even on their *Faces* too; and that Men themselves, in whom that sort of *mundities*, *comptness*, or whatever you'll please to call it, seems more improper and unnatural than in the other Sex; they made use, We say, of *Art* to help *Nature*, or rather of one part of *Nature* to assist another, which the *Psalmist* himself records as one of God's Blessings, and given to that very End—*Oyl*, says he, to make *Man's Face* to shine, which certainly they design as an additional *Beauty*, tho' in other parts of the World the Men have no *Ambition* of appearing so *Glorious*. This we think comes pretty near the Question.—If one Artificial help to the *Face*, why not another? Why not a *Wash*, as well as an *Oyl*? Why not to add *Beauty*, as well as to take away *Deformity*? To get out *Frecles*, or *Small-Pox*? We may add, That if the *Pinch* of the Argument lies in this, as we think it does, that 'tis not lawful in any case to mend *Nature*, (they mean the Imperfections of *Nature*, which are not God's Work, for all his Works are perfect) or to rectify any *Deformities*, it seems to us unavoidably to follow, that 'tis also unlawful to sow up an *Hair-lip*, to use a *Swing*, *Bodice*, or any helps of that kind, against

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what are commonly call'd *Natural Imperfection*, tho' indeed we lock on that Phrase to be scarce sense. However, as *Painting* the *Face* has founded ill in all *Ages*, and seems to argue too great a desire to please, so we'd not Advise any to use it, unless for Ends that are certainly defensible and lawful, amongst which We think are—getting a good Husband, or keeping him when once obtain'd.

Q. 'Tis my misfortune to be Red hair'd. I am sorry I must think any thing that God has given me a Misfortune, but cannot avoid wishing it had not been so, since it proves a bar to my present happiness. In short, I love a Lady that has the greatest Aversion imaginable to that colour'd Hair, I love her even to Distraction, and have sufficient hope of obtaining her, were this Obstacle remov'd; for till it be, I dare not make my Address. Now, Gent. you are my sheet Anchor, if you fail, I am lost: I don't expect a perfect alteration of the Hair, I only beg you would direct me in such a method as may make it brown for 15 or 16 Days, so that neither Sweat nor Rain may efface it, and then to repeat it again; for if she discovers it at any time after Marriage, her Aversion will be equally fatal to me as before; for I marry not for Fortune, but real Affections sake: I have made use of Lead and Silver Combs, but they prove ineffectual against Sweat and Rain, besides they prejudice the Hair. Dear Gent. afford me your speedy Advice, you see how much of my Happiness depends on it; I assure you, your Assistance will not be bestow'd on one that will forget to be grateful, however the success may be; not that I think base Lucre, or vain Ostentation, has any share on your Noble Design, for certainly, &c.

D

A. We



A. We must beg your Pardon we han't room for the rest of your *Complement*, which may keep cold till another time; and besides, in the present Case we wish we may deserve it. That your desire to alter the Colour of your Hair is lawful, we think will appear from our Answer to the preceding Question; and besides, from the practice perhaps of some thousands, who, for the same misfortune you complain of, have cut off their Hair, and worn Perukes of a more agreeable Colour, for which we shou'd think no wise man cou'd blame 'em:— And why man't you do the same, which by always keeping your Head close shav'd, might keep it a secret from the Lady, if you are so happy to have her yours, as long as you live: But if there's any thing fatal in your *Red Hair*, as there was in the *purple Locks of Nisus*, and you had rather lose the Lady than part with that, we think 'twere pity but you lose her, tho' he's not like to die with Love who values his Mistress less than such an Excrement, which is no more a proper part of Man, than the pairings of his Nails. However, if you are fix'd not to part with it, hoping it may be to catch the *Fair One* in your *fine Tresses*, as her Sex sometimes serve us, we yet fancy it can't be impossible to have your *Hair stain'd* or *Dy'd* by a skilful Painter, with Ingredients so strong, as it wou'd never out, till that Crop were off the Ground. But still the mischief is, How shall we stop the rest of the Rivers from running into the Sea before we drink it? And what Court must we apply ourselves to for a Writ— *Ne Excet Cerebrum*, for the rest of the

Hair, since it will be every day peeping out, and in a little while your *Head* be like a *Bullfinch's*, of two Colours, in which Case we know no Remedy but to repeat the Operation:

Q. Gent. *I desire your Opinion of the following Relation*: My Father had a Dog which he kept a great many Years, in which time I had two Brothers and one Sister that died, and it was observed that this Dog always the Day before they died, went about a hundred yards from the House, and laid his Nose towards the Church where they were all buried, and houled in a strange hideous manner for an hour or more at a time; and when my Father died, he did the same: Now it seems as if this Dog had some Prophetick, or what to call it, Knowledge in these matters. *Gentlemen, Your Opinion in the whole would much Oblige yours, &c.*

A. We plainly own we can't tell what to make of hundreds of such Instances as these, some of which we ourselves are assur'd are true. All we can say is, That there must be something in't *not Natural*, since what power in Nature has a Dog more than any other Creature to foresee (or rather foresmell) such Accidents?

Q. *Whether a thing indifferent in its self, as the Eating of Blood, if persisted in with a doubting Conscience, be damning?*

A. The ground of this Question we suppose is that of the Apostle, "He that doubteth is Damned if he Eat"—to which we say, *First*, That what we render *Damned* there, has by good Commentators been thought to signify no more than *Condemned*, *Self-condemn'd* or *Judged* by his own *mistake*

ken Conscience: However, the *Dictates* of such a Conscience, in a thing of no greater moment, and left indifferent by Authority, do, we think, Oblige to act or forbear according to their Direction—the consequence whereof is, that the refusing to follow such Direction is a Sin, and every Sin is by Protestants accounted in its own Nature damning, and will be actually so, without Repentance: Tho' in the mean time, those who scruple any such indifferent Action, ought to get their Consciences better informed, and to consider the Nature of an indifferent thing, which is no other, as the Word itself confesses, than such as a Person is left indifferent as to the doing of it, or letting it alone, neither of 'em being a Sin—the Consideration of which is sufficient to satisfy any, who don't wilfully close their Eyes against common Sense and Reason.

Q. In the Ladies Question about Patches, she said she wou'd leave 'em off when she came in those places where they wou'd give Offence! You told her in your Answer, 'twas more than she was bound to do: Now my Query is, Whether that in the 14th. Rom. 13. don't oblige her to it?

A. We are still of the same Mind, and think she is not Oblig'd either by that or any other place of Scripture to abridge her own just Liberty, only to prevent a weak Persons taking Offence; for scandalizing our Brethren, mention'd by this Apostle and by our Saviour, is quite differant from the Offence mention'd in the Question: That Offence was not a proper Greek Scandal or Stumbling-block, which is defin'd by St. Paul him-

self (in the place already cited) an Occasion to fall, v. 13. and that such as would Destroy our Brother, v. 15, and 20. whence it is plain, that it must be Causing our Brother to Sin by our means that is here spoken against, which the Christian then might do in two Instances: First, Towards the Jews, by keeping them from Christianity, in judging or reviling them for their Ceremonial Niceties, concerning Meats and Drinks: Secondly, Towards the Heathens, in eating Meat sacrific'd to Idols, which harden'd the Gentiles in their Idolatry, and might give Occasion to weak Christians wholly to Apostatize from the Faith; but sure neither of these effects, nor any thing like 'em, can come from wearing Patches; nor can we suppose others should Wear 'em against their Consciences from any such Example, which is the only proper Scandal we can possibly conceive should be taken at 'em, this being so far from being likely, that there's more fear of their Uncharitable Anger and Displeasure, than sinful Imitation. That therefore that's requir'd on both sides in the present Case, is, that we Judge not one another, as the Apostle expressly tells us; for, as he says afterwards, "The Kingdom of God is not Meats and Drinks, (nor Cloaths, nor Ornaments) but Righteousness, and Peace, and Joy in the Holy Ghost."

Q. I was once Reprov'd by a Minister for Wearing of Pearl; to Convince me, he told me 'twas plainly forbidden in the 1st of Timothy 2. 9. where the Christian Women are Order'd not to wear it: I have since seen Dr. Hammond's and Mr. Pool's Annotations on the place, but

yet remain unsatisfied, and therefore desire your Judgment thereon?

A. 'Tis not likely that we shou'd satisfy your Doubt, if such as you have Nam'd already have fail'd of doing it—which yet we think in itself very easy to be done. In order to which, we shall first observe, that this Direction relates especially to Religious Assemblies, at which Christian Women are not present themselves, so as to ensnare the Eyes of the Beholders with their Beauty and Gaiety; but, as well as the Men in the 8th. v. to lift up Holy Hands without Wrath and Doubting. Then further, Dr. Hammond says in his Paraphrase, "That Women are here required to come to the Assemblies, and Pray in such an Attire as is decent, accounting Modestly and Sobriety the greatest (he does not say the only) Ornament, and not setting themselves out vainly, and with Ostentation, in Curious Dressings, &c." Thus far he; and indeed 'tis plain, that the meaning of the Apostle is no more than that they ought rather to delight in the Ornaments of Good Works, and of a meek and quiet Spirit, than in Pearls and Jewels. That this is the genuine Sense of the Words, will (we think) be plain from these following Considerations. First, That 'tis very common in the Holy Scriptures to put a Negative instead of a Comparative, see Gen. 5. 8. and twenty other Instances; take one that's very plain, in Prov. 8. 10. Receive my Instruction, and not Silver; Is not here an express Text for the Mendicant Fryars, that must not touch a Groat, (unless you put it into their Sleeve) and wou'd not this soon put an end to Trade, or reduce all to the Primitive way

of Barter, if we shou'd deny Meanings, as some foolish Enthusiasts have done? But it appears both from Common sense and the other part of the Verse, that (as has been said) a Negative is put for a Comparative; for it follows, and Knowledge rather than choice Gold. Again, in the Controverted Text, Wearing Gold and all Costly Array, is mentioned as well as Pearl; but we know the Holy Women of Old were sometimes adorn'd with Gold, as particularly the History of Rebecca shows us, and that in so odd a manner as Nose Jewels, &c. to add nothing of the King's Daughters Dress, who might be all glorious within, and yet her Cloathing to be of wrought Gold; Nor to insist on the Practice of our own and most other Nations, to Marry and Seal with Rings, usually of the same Metal. But our last Argument, if there's need of more, that the present place is to be understood in the Sense wherein we have explain'd it, shall be taken from the Comparison of another Scripture with it, which is very like it, and which must necessarily be taken in this Comparative Sense; 'tis the 1st of St. Pet. 3. 3. where the Apostle tells the Wives—that their Adorning shou'd not be that outward Adorning of Platting the Hair, and wearing of Gold, or of putting on of Apparel, but the hidden Man of the Heart, &c. Now here's a very full Text for the Adamites, in the Sense of that Minister, Madam, who is so angry at your Pearl-Necklace, all putting on of Apparel being therein, as it seems, expressly and directly forbidden; and accordingly not only Naked Breasts wou'd be lawful, nay, a Duty, but even Primitive Simplicity all over. But this

this being an absurd and ridiculous Sense, We must therefore enquire for another, which can be only that we have given, and which ought to be admitted in St. Paul as well as St. Peter, and the former Scripture as well as this.

**Q** *What Books of Poetry wou'd you Advise one that is Young, and extremely delights in it, to read, both Divine and other?*

**A.** For Divine, *David's Psalms, Sandy's and Woodford's Versions, Lloyd's Canticles, Cowley's Davideis, Sir J. Davis's Nofce Teipsum, Herbert's and Crashaw's Poems, Milton's Paradises,* and (if you have Patience) *Wisly's Life of Christ.* For others, *Old Merry Chaucer, Gawen Dughlas's Æneads* (if you can get it) the best Version that ever was, or we believe ever will be, of that incomparable Poem; *Spencer's Fairy Queen, &c. Tasso's Godfrey of Bulloign, Shakespear, Beaumont and Fletcher, Ben. Johnson, Randolph, Cleaveland, Dr. Donne, Goudibert, W A L L E R,* all **DRYDEN**, *Tate, Oldham, Flatman, The Plain Dealer*——and when you have done all these, We'll promise to provide you more.

**Q.** *Whether it's not a Crime to be True to one that's False to his Honour, his King and his Country?*

**A.** There's another Question to be askt, *Madam,* before we can Resolve yours; Of what Nature are the Obligations of Truth and Faith between the Persons concern'd? If *Matrimonial*, nothing Dissolves 'em by our Law, and we think by the Law of God too, but *Adultery* or *Death.* If the Obligations lye between single Persons, and are only those of Love and Friendship, they are no longer in force towards one who so little deserves 'em: No, tho'

'twere your own *Orestes*: and we are almost confident that one who is Mistress of so fine a Soul, has also Strength enough to lay the greatest Violence on her Inclinations, and whatsoever it costs her, shake off a Friendship for one who has no Faith, nor Loyalty, nor Honour; and we heartily wish that all others who love King *William*, wou'd follow so glorious an Example, letting those *Jews*, who are so Cursed as to hate him, still Match in their own Tribe, that they may not taint any honest *English Blood*, by mingling with it.

**Q.** *Supposing any Liberty a Person has taken in their Discourse or Behaviour shou'd have such an Influence on a Mind less fortified, as to plunge them into Vices from which they cou'd never be recall'd, and which otherwise they had probably been never guilty of: Query, Whether such a Person is not bound to make 'em Restitution as far as they can by a stricter Example and Friendly Advice, and to let 'em know the Pleasure and Serenity inseparable from Virtue and Innocence? And supposing them for ever depriv'd of an Opportunity of doing so, whether their Repentance without it will be available before God?*

**A.** There's first of all a great deal of difference between Imprudent and Criminal Liberties in Discourse and Conversation, both of these indeed may have ill Consequences, and therefore both to be Avoided and Repented of, tho' in a far different Degree; and no way can be more Effectual to repair such an Error, than that propos'd in the Question——But if that shou'd prove Ineffectual, if yet the Person who has been the Unhappy Occasion

of anothers Ruin, do all that lies in their Power to retrieve 'em from Vice atd Destruction, no more certainly will be requir'd of 'em, except a hearty Sorrow for what they now find 'tis too late to amend.

*Q. Since the Common-Prayer is so full and compleat in all Conditions and Circumstances whatsoever, that in any Difficulty we have Prayers fitted to our Hands, and the Church hath commanded them, and only them to be us'd in Churches and Private Families; whether those be not Damn'd that use any other Prayers whatsoever?*

*A. Poor Man!* We are sorry that any Person of our Communion shou'd have no more Charity nor Discretion than so much as to Propose such a Question. The Prayers of our Church are indeed very excellent, and allow'd such by all who understand 'em, but they are *Common Prayers*, and for that Reason it's impossible they shou'd, and unreasonable to expect they shou'd fully include and reach all particular private Circumstances, tho' Publick they may and do; And that this our Assertion is undoubtedly true, will appear sufficiently from the Practice of our Church, and its best, nay, all its Members. The Church we say uses *other Prayers*, and that even in Publick, besides those which are properly stiled *our Common-Prayer*, or *stated Liturgy*, as *Sternhold's Psalms* (We are usham'd to call 'em *David's*) and where they are not used, *Anthems*, not in particular appointed, but the Words chosen and composed by Masters of Musick; However, in all Churches a Prayer before Sermon, for the most part compos'd by the Minister himself;

or if strictly agreeable to Canon, yet not found in the Book of *Common-Prayer* that we read in our Churches. But yet further, the very *best* and *most excellent* Persons of our Church have used and directed other Prayers besides these before mention'd: We'll instance but in two, tho' we might in an hundred; King *Charles the First* himself, of *happy* and *blessed Memory*, did compose and use many *Devout* and *Excellent Prayers* on several Subjects, in his *Retirements* and *Troubles*, which in his *Unvaluable Book* he has left behind him. The Author of *The whole Duty of Man* has done the same, as none, one wou'd think, can be ignorant, who had but once dipt into it—which if they had thought *daxanable*, we suppose they wou'd hardly have ever done.

*Q. I have Convers'd with many People both abroad and at home, of both Sexes, and all Perswasions, and I find it alike Natural to all Persons to persist in their own Opinions, and to take the Judgment of another when oppos'd to theirs as an insufferable Affront; Now I am willing to think as well of this general Qualification as I can, because I am sensible it is as Natural to me as others, but I am not come to that height of Dogmaticism, to Condemn or Clear the whole World, without the Concurrence of other Judgments with mine; therefore I desire your Opinions how far this is either an Evil or a Good, and what we are influenced by in our espousing it?*

*A. Men desire nothing but Good, distinguished into Honour, Profit and Pleasure, none of which are gain'd by Obstinacy in an erroneous Determination, especial-ly*

ly when it is known for such; but on the contrary, there is shame in it, a Man loseth his Credit by it very often, but always his Time, and renders himself unacceptable to the Hearers, as is evident in Scholastick Disputes, which is the Reason that a Scholar brought up in these Wranglings seldom begins to be esteem'd in Company till he has laid aside that ill Quality of *never yeilding*; whereas, on the contrary, the more ingenious decline those Heats by seeming to yield sometimes when apparently they have most Reason on their side; and if they chance to be mistaken, there is none more willing to rectify their Judgments, not being depress'd with the base Fear that the weaker sort are influenced by, lest they should be blamed for having been Subject to Err, remembering Mistakes and Errors are incident to Humanity, but that 'tis the utmost Stupidity to persevere in a Fault: *Hippocrates* has freely told his; *St. Augustine* has made a Book of his *Retractions*, and after him *Carden*, and many other great Persons. Every one knows and acknowledges it best to be only so far fixt in his Determinations till he shall have better Reasons to alter them; but it must be confess'd, most People love themselves so well, and are so fond of their own Judgments, that few put it in Practice, which might very well be excused by the strong Passion we have for our particular Interests, if we were so dogmatical in our Opinions only in what concerns our Friends or Estates; but the same Heat being maintained in Cases which import no Benefit at all to any Person, as in pure Notions, &c. there

must be some higher Interest which animates us. It must therefore be the general Concern every Man has for the Applauds and Caresses of the World, which can certainly never be attained but by acquiring the Reputation of such a Judgment as Merits every one's Esteem: And Man judging it a *good* to have his Opinion followed, willeth it as such; for Man, as Man, hath no good more eminent than to Know, Judge, and give his Sentence of things, it being his utmost Natural End: And a Man that has judged and given his Advice (which is good) at least according to his Apprehension, seeing that Advice rejected, falls into a double Interest, one arising from the Charitable Inclination which he has for the Happiness of him that Consults him, whom he sees likely to Miscarry by not following his Advice; the other being his own proper Interest, for that the slighting of his Advice, is a tacit accusing of him of failing in a thing essential to his End, and calling him a Monster, or *Fault of Nature*; for as a Monster is called a Fault of Nature, because the Agents producing it have slipped and gone away out of the Way which she had prescribed to them; so Man not judging as he ought, deviates from the way which leads to his End: This is it which makes him so sensible of the slighting of his Advice, which slighting seems to conclude that he has judged ill, and is a Lyar in his Knowledge. And from hence it is, that it's so difficult to endure to be given the Lye, because by it a Man is implied to have no Understanding nor Ability to Judge; since to Lye, is contrary to that Truth which

vets to be Master of; and for the same Reason we are Offended if we are called Fools, thereby being supposed stupid and unable to Judge.

Q. *Who was the first Inventer of the Gag in France?*

A. In the *First Volume of the French Book of Martyrs, or History of the Famous Edict of Nantes*, you'll find in p. 15. that the Use of the Gag was first Practised and Invented in the Reign of Henry the 2d. of France, purposely to hinder the Protestants that were put to Death from speaking to the People of *singing Psalms* for their Consolation, when they were led to Execution. *Aubespine* (as the Author of that Work relates) who was the first Inventer of it, was some Years after struck with the *Louise Disease*, which put him into so great a Despair, that he design'd to Starve himself to Death; which furious Resolution obliged those which were about him to open his Jaws with a Gag, to make him take Nourishment by force; so that (as this learned Author observes) he increased the Number of those that have been known to suffer those Torments themselves, of which they were the first Inventers. *This Cruel Invention of the Gag* did not at all diminish the Number of the Protestants, the Constancy of those who were burned serving to make more sensible Impressions upon Peoples Minds in their Favour, than either their *Books or Preaching*: But Henry the 2d. however, was inexorable, and tho' the doleful Spectacle of those he had caused to be burned after the Procession above-mentioned, and their horrible Cries in the Tor-

ments of their Sufferings, had so deeply struck his Imagination, that the remembrance of them was a *lasting Terror to him all his Life after*, yet did he not at all abate his Severities; for they *Burned* after that some Persons that came from *Bearn into France*, only for Preaching the Doctrine of their own Country, among whom *Lewis de Marzac* was much taken notice of, for that having been a *Soldier* all his Life, and being dispensed with from having a *Rope* put about his Neck at the Stake, like other *Sufferers*, out of respect to that Noble Profession, he complain'd that such a difference should be made between him and his Brethren, as if by *retrenching* any thing from the Infamy of his Punishment, they had designed to lessen the *Glory of his Constancy*—So that amidst these Gags and Cruel Executions the Churches took the firmer Root, and there were already some that were govern'd by a regular Discipline and settled Pastors, and at *Paris* itself, where there *Fires never went out*, and under the King's Nose, there was one which had its peculiar Pastor, which so incensed their Enemies, that they got erect certain Courts of Justice, which they called *Burning Chambers*, which burn'd a sufficient Number of those who pass'd for *Hereticks*, to deserve the Title given them? But of these and their other Cruel Instruments of *Martyrdom* you may read more at large in *The First Volume of The French Martyrology* before recited, where you'll find that the *French Protestants* were barbarously treated at their very *Births*, in their *Lives*, at their *Deaths*, and even in their *Funerals*.

Q.

**Q.** I am a Young Man, and have been a Trader for some Years: It pleased God in my beginning the World to bless me with a Young, Beautiful, Pious, Discreet, and every way Obliging Wife, with a good Fortune, above my Deserts, tho' I believe I could have had as much Money with others at that time; soon after I set up, and it pleased God to bless my Endeavours with good Success, in preserving me from Loss either in Estate or Credit, and having abundance of poor Relations, I have been very Liberal, and an ample Benefactor to them. But now the Case is alter'd with me, my Dealings being very considerable, so consequently much both Debtor and Creditor: Nevertheless, it is more than probable, that if I had Time and Liberty for one Year, I could get in my Debts, pay all my Creditors, and not lessen my own Estate 100 l. I have been Endeavouring and Labouring with much difficulty, and greater Charge, so to manage my Trade, and preserve my Credit, that my Creditors may not perceive my declining Condition: But I find that Providence does in many things grievously disappoint, when I think my Affairs are so well laid, that it should be impossible to miscarry, and even those things that I do purely out of Charity and Kindness, turn to my great Trouble and Loss, and nothing that I go about prospers; wherefore Conceiving God Almighty is Extraordinary Angry with me, the thoughts thereof does so far discompose and disorder me, that I can neither mind either my present or future Interest, because of these misfor-

tunes, and therefore beg your Resolution of these following Queries.

**Q. 1.** *How to make my Peace with God, that he may shew some Token to me for good, that I may reduce myself to that Temper of Mind, as to believe that God Almighty has not utterly rejected me?*

**Q. 2.** *How to excuse myself to the World, having reduced so good a Woman to so bad Circumstances, by my Kindness to my Relations, and by my inevitable Losses, both not unknown to her?*

**Q. 3.** *What Methods I may use to make my Creditors sensible that all will be well, since every one strives to be served first, when they can be no Losers, and they are satisfied I have not spent their Money?*

**Q. 4.** *In Case of Extraams, I may not with a safe Conscience make a separate Provision for my Wife and Family, tho' to the Wrong of my Creditors, notwithstanding my Person shall be subject to all their Actions, for I will never stir from them?*

**Q. 5.** *If I find I can have no Favour from my Creditors, and that my self (Wife and Children, which are much dearer to me than my Life) must fall, and submit to their Cruel Resolutions, I know no way to make provision for my Wife and Children, but my Death, whether you think I may be damned, if by an act of Neglect or Design, I come sooner to my End than I ought to do? I know it will fare much better with my Wife and Children after my Decease, than by falling into the Hands of my Creditors.*

**A.** We are very sorry that so honest a Man as you seem to be, shou'd meet with such Disappointments, but much more concern'd that you shou'd admit the Suggestions



gestions of fulying all your past well-meant Actions, by one so mean-spirited as Self-Murder; for nothing can more evidently declare a Man's want of Fortitude, and presence of Mind to bear his Afflictions, than such a base way of freeing himself from them. We think you have no reason to believe God Almighty has forsaken you, because you are not so prosperous in this World. It has been the Case of many other good Persons, as frequent Example in Sacred Writ, and other History, assure us; besides daily Occular demonstrations; you shou'd reflect, that *whomsoever God loves he Chastiseth*, and you are to be satisfy'd that whatsoever your Fortune is, if you are his, it is by him designed for your good; it may be either to wean you from the World, or to make you recollect, and repent of some of your past Sins, which perhaps you scarcely ever minded, or to reform from something you allow yourself in, contrary to his Holy Will. But 'tis not all impossible but you may in a great measure have created part of your Misfortunes, by your own Imprudences, perhaps your Charity was not rightly ordered, for a smaller matter wou'd put any of your Relations into Business, than wou'd maintain them Idle; which is a thing you ought no more to encourage in others, than practise yourself. But suppose you have been no ways sensibly to blame, and have in all things acted wisely and piously as far as you can reflect, yet we doubt not if you continue so to do, but you shall at last bless God for your present Disappointments; and we cou'd here, were it not too long, give you an instance of

an honest Man, that had lived high, and was reduced to worse Circumstances than yours seem to be, and declared God Almighty was pleased so to change his Mind, that he was much more contented in them than his former Riches cou'd make him, professing he wisht for nothing to compleat his Happiness. But tho' Content may be had in any Condition, it is much more happy to be able to give, than to be forced to receive; and therefore a Man is to use all lawful wise endeavours, not only to preserve a good one, but to better his present Fortune, provided all be done with a humble Resignation of all our Affairs, so that having done our Endeavours, we are fully satisfied with Providence. And if our Thoughts can any way assist you in your better Management, we shall freely offer them more particularly.

A. 1. To have a quiet Mind, you must be sure to do your Duty towards God as well as Man: Nor ought you to expect any other sign of his Favour than Peace of Conscience, and a desire in all things to know your Duty, with a pleasure and satisfaction in the performing it: And such a one need never doubt of more Felicity than the World itself can give him.

A. 2. As to the World, every one has Follies enough of their own to make them silent; and if they won't be so, we think you need not value it. You ought rather to ask, What Requital you can make to her whom you have wronged, who, if she be so good a Woman as you describe, will never let you ask her pardon twice, and much more since she may be con-

convinced you did not design her Ruine : Nay, she'll be so far from reflecting on you, that she'll consider a kind Husband, as the World goes, tho' he has no great Possessions, is invaluable of himself, and therefore will do whatsoever may be in her power to lessen your Afflictions.

A. 3. If your Circumstances are not yet known, pay every one something, that thereby you may gain Time, and preserve your Credit if possible : But if they know how Matters go with you, make Choice of one of the Wisest, and most Conscientious amongst them; and acquaint him with your design of being just to every one, as soon as you can, and let him know if they all press now upon you, it will certainly ruine you, and perhaps thereby prevent their having their own. Engage him to do what he can to prevail with the rest, telling them, That all Men are alike subject to Losses, and that it will be a very inhumane thing to force a Man to do worse than he wou'd willingly do, by their overhaste; and there is no good Man that knows your Honesty, and present Circumstances, but will do what he can to assist you.

A. 4. In all Cases we are to be just, and tho' to be sure it must be grievous to see our near Relations suffer, yet we ought not to make them happy, by possessing what is another's right. Yet, on the other side, we do not think you Obliged to make over all, and so put yourself out of a Capacity of ever retrieving your Fortune. If your Case shou'd prove so bad that you can't pay every one their whole Debt, yet as far as you can; but we very much condemn your re-

solution of delivering up your self to your Creditors, for when they have got you, to be sure their Terms will be harder.

A. 5. You say that if you had but a Year's time, you could pay all your Debts; and make your self but little the worse for it; which time we are apt to think you may be able to procure, taking Care the mean while that you live very providently; for nothing will be more apt to enrage them, than to see you wear good Cloaths, Eat well, and expend high, whilst they want their Money; but if your honest Intentions, and wise Endeavours won't make them act like honest Men, in forbearing you till you can pay; Be sure you keep your Liberty, and make a small provision for your Family, without any thoughts of such a dismal Event, for Murder certainly is not only an unmanly, weak Action, but also damnable, where Persons are in their Senses; and this would be an ill exchange for a few present Evils, and such also as depend very much upon your own Resentments and Opinion.

Q. My Entrance on Religion was as sweet and comfortable as I cou'd desire, but by a wretched Carelessness, I have fallen by degrees totally in the space of three Years, and in these four next following Years, I neither have nor can continue in any Thought, Desire or Power to Repent, but live a Moral honest Life, love Justice in all my Dealings, follow Peace and Civility with all Men, live in good Credit and Esteem amongst my Neighbours; I frequently use the Church; I am not inclined to Company, nor any Vice, that I can find by Examination;

tion; yet after all I retain no spark of Love to God, or Sense of the Divine Being; but Heaven, Hell, Judgment and Torment, make no more Impression on my Mind when they are discoursed seriously, than they can on a Block or Stone. When I remember my former Station, my Reason discovers my present Misery, but without Hope or Dread, notwithstanding my utmost Endeavour: I have implored heavenly assistance to grant me a Sincere Repentance, but can have no help in those Duties, nor any feeling desire for what I ask: I know the Comfort of a Godly Life, for I have tasted it, but see it now out of my reach, and as a thing which concerns me not, for like *Lazarus* or the Prophets Axe, I have no Power to come forth, nor Heart to beg for it. In this Grave of my Soul I have in four Years razed from my Mind all the glorious Idea's of God's Attributes, the Value of the Soul, or Being of a Future State: I retain no sensible Thoughts of 'em, so that I am forced to conclude that my Restoration is as impossible as for a Dead Corps to desire to live, or be troubled because it doth not.

Gentlemen, I know you will put me upon Duties, and bid me Hope; but I Conjure you, as you will Answer it, that you do not deceive me by speaking Peace, where God hath and doth suffer too much, but give me your true Sentiments.

First, *Of the meaning of these Words*, He that layeth his hand to the Plough, and draweth back, my Soul shall have no Pleasure in him.

Secondly, If after they have been enlightned, and have tasted

the Heavenly Gift and Powers of the World to come, &c.

Thirdly, *Whether these two Scriptures be not pronounced directly against me?*

Fourthly, *Whether in my falling back, I have not sinned against the Holy Ghost? Or whether this drawing back be not the Sin against the Holy Ghost, it being under the same Sentence?*

Fifthly, *As there can be no way to avoid my Misery, Whether it is not better for me to continue in this insensible Stupidity, than to be hurried into a furious Despair, which must needs be the Effect of a terrifying Conscience, altho' I have no reason to believe that my Conscience will ever trouble me more in this World?*

Sixthly, *Since all means of hearing, reading, or Prayer, do but encrease my Distemper, Whether my Continuance in those Duties may not provoke a just God to drive me from this state of Deadness to a horrible Desperation; for it is most certain, that such cold dead Performances are abominable in his sight?*

Seventhly, *Would you advise me to forsake the Church, and frequent Dissenters? Will God grant that in one place which he utterly refuseth in another?*

Eighthly, *Hath there ever been the Example of any Person in my Condition for so long a time, that the Holy Spirit hath ever assisted to a true Repentance?*

A. A dreadful Instance of the Effects of Remisness in Religious Duties, and the Service of God, which may be of good use to those who are not yet sunk so deep as the present Querist, who is indeed in a sad and dangerous, tho' not, we hope, desperate Condition, and who needs the Prayers of all good

good Christians, whose Questions we shall first endeavour to Answer, and then give him our farther Advice. The first Question joyns two Scriptures together, 9 St. Luke last. *He that putteth his Hand to the Plough, and looketh back, is not fit for the Kingdom of God ;* and that in Heb. 10. 38. *If any Man draw back, my Soul shall have no pleasure in him.* For the former of these, Dr. Hammond gives us the meaning very fully in his Paraphrase, "He that holds the Plough must have his Eye diligently fasten'd upon it, and if he be apt often to look back, he will be unfit for that Employment; so thou when thou hast undertaken my Service, must follow it with the same diligence; and if thou hast any Thoughts of what thou hast left at home, thou wilt never be a fit Disciple of mine." Now tho' it must be granted that there's some Resemblance between forsaking the Service of Christ while he was here upon Earth and growing remiss in the Offices of that Religion he has left us, now he's gone to Heaven, and therefore this Text may be well apply'd to *awaken* those who are in *Danger* of doing so; yet it's plain that there is a great Difference between the two Cases.—Besides, being *fit for the Kingdom of God*, seems here to relate to the Office of Preaching, if we consult the *Context*. Go thou, says our Saviour, to such another, and Preach [the *Kingdom of God*] as indeed most of the *Disciples*, personally call'd by our Saviour, seem design'd for that Office; which if they did not thoroughly *Esouse*, and forsake *all* for their Masters Service, but kept any *Reserve* behind, halting

between God and Mammon, he says, they were not *fit* for his *Business*. Tho' it follows not, but they might afterwards be, if they return'd, and kept their minds more *steadily* on their *Work*, than they had formerly done.

As for the other Scripture; "If any Man draw back, my Soul shall have no Pleasure in him, the former part of the Verse, "The *Just* shall live by his *Faith*; and other Places of the Context, "Forsaking the Assembly of the Saints, &c. do seem sufficiently to clear the *Sense* thereof: and that it relates, as Dr. Hammond Notes, to an open total *Apostacy* from the *Faith* in time of *Persecution*. The true Notion, says he, of the Words is this, "If he that *shou'd* live by his *Faith* shall cowardly withdraw himself from the *Publick* Worship of Christ, as *Ignatius*, from the Eucharist, and Prayer, "God's Soul hath no Pleasure in him, "he's utterly dislik'd by God." But neither does this Scripture, tho' also a warning to all those who without any just and sufficient *Cause* forsake a *true Church*, neither does this reach the present Case, there being so wide a difference between 'em, that there's no need particularly to observe it. But tho' it were the same Case, this thwarting only takes place on those who *Apostatize* finally, without Repentance; tho' it was indeed mistaken by the *Novatians* in the *Primitive Church*, as well as other Passages in this same Epistle; as if it extended to all that had *denied* the *Faith* after they were *Baptiz'd*; but this Opinion was so contrary to the Judgment of the *Universal Church*, that they made it a *Heresy*.

For

For the second Question, concerning the Third Scripture: *It is impossible, &c.* This was indeed the main place urg'd by those foremention'd Hereticks: But however, thus much is plain, that it speaks of an open vow'd *Apostacy* from, and denial of the *Christian Faith*, by those who had been enlighten'd, baptized, and receiv'd the *Holy Ghost*, the Power of *working Miracles*; 'twas impossible, very difficult, as the Word is frequently taken, or *Illegal*, contrary to the Custom of the *Church of God*, to renew them again to *Repentance*, to admit 'em to *Absolution*, and the *Prayers* of the *Church*; difficult ever to restore them, even upon *Repentance*; impossible without, unusual either ways. But neither is it of *remissness* in *Faith*, or a *good Life*, but as before absolutely falling off from both, if not also *Persecuting* the true *Christian*, at least joining with those who did so, which seems imply'd in those Expressions, and trampling under foot the *Blood* of the *Son of God*, and doing despite to the *Spirit of Grace*.

To the third Question, *Whether those Scriptures don't pronounced directly against the Querist?* By which he means, whether they don't directly reach his *Case* and *Circumstances*? Our Opinion will be plain from what has been said, that they do *not*. And the fourth must also be resolv'd in the same manner; for this further Reason, besides what has been already said, because tho' we all of us, *more or less*, *Sin* against the *Holy Spirit of God*, who is said (after the manner of Men) to be griev'd at our *Follies*, yet whoever has really committed the *Sin*

against the *Holy Ghost*, mentioned in the Scriptures, if now possible to be committed, they can have no *Remorse* for it, no *Desire* of *Repentance*, since every such *Desire* must be produc'd in us by that *Blessed Spirit*, but must be given up and left, either to a perfect dead *Stupidity*, or the most furious *Despair*. But in the present Case it's plain that the Querist has still some *Sense* of his *ill Condition*, and some *Desires*, tho' those perhaps too *faint* and *languid*, after a real *Repentance*.

To the fifth, Since there may be Ways to avoid his *Misery* (and what these are, we shall anon see further) he ought neither to continue in *Stupidity*, but *Strengthen* what remains and is ready to die; nor yet run into the contrary extreme, of *Despair*, the highest affront to his *Saviour's* Goodness, since there's yet *some hope* left for him, if he stays not till the *Door* is shut against him.

To the sixth, *Whether he ought not to neglect all Duties, because such a cold and unworthy Performance of 'em does more provoke God*; we apply in the Negative, that he ought *not* to neglect what's his *known Duty* in all Cases, because he has in some. That he ought to perform *other Duties*, but not neglect such as are common to all *Christians*. That he may have help with 'em, but cannot without 'em. That 'tis a *Temptation* of the *Devil*, which puts such *Thoughts* into his *Heart*, to hinder him from *Repentance*, which is not to be expected out of that way that's appointed by *God*, that his Example may still be *useful* to others. And lastly, that he rather ought to use all possible endeavours that he may *Profit* by *Religious*

gious Duties, than quite neglect 'em, because he thinks he gets no Profit by 'em.

To the *seventh*, Whether we'd advise him to forsake the Church, &c. We ask, for what Reason? Is it because he Profits not under it? But that he owns is his *own fault*, and that it has been *otherwise*: Or that God will give that in *one place*, as he says, which he *denies* in *another*? But *Balaam* did not find it so, nor is that *Wise* and *Just Being* whom we adore, *Capricious* and *Fanciful* as Men are (He's not like Man, that he shou'd Lie or Repent) his Actions are order'd by the highest *Equity* and *Reason*. If you do well, you shall be *accepted*, and none that we know of (in *England*) have yet publickly said, what'er they may *think*, that God's *Spirit* has left the Church of *England*; and if he has not, we know no Reason why you shou'd leave her, and add one *Sin* more to those you are already guilty of.

To the *eighth*, *David* is generally thought to have lain a *considerable* while insensible of his *Guilt*, tho' much higher than yours, namely, open *scandalous Immorality*. But if none that you or we know of, have *recover'd* out of such a Condition as you now are in, the more Reason have you to *make haste* out of *Sodom*, before it be too late, that you ben't partaker of *worse Plagues* than they ever suffer'd.

Now for our advice; which upon the whole, in short, is this: You are afraid of being put upon *Duties*, when there's no other way but that for solid *Peace*, for your *Recovery* or *Salvation*, which is plain even by your own confession, that by 'twas *Carelessness*, and *Neglect* in your *Duty*, that you

came to be thus. The same steps therefore you must *tread backward*, that have brought you so near *Ruin*; that is, use the direct contrary *Method* to what you took when you lost your first *Sense of Religion*. Be *constant*, earnest, and attentive in *Prayer*, hearing God's *Word*, the *Sacraments* (the last when a little farther recovered.) But how shall you bring your mind to this, when a contrary *Habit's* so firmly rooted? We answer, you may do much towards it; keep your mind at least, close to the *outward action*. But in order to breaking such an inveterate *Habit*, *act vigorously* and immediately, directly against it. *Fast* and *Humble* yourself in good earnest before God, withdraw once or twice a *Week* (especially *now*) from *Worldly Business* (you've none sure of greater *Concern* than your *Salvation*;) There think closely on the wonderful, infinite, abus'd *Love* of your *Saviour*, who won't *break the bruised Reed*, who, at whatsoever time a *Sinner repents*, will have *Mercy* on him; who may yet give you *Grace* to do so, if you neglect not the means. Lastly, *Frequent* constantly (as before) the *publick Service* (not omitting your private *Devotions*), yourself (praying and desiring all other good *Christians* to do the same for you:) *From hardness of Heart*, and *contempt of thy Word and Commandments*, *Good Lord deliver us*.

*Quest.* An Acquaintance of mine, who is in a *Publick Office*, is oppress'd, and has great *Injustice* done him by another *Officer*, there being a *Fee* belonging to him by *Virtue* of his *Office*, in the *Table of Fees*, which is *Two Pence* for every *Oath* administered

Superior Officer on the Importation of all Goods from beyond Sea; and there is also a Fee in the same Table (belonging to one in the same Business) for every Oath which is administered by the King's Officers outwards, upon the Exportation of all Goods sent beyond Sea, which is Two-Pence likewise:

Quest. 1. *Whether (in so visible and plain a Case as this) this Officer, in appropriating to his own Use, against all Equity and Law, the Oaths inwards, when he has no Right or Title but to Oaths outwards, be not downright Injustice, and an absolute defrauding of his Neighbour?*

Quest. 2. *Whether 'tis not a great Sin in the said Officer to continue taking the said Fees?*

Quest. 3. *And if it is not unpardonable in the Sight of God, if the said Officer does not make Restitution of all the Money he has so unjustly received by Virtue of the said Oaths inwards, for divers Years past, since it has been against a known Law?*

Ans. 1. If the Case be stated fairly, the Person that Detains or Usurps such part of a Sallery as is by the Table of Fees allowed to any one, undoubtedly injures him as much as he that picks his Pocket, since the Sallery that is affixt to any Person by Virtue of an Office, is as much his Right, during the time of his possessing the Office, as an Hereditary Estate is.

Ans. 2. If it be a Crime to detain another Man's right, the Continuance of such Injustice certainly increases the Guilt.

Ans. 3. We ought to be as Charitable as we can in all Cases; and it is not impossible but this Person that thus detains another's Due, may not be so sensible of his Fault, either thro' Misapprehend-

ing, or Ignorance in such Cases: But so soon as he shall be acquainted with his Error, if an honest Man, he will no doubt not only refrain the like for the future, but also make reasonable Reparations for the time past, since he is in Conscience obliged so to do. But if he proves such a one as will not be convinc'd of a Truth contrary to his own Interest, We believe in such Cases relief may otherwise be had, than by relying on the Justice of the Oppressing Party.

Q. *What Seeing is? whether there be any Emanations from the Eye to the Object, or from the Object to the Eye, or both? Or how else we are to understand it? If you can put the Question in more apt Terms, you may vary it as you think good, so you take in the Sense.*

A. From the Object to the Eye, by Communication; all Bodies have Atmospheres about 'em of their own Nature, as the Earth has, and these Emanations striking upon the circumjacent Air, which also being continued to the Eye, carries the Motion and Influence or Properties of these Emanations, as Sound is conveyed to the Ear thro' the same Medium of Air.

Q. *I wish you'd be so kind as to tell me how that Substantia Cogitans (as 'tis acknowledged by all to be an immaterial Being) can actuate and move the Body, which is nothing but a Material Substance? Secondly, If it be so, why may not Brutes (whose Actions are altogether Rational and Sensible) be Physically said to be moved with that Substantia Cogitans, which we call the Soul?*

A. Indeed, Sir, to be free with you, we could tell you the fine things that Philosophers and Metaphysicians say of this matter, but

but nothing that will satisfy our selves, much less another.

*Q. I desire your Answer in this ; Why a Stone-Bottle, having a little Hole at the bottom, being stop'd at the top, the Water will not run out ; whereas if you stop the little Hole, and turn it upside-down, the Water will run out presently ?*

*A. All the Action the Atmosphere has upon the Water, is under it, and therefore would buoy it up, not throw it down. If it be objected, That Water is heavier, bulk for bulk, than Air, and upon that Account would get under it ; 'tis answer'd, that the Water in the Bottle presses upon the Declivity of the Sides within the Bottle, and therefore, together with the Counterpressure of the Atmosphere under, it is kept in the Bottle. Take a Tube of Glass, or any other Pipe, all of a wideness, and the Water will fall out, altho' the upper end be stop'd.*

*Q. I marry'd a Man contrary to my Mother's Knowledge or Consent, but notwithstanding, after some time she was very well reconcil'd to me, and my Husband failing in the World, she took me home to her, where I continued some time ; but he being dissatisfied at my being with my Mother, and blamed for his continuing his extravagant Course of Life, I went from my Mother to be with him, which my Mother was very free to, thinking that he would settle in the World, but he continued the same ; and when we had spent all we had, I was the second time forced to flee to my Mother for Refuge, and was received very kindly by her ; but being uneasy because my Husband had no Friend that was capable of entertaining him, but was forced to shift about for a Living, I considered with my self, that there might be a way*

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*found out to settle us once more in the World, which if we could compass, I did not doubt but we might live very happily together, for I never had any reason to say that he was unkind to me in any thing, but hath carried himself very obliging, according to his Power, if he could but have govern'd his Pocket ; but now he doth promise to be a very good Husband, and hath taken a great deal of Pains to get a Place, and hath it ready whenever he will go to demand it, and only stays for a little Money to pay off some small Debts, which if not paid, will ruine him again : Now though he hath been Extravagant, he hath not spent all my Estate, for there is, after my Mother's Decease, about six and twenty Pound a Year, which is part of her Joynture, that she is willing should be spent yearly to maintain me and one Child, which is all I have, but she will not condescend that my Husband should have any thing to do with it ; but I desire my Mother to let some part of this Estate be assured to my Husband, that he may take up Fifty Pound upon it, which will pay his Debts, and put Money in his Pocket ; this she will not bear of, and is very angry if I name it to her, and thinks it a thing altogether unreasonable : Now, Gentlemen, I desire to know what you would advise me to do, for I think it is very hard to despair of ever living happily, when we are both so young, my Husband not thirty, and my self but two and twenty Years of Age ?*

*A. Your great Pity and Kindness to your Husband is highly to be commended ; but you have also a double Obligation of Obedience to your good Mother, and ought to act very tenderly in respect to her, and need not doubt but one that has testified so great*

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a regard for your Welfare upon every Occasion, will be backward in serving you when there is any great Probability of doing it; therefore all you have to do, is to convince your Mother of your Husband's Reformation, and prevail with her either to lend you the Money, or to be Security to his Creditors that he shall pay them as soon as he is able, which will be a much better way than to make any part of the Estate over to him.

*Q. I desire you to resolve me, if I, having a Mind and Disposition to commit any great and enormous Crime and Sin, as Adultery, &c. but do not personally and actually commit it, whether I am guilty of the said Crime and Sin or not, (only) by this Inclination to it?*

*A.* Tho' our Thoughts generally proceed from the Habit of our Minds, upon which Account we are the more guilty if they are disorderly, yet our Inclinations likewise having a great Dependence on the Temperament of our Bodies, a bare Disposition is much less culpable than an Act; but where its cherisht, and there wants nothing but an Opportunity to compleat it, the Crime is the same in the Sight of God Almighty.

*Q. I desire your Resolution of the following Queries depending upon this Case. My Parents and a Young Lady's having consented and declared a full and entire Satisfaction, giving us all Liberty of Conversation, whereby we concluded to find no Obstacle, but, on the contrary, that it would be satisfactory and agreeable to our Friends, as had been often declared, mutually obliged our selves to Matrimony; some time after, her Parents, upon some unknown Cause,*

*cooled; yet at the same time neither forbid her, nor denied me her Company, but abounded in Kindness and Friendship when I was with them, tho' they would come to no absolute Conclusion, breaking all Opportunities in order thereto; in which State it has long depended, whereby I conclude they desire to break off the Match.*

*Q. 1. Whether the young Lady's Parents breaking Appointments, and not fixing, be not a Refusal from them?*

*Q. 2. If it be, whether the young Lady and my self are not by Mutual Consent at Liberty to release each other? And if so, How this Consent shall be declared Foro Conscientiam?*

*Ans.* According to your Relation it seems very probable that there is no Intent wholly to break, but rather to defer the Match, perhaps upon some wise Considerations, that Lovers are not fit to be acquainted with. But if it be so, and both Parties are agreed, you may very securely release each other; and if such a thing be determined between you, your Courtship and Love having been publick, we also think it most proper that your parting bear some Similitude to it, by making Choice of some few Friends as Witnesses.

*Q.* There is a Gentleman who hath for a long time been possess'd with a Fancy, that People are continually talking to him with an audible Voice, sometimes one, sometimes another; but for the most part he fancies they are Romish Priests and Jesuits, who threaten to destroy him one way or other, because he hath in his Travels noted in Writing some-what against their Superstitions, and the Barbarous Cruelties of the

the Inquisition. Now, *Gentlemen*, your Opinion is desired, *Whether it be possible for Persons to discourse with him at a great distance, and in such manner as not to be heard by some Friends near him, who have the Sense of Hearing quick enough? Whence this Fancy proceeds, and what Means are proper to Cure and Remove it?*

A. We have heard a great many pretty plausible Stories of Mens Conversing with Spirits, and with each others *Genius*, tho' distant some thousands of Miles; but we neither see how it can be performed, nor can positively prove the Contrary; yet are most apt to believe, the Notion proceeds from some Distemper in the Brain; and dare be positive this Gentlemans is nothing else but the Effect of a Melancholy fancy, which is often caused by the Indisposition of the Body, and sometimes by too much Retiredness and want of agreeable Conversation. But however it comes, the best way to remove it, is by taking Physick, walking abroad, and frequenting agreeable Company.

GENTLEMEN,

IT is now above a Year, since you promised to Answer my Objections against Torments for Sin after this Life.

What signifies your Answer in your first Volume, it's only a Shame, as much as to say you were asham'd (being so mightily followed) but to say something, though not material; all you do there is only to prove (as I have done before to

you) that there is a Hell-fire, or Damnation; but when I come to prove what this Hell-fire and Damnation is, by uniting the Scripture in Sense one with another, you break off your Discourse, promising to end it in your next Oracle; this is like your Evasion in your former, where you say I pretend to unfold several places of Scripture by the Distinction I make between Children of the Flesh and Children of the Promise, but you took Care there not to mention one of the Scriptures I expounded, so that I find little in you but Evasions and Absurdities, which agree well enough with the Knowledge of most in this World, and there you have the Advantage of me. Now since I perceive I have driven you thus to your shifts that are so Learned, and furnished with all sorts of Books, I question not, no not in the least, but I am sufficiently instructed to do the same by all others.

In your first Vol. You there promise in your next Oracle to proceed upon the Words *Ever, Everlasting, Eternal*, and upon my Objections against Eternal Torments; but since you have done but as you use to do, that is, left me, and now have no regard to your Promise: I think it convenient to tell you, that it may be your design is only to get Money, if so, it may be one Reason you Care not to engage me, as hitherto you have not done, but upon great Importunities, as you yourselves Confess in your First Oracle.

I do not much question, if you

‘ you comply with your Promise  
 ‘ in your first Volume, but your  
 ‘ Eyes may be a little more open,  
 ‘ and so undo your most material  
 ‘ Answers on this Subject of Hell-  
 ‘ fire: It follows then, that if I  
 ‘ send an Answer, before you have  
 ‘ comply’d with your Promise, it  
 ‘ cannot be full and satisfactory,  
 ‘ and therefore in that respect al-  
 ‘ so you cannot fairly urge it.

‘ In your first Volume, you  
 ‘ mightily deride my Pretension  
 ‘ to Vision and Revelation, there-  
 ‘ fore for the present I will in-  
 ‘ form you of one Vision to en-  
 ‘ courage you to proceed, and not  
 ‘ to be faint-hearted. About  
 ‘ Three a Clock in the Morning,  
 ‘ as I was Sailing in a Canoa from  
 ‘ *Leguana* to *Port-Royal* in *Jamaica*  
 ‘ (which *Port-Royal* is now de-  
 ‘ stroyed by an Earthquake, and  
 ‘ sunk for the most part under  
 ‘ Water) there flew in the Sky a  
 ‘ Globe of Fire very transparent,  
 ‘ about the Bigness of the Moon at  
 ‘ full, and from it proceeded the  
 ‘ form of a Sword, and at its Point  
 ‘ exceeding great Flames of Fire;  
 ‘ this could be no Fancy, since  
 ‘ there was in the Canoa at that  
 ‘ time one Negro, and one white  
 ‘ Lad, an Apprentice to Mr. *John*  
 ‘ *Gale*, a House-Carpenter in  
 ‘ *Port-Royal*, who being affrighted,  
 ‘ cryed out, and took me by the  
 ‘ Arm, and shew’d me this Vision,  
 ‘ which I was very joyful to see,  
 ‘ expecting, since this Vision ap-  
 ‘ pear’d so privately at Three a  
 ‘ Clock in the Morning, I should  
 ‘ receive Satisfaction, which ac-  
 ‘ cordingly I did about ten Days  
 ‘ after, being then rescued at the  
 ‘ Entrance of a very deplorable  
 ‘ Condition, which before I had  
 ‘ not only made it my Business to  
 ‘ search after Satisfaction here in

‘ *England* with the Clergy, but  
 ‘ also in Foreign Parts.

‘ *Vol. 1.* You say that I shall  
 ‘ fight for every Inch of Ground  
 ‘ before I have it, yet you are  
 ‘ very unwilling to fight with me,  
 ‘ for I question not the Victory,  
 ‘ since my way of disputing will  
 ‘ soon end the Controversy, which  
 ‘ is this, *viz.* When to prove a  
 ‘ Tenet you bring several Places  
 ‘ of Scripture, then to confront  
 ‘ you, I bring contrary Scrip-  
 ‘ tures; he then that can unite  
 ‘ these seeming Contradictions  
 ‘ best to Reason, cannot fairly be  
 ‘ denied the Victory.

‘ The Uniting of the Scriptures  
 ‘ in Sense one with another, will  
 ‘ Correct false Interpretations  
 ‘ from the Original Tongues and  
 ‘ false Expositions. One Greek  
 ‘ word, Latin or Hebrew, may  
 ‘ signifie many things, and the  
 ‘ Scriptures in general, if falsly  
 ‘ Expounded and falsly Interpre-  
 ‘ ted from the Original, will not  
 ‘ admit of a Union in Sense one  
 ‘ with another, so that it’s also im-  
 ‘ possible to wrest them to prove  
 ‘ any false Doctrine.

‘ They that do not or cannot u-  
 ‘ nite the differing places of Scrip-  
 ‘ ture in Sense one with another,  
 ‘ (which cannot be done without  
 ‘ Revelation) cannot be Judges  
 ‘ what is Blasphemy, and what is  
 ‘ not, in the things I dispute up-  
 ‘ on, *Ergo*, they are no Divines.

‘ For Want of the Scriptures  
 ‘ being United in Sense one with  
 ‘ another (which never yet was  
 ‘ done) some that I know cen-  
 ‘ sure them scarce to be the  
 ‘ Word of God, as also appeared  
 ‘ in a Question to you formerly;  
 ‘ therefore to be plain with you,  
 ‘ as I pretend both to Vision  
 ‘ and Revelation, I also pretend  
 ‘ to

to Unite the Scriptures in sense one with another in things that concern Salvation. As for other things I do not so much mind, and so I expect you to comply with your Promise, and try your Skill.

My Knowledge I would willingly impart by the way of Disputation, but 'tis exactly with me (as to Abuses in Words) as it was in the Apostolick Days: For it's the Property of true Divinity to appear to natural Men (1 Cor. 2. 12, 13, 14.) or Men not instructed by the same Spirit that indited the Scriptures, as Blasphemy. Can a Doctrine be Erroneous, that endues a Man with Perfection of Love both to God and Man, which is the utmost Duty of a Christian, and the fulfilling of the whole Law?

But we'll suppose that the Doctrine I dispute with you to be downright Blasphemy, is it not a Dispute? Produce better Arguments, and I'll leave my own, when I can be convinc'd yours to be more convincing.

But you are for Persecuting of Opinion in Matters of Religion, thereby judging it lies in the Power of Man to believe what he will, which no Man alive can do, neither ought any Man, nor can he fairly judge Nature to be against its own Interest in others, when they find no such thing in themselves: Wherefore do you judge that Men through Pride and Obstinacy will persist in their Opinions, and so ought to be Persecuted for it: Whereas in Matters of Religion, Opinion is not to be judg'd wilful (especially under Persecution) since no Man knows another's Heart, there-

fore not to be Persecuted. I am certain this Opinion, as it cannot concur with a sound Doctrine, so it's the only thing that hath made me despise the World as Vain, Conceited, and blind by Zealots.

*An Example of my way of Disputing with the Ath. Society, for a final End of Controversie between us.*

Scriptures for the Proof of Eternal Torments:

Mark 16. 16. *He that believeth and is Baptized shall be Saved, but he that believeth not shall be Damn'd.*  
 Matth. 25. 32, 33, &c. especially Ver. 41. *Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels: And Ver. 32. And he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats: And Ver. 33. And he shall set the Sheep on his right hand, but the Goats on the left.*

Scriptures against Eternal Torments.

1 Tim. 4. 10. *Who is the Saviour of all Men, especially of those that believe.*  
 2 Tim. 2. 13. *If we believe not, yet he abideth faithful, he cannot deny himself.*  
 1 Cor. 3. 15. *If any man's work shall be burnt, he shall suffer loss, but he himself shall be sav'd, yet so as by fire.*  
 1 Cor. 15. 52. *In a moment, in the twinkling of an Eye, at the last trump, (for the trumpet shall sound) and the Dead shall be rais'd incorruptible,*

corruptible, and we shall be chang'd.

2 Thes. 4. 16, 17. For the Lord shall descend from Heaven with a shout, &c. 17. Then we which are alive, and remain, shall be caught up together in the Clouds, to meet the Lord in the Air, &c.

Now these differing places of Scripture must be United in Sense one with another, and this I boldly declare, that until the 9th. of the Romans and 11th. of the Romans be perfectly understood, the Scriptures cannot be United in Sense one with another; and this I have done to you, but you can neither believe nor contradict; Ears you have, but hear not; Eyes you have, but see not, like the Jews in the Apostolick Days.

A. Sir, You have less reason to complain of not being Answer'd, than any who ever yet troubled us, since we have been more large on your Questions, than we believe on any single Man's since we began this Undertaking, and were at more pains in Answering 'em, as will appear to any who reads what we have said to you in our former Volumes, on which account 'twas but reason you should answer what we there advanc'd, before we proceeded to New Matter; and the same we may still reasonably expect from you, because we have there already overthrown the Foundation of your Opinion concerning the ceasing of Eternal Torments (make you sense of the Expression if you can) which you plac'd in the Necessity of Sin; the Consequence we allow'd, that if Sin had been made necessary from

without by God, before every Man actually sinned, it seems to us to follow, that the Punishment for that Sin cou'd not justly be Eternal, nay, that Sin cou'd not justly be punished at all, or rather that *Altho'*, since what's altogether Involuntary can never be properly a Sin. We therefore denied the Antecedent, the Necessity of Sin, fully answering your Reasons for it, considering your Reply, and shewing our own against it. And further evinc'd by Scripture and Reason the Eternity of Punishment. You say, we ought to have Answer'd all, before you Reply to any; but how are we Oblig'd to that, when we have dispatch'd so many Sheets of yours, and destroy'd the very Foundation on which you build; yet if you'll confine your Objections from Scripture and Reason to one half Sheet, that we may be able to Answer 'em in our Oracle, we promise to do it in a few days after we receive it. In the mean while, as to the rest of your Epistle, for our being furnish'd with all sorts of Books, We doubt, Friend, your Revelation fails you, as well as that 'tis only for Money that we Write this Paper. You'd fain persuade us you have such Visions and Revelations as you pretend to, and give an Instance of one of your Visions; but the mischief is, this Meteor, whether Natural or prodigious, was seen by John Gale's Boy as well as you, nay, by the very Negro, who ten to one was not so much as a Christian; tho' what Influence this Ball of Fire should have in satisfying your Mind, call it rather your Fancy, more than all the Divines in the World, we can't easily imagine. The Rule you give of reconciling Scriptures which

which appear *contradictory*, we grant is fair, and we accept it, and will be tried by it. You say it's impossible to wrest 'em this way to favour any false Doctrine, which we grant, if truly *reconcil'd*; but Persons may pretend to do it truly, and yet be *mistaken* themselves, or *deceive* others: You say this can't be done atight without *Revelation*, why then d'ye trouble us with it, when we often enough *disclaim* both that and *Conjuring*, unless we shou'd happen to have a parcel of Revelation about an *Incognito*, for we must own we know of no such thing: However, we may have that which will, we hope, do here as well, and that is a Neighbours share in Natural Light, and Common Sense and Reason, which those who improve with *Humility* and *Diligence*, may be able by the common assistances of God's Spirit, which 'tis improper to call *Revelation*, to find out all *necessary Truths* in the *Holy Scripture*, which we always asserted, and no more, nor are very apt to Credit those who pretend further.

If you have any other *Superior way* of *untying Knots* in the *Holy Scriptures*, you'd do very well to oblige the Christian Religion, by making use on't. You observe 'tis the want of *reconciling* such places as appear contrary to each other, which prejudices many persons against 'em; for which reason, tho' their *Objections* are seldom concerning *Points absolutely necessary to Salvation*, yet Learned and Pious Men have thought it well worth the pains of their whole Lives to endeavour their *reconciliation*; and the *Holy Spirit*, which you pretend to, cannot be suppos'd, if you have it, not to

have revealed the meaning of one place unto you as well as another, especially when of as *great moment* as those you think you *illustrate*. You say you'd gladly impart your *Knowledge*, we earnestly desire you wou'd do so, and that in Matters of very high Concern — First, Where we shall find a Copy of the Old and New Testament entirely free from Faults, or which is *freest*; say not you are unlearned, for God's Spirit understands *all Languages*, as you know by the Apostles. Secondly, whether is the more Authentick, the *ó* or the Hebrew. These are *fundamental Questions*, and without which you can proceed no further. Then for the Scriptures as they are, reconcile these following till we provide you more.—The *2d Cainan* in *3d St. Luke*. The difficulties in the Chronology and History of *Terah, Haran* and *Abraham*. Then *2 Reg. 3. 26.* with *2 Paralip. 22. 2. 5 Mic. 2.* with *2 St. Mat. 6.* The Genealogies in *St. Mat.* and *St. Luk.* The manner of the Death of *Judas* in the Evangelist, and the *Acts* of the Apostles. Try your *Talent of Revelation* here, and then you shall see what we can do without it. And now we'll try what we can do on those Texts you have produc'd—*1 Tim. 4. 10.* *Christ is the Saviour of all Men*, as *Adam* was the ruine of 'em all (so says the Apostle to the *Rom.*) by being their *second Head*, and bringing 'em under a possibility of *Salvation*, but especially of them that believe; because by this *Belief*, his *Merits* are apply'd to 'em, and they are *actually* sav'd; whereas if he was *actually* the Saviour of *all*, so as *none* shou'd be *damu'd*, he cou'd not be especially the Saviour of them that believe.

To your second Text, *if we believe not, he abideth faithful*: It's true, notwithstanding *Eternal Torments*; because our *Destruction* is of our selves, but God is still *faithful*, and true to his *Word*, to save all that accept of *Pardon* on those *Terms* he has offer'd it, which are no other but *Faith* and *Obedience*.

To your third Text, 1 Cor. 3. 15. *If any man's work be burnt, he shall suffer loss; but he himself shall be sav'd; yet so as by Fire*. This indeed has been brought for *Purgatory*, but never before *against Hell*; but we suppose the stress is laid on the Words, *He shall be sav'd*. We Answer, this relates to *Good Men*, not *Bad*, those who hold the *Foundation, Jesus Christ*, but are mistaken in some Points of *Doctrine*. The Apostle speaks of himself and *Apollos*, and other Teachers of the *Christian Religion*, but what's this to wicked impenitent Christians, or to obstinate *Turks, Jews* and *Heathens*?

To your fourth, 1 Cor. 15. 52. *In the moment, in the twinkling of an Eye, &c.* This is nothing at all against *Eternal Punishments*, for the Apostle speaks of *Good Men* all along, calling 'em *Beloved Brethren*, and speaking of the *first Resurrection* of the *Blessed*, over whom *Death* has lost its *Sting*, and the *second Death* has no *Power*. As for the seeming *Opposition* between this, and that in *St. Matt.* *He shall separate them one from another*. This might be done, even supposing your *Hypothesis* of the *Good and Bad rising together*. Tho' indeed this *moment*, and *twinkling of an Eye*, here mention'd, as well as that, — *I come quickly* — have been rather apply'd by *Learned Men* to the *suddenness* and *unex-*

*pectedness* of our *Saviour's Appearance to Judgment*, (like a *Thief in the Night*) than to the shortness of the time wherein those great things will be transacted, which time is call'd a *Day* all thro' the *Scriptures*, and *one Day* with the *Lord* is as a *thousand Years*. And in the same manner is the following *Scripture*, 1 *Thess.* 4. (you have writ it in the 2 *Thess.* so that you are not infallible in *Quotation*, whatever you may be in *Interpretation*) which 'tis plain is spoke of *Christians*, nay, of *Pious Men*, those who *sleep*, at least, in *Jesus*, tho' more probably for *Jesus*, the *Martyrs* for his *Truth*, whom he'll recompence for their *Sufferings* by an higher degree of *Glory* than others; but find one such word if you can for *Wicked Men*; show where 'tis said, *Fornicators and Adulterers, the Unjust and Uncharitable, shall enter into the Kingdom of God*, (except you get the *Bible* false printed) and we'll yield the *Day*, and all the *Debauchees* in *Town* will be oblig'd to thank you for quieting their *Consciences*, which they themselves can never do. As for your censuring of us as pleading for *Persecution*, 'tis so very groundless a *Carvil*, that we don't think it worth an *Answer*.

Q. *I am informed that in some of Bishop Barlow's Posthumous Works, which I could be very glad to hear would be Printed, he seems to Oppugn the common received Opinion about Eating Blood, asserting it Unlawful: Now because of that great Esteem that that Learned and great Casuist has justly merited from all Sober and Ingenious Persons, I seem to distrust my own Judgment in the Point, having always thought and practis'd the contrary; I should be glad if you could give me any Account*

count of it, or direct me where I may receive Satisfaction in this Point?

*A.* That learned Prelate's Remains are printed very lately, and very well become the Author's Character, his Opinion (since the Book may not yet be come to your Hands, as perhaps to several others besides yourself) is briefly contained in these Objections, Answers and Arguments:

1. Tho' every Creature be good, it follows not that every Creature may be eaten, Serpents and Rattle-snakes, which are venomous, and pernicious to Humane Nature, are not to be Sanctify'd by Prayer; this Doctrine was by the Apostle design'd against their Error and Tyranny, which forbid Men the use of such Creatures for Food, which God had created for that very End and Use.

2. There are some things that are forbidden, as Blood, &c. 'Tis generally agreed, when St. Paul wrote to *Timothy*, it was *Anno Christi* 52; that 'twas in 50, or 51, when that Decree of the Apostles was made, wherein things offer'd to Idols, Blood, and things strangled, are expressly forbidden, the Obligation of which Law continu'd long after, see *Acts* 21.

25. by what *James* Bishop of *Jerusalem* tells St. Paul, which was *Anno Christi* 58, and the same Command is still renew'd, and by our Saviour, and the Breach of it censur'd as sinful, *Revel.* 2. 14, 20. which was *Anno Christi* 97, and this was religiously observ'd for the first 1200 Years by the whole Primitive Church. These are the Bishop's Reasons for his Opinion, besides his Proof that that Canon of the Apostle's was not an Advice, but a Precept, which seem to us to carry so

much of Weight in 'em as would make an Antagonist sweat to Answer 'em: If any one will be pleas'd to engage in it a few Lines, and send it to us, we shall commit it to the Press, nor daring of our selves to give any positive Decision of the Case. There are several other curious and very uncommon things in the Treatise, which are very well worth any ingenious Person's Reading and Perusal.

*Q.* I was born a Protestant of the Church of England, and continu'd so till I had received the Sacrament three times, but afterwards, having some Occasion to Travel, became a Roman Catholick, their Priests telling me they were in the right way, and ours did begin but since Luther: I continued to be of their Church several Years, receiving the Blessed Sacrament amongst them; but being now returned to my Relations, they'll take no Notice of me, nor is there any living for me amongst them, unless I return to the Church of England, which is against my Conscience to do. I desire your Advice in this matter, and promise to be convinc'd by you, if you bring Reason?

*A.* If you deal fairly in your Protestation and Promise, it's possible some good may be done upon you; in order to which you'd do well to let us know the very Arguments which first prevail'd upon you to leave the Communion of the Church of England: We desire not your Priests Arguments, but yours; for if you left it without any Reason, 'tis but reasonable you should return to it again; and if we can't answer those which you thought Reasons, (the whole Controversie being too large for us to engage in) We promise



promise to be of your Mind. If you left us only because a Priest told you that our Religion was not before *Luther*, there will be as much Reason for your returning again if another Priest of our Church shou'd tell you that it was before *Luther's*, one Affirmation being as good as another's Denial; but the Protestants not only affirm this, but are able to prove it, and have sufficiently done it. In the mean time, as you are guilty of a very dangerous Apostacy in leaving the true Catholick Apostolick Church in which you were born, and going over to the pretended *Catholick*, but really *Antichristian Church of Rome*; so are your Friends also, we think, not to be excus'd, if they refuse you the Common Offices of Humanity upon that and no other Reason.

Q. *Gentlemen*, If I prove troublesome to you, 'tis not because I delight to do so, or that I am pleas'd with my own Scribling, but having sent you several Questions (some at the Request of other Persons) and not heard from you concerning any one of them, I have endeavour'd to persuade myself (what I can but hardly believe) that they have all miscarried, or surely some of them (tho' none of the weightiest) might as well have deserved a few Lines in Answer, as others that I have not long since seen a whole side of a *Mercury* spent upon, as that of *Something and Nothing*, &c. And now thd' the following Query may look more likely to have proceeded from a Natural than a Naturalist, take it from a Woman, whom with your Answer you may Oblige—  
What may be the Reason that Simple

*Water distill'd from Green Herbs, is white and clear, without the least Tincture of Green in it?*

A. Indeed, *Madam*, we are Disobliging enough upon Necessity, which is a Reason with a Witness; and for our Performances, we can think as meanly of many of 'em, which are wrested from us in our defence, as you can of your Humblest Slave; but as for that particular Case of *Something and Nothing*, we think you could hardly have lit upon an easier Reproach, and which we are pretty fond of. But in Answer to your Question:

Colour in general, we presume, consists in these two things; a certain Disposition of the Parts of the Matter to be seen, and the Medium thro' which it is seen: By the first we mean, for instance, that a Cole has millions of little Pores when view'd by a Microscope, which imbibe the light, and being not able to make that Reflection that a closer Body can, gives that Idea which we call Blackness. White is always found in a Body which has an Infinite Number of Asperous little pointed Particles of Matter, which by their Aptitude to give a great confus'd reflected Light, and thereby affords us that Colour which is call'd by that Name; and thus the *Via Lactea* in the Heavens, which appears White, is only a multitude of little Stars, which are only discernable by the help of a good Telescope, these by their Variety of Reflections, which by reason of their Closeness causes a Confusion of Light, gives us the Idea of Whiteness. Again, the Change of the light Medium alters the colour of things; as by Daylight *Gold* has another Colour than what it has in the Night.  
This

This premis'd, your Question, *Madam*, is very readily resolv'd, and all Questions of the same Nature, as, *Why Red Port should turn to White-wine in its passage?* The Reason is this, That Disposition of Parts that was in the Liquid, are by Motion and Fermentation alter'd, and by consequence the same Light falling upon different Positions of the Particles which any Liquid is compounded of, must necessarily give a different Reflection, or beget in us a different *Idea* of Colour.

Q. *I have received very great Satisfaction by your late Answer to the Question about the Weather-Glass: I desire you would resolve one Doubt, which I cannot clear myself of—Pray what are Vapours? Whether they are of an Aerial or Watery Nature? If the former, What are they different from pure Air? If the latter, How are they lighter than the Air? And then since you deny that Vapours are drawn up by the Heat of the Sun, Why does our Culinary Fire draw up or cause to Ascend any Water that is within the compass of its Heat?*

A. Vapours are Water rarified, not thinner than the Air, for then they would be invisible, but so spongy and loose, that bulk for bulk they weigh less than the Air, even as Smoak does, and therefore the getting under them presses 'em upwards. As for your Objection about Culinary Fires drawing up the Steam of Water, it's a Mistake, for the Fire is under the Water; but suppose it was above it, it would put the Surface thereof into a brisk Motion and Fermentation, and thereby loose and rarify the uppermost Particles of Matter, 'till being lighter than the Atmosphere, they

would be forced upwards by the heavier Body thrusting under them.

Q. *Whether there be any Liquid so buoyant as to bear an Egg, or any other thing, whose Gravity shall be more than the like quantity (bulk for bulk) of the same Liquid?*

A. No.

Q. *Whether there be any Liquid wherein an Egg shall sink, or any other thing whose Gravity shall be less than the like quantity of the same Liquid?*

A. This is only a Reverse of the former, and admits of the same Answer.

Q. *Which of the five Senses is the most Noble?*

A. Sight is the most Noble, Feeling more Useful.

Q. *I expect your Solution of these Questions in your next Oracle, or shall remain your dissatisfied Friend:*

1. *The way to find out the Epoch?*
2. *To find the Age of the Moon by the Epoch?*
3. *How to know, from thence, the time of the Tide at London-Bridge?*

A. Sir, We are yours, if that will satisfy, in any thing else, but beg your Pardon if we refer you to every little Book of Navigation, &c. for your Answer.

Q. *It was my Misfortune to be privately Courted by a Gentleman, tho' of suitable Years and Quality to mine, and, as I thought, a fit Person to be my Husband; which coming to our Father's Ears, they treated, but unfortunately disagreed about the Match, upon which the young Gentleman, unknown to his Father, took up a rash Resolution to go for Flanders, and in order therunto went to take Shipping; which to prevent, and to bring him back, in hopes he would be better advised by his Friends, I sent him a Letter, where-*

*in*

*in I made a solemn Promise to have him, even without my Parents consent, without which I was satisfied he would not reverse his Resolution, upon which Promise at his return he very much insists, charging me with Injustice on the contrary. The Query is, (since I cannot obtain my Parents Consent, in whose Power I am, and on whose Will and Pleasure alone is my Dependance) Whether I am in Conscience more obliged to Observe the Promise, or the Duty incumbent, and how I shall quit myself thereof, is my Humble Request?*

*A.* You are under the same Unhappy Circumstances as many other harsh Parents reduce their Children to, for you have no power to make any Vow, but they may disanul it as soon as they know't, you being theirs, and they having a Right at least to break all Contracts made without their Consent; tho' we think 'tis very unkind, and unreasonable too, when they do it without very just cause. It being their Duty as much as possible to do all things for the Felicity and Satisfaction of their Children, and therefore all as you can do is to endeavour to gain their Permission, assuring the Gentleman you'll do your utmost to procure it; for so far we think you are obliged to act.

*Q.* *What think you of the Liberty of Conscience granted in the late Reign, was it procured by the Catholics out of any design, or purely for the Good and Peace of the Subjects; and whether we might not always have expected the same?*

*A.* 'Tis contrary to Reason to believe that any true and zealous Papist can be for Liberty of Conscience, it being a fundamental of their Religion, that all which

differ from them in matters of Faith are Hereticks, and ought to be destroyed, as we need not go far to prove, their practice in France and other parts where they have power, may sufficiently convince any rational person. And as its natural for every perswasion to plead for Liberty when they are deny'd it, and cannot have the Freedom to serve God in their own Method; so likewise experience teaches us, that if the wheel turns, these very Men which abhorred Persecution, are no sooner in Power, but immediately endeavour by force to bring others to a Compliance with what they profess. And if we find this Error amongst the mildest and most charitable Perswasions, we dare confidently affirm, 'twould not have been otherwise with Roman Catholics, since they look upon the converting of Hereticks to be no small meritorious work.

*Q.* *In the Parish Church to which I resort, I observe, to my great Trouble, several Persons who seem very Devout at the Prayers of the Church; but no sooner the Preacher begins his Sermon, but some of 'em set themselves to sleep, some to read in the Bible, and perhaps News-Letters, others spend most of the time in gazing about 'em, or talking with one another: I have sometimes reproved some of 'em for this their irreverend Behaviour, who have reply'd, they do not much matter Preaching, because, as they think, 'tis no part of Religious Worship, nor are Sermons, they think, now needful: On the whole, I desire your Answer to these following Questions:*

1. *Whether this rude and undecent Behaviour don't shew great Contempt of God and his Ordinance?*

2. *Whether*

2. *Whether the Prayers of such Persons are likely to prove successful, in regard 'tis said, Prov. 28. 9. He that turneth away his Ear from hearing the Law, even his Prayer shall be turned into Abomination?*

3. *Whether the Preacher ought not to reprove them publicly before the Congregation for such Behaviour?*

4. *Whether you think Preaching, as it has been practis'd in the Church of England ever since the Reformation, be not needful in our days? Your Answer to these Queries, together with some short Directions concerning our Behaviour in Sermon-time, may both Oblige and Benefit many, and in particular HER who is, &c.*

A. We think it most convenient to alter the Method of the Queries, and reply first to the last, because the other three have such a dependance upon it — *Whether Preaching ben't needful in our days?* And we shall prove the *Affirmative*, first from Scripture, then from Reason, lastly from the Authority, Judgment and Practice of the Church of England. From Scripture, 28. St. Matth 19, 20. *Go and Disciple all Nations, baptizing 'em, &c. teaching them to observe all things, and so I am with you, even unto the End of the World:* Here is teaching made a positive institution or ordinance of Christ, and that after all Nations are Profelyted and Baptized; therefore not only Necessary to Jews and Heathens (and so St. Paul preach'd to Saints as well as Infidels) and this to last to the End of the World. And Reason is as clear, there being other Ends of Preaching besides converting Heathens, as Converting such as are called

Christians from the Errors of their ways, or to sum up all in the words of an ingenious Writer on this Subject, *There are (and still will be in the Church of God) Young to be initiated, Adult to be Confirm'd, Weak to be strengthen'd, Doubting to be resolved and settled, Pious to be directed, Wicked to be reprov'd, Hereticks and Erroneous to be confuted and withstood, and Preaching (he goes on) is the ordinary means which God has appointed to minister to such Occasions—* And indeed those are very full of themselves, who think they already know as much or more than the Parson can teach 'em; tho' taking that for granted, and that they don't need to have the Arguments for Humility and other Graces as new brought before 'em, or Directions for the Practice thereof, yet they'll grant the most part of Mankind han't so much Sense as they, and therefore need it, and for this Reason their Presence at Sermons, and decent Behaviour in them, are both requisite. And there's no Question, I suppose, but that this is so much the Judgment, as well as Practice of the Church of England, that none who pretend to be Members of it, can any ways excuse themselves from thinking or otherwise, without owning themselves at the same time guilty of the most scandalous Ignorance in relation to her Constitution, notwithstanding all their *appearing Devotion* and *fancied Knowledge*: For first the Church has enjoined us in the Prayer to be said every Day in the *Ember-Weeks* for those who are to be admitted in Holy Orders (in which these Persons themselves must have joined, if they ever were at Church all the while they were used)

used) to desire *Almighty God* to look on his Church, &c. and at that time so to Govern the Minds of the Bishops and Pastors, that they may lay Hands suddenly on no Man, &c. and to those which shall be Ordain'd, to give his Grace, that both in their Life and Doctrine they may set forth his Glory, and set forward the Salvation of all Men. Accordingly, in the very Form of Ordination, the Deacons, if permitted, and Priests positively have [*Authority to Preach the Word of God*] which is a pretty fair Argument that the Church thinks there's need of it. But further, the Office of Preacher, or Preaching, is mention'd in the Canons above sixty times, on one occasion or another: In the 47th Canon, *Every Benefic'd Man* licensed, on urgent Occasions not to reside, is to cause his Cure to be supply'd by a sufficient and Licens'd Preacher, if the Worth of the Benefice will bear it; and if resident, by Canon 45th, to Preach himself every Sunday. And in Canon 18. Of Reverence and Attention to be used within the Church, &c. there are these remarkable Expressions, *None, either Man, Woman, or Child, of what Calling soever, shall be otherwise busied in the Church than in quiet Attendance to hear, mark and understand that which is Read, PREACHED or Ministr'd—Neither shall they disturb the Service or SERMON by Walking or TALKING, or any other way—Thus far the Canons: And now let those concern'd either reform so ill a Practice, or no longer scandalize the Church of England, with pretending to be Members thereof.*

Now to the first Question, *Whether such a Behaviour does not shew great Contempt of God and his*

*Ordinance?* and this is easily Answer'd in the Affirmative: If of God's Ordinance, then of God himself; but those are guilty of manifest Contempt of an Ordinance with a witness, who think there's no need on't in the Church of God, nay, of Christ himself, who Instituted it; and thought there would be need on't, or else he would not have promis'd Assistance in it, even to the End of the World: But here we may fitly Answer an Objection; *Preaching*, say some, is no part of *Religious Worship*; First, suppose this, that it were not in a precise Sense an Act of Worship, would it thence follow that 'twas unnecessary, or that we may behave ourselves indecently while 'tis performing? By no means, since we have already prov'd it a *Sacred Constitution*, and as sure 'tis plain that 'tis Necessary, and commands our Attention and Reverence. But further, we believe they are mistaken, for what do they mean by the very word *Worship*, but an expression of Honour, or Acknowledgment of Eminence, or dependance, either toward God or Man; if to Man, 'tis Civil; if to God, Religious; Preaching or Declaring God's Will is such an Honour, and so is attentively and Reverently Hearing it; so that in every Sermon here is or shou'd be two Acts of Worship, so far is it from being No Worship at all.

As to the third Query, *Whether the Prayers of such Persons are like to prove successful?* There needs no other Answer than the Text you have brought positively against 'em; nor must they therefore expect to gain any Advantage by them, unless they cou'd entirely raze this Scripture out of the Bible. For

For Rules of *Hearing profitably*, our Paper admits little more, and we must refer the Reader to that Excellent Book, *The Whole Duty of Man*, Sund. II. Of *God's Word*; where he'll also find, in a very few words, several unanswerable Arguments for the *Necessity of Preaching*. All we can here add, is briefly this: 1. Pray privately for God's Blessing, and Hope for't, before you come there. 2. Read the Parable of the Sower in 13 St. *Matth.* and our Saviour's Explanation of it, and endeavour to avoid whatever will render the Word *unfruitful*. 3. Be devout in Publick Prayers. 4. Attent and Reverent in Body and Mind in the Sermons, considering it as the Word of God, and not of Man—never *making Faults* where there are none, and if you find any real ones, passing 'em by, and minding what more concerns you. 5. Particularly regard, and endeavour to fix on your Mind what more especially relates to your self, and the Condition of your own Mind. 6. Ben't eager to hear many Sermons, since a few well Digested, are much more profitable. 7. Fall not into Conversation as soon as the Sermon is over, but *retire* and recollect. 8. Reduce what you hear into *Practice*: You are so much the better for *Sermons* as you *live better*. *Be ye Doers of the Word, and not Hearers only, deceiving your own Souls.*

Q. *How shall an illiterate Person have any Certainty of attaining a happier State, the Examples of Men of great Profession are often a stumbling-block, and we see daily that the Teachers and Heads of the People live as unthinking and remiss Lives as any?*

A. That if we are Convinc'd there is a God, and consequent-

ly that he has left us an unerring Rule to walk by, writ immediately by the Inspiration of his Holy Spirit; and that the Scriptures are such, we have reason to believe, being preserv'd thro' all Ages, when as many other Writings, much valued by Men, have been totally lost: They were Indited by the Holy Ghost, no doubt; for good Men wou'd not impose such things upon the World, and there's too much against the bad to believe them Authors thereof, and the like for good and bad Angels, therefore it remains indisputable.

Q. 'Twas the Misfortune of a friend of mine to marry a Woman who was two Months gone with Child by her Master, but that ruined my dear Friend, for he parted from her as soon as he could conveniently, after he found it out; because she dealt so treacherously, he could not love her, nor cannot still; and this is almost two Years ago since they parted, neither does he own her for a Wife; but desires to be free from her; but she has a good Friend of her Master, who gives her Money at her Pleasure, and has owned the Child to her Father, and another Friend of his who spoke with him; he has also given the best part of 100*l.* towards the bringing up of the Child; but they threaten the unfortunate Man with rotting of him in Goal, and running of him in Debt, and all the Misery imaginable; because he left her, tho' he keeps Private, but very uneasy in this dangerous Condition, and knows not how to come out of it, except your Advice can direct him, in which I hope you will not fail, considering it is a Charitable Deed so to do. Que-

Q. *Whether he is not free in Conscience, according to the Law of God, to give her a Bill of Divorcement?*

A. Our Saviour, who was the best Expofitor of the Law, has forbid Divorcement upon any Account whatever, except in the Cafe of Adultery. And in such an Accident as this, there's no Remedy but Silence and Patience; for maintain her he must, ſhe being lawfully his Wife, and this Misfortune no more an Impedient, than the like Extravagancies could have been in him. For what was done before Marriage, ſhe is not accountable to him for; and if ſhe has been an honeſt Woman ſince, he has nothing againſt her; but if he can prove the contrary by good Witneſs, he may have Relief at *Doffors Commons*: And if not, there is nothing elſe to be done, but to take her, and endeavour to live quietly together.

Q. We are confident the Learned *Athenians* have met with the Report of the wonderful Cures which have been wrought by the *Vulnerary Powder*, and the Drops called *Tinctura Sulphuris Veneris*, lately found out by the ingenious Chymiſt Mr. *John Colbatch*, in St. *Ann's-Court* near *Soho-Square*; who hath made above twenty Experiments in the Preſence of many of the moſt able Chirurgeons; and as Learned Phyſicians as any in the Town. And particularly the Famous Mr. *Cooper* ripped up a Dog's Belly, and took out a Gut, and cut it through with his Inciſion Knife, making a greater Wound than any Sword can make with a thruſt: And in a few days after cut off the ſame Dog's thigh, near the trunk of his Body; and this Medicine alone ſtopped the

bleeding, and ſhut up the Mouths of the Arteries in a very little time, without any Bandage or Cauteriſing, and the Dog continues in perfect health. There have ſince been ſeveral Amputations made on Cripples in St. *Bartholomew's* Hospital; one hath had a Leg, another an Arm cut off, and the great Fluxes of Blood from the Arteries were ſtopt by this Medicine only, without any Cauterizing or Ligature, as afore is ſaid. The expert Mr. *Cooper* hath ſent a Memorial of the ſeveral Operations by him made to the Royal Society of *Greſham College*, to teſtify thoſe wonderful Cures, which we doubt not but ſome of you have ſeen. *Gentlemen*, we have been informed of the Truth of theſe Relations by more than ten Eye-witneſſes; and we admire that the ſame Medicine can have ſo ſtrong Styptick and Balaſtick Qualities with one and the ſame Application; which not only ſtops the greateſt Fluxes of Blood, but cements the divided parts, and heals the Wounds at the ſame time. If ſome of thoſe experienced Chirurgeons, who have themſelves made and ſeen the aforeſaid Experiments, care not to own them, as being againſt their Intereſt, becauſe contrary to their uſual Method of Praſtice, this is no Concern of ours. Therefore, we will only ſuppoſe thoſe Relations true, (which we have no reaſon to doubt) and upon that bare ſuppoſition only, we deſire your ſpeedy Solution of theſe following Queries:

Query 1. *Whether ſuch wonderful and ſpeedy Cures (not known to former Ages) will not embolden haſty Spirits, cauſe a great many Quarrels, and conſequently Duels, upon the Preſumption that the Heart is a ſmall part to be hit, and other parts will*  
be

be so easily cured? And whether it will not prove like the Invention of Gun-powder, wonderful in the Invention, but fatal in its Bombing Consequences? Or rather like the famous Doctor's speedy Cure of the Scabies Hispanica, which doth rather encourage lewd Persons in their Venereal Excesses, than restrain them?

Query 2. Whether it be lawful (in this Juncture) to sell these Medicines to the Enemies of the Confederates? Or how can you hinder it, if you sell them to all that come to buy them? For if Merchants buy them under Pretence to send them into Savoy or Hungary, to the Confederates there, how can we be secured they shall not send them to the Common Enemy?

Query 3. Whether Soldiers (but especially Seamen) after the Loss of a Leg or an Arm, whereby they become useless to the Government, (except they be Officers) we desire to be informed, whether upon a Political Account it were not better they should die of their Wounds than be cured? we therefore say upon a Political Account, (we know Life is sweet to them on any Terms) since in time of War, even amongst Winners, they serve only to fill the Hospitals, and are a Charge to the Nation?

Query 4. Whether such an Invention may not be prejudicial to the Chirurgeons, some of which get their Subsistence by dilatory Cures, because their Medicaments will do no better, others (but 'tis to be hoped but few) only to make the Foot of the Account rise higher?

A. 1. The same Objection may as reasonably be made against all Medicines whatever, and equally condemns the common Laws of Nature and Providence, not only in respect of the Government of the World in general, but parti-

cular Persons, nay even the most sacred things must run the same fate; Hopes of Repentance may encourage ill Men to the Commission of any Villany, but who can be saved without it? we ought carefully to distinguish betwixt things, what they are essentially, and what accidentally; all Medicines, either for the Body or Mind, are essentially good, as they are the effect of divine Goodness, and design'd for the good of Mankind; but if they be abus'd, they are only accidentally evil, this is owing to ourselves, and not to be charg'd upon Providence, by any one that has either common Sense, Gratitude, or Religion.

A. 2. This indeed is a Question of great Importance, upon supposition of its Reality, and fitter to be solv'd by better Heads and Pens than we pretend to have amongst us; however, we shall with equal Willingness, and Submission to wiser Men, offer our Sentiments: First, we are askt, Whether 'tis lawful to sell these Medicines to the Enemies of the Confederates in this Conjunction? This is easily answer'd in the Negative, that by the Laws of Nature and Reason (upon which all other Laws are founded) we cannot do it; for Self-Preservation never read such a good-natur'd Lecture, as to provide an Enemy with Weapons to fight against ones self, or with Antidotes to make him invulnerable against all efforts; this would be to descend a Class below that of Brutes, which know not how to be guilty of such a Folly. But to the second Part of the Question, viz. How can the Selling of this Vulnerary Powder to the Confederates Enemies be avoided? For if Merchants come to

F buy



buy them under Pretence, &c. This indeed admits of a great difficulty, therefore to use the Querist's own Words, *we will only suppose the relation true, and upon that bare supposition*, We answer, that 'tis our Opinion that the happy Inventer of this surprizing Medicine gives undoubted Assurance to the Age, not only of its certain Operation upon *canine Bodies*, but also upon *humane*; for upon our own knowledge, Nature provides much better for the Bodies of Dogs than Men. 'Tis not long since the aforementioned ingenious Mr. Cooper ript open a Dog, and made an Incision upon one of his Guts, which without any application became well again, only by the friendly assistance of Nature: If this *Vulnery Powder* has the same effect upon *humane Bodies*, as not only this, but several other Powders, nay, even bare Nature it self has upon *Canine* (which might very easily be try'd upon Criminals at any Sessions, or at the Hospitals, or in accidental Misfortunes) no doubt but the Nation will be extremely engag'd to the Author of it, and the Gentleman undoubtedly will not want Encouragement from his Majesty at this time of the Day. Therefore to repeat the supposition of its being real, we answer after this *Apparatus* to the Question, That if his Majesty be pleas'd to order the Engrossment of what Quantities can be made, and that none be deliver'd out but upon affidavit made by the receiver, to be employ'd to the use of his Majesty's Subjects, and that such Chirurgeons or others as receive it, be oblig'd to prove their Way of its Disposal, it will be very difficult to export any Quantity of it to his Majesty's Enemies, which is the

only Expedient that would occur to us in such a Case.

A 3. That Government, whose Policies are not consistent with Goodness and Justice, can never be consistent with itself; perhaps it would be a very hard Task to find Persons who deserve well of any Government, if those who venture their Lives, lose their Limbs, or are otherwise disabled, do not deserve (according to the degree) the Name of State Martyrs, and an honourable Treatment from every one; but Persons that lose a Leg or an Arm, are not usefess Members in a State, we have Examples enough to the contrary, both amongst the Watermen and others. 'Tis ill debauched Persons that are not only usefess Members and Burdens to States where they live, but the very Procurers of the Evils it labours under, and ought truly upon a Political Account to be look'd upon and treated as the Original of all the Evils a Government labours under, and for which these poor Wretches become unpity'd Sufferers amongst some who have put off the common Obligations of Humanity.

A 4. Not if these Chirurgeons may procure the Powder at reasonable Rates, when sufficiently approv'd of; but what Patient would not give even twice as much to be cur'd in six Days as six Weeks, especially where the cure is desperate, according to the common Methods of Surgery.

In fine, the Querist having mention'd Mr. Cooper's Name, whom we know to be a very ingenious Person of his Profession, and what's yet a better quality, an honest Gentleman, who no doubt as he has made the above Experiment,

ment, so also he had done several others since; the Success of all which may very easily be had of him, by any Gentleman that will give himself the Trouble of Enquiry of him; and we our selves heartily with such prodigious Operations may, upon further Examination, be made with equal Success upon Humane Bodies, which must be the Standard of its Usefulness to the Age.

Q. I'm about 19 years old, and have been often desir'd by my Friends, who I believe are pious Persons, to learn to dance, which I'm sensible is needful to teach Men how to behave themselves in Company, but I somewhat question the Lawfulness on't, and before I learn, wou'd fain know your Opinion, and desire you'd fully answer my following Doubts. For I take it to be an Institution of the Pagans, who upon the Days of their Sacrifices did dance before the Altars of their Gods; as also condemn'd by the Fathers as unlawful, in many of their Writings. Besides, it weakens Piety, occasions ill Thoughts, and consequently seems a Breach of the 7th Commandment, it having been also the Occasion of many bad Actions, as well as the Loss of Time, which we ought rather to employ in Prayer, and other Exercises of Piety and Devotion, and besides seems to be one of those Pomps and Vanities which we renounce in our Baptism. I desire a speedy Answer, and am, &c.

A. Tho' we'd be very tender of advancing any thing that shou'd have an ill Influence on Manners, which are already but too much corrupted, yet we must own, we think none of the Reasons brought in the Question conclusive against Dancing. As for the 1st, it being a Paganish Institution, 'twould be very hard to prove it, and we

think it not true. For first, Dancing seems in some sort natural; 'tis difficult not to leap for Joy, and the whole Body seems almost necessarily to follow the Motion of the Spirits and Blood, when more brisk and lively than ordinary; nor can the reducing of steps in order be any more hurt, than leaving 'em without order. Now this Natural Way of Expressing Mirth, which is also a healthful Exercise to the Body, was in process of time made use of by all Nations, both in their Sacred Festivals, and Civil Occasions. 'Twas used in the Festivals of the Jews very early, for we read in Exod. 15. 20. That Miriam the Prophetess, and all the Women, went out with Timbrels and with Dances, saying, 'Sing ye to the Lord, &c. And 'tis even commanded by God in the 149 Psal. 3. 'Let them praise his Name in the Dance: and so David himself did, and Michal was severely punished for despising him for it: And indeed the very word דָּנָה, or Holy-Days among the Jews, is derived from דָּנָה, which signifies to dance. And that this was also a Civil Expression of Joy common among the Nations even before Moses, appears from that of Job 21. 11. Where he mentions the Dancing of Children; and if any should object, these were the Children of the Wicked, they may as well find a plain Text in the same Place against the Organ, because 'tis said in the next Verse, They rejoic'd to the Sound of it, tho' the same of the Timbrel and Harp; and this Dancing was also a civil Diversion, and Expression of Joy or Triumph among the Jews. The Daughters of Shiloh went, it seems, to dance every Year, only for their Diver-

sion at least the *Women*; who came out to meet *David*, seem to having nothing sacred in their *Duties*, because the *Subject* of their *Songs* was only *Civil Triumph* — *Saul hath slain his Thousands, and David his ten Thousands* — and 'twas promis'd as a *Blessing* to *Israel* — nay, *mix'd dancing*, with a witness in express Words, 31 *Jer. 13. Then shall the Virgin rejoice in the Dance, both young Men and old together* — and *Dancing* as well as *Musick* is mention'd (as customary on great Joy) in the *Parable* of the *Prodigal*. 'Tis true *Herodias* danc'd off *John Baptists Head* — but that makes the *Exercise* it self never the worse; otherwise we might as well say *Feasting* too were a *Sin*; and besides her's was *single*, not *mix'd dancing*, which none that we know of condemn. That *Idolaters* 'tis true did dance at their *Festivals*, and they did also eat and drink, the argument holding as strong against one as t'other. The *Fathers* we own, did sometime speak angrily against it, and so they did against *Usury*; and other things; wherein, tho' we have a great and just respect both for their *Piety* and *Judgment*, they are yet generally thought to have been in an *Error*, but by none ever thought *infallible*. For the weakning *Piety*, it must be by *occasioning ill thoughts*, or *wasting Time*, neither of which are *necessary effects* of it, any more than of *Courtship* to one you intend to make your *Wife*; but if you find they are, you must forbear *Publick Dancing*, and yet may still be privately instructed by a *Master* at your own *Chamber*, there being a *Time* for *Recreation*, as well as severer *Study* and *Business*; nay, as *Solomon* says, *A*

*Time to Dance, as well as to Mourne*  
And accordingly *Dissenters* even *Ministers* themselves, have their *Children* learnt to dance; and tho' we readily grant, 'tis very probable the old *Primitive Form* in *Baptizing*. *Αποτίναμα, &c.* I renounce the *Pomps, &c.* did relate among other things to *Dances* and *Stage-Plays*, yet both of these were then essential parts of *Idolatrous* and *Diabolical* *Worship*, whereby the enemy of *Mankind* endeavour'd to allure *Men* to *Destruction*. From what has been said, we think may be deduc'd a full Answer to all the objections the *Question* mentions, tho' nothing here for *immodest Dances*, or *devouring* too much *Time* in them, which is equally *unlawful*, in that and any other *Recreation*.

Q. *Why mean Persons coming to Honour, are generally Prouder, and less obliging than Gentlemen, &c. who have had better Birth and Education?*

A. There's no wonder at all in't; because a *Courteous* and *Gentle Behaviour*, takes a great while to be well learnt, and is seldom acquir'd unless *Men* begin from their very *Infancy*; which *Persons* of *Quality* do, and by constant *Conversation* either with those above 'em, or else such as are well-bred, they more easily and naturally imitate their *Manners*, and can at least command their *outward Expressions* and *Behaviour*; besides, that there's certainly something in the *strain* and *Blood*. Whereas on the contrary, those who have had a *mean Education*, have their minds generally *rough*, and still *tasting* of their *Birth* and *Breeding*, both because a habit imbib'd in *infancy* or *youth*, is with great difficulty

difficulty to be conquer'd, and because they han't had so much Time or Opportunity to file their Words or Behaviour; whence they may sometimes appear Proud, when they really are not; there being some Difference between Pride and Ill-breeding, tho' much alike, and very near a-kin. But further, when such Persons are really Proud, they have not perhaps been Courtiers long enough to dissimble and hide it. Not but that there are Exceptions to be found on both sides; Persons well born, who disgrace both their Birth and Education by ridiculous Pride, which they mistake for Greatness of Mind, tho' the whole Heavens distant from it; and on the contrary, there are of meaner Birth and Parentage, who by the Force of a more than ordinary Genius, have soon learnt all the Finesses of Conversation; and been as obliging and well temper'd as any in the World.

Q. I am inform'd that an Acquaintance of mine accidentally kill'd a Man in the Street. None of the Friends of the deceased Party know who was the Author of his Death: I desire you'd resolve me, whether I am bound to detect him?

A. If it were only an unhappy Accident, without Malice and Design, and in Prosecution of no unlawful Action, the Law you know accounts it not Murther: Nor therefore (we think) will the Guilt of the dead Party's Blood lie upon you, tho' you shou'd not discover what you have heard of the occasion of his Death.

Q. Whether he that by Sollicitation and Misrepresentation of Fact, not being of Kin, obtains a Pardon for a Murderer convict, be not, by such Sollicitation, in the Sight of God,

guilty of the Blood of the Party murder'd?

A. Blood is, of so deep a Stain, that God himself tells us it defiles the Land where 'tis shed, if not expiated by the Blood of him who wilfully shed it. For which reason we shou'd be very unwilling to intercede for any, tho' never so near a Kin, who had been guilty of it, the Fact being still the same, and the thing is still fouler, if such a Pardon is attempted by any Misrepresentation of the matter, the Guilt of the Blood being thereby undoubtedly shar'd with him that shed it.

Q. Whether in case the said Murderer commit a further Murther, or other Crime against the Government, after such Pardon obtain'd, the Intercessor, or Procurer of the Pardon, be not also guilty of that Crime before God?

A. Yes undoubtedly, this being as clear as the former, because if he had not been pardon'd, he had not been again guilty.

Q. Whether it is not a very improper, if not absurd Method of applying our selves to God, by singing when the matter of our Song is Confession of Sin, Deprecation of Evil, or Petitions for our selves and others, since 'tis contrary to our Reason, and the very Nature of those Exercises; for if I sing my Confession, I am sure it will naturally indispose me for that Shame and Contrition which ought to accompany the mentioning to God how often I have broken his Law, and will only seem in the Ears of a reasonable Being, as tho' I glory'd in my Wickedness— which is the Reason I cannot joy'n with a Congregation in singing any Psalms but those of Praise, till you remove my Scruple by your Advice— which would oblige, &c.

A. This Q. contains in't, to say

Truth, more Sense than ever we saw before urg'd on that Subject, tho' all the Objections may, we doubt not, be clearly answer'd, which we'll propose as fairly as possible *may be*. As to the Objection, that *Praise* is the only proper Subject of *Psalms*, and that 'tis absurd to confess Sins, or deprecate Evils, or ask Blessing in *Singing*. We must first warn him to have a care of *Blasphemy*, and that he does not charge God foolishly, whose Spirit indited the *Psalms* and *Hymns* in Scripture, many of which are *Petitions*, *Confessions*, *Deprecations*, &c. and very few without some *Petitions*, thro' the whole Book of *Psalms*. To instance in a few, what thinks he of all the 7 *Penitential Psalms*, and those on *Jonath Elim* *Rebokim*, *The Dumb Dove* in silent Places. The 6th *Psalms* is all *Confession*, *Lamentation*, and *Deprecation*, except one Verse and part of another. The 51st is all *Confession*, *Imprecation*, and *Deprecation*, and so of the rest: But were these *Sung*? Yes, and to *Instruments* too. See the Title to the 6th. To the Chief *Musician* upon *Shemith*, a sort of stringed Instrument like a *Harp*, as the Learned conjecture. And most of the other six are inscrib'd to the same *Musician*. And it's notorious that the Collection of these *Psalms*, most of 'em *David's*, was the stated *Liturgy* of the Jewish Church. But are they fit for *Christians*? So it seems our Saviour himself thought, who sung the *Paschal Hymn* with his *Disciples*, which was according to the opinion of *Paulus Fagius*, and other learned Men, their *Hallel*, as the Jews call it, consisting of the 113, 14, 15, 16, 17, and 118 *Psalms*, which tho' it must be acknowledg'd that

the greater part of 'em consist of *Praises*, do also contain *Prophecies*, *Complaints*, *Supplications*, and *Exhortations*. The Question still is, whether these were *contin'd* in the *Christian Churches*, tho' indeed 'tis hardly any Question to any who has but look'd into the *New Testament*, or *Ecclesiastical Histories*. The Apostles *sung* in Prison, *Acts* 16. 25. And *Singing* was thought so necessary in the *Christian Churches*, that 'twas one of the *miraculous Gifts* bestow'd by the Holy Ghost in the first Ages, as is plain from 1 *Cor.* 14. and *Eph.* 5. 5. the several kinds are mention'd, *Speaking to your selves* (but it shou'd be *among your selves*, or to one another, as *Grotius* interprets it, and is plain from the same Word in *Chap.* 4. 32.) in *Psalms*, and *Hymns*, and *Spiritual Songs*. *Psalms*, as learned men observe on the place, are *Holy Songs* in general, as the *Psalms of David*; *Hymns* indeed are restrain'd to the *Praises of God*; *Spiritual Songs* or *Odes* (the word here us'd) seem more large than either of the other, containing, as *Zanctus* thinks, not only *Lauds*, but *Exhortations*, *Doctrines* and *Prophecies*. And this Sense is yet plainer from *Col.* 3. 16. *Teaching and Admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing to the Lord with Grace in your Heart*. Which is either an *Explanation*, or *Amplification* of what went before, *Let the word of God dwell richly in you*. And so *Tertullian* tells us the *Christians* did in his Time. *Ut Quisquis de Scripturis Sanctis, &c. Potest provocare in medium Deo canere*. "They were called out into the  
"midst to sing unto God, as  
"they cou'd, out of the *Holy*  
"Scriptures, or otherwise. And  
that

that this was their Custom *afterward* in their *Antiluca Hymns*, we learn from *Pliny*; and Church-History mentions *Orthodox* and *Arian Psalms*, one against t'other. And in the Life of *Julian*, we read of a courageous *old Martyr*, who was condemned for making her *Virgins* sing the *Precatory* and *Deprecatory Psalms* every Morning, as the *Apostate* was passing by. And our own Church uses all the *Psalms* in her *Devotions*, and in *Cathedrals*, the *Confession* and all the rest, every one knows, are *Sung*, and why not in *Prose*, as well as *Verse*, since *Metre* is not *essential* to *Poetry*, and those who use this reverently, find it a great *Help* to their *Devotion*?

Which brings the *Practice* down from *Authority* to *Experience* and *Reason*: If he *sings* his *Confession*, the *Querist* objects t'will naturally *indispose* him for that *Shame* and *Contrition* which shou'd accompany it: We can't tell of what nature he is, nor how to help the *Indisposition* of it; but this we are sure, that the *Nature* of *Mankind* in general is extremely mov'd with *Sound*, and when the *Tone* and *Musick* is suited to the *Subject*, may have almost any *Passion* rais'd in it. What more *composes* the *Mind* than proper *Musick*? Nay, the very *Devil* is *charm'd* with it (as in *Saul*) and either lay *still*, or *ran away*. And *some*, nay *many*, are *melancholy*, at least *thoughtful*, with all *Musick*. And he that feels not himself *touch'd* with the *slow* and *grave* musical *Repetition* of the *Lord have Mercy upon us*, between the *Commandments*; or the 'We beseech thee to hear us, in the *Littany*, we can only say, His *Soul* and ours are no kin to one another. We therefore can attribute an *Aversion* to all

*singing* in general, to nothing but a *blackness* and *sourness* of *Temper*, perhaps a *Fault* in the *Blood*, which might be cur'd by *proper medical Remedies*; or to an ungrounded *Aversion* and *Prejudice*, owing to *Education*, or mistaken *Principles*, the latter of which will also reach the *present Case*, to which we hope we have now given *Satisfaction*.

Q. Is it possible for an *Estate* to prosper, which is gotten by selling *lewd* and *vicious Books*; or can he be a *good Man* that does so?

A. To the first it may be possible, but not likely, such ill gotten *Gains* being generally attended with a *Curse* even in this *Life*; and tho' sometimes the *Punishment* is reserved to the other *World*, that's but a miserable *Comfort*. Nor, secondly, can we tell what to think of his *Piety*, or *Morality* either, that sells such kind of *Books*, more mischievous to a *Nation* than *Wild-fire*, or *Poyson*, and as much or more ought to be *punish'd*; since one such *Book*, for ought they know, may occasion the *temporal* and *eternal Ruin* of many *Persons* into whose *Hands* it may come. But if we should give the same *Censure* of all who print or vend *Factious*, *Heretical* or *Blasphemous Books*, at least as mischievous as the other, and the *Publishers*, *Authors* and all, were to be burnt in one *Fire*, what a *Blaze* would there be?

Q. Whether *Prince Meredith* of *Wales* discover'd the *Indies* before *Columbus*, as some *Histories* relate?

A. We suppose the *Querist* has mistook the *Name*, *Meredith* for *Madoc*: The *Welsh Annals* telling us many strange *Stories*, and their *Bards* seconding 'em, of one

*Madoc ap Owen*, surnamed *Gwineth*, or *Juineth*, a Prince of theirs, who seeing his two Brothers like to fall together by the Ears for a parcel of their barren Rocks and Mountains, e'en left 'em fairly to try it out, and went to seek his Fortune in the wide Ocean, sailing to the North of *Ireland*, and then West, till he came to a great and very pleasant Countrey, which at his Return he describ'd so well to his Friends and Acquaintance, that a many of 'em embark'd with him for a second Voyage, whence none of 'em ever came back. The very *Epitaph* of this *Madoc*, *Howel* gives you in his Letters, but the Mischief on't is, no Ear-mark to find out whether 'twas made in *Brittain*, or the *Indies*. The Tradition of the Inhabitants says, their Ancestors were Strangers in that Countrey, and it's certain that *Pergwin*, and a great many other Words in their Language, are perfect *Brittish*, but how these bold *Brittains* could scamper thither before the Compass was found out, we can no more tell, than how *Hanno* the *Carthaginian* did it, a *Plato's* Mariner, if the place the same with his famous *Atlantis*, but are apt to believe they steer'd much the same Course that *Lucian* did, when he got to the *Isle of Lamps*, or at his happy Discovery of the *Fortunate Islands*.

More certain we look upon it to be, that the *English* discover'd it before the *Spaniards*, as our *Authentick Histories* tell us. *Columbus* himself offer'd his Service to our *Henry the Seventh* in 1488, but by Misfortune undertook it for the *Spaniards*. However, the same King gave Commission to *John Cabot* and his three Sons. *John*, with the eldest of 'em, *Se-*

*bastian*, discover'd a great part of this World in 1497, whereas it was 98 before *Columbus* himself saw the Continent, and *Vesputius Americus* came a considerable time after both. However, our *Sebastian* discover'd much more than any of 'em, from 40 Degrees South, to 67 of North Latitude, for which *Henry the Eighth* knighted, and made him Grand Pilot of *England*, and King *Edward* allow'd him a Pension for Life.

Q. How can Souls act when separate from their Bodies; and what Blessedness or Misery are they then capable of?

A. We suppose the Reason of the doubt, how separate Souls can act, is that vulgar Error, that no things in the Intellect but what was first in the Senses; and the consequence thereof, that thought is nothing but a necessary chain of Images, received from external Objects, according to which Hypothesis it might be fairly enough we think, concluded, that separate Spirits cou'd not act, not so much as in Reflection, because no Images to reflect upon, no Brain to retain those Images; and if they don't act, it must also follow that they are not, they cease to be, since Action, which is of their Essence, ceases. If we therefore can overthrow the fundamental Error, all the rest will tumble, and it seems evident to us, that we have many things in our minds, whose Images we did not, nor ever cou'd receive from Sense. Thought it self is a real, not a fantastick thing, this we reflect upon clearly and distinctly, but yet till any of our *Atheistical Virtuoso's* can tell us what *Figure, Colour, Dimensions, &c.* it's of, we must beg their Pardon if we don't believe it corporeal,

poreal, or that the Image of it is only form'd in our Senses. Again, the very act of Reflection on those *Images* which we own form'd from material Objects, must it self be spiritual and immaterial; 'tis purely arbitrary, since there's no manner of necessity, why I shou'd choose out one object more than another, those who think there is, let 'em choose any two objects, and see if they can't think of either one or the other, therefore no antecedent necessity of thinking on either, and the same may be said of *Affirmation* and *Negation*. Now few deny but Angels think, without any such fancied *Species* or *Images* If therefore our minds, now join'd with Body, have yet such *Acts* as are clearly distinct from it; and if the Angels, generally believ'd *incorporeal*, can yet think without any *corporeal Images*, what difficulty will there be in the *Souls* *action*, or *perception*, when in a separate Estate? Consequently, it must be capable of all the *happiness* or *misery* which depends on Reflection; which we find are the greatest that even this World can give us.

Q. 'Tis my Misfortune since my Fathers death to be left wholly at the disposal of my Mother in Law, who being an Anabaptist, enjoins me to frequent the Meetings of those of her persuasion, on peril of losing her Favour, on which my Fortune depends. I desire your Opinion, whether I ought to submit to her Commands against my Judgment, or, according to my Conscience, continue in the Church of England?

A. The Case admits no dispute — There are, we confess, some difficulties as to Communion with a true and regular Church, when the Conscience scruples it, tho'

unjustly, but all those arguments are now on your side, and concludes as much more strongly as right is better than wrong. And we know not what to think of a persons (for 'tis not fair to charge it on a Party) pleading for Peace, and Liberty of Conscience for themselves, which they won't allow to others; all that used to be said of *Hypocrisy*, *Violence*, the *Spirit* of the *Gospel*, &c. being directly against 'em. However, you ought to hazard all things, rather than act contrary to your Conscience, when so well inform'd; and trust in God's providence to make up what you may lose on so good an Account, as he certainly will, one way or other, if you are sincere in what you profess. In the meanwhile, you'd do well to make the Minister of your Mothers *Congregation* acquainted with the story, who must be a very ill man if he do's not endeavour to make her a better *Christian*.

Q. A Gentleman still living, formerly a Souldier in the Low Countries, was then quarter'd at a Town call'd Swoll, where was a sucking Child in a very strange Condition, for when it suck'd its mothers Breast, the Milk that came from it turn'd into Dirt in its mouth, so that the Neighbours concluded it bewitcht; and the Gentleman hearing of it, went to the House, and advis'd the Mother to the search the pillow which the Child lay on; accordingly she did, and found the feathers strangely and curiously wrought one within another, some of which she brought to the Gentleman, who found so much curiosity in 'em, as he thinks exceeded the art of man, and concluded 'twas done by the Power of some Dæmon; advising her to burn Pillow, Feathers and all together, which she did, and

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*the Child immediately thro' d and did very well. Pray your Thoughts of it.*

*A.* We would first be glad to know how the Gentleman came to think of the Child's pillow, rather than any thing else about it; but if we did, we don't pretend to unriddle the *Devil's meaning* in that, and a hundred other foolish, ludicrous, idle Tricks, which he plays in such cases, either to make Men fruitlessly curious, or perhaps to divert his own Pain, or boast his Power: Or lastly, it may be the Effect of some Task in the Nature of a Ceremony, impos'd upon the Witch, without which she could have no Power to hurt the Child, which seems most probable, because it was eas'd as soon as the Pillow was burnt.

*Q.* 'Tis the Misfortune of a very fine and virtuous young Lady to have contracted her self to a Gentleman, who now refuses to marry, or free her from her Promise, but for what Reason is unknown; insults over her, and tells her she shall never marry while he lives, and threatens her if she do, he will sue her Husband. I desire your Advice how such a Man may be oblig'd either to marry or free her, tho' I must confess I think she had better live in perpetual Celibacy, than make such a Man her Husband, as already uses her in such a manner; and whether a Gentleman should act contrary either to Reason or Religion, who should oblige him to Reason by the Sword? Your Answer is earnestly desir'd.

*A.* For the Spark who uses her so unhandsomely, he can have no excuse, and by his refusing to perform his part in the Contract, he actually dissolves it; for there's no question but the Obligation is here mutual and reciprocal, tying

one no faster than the other. However, if he'd lie and die never so often, he deserves no more to be receiv'd into Favour, after such an indigestible Injury; and the Lady had better never to have the comfort of Matrimony at all, than run such a desperate Hazard to obtain it, we mean with one that has so ill used her already. Nor is there any need of her asking his leave to marry any other. As for his threatening to sue her Husband, that's not like to frighten a Man of Sense and Spirit, but rather the very Opposition wou'd make him more eager. For fighting him, and beating him into better manners, it might pass in a Camp, but not in a Countrey govern'd by steady Laws, which if she can prove any Damage, we suppose will hardly deny her a Remedy. We live not now in the Days of Knight-Errantry, nor is it a piece of Religion, as the *Chivalry-Writers* then made it, for a *Christian Knight* to chine down every soul *Panim* who affronted distressed Damfels. The Laws of our Countrey, the publick, current, sterling Reason, forbid the same Person to be Judge and Executioner; much more if he's a private Man, and a Party, and this agreeable to the common Sense of all Mankind. And in Religion the case is yet plainer, where private Persons are to suffer the greatest Injury, rather than do the least, and indeed without it, we are still in a State of War, and no living for Mankind, a much more terrible mischief than the Inconvenience which sometimes arises from wrested Law and corrupt Judgments. We have been more express on the present Case, because there is, we must confess,

confess, so great a Temptation for a generous Man (especially if there's any touch of Love) to act too far in it. Thus much however he may do, discourse calmly with the Gentleman, get his Friends, and those who have most Power over him to do the same, representing the Unfairness and Immorality, as well as the unhand-someness of his Proceedings, and try if that way they can bring him to release the fair Lady out of his enchanted Castle: If all this won't do, 'tis but Justice to publish his Fame, and let the World know what he is: (send his Earmarks, and we may perhaps give him a small lift) If this exasperate him, and he falls foul on the Person who does it, there's no doubt but it's lawful for him to defend himself (tho' not to answer a Challenge) and if he can, to give him a little Correction into the Bargain.

*Q. Whether Retaliation in cases not otherwise unlawful, be not according to the Law of Nature?*

*A.* 'Tis no easy matter to know what the Law of Nature is: The best way to discover it is, by what seems to come nearest it, namely the Law of Nations, or the common usages and consent of Mankind, which appears founded on universal Reason; but indeed, this is very narrow, there being not many Cases wherein all the World agree, and the Law of Nature, supposing we think a State of Nature, and what that is, there may be also some difficulty in discovering, some making it a State of War, consequently of no Society, which War destroys; others thinking with Reason, that such persons mistake corrupted nature,

for Nature true, genuine and unsophisticate, or indeed making their own Nature the standard of all others; so that finding themselves fearful, jealous, imperious, capricious, ready to suspect all the World, &c. they think not only all Mankind, but even God himself, *altogether such as themselves.* However, even these are agreed, that whatever the State of Nature might be, we are now linkt into Societies, the very Essence of which implies a common Right, and Reason, so that the part must be concluded by the whole, the less by the greater, in matters of *Meum* and *Tuum*; and if they refuse to submit to the Judgment express'd by Laws, they are Traitors to the Community, or at least disturbers of it. Whence it follows, that whatever private Retaliation might have been by the Law of Nature, 'tis now in Communities unlawful, because if universal, it would immediately dissolve all Community. Indeed before Societies were form'd, if we can suppose any such time, there was no other way; but it's certain there was such a thing as a *Patriarchal* Power, tho' now vested in Kings, and tho' even there, in a natural and strict Sense, wholly impracticable, no King in the world claiming by that Title, the very *Jews* having lost their Genealogies, and seldom observing 'em while they had 'em. However, the *Patriarchal* Rule is no *Chimera*, but the most natural of Governments, when it was practicable; a Father's Rule over his Children being, if any, the State of Nature; and this being granted, private Retaliation between any of his Children and Subjects had been unlawful, because the case lay before

before their *Patriarch*, and they were not to be their own Judges.

*Q. How can the Devil, when I'm in Bed, and all Objects shut from my Eyes, after my having recommended my self to God as becomes a Christian, and compos'd my self to Rest, I say, how can the Enemy then affect my Mind or Fancy, or insinuate bad Thoughts, or how can he know what I think, unless he be omniscient?*

*A.* In the first Place, see you don't slander the Devil, and lay that upon him, which is really owing to your own Intemperance. But if there's nothing of that in the Case, yet it's very possible for that subtle Adversary, if permitted, to infuse ill Thoughts, nor can we see any great Difficulty in a Spirit's acting on matter, because a nobler being; and matter can never act without some prior Action, nor any more in his acting as Spirit, which is as easie as matter on matter. He may then, for ought we know, convey Thoughts into the very Mind, without the help of any intervening species; but we doubt not but he more often, if not always, actson the Fancy and Spirits, and formerly receiv'd Images; and no more reason to wonder why God permits this, than why he suffers all the other mischiefs in the World, which when we have brought on our selves, 'tis almost Blasphemy to complain of him. As for the Devil's knowing Thoughts, this do's not at all imply it. He may have a shrewd guess at 'em indeed by our actions, as wou'd any cunning Knave besides, but that's all; nor can he force any Thoughts into our mind so, but we may turn 'em out again; which if we endeavour to do when waking, and are not accessary by our Intemperance to

any such Illusions as he may perhaps have Power to inflict when sleeping, we shall not answer for 'em, any more than if we were bewicht, which would be not our Sin, but our Misery.

*Q. Is it lawful to do that Action which for some private Reason I have promis'd not to do, when I can do that Action, and not thwart or contradict the Reason or End of my promising not to do it? Thus for Instance, Suppose I have promis'd my Friend never to come to London, and the Reason of his desiring this Promise of me, is because he apprehends the Air to be prejudicial to my Health; in the mean time I meet with a Doctor of Physick, and he gives all possible Assurance that the Air is not prejudicial, but rather beneficial to my Health. Query, Can I come to London without Breach of my Promise to my Friend?*

*A.* Tho' we'd be very unwilling to relate the obligations of Faith and Morality, wherein we think Mankind is already but too remiss, yet we must own, in the present Case, it's our Judgment that the Promise is void, because the Reason on which 'twas made, which is, as we call it, the very Pith and Soul of it, now ceases. Nay farther, we are of the Opinion, that should a positive Promise be made on any indifferent matter, for example, to go, or not to go to such a place, if afterwards Physicians or Friends shou'd advise not to go, or to go, contrary to the former Promise and Resolution, representing some notable Inconvenience or Convenience not foreseen at the time of the making such Promise; in such a case we say, our opinions are, that the Person is at Liberty, and the Obligation ceases, and we think

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we may appeal to the Conscience and Practice of all the World, for the Truth and Justice of this Resolution.

**Q.** from **A**N Aged Gentleman *Exon.* of this Place not many Months since was tamper'd with by the Quakers, being in a great Measure possess'd with their Opinions, and oftentimes a Hearer of them, which they by all Means possible encourag'd, and advis'd him to keep a Coach, (which 'tis reported he would have done, had he liv'd) not long since he fell sick, and was often visited by the heads of their Tribe, and by them sollicitated to give a good Part of his Estate to their Fraternity, (when dead) to be buried in their Ground, notwithstanding the Reluctancy of his Wife, who endeavour'd what she might to alter his Resolution, but just before his Death he told her, that she should not open his Will till six Days after his Death. In short, He dy'd: The Quakers again came and demanded his Body; and as to the Will, told his Wife they knew what it contain'd as well as she; but however his Wife caus'd him to be interr'd very decently in a Church of this City, according to the Form of the Church of *England*, and a few Days after his Will was open'd, wherein it was desir'd to be buried by the Quakers in their Ground, and had given 'em, after the Decease of his Wife, 40 *l. per Annum*, having Children besides. *This is a plain Relation of a real Matter of Fact, on which your Sentiments are desir'd, and whether this Proceeding of theirs does not smell rank of the Jesuit, not only to gain Profelytes, but Estates too; and whether*

*it be not an antichristian Injustice to endeavour to deprive the Wife and Children, of what 'tis justly their due; and whether Chancery may not Relieve them?*

**A.** This Instance is no News to us, we having known several such our selves, and having Reason to believe that it's an usual thing among those People, who are certainly wise in their Generation, whatever they may be for *Children of Light*, and whom we look upon as the firmest and most politick Body of Men that dissent from our Communion; we know not whether we are to except the *Jesuits* themselves. However, the Question cannot, as we conceive, be well taken, otherwise than inclusively, as of their *Doctrines* and *them* together; concerning which we have been so long indebted to 'em, that it's almost a shame to mention it, tho' should we quite forget it, which we hardly shall, they wou'd, we believe, forgive us — tho' in the mean time we must own, that one or two of their Papers on that Subject were the civillest, and seem'd to argue the fairest of any we have ever seen from their Party, and we shall endeavour to imitate them in our Answers, without any great Inclination to turn Profelytes neither: But for the present Question, to have a fair Decision, let's at first consider it abstractedly — whether 'tis a just and righteous Practice for any Party of Men, not considering 'em now as either right or wrong, to persuade a *dying Person* to give away a considerable part of their Estate from their *lawful Heirs*? And here, first of all, it must be confest, this looks like *Popeery*, for which 'tis never the better, thas

that being the way by which they have gotten most of their *Monasteries*, and had once so great a part of *England*, that the Statute of *Mortmain* was made to restrain 'em. Nor can we omit a pleasant Story which happen'd here in *England* on that Occasion — A very lew'd, rich old Fellow, when he found he was going to die in earnest, had a great mind to make all sure in the other World, and go the nearest cut to *Paradise*, without calling in at the *Half-way-house* — For this reason he sent for some *Monks*, that lived near him, and like a fair *Chapman*, askt 'em what they'd take to ensure his Soul in t'other World, and (that he might not be *chous'd*,) give it under their hands, that they'd take all his sins upon their own Heads. But whether or no he wou'd not come up to their Price, or they were *queasy conscienc'd*, bargain they cou'd not, and so they parted: Soon after which, it happen'd that some *Monks* of another Order heard of this rare Opportunity, which they resolv'd not to let slip till she turn'd her *bald side* upon 'em; away they went then to the sick man, and to make short of the Story, soon agreed the matter between 'em; this *Expedient* being found out, to make a fair and legal Conveyance of the sick man's Sins to the *Ghostly Father* — A small *Cane*, *Quill*, or some such *hallow Substance*, was provided, thro' which the *sick-man* confessed all his Sins into the mouth of the *Monk*, who was to take 'em upon himself, and his *Fraternity*, giving a *General Release* in a formal Instrument under the Seal of the *Monastery*, that he shou'd never be troubled with 'em more, but they

would answer for 'em as their own; for which they had the valuable Consideration of a *fat Mannour* or two more added to their *Estate*. The Moral is easie, (for such there may be to a true Story) and needs no further insisting on. Now as for the Question it self, First, this is certain, that if the Sum, or Estate given, were so much as wou'd any way considerably damage the Children, or near Relations, he wou'd be worse than an *Infidel* who shou'd give it; and what wou'd those be that shou'd take it, nay, perswade him to such a Gift? Unless with *St. Hierom*, persons are monkish enough to believe that even Wife and Children, as well as Lands are to be, in that Sense forsaken, and all given to the Poor, in order to have Treasure in Heaven, tho' we thereby leave our own Relations fit objects for the next charitable Penitent. After all, supposing there were a sufficient Estate left for Children and Relations, and the rest for Charitable uses, yet we can never abstract so far from the Merits of the party left Trustees to dispose of this, but that it shall still make a great difference in the Resolution of the case. For must not all *Protestants* own, there's a fair difference, for Example, in leaving a Charity to be disposed of by the *Jesuites*, who we know do make use of it to carry on ill designs, and a false Religion, and leaving it in the hands of honest Men, who wou'd do good and not mischief with it? For indeed every *prudent Man* wou'd take care to leave such Trustees to his Charity as shou'd neither employ it to dangerous uses, nor only to enrich themselves and live great, as heads of a Party, which is not at all fair, whoever

ever they be that practise it — and yet more, every wise and honest Person would endeavour all he could to hinder any Relation from warping to any Faction of Men, whose usual practice he finds it is, to wire-draw Estates out of their *Profelytes*, for the use of Poor friends, when ten to one but their rich selves shall share it amongst 'em; or however, the Faction is unavoidably strengthened by it: This is all we can say as to the Reason of the thing; for the Law, we must take more time to answer it.

*Q. Whether the Souls of those departed, remember they once liv'd upon Earth, and all their actions and passages in this Life?*

*A.* If they remember any thing at all, it must be what pass'd while they were on Earth. The Christian *Hades* has no *Lethæ* in't, tho' there is in the *Heathen* and *Poetical*. The Soul will have all its faculties, and must use 'em, unless it sleeps, as some dream, and therefore the Memory as well as Will, Affections, &c. And this it's very probable, in much greater perfection than now 'tis clogged and diverted. But all this includes no News. The Wicked shall have a tormenting, the pious a delightful remembrance of the principal passages of their Lives, their works will follow 'em, whether Good or Evil; and if the rich Man would forget, he can't, since part of his Punishment will be inflicted by the — *Son Remember!* But this reaches not, we think, all the passages of life, many of which are in their own nature indifferent, and neither Good nor Evil.

*Q. Whether they see us upon Earth, and know what we do?*

*A.* We are inclined to think

they do not, unless in extraordinary Cases, when it's probable their Souls departed from life are yet obliged to tarry about our World till they have done their Errands.

*Q. A Tradesman of London buying a Parcel of Foreign Goods (of Value) of a Merchant, to deduct for the Tares of the Casks according to the Invoice; that is to say, what the Casks weighed beyond Sea before the Goods were put into them; the Buyer receiving the Goods, and taring the Casks, finds one Cask to tare about a third part less than the said Invoice Tare; which must be a Mistake. Query, Whether the Buyer in Conscience ought to make Restitution, it being the Custom to have the said Invoice Tare; if so, to whom? Whether to the Merchant here who sells them by Commission, or to the Principal beyond Sea?*

*A.* A Mistake between just Men, is always repair'd as soon as known; and in this case without doubt there was some loss to the Principal, since the Merchant in Commission answers for no more than what he receives the Goods at; and therefore 'tis to the Owner that the Justice is due; and if he receives it, no matter by what means, whether by the person in Commission, or otherwise.

*Q. A Person of a good Birth and Education, having been conscious of a detestable action; for which upon a serious consideration being sorry, he resolv'd to forsake it, and cryed, May I perish if I do it: It was his Misfortune lately again to commit the same; now as his meaning was without doubt void of Equivocation though his words are not, so he is extremely concerned, and desires to know whether that is a Vow that is performed*

performed without any Ceremony or Solemnity, as in this particular case? And whether there are any dangerous Consequences depending on it, more than if the Wish had not been made? And what would have been the certain reward of the Sin if continued?

A Such passionate wishes are justly blamable, and indeed are always made without any thought at all; we have too often seen the unhappy effects of them on such as have accustomed themselves to use them. But they are very different from the nature of a Vow, that being more solemn; yet they add a double Guilt to the Vice, where the person continues still to commit it. It being plainly a Sin against knowledge, since his cursing himself, if he commit the like again, shows he's sensible of the evil of it.

Q My Husband by his last will and testament bequeathed me all his goods during my Life, and in the said Will he mentions, that such of the said goods as are left after my decease, and my Funeral expences and debts paid, shall be to the use of his Brothers and Sisters Children. But thinking it an unreasonable will (for several Respects) I have advised with a Friend about it, who tells me that the entailing of a Chattle is against law; and were it not, the Will is too deficient to cast upon my nephews and neices such a Right. But being willing to act with all good Conscience before God, I must tell you, that I do believe it was my Husbands intent that the goods should be disposed of as aforesaid; so I desire your Judgments in this matter: Whether or no, since the Law has so prudently taken care that entailing of Chattels shall be void, I may without Sin law-

fully dispose of the said Goods in my Life time, and before the Goods are worn out; for if I sell them now, I can make some considerable Benefit by them, more than I can when they are worn out; and so by making the best of them now, I may be in a Capacity to live the more comfortable in my old age?

A 'Tis to be supposed, that your Husband left you a sufficient Maintenance besides the use of these Goods, or else 'tis probable he wou'd not have hindered you from making the most advantage you cou'd of them; and on that consideration we think you ought to be as punctual in the performing his Will as possible, he having a power to give them to whom he pleased, and only out of Court; he let you have the use of them during your life; and it wou'd be a piece of Ingratitude in you, to dispose of them otherwise than he required, except in case of want, or necessitous Circumstances; and if so, we believe he intended no such restraint by this clause, *what's left after your decease, all Expences and Debts paid.*

Q Whether wilful Murder, Adultery, &c. or any other Sin of the like heinous nature, committed by a Priest of any Church, and lived in some years, can be thoroughly repented of? Or upon repentance may be pardoned, and the person guilty hope thereupon to be saved; considering the breach of his ordination vow, superadded to that of his Baptism, the Sacredness of his Character, and the mighty Scandal given to the world, must needs aggravate the guilt of 'em in such a one, much beyond what it wou'd be to another? If you resolve it in the Affirmative, what grounds you have from Scripture, or Reason, for your Opinion? Gentlemen, you  
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are earnestly desir'd to return an impartial Answer with all convenient Speed.

A. There is, at most, but one Sin whereof a Man cannot repent, and whatsoever time a Sinner truly repenteth, without excepting any Sin, there is Mercy for him. Let the Crime be what it will, the Apostles 'such were some of you, will go near to reach it: however, we have formerly, we think, made it evident, that sinning after Baptism, nay tho' for some time continu'd in, and tho' as high as temporal Apostacy, is not absolutely damnable, because not impossible to be repented of. The Instances of David and others are perhaps too well known, and have been too much in some cases insisted on; however, thus much they prove, that even Habits of Sin, sincerely and severely repented, may be pardon'd.—And this holds without Exception, that we know of, as to any order of Men. Tho' this we must own, that as the present case is put, no honest Man wou'd be in such Circumstances for all the World. The obligations of that sacred Character are so high in their own Nature, and their superadded Vows make 'em yet so much the strong-

er, and the bad Examples of such Men have so great and fatal an Influence, and Religion has already so many Enemies, busy in inventing, greedy in receiving, and spreading any ill thing against the Professors, much more the Teachers of it, that all this makes such a Person's Case, where really guilty, to be very desperate. To the Ungodly, saith God, 'What hast thou to do to preach my Law, or take my Covenant into thy Lips, seeing thou hatest to be Reformed, and hast been Partaker with the Adulterers? Let them consider this that forget God, lest he tear 'em in Pieces, and there be none to deliver 'em.

Q. I some time since met with the following Paper, and on Enquiry find the Matter of it to be true, and that there is, or lately was, one Robert Cooke, Esq; living at Ipswich, in the same manner that this Paper supposes, without eating any thing that has Life in't, drinking Wine, &c. He's accounted a very rich Man, and of great Learning. I desire your Judgment concerning his manner of Life, and the Account he gives of it?

The Paper follows:



Several Questions asked of *Robert Cooke*, what is his Religion? and why he doth not eat Fish, Flesh, Milk, Butter, &c. nor drink Wine nor Beer (but Water) nor wear Woollen Cloaths (but Linnen) and by him Answered, as followeth.

Query 1. **W**hat Opinion or Belief are you of? And what is your Religion, seeing you are not of any Sect or gathered People?

*a* Micah 6. 8. *A.* I am a Christian, and a Protestant, (*a*) and my Religion is to fear God (*b*) and to keep his Commandments (*c*) to keep my Soul undefiled from the worldly evil Nature: *c* Jam. 1. 27. (*d*) I abhor the Evil, and love the Good, (*e*) and have *d* Chap. 1. 1 Fellowship therein with all in every Sect, or gathered, or *e* Acts 10 scattered People. *34, 35.*

*1* Pet. 1. 1. Query 2. By what Rule is it possible to keep God's Commandments, whereby the Soul may be kept undefiled?

*f* *1* Cor. 12. 7. *A.* (*f*) By the Manifestation of the Spirit of Christ, a *Neh.* 9. 20. measure of it being given (to me and) to every Man (to *g* John 1. 9. be by it guided) to profit withal (*g*) this is that Law of *1* John 2. 27. the Spirit of Life in Man, which reproveth for Sin, and leads *John* 16. 8. into all Truth. (*h*) It reproveth for every vain Thought, and *13.* every evil Inclination, before it can come into bad Words *h* Jer 13. 33. or wicked Works: (*i*) And as this Divine swift Witness, the *Heb.* 8. 10. Principle of Life, is hearkened to, and the Soul takes heed, *11.* *John* 6. 45. watching continually to it, to receive Power, (*k*) and being *Deut.* 30. 14. obedient thereunto, abstaining from every Appearance of *Rom.* 10. 8. Evil: It saves Man from committing of Sin, because he is *2* Pet. 1. 19. born, and led, and preserved by the Spirit of God, (*viz.*) *1* Malac. 3. 5. Christ Jesus, which is the Power of God (in Man) which *Ephes* 4. 6. overcometh and keepeth from, and leads out of all Evil *2* Cor. 13. 5. Inclinations. *Job* 32. 8.

*1* Cor. 3. 16. Query 3. Why do you deny your self to kill any Animal Creature, and not to eat Fish, Flesh, Eggs, Butter, Cheese, Milk, or any Animal, or the Produce of any Animal; your Food and *r* Psal. 4. 4. Raiment you use being of nothing but only the Produce of Vegetives, that groweth, or may grow, in the Countrey wherein you *1* John 3. 9. live, as Corn, Herbs, Roots, and Fruits of Trees, &c. or Preparations of Corn and Water for your Food; and your refusing to *1* John 5. 18. drink Wine or strong Drink, only Water for your Drink, and *Mat.* 1. 21. Linnen (or other Vegetives) for Cloaths? *John* 1. 12. *Rom.* 8. 2, 11. *1* Thes. 5. 22. *Tit.* 2. 11, 12. *Gal.* 2. 20.

*A.* Let

A. (l) Let every Man do as he is persuaded in his own mind (so as it be innocent, and not *Sin*) and my Practice in doing according to my Conscience and Belief, that I ought not to kill, is very innocent and harmless; which cannot give any just offence to any Man, nor other Creature. And my strict Rule in it (*m*) keeping out of Wrath and Violence, (*n*) brings me forwarder on my way to keep my Conscience void of offence towards God and towards Man: (*o*) And whereas I cannot kill, without wounding my Conscience, in acting against my Mind, doing doubtfully, condemned in my very Thoughts; (*p*) therefore rather than I will offend that innocent Life in me, I refuse any Food or Raiment that may come from any Beast, or other *Animal* Creature. (*q*) And because Wine and strong Drink are hot in operation, and intoxicating, and I think as needless as Tobacco (to me) (*r*) and I, by Experience, finding that Water for Drink, and pulse, (*viz.*) Corn (and other Vegetives) for Food; and Linnen (or other Vegetives) for Raiment, is Cleanest, and Wholesomest, and Warm, and Strengthening, and Nourishing, and Healthful; I chuse to use them, and so am cleared from most of the Cumbers, Labours and Toils, both of Body and Mind, a few things being sufficient in this my way of Living, and brings easily into Contentedness, and true Thankfulness to God.

*Eusebius* his Writing relates, that the holy Apostle, called *James the just*, the Brother of our Lord, eat not Fish, nor Flesh, nor drank Wine, nor strong Drink, nor wore Woollen Cloaths, but Linnen.

## Contemplations.

‘ O GOD, when I consider the Admirable Powers of Life and Sense, which is in the Fish, and Birds, and Beasts, and all other *Animal* Creatures; and that all the Men in the World could not give the like Being to any thing, nor restore that Life and Sense which is once taken from them, that thou the Lord of all hast given them, I have been apt to think that surely thou didst intend a more *Innocent kind of Food to Man* (Gen. 1. 29.) than such as must be ta-

ken with such detriment to those living Parts of thy Creation.

‘ And the very same Consideration hath gone along with me in reference to the Labour of thy Creatures: I have thought that there was a certain degree of Justice due from Man to the Creatures; and that the Excessive, Immoderate, Unseasonable Use of the Creatures Labour is an Injustice, for which he must account.

‘ To deny domestical Creatures their convenient Food, to exact that Labour from them they

are not able to perform; to use  
 Extremity or Cruelty towards  
 them is a breach of that Trust  
 under which the Dominion of  
 'em was committed to us; and a  
 breach of that Justice that is due  
 from Man to them; and there-  
 fore I have esteemed it as part  
 of my Duty. And it hath been  
 my practice to be merciful to the  
 Beasts, and have accordingly de-  
 clined any Cruelty to any of thy  
 Creatures, and as much as I  
 might prevented it in others, as  
 Tyranny, inconsistent with the  
 Trust and Stewardship that thou  
 hast committed to Man.

I have abhorred those Recrea-  
 tions and Sports that consist in  
 Torturing of the Creatures, re-  
 membering that thou hast given  
 us a Dominion over thy Crea-  
 tures, yet it is under a Law of  
 Justice, Prudence and Modera-  
 tion, otherwise we should be-  
 come Tyrants, not Lords, over  
 thy Creatures.

And therefore those things  
 of this Nature that others have  
 practised as Recreations, I have  
 avoided as SINS.

*Printed in the beginning of the  
 Year 1691.*

A. Let not him that eateth,  
 despise him that eateth not—  
 was the old Advice of the Apo-  
 stle, tho' as before 'tis only he  
 who is weak that eateth Herbs;  
 and the case is very different be-  
 tween us and the Primitive Chri-  
 stians. As to the Gentleman's way  
 of Living, in the Question before  
 us, we suppose it can be no secret,  
 now he has printed the Confession  
 of his Faith and Practice, and  
 therefore it won't be uncivil for  
 every one to speak their Sense of

it, tho' we fancy he's not like to  
 make many Profelytes. In gene-  
 ral, as to his Fancy about Meats,  
 Drinks, &c. We know no great  
 hurt in't, the Injury being to him-  
 self, if any, laying a greater Bur-  
 den on himself in some respects,  
 than all the Ceremonial Law, only  
 he seems again to introduce that  
 difference of Meats which Christ  
 has taken out of the Way. As  
 to his other Practice, being of no  
 Sect, or gathered People, if the  
 meaning of it be, that he commu-  
 nicates with no Church, nor ever  
 any where receives the blessed Sa-  
 crament, as indeed he must not,  
 if he's true to his own Principles,  
 there is, we conceive, more Mis-  
 chief and Danger in't, as we shall  
 presently prove; nor can the Ex-  
 ample of perhaps some one or  
 two great Men excuse him.

We come now to the particular  
 Consideration of his Questions  
 and Answers, and if we can prove  
 he proceeds on false Grounds, and  
 that those Reasons won't hold on  
 which he founds his Practice, it  
 will be no more than Reason that  
 he shou'd alter it, if he's yet alive,  
 and continues in it.

As to his Answer to the first  
 Question, *What Religion are you of?*  
 to which he replies in the first  
 Place, He's a Christian, even  
 there we desire him not to think  
 us uncharitable if we stop a little  
 before we can get any further:  
 An *Essene* indeed he may be, but  
 whether a Christian, unless in a  
 very large Sense, as *Justin Mar-  
 tyr* (if we are not mistaken) and  
 some other of the Fathers, lug in  
*Socrates* and *Plato* to Christianity,  
 and some have made our Friend  
*Homer* little less. This must be  
 granted, that a Man's saying he's  
 a Christian, do's not make him so,  
 any

any more than their saying they were *Jews*, and were not, of old, did make 'em *Jews*; nor is living among professed Christians any more infallible Mark; for this might serve *Atheists*, *Turks*, and *Heathens*: A *Bramine*, at least, wou'd be of the same Church with this Gentleman, for he believes in his one *Almighty Spider*, and wou'd frankly protest and own his Religion was to fear God, and to kill none, relieve all distressed Lice, Fleas, and lame Dogs, as well as this Gentleman. 'Tis but fair then to allow some *Criterion* of Christianity; Circumcision, Eating the Paschal Lamb, and observing the Law of *Moses*, was the mark of the *Jews*, the same Circumcision with the Law of *Mahomet*, of the *Turks*, receiving several Traditions of the *Pharisees*, abstaining from several Meats, living in Community, &c. of the *Essenes*: Consequently a Christian must be distinguished by some marks, Baptism, the other Sacrament, and being a follower of Christ, and observer of his Doctrine, at least as far as outward Profession. He therefore who lives in the neglect of such an usage as Christ has made a particular distinguishing Mark of his Followers, for example, the Sacrament of the *Eucharist*, whereby they own 'em selves Members of the same Body, and him their Head, who has commanded 'em *To do this in Remembrance of him*, whereby they are to shew forth the *Lord's Death till he come*; how can such a one as this, with any Propriety of Speech, be call'd a Christian? And wou'd the Fathers or Martyrs of old have thought him so, had he liv'd among them, and not been present at their Assemblies, or communi-

cated with them? But he pretend<sup>s</sup> to be more than a Christian on one Side, tho' he seems a great deal less on the other — He'll be more holy than our Saviour, who, there's little Doubt to be made, drank Wine, and eat Flesh, being commonly present at Feasts when invited, and of whom 'tis expressly said in several Places, that he did eat Fish, and once with the Addition of an Honey-Comb, the best Desert his Fortunes afforded him, tho' that the Product of living Creatures; nay chose his Apostles, the most part, from Fishermen, whose Livelihood 'twas before, and sometimes after to catch Fish, as well as Men, and he himself did more than once miraculously assist them in it, which he wou'd never have done had he thought God had intended a more innocent kind of Food to Men, as this Gentleman, even in his Prayers, tells him?

As to his second Question, by what Rule 'tis possible to keep God's Commandments, and the Answer to it, by heark'ning to the motions of the Spirit, being obedient to it, &c. This in a sound Sense is true, but in an *Enthusiastical*, perfect whimfie. God's holy Spirit acts rationally, and works by Means, not now without 'em, at least not usually, for that wou'd be a Miracle. This Spirit can never dictate any thing contrary to what *Jesus* has taught, for 'tis the Spirit of Christ, (and therefore distinct from him, not the same with him :) Now Christ as before had bid us, *Do this in Remembrance of him*; But what Spirit is that which bids us not do it? Our own at least, if not a worse; and how dangerous is it to attribute that to him which is directly con-

trary to what we are sure he has commanded? And how shall Spirits be tried but by the Scriptures of Truth? This we have been the longer on, because we think it a dangerous Error, and have shown our Reasons why we think so.

As for the third Question, why you kill no Animal, nor eat Fish, Flesh, Milk, Egg, or the Product of any Animal, &c? You answer, Let every Man do as he's persuaded in his own mind, that's true, if, as you say, it be innocent. Tho'tis no Wisdom to be thus brought in bondage; besides that, such a Practice almost unavoidably throws those who use it on censuring those who do not, nor ought Men to be stubborn in any such odd fancy, but consider the Reasons brought against it, and the weakness of their own arguments. The chief of what you say, is, that by this Rule, not killing any Creature (Louse, Flea, &c.) you keep out of Wrath and Violence. But is the Butcher, think you, in Wrath with the Lamb or Calf when he kills it, or the good Wife with her Poultry when she wrings their Necks off? There's no Consequence at all in the argument; no more than the next. *because I can't kill without wounding my Conscience*, therefore you will not wear any Raiment, or eat any Food that comes from them: But sure you may do this without killing 'em, nay, with kindness to 'em, for do's not every one know that the Sheep languishes unless shear'd, and is a great deal the better, and livelier for't, as a Man for being shav'd, &c. Wou'd not the Cow's Udder break if not milkt, or at least the Milk be lost, which is sure a greater Sin than eating it; and so of

Eggs, for the Hen can't hatch a quarter of those she lays. You're not for Wine, or strong Drink, because 'tis hot, and will intoxicate you. But Roots are windy, Fruits are crude: Nay, Corn and Water, if you eat too much on't, will soon break your Belly, just as Wine will fuddle you. Nay, you ought not to eat without a rare Microscope, for not only Vinegar but Water has thousands of living Creatures in't, at least the Seed of 'em; and if you'll be sure to eat nothing that lives, you must come to Grass, as the *Essenes* when excommunicated.

For St. James, if that be true of him which *Eusebius* (and St. Jerom too) quote out of *Egesippus*, it's plain that he was a *Nazarite*, for he says, He was holy from his Mother's womb; nor can his Practice be drawn into Example, any more than that of kneeling, till his Knees were as hard as Camels.

As for your mercy to Beasts, 'tis very commendable, and what God expressly requires, but no great matter of Piety or Merit in't, for the Heathen *Bramins* do the same. For your Argument, in your Prayer, against Flesh, that God intended a more innocent Food, you forget he expressly granted the use of Flesh to *Noah*, and as before, what's this to Cheese and Milk?

Q. *Whether a Number actually infinite be not a plain Contradiction?*

A. Quantity is infinitely divisible, therefore the variety of expressing the Parts of Matter is infinite, or there is an infinite Number of Numeral Terms, tho' to say any one Number whatever is Infinite, is false, since it may be doubled, tripled, &c.

Q. *Whether Infinite Numbers are equal?*

A. This

A This depends upon the former Question, and has its Answer in the last.

Q. Whether a Rich Covetous Man can be honest?

A No; for tho' perhaps he may not immediately cheat such as he deals with, yet he cheats the Poor of their Charity due, he defrauds himself of sometimes Necessaries, at least of his Reputation and Soul, and robs his God of that Worship that is due to him, in transferring it on Money, and thereby becoming an Idolater

Q. My Brother and myself were Frenchmen born, and in our youthful Days we travell'd many Years among the Indians in the West-Indies, in which time we became perfect Masters of their Trade and Language: We also discovered divers Ports where no Europeans had ever traded, and we resolv'd to go to the Court of France, to inform it of our Discoveries, presuming that the Most Christian King would send some of his Subjects under our Conduct to settle some Factories in those convenient Ports aforesaid. But passing through an English Factory in our Way homeward, the Governour of the said Factory for King Charles the Second, understanding we might be very serviceable to his Master, prevail'd upon us (by large Promises) to quit our Design for France, and sent us hither in an English Vessel, and gave us large recommendatory Letters to divers Lords of the Privy Council, who carried us to the King, who received us very graciously, and hereupon there was a Company incorporated, who sent us, with two English Vessels, upon the Discoveries aforesaid. We faithfully effected what we

undertook, settled divers English Factories, and at our return, King Charles gave each of us a Gold Chain and Medal, and the Company promised each of us 100 l. per Ann. which Salaries they paid us three or four Years, till the Company's Servants had learned the Language of the Natives, the Method of Trade, and Way of Navigation thither; which they had no sooner learned, but they stopt our Salaries; dismissed us their Service, and sent us home to France; where we no sooner arrived, but reflecting upon the severe usage of the said Company, in discharging us of their service, without any provocation, or neglect in us, we meditated Revenge, and immediately combined with some of our Countreymen, with whom we sailed for America, and with the assistance of our old Acquaintance the Indians, we made our selves Masters of the chiefest of the Company's Factories. My Brother died in this Expedition, but I left the French in possession, and returned immediately to the Court at Paris, to give an Account of what I had done. The Company at London no sooner heard of the loss of their Factory, and the great Damage they sustained thereby, but they employ'd one of their Company to write insinuating Letters to me, (then at Paris) acknowledging the Company's former Unkindness (if I may not say Injustice) to me and my Brother, with large Protestations, that if I would again restore the said Factory which I had taken from them, they would make me ample Satisfaction for their former Unkindness, and would agree to any Terms I should propose for my Advantage and well-being, and future Settlement

ment in *England*. I (having married the Daughter of a Person of Quality in *England*, and having a great kindness for the Nation) did without Hesitation go for *London*, where I was kindly received by King *Charles the Second*, and the Duke of *York*, who was then Governour of the said Company, who both directed I should be made a Free Denison of *England*, and that the Company should largely reward me, if I did perform my Promise, and restore the said Factory, pursuant to my Engagement. Before I went, they settled on me two Actions (for my Life) in the Company's Joint-stock, and 50 *l. per Ann.* Subsistence-Money, with many large Promises of future Gratuities and Rewards after I should have restored the said Factory. I then went immediately with the said Company's Ships, and delivered the said Factory to a Governour, whom the said Company had appointed to receive the same, and within six Months I brought all the *French* which I left in Possession of the said Factory to the Company at *London*, together with Goods to the Value of 7000 *l.* (and so much the Company sold them for) of which a fourth part was my own. All the Compensation I had at my Return, from their large Protestations, was an hundred Guineas, and 50 *l. per Ann.* added to my former fifty Subsistence; with Provision, that when the King should bestow on me a place of greater Value than 50 *l. per Ann.* then the last fifty should cease and determine: But King *Charles* gave me no Place, and yet they have taken from me the last 50 *l.* three Years since, and never gave me a Penny for my said fourth Part of the 7000 *l.* aforesaid, so that I have

now but 50 *l. per Ann.* Subsistence Money to maintain my Wife and five Children, notwithstanding the Product of the said Factory, which I so frankly gave the said Company, hath since yielded 'em Goods to the Value of near two hundred thousand Pounds.

Gentlemen, *The Cries of poor Infants for Necessaries, and in particular for Bread, hath sometimes emboldened me to beg Favour of some of the Committee, to continue at least what was given me by an Order entered in their own Books. To which submissive Request, all the comfortable Answer I could get was, that they were Masters of their own Orders; and as a Parliament can repeal Acts made by former Parliaments, so can a Committee reverse Orders made by former Committees, to which they commanded me to submit. I have borrowed all the Money I can of compassionate Christians, and have run on score with all People as far as I can get Credit, and I protest I expect every Day to be cast into a Goal for Debts which I could not avoid. If I flee into France, I fear I should be destroyed in that Arbitrary Government for serving my Prince but my own: I have no Money to go to Law, nor dare I contend with my Masters; nor (if I durst) do I know if any Action will lie against them. Gentlemen, I find in all your Writings you are great Friends to the distressed, and I assure you, you cannot meet with a sicker Object of Compassion than my self: I am resolved to follow your Counsel, and therefore do most passionately desire you to advise me what course you your selves would take if you were in the same Circumstances (which God forbid) with your poor Petitioning Stranger?*

*A.* All People allow that Parliaments may repeal Acts made by

by former Parliaments, when they find any unforeseen Mischiefs arise from them, and they do frequently repeal the same: But we utterly deny that any subsequent committee can take away any gratuity or reward given by any precedent Committee, for Services already performed (which seems to be your Case) or hereafter to be performed, provided you keep the Articles on your part to be done and performed, any more than Children can turn Persons out of Houses or Estates, of which their Parents have made Deeds of Gift before. We are of Opinion, that the Company made an extraordinary good Purchase, when two original Actions, and 100 *l. per Ann.* for your Life, procured them the Possession of a Factory that hath already yielded them two Hundred Thousand Pounds in Commodities, besides what it may yet yield them *in futuro*; We must therefore beg leave to believe you are mistaken, or give us leave not to Credit your Averment, that they have taken away half your hundred *per Ann.* unless you had first retaken from them half the said Factory. It seemeth also to us fully as incredible as the former, that they should deny you a fourth part of the 7000 *l.* you Traded with, whilst the said Factory was in your own Possession, since we cannot imagine what Claim the Company could make to any part thereof: Surely if that King were living, who gave you the Gold Chain and Medal for your Services, you would not have needed to make so dismal a Complaint. And, *Sir*, now we have as Gracious a King as ever sat upon the Throne, and as ready to relieve the Oppressed; and

since you desire us to tell you what we would do, were your Case our own, which (as you say) God forbid: We would Petition his Majesty in Council, or in his Absence, the Queen, who is also full of Compassion, and will account it her Glory to relieve the Distressed. As to the goods which your self traded, and the Company sold for 7000 *l.* if you made the Company no Grant or Deed of Gift of them, you have doubtless a good Cause of Action either at Law or Equity for the same; since you delivered 'em upon such Conditions as are now made void, therefore also your right becomes to be re-invested in the whole. And whereas you plead Poverty, and cannot go to Law with your powerful and rich Masters, that is like an Objection made by a Stranger indeed, for our Laws have so great a regard for the Poor, that they may be admitted to Sue *in Forma Pauperis*, and have their Cause tryed *Gratis*. Besides, a Wife and Children are nearer than Masters or any other Relations; and if that little you have depends on your own Life, it must needs prove a great Mortification to you to leave so many Beggars, out of a Compliment to your Masters, who if your own relation be true, are but so many Step-masters at best, from whom God send you a good Deliverance.

*Q. From a pious Education and frequent going to Church, and other Opportunities, I have learnt all the Reading Psalms by heart, and have said 'em without book at Church these two or three Years; and tho' I generally speak 'em lower than others that read 'em, yet I find I'm too often pleased with Peoples taking Notice*



rice of me for it, which I fear is an Argument of Pride and Self-conceit, my speaking softly, and yet desiring to be taken Notice of, being I'm sensible no better than sailing to the Port of Vain-glory by a side-wind; to avoid which I've been often thinking of carrying a Book to Church and reading 'em, but that I fear I shou'd forget 'em, and shou'd not be able in a little time to repeat 'em for my Comfort in my Sickness, or other times, when I have not a Book, or can't see to read. I beg your Direction in this matter?

A. We wish there were more who made so good use of their memories, which indeed it's a shame that we do not; some of the Papists repeat the whole Psalter every twenty four Hours: Mr. Ferrar did the same at his famous Protestant Monastery; which if done not out of Formality, but with the true Spirit of Piety and Devotion, wherewith they were compos'd, wou'd undoubtedly be the happiest employment wherein a Man could busy himself, and the very Type of Heaven. The French Protestants have also many of 'em most of the Singing Psalms by heart; Mademoiselle de la Misse had 'em all, of both Editions, the Advantage whereof we may easily perceive, when we come either into the French or Dutch Churches; and for the Reading Psalms, there are we believe many of our own that are constantly present at our Service, who have 'em without Book, which that way 'tis no great Difficulty to get in time, and with a little Application — The Easiness of which, and the little Praise it deserves to have a good Memory, as less in our Power by much than Judgment, and shared even

by the Brutes, or at least something very like it: These Considerations we say, wou'd be useful to one who is so just to himself to observe the Motions of Pride in his own Mind from such an Acquisition; which if he finds he can no other ways conquer, he'd do well to bring a Book to Church, on which he may keep his Eyes fix'd, tho' he don't read the Psalms, and by this Method incur no Danger of losing 'em; tho' we should think, if he enter'd God's House with a Mind prepar'd, and watchful against the Temptation, reflecting on the Majesty and Purity of that Being who is present over the Mercy-seat, who knows our Hearts, and sees all the foolish, ridiculous Motions of Pride, Vanity, or any other Sins that are in them; this we shou'd think wou'd (as it did *Isaiab*) fill him with such just and humble Thoughts of himself, that he'd have other things to do than to be pleas'd with the Admiration of Men. Besides, if he understands the meaning of the Psalms, in which Dr. Hammond, or Bishop Patrick's Book will help him, if he has but a taste of those Noble Poetical Flights, and Divine Raptures, whereof they are compos'd, much more if he can feel all those holy Affections which the Royal Psalmist expresses in them, that deep Sorrow and Penitence, that Heavenly Joy and Praise, and triumphant Trust in God, which they every where present, this sure will be more than enough to employ his whole Soul, and carry him far enough out of Sight of this despicable World.

Q. What's the meaning of the word Maranatha, mention'd by St. Paul?

A. To clear this Question, we must

must take the whole Verse, 'tis 1 Cor. last, v. 22. *If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha*; which Dr. Hammond thus Paraphrases, "If any Man love not Christ so we'll as to Confess him, but renounces him in time of Temptation, as the Gnosticks affirm it lawful to do, let him fall under the heaviest Censures of the Church.

But we must search a little further into the matter, and enquire, *First*, What is meant by *Anathema*, and *Secondly*, by *Maranatha*? *Ἀνάθεμα*, which some think different from *Ἀναθεμα*, as Beza and others; the same is taken by Dr. Hammond and others, for the second Degree of *Excommunication*, the Christians having three Degrees thereof, taken from the same among the Jews, and their *Niddui*, *Cherem*, and *Shammatha*: *Niddui* the first, which was an ἀποκλεισμός, or Separation, removing any Person from the Common Conversation of Christians, so as not to come within four Paces of 'em. *Cherem* the second, which was yet more solemn, after the doubling of the *Niddui*, or full sixty days given 'em to repent in, which if they did not, this *Cherem* or *Herem* was to issue out against 'em, the same as Beza, Hammond, and others, with *Anathema*, or Execration; which Word is used for *Cherem* by the Seventy, and this without any time limited, and in the most solemn manner, among the Jews, with *Curses* out of the Law of Moses; the like Execrations also used in the *New Testam.* particularly by the Apostle to *Simon Magus* — *Thy Money perish with thee*: 'Tis put here as in most other places, Metonymically, the *Thing* for the *Person*, ἀνάθεμα for ἀνα-

σινετισμός, a *Curse* for *Cursed*, as is common among the Hebrews and Hellenistical Jews; a *Thing*, or *Person*, *Cursed*, or *Devoted*, as the *Latin* expresses it, the same with what the Apostle calls *Delivering to Satan* in another Place, to wit, consigning him over in the name of God to him who is the *Accuser* and *Tormenter* of Mankind, for the Destruction of his *Fl'esh*, that his *Soul* might be saved, that is, for the inflicting of some terrible Disease upon him, as upon *Job*, (*Behold he is in thy Hand*) and perhaps most of those who were *possessed* in the *New Testament*, tho' this not always extending to *Death*; for the incestuous Person himself did afterwards repent, and for ought we read, was again admitted into the Church, — that *Destruction* or *Death* (some are fallen asleep) being either only on *Impenitence*, or after the third Degree of *Excommunication*, not only the *Anathema*, but the *Maranatha*: This Dr. Hammond thinks refers to the third and highest Degree of *Excommunication*, the *Shammatha* among the Jews; deriv'd, according to the Rabbies, either from שם כרתה, *There is Death*; or from שם נחמה, *There shall be Desolation*; or lastly, from שם אלה, *The Lord cometh*; *Shem*, or the Name being put for *Jehovah*, or the unutterable Name. This Etymology, 'tis true, does not please Mr. Lightfoot, because no mention of it among the Rabbies, but there's something very like it in the Scriptures themselves, and that's better; for in the Decree of *Darius* concerning the *Jewish Temple*, Ezra 6. 12. we read, *The God that hath caused his Name to dwell there, destroy all Kings and People that shall put to their Hands to destroy this House of God*

God at Jerusalem ; where seems to be something more than an usual *Anathema*, like that of the Prophets Cursing the Children of *Bethel* in the Name of the Lord.

Instead of which *Shem*, the Apostle uses *Maran*, signifying in Syriac, *The Lord*, and that as it seems for several good Reasons: First, Because he thereby avoided the Superstition of the *Jews*, who used the word *Shem*, as sometimes *Adonai*, instead of *Jehova*, which they wou'd not utter. And on the other side, that he might not offend 'em, he used not the very Name *Jehova*, but one equivalent to both. This of *Maran*, which, Secondly, was probably better known among the *Gentiles* than the other, being Syriac, which spread much farther than the Hebrew: And besides, that very word *Maran*, signifies *Lord* in the Eastern Tongues, whence says Dr. *Hammond*, quoting *Servius* on *Virgil*, the Kings in *Etruria* were called *Marani* — a mistake in the Dr. or Printer, for *Servius* says *Murrhani*, both in the twelfth and sixth Book; and *Virgil* himself has *Murrhanum hic atavos*, &c. and so *Grotius* writes it on the place, who is almost word for word the same with the Doctor: And accordingly *Tyrreni*, and the very Title, *Tyranni*, are by *Dickenson* deriv'd from *Tyre*, as *'Avaξ*, from the *Enakims*. However more certain we are that *Marnas* was the great God of the *Gazæans*, *Gazæorum*; whom *Epiphanius* writes *Gazyrorum*; and that the *Cretians* (who came from the Country of *Palestine*.) still called *Crethim* by the *Arabians*, call the Temple of *Jupiter*, *Marnan*, and the *Virgins* *Marnai*, the same with *Kueia*, *Ladies*. [See *Stephanus* and *Dickenson's Delphi*

*Phenicissantos*. This for *Maran*. As for *Atha*, it signifies *venit*, (or rather *veniat*) the Lord comes, or let him come; the same, as the Dr. thinks, with the antient denunciation of *Enoch*, *Jude* 14. *ΚΑΙ Ο ΚΥΕΙΘ*, *The Lord cometh*, viz. as follows, to execute Judgment upon wicked Men, which it seems was the Form of their greater Excommunication; and accordingly *Grotius* tells us, that 'twas a Phrase commonly used in *Spain*, (where, as Dr. *Hammond*, are great Relliques of the *Jews*, and the *Arabian* Language is spoken, as *Ravins* tells us, pure in some places, to this day, which he thinks but a Dialect of the *Hebrew*.) 'Let him be *Anathema Marano*, and Excommunicated; Commentators being generally agreed, that by these words the Form of the greatest Excommunication is described, whereby obstinate Offenders were consign'd over to the last Sentence of Christ when he comes to Judgment, without any hopes of ever receiving Absolution or Pardon. And much in the same Sense *St. Jerom* understands the words, tho' he differs a little in the Application, in his sixty third Epistle to *Marcella* concerning those words *Allelujah*, *Amen*, *Maranatha*, which he writes *Maranthat*, &c. *Marantha*, says he, *Magis Syrum est, quam Hebreum*, &c. 'The word *Marantha* is rather *Syriac* than *Hebrew*, altho' indeed 'tis ally'd to both Languages, and is interpreted, *our Lord cometh*; so that he goes on, the Sense is, *If any love not the Lord Jesus, let him be Anathema*; and its added, *our Lord comes*, to shew how vain it is to Contend against him with Obstinacy, and Hatred, of whom 'tis certain that he's already come.

**Q.** *Whether the Eating of Blood be lawful?*

**A.** In Answer to this Noble Question, which we have receiv'd from several Hands, we reply, That we think 'tis lawful; and shall give our *Reasons* why we are of that mind, and then answer all the *Objections* against it that have come to our Knowledge, being still ready to do so by any that shall be further brought, or else to change our Opinion.

We think then 'tis lawful to eat Blood; 1. Because, *Every Creature of God is good, and not to be refus'd, if it be received with Thanksgiving,* which is as good Reason as 'tis Scripture, 1 Tim. 4. 4. But Blood sure is a Creature. 2. Because our Saviour himself expressly tells us, *That which goeth into the Mouth defileth not a Man,* St. Matth. 15. 11. consequently all *Edibles* are lawful, and Blood among the rest. The Apostle St. Paul was of the same mind, as he expresses himself in several places, see Rom. 14. 14. *I know and am persuaded by the Lord Jesus, that there is nothing unclean of it self;* referring to the words of our Saviour before mentioned: Again, in the same Chapter, v. 1. *One believeth he may eat all things, another who is weak eateth Herbs:* He is weak, who thinks he may not eat all things; therefore those are in this Point strong in the Faith, or better instructed, who think all Meats in themselves indifferent: And again, v. 20. of the same Chapter, which he repeats, Tit. 1. 15. *All things indeed are pure.* Agreeable to this, in the 1 Cor. 8. he seems all along to grant the Indifferency of Meats, may even in those offer'd to Idols, if thereby the weak be not offended; more plainly in the

10th. and v. 23. *All things are lawful for me,* and this as the preceding Verses show, relating to the same *Idolothysa*, therefore Blood, a Majori, and as well as by *Induction.* Again, v. 25. *Whatsoever is sold in the Shambles eat.* But Blood is sold there, if any where, therefore it must be lawful to eat it. And 'tis his Judgment that even if you know it to be offered to Idols, you are not to abstain on account of your own Conscience, but to eat whatsoever is set before you, unless in case of immediate Scandal; and what is meant by that Scandal, we shall anon consider. 4. Eating of Blood is not unlawful, because the Prohibition of it was not of the Natural, but Ceremonial Law, and consequently the Obligation thereof ceas'd at the Death of our Saviour. The consequence no Christian denies, but the Assertion will cost some pains to prove, which we think we can do, 1st, by positive Scripture, and then by removing all Objections to the contrary.

As for Scripture, we thus argue, 1st. All the *hand Writing of Ordinances* was blotted out by Christ and taken out of the way, Col. 2. 14. But the distinction of Meats was among these Ordinances, v. 16. therefore that also was taken away; and among those, that of Blood.

Again, If it be not lawful to judge or censure any man on account of not observing this distinction of meats, then 'tis lawful not to observe it. The former is plain, v. 16. *Let no Man judge you in meat and drink:* Therefore the latter. Lastly, if this distinction of Meats was typical, then it ceas'd at Christ's Death, this is the Apostles own Argument and consequence, Meats  
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in general, he excepts none, neither Blood nor any thing else. But it was typical, as much as the New Moons, or Sabbaths, v. 17. Which are a Shadow of things to come. And perhaps 'tis more easie to shew what this Sacredness of Blood was Typical of, than of most other things in the Ceremonial Law, namely, the Blood of Christ, by which alone all the Bloody Sacrifices of the Law were accepted with God; not excluding other Reasons for the prohibiting it, of which anon, tho' that the principal.

'Tis now time to come to Objections — That which was prohibited before the Law, under the Law, and under the Gospel, must be unlawful: This, say some, was the Eating of Blood. But here we deny the Minor, as to the Gospel, and any universal Prohibition of it. The Law concerns not us, and as for its being forbidden to Noah and his Sons, we are sure that some things were Ceremonial before the Law was given at Sinai, particularly the distinction of clean Beasts and unclean, known and observ'd by Noah, as well as this precept of Blood, Circumcision given to Abraham, &c. Two reasons there might be for this Prohibition to Noah, one Temporary, the other Typical and Ceremonial, but natural. The first, to prevent that Cruelty, Violence, Bloodshed and Murder, which as it seems was so common before the Flood, that God forbidding Men to feed on Blood, thereby to keep 'em from a familiarity with it, which hardens men, as we see, in Butchery, whilst on the contrary, the rarity of its sight might create a horror of it, and this seems imply'd in the 5, and 6, v. of that 9<sup>th</sup> of Gen.

Surely the Blood of your Lives will I require Whoso sheddeth Mans Blood, by Man shall his Blood be shed. And this immediately after the Command it self, 'Flesh with the Life thereof, which is the Blood thereof, shall you not eat. The other reason is that already assign'd in the Mosaical Law, that the Blood was Sacred, and without it no Remission, accordingly Typical of our Saviour, as were all Sacrifices. It is the Blood that maketh an Atonement, the Life of the Flesh is in the Blood; 'I have given you it to make an atonement, Lev. 17. 11. and this must have been the reason of all, or at least of the Bloody Sacrifices, offer'd from the beginning of the World.

But the most difficult part of the Objection still remains, that 'twas forbidden under the Gospel, in that famous Apostolical council and Canon, Acts 15. 20, and 29. whereby the Christians were requir'd by the Holy Ghost, as well as the Apostles, to abstain from Meats offer'd to Idols, and from BLOOD, and from things strangled, and from Fornication: And this, 1. After our Saviours Death. 2. To the Gentiles. 3. Among necessary things 4. And equall'd with Fornication, and eating things sacrific'd to Idols, both of which unlawful, therefore also Eating of Blood, and so esteem'd by the Primitive Church.

In Answer to which we must enquire, First, into the true Reason of the Prohibition, which we think we can prove was not any thing in Nature, nor design'd as perpetual in the Church, only necessary in those times and circumstances, not universally obliging Christians, the Obligation now ceas'd

ceas'd with the Reasons of it, as is evident from the Judgment of Fathers, and the whole *Catholic Church*. As to the Reasons of the Prohibition, some learned men think it related to the *Jews*, to prevent *Scandals* and *Schisms*; some to the *Gentiles*, to keep 'em from *Idolatry*, others to both; among whom *Ludovicus Capellus*, and to his Opinion we are induc'd to subscribe by these following arguments. That the eating of Blood, &c. was forbidden by the Apostles, lest scandals should be given to the *Jews*, and they thereby be tempted to apostatize from Christianity, appears plain to us from the occasion of the Council, some Expressions of *St. James* in it, and the Practice and writings of *St. Paul*, the Apostle of the *Gentiles*.

The Reason of the calling the Council, we have in the 15. Acts 1, 2. Certain Men which came down from *Judea* taught the Brethren and said, *Except ye be circumciz'd after the manner of Moses, ye cannot be saved*; on this *St. Paul* and *Barnabas* went up to *Jerusalem*, and v. 5. *Then arose certain of the Sect of the Pharisees that believed, saying, 'Twas needful to circumcise them, and to command them to keep the Law of Moses*. On which the Apostles and Elders came together, and *St. Peter* and *St. James* spoke what follows on that occasion. Whence 'tis plain, that the Council was about the *Jews*, and therefore the Decree thereof must have some relation unto 'em. Which in fact it had, for a *Temper* was found to please both *Jews* and *Gentiles*, neither the whole heavy burthen of *Ceremonies* were exacted of the *believing Gentiles*, nor did the

Church spitefully deny the practice of every thing which had before been in use among the *Jews*, but forbade what seem'd most *offensive* to 'em, for peace sake; among these particular *believing Gentiles* in *Antioch*, *Syria*, and *Cilicia*, where it seems the dispute was hottest, and the Number of the *Jews* greatest, and in no other places, nor did this Canon oblige any other, as we think we can prove. That the *Jews* were here refer'd to, and the Scandal 'twou'd have been to 'em had the *Gentiles* eaten Blood, seems also plainly imply'd in these words of *St. James* v. 21. immediately after the Canon: *For Moses of old time hath in every City (of Syria and Cilicia, v. 23.) them that preach him, being read in the Synagogues every Sabbath-day*. Now where's the Connexion, or what reason of the [*For Moses*] did not the Prohibition of Blood, &c. relate to the Scandal which the *Jews* wou'd take from the *Christians* eating Blood, &c. who heard it in their Synagogues so frequently and plainly forbidden by their *great Prophet*. The meaning of their being scandaliz'd is, that thereby they wou'd take occasion of *stumbling*, fall away to *Idolatry*, or the like, out of *Hatred* and *Enmity* to the *Gentile Christians* for breaking the Law of *Moses*; at least there wou'd be *eternal Schisms*, no Church, no *Brotherly Love* among them. To prevent which, the Church did not alter, but continu'd such *wholsome* and *inoffensive Usages* as might be of general benefit, as all these four were both to *Jew* and *Gentile*.

And *St. Paul* went yet farther, becoming, as he says, all things to all men, to the *Jews* a *Jew*, e-  
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van circumcising Timothy, whose Father was a Greek after this Decree 16. Acts 1. And purifying himself in the Temple, for no other Reason, but because many of the Jews which believ'd were zealous of the Law, &c. Chapter 21. 20. This seems also clear from his Writings, Rom. 14. where discoursing of difference of Meats, ver. 13. he says, *Let no Man put a stumbling block (a scandal) or an occasion to fall in his Brothers way.* If thy Brother be griev'd with thy Meat, now walkest thou not charitably, let us follow after the Things which make for Peace, and 15. 5, 6. *The God of Patience, grant you to be like minded one toward another. Receive ye one another.* All which seems to relate to the same Argument — The Apostle would not have the Gentiles scandalize the Jews, tho' he all along owns them in the right, and that they might use or not use those indifferent things, so 'twas without offence, even Meats offer'd to Idols. But how then do's this agree with the Canon at Jerusalem? We know but one way of clearing it. That Canon was only directed as before to the Gentile Christians of Antioch, Syria, and Cilicia, where the Jews liv'd in great Abundance, but reacht not those in Greece or Italy, Corinth, or Rome, where the Gentile Christians were many more than the Jews, and the Dissentions and Scandals, that such Practices wou'd occasion, seems not of so large an Influence and ill-Consequence as nearer home; however not so expressly provided against, otherwise why was not that Canon directed to all the Christians in the World, like the General Epistles? Why did St. Paul

tell those of Rome and Corinth that they might act contrary to it, unless in the Case of Scandal? Why did he not urge this Canon to deter 'em absolutely from any such Practices, which was made by all the Apostles, and promulg'd by St. Paul himself, *Anna Christi* 51. at farthest, as Bishop Barlow observes; whereas this Epistle to the Corinthians was not written till 54. nor that to the Romans till 55. as Dr. Hammond upon them.

And if these were some of the reasons why this Canon was made, the Jews being more zealous against eating Blood than other Ceremonies, because so often and plainly forbidden by Moses, then it was not from the Law of Nature, or any positive Law, grounded on standing and perpetual Reason.

But this Canon was useful to the Gentiles, as well as Jews, positively obliging those Churches to whom 'twas directed, and the Substance of it being prest, and from the same temporary Reason, avoiding of Scandal, even on those of Rome and Corinth, whom the Canons seem not to have reacht; eating and drinking of Blood were the Ceremonies us'd at the Sacrifice of the Heathen, not only by the Scythians, but even the Romans, as Grotius observes, and Lactantius, that Goats Blood was drunk at the Feasts of Bacchus; nay, it seems first to have ben the Blood of Men, since they were Sacrificed to him, till Goats were Substituted in their Room.

This was an ancient Custom, for where we read, *Ezek. 33.* They poured out Blood, the Syriack has it, they drank it, and their  
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drink offerings of Blood were the same thing, and when the World grew too nice for such Barbarities, they either pour'd out the Blood by them when they eat the Sacrifices, or else eat it Boyl'd, and mix'd with Meat, Spices, &c. which Tertullian calls *Bovulos cruore dissentos*, to which Juvenal's *exta & candiduli Divina tomacula porci* seem near ally'd, Sawfages, as well as Black-puddings, being sacrific'd to Idols.

Now the true Reason why Blood was sacrific'd (as by Baal's Priests, their own) and why 'twas eaten by the Heathens, Maimonides tells us was this, in his Dissertation concerning the Zaby, They did eat Blood, says he, at their Sacrifices, believing it the Food of Demons, and that whoever eat it, was their Brother and Friend, as feeding together at one Table; and even Porphyrus fancies, that the Demons grow fat on the Steams of the Sacrifices, and the Saviour of Flesh and Blood, whence Drydens Maximin. Oft have you lean'd their hungry Nostrils down, and Lucian brings in the Heathen Gods sucking up Blood like Flies (sure Beelzebub must be at the Head of 'em, and Athenagoras calls their Demons *μειλιχμώμωτος*, Lickers up of Blood. And Origen says, *ἡμεῖς μὲν, &c.* we know no other way of feeding with Devils, than if any eat the Intraills [Extas] of the Victims, and drink of the Wine wherof an Offering has been made to the Devils; and in all our Stories of Witches, their Familiars suck their Blood. But Wine came afterward in the room of Blood, when they had found the way of eating it in their Sacrifices.

And more than all this, the

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Apostle seems fairly to confirm it, for speaking of eating things sacrific'd to Idols in *εἰδωλῶν*, in the Idols temple (not in a Friends House) he adds, the Gentiles Sacrifice to Devils, and I would not ye shou'd have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and the Cup of Devils. And lastly, in *Lev. 17. 7.* After command to sprinkle the Blood of the Sacrifice on the Altar, it's added, and they shall no more offer their Sacrifice to Devils, after whom they have gone a Whoring. From all which we infer, that eating Blood was an Idololatrical rite, and the Christians were thereby in danger of being seduc'd to Heathenism, for which Reasons, 'twas at that time inhibited, as to the Jews of old. Therefore Idolatry ceasing, the Reason also ceases, and the Law no longer obliges, and on the other side, there's no further hopes of prevailing on the Jews (who are now but proportionably few to the Christians) if we shou'd still comply with 'em. Nor is there any fear now of giving a proper Offence or Scandal to any Christians, so that they shou'd turn Heathens, because those Rites are long since disus'd. The Necessity therefore was only for that Time and that Place. Fornication is mention'd with it, because a part of the Heathens Religious Worship. So Succoth, Benoth, Baal-peor, the Jews with their Golden Calf, Bona Dea, Eleusinia Sana, and almost all the rest of their Immortal Whores, and Whoremasters, see Epist. of Jer. v 43. and foremention'd *Lev. 17. 7.* and the Apostle all along suits Idolatry and Uncleanness together. Nor is there any consequence, that because plac'd with eating Blood, &c.

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they are of the same Nature,

1. Eating things Sacrificed to *Idols* is in it self *Indifferent*, as before.

2. Because Things in themselves *indifferent*, and really *Sinful*, are join'd in several places of the Scriptures; to instance but in one much like this, *Ezek. 18. 6. &c.* where keeping a *Pledge*, taking *Increase*, &c. are join'd with *Idolatry* and *Adultery*.

As for the Fathers and *Primitive Church*, the case is alter'd as before, since the fall of *Judaism* and *Heathenism*. It's true, *Salmasius* tells us 'twas thought *unlawful* here in *Britain*, as low as the Age of *Boada*, but all know the greatest part of the Nation were then *Heathens*; and long before him, *St. Austin* tells us, that those who scrupled to eat *things strangled* (which have their blood in 'em) as *Hares*, or *Rabbits* kill'd with a stroke in the *Neck*, or taken by *Dogs*, as *Tertullian* and others did, they were in his time laugh'd at by all the World. And in effect the *Greek*, and no Church now refuses it besides the *Ethiopick*.

From all which, we think we may conclude, that the Prohibition of some of the *Gentiles* eating blood, as well as things *strangled* and *sacrificed* to *Idols*, was only *Temporary*, to prevent the *Jews* and *Gentiles* falling away from the Faith, and therefore that 'tis as *lawful* to eat blood as any other *Meat*. Q. E. D.

Q. A young Lady will have a very considerable Fortune, hath for some Years been Courted by a Gentleman of a very good estate, who was not only approv'd by her Father, but Entertained and mightily encouraged, advising and perswading his Daughter to

accept him, but now that she begins to have some Inclination for him (the Old Gentleman having got a prospect of a better Match) forbids him his Daughters Company, and charges her not to entertain him, 'till he sees how Affairs will go elsewhere; and if that wou't Gee, they may jogg on and proceed to Matrimony as soon as they please. Now, Gentlemen, Your Opinion is desired in this matter, and your Advice to the young Lady, how far she is obliged to comply with her Father, and how she ought to carry her self to the aforesaid Gentleman: Your Speedy Answer will much oblige the Lady, and Your humble Servant?

A. She having engaged her self by her Fathers Consent, neither the Father nor Daughter has Power to quit the Obligations, without the Gentlemans Consent, or some other just Cause; as finding him an ill Man, such an one that will be disrespectful to the Lady, ruin or make her unhappy; for as to the Estate, that shou'd have been considered before, and is not now a sufficient Cause to an honest Man to break a Childs pre-engagement, and especially when it was occasioned by his approbation: Therefore the Lady having thus had her Fathers Consent, he cannot handsomly perswade her to decline her Lover, but she ought to finish what she has begun.

Q. A woman left her Husband, and marry'd another, and after his Death a third; at which she's now troubled. Qu. Whether she ought to live with him, as with her Husband?

A. Not unless she's sure her former Husband is dead, unless she'll venture to live in continu'd Adultery.

Q.

*Q. I unhappily came acquainted with one of my own Sex, whose Humour and Person I love and like above all things, and she professing the same by me, we vow'd a Friendship to be kept inviolable till Death; But I'm lately assured by undeniable Demonstrations, that she has a dishonourable Intrigue with a Gentleman, whom she'd have me believe to be Her Husband. I beg your Opinion, setting aside the Censure of the World if ever it come to be known, whether I may with a good Conscience continue our Conversation? Or if this be't a just Cause of quitting my Obligation, lest I should be one of them the Psalmist speaks of, who are partakers with the Adulterer?*

*A.* The very Unwillingness to encourage Vice, is a fair Argument of good Inclinations to Virtue; and indeed were all those who are truly Virtuous so careful as they ought to be in this matter, never so much as visiting or Corresponding with those who are incorrigibly Vicious, we might perhaps see Vice grow asham'd of it self, for it loves a Crowd, and the Company and Vizard of Virtue; and this our own Interest, as well as theirs, obliges us to take Care of, because of the infectious Nature of Evil, especially when it insinuates under the fair Pretence of so amiable a good as Friendship. For these and other Reasons, principally that Pious one the Querist her self urges, she'd do very well to break off all Correspondence with the Criminal Person, who by her Crimes has first broken this Friendship, which can only be, properly speaking, between Virtuous Persons: Tho' all this supposes the Fact certain, and that the Gentleman is really none of her Hus-

band and yet further, thus much, there's no Question, is due to their past Friendship, that all Arguments be first used to reform her, before she is quite thrown off; taken from the Ugliness of Vice and Beauty of Virtue, and Friendship it self; we being often too apt to Neglect our Duty by pretending we despair of doing any good; when oftentimes there's nothing but that Despair which obstructs our doing it.

*Q. A young Man under Twenty happen'd to fall in Love with a Maid much older than himself, whom he courted for some time, and at last got her Consent to make a mutual wish with him, to bind each of 'em from Marrying any other, which was, That the Party who marry'd first, might be debarr'd of Heaven. The Young-man since that has relinquish'd his Pretensions to her, and is so far alter'd, that his Love is turn'd into extremity of aversion and Hatred, nor can he now think of marrying her; he's twenty five Years old, and is in Love with another Woman, whom he fully designs to make his Wife, unless your determination prevents him. I desire to know whether this Wish be not void, as made inconsiderately, rashly, in a Heat, and under Age: And since marrying his first Mistress, when he can't love her, wou'd only make 'em both miserable, whether he had not better marry the second whom he loves, that he may be happy with her, being fully resolv'd not to marry the former, and finding he must do worse if he can't marry the latter: Pray Answer this Speedily?*

*A.* If the Querist expected a speedy Answer, why did he not Date his Letter? If, as he says, he's already fully resolv'd not to make her his Wife whom he's oblig'd to marry, and to make a-

nother so, tho' so terribly oblig'd to the contrary, that is to bring the Curse of his own Oath on himself, and as far as he can possibly, shut himself out of Heaven: We say, if he has decided the Controversie already in his own Will, why does he desire of us to inform his Understanding? but there's one *mollifying Phrase* in the Question — [*unless our Determination prevents him*] which if he has had *Patience* to stay 'till he heard it, it certainly will. The *Oath* they both made is so solemn, the *Sanction* so dreadful, that we believe there's not room left for 'em so much as to *disentangle* one another, tho' they themselves were both *willing*; nor can any thing that we see, beside *Death* or *Marriage* of one side, or something equivalent, vacate the *Obligation*, by rendering the *matter* of the *Promise* impossible to be perform'd. And this farther binds more strongly on the man's side, because 'twas he who prevail'd with the *Woman* to make such an *Oath*, wherein there was no such *Condition* express'd, nor can be suppos'd reasonably included, as that either shou'd be at *Liberty*, if they cou'd *Love* no longer, or *found* another they cou'd *like better*; since it's plain, that the *preventing* of any such *Alteration*, was the very end of the *Contract*. For its being made *under Age*, we wonder what *Chapter* in the *Bible* he finds it written in, that 'tis lawful to be *Perjur'd* under one and *twenty*, or rather, that before that *Time* he can't be *Perjur'd* at all, tho' he ne'er so *fain* wou'd be? Or was he not of *Age* to know the *Nature* of an *Oath*, which even our law supposes *Persons* are capable of knowing at sixteen, and

therefore admits their *Testimony* as *Valid*? If the *Rashness*, *Inconsiderateness*, and *Heat* wherewith a *Vow* was made, were enough to set a *Man* clear of it, *Jephtha* might easily have *escaped* without so severe a *Trial* of his *Patience* and *Virtue*; nor indeed wou'd there be ever *Excuses* wanting in *Cases* of that *Nature*, and *Oaths* and *Vows* wou'd be *Snapt* as soon as made, and the very *Publick Faith* of *Mankind* vacated, the chiefest *Cement* of *Society*, and so necessary a thing to the *Happiness* of *Life*. However, we here readily grant (for fear of the *Confounded Old Man* again, whom we shan't easily forget) that had the first *Mistress* play'd *false*, or run *sheer* away, and left her *Humble Servant* to seek for a *Help-meet* where he cou'd get it, that in those, and some *equivalent Cases*, even tho' it had been too *Invidious* to have express'd such *Conditions* at the time of *Contract*, yet the *Reason* of the *thing* wou'd determine 'em fairly *imply'd* therein, and consequently the *Man* at his *Liberty* to marry whoever he found in the *good mind* to have him, the *obligation* being certainly *reciprocal* here, and the *Consequence* seeming to be *valid*, that if 'twas *essentially* *infring'd* on one part, it shou'd also *cease* on the other. All the *Liberty* he has, if by no means he can *love* his first *Mistress*, is to remain *unmarry'd*, till *Death* sets one of 'em *free*; and for his *Living honest*, if he has done so already till *five and twenty*, he may as well, and better do so from thence to *fifty*, after which sure there's no *great danger*. However, this and such other *Instances* shou'd make people more *cautious* of such *Imprecations*, *Lovers Vows* being certainly *register'd* in *Heaven*,

Heaven, how'er they may be forgotten upon Earth, and Perjury in those cases, how slighted and common soever it may be grown, being, we believe, the cause of many of those unfortunat marriages which are so frequently complain'd of.

Q. *Whether a finite Creature is capable of enduring Infinite Loss?*

A. All Infinites must needs puzzle a finite Being, and perhaps there's nothing wherein Philosophers are more at a loss, than in the Doctrine concerning those unhoopable Objects: However, we must say something about 'em, tho' understanding perhaps as much as those who are most Dogmatical on the Point, and that's just nothing at all. Indeed to sink deep into the Metaphysical Notion of Infinite Loss, as the Querist expresses it, 'tis enough to turn the Brains of half a dozen Wiser Societies even than our Enemies think we pretend to be. 'Tis a kind of a Negative-Privative, and if any body knows what to make of that, they are welcome. However, the meaning on't, if we can come at it, seems to be no more than the Loss of Infinite Good, and if that be intended, it will not be so great a difficulty to form a pretty intelligible Notion of it; for 'tis so far from being a Contradiction to be depriv'd of this Good, that 'tis rather plain it can't be communicated to us but by its own Inclinations, since it can't be commanded by any Fate or superior stronger Force, it being included in the very Notion on't, that it reaches all times and places, and commands all things; 'tis indeed actually Infinite, whereas the Loss of it seems only adequate to succeeding Instants of Time or Degrees of Misery. On the other

side, it may be said, the Loss of ill Men hereafter, when eternally separated from the Infinite Good, as Good to them, may be called in a Sense infinite, as considering the whole Extent thereof, and in respect of its Object and Duration; and the Extent of that Loss may also we think be properly infinite, there being no Degrees in pure Privation, and yet suffer'd by a finite Object; tho' we know not whether the Pain of Sense can be thus accounted infinite, because in Infinite there's no majus and minus, which there will be in their Punishment, it being enough for those miserable Wretches, who are condemn'd to it for now despising it, that he who inflicts it is infinite, and they must infinitely undergo it, without Mitigation, and without End.

Q. *Having been employed by some Merchant in this City to go Supercargo to the West Indies, I have carried several Servants over to those parts: Some I have had from Newgate, others have gone voluntary; now when we come in those parts, we sell those Servants for four or five years time, according as their Indenture runs (if they have any) either for money or in Barter; now I desire your Opinion, whether it is allowable by the Laws of God and man, for one Christian to sell another in the way of trade, for we endeavour to get as much for them as for any goods we have? Pray, Sirs, let me have your opinion in your next, for according to your determination I intend to proceed or desist in that employ, for sometimes it is a trouble to me, and I have discoursed several icarned Men, but never received any satisfactory answer: Pray pardon this trouble, and answer my request, and you will infinitely oblige.*

H 2

A. IF

*A.* If by the Laws of any Country, a Malefactor deserve Death, undoubtedly any punishment of this side of it is mercy. And no punishment more proper for Theft, which generally proceeds from Idleness, than hard working, which may also be wholesome to their Minds as well as Bodies, and produce a habit of Industry in 'em, so that they may in time become useful members of the Commonwealth, especially if they have good Instruction, and their Masters use 'em like men, not beasts, and don't forget they are Christians, tho' if they do, 'tis no fault of yours, who are rather merciful, in saving 'em from hanging, than a party in that Cruelty which they may afterwards accidentally suffer.

*Q.* I desire your Opinion, Whether it be lawful in any Case whatsoever to imitate the Example of Abraham's Steward at the Well in his Journey, to find out a Wife for his Masters Son; I mean, in relation to his Prayer, and asking a Sign; and what's your opinion and advice to one that having an extraordinary affection for a certain person, being just going to visit her, and under great perplexity and disturbance of Mind, almost absolutely despairing to obtain his Desires, did on an accidental View of that place in Genesis, instantly put up his humble petition to God, that if the Person he was going to see were appointed for him, he would that day, for ease of his distressed mind, by such a sign assure him of it, which sign, to his great astonishment, accordingly came to pass. Since this, which happen'd some years since, there being next to an absolute impossibility of his obtaining the Person he formerly desir'd, and some great Inconveniencies in his remaining still un-

marry'd. Query, Whether it be his duty not to marry, or he be still at Liberty to dispose of himself otherwise, if he can do so to his liking? Your answer is desired as soon as may be, because he's under some trouble of mind about it.

*A.* It has lain too long by us, tho' if it shou'd come too late for the *Querist*, it may be perhaps of use to some others. And our opinion is, That 'twas an unwarrantable Request; for God having given us clearer and better Reason, as well as the entire Revelation of his Will to direct us, we are not now to desire or expect such extraordinary Assistances and Notices as were usual in the *Patriarchal* and *Primitive Ages*. We deny not but God can give such unaccountable secret warnings as well as ever, and how superstitious soever we may be counted for it, are apt to believe he sometimes does so, by strange Dreams, Motions, &c. whereby the Lives of Good Men have been preserv'd; but still we are of Opinion, none can in reason expect it, nor with a good Face desire it, any more than in another case, the *Pharisees* a sign from Heaven; It being sufficient that in all such Exigencies of Life, we order our actions by the best reason we have, with a just regard to the less interests'd advice of our Friends, submitting all to God, and imploring his direction in an ordinary manner, and moderating our passions by the rules of Religion and Reason, and entertaining no extravagant improbable Hopes disproportion'd to our Fortunes and Circumstances in the world. As for the Signs coming to pass, it may be only accidental; however, is not, we think, to be any ways depended

pended on for the Regulation of the Querist's Actions: But if there's no Probability of attaining his Desires, and a Necessity of altering his Condition, with an Opportunity of doing it to his Advantage, he ought to embrace it, without any regard to those fancy'd Signs on which he can have no reasonable Dependance.

Q. Gentlemen, I having been always a great Opposer of that Opinion, which makes God to have determin'd, by his Immutable Decrees, all the Good and Evil which every Man should Act or Do (so determin'd it, I mean, as that every Man is necessitated to every Action of his whole Life) and one great Reason was, and still is, because I cannot think (much less believe) that so Wise and Merciful a Being as God is, should by his Decree oblige any Man to do that for which he shall be for ever Punished; and that which yet further confirms me in my Opinion is, not only your Judgment herein (if I mistake not) but also that of the most judicious Clergymen of our own Church, I mean the Church of England, and yet after all I cannot, and therefore desire you, to resolve this Question.

Query, That since (which no Christian can deny) God did from the Beginning foresee, whatever Good or Evil would come to pass, which must therefore come to pass, because he did foresee it, for otherwise he could not have foreseen it. Whether this does not amount in effect to the same thing with the above recited Opinion, of God's obliging every Man by his Decree to all the Actions of their Lives? As for Example, God did from all Eternity foresee Adam's Fall, and his Redemption by Jesus Christ, as also the Time when, the Place where, and

the Person by whom he should be Betrayed: Now if it must therefore come to pass, because God did foresee it, which I think is undeniable, then Judas could not avoid it, and if not, where lay his Sin? But if it was in his Power to have avoided it, he might not have committed it; and if he had not, how could God be said to foresee it? Truly, Sirs, I send not these, because I would cavil, but because I would be inform'd: Desiring your serious Thoughts and Answer, as soon as possible, which I know will be kindly accepted by several well-meaning Persons, and will much oblige Yours, &c.

A. We have several times largely answer'd to these, and the like Questions, in our Supplements, and Weekly Oracles, and gone deeper into the difficulties thereof than we shall here do, having already consider'd much stronger Objections. At present let these following Positions suffice.

1. That God necessitates no evil Action. This we think is plain from the Chapter and Text quoted in the foregoing Question, wherein he says, nay swears, that he desires not the Death of a Sinner; now if he does not desire, much less can he necessitate, either Cause, or Effect, Sin or Punishment, inseparable from one another, which is as disagreeable to his Nature, as 'tis to his Will, reveal'd in his Holy Word.

2. Tho' God necessitates no Evil, yet he foresees all. This the honest Querist thinks no Christian denies, but the Socinians will be angry with him for not thinking 'em Christians, for those Men of Reason positively deny it, as they do all other things which their Wisdoms can't comprehend, search to the bottom, and answer

answer all Difficulties concerning 'em. But to leave them, and to the Point, that the only wise God foresees all that comes to pass seems plain, because he foreknows how all Causes will act, let their Effects be never so various, they having no Powers but what he has given 'em, and his Knowledge being infinite, the Knowledge even of a wise Man, extending a little way into Futurity, concluding Effects from Causes, and conversing about such Objects as are then not in actual being, much more can the Knowledge of God do so. The Scriptures prove the same, even of future Contingencies, what cou'd be more contingent than several Circumstances (for Example) in the Crucifixion of our Saviour? Particularly the very Manner of his Death, the piercing his Hands and Feet, the Vinegar and Gall, the casting Lots for his Coat, &c. which were certainly foreseen, because forespoken or prophesied of so long before they happen'd; and if one Non-Entity may be the Object of Knowledge, why not another?

3. But yet this foreknowledge does by no means necessitate, it supposes, not makes, because, as before, God can't necessitate to Evil, if he tempts no Man to Evil, much less does he necessitate; the first is Scripture, the latter Reason. Indeed shou'd he do it, the Nature of Man wou'd be destroy'd, the Proposal of Rewards and Punishments Ironical, Preaching vain, and Faith vain.

But if you ask us to reconcile all the Difficulties that appear to our shallow Reason in this great Point, we promise to do it, when the Philosophers can solve the In-

commensurability of Matter, and twenty other Phænomena, and make 'em agree with Demonstrations, which appear Diametrically opposite unto 'em. In the mean time, let us think soberly and modestly, as becomes us, in these Matters. Let every one enjoy his own Sense, so he makes not God the Author of Sin; and let us all cry out, How unsearchable are his Judgments, and his Ways past finding out?

Q. *Looking back on your Oracles, I read that of March 6. 1693. and had I read it sooner, perhaps might before now given you the following Relation. I also enter'd Religion with Sweetness beyond Expression; and so continued, 'till by being remiss in my Duty (which I did not think would have run me to what I afterwards found) I fell at first by almost undiscernable measures, 'till I grew worse and worse, and at length openly Prophane, a Swearer, a Common Drunkard, and guilty of some of the most heinous Crimes, indeed not fit to be mentioned: I continued in this horrid State more than Eight Years: In this long time of Rebellion against my Creator, I had sometimes sharp Reflections, and made some faint Attempts to regain my lost Happiness, but being so hardened and senseless, all turned to a miserable Account; neither Prayer nor Sermons could affect me, though I almost constantly attend them of the Church of England, of which I ever was and am a Member, 'till it pleased God, by some unhappy Accident in my Affairs, to put me upon thinking that this World is a Cheat, and that most certainly I must be eternally ruined if I continued in this Condition; wherein who can guess the Horrors I was under, but they who are more than guessers at it?*

But

But not daring to be too Curious in scanning those past Circumstances, I fell immediately to earnest Prayers and Self-denial, abstaining from Drinking and other Sins; and, blessed be God, now in about a Year and half have in some measure renewed my Hopes, and have recovered some Sense of God and Goodness, tho' I can't say I am arrived to that degree that once I was in, yet I hope I am sincere, and shall once again, through the Assistance of God's Holy Spirit, and continual Endeavours, regain my former Station: However, I desire your Judgment concerning it?

A. 'Tis a small thing to be judg'd by Man, the Judgment of God is greater, and certainly infallible, take it then as he himself has given it, Ezek. 18. When the righteous turneth away from his Righteousness, and committeth Iniquity, and doth according to all the Abominations that the wicked man doth, shall he live? All his Righteousness that he hath done shall not be mention'd; in his Trespas's that he hath trespass'd, and in his Sins that he hath sinn'd, in them shall he die; but if the wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and doth that which is lawful and right, he shall surely live, he shall not die, all his Transgressions that he hath committed, they shall not be mention'd unto him, in his Righteousness that he hath done shall he live?

Q. 'Twas my Misfortune to offend my Father; whereupon he turn'd me out of doors, and repeated his publisht Resolution never to entertain me as his Son. Thus destitute of Friends, I made my address to a young Gentlewoman (who deserv'd my betters, and refus'd 'em for my sake) and contracted an inviolable

Friendship with her, who (though she knew my Circumstances, and had no reason to expect an alteration of 'em from the Help of my Parents) shew'd me an inexpressible Constancy and Affection. But now, contrary to both our Expectations, my Father receives me again; but hearing of my contracted Love, has declared, except I forsake her, and resolve to see her no more upon that Account, and take the Sacrament upon it, I shan't be a farthing the better for him living or dead; should I unadvisedly obey my Father in this, I might justly expect her Destruction in this World, and I think my own in Hell. My Father with great intreaty is willing to refer it, therefore I being sensible of your Goodness to afflicted Querists, hope to make you our Arbitrators. Which is the greatest Offence in the Eye of God, to disobey my Father in this particular, or break off my solemnly contracted Love to her? Pray Gentlemen be speedy in your Answer, and excuse the troublesome long Query of your obliged humble Servant.

A. You have no Power to dispose of your self contrary to your Father's Consent, and if he forbid your Proceedings as soon as he heard of them, your Vows are wholly void, because God Almighty has in this case given him the Disposal of them. But on the other Side, we much commend those Parents that do not abuse their Authority, remembering they are commanded not to be bitter against their Children, as it wou'd be, to contradict them in such an Affair, wherein often the Happiness of their Lives depends, without they'd a great deal of Reason for it. And tho' you must not marry without his Consent, yet you



you are not obliged to do it without your own; Your Father would do very ill to extort any Promises from you, and much more so, by desiring you to confirm them by the Sacrament, since in that holy Duty there should be nothing but what's voluntary. So he has done as prudently by deferring his Determinations. He ought to consider the case of the Lady as if it were yours, how she receiv'd you when he had turn'd you out of his Favour, and if reason won't prevail with you, we think it better for him not to lay his Commands upon you, except it will be your absolute Ruin. Thus the only way you can lawfully act, is resolving not to be disobedient, and try what your Submissions and Persuasions may do in the procuring your Father's Consent, for 'twould be very ungrateful to be accessary to her Unhappiness, if it can be possibly avoided.

*Q. Whether or no Moses was the Author of the Pentateuch, and what tolerable Answer can be made, the seeming Contradiction in these Texts, Deut. 1. 1. Gen. 36. 31. Joshua 14. 15. and Judges 18. 29. Gen. 12. 6. Gen. 16. 35. Deut. 34.*

*A.* That *Moses* is now in Possession of the Title, and has in all Antiquity been the reputed Author, is too evident for the *Antipentateuchians* to deny, there's nothing else then to be consider'd, but whether these objections, raised by Persons of equal Modesty and Learning, I mean such as have none to spare, are sufficient to dispossess that holy inspir'd Author of his Right, besides the ill Consequences that such Concessions would beget as to the Reputation of the rest of the Sacred Writ.

But to the Objections in order:

*Obj. 1.* To that of *Deut. 1. 1.* *These be the words which Moses spake on the other side Jordan, &c.* This intimates that some Person in *Canaan*, and not *Moses*, who never was in *Canaan*, wrote these Words; 'tis answer'd, that the word in the Original, translated on the other side, does indifferently signifie on any side, either this side, or beyond, on one side, or on the other, as is evident from these Places, *1 Sam. 14. 4.* compared with *Ver. 40.* and *Joshua 22. 4.* compared with *Ver. 7.* and *Josephus* also mentioning this Place which we translate on this side *Jordan*, expresses it *ἐν τῷ Ἰορδάνῳ*, about or near *Jordan*, which he presently after apposes to *πρὸς τὸ Ἰορδάνῳ*. *Joseph. Ant. L. 4. c. 8.*

*Obj. 2.* To the second Objection, *viz. Gen. 36. 31.* *These are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Israel, &c.* seeming to intimate the Author must have known of Kings in *Israel*, and by consequence not *Moses*. 'Tis true a late Author, in his *Prolegomena* to his Commentary on *Genesis*, seems to give up the Cause, and thinks it best to own, than the Nine Verses, *viz. from Ver. 31, to 39.* are interpolated by some other Person. 'Tis answer'd, That *Moses* knew there would be Kings over *Israel*, is unquestionable from *Deut. 17.* where he delivers Laws concerning that Matter, which shows the Objection has little Force, tho' 'tis more probable that the Succession of these Kings was before *Moses* was sent to call the Children of *Israel* out of *Egypt*; it's fairly collected, that from the Marriage of *Esaou*, whose

whose Off-spring these Kings were (as it's more probable) to the Death of *Moses*, were no less than 345 Years; and abating 40, we have above 300, which is time enough for the Reign of eight Kings before *Moses*, especially if they did not succeed one another as Heirs, for 'tis said first that *Bela* the Son of *Beor* reigned, the Name of his City was *Dinhabab*, and *Bela* died, and *Johab* the Son of *Zerah* of *Bozra* reigned, &c. which way of Succession might very well be speedy, and before *Moses*, and that *Moses* himself was a King over *Israel*, or a King in *Jesurun*, Deut. 33. 5. is enough proved by Mr. *Selden de Synedris*, L. 2. c. 1, 2. and consequently what he here says he speaks of himself, and properly enough.

Obj. 3. 'Tis said that *Moses* call'd such Places *Hebron* and *Dan* that were not so call'd 'till after his Death, *Josh.* 14. 15. and *Judges* 18. 29. To the first it's answer'd, that *Joshua* does not say it was not call'd *Hebron* before that time, but the Name of *Hebron* BEFORE was *Kirjath-Arba*, now the Word in the Original translated *before*, might have been translated in *old time*, or a *long time before*, viz. before *Moses* himself, for it has that Signification, and is so translated in several other Places, as *Psalms* 102. 26. *Nehem.* 13. 5. But after all, what can the Objectors think of *Gen.* 37. 14. where *Hebron* is expressly mention'd; see also *Gen.* 35. 27. As for *Dan*, how can the Objectors prove this is the same *Dan*, since there was one that had an older Name, as *Jordan*, which *Josephus* seems to mention, who tells us that *Abraham* fell upon the *Affyrians* (*αἱ Ἀφύριοι*) about *Dan*, *Antiq.* L. 1. c. 10.

Obj. 4. And the *Canaanite* was then in the Land, *Gen.* 12. 6. *Hobbs* and *Spinoza* tell us, it would be impertinent for *Moses* to mention a thing so well known; for the *Canaanite* continu'd 400 Years after that, therefore it's probable this was wrote after the Destruction of the *Canaanites*. Answer, In the very next Words we read, *And the Lord appear'd unto Abraham, and said, unto thy Seed will I give THIS Land*, that is, this Land which is now in the Possession of the *Canaanites*, or of which the *Canaanites* were not yet dispossest'd; so that the Text only tells us, that THEN, when *Abraham* came first to it, they were Possessors of it, and God promis'd it to his Posterity.

Obj. 5. And the Children of *Israel* did eat *Manna* forty Years, until they came to a Land inhabited, *Gen.* 16. 35. If *Moses* wrote this, he wrote of something that happen'd after his Death. Answer, The foremention'd Commentator is for giving up this Verse, as he did the Nine before, the Words DID EAT, which *Moses* uses in the Preterperfect Tense, have little Weight in them; for nothing is more common amongst the Sacred Writers, than such an Anallage of Tense, this very Word יָכַל is by our Interpreters elsewhere render'd in the Future, *Psal.* 22. 29. *Isa.* 65. 21. *Hosea* 4. 10. See also *Gen.* 45. 18. where 'tis render'd *Ye shall eat*, &c. Again, 'tis common among the *Jews* to give a full number to that which strictly is not compleat; a thing so well known, that it needs not to be insisted on.

Obj. 6. There's a different Style in the several Parts of the *Pentateuch*, and therefore probably not all

all writ by *Moses*. *Answer*, This is only an Objection upon the ignorant Reader, but no Passages have yet been produc'd which this Objection may be grounded upon, and till then 'tis as easily deny'd as asserted.

The last and most common Objection is, that *Moses* could not write what we read, *Deut.* 34. upon the Account of his Death and Burial. It might be here answer'd, that *Moses* might by way of Prophecy foresee and write of these things, but there's no need of insisting on this, for we do not contend for any more than *Moses* writing all before this, no more than we contend that *St. Paul* must write the Postscripts to his Epistles; that he writ all to this Place, is what all the Objections in the World cannot weaken, and 'tis probable that either *Joshua*, or one of the seventy Elders, wrote this by way of Postscript.

The Substance of these Answers are in the Bishop of Bath and Wells Dissertation on the Author of the *Pentateuch*, prefixt to his Commentary on the five Books of *Moses*, lately publisht in two Volumes. A Work of that absolute Necessity, and General Use, and besides so very well performed, that 'tis the greatest Blessing that the Age could receive, we having now not only the Scripture in our own Tongues, but also the doubtful Places (so far as the Reverend Author has gone) explain'd to every Capacity, and 'tis to be hop'd that we shall in time have the whole Bible done after the same manner, to the hindrance of those many Errors and Schisms, that forward, ignorant and unlearned Persons run into for want of a due knowledge.

*Q.* Has God determin'd the Time and Kind of every Man's Death?

*A.* Read *Reverovicinus* his Letters; and when you have done, perhaps you may be of the same Mind that we are, that those Points are unfathomable.

*Q.* A Gentlewoman, whose only Son went to Sea about four Years past, from whom she has never heard since, is desirous to know, since 'tis the Duty of Parents to pray for their Children, whether she may safely practise it, since she knows not whether he be alive or dead?

*A.* We think this is already answer'd, however, because it comes a great way, we'll be civil to't, and reply, that she may undoubtedly, very safely pray for him, adding a Supposition [if yet alive] and if he is not, her Prayers may do her self good, and him no hurt.

*Q.* Are Sounds convey'd to the Ear by Continuation, or Renovation? If by the first, why does the Sound of a Bell, when 'tis lightly toucht, immediately cease? If the latter, how can the Noise of Cannons be renew'd to so great a Distance, seeing they may be heard above twenty Miles by Land, and near thrice as far by Sea?

*A.* We suppose by a continu'd Undulation of the Air, which being much more liquid than the Water, Impression is more easily made in't, and continu'd to a greater Distance. Now in a Bell, one sound is gone off after a stroke, and is heard perhaps as many Miles distance, but there's another sort of a tingling Noise remaining about the Bell, which seems only to be made by the Eddy of the Air contain'd within its Mouth, and still whirling round it, as soon therefore as the Bell is toucht, this airy Circle is interrupted, and more easily broke than

than a Bubble, when toucht in any part on't, whereby that System of Air is dissolv'd, and the ringing sort of Sound immediately ceases; tho' the greater Sound was before communicated to distant Places by greater and larger Undulations.

*Q. Some time since it was my ill-hap to be in Company with one who was noted for telling Fortunes, and being desirous to know mine, I had my Wish, but 'twas so very bad, that if it proves true, 'twill be my utter Ruin: I therefore desire your Judgment, whether 'tis in the Power of any Man to foretel things of this Nature, which will extremely ease one who is in the most lamentable Condition, for fear it shou'd prove true?*

*A. You mean we shou'd ease you, if our Judgment be there's nothing in't; tho' since you have had no more Wit than to bring this Trouble on your self, it's almost pity you should be helpt out on't: However, in hopes you and others will learn more Wit and Grace for the future, we refer you to our large Discourses formerly on *Judicial Astrology*, which you may find by the *Indexes* to our Oracles.*

*Q. In the Romish Church it's common for the People to do Penance by Whipping themselves, and several other ways: Query, Whether 'tis a Sin for a Man to do so by himself, provided it is not to appease the Wrath of God, nor merit any thing, but merely to keep the Body under, which the Apostle took such Pains to do? Pray Answer this seriously, and without a Jest, as 'twas intended, which will Oblige yours, &c.*

*A. We will be Grave then: And first, as to the Use on't in the Romish Church, we are apt to*

believe downright *Flogging* is not so much in Fashion as formerly, that Church having now a set of *gentler Casuists* than the old *Monks* and *Hermits*. For the Merits of the Cause it self, before the *Querist* tries the Experiment, he wou'd do well to be satisfy'd, whether instead of keeping the Body under, *Whipping* wou'd not have the quite contrary Effect, at least he'll find *Meibomius* of that Opinion, if he'll take the Pains to read him. But supposing it wou'd, if well follow'd, have the Effect the *Querist* hopes for, there are certainly other more humane Methods which wou'd be as successful. *Fasting* soundly, especially in our *Cold Climate*, wou'd mortifie even a Body of Iron; but neither in that ought we to be immoderate, or unreasonably torment the Body, which for all *Plato*, is an essential Part of the Man, as well as the Soul, and will have an equal Share in Eternal Happiness: Nor can the Deity even delight in, or be pleas'd with such bloody Sacrifices which were found fault with, even by the wisest and best natur'd among the Heathens; for *St. Paul* his keeping under his Body, it can never be stretcht to that Sense wherein some wou'd take it; 'tis true he was twice beaten with Rods, and thrice scourg'd by the *Jews*, but not once by himself, that ever we read of; nay, he was so far from this, that he pleaded the Privilege of being a *Roman*, to excuse himself from again suffering it: He bids us indeed mortifie Fornication, Uncleannefs, inordinate Affections, and root out and keep them down as much as possible; the meaning very probably of that other Phrase, *keeping his*

*his Body under*, and this he did himself by earnest *Prayer*, and likely enough by *Fasting* too, which he joyns together in his *Epistle to the Corinthians*, the latter of which seems that *Bodily Exercise* he mentions in another Place, and tells *Timothy* 'tis profitable for a *little*, but prefers inward *Piety* and *Godliness* much before it. And when he himself had a *Messenger of Satan* sent to buffet him, we read not that he went to whip him out, but pray'd him out: And the same Method ought any honest Man to make use of in the same Condition; the contrary to which we think a great *Sin*, rather than a *Duty*.

Q. *Whether Seth was not a very Learned and Religious Man? If he lived separate from Cain? and from which of their Progeny's proceeded the Race of Gyants?*

A. The Ancients say he was the first Invention of Letters and Writing, and Taught his Children the Knowledge of the Stars, who having heard from their Grandfather *Adam* that the World was to be twice destroy'd, first by Water, and then by Fire, wrote their Experiments and the Principles of their Art upon two Pillars, one of Brick, and the other of Stone, that if one perished, the other might remain to Posterity; and one of these Pillars *Josephus* says was standing in *Syria* in his time. But whether this be certain or no, he was however most deservedly renowned for his *Piety* and *Devotion*. The *Eastern Writers*, both *Jews* and *Arabians*, say that he and his Retinue withdrew from *Cain*, (who dwelt in a Valley where he kill'd his Brother) into an high Mountain (where *Adam* was buried) so high,

if you'd believe 'em, that they could hear the Angels sing *Anthems*, and joyn'd every Day with them. *Seth* at his Death, having led a very religious life, summon'd all his Children and their Families together, and adjured them by the Blood of *Abel* (their usual Oath) not to descend to *Cain*, or have any Correspondence with his wicked Posterity, which Command these Authors say they observed for seven Generations, and then came in the promiscuous Mixtures. But some tell us that in *Jared's* time, the fourth from *Seth*, a great noise ascending from the Valley, an hundred of the *Mountainers* resolved to go down to the *Cainttes* (which *Jared* could no Way persuade them from) and being taken with the Beauty of the Women, promiscuously committed Lewdness with them, from whence proceeded a Race of Gyants.

Q. *What is the best Study for a young Man to betake himself to?*

A. This Question is general, tho' in order to its Answer, the Persons Fortune, Constitution, Genius, and what Advances he has already made in Learning, ought to be first considered. But since we are in the dark in respect to all these, we'll give such an one as may probably hit most that have both time and an inclination to study. If he has had the Benefit of the *Latin* Tongue, and *French* enough to enable him to understand an Author, it is so much the better for him; but if not, he must endeavour to get as much of both as will fit him for the reading part; nor will it be so necessary for him to trouble himself farther, since the use of Tongues is only to convey the Know-

Knowledge of things to us Tho' the Knowledge of ourselves is most requisite, yet since our Attempts after that would prove unsuccessful, if by other Studies we did not first prepare and strengthen our Judgments to discern things as they really are, therefore we must make it our chief Care to form our Minds, avoid Prejudices, and never receive any thing before we are convinced of its truth; to attain which, we think the Mathematicks the most proper to begin with, by their assistance the mind will be fixed and better disposed for reasoning, than to proceed to *Metaphysicks*, and natural Philosophy; in the mean time allotting some Hours in a Week for the Study of Morality, Geography, and History, in the last of which the Customs of Countries, Policies, and Inclinations of their Inhabitants, deserves more our Examination than the particular Facts of some Men. And having thus made some progress, his own Judgment will be sufficient to direct him how to proceed. Perhaps this our Advice may be thought defective, since we have not followed the general Opinion in directing to Logick, as a necessary Introduction to Philosophy, because it teaches us how to use our Reason (and therefore is by some called the Art of Reasoning) but we hope we may be excused in giving our Judgment, since that is all is askt of us; and we think Mathematicks will serve us to that end much better than Logick it self, because they accustom our Reason never to rest satisfied but in things that are convincing, and their process being from the most ample Truths to the most compound ones, it's evident that

all the Rules of Logick, or the barbarous Terms it is stuffed withal, will not give a hundredth part of that Advantage that may be received from Mathematicks. Nay, it might easily be prov'd, that Logick is more probable to injure than to assist our Reason; because having accustomed our selves to its Rules, we rather depend upon them to determine our Judgments, than permit our selves to examine the true reason of things. And indeed all the service it can do us, is to help us to understand those that will rather make use of its terms in disputation, than the most simple way of Reasoning.

*Q. Whether Abraham was not the first Infitutor of publick Schools for Instruction?*

*A.* The Ancients tell us it was *Eber*, who established them for the Propagation of Religion. But *Maimonides* also assures us that *Abraham* kept a publick School, where he instructed Men in the Truth he himself had embraced.

*Q. How is England situated in respect to other Parts of Europe, and what Proportion bears it to the rest of the World?*

*A.* It lies between the Degrees of 17 and 22 of Longitude, equal with *Brittany* and *Normandy* in *France*, and between 50 and 57 of Northern Latitude, equal to *Flanders*, *Zealand*, *Holland*, *Lower-Saxony*, and *Denmark*. It is in length, from *Berwick* to the Lands end 386 Miles, in breadth from *Sandwich* to the Lands end 279, in Compass (by Reason of the many Bays and Promontories) about 1300 Miles. In shape triangular, and contains near 30 Millions of Acres; 'tis about the 1000th Part of the Globe, and the 333 Part of the habitable Earth; almost

most 10 times as big as the *United Netherlands*, five times as big as the *Spanish Netherlands*, less than *Italy* by almost one half, and if compared with *France*, is as 30 to 82.

*Q. If a distracted Person murder himself, what State do you take his Soul to be in?*

*A. In the same condition it wou'd have been if he had died a natural Death, before his Brain was disturbed, if he was no ways instrumental in the bringing himself into that condition. For since our Conscience and Reason are to be our Judges, if by any accidental Defect of our Body and Animal Spirits, we are deny'd the use of them, we are of the Opinion, that tho' in their absence we shou'd act irregularly, yet we shou'd be no longer accountable for what we do. Nor is he that is bereft of his Senses more guilty for killing a Man, than if another shou'd do it in his Sleep.*

*Q. Many Disorders sometimes happen in Churches by reason of young Children, who by Crying, or otherwise, disturb the whole Congregation, or at least oblige those who go with them to be so intent upon looking after them, that they complain they had much rather stay at Home; Qu. Therefore, whether it were not better if Children were kept at Home till they were able to say their Catechism, and observe so much of Decency as to be modest and silent, since before that time 'tis certain they can receive no Benefit themselves by being there, but are a continual Distraction to them who otherwise might?*

*A. 'Tis as great a Mistake to think it a Duty to carry Children to Church before they are big enough, at least to sit orderly and*

*quiet, as that it is not necessary to let them go, 'till they are old enough to give some handsome Account of the Sermon; for as the first is no benefit to them, but a prejudice to others; so when by the last they are long accustomed to stay at Home, and take their full liberty, they will not without some difficulty be confined to sit still during two hours at Church. But the first is never to be excused, or practised, only by poor People, who cou'd not go themselves without their Children, and even in them but very seldom, except they can find some Way to keep them quiet, which perhaps might not be very difficult to do.*

*Q. Several Passages in Scripture seem to declare that every thing that a Man does shall be brought into Judgment, whether it be good or evil, as particularly Eccles. 12. 14. and yet others again seem to tell us, that to a good Man, all his evil deeds shall not be remembered in the Day of Judgment. Query, How are these two seeming Differences to be reconciled?*

*A. We suppose it should be understood of all those Acts of this Life, as shall be essential to denominate him either good or bad, whereby the Justice of God shall be made evident; and as in a wicked Man the most secret Thoughts, and villainous Actions that ever he has committed, shall be made manifest, to shew the Omniscience of God, and make his own Conscience more severe upon him, to encrease his Torments; his good Acts being wholly made ineffectual by his wicked ones, and therefore not remembered to his Advantage. So every good Deed or Intention of*

a righteous Man, shall be declared, to Magnify the Grace of God that assisted him in overcoming all his weaknesses, nor shall any of his evil Deeds be brought against him, and therefore not remembered to his disadvantage.

*Q. What is the reason that the Evangelists say nothing of what happened to our Saviour before his thirtieth Year, excepting only the disputation with the Doctors when he was about twelve, which St. Luke relates?*

*A.* The end an Author proposes to himself in writing, shou'd be his Rule to direct him what to say, and what to omit. And 'twas not the design of the Evangelists, simply to write the Life of our Saviour, but to transmit the Gospel to Posterity, that is, a Doctrine, which under the condition of Repentance, promises to man the forgiveness of his Sins, and eternal Life. Which Gospel is compos'd of two Parts, one of which is Doctrinal, the other Historical, of which last they have made so much use as was necessary to confirm this Doctrine. As the History of the Miracles, Death, Resurrection, and ascension of Jesus Christ, which cou'd properly begin only at his Baptism, because 'twas from that time he began Publickly to Preach and to do Miracles, without discontinuing afterwards. So that the Evangelists have omitted all that passed before, and if they had said any thing, it ought rather to have been lookt upon as a kind of preamble, to make the Person of our Saviour known, than the beginning of an exact History of his Life.

*Q. It has been my Misfortune to be present at some disputes about*  
V O L. II.

*Predestination, where, notwithstanding all their own arguments, St. Austin was often Cited to confirm it; the Disputants cou'd not agree, and have left me uncertain and uneasy.*

*A.* Tho' we have justly a deference for the Ancients, yet no Author is any further to be received than where he agrees with Reason: But if we shou'd take things meerly upon the Authority of the Fathers, 'tis not to be doubted but we shou'd adhere to those that have the most of their side, and therefore the single Authority of St. Austin is not to be preferred before those Fathers that lived before him, in an Age we may reasonably believe was much less infected with Errors, Mistakes, and Disputations. And *Grotius* affirms, that all these Fathers rejected absolute Predestination, believing that God had predestinated those to Salvation whom he foresaw wou'd make a good use of his Grace, resolving to damn only such as he foresaw wou'd continue impenitent; and this very well agrees with the formal Confession of *Prosper*, the Disciple of St. Austin: *Retractatis priorum de hac re opinionibus pene omnium per inveniuntur & una sententia, quâ propositum, & predestinationem Dei secundum præscientiam receperunt*; to prove which, several passages might be cited out of *Justin Martyr*, *St. Iræneus*, *St. Chrysostom*, and many others, if our Time wou'd permit it; and indeed to establish this Doctrine, wou'd be very unreasonable, since thereby all Rewards, and Punishments wou'd naturally cease; for if we were impelled to do good, what Reward cou'd we expect; and if, on the contrary,



we must unavoidably commit evil, 'twou'd appear a little harsh to us that we shou'd be punished for it.

*Q. An Apprentice in London having by his Master's Directions sold many Goods over rated, which he might have sold much cheaper, as his Mr. told him, rather than lose the sale thereof. Query, Whether it be the Master's or Servant's unjust dealing therein, or both, and which is to make Restitution in such a Case?*

*A.* Probably the Servant may be under a Mistake, and the highest price his Master set upon his Goods was not more than a reasonable gain, altho' rather than not sell 'em, perhaps he would have taken some lesser advantage; this the Apprentice ought to consider, and whether the Goods were over-prized, after some allowances made for accidental damages, and their being unsaleable by the Change of Fashion; But if after this supposed, their Price was too high, altho' the Master was in the greatest fault, yet the Servant was not excusable; tho' he that received the benefit of this fraud, ought to make what restitution is in his power, and the other be sure never to do the like again.

*Q. It being certain from History, that those who have been Founders of Laws, have generally pretended Divine Inspiration for them, as Lycurgus, Numa, Mahomet, and others; by what Criterion may we discover when such Pretensions as these are false and fabulous, and (if there be any such) when they are true and real?*

*A.* We have endeavour'd to give the Reader the full sense of

this Query, tho' for some Reasons we don't think it so convenient to publish all the express words on't; however, shall be so large and particular in our Answer, that we hope none shall have any just Cause to think us partial.

And in order to give satisfaction to this important Point, we think it mayn't be improper, 1. To give some Rules in what Cases it may be reasonable to believe any such Pretensions, and when we ought not to believe 'em, and then apply those Rules to the most famous Legislators, according to those Memoirs which Historians have left us concerning 'em.

*First,* In what Cases 'tis not reasonable to believe any such Pretensions: And here in general, it can't be denied that we ought to be very cautious, that we have as good Testimony and Argument as the Nature of the Thing will bear, before we believe any such Revelation, the Consequences of it being so very great, as we are more careful in receiving Gold than baser Metals, because the Loss is greater if false Coin be put upon us. Nor yet, on the other side, is there any Necessity or Reason, for fear of being over-credulous, to run into the contrary extrem, such a perfect Scepticism being a greater Enemy to Science than Credulity itself, because the Credulous man may believe something that's false, but the Sceptic nothing that's true, tho' he has never so certain and necessary Causes persuading its belief. All we desire here is an Equilibrium 'till the Weights are in both Scales, and then a fair Judgment. But to leave Harangues.

'Tis

'Tis in the first place at least extremely suspicious, that a *pretence to Inspiration is false and ill-grounded*, when those are *notoriously-ill men* who pretend to have it. 'Tis true we have *some instances* of those who have not been of the *best Characters*, which yet have been made use of to express *God's Will* to the World in that extraordinary manner: Even *Balaam and Saul* were among the Prophets, and there's no reason to believe but *Judas* was inspired as well as the other Apostles; but these were *extraordinary Instances*, even in an *extraordinary Case*, to evidence the Power of God, and in such men as may seem rather weakly *virtuous*, at least not so openly and scandalously obnoxious. And besides, they were only inspired on private, *particular occasions*, but far from such a *Degree* as to make 'em *Founders of Laws*, to have such a *settled Intercourse* with Heaven as to have a whole *System of Government* deliver'd unto 'em to communicate to the *World*. Nor can we well imagine that God shou'd in so *extraordinary* a manner reveal his *Will* to those who are so *unworthy* of it.

Nor, *Secondly*, is it any more *reasonable* to believe a Man in such Cases, on his own *single Word*, without any *better or stronger Attestation*: Indeed this seems so far from *reasonable*, that 'tis highly *ridiculous*; for it makes the *Testimony* degenerate from a *Divine*, to a purely *Humane*, as far as *concerns* us, even supposing it could be *true*. This must be granted, that if the *Mission* of any Person from Heaven has been first *attested* in an *extraordinary manner*, 'tis but *reasonable* to believe him

for the future, *for the marks sake*, unless he plainly destroys what he before did build; for we are not to suppose God wou'd attest an *Impostor*, and what God does attest must of *necessity* be true. But he who pretends to come in the *Name of God*, in an extraordinary manner, as inspir'd by him, and yet has no *Credentials*, no undoubted *Sign* or *Miracle* to attest him, he really comes in his *own Name*, and deserves to be treated as the worst of *Traitors* and *Impostors*.

Nor, *Thirdly*, can any Laws have a *Divine Original* when the very *matter* of 'em is evidently *Contradictory* to the *Laws of Nature*, common *Morality*, or right reason. We say *evidently*, and really *Contradictory* to these *Laws*; because a thing may be *apparently* so, if we take it in *gross*, without considering *Circumstances*, which yet in its self is really agreeable to 'em. The *Law of Nations* seems to come the nearest to the *Law of Nature*, that which the wisdom of all *Nations* has agreed to, has a fair *Plea* for common *Instinct*, nor can a few *anomalous* Instances make any *alteration*, with any more *Justice*, than 'twould be to deny that 'tis *natural* for *Men* to be born with *one Head*, because there have been some *Monsters* with *Two*: Now that there is such a thing as *Law Natural*, or some common *Inclinations* to, and *Sentiments* of, what's *fair and just and right*, was, we think, never question'd, unless by the *unnatural Libertines* of the present Age, having been *granted* even by the worst of Men in former Ages; a *Dionysius* himself owning some *respect* for it, and refusing to violate that *Law*, at the same time he own'd he

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had

had broken those of his Country. Indeed the best, and clearest Test of a Law, must be common unprejudic'd Reason. If 'tis against that, to that degree as to be absurd and ridiculous, plainly prejudicial to the Interest of Mankind, destructive of Religion and Morality, it can't with any propriety be said to be a Law, which is too honest a word for't, but rather an unjust Custom or Institution, which is ipso facto vacated or annull'd by a superior Law, that of Religion and Reason, much less still, in such cases, can it proceed from God, and further, if we had not a natural Power, when unprejudic'd, of making a Judgment in such cases, why wou'd God appeal to us, concerning the equality of his Ways, and what remedy would there be against those who shou'd by Sorcery and bad Arts, work strange things to impose upon Mankind?

Now the Opposites to all these, must be the surest Notices of true Revelation. As 1. When we observe a Man of an Exemplary Holy Life, no ways Enthusiastical, full of unaffected Religion and Devotion, not given to Superstition, not credulous, or ambitious, or covetous, or unjust; of good sense, of a candid and brave Temper: In such a Case as this 'tis not at all reasonable to believe he'll impose any falshood upon Mankind; and if God reveal himself to any at all, it's much more probable he'll do it to such a one, than to one of a quite contrary Character; and what's so probable, it can't be unreasonable to believe, tho' 'tis so not to believe it, when we have positive Arguments for the reality of it, and that the most demonstrative that the Nature of the thing is capable of.

For, in the second place, the same Reason that makes it highly weak to believe any Matter of Fact, especially of so great consequence, where 'tis not thoroughly attested, makes it as ridiculous and extravagant, we had almost said impudent, to refuse or disown our Belief to such Fact as has sufficient and indubitable Testimonies to confirm it, as strong and convincing, and perhaps more so, than any we have for our own Estates or Parents, or that there were such Persons as Julius Caesar or Alexander. And in this number may we reckon numerous Witnesses, to the Truth of some strange Sign, evidently surpassing the Power of Art and Nature, in confirmation of any Law, as of Divine Original.

Especially when in the third and last place, the Matter of this Law is highly agreeable to the Laws of Nature, and unprejudic'd Reason, when there's nothing in it that contradicts them, when it plainly tends to the making Mankind wiser, and better, and happier. And as a Corollory to the whole, we may, we think, fairly add, that such Laws as are contrary to those which we have all the Reasons alledg'd to believe divinely inspired, cannot themselves be so, because God can no more reveal Contradictions than he can act them.

'Twill be time now to bring all this to bear, and make it plain and useful, by descending to Instances in the most fam'd Legislators of former Ages, who pretended Divine Authority, and an immediate Mission from Heaven.

In the first place, for the manner of the first Legislators, 'twou'd be too large a Field to examine those

those of *Zalucus*, *Minos*, and all the rest amongst the *Ancients*, and perhaps not so *easy* to find a satisfactory account concerning 'em: We shall therefore chiefly confine our selves to those mentioned in the *Objection*, *Lycurgus*, *Numa*, *Mahomet*, only throwing in merry *Solon* to make them *even*.

And here not to detract from the *Wisdom* and *Genius* which most or all of these Men were really *Masters* of, nor from some good *Principles* they seem to be possess'd with, this in the Beginning lies against 'em all, That they were not so much as *honest Men*, much less *religious*, who wou'd endeavour to persuade their *People* that they came immediately from *God*, when 'twas all *Cheat* and *Imposture*. It's not sufficient to urge in their *Excuse*, that 'twas for the *Benefit* of their *People*, and only a *pious Fraud*, for the *falsehood* and *arrogancy* is the same, and can't change its Nature from any prudential Reasons; nay worse, all of 'em are guilty of *Blasphemy* as well as *Forgery*, for *intitling* the *Divine Being* to *Laws* so *contradictory* to his Nature, and that Reason he has printed on the breasts of all Mankind. Nor can there be a greater argument of the falseness of their *Rules*, than the *Methods* they us'd to support 'em; for *Truth* can never need a *Lie* to strengthen or recommend it; and that all this is not said *Gratts*, will appear more plainly when we come to bring their *Laws* to a particular *Examen*. But *First*, we must remark of *Lycurgus*, that it gives deep suspicion of his cruelty, and loose, nay, unnatural Inclinations, that he made such *Laws* for his *Citizens*, not for an

*Exigency* only, and as *Solon* said of his, because they'd receive no better, but such as he us'd all means to render eternal, (and wisely *starv'd* himself to make 'em so) and that when he had the *Citizens* under his *Power*, might have impos'd what he *pleas'd* upon 'em; and in effect did what must needs have been much more difficult and grievous, as the *equality* of *Lands*, *Estates*, and several others; nay, the secret *Law*, and that of the *Children* (of which anon) were plainly his own *Imposition* and *Invention*, and seem to proceed from his *Nature*, not any political necessity that may be urged in his *defence*. 'Tis true he forgave *Alexander*, when he had *hurt* (some say *struck out*) his *Eye*, and 'twas the most *politick* thing he cou'd do; for thereby he made many of the *Citizens* his *Friends*, which otherwise might have prov'd his desperate and implacable *Enemies*.

For *Solon*, whatever his *Wisdom* might be, certainly his *Honesty* was not so extraordinary. There cou'd not be a more soft, effeminate, looser man than he, wherein we believe he out-did even *Alcibiades* and *Cesar* in former ages. He was most unnaturally *Lewd* himself with *Pisistratus* and others, and not content with this, he propagated this *Lewdness* by his *Poems*, which are represented as full of little else, and this not only when he was young, but in his *old Age*, confessing even then his *impotent-Love* to *Wine* and *Women*, *defending* it, and *Glorying* in it: For all which, *Plutarch* makes but a very sorry *Excuse*, 'That being a *Merchant*, and having suffered so many dangers, 'twas fit he shou'd be recompenc'd with

'Pleasure and Enjoyments; which sure he might have been, and yet those Pleasures *Natural* and *Lawful*; but as his *Manners* really were, we think he had as little reason to boast, 'he'd not *change* 'his *Vertue* for *Gold*, as any Man in the World, unless because he was conscious he had so small a *Stock* by him, that 'twas hardly *sufficient* for his own Use.

For *Numa*, we really think, according to the Account *Historians* give us, that he was the *best man* of 'em all, we mean the *Heathen Law-givers*, but yet neither is he without such Faults as were wholly *inexcusable*. He seems no better than a *Sorcerer*, and *Plutarch* expressly calls his *pretended Egeria*, a *Familiar*. And this seems to have obtain'd among the *vulgar*, as appears by the Tradition *Plutarch* mentions, of his *Onions*, and *Bones*, and *Hair*, and other foolish *Magical Ceremonies*, by which he made *Jupiter* tell him a *Charm* against *Thunder*. Then he was *intolerably Superstitious* and *Enthusiastical*, he wou'd not so much as accept the *Crown of Rome*, 'till he had first askt leave of every *Crow* or *Owl* that flew by him: He propagat'd these *foolish Superstitions* among the People, and rooted 'em so deep in their Religion and common Conversation, that it made 'em weak and fearful on the most frivolous and ridiculous Occasions, which sometimes was the loss of *Generals*, *Armies* and *Kingdoms*, taking 'em off from a wiser dependance on Heaven, and with Submission, to that making use of their own *Valour* and *Reason*; and if there was sometimes a *brave Man*, who shook off these *Shackles*, he was lookt upon little better than an *Atheist*.

For *Mahomet*, he scarce deserves, as he's hardly fit to be mention'd, every one knows he was the *lewdest Impostor* that ever abus'd Mankind, no *Vice* came a-miss to him, and we can a great deal more easily believe that God wou'd speak thro' an *Ass*, than by such a *Goat* and *Swine* as he.

Nor, *Secondly*, does most of the Evidence they bring for the Divinity of their Laws amount to any more than their *own good Word*, at least none of them came attested in such a manner as was necessary to persuade a wise Man they were sent from Heaven. *Lycurgus*, for his famous *Rheira*, which he pretends he received from the God at *Delphos*, had no Witness but himself and a cheating *Priestess*. Indeed he travell'd both into *Crete* and *Egypt*, making an acquaintance with the principal Men in both Places, to get what he cou'd from them, where he collected some of his Laws, making Additions of his own, which therefore he brought to the God, not the God to him; and his pretending he receiv'd 'em from Heaven, seems to be an untoward aping the *Jewish Legislator*, who certainly had his from thence, and whose Story he must needs have heard, especially when travelling in such Places, and on such an *Errand*. Besides, the way of promulging his Laws, is a clear Evidence that he had not sufficient Attestation of the Divine Authority, to which all Men as soon as convinc'd, immediately submit: For he did it by Force and armed Men, whom he drew up into the *Market Place*, when his Project was ripe, and frighted poor *K. Charileus* so much, that he ran to Sanctuary on apprehension of Treason. Solon

Solon too pretends an Oracle, but he makes little on't, and so we'll let him pass.

But for *Numa*, he quite glutted his barbarous Romans with Cheat and Prodigy, who swallow'd all as greedily and glibly as the poor *Goths*, *Saxons*, and others, on their Conversion, did the *Legendary Tales* of his *as pious Successors*: He made his Citizens believe *strange Visions* were seen, and *Prophetick Voices* heard, and almost *hared*'em out of their *Wits* to get 'em into his Religion; and this he so long us'd 'em to, 'till as *Plutarch* tells us, there was nothing so ridiculous but he cou'd make 'em believe it, as in the *An-cile*, and a thousand other Tricks of *Legerdemain*, yet 't was all from Heaven every word on't: But what Evidence—— *Quibus indicitiis*—— *Qua Teste?* Verily none at all but he himself, and his dear *Egeria*; and she for Modesty stood behind the *Scenes*, and made *Numa* her Proxy, who told her Tale undoubtedly as well as she herself could do it. Nor does he much pretend to *Miracle* neither, only once he aims at it pretty towardly in the *Enchanted Feast*, with which he persuaded the Senators his *Egeria* presented 'em; but that if true was but a common Trick of every Sorcerer, and was far out-flung by the *Magicians* of *Egypt*.

*Mahomet*, to say Truth, is the pleasantest Fellow of 'em all; if he had no *Miracles*, he made it up to the full with *Lying-wonders*. If his *Dove*, that pickt Corn out of his Ear, were a convincing Argument of his being a *Prophet*, why mayn't our little Boys set up for that Honour as well as he, who have sparrows that fly to Hat at

a Chirp or Beck'n, as orderly as his *Pidgeon* could to his Shoulder, for the life on't? Indeed most of his *Miracles* were near a kin to *Transubstantiation*, removing Mountains, while they stood stock still where they were. 'Tis true (if you'll believe him) *Albo-rach* and he travell'd many a thousand Leagues together, the self same Road that *Gonzales* since took with his *Ganza's*, and *Berg-erac* with his *Bottles* of *May-dew* and *Marrow-bones*, and well worth their Pains was't, for they brought back the *Alcoran* with 'em; but not so much as one *Angel's hand* or *mark* to't to confirm it, of all those that he met and talkt with in his Journey. He had indeed, once upon a time, a *Voice* out of the *Earth*, (not from Heaven) which proclaim'd him the *great Prophet of God*. But he, *bloody subtle Knave*, was resolv'd the poor *Fool* whom he had plac'd in a *Hollow Cavern* for that purpose shou'd never tell *Tales* out of *School*, or recant what he had said, and for that reason, made his *Fal-lowers* immediately fill up the *Caves mouth* with *heaps* of *stones*, and bury the wretch alive while he was in so good a mind.

Add to this, if there needed any more, that the most ingenious Writers among the *Heathen*, do now and then, in spite of their Religion, drop such things as show plainly they thought it all a cheat, and contriv'd, *facere populum*. And this not *Poets*, or *Epi-curians* only, but the gravest and most learned among 'em, their very *Priests*, and those that were initiated in their highest *Mysterics*. *Tully's* opinion is very well known in these matters, and has been often enough publish'd to the

World. But *Plutarch* is yet more fair and ingenuous, for after he has said all he cou'd of his *Numa*, in defence of *Lycurgus* and other Heathen Law-givers inspiration, of which, to say true, he gives a pleasant account. 'That he sees no Reason, but that the Gods, when in a grave and sober humour, should inspire and assist the Makers of Laws, as well as when they are on a merry pin, they do Musicians and Poets, which we suppose no body will deny him after this, and his frankly owning that Thoughts are free, and every one may think what pleases him best in these matters; as if he had not yet said enough, he comes to

the point, and fairly defends Law-givers for cheating the people. 'It can't be deny'd (says he) but that such men as *Lycurgus*, *Numa*, and others, who were to deal with the seditious humours of fanatick Citizens, and the unconstant disposition of the *multitude*, might lawfully establish their Precepts with the pretence of divine Authority, and cheat 'em into such politicks as tend to their own happiness. Thus far he; of the lawfulness of such practice we have already discours'd, but the Fact it self, which we now contend for, is by these words more than *suppos'd*, and almost in *Terms granted*.

Quest. 1. From a Woman.

There was a time when Paris seem'd to me  
Endu'd with Charms, endu'd with Constancy:

How lovely then the Shepherd did appear?

How wost my Joys, to find him true and fair?

Pleas'd, ah! too much with his dear Eyes, I strove

In Blushes to reveal, yet hide my Love:

Had I sropt there, I innocent had been,

And tho' I fell Love's Victim, known no Sin:

But I too easie took him to my Breast,

And on Love's Dainties let him freely feast:

Soon did he cloy his roving Appetite,

As soon was gone with more than winged flight.

Deep read in the black Art of Perjury,

He soon forgot his Vows to Heav'n and Me:

Curs'd be the Day that first I saw those Eyes,

The fatal Authors of my Miseries!

I've try'd ten thousand methods to regain

My lovely still, tho' false and wandring Swain;

He's lost, for ever lost, and all's in vain.

Help then, you Friends to our weak Sexes Fame!

My just Revenge for all my slighted Flame,

With Satyr keen at my Resentments, shew

What is the treacherous Deluder's due,

Since I can't lash him, I'd be taught by you.

Ans<sup>r</sup>.

Lost and abandon'd! whither wilt thou run,

Thy

Thy *Sin*, thy *Conscience*, and thy *Shame* to shun?  
 No, tho' thy *Verse*, as fine thy *Thoughts* as bright,  
 As *Angels fall'n*, in borrow'd Robes of *Light*.  
 Tho' there ten thousand *Beauties* more surprize  
 Than thy *false Swain* with his *undoing Eyes*,  
 Unmov'd we'll stand, *Censors* of *Vice* severe,  
 Nor thee one single *Curse*, to ease thy *Rage*, will spare.  
 All *Ovid's* *Curses* lost on him wou'd be,  
 Who's *curst* enough, in doing *ill* like thee.  
 But if this only thy *next Soul* can please,  
 If like the *damn'd*, nought else can give thee *ease*;  
 Thy own *Credulity* and *Fondness* *curse*,  
 Such *Traytors*, he himself cou'd ne'er be *worse*.  
*Curse* thy fond *Heart*, which did it self betray,  
 And *Curse* that *Tongue* which gave thy *Heart* away;  
*Curse* thy soft yielding *Eyes*, which o'er and o'er  
*Wish'd*, and *invited* what they now deplore!  
 Then thou thy just *Resentments* shoud'st have shown,  
 And left the *Perjur'd* to be *damn'd* alone,  
 When he'd have first seduc'd thy *Soul* to sin:  
 'Tis now too late to fight, the *Foe's* within,  
 All, all too late! Of *Honours Spirit's* bereft,  
 Nought but the *vapid slegm* of *Life* is left.  
 The *Chrystal's* broke, to mend it never try,  
 This only now remains, *Repent* and *Die*!

\* *When God pleases.*

Quest. 2.

With the following from the Pindarical Lady.

Wou'd *Fame*, kind *Vision*, represent to me  
 How bright thy *Streets*, *Celestial Salem*! be;  
 I'd trace thy shining *pearly Paths*, and tell  
 How blest'd are those that in thy *Temple* dwell:  
 How much more bright than e'er proud *Phæbus* shed,  
 Are those *vast Rays* the *Eternal Sun* does spread!  
 Cou'd I the chiefest of ten thousands view,  
 Wou'd *Angels* me their *Admiration* shew,  
 I'd tell the *Virgins*, tell 'em o're again,  
 How fair he looks to the *black Sons* of men.  
 Might I, but ah, while *Clogg'd* with *sinful Flesh*,  
 In vain I breathe out the *impatient Wish*,  
 But have a glimpse of those fair *Fields* of *Bliss*,  
 Where dress'd in *Beams* the shining *Saints* do move,  
 More gay than all the fancy'd *shades* of *Love*:  
 Where still from pure *exhaustless Fountains*, to  
 Bright *Silver Streams* the *Chrystal Waters* flow;  
 Where the true *Sun* of *Glory* ne'er declines,  
 But with *unclouded Vigour* always shines.  
 Where endless *Smiles* *celestial Faces* wear,



No Eye eclips'd with a rebellious Tear,  
 For Grief is an unheard of Stranger there.  
 Spy then, if ought of that bless'd Place you know,  
 Describe its Bliss, its dazzling Glories show!

Ans<sup>w</sup>.

'Ah! Bright Unknown! you know not what you ask!  
 Angels wou'd bend beneath the unequal Task.  
 Were that bless'd World disclos'd, 'twould seem so fair,  
 Who would not leap Life's Barriers to be there?  
 Yet see a Glimpse, all Heav'n permits to see,  
 And learn the rest from Faith and Extasie.

The Paradise of God, those happy Seats, which cost  
 Far more than that fair Eden we have lost;  
 Exceeds luxuriant Fancies richest Dress,  
 And Beggars Rbime and Numbers self t' express.

— No, were we lost in that primæval Grove,  
 Where Father Adam with his new-born Bride  
 Walkt careless, walkt and lov'd, nor Want, nor Sin,  
 Nor jealous Rage, nor curst tormenting Hopes  
 Their Sacred Verge approaching cou'd we pierce,  
 As the blind Bard, with intellectual Sight,  
 Thro' those first happy Mortals Sylvan shade,  
 Thro' clustring Vines, whose swelling Purple Grapes  
 With generous Juice invited the bless'd Pair  
 To taste, nor fear to die; where all the Springs  
 That from some easie Mountains mossy side,  
 Or hoary Rock, ran gently murmuring,  
 A thousand Flow'rs upon the bending Banks,  
 A thousand Birds upon the fragrant Trees,  
 And Eve her self all smiling joyn'd the Quire,  
 With blissful Hymns of chaste and holy Love;  
 Were these and more united, to compose  
 A Poet's Heaven, to the true Heaven twou'd be  
 A Barren Wilderness, nay worse, a World.

Not Reasons self, a Ray of the divine  
 Offspring and Friend of God, when manacled  
 In sinful mortal mold, altho' it trace  
 No Sister Truth thro' each *Dedalean* maze,  
 And builds on Sense with well poiz'd Argument,  
 Not that can tell us what we there shall see,  
 Or have, or know, or do, or ever be,  
 Nay, tho' with nobler Faith's more perfect Glass,  
 We look beyond the Christal starry Worlds,  
 We know but part, sunk in our darksome selves,  
 And from Life's dungeon with the glim'ring Light,  
 Coasters of Heav'n we beat along the shore,  
 Some Creeks and Landmarks found, but know no more:  
 The Inland Countreys undiscover'd still,  
 The glorious City of the eternal King,

Yet

Yet of celestial Growth we bear away  
 Some rich immortal Fruit, Joy, Peace and Love,  
 Knowledge and Praise, Vision and pure Delight,  
 Rivers of Bliss ay dwelling from the Throne  
 Of the most high, exhaustless Fund of Light.  
 There, there is Heav'n, 'tis He who makes it so ;  
 The Soul can hold no more, for God is all ;  
 He only equals its capacious Grasp,  
 He only o'erfills to spaces infinite:  
 Ah! who can follow?—That shall only those  
 Who with intrepid *Breasts* the *World* oppose.  
 Tear out the *glittering Snake*, tho' ne'r so close it twine,  
 And part with *mortal Joys* for *Joys Divine*.

VERSES from the same Lady.  
 Cantic. V. ver. 5, &c.

—To find the dear resenting *Charmers* fled,  
 I curs'd my *Sloth*, and curs'd my conscious *Bed* :  
 Yet such a *fragrant Sweetness* fill'd the *Air* :  
 From his dear *Hands*, I thought he had been there.  
 I call'd aloud, still hoping he was near,  
 And louder still ; but ah ! he wou'd not hear.  
 Then thro' the *Streets*, distract'd with my Grief,  
 I wildly roving, begg'd, of all, relief,  
 At last I met th' ungentle *Warch*, and they  
 Deride my *Tears*, and force my *Veil* away :  
 Ye tender *Virgins* ! you that know the *pain*  
 A *Breast* so soft as mine must needs sustain :  
 Robb'd of the once kind Partner of my *Fires*,  
 And still dear *Object* of my rackt desires ;  
 I charge you, if you meet my absent *Love*,  
 With all the *Rhetorick* of our *Sex* to move,  
 His deafn'd *Ears*, and tell him with a *Sigh*,  
 Deep as my *Wounds*, ah tell him how I *die* !  
 —Perhaps that *Tragic Word* may force the dear  
 Relentless *Author* of my Grief to hear.

*Daughters of Jerusalem.*

What thy Beloved is, we first wou'd know,  
 Fairest of *Women* ! thou dost charge us so.  
 What *Charms* unequal'd in him dost thou see,  
 Impatient *Fair* ! to raise these *Storms* in thee ?

*Spensa.*

Commencing all Perfection, he is such  
 Your most exalted *Thoughts* can hardly touch :  
 Unfully'd heaps of *Snow* are not so white,  
 He's fairer than condensed *Beams of Light*.  
 His rosy *Cheeks* of such a *lucens Dy*,  
 As *Sol* ne'r gilded on the *morning Sky*.

His

His Head like polish'd Gold, his graceful Hair,  
 Dark as the Plumes that jetty Ravens wear.  
 His Eyes, the endless Magazines of Love,  
 How soft! How sweet! How pow'rfully they move!  
 He breathes more sweetness than the Infant morn,  
 When heavenly Dews the flowry Plains adorn.  
 The fragrant Drops of rich Arabian Gums,  
 Burnt on the Altar, yield not such Perfumes.  
 His Hands, surpassing Lillies, grac'd with Gems,  
 Fit to enrich celestial Diadems.  
 His Breast, smooth Ivory, enamell'd all,  
 With Veins, which Saphirs 'twere unjust to call.  
 Divine his Steps, with his majestick Air,  
 Not ev'n the lofty Cedars can compare.  
 So sweet his Voice, the listning Angels throng,  
 With silent harps, to th' Musick of his Tongue,  
 —He's altogether—lovely. This is He,  
 Now Virgins Pity, tho' you envy Me.

Q. Whether Turners, Pewte-  
 vers, &c. who make and expose to  
 Sale deceitful Measures, are not  
 partakers with those that buy 'em, and  
 Cheat with 'em?

A. Yes undoubtedly, in a high-  
 er degree than one who sells Poi-  
 son, false Keys, &c. since there  
 may be a good Use of these, but  
 can't of the other.

Q. Whether Evening or Mor-  
 ning be fitter for Study?

A. We believe there may be  
 some unaccountable difference in  
 Constitutions, which may per-  
 haps make the Evening more a-  
 greeable to some, and the Mor-  
 ning to others; tho' for the most  
 part the old Saw seems to hold,  
*Aurora's* a Friend to the Muses:  
 And there may be some good  
 Natural Reasons assign'd for it:  
 The Spirits are generally more  
 brisk in the Morning, being new-  
 ly recruited, the mind more free  
 from other Objects, than after  
 the Fatigues and variety of  
 Thoughts, which almost necessa-  
 rily follow the Business of a  
 whole Day.

Q. Whether more easie to resist,  
 Pain or Pleasure?

A. They are both of 'em terri-  
 ble Enemies, tho' we believe of  
 the two Pleasure the greater and  
 more formidable; our Reason,  
 because we have seen Persons of  
 a great Genius, *Alexander* and o-  
 thers, who have been Proof a-  
 gainst the most exquisite Pains,  
 who yet, when attackt by Plea-  
 sure, have been soon soften'd and  
 ruin'd.

Q. The Meaning of that Place,  
 Thy desire shall be to thy Hus-  
 band, and he shall rule over thee,  
 Gen. 3. 16. and what's the Natural,  
 Consequence of that Curse?

A. It must be the same here  
 that 'tis in Gen. 4. 7. where 'tis  
 said of *Abel* to *Cain*, *His Desire*  
*shall be to thee, and thou shalt Rule*  
*over him*; in both which places,  
 in the Margin of some Bibles,  
 that Phrase, *Desire being to 'em*,  
 is explain'd by being subject unto  
 'em, *Abel* to *Cain*, and *Eve* to  
 her Husband. As for the Natu-  
 ral Consequence of the Curse, it  
 seems a harsher and more absolute  
 Power, or at least unkindler Usage,  
 than wou'd otherwise have been,  
 had

had there been no Sin in the World.

*Q. Whether Servants, either Apprentices or hired, may for their own Improvement, against their Masters Will, without the Breach of any Moral Law, pry into, and endeavour by any Artificial Expedient or stealth of Opportunity, to be partakers of such Arcana's as have only a tendency to general good, not to any private Interest; for instance, Supposing one serves an Empiric, who by his Travels and Experience has collected many things not only Curious, but useful, and highly worthy Observation, and puts 'em into his Pocket-Book, being so niggardly Cautious in reserving 'em, that with his Will while he's living 'tis impossible another should be the better for 'em: If this Servant should use all imaginable means to come at the sight of 'em, and to be as good a Quack as his Master, pray where's the harm on't?*

*A.* First, there's difference between an Apprentice and a Hired Servant. The Master has Money given him to teach the Apprentice his Art, which Art implies such things as are not vulgarly known, and the more skilful the Master, the more willing People are to put their Children to him, on supposition that he'll impart his Skill, which if he does not, he's hardly accounted Honest. The Mysteries and Secrets of his Employ, be it what it will, he's bound to Teach him, and we are apt to believe, 'tis such lawful Secrets as these, which in the Servants Indenture he's expressly bound not to divulge, tho' that implies his knowing 'em. But

further, in the case given, where such a Secret as would be of general Good is Concealed, it seems of Natural Justice to endeavour to make it more useful by its being more Common, whereas it may be lost if left only in the keeping of one man; But all this, wherein we still affirm nothing positively, must be where there lies no Obligation or Promise to the contrary, and by no unlawful means, as breaking or picking of Locks, &c. Tho' if Secrets of that Nature should be any where so left, that one might handsomely come by 'em, and transcribe 'em, 'twould be such a Temptation that few would be able to resist, and we know not whether there would be any hurt in making 'em ones Own.

*Q. Whether the Passage of St. Paul in the 1 Tim. 3. 2. A Bishop must be the Husband of one Wife; does not seem to allow that the Apostle permitted other Men to have more? I am yet undetermined in my Judgment what to believe concerning it, my Inclinations make me willing to think it lawful. I find myself brisk and Amorous, I hate Whoreing, but should think Polygamy the happiest Life in the World, if it were not forbidden; I have many Disputes with myself, sometimes intending to give a loose to my desires, and then again reflecting that at best I am but dubious, and may bring myself into an unhappy Condition, if my Judgment should ever alter, but am at last resolved to be determined by you.*

*A.* The Reason we have so many unhappy Marriages is, because the generality of the World are incapable of knowing what true

true Love is, but have like you such an unreasonable and unruly Passion to be satisfied that spoils their true taste of Pleasure, and inclines 'em rather to please the Brute than the Man, to seek after a fair Face, or diversity of such, than a wise Woman and a Friend; but the Event generally shows the Misfortune of the Choice. The Conversation of one Ingenious Woman, that is wise enough to Love, prudent and agreeable in temper, will give more Felicity to such as are capable of being happy, than the Choice of a thousand; nay, were it possible they shou'd all have the same qualifications; because true Love is only between two; and without that, all the Pleasures of Life are insipid. This was well known to our wise Creator, who at first made but two, as a full Compliment of each others Happiness: Tho' were your Reason so bad, and inclinations so much vitiated, that you cou'd have no relish of such a life, at least the Laws of your Country might be sufficient to regulate your practice. But to convince you, that you as little understand St. Paul as you do the Notions of a happy Life, we'll explain the meaning to you, *That the Bishop must be the Husband of but one Wife, must be understood the commanding him to Marry but one Wife*, which does not simply exclude the plurality of Women in the same time, but even second Weddings. After this manner *Lycophron* calls *Helen* *πριανω* "The Wife of three Husbands, altho' she never had three at a time, *Theseus* being dead before *Paris* stole her from *Menelaus*. *Afranius* calls a Woman that was married a second time *Riviram*,

and *Tertullian* one that was married but once *Univiram*. The primitive Christians founded it upon this passage, and 'tis not unlikely but it might be in imitation of the *Romans*, who did not permit their High Priest to marry a second time, that they also forbid their Bishops. So the same Apostle likewise in *ch. 5. ver. 9.* requires 'em to choose such Widows for the Service of the Church as shou'd be *the Wife of but one Husband*; that is, that they shou'd be such as had not married again; for Women were not allowed to have many at the same time, and St. Paul would not have forbidden a thing that never happened. But the *Roman* Laws permitting Women to put away their Husbands, 'twas common for Women that were not very Chaste to change them often, as these passages of *Seneca* and *Juvenal* prove:

*Sen: Illustres quaedam ac Nobiles feminae, non consulum numero, sed Maritorum, annos suos comptant, & exeunt Matrimonii Causa nubunt repudii.*

*Juv. — Sic sunt octo Mariti  
Quinque per autumnos.*

*Q. A young Lady of a good Family, well bred, of a moderate Fortune, and altogether of a fine and airy temper, is Courted by an elderly Man, of a very mean extraction, morose Nature, formerly a Libertine; of a jealous Disposition, but considerably rich; to whom, by the persuasions and solicitous desires of her Father and other Relations, she hath promised Marriage; the same young Lady is likewise Courted by a young Gentleman of a good Family,*  
*well*

well Educated, suitable Fortune, sober Conversation, and agreeable Temper, but at present without an Employment, whom to please her Father and other Friends, more than her self, she hath refused, though at the same time it's believed she would be more happy with him than her old Spark; your Advice therefore, as Persons unconcerned, is desired, what is most proper for the young Lady to do in this Affair; and whether she should consummate the Promise made at her Father's desire, or how she should behave herself to the young Gentleman, who she is well satisfied Loves her, and would marry her without a Portion: If possible, let me have an Answer in the next Mercury, for your Advice will be of great Concern to your thereby oblig'd Servant?

A. But you, like many others, are in too much haste, Madam, to be soon answer'd, for you forgot to Date, and we can't tell when your Letter came in: And now we do Answer't, we doubt we shan't please you, for our Advice will be for the Lady to marry neither of 'em. Not the Younger, because against the Consent of her Parents, which it appears not that she's like to obtain: Nor the Elder, because his Temper's so disagreeable, and no wonder his former lewdness makes him Jealous, it being the natural Consequence of it: Nor can her Parents force her to any such Match, it being but Justice to allow Children a Negative Voice in those matters, since all the happiness of their Lives depends upon it, and it being a sufficient Tryal of her Obedience to sacrifice her own Inclinations to her Parents Will, but too great a one to be her self a Sacrifice to one for whom

she has so much Reason to have so great an Aversion.

Q. I have been Married to a Man a few Years, who hath much deceiv'd me in my expectations as to his good Husbandry and Love; for his Extravagancies are far above his Estate in Prospect, for as yet he hath not any, wholly depending on my industry for his Maintenance; besides, he keeps Company with other Women, a Child being laid to him about a Year since; and although he denys it, yet by circumstance and the Womans Oath, all his Friends are satisfied 'tis true; to compleat all (since the Child is dead, and the Charge satisfied out of my Labour) he hath frequented some other Women, who have given him worse than a Child: All which, have caused me to resolve never to live with him again as my Husband; since which he is got well again, and sollicit me himself, and by Friends, to waive my resolves, and live together as Man and Wife, promising a thorough Reformation. I desire to know which is the least Evil, to break my Protestation and Vow to God Almighty, and live with him again, as before, or leave him to his Ruin, by my unkindness, as he calls it. Your speedy Answer is earnestly desired.

A. The Vow you made was on occasion of his Lewdness, and on supposition of his persisting in it, and made to prevent your own Ruin. If therefore he really reforms, we think the occasion of your Vow ceasing, the Obligation of it ceases too; and being the wrong'd Person, you are at Liberty to forgive him or not, as shall appear't ye most prudent and convenient; tho' if you'd take our advice, he shou'd keep a long Lent first, before you again trust-ed him, to see whether his Reformation

formation were real, or only a pretence to delude you, and once more endanger your Ruin.

*Q.* A Motive of Curiosity hath put me upon desiring your Answer to the six Questions underneath, being satisfied your Society is capable of giving me the best Satisfaction I can expect. *If the Light of the Moon is borrow'd from the Sun, why are they so differing in Complexion?*

*A.* Sir, We beg your Pardon, if we tell you, your Curiosity might easily have been satisfied by almost any Body else, for every one that has but a very little Knowledge of Nature, and the System of the World, can tell you, that the contrary Question might with the same Reason have been demanded, why the Light of the Sun and Moon are so like in Complexion, the vast distance betwixt 'em, and the inaptitude of the Moon for reflection of Light, being a gross Earthy Body, would have been an Answer to the last; had the Moon been made of a very fine polish'd hard Metal, the reflection of the Sun's Light from it would have been too glorious and bright for the Eye to have beheld it, and that it is so proper for reflection as it is, may answer yours.

*Q. 2. Whether there can be any Natural Cause assigned for the Change of the Moon?*

*A.* Yes, the Natural Cause may be thus explained; imagine the Sun in the Center of the World, as it really is, without any other Motion than that upon its own Axis, *viz.* in about 12 *d.* 5 *b.* Suppose also the Moon continually moving about the Earth, since only one half of a Globular Body, as the Moon is, can be en-

lightned at a time, it's evident that when she is betwixt the Earth and the Sun, all the illuminated part of the Moon will be fromwards us, and as it moves obliquely, the more and more that Light is discover'd, 'till it comes behind the Earth, and then we have the advantage of seeing all the enlighten'd side: 'Tis not to be suppos'd here that the Moon must be exactly betwixt us and the Sun, to see no Light at all, but near that, for when that happens, instead of seeing the Light, we should find it eclips'd by the Earth.

*Q. 3. Whether there is a World in the Moon, as some have conceived?*

*Q. 4. If there is no World in the Moon, what may we conceive those dark Spots to be which are apparent in it?*

*A.* We know of no Body that has been there to give us a satisfactory account, but there's all the probability imaginable to believe it a World like ours; 'tis an Opaque, gross, terrene Body, with an Atmosphere about it as our Earth is; and as for those dark Spots in't, Philosophers would have us conclude 'em to be Seas and great Waters, for Water imbibes the Rays of the Sun, and will not reflect the Light as the Earth does.

*Q. 5. Why the Moon's Beams do not convey a warmth, as the Sun Beams do?*

*A.* From these Reasons, as we imagine: The first is, the great distance the Moon is from us, and consequently the Rays of the Sun are reflected very weakly; No doubt but were we upon the Moon, we should find the Rays reflect from it all round its Atmosphere, as the Rays of the Sun falling on the Earth reflect a great heat, especially

specially from Walls and sides of Houses; and even as our Culinary Fires having a Brass Pan set behind the Meat whilst roasting, do reflect a great heat back again. The Second Reason may be the Roughness and Porosity of the Moon's Body, which is not so apt for Reflection as if it were Smooth and Close. And last, because of the Globosity of the Moon; for being round, it reflects the Sun's Rays every way, and does not collect 'em so strongly for any one place, as if the Sun were a Plain, or of any other Figure.

Q. 6. Describe by a plain Figure how the Sun takes its Course in Winter to Rise and Set in eight Hours, and in Summer when it hath sixteen Hours time?

A. Imagine only the Earth, or if you please, to conceive it plain-er, imagine the Sun to rise before it's due East, and Sets after due West in the Summer time, and contrariwise in the Winter, and you will have no need of Figures to resolve your Question.

We shall here insert another Question sent by another Hand.

Q. 7. If the Moon has no innate Light of its own, what is that faint Light that may be seen when the Moon is in the New, as we call it, for all the rest of the Circumference besides the little enlightned part has a weak Light?

A. As that Planet is a Moon to our Earth, so our Earth is as it were a Moon to that Planet, and 'tis the reflection of the Sun's Light from our Earth upon that Planet which gives it that weak Light you speak of.

Q. " Having sent you three Questions concerning an expé-

riment I tried on a large Fly, and having since tried the same on another, I found matter for another Query: After what manner does the Fly (his Head and Wings being pluckt off) make that buzzing Noise? The truth of which will be obvious to any that shall make the like experiments. This seem'd the most strange to me, therefore I desire you would insert this among the others, as soon as you can. I would request also the Favour of a resolution of the following Queries, with what convenient speed you can, by which you will very much satisfie and extremely oblige, &c.

Query, Why a Person cannot rise from his Seat, unless he first either bend his Body forward, or thrusts his Feet backwards?

A As for the Prefatory part of your Letter, we shall refer you to what others have said of that Experiment, particularly Mr. Boyle.

Because the Center of Gravity is irregular, the Mechanical Reason depends upon a little Knowledge of the Leaver, which we have not room and leisure here to treat of, because several other things are previous, read Bishop Wilkins, Pardee, Oughred, or what is best, Dr. Wallis's Mechanicks.

Q. Why leaning on the Elbow and compressing (with the Hand) the external Corner of the right Eye, causes the Objects that are before one to appear duplicated?

A. The Reason why Objects are seen double in a Glass, is from an alteration of the Plain; when the Plain is double, it receives a double Picture, just so the Eye, if any one dare venture to compress it so violently, will no



doubt be rais'd up on a Ridge, and make two Plains, and consequently paint two Images on the Retina or Optick Nerve.

*Q. Why is it more difficult and hard to carry any thing of a long substance, either on the Shoulder or in the Hand, if held by either extremities, than if sustain'd by the middle of it?*

*A. To the Doctrine of the Leaver we must again refer you, every little Proficient in that Science knows all Questions of this Nature.*

*Q. After what manner is the Power impress'd on a Wedge by a stroke or blow, the force of which doth much exceed any other Strength?*

*A. Read Dr. Wallis de Motu.*

*Q. How comes it to pass that the force of an Arrow or Bullet discharg'd near at hand (when the Impression of that violence whereby they are carried is most fresh, and so in probability the motion at swiftest) is yet notwithstanding much less than it would be at a greater distance?*

*A. We can't admit the Matter of Fact, and therefore give no Answer for a Cause of what we think is not in Nature.*

*Q. Why is a Stone slung from a Sling of greater force and swiftness than if thrown from the Hand?*

*A. We refer you to the aforesaid Author, whom if you read, and find any doubts, we'll help you; but for teaching you first Principles of common Sciences, we desire to be excus'd from it.*

*Q. I Desire you wou'd give us a*

*brief account of the Opinions of the Ebionites, Helcesaits, Chiliaists, Corinthians, Nicholaites, Encralites, and what was held by Novatus, Paulus Samosatenus, Simon Magus, Menander, Barfiledes, and Montanus?*

*A. The Ebionites held Jesus to be born of Joseph and Mary, and but a Man; and that the Law was still to be observ'd after the Jewish Manner.*

The Helcesaits disallowed some of both the Old and New Testament, and approved other parts of it; did not own St. Paul as an Apostle; thought it an indifferent thing if in Persecution they denied the Faith in words, if they but persisted faithful in their Hearts; they received a certain Book, which they say came down from Heaven, and that who so heard and believed the Doctrines contained in it, shou'd gain another kind of Remission of Sins than what was purchased by Jesus Christ.

The Chiliaists; whose greatest Champion was one Nepeus, taught, that the promises of the Almighty made unto holy Men, in the sacred Writ, were to be understood after the Jewish Manner; and held, that after the Resurrection, they should lead a Life here on Earth in corporeal pleasures for 1000 years, which they maintained from the Revelations of St. John.

Corinthus, who was the Founder of a Sect that bore his Name, pretended that 'twas revealed to him by Angels, that the Kingdom of Christ after the Resurrection shou'd become terrestrial,

al, that there shou'd be the term of a Millinary Feast allotted for Marriage: To which he added Holy Days, Oblations, and Slaughter for Sacrifices.

*Nicholas*, from whence the *Nicholites* had their name, was a Deacon, who because he was accused of Jealousy, to clear himself brought forth his Wife, and permitted whosoever wou'd to marry her, yet lived chastly himself, admitting no Embraces but those of his own Wife; but his followers allowed of all fornication.

*Tatianus* was the first of the *Encratites* (or continent persons) he held that Marriage was to be abhorred, commanded abstinence from living Creatures, and denied that the first Man was saved; which Heresie afterwards one *Serapion* revived, and from him they were called *Severiani*.

*Novatus* affirmed that there was no forgiveness to those that fall in persecution, and called his followers *Puritans*.

*Paulus Samosatenus* believed our Saviour to be but a meer Man, like unto us by Nature.

*Simon Magus* is said to have been the first Introducer of all Heresies into the Christian Church, his Picture was set up upon the *Tibris*, with this Inscription, *Simoni deo sancto*.

*Menander* was a Disciple of *Simon Magus's*, and called himself a Saviour sent down from above for the Salvation of Mankind; that none was able to subdue this world but by his Magical Experience, and by the Baptism received of him. And that such as accepted these things, gained immortality in this Life, and remained forever without wrinkled old Age.

*Agrippa Castor*, says *Barfilides*, wrote twenty-four Books upon the Gospel, feigning unto himself Prophets, whom he called *Barcabus* and *Barchop*, and others never before heard of; inventing the Barbarous Names to amaze the hearers. He taught that things offered to Idols might be eaten; that in time of Persecution the Faith with Perjury may be renounced; commanding silence, as *Pythagoras* did, for the space of five Years.

*Montanus* was born in a Village, and whilst but a young Convert, he grew proud, and pretended to Prophecie, being bereft of his Wits; he was much cryed up and followed, persons believing him full of the Holy Ghost. At the same time also arose two Women, named *Priscilla* and *Maximilla*, possessed with evil Spirits, who spake foolish and fantastical things, much as he had done, confirming his Doctrine; *Maximilla* prophesied of Wars that should soon ensue, but the Event proved her a false Prophetess. *Montanus* taught breach of Wedlock, prescribed Laws of Fasting, ordained Tollgatherers, and many the like things.

Q *What was the Nature and Design of that Covenant that God Almighty made with the Jews, and how was it that they understood it? Was there any thing commanded that might properly be called Sacraments? And likewise, what were their constant and usual Times of Worship?*

A. The Terms of that National Covenant that God made with the Jews consisted of these three sorts of Precepts, Moral, Ecclesiastical, and Political; which the Jews will have understood by those three words so often mentioned by *Moses*; Laws, Statutes and

Judgments. By Laws, they understood the Moral Law, the Notices of Good and Evil naturally implanted in Mens minds. By Statutes, Ceremonial Precepts instituted by God, with peculiar reference to his Church : And by Judgments, political Laws concerning Justice and Equity, the order of humane Societies, and the prudent and peaceable Mangement of the Common-wealth.

The Sacraments of the Jews were two, Circumcision and the Paschal-Supper. Circumcision was the fœderal right annexed by God as a Seal to the Covenant which he made with *Abraham* and his *Posterity*, and accordingly renewed and taken into the *Mosaical* Constitutions ; in the Room of which Baptism succeeds in the Christian Church. The Passover (which was eating the Paschal Lamb) was instituted by a yearly Memorial of their Deliverance from *Egyptian* Slavery ; and as a Typical representation of our Redemption by Christ from the Bondage of Sin, and Hell that follows it. The door posts of the *House* were to be sprinkled with the Blood of the Lamb, to show our security from divine vengeance, by the blood of sprinkling. The Lamb was to be roasted and eaten whole, to prefigure the great sufferings of our Blessed Saviour ; who was to pass thro' the fire of divine wrath, and be wholly embraced by us in all his Offices of King, Priest, and Prophet. None but those that were clean cou'd eat, to shew that Holy Men only are made partakers of the Merits and Death of Christ ; to be eaten standing with a staff in their Hands, to put them in mind what haste they made out of the House

of Bondage ; and what present diligence we shou'd use, to get free from the power of Sin and Satan. To be eaten with bitter herbs, as a Memorial of the bitter Service they underwent in *Egypt*, and as a Type of that repentance and bearing the Cross (duties difficult and unpleasant) which all true Christians must undergo. *Lastly*, be eaten with unleavened bread, (their Houses being then perfectly purged from Leaven) to represent what infinite care we shou'd take to cleanse and purifie our hearts ; that since Christ our Passover is sacrificed for us, therefore we shou'd keep the Feast (the Commemoration of his Death) not with the old Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.

The stated times of their Worship were either daily, weekly, monthly, or yearly. Daily, the time of Evening and Morning Sacrifice ; Weekly, the Sabbath, to be kept with Care and Strictness. Their Monthly Festival, New Moons, to be performed with great expressions of Joy and Triumph for the Mercies of the Month past. Their Annual, ordinary, or extraordinary ; ordinary, those that returned every year. As first, the *Passover*, to be kept on the fourteenth day of the first Month, in Memory of their Deliverance from *Egypt*. *Secondly*, the *Pentecost*, called also the Feast of Weeks, because just seven weeks, or fifty days after the Passover : Instituted partly in Memory of the Law given on Mount *Sinai*, and partly as a Thanksgiving for the ingathering of their Harvest about that time. *Thirdly*, the Feast of the Tabernacles,

cles, kept the fifteenth day of the seventh Month, for seven days together; as a *Memento* of the Time that they dwelt in Tabernacles in the Wilderness. At these three great Solemnities all the Males were obliged to present themselves and Offerings at *Jerusalem*, as a Testimony of their Homage and Devotion to God. Besides which, they had of lesser Moment the Feast of Trumpets, and that of Expiation. Those extraordinary were such as returned once in several years; such as the Sabbathical year, wherein the Land was to lye fallow, which was every seventh year; The great Sabbathical year of all was that of *Jubilee*, which returned at the end of seven ordinary Sabbathical years, that is, every fiftieth year; the approach of which was proclaimed with Trumpets.

To Mr. TATE,

O N

*His New Poem of the late Promotions, &c.*

SHame on the Blatent Beast which lewdly says,  
 We of th' inspir'd, Barter or Sell our Praise:  
 'Tis a just Debt to shining Vertue due;  
 From you to your great Theme, from us to you.  
 For you, ev'n Envy's self, and blear-ey'd Spite,  
 Must own you've done your mighty *Subject right*,  
 Must own, you draw so like, and yet so fine,  
 Th' Original and Copy both Divine:  
 Not those clear Streams a lovelier Image gave,  
 Where the fond Hunter languish'd o're the Wave.  
*Zenxes* his noble Pencil's sham'd by you,  
 The Birds his Grapes, we think the Men are true.  
 If Natures self wou'd write, she'd learn of Thee;  
 So pure thy Style, the Words so just and free,  
 In all a charming Air of Modesty.  
 Thy easy Numbers, soft as Love, present  
 Chains, not of Slavery, but of Ornament:  
 The willing Words in decent Order flow,  
 Of each we say it cou'd not but be so.  
 With such a pow'rful, yet a gentle sway,  
 High Heav'n commands, and all the World obeys.

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*Q* You have given me such Satisfaction by answering several of my Queries, that I'm desirous to request the solution of these two; on the former depends my sole Quiet, in resolving of which with speed, you will add to your former Obligation. I have two Children. Twins, both men grown; one black, the other fair; one short, the other tall; one comely, the other deform'd; one temperate, the other extravagant; one dutiful, the other disobedient. The latter tells me when he makes promises to Heaven to reform he can't keep them, and believes it lies no more in his power to change his Nature than his Features; surely this difference must proceed from an over-ruling Power; and if so, Query, May I not reasonably believe it not consistent with the infinite Being to punish his Crimes in the next World, when he is naturally evil?

*A.* We are all so by Nature, and the Inclination is doubly confirm'd by Habit in some, yet that won't be found a reasonable Excuse for them, since God has put all in a salvable Condition, and has promised Grace to assist us in our Duty, if we persevere in the asking of it, and do our parts towards the attaining it; which is all outward Acts, as refraining from Intemperance, doing Justice, performing Charity, and an external Service towards him; for thus much is in our own power, tho' those Persons that have accustomed themselves to a contrary Practice, will find it something the more difficult; but if it be done with sincerity, tho' the Affections are not so much engaged at first as they ought to be, yet God Almighty will accept of their hearty Endeavours, and in his time re-

ward them with a greater Conquest over their Inclinations. But if they won't do their part, there's no reason they shou'd be saved whether they will or no, and your Son can't expect that God shou'd alter his eternal Decrees upon his account, and he has declar'd, that the Impenitent shall perish. If your Child, notwithstanding your good Advice and Commands, will throw away himself, you must pray for him, but not concern yourself so as to do you any Injury; since the fault is none of yours; and tho' he is your Child, his continuing in vicious Practices may justly and reasonably lessen your Affection for him.

*Q.* When there's a Dispute concerning the Rights of Princes, whether may a man with a safe Conscience remain indifferent, and neither take part with the Conquer'd nor the Conqueror?

*A.* Certainly *Solon* thought not, when he even made it *Capital* to stand an idle Spectator when the Common-Wealth was divided into opposite Parties: However 'tis the Religion of all Nations, to submit to the Conqueror, so far at least, as to live quietly under him, where he gives Protection.

*Q.* Since 'tis generally agreed that Religion is for the most part the Effect of Mens Education, is it not uncharitable of *Arhanasius* to damn every one that is not of his Creed?

*A.* 'Tis a false Presumption, Religion is not generally agreed upon to be the Effect of Education, as to its Essence, for all good reasonable Men are of the same Religion, perhaps the Prejudices of Education make some inconsiderable Differences as to the Modes or Manner of its Performance. As to what relates to

*Athenasus,*

*Athanasius*, we wou'd heartily wish he had not been so very peremptory in his Determination; we have not only Charity enough, but a great deal of Reason to believe, that there are Millions in Heaven, that never understood, consequently believ'd not what he meant by some Passages, particularly the Term Substance, which is equivocal enough in Common Philosophy, much more when apply'd to such things as our finite Minds can have no adequate Idea of.

Q. I desire to know how these two Places may be true, first *St. Matthew*

*says, that the Thieves who were crucified with Christ, mocked him, Matth. 27. 44. and St. Luke says, that it was one of the Malefactors, Luke 23. 39.*

A. Being both wicked Men, 'tis not improbable but they both mocked him at first; but one of 'em afterwards repenting, and being convinced of the Injustice of our Saviour's Sufferings, reproved the other, which last act *St. Luke* only takes Notice of, the former not being necessary to his Design, which was to show the Mercy of God, and to encourage Repentance tho' never so late.

Quest. I. From the *Pindarical Lady*.

'Twas nobly thought, and worthy—still!  
 So I resolve t'employ my Loyal Quill.  
 Virtue and our unequal'd Heroes praise!  
 What Theams more glorious can exact my Lays?  
 William! A Name my Lines grow proud to bear!  
 A Prince as Great, and wondrous Good, as e'er  
 The sacred Burden of a Crown did wear.  
 Resolve me then, Athenians, what are those,  
 (Can there be any such?) You call his Foes?  
 His Foes! Curse word; and why they'd pierce his Breast,  
 Ungrateful Vipers! where they warmly rest?

Ans.

Their Name is Legion, grinning from afar  
 Against the Throne, who wage unequal War;  
 Tho' nearer, on perpetual Guard, attends  
 A far more numerous Host of brighter Friends:  
 Around our Prince, Heaven's Care, the sacred Band  
 With fiery Arms in firm *Battalia* stand:  
 To him, mild Light, and Lambent Beams they show,  
 But Wrath and Terror to his harden'd Foe.  
 See the black Phalanx melt, they melt away,  
 As Guilty Ghosts slink from approaching Day.  
 Behold their Leaders, deckt in horrid State,  
 Nor wonder why they Heav'n and *Cæsar* hate.  
 First mark their haughty General, arm'd compleat,  
 In Plates of glowing Steel! 'tis *Lucifer* the great!  
 See his proud Standard o'er his Tent enlarg'd  
 With bloated Toads, an odious Bearing charg'd.  
 The ancient Arms which once his Shield adorn'd,

Tho'tis of late to *Flour-de-Lis's* turn'd.  
 Oft Thunder-struck, he still renews his Claim,  
 The Universal Tyranny his Aim :  
 All Instruments of Death he with him bears,  
 Learnt from the old and new Celestial Wars :  
 Then murd'ring Guns he us'd, as *Milton* sings,  
 Now to the fight more murd'ring Bombs he brings.  
 Prodigious show'rs their horrid Intrails hold  
 Of deadly Iron, but far more deadly Gold.  
 That only scarce resistible is found,  
 With that the *Dragon* brings Stars to the Ground :  
 No Steel, no *Adamant* sufficient Fence,  
 Nothing but naked Truth, and Innocence ;  
 This all his boasted Arts and Arms can mock,  
 And breaks, with Softness, what wou'd break the Rock.

Nor can we now thy impious Arms display,  
 Too foul for Numbers, Lustful *Asmoday* !  
 A *Goat*, and worse, thy silken Banner bears,  
 Thy warlike Musick, melting *Lydian* airs.  
*Sirens* behind, and *Basilisks* before,  
 Troops of lewd Poets are thy *Guard De Cor*.  
 Crowds of both Sexes strow with Flow'rs thy way ;  
 But which more numerous, we must not say.  
 Numerous of both, engag'd 'till Death they be,  
 And true to their Departed Friend and Thee :  
*Michael* and *Cesar* thy black Prince engage,  
 But thou'rt below a King's or Angel's rage.  
 The Fasces may divide, the Axe we'll spare,  
 Thee and thy Rour the Rods alone will scare.

Blasphemous *Belial* ! next thy *Squadrons* stand !  
 Lawless and Lewd, a baffled blasted band,  
 Each hold a kindled Pamphlet in his hand.  
 With Names of Blasphemy thy Ensign's spread,  
 And *Oracles* high in the midst is read.

These make the Gross, the rest we may despise,  
 (Retailers they of Treason, and of Lies)  
*Lucifer's* Friends, and *Cesar's* Enemies.  
 Ah were there none but these, who wou'd not be  
 Proud and Ambitious of their Enmity !  
 There's one small party, near, too near their Line,  
 Which hover yet, and scarce know which to *join*.  
 No black, no ugly marks of Sin disgrace  
 Their nobler Forms, no malice in their Face ;  
 A Duskiere Gleam they wear than e're they fell,  
 Their Plumes just scorcht, too near ally'd to Hell.  
 What mad mistaken Bravery draws 'em in,  
 Where Constancy's no Virtue but a Sin ?  
 How can they still their fallen Prince esteem ?  
 When false to Heaven, why are they true to him ?

O! must they sink! a Glorious Starry Race!  
 They are almost too good for that sad place.  
 That waits their Fall; It must not, cannot be,  
 If err we do, we'll err with Charity,  
 Father! they may be Sav'd! we'll joyn with thee!

Quest. 2. From the same Lady.

*What if serenely blest with Calms I swam,  
 Pactolus! in thy golden Sanded stream?  
 Not all the wealth that lavish Chance could give,  
 My Soul from Death cou'd one short Hour relieve.  
 When from my Heart the wandring Life must move,  
 No Cordial all my useles Gold could prove.  
 What tho' I plung'd in Joys so deep and wide,  
 'Twould tire my Thought to reach the distant side.  
 Fancy it self 'twon'd tire to plumb the abyss;  
 If I for an uncertain Lease of this  
 Sold the fair hopes of an eternal Bliss?  
 What if invested with the Royal State  
 of dazzling Queens, ador'd by Kings I sat?  
 Yet when my trembling Soul distog'd would be,  
 No Room of State within the Grave's for me.  
 What if my Youth, in Wits and Beautys Bloom,  
 Should promise many a Flattering year to come,  
 Tho' Death should pass, the Beauteous Flourisher,  
 Advancing Time wou'd all its Glory marr.  
 What if the Muses loudly sang my Fame,  
 The barren Mountains ecchoing with my Name?  
 An envious puff might blast the rising Pride,  
 And all its bright conspicuous Lustre hide.  
 If o'er my Relicks Monuments they raise,  
 And fill the World with Flattery, or with Praise?  
 What wou'd they all avail, if sink I must,  
 My Soul in endless Shades, my Body to the Dust?*

*Ans.*

Nothing! ah nothing! Vertue only gives  
 Immortal Praise, that only ever Lives.  
 What pains wait Vice, what endless Worlds of Woe,  
 You know full well, but may you never know.

Q. I desire an Answer to this Question, viz. Whether Baptism Administer'd by a Midwife or any Lay-hand be valid, so that it need not be repeated by a Person in Holy Orders; Or whether, *Fieri non debuit, factum valet*, does hold in this Case, as it does in some others, and what the Judgment of the Church of England is in this Point?

A. Yes, it does, and the Church Confirms the same, and does not allow of Rebaptizing.

Q. Two Brothers who dearly Lov'd, the Elder failed in the World, and was at a great Loss what to do for a living for himself and one Son which he had, the Younger was in a Trade and way to Live; they Consulting together,



ther, the Younger in pure Respect, and an hearty Desire to serve the Elder, did run a great hazard of ruining himself, by enlarging his Business, that his Brother might come in to his Assistance, and thereby have a Livelyhood both for himself and Son, which was all that he desired, or did then expect. — It so happen'd that this undertaking did succeed well, and about three Years since some Extraordinary Occasions happen'd, which have kept the Younger much out of the Business, and the Elder in the same Station hath continued ever since, and by his great Care and Industry hath improved both the Stock and Trade, and hath had an ample Freedom all this while to use whatsoever he would either for himself or Son; and in this last three Years, the Younger hath not drawn thence perhaps any more than one sixth part of what the Elder hath used. — And now the Elder taking the Advantage of the Younger's disusage of the Trade, is resolv'd to Exclude him from it, and ascribes all that there is to the Effects of his Industry; and though he never brought in any Stock, nor was at all acquainted with the Trade, until the younger had taught him, yet claims, if not all there is, yet at least the half, as a right due to him. These two being resolv'd not to make themselves Publick, *Your Opinion is Desired how much the Elder may in Conscience insist upon, as a Reward of his Industry, they never being at all concern'd as Partners, and he never until very lately insinuating any such thing?*

A. The keeping their Affairs private, is very prudent; and Reason, and the Advice of one or

two Friends that they can trust, is the best way that they can determine their Case by: If the Younger entered into no engagement with the other, nor received any addition to his Trade, neither by any Monies he brought to the Stock, or thro' his acquaintance, the Younger is in Equity oblig'd only to consider him as a good and faithful Servant, and reward him accordingly: But since he has given such an Instance of goodness and affection to his Brother, 'twere pity but he shou'd maintain the Character; and it is our Judgment, that he will fully do it, if he takes this following Method. If he has no design to continue his Trade himself, if he entrust his Elder Brother with his Stock, and allow him half the Profit that shall hereafter ensue; or if he continue in Business, and they separate their Interest, to give him one fourth Part of what has been added by his Industry, which will be very kind, because 'twas all got by the younger Brothers Stock; and the Elder has had both his and his Son's Maintenance ever since, which was at first as much as he cou'd have hop'd for: If he thus acts, we think his Brother will have no Cause to complain, since Justice does not require so much.

Q. *In two of my Voyages at Sea, among some remarkable things, I met with one I cannot well comprehend, neither do I find any Writers that have given their Judgment of it: It is 3 small Clouds called the Magalena Clouds, in the Latitude of the Streights of Magalena, in Appearance about a yard asunder, irregular, the biggest about a yard long, having always one Latitude and Longitude; I have seen that way twice,*

and

and observed them still in the same place: I desire your Judgment of them?

A. Perhaps they may be Clouds that are always form'd from the smoak of some *Vulcano*, or fiery Mountain, in the *Terra-del fuoco*, near those Streights.

## Quest.

As soon as the blest Sabbath dawns, and all  
The tinkling Bells our pious Zealots call  
Unto the Church, I hasten with the rest  
To supplicate; but my disorder'd Breast  
Is not, alas! with Holy Thoughts possess'd:  
My Prayers and Zeal are cold, they all take part  
With that from whence they come; a Frozen Heart.

Behold a Fatal Beauty planted there!  
(I had been Pious, had she seem'd less fair)  
To her Ten thousand Sighs I send, 'tis she  
Is worshipt as the Temple's Deity.

And were she truly Goddess of the Fane,  
I cou'd turn Zealot, vow, and vow again.  
(For Vows are Lovers prayers) but would despise  
To offer droves of Beasts for Sacrifice;

A bleeding Heart shou'd my devotion prove,  
That, that's an offering only worthy Love.  
When my just reverence at the Altar's given;  
(That holy, happy place, the Type of Heaven)

Or at the sacred name, I turn me round,  
And when my Eyes have their dear Idol found,  
I bow, for that's the holiest place to me,  
Since 'tis made so by her Divinity.

But she is cruel on a double Score,  
Tho' still, alas, I languish, still adore.  
From Heav'n she turns my prayers with her strong Charms,  
Nor gives another Heaven in her dear Arms.

Then tell me, Athens! tell me how to fly  
This dear, this dang'rous, beauteous Enemy!  
Direct my wandring Eyes, and kindly shew,  
To pay my Adoration where 'tis due!

## Answer.

When the glad Sound bids thee for Church prepare,  
Put on clean Thoughts, or never enter there!

New dress thy Soul, and all that's Earth remove;  
To taste the purer Joys of heavenly Love!

'Twill well deserve, 'twill well requite thy pains,  
To barter Dross, for Gold's sufficient Gains.

Who loves not Beauty that has Heart or Eyes?  
To that we not unjustly sacrifice.

We wou'd exalt, but wou'd not quench thy flame,

And

And fly thy Passion at a nobler Game ;  
 But first thou the fair Idol must despise,  
 Tear thence thy Heart, and false adult'rous Eyes?  
 O weakly virtuous ! Stop the kindling Fire,  
 And curb th' impetuous Torrent of desire !  
 Is he less charming who thy Heart demands ?  
 Thy bleeding Heart he asks with bleeding Hands,  
 There, there, amidst th' adoring Quire he stands,  
 True, tho' invisible, they lowly greet,  
 And cast their Crowns at his Triumphant Feet.  
 O all Belov'd ! all Lovely ; in whose Eyes  
 Majesty mixt with matchless Goodness vyes.  
 Faint Glowworms Rays shall we all ravish'd see,  
 Yet, find Eternal Sun; no Charms in Thee ?  
 Sure we are *Thine*, upon a double Score ;  
 By Conquest much, but by thy Mercy more.  
 Rebels and Slaves thou dost not us disown,  
 But make us share thy Heart and radiant Throne.  
 Saviour dispel the Clouds, and let us see,  
 See and compare the worthless World and Thee.  
 We soon shall chuse, when we the difference find,  
 O lend an Ear, oft to our Pray'rs inclin'd !  
 For 'tis thy well known Art to Cure the Blind.

*Q. Which are the first words we receive a notion of, and that cannot be defin'd, but serve to the defining others; and how do we get these words affixed to their Ideas in the first Language we learn?*

*Q. What and how many (from these first) are the Notions, Ideas and Acceptations, of these following words; God, Heaven, Virtue, Glory, Salvation, the Devil, Sin, Vice, Hell, Knowledge, Belief, Opinion, Faith, Conscience, Spirit, Grace, Fancy, Humour, Scruple, Temptation, wilful Sin, Sincerity; Illustrated by Examples, and by adding the Definitions, &c. of their contraries, and what is most like them, where there is any danger of Mistake by their Counterfeits, or things of near affinity in Use or Meaning?*

*Q. How the Mind is to be stated that fluctuates between contrary Thoughts, and cannot find the rest of a satisfactory Resolution?*

*Q. What Knowledge and explicit Faith is absolutely necessary to be had in Christianity by every person that is come to the use of Reason? how is it ordinarily attained from the first Perceptions of Children or others? And what would be the most natural method of instilling into them these necessary Principles?*

*Q. How far is sin possible by all men to be avoided, and the Commandments to be kept, since we bind ourselves to walk in the same all the Days of our Life?*

*Q. How differ the Sins of the Converted and Unconverted man, and the Vertues of Heathens and Christians, in particular their self-denial, and the Power that enabled them, seeing we are told we can do nothing of ourselves?*

*Q. What is the Gift of Continency, and its opposite, called Burning? And how may a man infallibly know whether he have this advantageous Gift or no?*

*Q. What*

*Q. What is the best way to come to a certainty in our Belief of the Scriptures Authority, and then of the right sense and meaning of what we find there written?*

*Q. What are the best Grammars for the Latin, Greek, Hebrew and French Tongues, as to plainness, method, fulness, and exact Pronunciation?*

*Q. What are the very best things that have been writ for the ready attaining a sound Knowledge in the Hebrew of the Old, and the Greek of the New Testament?*

*Q. Which is the best Body or System of Philosophy, especially for Logick, Metaphysics, and Ethics, and which the best Body of Divinity?*

*A.* These are Questions indeed, and we wish the World were but wise enough to let us employ our Time in answering none but such; but 'twon't do; Mr. *Dunton* says he can't afford to print at that rate, for he cou'd ne'er find Customers to take 'em off his Hands: However, now and then, and not to make a Custom on't, we entreat Mr. *Gentle Reader*, that he'd give us leave to talk Sense, at least to give those who do so a Civil Answer; tho' for fear of surfeiting him, he shall have but one or two at once of these Grave Questions.

To the first Question, *What are the first Words we receive a Notion of, and that cannot be defin'd, but serve for the defining others? And how do we get those words affix'd to their Ideas in the first Language we learn?*

*A.* The ingenious Querist has not here, we think, so properly express'd himself; for our first Notions seem rather to be of Things, than Words; how else do Chil-

dren perceive long before they can either speak themselves, or understand others? How will they, as soon as they can begin to speak, often *revolve* things in their little Minds, and try to *grasp* 'em by their imperfect Reasons? Which shows there must be a Principle at the Bottom, and some Notions, at least, implanted within, as the Foundation of all the rest, which Sense, Experience and Reason afterwards build upon them.

—But to come closer, there is no Word, which has a distinct Motion, or Idea affix'd to it, but connotes a Thing, which Thing may be defin'd, or describ'd, some way or other—Suppose, for Example, we endeavour'd to describe that glorious blessed *Being*, who made and governs the *World*, we shou'd say, He's [a Mind indued with all possible Perfection] or something to that Sense. Now see all the Words [*Nouns and Verbs*] in this Description, be further resolv'd into others, we must describe a Mind or Spirit, as well as we can, by a reasonable, unbody'd Substance, and those still further on by others, and therefore we think there are no such Words as serve to define others, without being themselves capable of a Definition; for whatever Word implieth a Thing, it is so fabricated as to convey the Notion of that thing: Now whatever I have a distinct Notion of, I can so far define or describe it again to others, notwithstanding all the pretended unaccountable Sensation, which are oftentimes a cover either for Knavery or Folly. It's plain from Sense that we learn Words when Children, promiscuously, accidentally; but 'tis as plain, that those who

who have no *Words, Born Deaf and Dumb*, have yet as *clear Notions* as any, and can *express 'em* by writing and other Signs, a strange instance of which we have seen. A Gentleman in that *Condition*, who on the writing down of *several Names* in a Company, Ten or a Dozen, several of which it's certain he never saw writ before, cou'd after a little Pause, point to every particular Person whose *Names* were express'd in the *Paper*, tho' some of 'em he ne'er saw but once or twice before in his Life. An unaccountable Thing, but sacredly true, and the Gentleman is still living, and the Experiment to be repeated by those who will take the Pains to do it.

*Q. What do you believe was the chief Cause of the destruction of the Empire of Constantinople?*

*A.* Most Historians conclude the principal Causes to be the Divisions of the Christians, and the Perfidies and Cruelties that were exercised by many of them, to make 'em selves Masters of the Empire: For they were so divided, that instead of thinking how they might unite against the Common Enemy, they chiefly employ'd themselves in endeavouring to become great, tho' to the Injury of each other; and thus in violating the Laws of Christianity, they acted against true Policy, which happens much oftner than Men are aware of.

*Q. Is that general Account true that we have, how Alexander the third treated the Emperor Frederick, making him wait at his Gate for Admittance, and when receiv'd, 'twas but in a scurvy manner, Alexander setting his Foot on his Neck,*

*and speaking very contemptuously of him; it being cited both by Protestant and Popish Writers; by such of the first as endeavouring to give an ill Idea of the Popes, relate this as a Mark of their Ambition; and those of the last, that wou'd establish the power of the Pope over the Emperors, bring this as a president?*

*A.* We have a Relation of it much after this manner from many Authors, and 'tis very probable there was some ground for the Story, tho' we meet with one that contradicts it, whose reasons we'll here give, and leave others to judge whether or no they are sufficient to destroy the Testimony of those that assert it; 'tis *M. Leti*, who affirms *Alexander* was too wise a Man, by so insolent an action to hazard his being ill treated by *Frederick*, and blamed by all the World: But wou'd the Pope have ventured it, the Emperour was not patient enough to endure such a treatment, nor the Republick of *Venice* so imprudent as to suffer the Pope to commit so great a breach against the Sacred Rights of Princes.

*Q. How came the Greek Tongue to be so Corrupted as now it is, (or at least as I am informed it is) - it being very different from what was anciently spoke? What is the Reason that at Athens, where they formerly spoke the most correctly, they now speak the worst? And wherein does this Corruption and Change chiefly consist?*

*A.* When the Greek Tongue was the most Polite, the common sort of People spake very different from the Learned in respect to many barbarous Words and Phrases. It was likewise the same in *Rome*, where, according  
to

to the Observation of *Quintilian*, the whole Theater sometimes made Exclamations in barbarous Terms. And we have to this Day a Book written in *Cæsar's* time, by an Officer who expressed himself like the common Soldiers in the Army, 'tis *A Journal of the Wars with Spain*; we meet there with many Popular Expressions, that are not to be found elsewhere, or at least very rarely in other Authors; whereas they are very frequent in this Journal. This Observation has made some believe that the Modern Greek might be the same with that which the People formerly spoke; but it appears, by the Exclamations upon their Theaters, as may be seen in the *Byzantine* Historians, and by the Speeches made in the Councils, where we may see some Remains of the vulgar Language of that time, that it was not near so corrupted as the modern Greek is. The Reasons of this Change is apparently their mixing themselves with other Nations, and other Nations inhabiting with them. The Greek Tongue was formerly spread thro' the greatest parts of *Europe*, and into divers Provinces of *Asia* and *Africa*, it was common in *Syria*, and even beyond the *Euphrates* carried thither by some Greek Colonies that were established there. And in *Egypt* it was so well received, that it took the place of the Antient *Egyptian* Tongue, which by little and little was lost, as the Greek Tongue again was, when other People became Masters of *Egypt*; the Greek was afterwards spread so far, that *Seneca* says, *Quid tibi voluerit in medijs barbarorum regionibus Græca Clivitates? Quid inter Indos persasque Macedonicus Sermo?*

'Twas after this manner that the Tongue of the *Copti* became a Mixture of the Ancient *Egyptian*, *Greek* and *Arabick*. But the *Romans* having succeeded the *Macedonians*, corrupted the Greek Tongue yet more, in still intermixing words and manners of speaking according to the ruling Nation. *Salmatus* believes it was at that time that the Antient Dialects were lost, and that every one spoke after the same manner, which was more conformable to the Attick Dialect than to the rest. And indeed we have had no Writer since, which has writ in the *Ionick* Tongue, as *Herodotus* formerly did, nor in the *Doric*, as *Theocritus*, *Moschus* and *Rion* did. But the greatest depravation of the Greek Tongue happened when *Constantine* establish'd his Seat at *Constantinople*, whither he brought a great Number of considerable Persons from *Rome*, and as they spoke Latin in the Court and Council of the Emperor, it was necessary that the Greeks that had any Business at Court, shou'd speak that Tongue also, and that the *Romans* shou'd learn Greek, to make 'emselfes to be understood by the People; from whence it happened, their design being only to be understood, that the Greeks did not learn the Latin well, nor the *Romans* the Greek, but each strangely corrupted their own Language. After the time of *Justinian*, the Greek was so corrupted, that it was not only filled with more barbarous terms than before, but the Rules of Grammar were lost also; this Corruption seems to be introduced into the Greek Tongue by the great Numbers of Officers and Soldiers of the barbarous

barbarous Northern Nations which were entertained in the Emperor's Service in *Constantinople*: These Men, whereof the Court and Armies were full, not being able to learn any Tongue with exactness, spoke Greek after a very barbarous manner, and even corrupted the Greeks themselves, who were little inclined to Study in these almost perpetual Troubles of their Empire. The same likewise happened to the Latin Tongue, because of the multitude of Strangers which came to *Rome*, and became even *Roman Citizens*, either because they were born in *Roman Colonies*, or by some other way, and who were often raised to the Chief Offices of State, which made *Juvenal* say, Sat. 111.

*Jam pridem Syrus in Tiberim defluxit. Orantes,*

*Et Linguas & Mores; &c. secum, &c. vexit.*

Those who at this Day live under the *Turk*, have mixt several of the words of the Mahometan with their own Language, and those which are under the Republick of *Venice*, corrupt theirs with the Italian Tongue: And amongst all the Greeks, the Dialect of *Constantinople* comes nearest to the Antient Greek, because this City being the Seat of the Empire, there were more Learned Men and Persons of Quality there than elsewhere, who have preserved it more from those Barbarities than others have done. 'Tis also reported, that *Athens*, formerly the most Learned

and Correct in her Language, now speaks the worst; the Reason of which is, because it was long inhabited by a Succession of divers Nations.

This depravation further consists in the changes, additions, retrenchment of Letters, and different terminations, in respect to Names. For instance, the Greeks at this time put the  $\Gamma$  for the  $\Delta$ , as  $\gamma\iota\alpha$  for  $\delta\iota\alpha$ , the  $E$  for the  $I$ , as  $\xi\upsilon\lambda\epsilon\nu\iota$  for  $\xi\upsilon\lambda\iota\nu\delta\iota$ ; the  $Z$  for a double  $T$ , or a double  $\Sigma$ , as  $\tau\alpha\epsilon\zeta\epsilon\iota\nu$   $\tau\alpha\epsilon\tau\tau\epsilon\iota\nu$  or  $\tau\alpha\epsilon\tau\tau\omega\nu$ , &c. they add when they say  $\epsilon\zeta\mu\eta\nu\epsilon\upsilon\gamma\epsilon\iota\nu$  for  $\epsilon\zeta\mu\eta\nu\epsilon\upsilon\epsilon\iota\nu$ ,  $\sigma\epsilon\tau\epsilon\upsilon\epsilon\iota\nu$  for  $\sigma\epsilon\tau\epsilon\iota\nu$ , &c. they retrench in saying  $\beta\lambda\acute{\epsilon}\mu\alpha$  instead of  $\beta\lambda\acute{\epsilon}\mu\mu\alpha$ ,  $\alpha\delta\iota\alpha$  for  $\alpha\delta\delta\epsilon\iota\alpha$ . They terminate the Masculine  $A\Sigma$  in  $H\Sigma$ , and the ancient Adjectives which ended in  $\Omega\Delta H\Sigma$  in  $E\PPO\Sigma$ , &c. they likewise confound the Vowels, which have the same sound, as the  $O$  and the  $\Omega$ , and put indifferent  $I, H, \Upsilon, EI, OI$ ; and many other the like Changes are slip't in amongst them.

Q. *Whether Light be a Body?*

A. We think 'tis a *Body*, from Scripture and Reason. 'Twas created by a particular Act of Almighty Power, which nothing seems to have been besides *Body* and *Spirit*; whilst all *Accidents*, or meer Modes of *Being*, were either concreated with one of those kinds of *Beings*, or resulting from them. Again, from Experience and Reason. It acts upon *Body*, therefore must be *Body*, if that *Action* be immediate, as it seems to be. The *Sun-Beams* appear nothing

nothing but a *Body of strange Light* ; these are united, reflected, and refracted, and as really and certainly varied and wrought upon as a *Ball*, or bundle of *Rods*, or whatever other parts of *Matter*.

*Q. What City is esteemed the most populous in the World?*

*A. Sir William Petyt* has undertaken to demonstrate that *London* is considerably the most populous City in the whole World. This he does in his *Essay to Political Arithmetick*, the same way that *Foreigners* have taken to find the Numbers in *Paris*, and other *Mediums*. *Mr. Azout* himself, in his Letter from *Rome*, agrees, that *London*, *Westminster*, and *Southwark*, may have as many People as *Paris* with its Suburbs ; but *Sir William* asserts it has as many as *Paris* and *Rouen* put together.

*Q. Whether the English Pronunciation of the Latin Tongue be true and genuine, because they differ in it from the French, Spaniards, and Italians, who deriving their Tongues from the Latin, must in all probability come nearer the true Pronunciation than the English, whose Tongue is a Dialect of the German : And besides, they don't only differ from the French, Spanish and Italians, but from the Germans, Dutch, and others, who pronounce the Latin Tongue as the French, &c. and yet in the Pronunciation they give the Vowels the same sound which they have in their own, which would induce one to believe that the English doing the same, that is, reading Latin as they do English, have perverted the use of the Vowels in general ; for how is it that an A. (& sit de cæt.) do's not sound with the English, as it does with all other*

*Nations in Europe ! This abuse I question whether it be possible to Reform in our own Tongue, either in Reading or Writing. But as to the Latin, is there not a Remedy ? If there be, you'd do well to prescribe it, and Directions how to come to the true Pronunciation of that Tongue, without which 'tis of no use to the English among strangers, I mean as to Converse with them, viva voce, because they can neither understand us, nor we them, unless with great difficulty ?*

*Ans. 'Tis not so easy to fix what is the true Pronunciation of a Language, especially when 'tis Dead, as in the present case ; different Dialects being little more than different ways of Pronunciation, which are varied more or less in all Languages, according to the Countreys where those live who make use on't ; there being, it's not improbable, something in the Nature of the Soil or Climate, as to the Moistness or otherwise, which makes the difference ; or it may be owing to a grosser or nearer formation of the Organs, as one Hound has (if you please) a sharper, deeper or broader Dialect than another. The old Italian or Latin, all allow to have been a Dialect of the Greek, tho' deriving from one of the deepest and broadest Dialects of the Language, whence their *Fama*, for φῆμα, and an hundred other Instances: and we are apt to believe they formerly writ their Language from right to left, as all the Ancients, the first Greeks among the rest, as in the Laws of *Solon* ; and what if there shou'd be some Footsteps of this usage still left, tho' form'd into settled words by the mistakes of after Ages ? We'll affirm nothing in so nice a point, only give*



the ingenuous Reader an instance of what we mean, and wish him to try further on some words of the *Roman*, compar'd with the old *Hebraican* Language, what if the very name *Italus*, shou'd owe its original, not to we know not what fabulous *Italus*, Son of no Body knows who, but a perverse Matatheses of the Letters, reading part backward as of old, t'other part forward, when they were about changing the way of Reading, not unlike what a Learned Man has observ'd to have happen'd in the famous *πῖπῖ*, *Pipi*, so that *Italus* should be really the same word with *Latinus*, of the same family with *Latii*, *Latium*, and the rest of that Original. But we are insensibly rambled from *Dialects* to *Etymologies*, to Countries very near each other, and it's time to return to the question before us. To decide which, we ought to fix the Notion of a right, best, or truest Pronunciation of a Language, which is according to the manner of the chief City or Court, where the Empire is most *Flourishing*, and both *Language* and *Pronunciation* more refin'd. Could we therefore know the manner of Pronunciation among the *Romans* in the time of *Augustus*, one would think the business would be decided. Tho' yet granting we did know it, and shou'd be certain some words were so pronounc'd in that Age, as not to Answer the true ends of Speech, which is to convey distinct notions of things, it should seem but reasonable, that there might be a better and more natural way of Pronouncing than was then in Fashion. An instance will explain what we mean, and we chuse to give one in the famous *Pun* of *Tul-*

*ly, Ego, Coce! &c.* It's plain from hence that the *Romans* in his time did pronounce [*Coce*] [*Cook*] and [*Quoq;*] [*also*] in the same manner, or else the *Pun* had been lost. But now those who Pronounce the second [*c*] in [*Coce*] like an [*s*] as the *English* do, when they don't write it with a [*qu*] they distinguish it much more effectually, and express themselves more clearly, than if in the other way; and therefore we can't see why that should not be the better pronunciation. Again, all Foreigners pronounce *jouis*, for *jovis*, *michi*, for *mibi*, &c. The former, because they can't form so strong a sound, any more than our *Ch.* really *Ysch*, in *China*, or *th* in *thine*, for which reason they confound the *ʒ* consonant with a *T*, melting it in the next Letter, whereas we give both their *proper sounds*, sufficiently distinct from each other. Then for *michi*, *nichil*, &c. they are there stronger than Truth and Nature, for *H* has of old been accounted rather a breath than a letter; and accordingly words are sometimes writ without it (*Nil*, and others) whereas they make it a double Letter, and a very strong one. If we differ then in our Pronunciation from the *French*, *Italian*, &c. we see not but it may be with Reason, as the *Germans* and *Dutch* may follow 'em without Reason, only because they are sham'd of being in the right, and out of a vicious imitation. As to what the *Querist* asserts, that we give the Vowels the same sound in the *Latin Language* that they have in our own, we believe he may be mistaken. Our Language is rich in Sound as well as words, there being few, if any of either, but we

we can express, tho' several of ours, that are almost unconquerable to any but a Native. We have all the sounds of Vowels in other Languages in different words of our own, and our *Latin* and *English* Pronunciation of the same word, and same Vowel, are often different. Nay, sometimes our *English* Pronunciation is like the Foreigners *Latin*, and their *Latin* like our *English*. We Pronounce the *a* in *Salt*, broad and deep enough, as the Foreigners would have us; but then the same *a* in the *Latin* word *Sal*, we give a clearer, sharper sound, and we think with very good Reason, for thereby we distinguish it in our Pronunciation from *Sol*, which otherwise we could not so well do. For the inconvenience this is to strangers, we can't help it, if they confound those words which we distinguish, and han't yet learnt all their Letters, or can't Pronounce 'em. However, this is easily remedied, since a few days conversation will bring us to pronounce like them, tho' scarce at their Life time will be sufficient to teach them to Pronounce like us, our way being more like the Strength and Majesty of the old *Romans*, than that soft and effeminate turn which the Modern *Italians* have given, both to their *Language* and *Pronunciation*.

**Q.** Whence is't that the Eye can neither perceive the swiftest nor the slowest Motion?

**A.** Because one's too swift, and the other too slow; But to Answer more Philosophically, in what's very swift, the Rays, as it were, trip up one another's Heels, they are lost and confound-

ed in one another; and the Eye takes 'em only in gross and confus'd, whence it cannot, without abundance of Difficulty, and in some cases, perhaps, not at all, Animadvert on the Motion of the different parts of the Body so swiftly mov'd, nor consequently, distinctly perceive any such motion. On the contrary, in a very slow motion, the different posture of the Rays on their passage from one Point to another, is so small, that the Object appears to be as it was at first, till it has past over several of those Points, when we can perceive that it has actually mov'd, tho' not discover any such thing during the Motion: To which this may be added, That 'tis, perhaps, for want of finer Organs, we many times can't perceive Motion, where we know well enough that it really is.

**Q.** How many times bigger was Nineveh than London, Westminster, and Suburbs?

**A.** The Scripture tells us, *Nineveh* was an exceeding great City, of 3 days Journey. We suppose not in Length, but Circumference. *Strabo* says 'twas 20 miles long; Sir *William Petyt* asserts, that a Wall of 20 miles would encompass all *London*, *Westminster* and *Suburbs*, down to *Blackwall*, and take in besides many a thousand Acre of Ground; consequently *Nineveh* must have been about 3 times, at least, as big as this City, tho' very probably the largest at this present in the whole World.

**Q.** Of which are most born, Boys or Girls?

**A.** We believe their Number is pretty even, otherwise the  
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World would soon be over-stockt with one of 'em.

*Q. Whether, in your Opinion, the third part of Mankind live to be 50 years old?*

*A.* No, nor, we are apt to think, the tenth part neither, tho' we have made this Observation in healthy places, among labouring people: Whereas populous Cities, where many die Children, or Luxury kill so many more, (to say nothing of what fall by Justice) perhaps the 20th part may hardly live to see Fifty.

*Q. What's the meaning of St. Paul's being a Night and a Day in the deep; and where shall we find that he was thrice Shipwrackt, as he says of himself, 2 Cor. 11. 25?*

*A.* The meaning of his being a Night and a Day in the Deep, is plain enough, that on a Shipwrack, he so long remain'd in the Sea, on a Board, Raft, or some such thing, before he was taken up, or got to Land. For his being Thrice Shipwrackt, it seems not a very sensible Question; where should we find it, when we find it here in the very Text you mention, and what need it be twice Recorded? St. Luke not taking particular notice of all the Apostles Actions, any more than he, or St. John, or the other two Evangelists, of those of our Saviour.

*Q. I have had a few difficulties concerning some Opinions of the Jews that I have met with, which seem to disagree with the Bible, and find there were these several Sects amongst them in the time of our Saviour, as the Pharisees, Sadducees, Essians, Herodians, Samaritans, Karreans, and Zealots, and I attri-*

*bute them to some of these, rather than to the whole Body of the Jews; but am not unacquainted with what they particularly held; and therefore desire the Favour of you to give me as full an account of them and their Opinions, as your own leisure and your Paper will admit?*

*A.* The three most considerable of all the Sects that were amongst the Jews when Christ was born, were the Pharisees, Sadducees, and Essians. Perhaps the Pharisees might have their Name as Explainers and Interpreters of the Law, which was a chief part of their work, and for which they were in great estimation amongst the Jews; or rather from Separation (the most natural import of the word) as Epiphanius says, so called because exempted from others in their extraordinary pretences to Piety; the Jews describe a Pharisee, as one that separates himself from all uncleanness, unclean Meats, and from the People of the Earth, who accurately observe not the difference of Meats. Pharisee, in the Talmud, denotes a pious and holy Man. (This Sect was supposed to arise not long after the Maccabees) yet under the pretence of Religion, they were Malicious, Covetous, great Oppressors, Merciless Dealers, Proud, Scornful, and indeed guilty of most Immoralities; they held the Oral Law of infinite greater moment than the written Word; that the Traditions of their Forefathers were above all things to be embraced, the strict observance of which, wou'd entitle a Man to Eternal Life; that the Souls of Men were Immortal, and had their Dooms awarded in the Subterraneous Regions; that there is a Metempsychosis of pious Souls

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out of one Body into another ; that things come to pass by fate, and an inevitable necessity, and yet that Man's Will is free, that by this means Men might be rewarded and punished according to their Works.

The *Sadducees* were as opposite to the first in their Temper as Principles; *Epiphanius* thinks they were so called from Justice, as pretended to be Just and Righteous, but this Character agrees not with their Lives. They are generally thought to have had the Name from *Sadock*, the Scholar of *Antigonus Sochans*, about the Year 3720. 384 Years before Christ ; they pass by, the Writers of their own Nation, for *impious Men, of very loose and debauched Manners*; the natural consequence of their Principles, for they held the Soul Mortal; the Reason of which desperate Opinion supposed to have been their mistaking *Antigonus*, who prest his Scholars not to be mercenary, but to serve God for himself, without the expectation of Reward ; this *Sadock* and *Baithos*, two of his Disciples, misunderstood, and thought he denied any further rewards, and consequently a Resurrection ; and by the same reason admitted no Spiritural Substances ; they held no Providence, but that God Almighty is so absolutely placed above the World ; that he neither regarded the Vice nor Virtue acted in it. These Opinions made them hated by the People, they were stiled by them *Hereticks, Infidels, Epicureans*, no Name being thought bad enough for them. They absolutely rejected the Traditions of the *Pharisees*, and affirmed men were to keep to the

Letter of the Law. *Josephus* says, they were the fewest of all Sects, but generally of the better Rank and Quality ; therefore being unwilling to be disturbed in their Ease and Luxury, they were the most severe against Tumults and Seditions, for which they cou'd not be blamed, having all their expectation and happiness in this Life.

The *Essaens* began about the time of the *Maccabees*, when the persecution of *Antiochus* enforced the *Jews* to the Woods and Mountains: And tho' this storm blew over in some time, yet those Men were so pleased with their retreat, that they continued and combined into Religious Societies, living a solitary and contemplative Life in great Numbers, there being usually about 400 of them, according to both *Philo* and *Josephus*. *Pliny* calls them a solitary Generation, remarkable above all others, in living without the Embraces of Women, without Money, Conversing with Woods and Palm-trees, their number increased as fast as any died ; for Men being wearied with an unprosperous fortune, flockt to 'em from all quarters. They paid a Reverence to the Temple, by sending Gifts and Presents thither, but worshipped God at home, using their own Rites and Ceremonies. Every *Seventh* day they publickly met in their Synagogues, where the younger sitting at the Feet of the Elder, one reads some Portions out of a Book, which another well skilled in the Principles of their Sect, expounded to the rest, (but very obscurely, like the Philosophy of the Ancients,) instructing them in

Piety, all the Duties to God, others, and themselves. They industriously cultivated their Ground, and lived on the Fruits of it, had all in common, there being neither rich or poor amongst them. Their Manners were innocent, being exact Observers of Justice, beyond the Practice of other men. It's very probable the reason why we have no mention made of 'em in the Gospel is, because they living remote from others, never concerned themselves with the actions of Christ or his Apostles; but out of a pretended Veneration for Wisdom and Virtue, they neglected all Care of the Body, renounced conjugal Embraces, abstained from Meats and Drinks, some not eating for three, others five or six days together, thinking it unbecoming Men of such a Philosophical Genius to spend any time upon the Necessities of the Body. Their way they called *Worship*, and their Rules, *Doctrines of Wisdom*, their Contemplations were sublime and speculative, dealing much in the Names and Mysteries of Angels; their carriage bore a great shew of *Modesty* and *Humility*. Therefore 'tis not unlikely they were the persons chiefly designed (tho' others that held the same Principles not excluded) by *St. Paul*, when he charges the *Colossians* to let no man beguile them of their reward in a voluntary *humility* and *worshipping of Angels*, intruding into those things which he has not seen, vainly puffing up by his *fleshy Mind*, that being dead to the *Rudiments of the World*, they should no longer be subject to these *Dogmata* or *Ordinances*, such as *touch not, taste not, handle not* (the main principles of the *Essene* Instituti-

on) being the *Commandments and Doctrines of men*; which things have indeed a shew of *Wisdom*, in *Will-Worship*, and *Humility*, and neglecting of the *Body*, not in any *Honour to the Satisfying the Flesh*.

The *Herodians* were supposed either a part of *Herod's* Guard, or a party that espoused his Interest; they were particularly active in pressing Men to pay Tribute. In matters of Opinion they seemed to side with the *Sadducees*, for what *St. Matthew* calls the *Leaven of the Sadducees* *St. Mark* calls the *Leaven of Herod*.

The *Samaritans* were the posterity of those that succeeded the ten Tribes, a mixture of *Jews* and *Gentiles*; they held nothing but the *Pentateuch* to be the Word of God; that *Mount Gerizim* was the true place of *Worship*; that they were the Descendants of *Joseph*, and heirs of the *Aaronical* Priesthood; that no Correspondence was to be had with strangers, or any unclean thing touched.

The *Karreens* were a Branch of the *Sadducees*, but afterwards rejected their Opinions. They are the true *Textualists*, adhering only to the writings of *Moses* and the *Prophets*, expounding the Scriptures by itself, disowning the absurd Glosses of the *Talmud*, inasmuch as they admit not the *Hebrew* Points, thinking them part of the *Traditionary Law*, for which they are hated by the rest of the *Jews*. There is to this day great numbers of 'em at *Constantinople* and other places.

The *Zealots*, so often mentioned by *Josephus*, were an insolent and ungovernable sort of Men; who, under a pretence of *Zeal for God*, committed the greatest Outrages.

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Q. By what means did the Pharisees become so powerful amongst the Jews, and why was our Saviour so angry with them? From whence had the Jews their pretence for writing the Talmud? What was it chiefly composed on? Who were the principal Authors of it, and of what repute was it amongst them?

A. Our Saviour was displeas'd with them because of their Hypocrisy, which evidently appeared by what they taught, they being got into the Chair of Exposition about the time, or a little before our Saviour, because the Priesthood being degenerated, and only such admitted to officiate as cou'd pay most for it, (for neither their being of the Levitical Line, nor Piety, or Learning, were regarded, but him only that had most Gold,) by which means they were made of the most illiterate and basest of the People, and therefore uncapable to instruct them; from which, the Pharisees being more learned, took an opportunity to advance themselves, and expound the Law, but made the observance of it to consist meerly in outward performances, it not being with them material whether or no the heart were sincere. Besides which, they corrupted and dishonour'd the Law, by preferring their Oral and unwritten Traditions to it, which was their Law delivered by word of Mouth, the pedigree of which they thus deduce; they say that when Moses was in the Mount forty days, God gave him a double Law, one in writing, and the other Traditionary, containing the sense and explication of the former, which when come down he repeated first to Aaron, then to Ithamar and Eleazar his Sons,

then to the Seventy Elders, and lastly to the People, the same persons being all this while present. Then Moses going out, Aaron who had heard it four times, repeated it to them again; and at Aaron's Departure, his Sons did the like, and so the Elders; and at last the People departed and taught every Man his Neighbour. Moses at his Death delivered it again to Joshua, he to the Elders, they to the Prophets, the Prophets to the men of the great Synagogue, the last of whom was Simeon the Just, who delivered it to Antigonus Sochems, he to the wise Men his Successors, whose Business it was to recite it, and it was handed thro' several Generations: The Names of those that delivered it in all Ages from Moses, 'till an hundred Years after Christ, Maimonides gives a particular account of. At last it came to R. Jebuda, whom the Jews stiled our holy Master, the Son of Rabban Simeon, who lived a little before Antonius, and considering the unsettled condition of his own Nation, and how apt Traditionary Precepts were to be forgotten or mistaken, committed them to writing, calling his Book *Misnaitb*, or *the Repetition*; this was afterwards explained by the Rabbins that dwelt at Babylon, with several Cases and Controversies concerning their Law, which Resolutions some time after were collected into another Volume, and called *Gemara*, or *Doctrine*, and both together make the entire Body of the *Talmud*, the one being the Text, the other the Comment. The Jews in all latter Ages prefer'd this before the Law, holding that of no use without this, it being the explanation

nation of it. It being a little Commendation for a Man to read the Bible; but if he studied the *Mishna*, he shou'd receive eternal Life by it; that the Bible is like Water, the *Mishna* like Wine, and the *Talmud* like spiced Wine.

Q. By what power did the Magicians of Egypt act? Did they blind the Eyes of the People, or was it by the Power of the Devil? And by what means did Moses work his Miracles?

A. We are inclined to believe 'twas by the power of the Devil that they acted, and that on the contrary Moses acted by the power of God; and as his power was the greatest, so was the Magicians overcome; it seeming to us more probable that the Devil brought real Serpents to assist the Magicians, than that it shou'd be any imposition upon the sight of the Spectators; because when the Lice came, they acknowledged themselves deficient, for Lice there signifies any little living Creature, not Lice only, which we are apt to believe God then created on purpose.

Q. Gentlemen, I have here a sad thing to write to you about, that which I may be ashamed should be known, but I cannot keep it longer in my own Breast. It was my hard fortune some time past, by the Temptation of Money, and the persuasion of an unjust Lawyer, to Forswear myself upon a Tryal between Party and Party; there were three more false Witnesses with me; we four did Swear an honest Gentleman out of a very considerable Estate; but since the doing of it, I have been so much Tormented in my Mind, that I cannot Rest day nor night: I have been at the other three that were concerned in the Perjury as well as my self, for the Revealing of it, but I

cannot prevail with them to do it, they being afraid of the Punishment of the Law: I would desire you to give me directions how I may reveal it my self, and what I must do to obtain Mercy and Forgiveness of God for the Committing so great a Sin. I would also desire you, to lay down the Heinousness of the Sin in your Oracle, since it may cause those that were concerned with me to Repent, as well as others; for I am now satisfied, that there are no sort of Robbers that do so great harm to our Nation, both for Life and Estate. Pray let me have your Answer with all the speed you can, for I shall not rest till I see what comfort you can give me. Nothing more from your Humble Servant unknown.

J. W.—

A. A Conscientious Knight of the Past! One of the first of his Trade, it is to be feared, that has come to Repentance. However, he ought to be encouraged, though there's little hopes the President should be much followed among 'em. Especially when a Law did not pass, to make Perjury Death, or at least to punish it with *Lex Talionis*, and a perpetual and more notorious Infamy than what is already appointed, where only the poor Ears must suffer for the Faults of the Tongue, tho' they can be punished but once, while the t'other little member, every new Court-Day, is fit for new mischief. And here, let it look never so unmannerly, we can't forbear our complaints, tho' it is a very disobliging. Truth we are about to publish: Where's the ancient Honour and Honesty of the English? Or if 'twould be uncivil to ask such a Question, we shall not mend the matter by complaining, our Country seems to have as little

the *Wit* left as either of the other. We are grown almost a *Nation* of *Cheats*, and which is worst of all, men won't *Cheat* upon the *Square*; one engrosses more *Knavery* than his *Neighbour*, for if it went round equally, there would be nothing lost.

The *Sparks* talk much of *Priests* *Cheating* the World, being extremely afraid they should be saved against their *Wills*, and concern'd, it seems, lest the *Clergy* intermeddle with some *Lay-matters*, as *Cheating* and *Lying*. How many *Merchants*, for Example, are there in *England*, let 'em call themselves never so *Loyal*, or *Religious*, who make any *Scruple* at all of *Cheating* the King, only as much as they are able? To say nothing of *Officers*, because 'tis now grown part of their *perquisites*; How many *Tradesmen*, that have no other *Conscience*, than that modest *equitable Rule*, of getting as much as they can for their *Goods*? Well, but still if a man be *injured*, the *Law* is open: Yes; And so is a *Lottery*, but the mischief on't is, that there's many *Blanks* in't to one *Prize*; our *Courts of Justice* were formerly in a fine condition, when even a *Jesferys* could reform them. This *Digression*, but too much to the purpose, has been extorted from us by the increase of notorious *Cheats* and *Villanies* in every *Corner*. Now to the matter before us. This *Querist*, who appears so much in earnest, that we hope lives a *true penitent*, and will make an *honest man*, desires us to prove the greatness of the Crime of *Perjury*, to show him how he may obtain *forgiveness* for it, and how he may make known what he himself has been guilty of, that

the injured *Gent.* may have right; which there's the more difficulty in doing, because the others who were concern'd refuse to join with him in it.

For the *Crime* itself, it's one of the highest that can be committed either against God or Man. The broadest *affront* to *Heaven*, invoking *infinite Knowledge*, *Justice*, and *Truth*, to the witness of a pernicious *Lie*; and doing as much as is possible to make *Heaven* itself a party in the ruins of the *Innocent*. Towards Man, as the *Querist* has already well observed, it is the worst of *Robberies*, because there's no *Fence* against it, no way to avoid it, if home and substantial, and the *Tools* do but swear up to their *Instructions*. There's neither *Flying*, nor *Fighting*, nor *Law*, nor *Equity*, that can do any Good. It damms up the very way to *remedy*, and indeed both dissolves the *Cement*, and *Saps* the *Foundation* of all *Civil Happiness*, which can ne'er subsist without an equal distribution of *Justice*; and we beg the honest liberty to say, that it is impossible the best *Government* in the World should stand, or at least, that it should flourish, where such *Villanies* escape *unpunished*: and with the same humble submission to the publick *Wisdom*, it seems as necessary to encourage the discovery of them, and grant those who do so, their pardon, if penitent, tho' actually concern'd, as 'tis to do it in the case of any notorious *Theft* or *Robbery*.

In order to obtain *Forgiveness* for it from God, those who are concern'd must first be really sensible of the great *Iniquity* they are guilty of in committing it, which



which is so far from being lessen'd by the frequency of it, that 'tis thereby highly augmented. Then to make all the satisfaction possible to the parties offended. First to God, by severe acts, and a continued course of penitence. Then more especially to man, to the injur'd party, and carry this so far as to discover any others who use so cursed a practice, and prevent, what they can, their Repetition of the same Villany. But the difficulty is, how you shall here make the Gent. reparation, when there's three to one against you? The best way we can think on, would be to make my Lord Chief Justice himself, or any other great and honest Lawyer, acquainted with the whole state of the matter, who may be able, some way or other, to oblige some of the rest to confess the Truth, or at least trap them in their Lies, that the honest Gent. may recover what he has so unjustly lost. If you do thus much, tho' you should thereby publickly take shame upon yourself for so great a wickedness, and heartily ask the Gentleman's pardon, and do all you can for reparation, as you have been here directed, you may hope God will forgive you, but ne'er expect he will without it.

*Q. If Gehaza's Leprosy is to be understood to be deriv'd upon his Posterity till the End of the World, where shall we find his Leprous Generation? If not, when did it cease, or how many successions descend?*

*A.* If it were threatn'd to his Posterity as well as himself, they might still be in the World, and yet we ne'er the wiser, nor would

it concern us to know 'em. But indeed the punishment seems only fixed to his own person, that phrase [for ever] being commonly taken only for a long time, or as here, for a man's whole Life, as much as to say, he should never be cured.

*Q. The Bitter Almond taken into the Mouth, is extrem bitter to the taste; being bruised in a Mortar, and the Oyl expressed, the said Oyl is found superlatively sweet. How doth the Oliginous part preserve itself from the Amertume of the whole being separated, when united it retains it?*

*A.* All Oyl by Expression is insipid, or comparatively sweet (not being Volatile,) but driven out by neat and strong Squeezing; whereby it flows separately from the bitter Particles which remain with the Almond Cake.

*Q. Reading in the 7th Chapter of Ecclesiastes, the 16 and 17 verses, I find these words, viz.*

*Vers. 16.* Be not righteous overmuch, neither make thyself overwise, why shouldest thou destroy thyself?

*Vers. 17.* Be not overmuch Wicked, neither be thou foolish, why shouldest thou die before thy time?

*A.* The wise man in the 16th verse, forbids us to boast of our own Justice, or to perform such acts of Piety as might injure our health; and to forbear excessive study for the same reason.

And in the 17th verse, he shews us, that as we must not extol our own Vertues, so much less are we to glory in wickedness and Folly,

Folly, and that in prudence also we are to forbear 'em, since they oftentimes shorten our lives.

*Q. Wherein do the Christians of Armenia differ from the Latin Church?*

*A.* They affirm there is but one Nature in Jesus Christ, following the Error of *Eutychus* and *Dioscorus*.

That the Holy Ghost proceeds only from the Father, as the *Greeks* held; they believe the Souls of departed Saints enter not into Heaven, before the day of Judgment; That the Souls of the Wicked are neither in Hell nor Purgatory, but in the Air, there expecting the last Judgment with the Righteous.

They Celebrate neither feasts nor fasts after the same manner as the *Roman* Church do, nor admit of Confirmation, or Extrem Unction; they mingle no Water with their Wine in the Eucharist.

The Laity amongst them receive the Communion under both kinds, they maintaining it ought to be given so to the People, and therefore they dip the Bread in the Wine before they administer it; they give the Wine in Earthen and Wooden Chalice.

A man is permitted amongst them to give his wife a bill of divorcement upon any occasion whatsoever.

They likewise give the Eucharist to Children before they come to the use of their Reason.

*Q. Tho' young Heirs, that are under Age, are not forc'd by the Law to Pay such Debts as they shall contract in their Minority, yet does not Honour and Conscience oblige 'em to be Just and true to their Word, for*

*here is no doubt but they make a great many Promises before they are trusted; or do you think such as are their Creditors, deserve to lose their Money for their Folly?*

*A.* If in such a case, he that shall borrow without the consent of his Guardian, enriches himself by it, he is undoubtedly obliged to pay it, from this inviolable Law of Nature, *That no Person ought to enrich himself to the detriment of another.* But if what he has borrowed, has only injured and impoverished him, as it generally happens in such cases, and the payment of it would reduce him to low circumstances, and almost ruine him, we believe he is not oblig'd to be so very exact in discharging the Debt, tho' he ought to have some consideration that he has injured those Persons he has borrowed of, as well as himself, and therefore should make all reasonable Restitution he can. But as for those that lend them Money, if it is done, as most commonly we see it is, out of a Design to make a Prey of 'em, we should have no great Compassion for 'em if they lost all; tho' sometimes it may be lent by a Friend to such as have unjust and unkind Guardians; but then 'tis but a small matter, and done for their Conveniency, and ought both in Justice and Gratitude to be repaid.

*Q. What sort of Bird is that which the Latins call Upupa?*

*A.* This Question, if we had not other Business, would be almost sufficient to fill a Volume, shou'd we recite all the different Opinion. and Stories we meet with about it. There are Quarrels about it in all Languages,

Languages, 'tis thought by many to be the Bird which we translate *Lapwing*, forbidden among others in *Levit. xi. 19*, Where the 70 have *ποπαε*, which undoubtedly is the same with the *Latin Upupa*, tho' we are still in the dark as to what that signifies, for *Junius* terms it *attaginem*, which is *ignotum per ignotius*; we have quite lost the description of that Bird, tho' formerly a great Dainty; and besides, if *Arifteus* be in the right, as cited by *Josephus*, *Junius* must be mistaken, for he reckons these *Attagines* (as *Bochart* has restored the reading) among the clean Birds of the Jews. The Hebrew word, which we translate *Lapwing*, is *Dukiphath*, which the forenamed Author derives from the *Arabian Duck*, which signifies a Cock, and *Kepha* a Rock. The *Rabbies* from two words which signify as much as double-crested, which *Bochart* approves not, for this, among other reasons, because no Bird has a double Crest, not heeding what he himself afterwards quotes out of *Aristophanes* his *Aves* of this very Bird, *τῆς ὀτρύφης τριλοβίδας*, what's the meaning of this tripple crest? *Aristophanes* calls the Bird *τρύφης*, and yet he quotes him, but in the page before says, *Nulla avis est, τριλοβ*. It's true, there may be no Bird with a double Crest in a proper sense, that is, none that has two Crests, or three either, but it's a common way of Expression to say a thing is double or trebble, when twice as big or as long as others of the same kind, and in this sense no doubt is *Aristophanes* his *τριλοβία*, and the *Rabbies* *Christa geminata* to be understood, this *Epos* or *Upupa* being described with a Crest or Tuft of Feathers

quite from his Bill to the top of his Head, most of the *Rabbies* render it a Field, Hill, or *Woodcock*, which with them signifies the same thing. But tho' the Bill answers well enough, yet the rest agrees not, for the *Woodcock* has no such Crest, nor is it so likely to be reckon'd among the unclean Birds as the *Upupa*, which as *Aristotle*, *Cyril* and *St. Jerome* tell us, is a nasty Bird, feeding itself and its young with humane ordure, and making its nest of the same. Of this *Upupa*, however, the *Rabbies* tell us most wonderful Stories, that *Asmodeus*, the Devil, told *Solomon* the nature of it, who by his Directions order'd her young ones to be caught and shut up in a Glass, which the *Dam* perceiving, brought the Stone *Samir* with her, and applied it to the Glass, which immediately broke, and set free her young; and that with this Stone *Solomon* sav'd his Workmen a great deal of Labour, for applying it to the stones of the Temple, it immediately hew'd and squared 'em into exact shape, without help of *Chizzel* and *Mallet*. *Alian* also tells much such another story in his History (or rather Legend) of Animals, in the Description of the *ἔππος*, and *Mahomet* overthrows 'em both a Bar and a half concerning the same Bird in his *Alchoran*, the Chapter of the *Emmet*, where first he sends the poor Bird in an Embassy from *Solomon* to the *Qu.* of *Sheba* (with some Love Letter, 'tis to be supposed, but 'twas well a *Hawk* or *Vulture* did not light on't in the way, and shorten its Journey) and not content with this, employs it further in discovering to the King where any Springs of Water were, and how

how deep under the surface, being endu'd with so fine a faculty that way, that it cou'd see to the very Center of the Earth. Some of the Romans (*Varro*, unless we are mistaken, among others) derive the Name of this Bird from the Noise it makes, or Note it uses, which they think sounds like *Epop*, or *Upop*, though they might have fancied it *Hickup*, as well as either. Others derive it from the Greek  $\omega\omega$ , which luckily in the Latin is *ubi*? *ubi*? where. The Words which *Tereus*, who, as grave Authors tell us (*Ovid*, &c.) was turn'd into this Bird, incessantly repeated those words when following *Progne* and *Philomela* cried out, where? where? or where are you? as is usually in such cases. And tho' with full as much likelihood might we come in with our English for one of the learned Languages, and derive our *Pewit* (a near Kinsman of the *Lapwing*, if not the same) from their  $\pi\epsilon\ \omega\omega$ , for why shou'd not our Birds understand Greek as well as theirs? Much more likely we esteem it that the name *Upupa* is deriv'd from the Egyptian *Kuluptia*, which is of the same signification. This *Cooper* will by no means have to signify a *Lapwing*, but some other Bird much smaller, about the bigness of a *Thrush*, which he calls a *Hoop*. But that Bird has no such Bill as this is described with. Some think it a *dunghill-Cock*, for no other reason, we suppose, but because they find in the Fathers that it loves *Dirt*, but that will by no means hold; because 'tis constantly described as as one of the small Birds, and express'd by  $\sigma\upsilon\delta\tau\omicron\nu$ : See the plainest Description of it in *Ovid's Metamorphosis*,

Lib. 6. Fab. 7. Lin. 782, &c. where he thus describes *Tereus* pursuing *Progne* and *Philomela*.

*Veritur in Volucrem cui stant in ver-*  
(*tice Cristæ*  
*Prominet emmodicum pro longa*  
(*Cuspide rostrum*  
*Nomen Epeps volucris, facies arma-*  
(*ta videtur.*

Which Mr. *Sandy* thus,  
*His Person chang'd, long Tufts of*  
(*Feathers grace*  
*His shining Crown, his Sword a*  
(*Bill became,*  
*His Face all arm'd, whom we a*  
(*Lapwing name.*

And indeed tho' the whole description we meet with in Authors of the *Upupa*, seems not exactly to agree with the *Lapwing*, yet there are so many Marks the same in both, that we must either conclude it that Bird, or else some other now unknown unto us.

Q. *What is the meaning of this place in the Proverbs, God hath made all things for himself, yea, even the wicked for the day of Evil?*

A. The design of it is to show, that God hath disposed all things in such a manner as that they shall answer one to another; and the wicked shall in the day of Evil or Adversity; and that he hath so ordered his Creation, that the wicked be punished even by the course of Nature.

Q. *In a late dispute I have had with some learned men amongst the Socinians, I have often heard them affirm that Grotius was of the same opinion with them, which I confess I was a little unwilling to believe, because I always look upon him, by what I have read of his, to be of a very different Judgment; and therefore desire you'll give us some account*  
of

*of what he thought upon the Trinity and Satisfaction of Jesus Christ?*

*A. Grotius* was so far from being a Socinian, that in his youth he thought they did not deserve the name of Christians, but Hereticks; but as he advanced in years, he grew more moderate, altho' he always protested he was not of their opinion concerning the Divinity and Satisfaction of our Saviour, which Moderation of his not only in respect to the Socinians, but others also, made his Enemies accuse him of being an Unitarian, a Roman Catholick, a Socinian; and likewise unjustly attribute many other opinions to him, because he was not violent against them.

*Q. I Desire to know whether it be lawful for a man to cry down his Wife when she was in debt before he married her, and deny'd it when put to her; and continues to run him so far in debt, that he is not able to pay it? Or whether he mayn't lawfully leave her, if he daily goes in danger of a Prison through her Extravagance and Drunkenness?*

*A. Poor Man!* How will the good Husbands presently sympathize with him, and make his case their own? They'll all cry he has hard Fortune to be plagu'd with such an extravagant Drunken Wife, but who pities the poor Wives? Ten to one that are helpt up with Sots of Husbands. Thus we have been as kind as possible to the Ladies, but after all we must do Justice. Our opinion is, that had the Woman-only represented her Fortunes better than they really were, to get a good Husband, tho' she was therein imprudent and criminal, and ne'er the less so, because 'tis so common a thing in the other

Sex; yet had this been all, it had been no reason at all for parting with her, when once they had been together for better for worse. 'Tis true, if she's so *lewdly extravagant* as the poor man complains, and there's no gentler way to reclaim her, or prevent his ruin, he can't be blam'd if he should proceed to either of those *Extremities* he mentions.

*Q. Whether 'twas a sin in Noah to curse his Son Ham for discovering his Nakedness?*

*A. Had he curst him without any cause, doubtless it had been a sin. But there was not only a great occasion for it, but besides, Noah spake as a Judge, by his Patriarchal Authority, and more, as a Prophet, and immediately commission'd by God to declare his Vengeance against the offender. Therefore not to be drawn into practice now by any Patent, since none can be in the like Circumstances.*

*Q. I courted a Gentlewoman; but some time after finding myself very much behind-hand in the World, I acquainted her with my condition. She being in a way to live very well by her own Industry, and thinking me honest, made me a promise to marry me whenever I could make my self even in the World, though I was not worth a Grant. But it being probable this will not be done in haste, she begins to be weary of her promise; I desire your Judgment, whether she's oblig'd by it?*

*A. Yes doubtless; because 'twas voluntary; and besides, 'twas made on so good an account that 'tis pity it should be broken, if 'twere but for fear of discouraging such a sort of Honesty, where-*

of

of we have but too few Examples. However, if there's no likelihood of your ever getting into such Circumstances as she has made the Conditions of your Marriage, or not doing it under a long time, it would be generous in you to release her of her promise; though unless you do so, she can't, we think, get free from its Obligation.

*Q. I've had an affection for a virtuous young Lady, for these two years, but have not seen her this year and half, being at a great distance from her. I never disclosed my Passion till within these Four Months. I've always continued constant to her, not having had the least thoughts of any other: Yet, about Nine Months since, I courted another Lady, whom I could not love, merely for Diversion, who accepted of my Courtship; and I thereupon promised her Marriage: However, I'm assur'd my Friends won't consent to it, her Fortune being far inferiour to mine, tho' the former Lady's is equal, and I am assured of my Friends' Consent; besides, my own Inclination being still fixed on her only: Quer. Whether I may not break my promise with her to whom I have so great an Aversion, and marry the other, whom I still so passionately love?*

*A.* First, you must ask the Lov'd Lady whether she'll have you, and Secondly, the Lady that's hated, whether she will part with you, for your Declaration to the former do's not amount to a promise, and therefore can't clear you from the latter; whom if you forsake, without her consent, and marry the other, you can't expect to live happy. For tho' men fancy Heaven laughs at Lovers Perjuries, or do's not at all regard 'em, we know no privilege they have

to be forsworn any more than others. Nay, there's little doubt but the Crime is as much greater than 'tis in Civil Cafes, or matter of right between man and man, as 'tis a more pardonable Injury to rob any person of something that's but of a small Value, than of their Quiet, and Fame, and probably, all the Happiness of their Lives. The Examples of which are so frequent, that one would think the credulous Sex should take more care whom they believed, and neither be imposed upon by their own Vanity, nor the Oaths of their faithless Lovers.

*Q. Why is the Devil called Lucifer, son of the Morn, &c. And yet elsewhere the Prince of Darkness?*

*A.* There's no difficulty at all in this; the former name relates to his first Estate, when one of the principal Angels, who are called Morning-stars. The latter, to his present miserable condition, when reserved in Chains of Darkness.

*Q. What's the Reason that when a Bell is casting, if any one speaks it spoils the sound?*

*A.* If the Fact be true, it must be from the motion of the Air by the Voice, which it seems affects the Bell when 'tis in that tender condition, and striking on it not equally, may make some alteration in the Pores of the Metal, which are then a forming, whereby the Bell is rendered less tunable and harmonious.

*Q. If a man do an action which he's really persuaded he ought to do, nay, thinks that he sins if he does it not; suppose now that this action be in itself sinful; Qu. Whether it be a sin to him, since he did it with a good Intention; and on the contrary, if an action be good in its self, and yet a*

man thinks he sins if he does it; **Qu.** whether 'tis not a sin to him?

*A.* If the Intention alone would excuse an ill action, as *Hobbs* and the *Jesuits* believe, then those would be blameless who murdered the *Apostles*, because *Christ* himself has said, that when they kill'd them, they'd think they did God good service. This would excuse the *Inquisitors* in other Countries, the *Persecutors* in *Queen Mary's* days; in ours, the *Irish* and *Parisian* *Massacrees*, and all the *Catholick* or *Enthusiastick* *Designs* and *Villanies* that ever had been contriv'd or committed, since there's no reason to doubt, but many of those *Miscreants* that engag'd in 'em, concluded what they did was extremely meritorious; and so acceptable to God, that for the same they were to pass strait to Heaven; and so, on the contrary, if any man neglects a certain duty, even tho' he thinks it is his Duty to neglect it, for Example, Humanity, or Compassion in the foregoing Instances, neither can this any more excuse him, nor any thing else, but such an Ignorance as is wholly invincible.

*Q.* If our first Parents had not fallen, whether then 'twou'd have been impossible for them, or any of their Children, to have been burnt, poisoned, stabbed, devoured by wild Beasts, or to have died by any disease or misfortune?

*A.* The sacred writings assure us, that by sin Death enter'd into the *World*; and the punishment of Death threatned by God on our first Parents Disobedience, had been perfect mockery, had it not suppos'd they should not have died had they continued obedient. That which makes the Soul itself immortal is, that it can-

not be dissolved, or destroyed by any inward disorder, because not made of jarring Elements, nor any outward Violence, neither from Matter, because that's an inferior Rank of Being, and cannot at all act on Spirit, when separated from it; and besides, 'tis not made of parts, and so is not dissolvable, nor yet by Spirit itself, unless him that is infinite; there being no way to dissolve a Spirit, that we can have any notion of, besides annihilation, which requires at least as great a power as Creation, and therefore an Infinite: And as the Soul has this as its own nature, so the *Body* would have had qualities something like it, had our first Parents continued in their Innocency. The *Body* of Man was doubtless perfect in its kind, when it came newly out of the Hand of God, molested with no diseases, tho' 'tis true, made up of different Qualities, which might in time make a Combustion, and act one upon another, if not restrained in their just Temperament. But this might have been done by the eating of the *Tree of Life*, of which God himself speaks, as if the eating thereof would have made them live for ever, the only true noble *Elixir*, which we now in vain study for, which was to have been both the *Sacrament*, and real Cause, or Instrument of Immortality. This would have secur'd our First Parents from within, and from without; what should harm them, when they were Lords of the Creation, and could have no Enemy? There are Arts common enough, whereby we now can handle fire, or walk over it unhurt; can drink the strongest poisons without any fear

or

Or danger, and could not God have done as much for us as we for ourselves? As for stabbing, who should do it, when all mankind had been at Peace both with themselves and one another? So that there's no need to suppose men invulnerable in order to their being immortal; and for any accidents, either God's immediate providence, or the Guardianship and converse of his blessed Ministers the Holy Angels, might either have altogether prevented them, or the all-healing Tree have as soon cured them as they had happened, or human prudence itself, which would then have been much clearer, and sharper sighted, have foreseen, and avoided 'em. And if our First Parents had been thus immortal, what less than immortal must that Offspring have been which had proceeded from them?

*Q. Suppose a Man from his Childhood to his dying-day, should live upon Man's Flesh, at the Resurrection, whose Body shall this Man's be, that is compounded of so many Mens Bodies together?*

*A.* But that supposal is not enough, unless we suppose on, that his Father and Mother at least, if not all his Ancestors, were as Errand Cannibals as himself; which he who grants must be a very kind Disputant; and without this there's no real difficulty in this Objection, which the Atheists make such a Noise with. Now even suppose that Man should rise with all the Flesh about him that ever he had, much less with all that ever he devour'd, one of which would make him a Giant, the other a Mountain. It does not yet appear what we shall be, but it seems probable that a very small

portion of Matter will be sufficient for those Angelical glorified Bodies we shall then carry about with us. Though some parts of the Body are still in Flux, yet the main *Stamina Vitæ*, are judg'd to be more fix'd and permanent. However, if of any part of that matter which once was ours, our Body be made up at the Resurrection, none then can question whether 'tis the same Body. Now the veriest Cannibals sure eat a little Bread with their Flesh, besides Roots, Fruits and Herbs, out of which part of their Body must be compos'd; Nay, it's a question whether Man's Flesh will ever digest at all, or turn again into the Substance of Human Body. At worst, as we have said already, this young Cannibal must have a Body of his own, before he could eat Human Flesh, to increase it. We must grant him a little Milk too from his Mother, unless to carry on the Fable, we'll suppose him suckled with Blood. Now that the Body of this Cannibal is the same, Essentially and Numerically, when a Child, and a Man, must be granted, otherwise he were not the same person; which were ridiculous to suppose, he being made up of Soul and Body. If it be said different Matter with the same Form must still make the same Man, they hereby overthrow themselves and leave all the Matter of the Universe to rebuild Men at the Resurrection. And if the Body be still essentially the same, notwithstanding these gradual Alterations, then if this Cannibal rises with his Child's Body, perfected and enlarged, the Matter of it amplified and extended; or however it shall then be (the



same Difficulty occurring as to the Bodies of all other Children at the Resurrection) then this dreadful Bugbear vanishes, and other Cannibals, or Atheists, may, if they please, devour their Brother Cannibals Cannibal-Bodies. To make the Objection still stronger, the Infinite Justice and Wisdom can still find enough both of his Body and theirs to raise and punish.

*Q.* In many places beyond Sea they make use of tortures to force a confession of any fact from such as are suspected criminals, and 'tis generally received as the most certain Way, not only of discovering their own guilt, but likewise all their Accomplices; but supposing it political, is it not an unlawful means to attain such an end, however successful it may prove?

*A.* There is nothing more uncertain than a confession forced by such means; for when men are so tormented, 'tis very probable, that tho' it happened sometimes upon such as had some veneration for truth, they would not have at such a time so much presence of mind as to be able to endure a continuance of their tortures rather than speak almost any thing that is put to them. And supposing it always fell upon such persons as were really guilty of a charged crime, may we not reasonably believe, they would not scruple some little addition to it, in accusing any one, to free themselves from their present insupportable pains? and we have had an account of many persons that have confessed their own guilt, and accused others whilst upon the Rack, and have denied when taken off, yet upon a second torture have confirm'd what they before confessed; tho' no sooner

were they again free from being tormented, but they as resolutely assumed it to be false; thus we see there can be no certain dependance on what is forced from persons by this way; and therefore 'tis neither political nor reasonable, but were it both these, we very much doubt the Lawfulness of it; Christianity and the Laws of Nature seem to forbid it. And many instances might be brought of innocent persons that by this means have lost their Lives.

*Q.* Some time since a Gentlewoman and her Brother were walking in a Grass-Plat, in a Garden near London; It so happened, that a Snake leapt out of the Grass, which frightened the Gentlewoman. Her Brother run it thro' with his sword, and brought it on the point of his sword, to a small gravelled Garden before the House, shewing it to the Family. When it had lain there some time, they observed 'twas swell'd very big, looking as if it had been full of young ones. The Spectators being curious to see the Cause thereof, cut it open, and out of it leapt a great Toad, so big, that it seem'd impossible for the Snake to swallow it; on which 'twas concluded that it had swallowed it when little, and that it had grown to that bigness in its Belly. Your Judgment on it? And if it were so, how came it to pass that the Toad was not digested and dissolved, as other Food would have been in the same place? And how came the Toad not to poison the Snake? By what means was it sustained? What made the Snake swallow it?

*A.* The Fact may be true, for ought we know, there being many Stories of this Nature. Taking this for granted, we proceed to the Questions: 1. Whether the Snake

Snake swallowed it of that bigness, or when 'twas younger or less? We answer: Had the mouth of the Snake been large enough, which they can stretch too very much, having a deep Jaw; we should easily believe it might find Stowage for't within, as well as get it down, because of the make of those *Reptiles*, their length giving way, and as it were, shrinking itself up to greater bulk on any occasion. Then for their Throats: There are several Voracious Creatures which will swallow *things* incredibly big; and especially we remember some Relations in *Vanseeb*, or *Ludolphus*, concerning the vast Serpents in *Africa*, some of which, when taken, a whole Calf has been found in their bellies. We therefore believe a Snake may swallow a Toad much bigger than seems probable, in comparing 'em together, especially considering 'tis such a glib morsel, going down, we fancy, like a new laid Egg in a Glass of Wine. 2. We know not, however, but it might have been swallowed when 'twas less, it being possible for it to live and grow there, many Vermine living even in Humane Bodies, and those Creatures being content with little air, and indifferent nourishment. The Transactions of the Royal Society, and several other Histories, presenting us with Accounts of strange creatures, either Vomited up, or found by Dissection in the Body of Man, the Transactions particularly of some like Toads, which had lain a considerable time in the Stomach of a Maid, who had drunk 'em down, or at least the Spawn of 'em, in some unwholsome Pond-Water. 3. If we ask, why the Toad in the

Snake was not digested, or dissolved? The same difficulty lies in all the other Instances, though it is not great in either. We eat many things that never digest. Fermentation, or a sort of Corruption, is necessary in all digestion, which could not be here while these Creatures were living. 4. For the Toad's not poisoning the Snake, we may as well ask, why the Snake did not poison the Toad, the Reason being perhaps the same in both; they were Antidotes one against 'other, and their Poisons so even match, they could do one another no hurt. 5. 'Twas more easily sustain'd in the Snake's Belly than in the hollow of a great stone, tho' there have been rare, goodly, well-grown Toads found in such places. For the poor Snake was but the Caterer for't; and if 'twere not over-queisic in its Diet, it had the Choice of all its daintiest bits, ready chaw'd and moistened to its hand. 6. But the last is the Swinger: What made the Snake swallow it? He that knows that, must like *Tiresias*, be a Snake indeed: However, we may have the liberty to guess as well as other Folk; Perhaps 'twas, as Turkeys do Spiders, for Physick, instead of a Purge, or Vomit. Perhaps for Food, not having the Wit to know 'twou'd not digest within him: Or perhaps 'twas in his own defence, he swallowing the Toad, least the Toad should swallow him; though we fancy he'd have had more to do to have coyl'd it up in his Belly, than the Snake to stow that in his. And after all, if the Snake had got loose, and yerkt out his long Tail, what a sight 'twould have been to have seen him threaded the Toad, or

impaled him, which Mr. Reader pleases, and run away with him upon his back we can't tell whither?

Q. Our Saviour says, every Idle Word, we shall give an account of in the Day of Judgment. Pray, the meaning on't?

A. The meaning of Idle Word can't be, as some weak Persons have mistaken it, every word which tends not to some spiritual Edification; but every wicked blasphemous Word, as the Context shows; our Saviour having been discoursing of the Pharisees blaspheming him, and saying, he cast out Devils by Beelzebub.

Q. A Chirurgeon at Westminster was sent for to the opening, and embalming of a Gentlewoman, who had been dead at least Eight and Forty Hours; when he had opened, and disembowelled her, her Heart leapt upon the Table, as all the Spectators saw; at which the Chirurgeon struck his Instrument into it, open'd it, and out of it he took a large Worm, as long as a man's little Finger, as thick as an Arrow: It had two Heads, the one like a Serpent's. He kept it two days alive. If ye doubt the Truth of the Relation, ye may be satisfied of it at Mr. Stubb's, at the Chirurgeon's Arms in Stratton Ground in Westminster. Pray, how do you think it could get thither?

A. There have been many Instances of this Nature in Anatomical Observations, as well as in other Histories. Hewel in his Letters gives us one, the German Virtuosi another, with the Picture, and full Description of the Worm, or Snake, call it which you please, found in the Left Ventricle of the Heart of a dissected Body. The difficulty is, how it should get

thither; For equivocal Generation is now laugh'd at as much as the wise Epicureans, who defend'd it. It must then have past by the Blood, into the Heart, while 'twas only in seed, and there have grown to such a bigness. The difficulty still, and almost impossibility to resolve, will be, how the seed of any living thing could subsist in the Form, in its passage through Chyle, &c. into Blood, without being quite destroyed, or altered? But when any Body will resolve us, how the seeds of Mites are preserv'd through Milk, Curds and Cheese; for they must own their Original either to what has been lickt up by the Cow, or to the Runnet, and we'll then resolve 'em this Question. Though it seems Nature has wrought the contexture of Creatures so very fine and curious, that they pass untoucht through her Ordinary Operations, as well as they, many of 'em, flee the finest sight, and sense of Man, unless he's assist'd by Art, there being some of those Animals, as those who have observ'd 'em assure us, an hundred thousand times less than the Eye of a Louse. After all, 'twill still be askt, whence the seed of any such Creature should be gotten, this being describ'd with two Heads, and many denying there's any such thing in *rerum Natura*; however, no such in our Country: Therefore mayn't it seem more probable, that 'twas bred out of Corruption there, than so much as in its seed convey'd thither. We answer, first, if there's no such thing in Nature, neither can this be so; and indeed we are apt to believe, that there's a mistake in the Relation, and that which is call'd another Head, is only

only the Tail, a little thicker and broader than some other parts of the Body. Monsters of Two Heads we grant there have sometimes been, as well as with two Bodies; but then it's plain Nature intend'd Two distinct Bodies, only it happened otherwise through defect of the Matter, or other accidents.

*Q. A young Gentlewoman, well skilled in Vocal and Instrumental Musick, Desires this Dialogue may be communicated to you, and your Judgment of it.*

*A Person said,* he'd give a Thousand Pound one he nam'd had those Accomplishments. The Lady said, Give me the Money, let who will take the Accomplishments. On this she was charged with Ingratitude to God Almighty, for setting so low a rate to one in Ten Thousand of her Sex. 'Twas replied by a By-stander, That such Gifts were often Snares to others, as well as themselves, and that Riches were also the Gift of God. 'Twas rejoind, That Riches also were often given to the hurt of the Owners: That Meat, Drink and Cloaths were abus'd, and yet their use not forbidden: That the Lady's Accomplishments were annex't to her Person, and not Foreign, as Riches and Honours, that might be given, or purchas'd; but that no Earthly Monarch, with all his Wealth, cou'd purchase a good Voice, or a good Ear.

'Twas replied again, That the Ladies Circumstances were such, that she could better dispence with one than t'other: That her not having a Fortune sufficient to improve her Skill, as she might otherwise have done, was a silent intimation to her to desist from

the study, since she could not, without inconvenience, and uneasiness to her Friends, proceed any further in it, especially since Musick with bare Walls and a cold Hearth, was a very unharmonious thing. To which it was answered, That such Gifts were the particular Gift of God, and therefore ought to be diligently improv'd, since God does nothing in vain: That therefore she was to use her Endeavour, and trust in God. This was the Substance of the Discourse: Pray, your Judgment which was in the Right?

*A. The Truth is,* the Question is almost bolted to the Brain already, and there is not much more to be said; Therefore we'll only give our Judgment, in brief, and the reason of it, and our Opinion is (if any body car'd for't) That the Lady was in the Right, to prefer an handsome Fortune before that Accomplishment, though one that's very desirable. Our Reasons are, That thing is certainly most preferable whereby most advantage is brought, either to ourselves or others, or whereby we may be able to do most good, relieving more poor, &c. as well as living comfortably herself, if she were worth a Thousand Pound, than if she sung like a Cherubim, whereby she'd get no more than a Poet, or a Ballad singer. Nor is there any Reason why she mayn't still improve her Skill both in Vocal and Instrumental Musick, as far as she has an Opportunity, notwithstanding her wife Choice, if left at her liberty; For 'tis certain that Ten Hundred Pound Bags, clinking in one's Chamber, would make most Excellent Musick.

*Q. I find by long experience, that the generality of Mankind are more governed by their Passions than Reason, and that the effect of these Passions have often very pernicious Consequences; and I have many times heard it asserted, that God Almighty implanted them in Man for his Happiness, that he may the better relish what he enjoys here, and to facilitate his attainment of Heaven; which if true, it Naturally follows, since this End is commonly lost by our Defect in Practice, they might be so regulated and commanded, as to render us capable of enjoying what the great Creator designed by them; wherefore I desire you'd give me a short Account of their Use, and the Benefits we may receive from them?*

*A.* Some of our Passions are of great Use to excite us to the enquiry after Truth, and to encourage us to overcome those difficulties which we often meet with before we gain what we seek after. Thus desire is most worthily employ'd, when by the Knowledge of Truth, we design so to inform our Minds, as to render us Wise and Just in the Conduct of our Lives, and in making ourselves useful to one another. But the same Passion is abused, when it is excited only by the satisfaction we have in gaining the Applause of the World. Yet it must be confess'd, that in the unhappy Estate we have reduced ourselves to, Passions the least reasonable are the most apt to direct us even in the Search after Truth; as for instance, we are more Naturally prompted by Vanity, than by the Love we have either to Instruct ourselves or others; for 'tis too evident, that many Persons apply themselves to Study, only that they may make a Noise in the

World; and cease to do so, when they have no longer an Opportunity to communicate their fond Notions; the faint shadow they have of acquiring some glory, by divulging their Opinions, maintains in them a vigorous Pursuit even in the most barren and toilsome Studies. But if they chance to be disappointed in their expected Applauds, their mighty Zeal for Learning soon cools, and even in the most solid Studies, instead of Pleasure and Delight, they find nothing but Weariness and Perplexities, which makes them leave the pursuit; and tho' Vanity conquer'd their Natural Idleness, yet Idleness triumphs over their Love of Truth.

But altho' the Passion we have for glory is sometimes thus abused, it may be a means to assist us in the Service of God, and the Benefit of our Neighbour; and we are undoubtedly allowed to make use of this Passion, when by its assistance we find our Minds made more attentive; but a Caution is here to be used, that we do not encourage it, when our more reasonable Passions are sufficient to assist us in the gaining our End; and that only too when Duty obliges us to conquer and surmount those Difficulties, which cannot be done without its assistance; because this *Passion* is very subject to ill consequences, it often engaging us in such Studies as make a specious show, but have nothing of solidity in them, and is likewise of all the most difficult to be moderated, we being too apt to be imposed on by it, and so under a Pretence of sharpening the Wit, it serves only to fortify our Pride, which not only corrupts the Heart, but produces such Blindness.

ness in the Mind, as is almost impossible ever to be dissipated; for this Passion augments, and insensibly establishes itself in the Heart of Man; and when it is too violent, instead of assisting the Mind in its pursuit after Truth, it blindly estranges it, and makes us even believe things as we Wish them to be; we shou'd not see so many false Inventions and imaginary Discoveries, if most Men had not so great a desire to become Authors of New Discoveries: For the firm and obstinate Persuasions that many Persons have had, that they have squared the Circle, or found a Perpetual Motion, has undoubtedly proceeded from the great desire they have had of accomplishing what so many Persons had attempted unsuccessfully. But those Passions are most useful, whose Excess is least to be feared, and which produce in us a desire of making a good use of our Understanding, of delivering us from Prejudices and Errors, to instruct ourselves well in the Management of our Lives, whatsoever our Stations may be; and these engage us not in unuseful Studies, nor hurry us to make precipitate Judgments, when once we come to be sensible of the Satisfaction that is to be received from the use of our Reason, and are convinced of the Unhappiness we are under, whilst our Passions are Master, or rather the Tyrants of our Reason. We shall then have no need of other Passions to render us attentive to those Subjects we wou'd Meditate upon, than those that inspire us with the desire of our own true Happiness, and the good of the rest of Mankind.

*Q. At what Time or Age do Children begin to commit actual Sin?*

*A. Sin is only a Breach of a Law, which none can strictly be said to be guilty of before he is acquainted with it, and therefore the beginning of actual Sin cannot be limited to any Age, since the different Education and Genius of Children make 'em much sooner or later susceptible of things.*

*Q. It being every Persons Duty to make the best improvement they can of their Time, and no better way to do so, than by applying ourselves to the Knowledge of Men and Things; and finding in myself an universal Desire of knowing all things, and Time enough to prosecute what I like, I have made some little Progress in most of the Sciences, but so unsatisfactory all my Endeavours have been, as has made me something sollicitous to find out the Reason of it. I have taken the Opinion of some Friends, who advise me to apply myself to some one, telling me I shall never gain any thing by aiming at all things, which upon Examination I believe to have something of Reason in it; for I find my Memory confused, and Judgment perplex'd, so that when I shou'd make any use of what I have learnt, my Idea's are so imperfect, that my labour seems to be ill bestow'd. Now I am willing to have as perfect a Knowledge of things as my Capacity will admit; therefore desire to know, whether it may be by a general or particular Application to the Sciences?*

*A. Since 'tis impossible our narrow Capacities shou'd be able to receive a perfect Knowledge of all things, it is much better for us to limit our Studies to one or a few, that our assiduous application thereto,*

thereto may render us as absolute Masters thereof as is possible to be attained in this World; for by the pursuit of all, we are sure to gain but a Superficial Knowledge. But were it possible for us by a long tedious Enquiry to understand the true Causes of every Production, and to discover Nature even in her most hidden recesses, yet our Happiness would be defective, since Possession only would avail but little to our Satisfaction, without we were able to possess and enjoy this Knowledge, and so treacherous is our Memory, that it cou'd not distinctly retain them. So that it is not enough to have a great Stock of Notions, without we were able to bring them to Practice; and this is better done by him that understands one thing perfectly, than by him that has a Confused Notion of all things, which is knowing a little of every thing, and of all nothing; for our Minds being terminated, the Object of its Knowledge ought to be so too; from whence we cannot think of two things at the same time. And so our Eye and Mind can discern but one single Tree in a Forest, one Branch in a Tree, nay perfectly but one single Leaf in a Branch; the Reflection of the Mind, like that of the Eye, being made by a direct Line, which hath but one Point of Incidence: And the least thing, even the least part is sufficient to employ the Mind of Man; from which Consideration a Fly detained *Lucian* so long, and a Philosopher once exercised his Wit for Forty-three Years upon a *Pismire*. And many Volumes have been writ upon particular Animals and Plants, as *Apuleius* was busied about an Ass, *Crypsippus* on

a Colewort, *Marcion* and *Diocles* upon the Turnep and Rape, *Phnias* of a Nettle, *Juba* of Euphorbium, &c. And tho' all Persons are desirous of Knowledge, yet Mens Inclinations are vastly different, and some take to one Study, and some to another, which Nature has seem'd wisely to provide for Discovery and Preservation of the Sciences, which End of hers wou'd be frustrated, shou'd we enquire after New ones before we have attained what we first seek after, considering the shortness of our Lives, and the copiousness of the Arts; wherefore it is necessary for every one to apply himself to what he's most Naturally inclined, for thereby Men have only become famous: As *Plato*, instead of improving Philosophy, as he might have done, followed his Genius in Studying Metaphysicks, *Socrates* Morality, *Democritus* Natural Philosophy, and *Archimedes* the Mathematicks, &c. and on the contrary, some Persons striving to be Universal, have failed in excelling in any thing, from whence it has been contented to have been less.

*Q. What is the Reason that Proud Men are generally more ill-Natured, and more inconsiderate and rash than other Men?*

*A.* Those Persons that have the greatest Value for themselves, have generally the least reason; for a Wise Learned Man, tho' he may be sensible that he has something above the common rate of Men; yet he likewise finds many of his Actions come short of Wisdom, that his Learning is bounded, and the more he knows, the more he's convinced of his Defects, which sufficiently humbles him;

him: But a Man that has hardly more than common Sense, and has got the good Fortune of having a High Opinion of himself, (tho' perhaps he may be singular in it) looks upon all his Actions to be performed with more Sagacity and Wit than other Mens, and consequently expects to be preferred before them; but finding he's disappointed, and that every one is not deceived with him, imputes it to their Envy and Detraction, thinking himself almost Perfect and free from Error, upon this he's Naturally more Proud, and generally acts inconsiderately and rashly, which must necessarily make his Conversation distesteemed.

*Q. A Man having been abroad, and leaving a considerable Estate behind him, which said Estate is now possess'd by Strangers — Query, He being out of Money, is not capable of going to Law, and really reduced to the want of Bread, desires to know whether it may be a Sin to Murder or Rob the Detainer?*

*Ans.* 'Tis improbable that any Man that has an Estate, could either have it descend to him by Inheritance, or gain it by his own Industry so privately, but that some Person or other must be sensible of his Right to such an Estate; and if so, wou'd be very good Evidences in his Cause, without he had privily made it over, or forfeited it upon some Mortgage. He must likewise have Writings to prove his Title, and if that appeared clear, there's many Lawyers wou'd undertake his Cause, and stay for their Fees 'till such time as he cou'd be enabled to pay 'em, by his enjoying his own again; so that his Condition cannot be so bad as represented. But sup-

posing it were possible any one shou'd be in such Unhappy Circumstances, since we must not repay Evil for Evil, 'tis absolutely contrary both to the Laws of God and Man to regain your Estate by any Action of this Nature: And besides, you lye liable to the Law, for shou'd you secretly force any thing from your Enemy, since he possesses it under the Pretence of his own, you wou'd undoubtedly suffer for it. And as for Murder, we need not tell any one of the abhorrence we Naturally have of such Actions, and the undoubted Justice it requires.

*Q.* I have several Brethren, one of which being younger than myself, has been all his Life not only Unkind, but very Unjust too; and has made it his business to bely and slander me in all Company, where he thinks it may injure me, by doing of which I have received great damage, not only in my good Name, but business too; I have oftentimes formerly told him of it, and he has confessed it, and promised amendment, but he continues as bad, if not worse, and of late he has threatned to assault me if I come where he is, and all this for no Reason, except it is because I am a better Husband in my Business, and have respect from those I have concern with; by reason of which I have no other way to let him know my Mind but by Writing, which I have done, and told him of the baseness of the Practice, and Sin against God; I have assured him, I do freely forgive him, for all that is past, and am heartily reconciled to him, tho' he gives me no Intimation that he is the like; and there are some of his Creatures that are so bold to say I am in fault, because



I do not go to him, and tell him so, tho' I thereby incur not only the danger of an Affront, but Abuse too : Your Judgment is desired; *Query, whether I have not done my Duty to a Reconcilement, and whether he (being the Aggressor) is not obliged both to confess his Fault, ask forgiveness, and forsake it also?*

A. Quarrels and unhandsome Treatments amongst Relations, is a most Wicked and Scandalous thing, but so much the worse as the Relation is nearer, and between Brethren still attended with higher Aggravations, it being, if the Parents are living, an act of disobedience against them; and if Dead, a breach of that Love and Amity that ought rather to be encreased, to make up the Loss of such Friends. Under which Circumstance soever you are, you have done like an Honest and Wise Man, in endeavouring so much towards a Reconciliation; but you must yet do more, for tho' it may be confess'd your Brother being the offending Party, ought in Conscience to ask your Pardon, and show he desires it by injuring you no more; but perhaps he is not convinced he is in an Error; which you ought to make him sensible of, by taking all possible opportunities to let him know you pass by all Resentments, doing him as many good Offices as are in your Power, and never reproaching him with what ill ones he has done you: By which Carriage, if he is not an Obdurate Fool, he'll be satisfied you are his Friend, and deserve to be received by him as such. You must also examine, if you have never given him any Cause to Treat you disrespectfully, and if you have, be

sure no sooner to remember it, than to let him know you are sorry for it; being always ready to show him a good Example, and to bear with his Weakness. Another method may likewise be taken, as making use of Friends to Reconcile and bring you together, your not appearing in it yourself; which will be properest to be made use of after you have been able to do him some sensible kindness.

The Five following Queries were sent us, which we think fit to insert here without any Answer:

Q. **W** *Hether the Church-Wardens, and the rest, who in divers Churches in London since the Fire, placed and set up the King's Arms above the Commandments of God, in the place of most Holy Christian Worship, had any Law or Cannon to authorize, justify or excuse them for so doing?*

Q. 2. *Whether it is probable, that they had any Authority from the Bishop, since in St. Peter's Cornhill, St. Martins, and other Churches, where are, and then were Persons as observant of Ceremonial and Episcopal Orders as any, the King's Arms have since that time been placed elsewhere than in that part of the Church?*

Q. 3. *Whether to set them up in that place of our most Solemn Christian Worship, over the Commandments of God, like the Cherubims in the most Holy place of the Temple, over the Ark of God, be not a matter of greater indecency than the setting up of the Founder's Arms in the Theatre at Oxford over the King's Arms, which were afterwards Ordered*

dered to be taken down for the Indecency of it, and placed elsewhere?

Quest. 4. *Whether it was not an Act of great Presumption in them who did it, to do it of their own Head, without any Law, Cannon or Authority of the Bishop; and to be looked upon as an Effect of Prophane Flattery of Princes in such as of late set up Loyalty above all Religion, and inverting the Apostolical Command, preferred the Honour of the King before the Fear of God?*

Quest. 5. *Whether the admitting or conniving at such Acts of Flattery hath not been very mischievous to Princes, and therefore by all Wise and Religious Princes to be rejected with Indignation, and such wicked Flatterers to be discountenanced and suppressed as the Pests of the State?*

Q. I was married more than a Year since to a young Woman with a Fortune suitable to my own, and we have yet liv'd very Comfortably together; but now there comes a Man of a much meaner Fortune than either of ours, who says he was Married to her three Years ago, tho' now she's but sixteen and a half, and the same is not denied by her or her Father, only the Marriage was not consummated, and they gave the Fellow a Piece of Money to leave her and go beyond Sea, tho' now he's return'd and demands her as his Wife. I'm a Tradesman, and extremely troubled, lest this, if known, should blast my Reputation: I desire your Advice in this Case, whose Wife she is, and what I ought to do in so intricate a Matter?

A. That she was an Infant when but thirteen, is, we think, a rul'd Case; and therefore not capable of disposing of herself, es-

pecially against the Consent of her Father, as it seems to have been; which, with its not being Consummated, makes the former, we think, no Marriage. However, there might be the Inconvenience of a Law-suit in the Case, and the Noise of the thing, which the Querist is so justly afraid of; for which Reasons he must e'en take the same way the Father did before, (tho' 'twas not very honest in him to let him know nothing on't) give the Quondam-half-Husband another Piece of Money, and let him totally resign what we think is none of his.

Q. *Whether Cock-fighting, abstracted from any Vice, be lawful?*

A. 'Tis not very exactly worded—but you mean, we suppose, abstracted from the Vices of Swearing, Passion, immoderate Gaming, Cruelty, &c. We Answer, we think 'tis not unlawful, since that it may be without any of these Vices, or any other besides Cruelty, will scarce be denied: And as for that, it's possible to Delight in the Valour of the Creatures, who, are given for our Diversion as well as Necessity, without being cruelly delighted in their hurting one another.

Q. *Whether if the Men were equally Punished with the Women, for deluding Women or Maids in the Streets, or other places, it wou'd not be a good Law, and might not put a stop to the Debauchery of the City?*

A. Ay, and of the Kingdom too, if you cou'd get it made, Sed Quis, &c. &c.

Q. *We read in the 3d of Daniel, That Nebuchadnezzar commanded all Nations to worship the Golden Image;*

Image; and they that did not, were to be cast into the Fiery Furnace.

Q. Whether Daniel did not worship the Image, and all the other Jews?

A. For the rest of the Jews, it's easily solv'd, since they had nothing to do to be there, nor any of the common People, unless to gaze, as is usual on such Solemnities. This we learn from the 2<sup>d</sup> Verse. 'Nebuchadnezzar the King, sent to gather together — the Princes, the Governours, the Captains, the Judges, the Treasurers, the Councillors, the Sheriffs, and [all the Rulers of the Provinces] to come to the Dedication of the Image which he had set up — And accordingly they came, in the 3<sup>d</sup> Verse, and worshipped, in the 7<sup>th</sup>. And among those Rulers of Provinces, it's probable, the Three Confessors were obliged to come; for it's said, in the last Verse of the 2<sup>d</sup> Chapter, that they were 'set over the Affairs of the Province of Babylon. For Daniel, the Difficulty seems greater; that he did not worship the glittering Monster of an Idol, we may well conclude from the inflexible Piety and Virtue which he shewed on all occasions. But how then did he escape? Either by his Dexterity, he got himself employed about some other business; or else there were to be two Adorations of this Image, perhaps Mattins and Even-song, it being not probable all the Great Men could be present at once, and he might be still expected at that to come. Now that this Ceremony was to be twice, at least, performed, seems pretty fairly deducible from Nebuchadnezzar's own words to Shadrach, Meshach, and Abednego,

Verse 25. 'If ye be ready, that at what time ye hear the sound of the Cornet, &c. ye fall down, and worship the Image, Well; and this was after the first Adoration. There's still another solution, perhaps the most probable of all, that Daniel was so Great a Person, and the Chaldeans so much obliged to him, that they durst not, or would not accuse him. His Greatness we find, Chap 2. v. 48. 'The King made him a Great Man, and gave him many great Gifts, and made him Ruler over the whole Province of Babylon, and Chief of the Governours over all the Wise Men of Babylon (a sort of a Chancellor to their University.) But yet more than this, Ver. 46. 'The King fell upon his Face, & worship'd Daniel, & commanded, that they should offer an Oblation, and "sweet Odours" unto him Daniel was one of the King's Idols himself, and it seems hard to make one Idol worship another, Then for their Obligation, Daniel had sav'd the Lives of all these Chaldeans but a little before; and 'had been most barbarous in them to have desir'd his Death, though they did his Companions, out of Envy at their advancement. All these Solutions are, we think, probable, and neither contradicts the other.

Q. I am a married Man, but having a very ill Wife, have been parted from her some years, and design never to live with her more. Now I desire your Advice, whether I may pray to God to take her to Himself, that I may endeavour to make myself happy in another?

A. Sure if she's fit for Heaven, she's fit for you; and if she were as good while you liv'd with her,

as

as she is now, how came you to part? But supposing the cause were sufficient, and she's grown never the better all this while, 'twould yet be handsomer to submit to God's Will, and wait with patience, or rather pray that he'd convert her, than take her away in such a condition.

*Q. Whether the Soul, in the state of Separation, shall see our Blessed Saviour in his Glorified Humanity, or not till re-invested with the Body?*

*A.* We have had occasion to examine this Point, if we mistake not, more than once already, and have shewn the Opinion of the Ancients, concerning Martyrs being immediately admitted into Paradise. To which we must refer the Querist, only adding, That St. Paul is clear in the case, that when we depart, we shall be with Christ.

*Q. In the 6th of Daniel, a Decree was made, That none, for Thirty Days, should ask any Petition of God, or Man, but of the King only, under pain of being cast into the Den of Lions; and Verse 11. Daniel was found making supplication to his God.*

*Q. Whether Shadrach, Meshach, and Abednego, did not worship God those Thirty days; if they did not, how they escaped punishment?*

*A.* They might be dead during the Reign of several Kings, from the first mention of them. If not, yet might escape here more easily than before, because the chief Pique of the Presidents was against Daniel, their Rival; and therefore they were so careful to set him, in order to bring him under the Lash of the Law; besides

that he might the more easily be discovered, because of his generous behaviour, above Disguise or Fear, praying with his Window open, as formerly, towards Jerusalem.

*Q. When our Saviour was set on a Pinnacle of the Temple; Q. Whether he was visible to the People, or no?*

*A.* Where's the Concern, whether he was, or was not, since neither is affirmed in the Scripture? However, it seems most probable, that he was visible, and that one part of the Devil's Temptation was, to persuade him to Vain-Glory, and the performance of an unnecessary and unseasonable Miracle; As a Modern Poet has it, who introduces the Tempter thus accosting him:

*Flee from you Court, the Vested  
Priests perceive,  
Their Morning-Sacrifice unfinish'd  
leave.*

*And Again:  
Plunge hence, in sight of all th'  
admiring Town.  
And in the Altar's Flames wast  
softly down:  
So shall the wondring World due  
Honour bring,  
At once adore the God, and hail  
the King.*

However, it seems not probable that the Pinnacle of the Temple was on Herod's Tower, or the Porch; which, as the forementioned Author, in Solomon's Time, was One Hundred and Twenty Cubits high, and not less in Herod's; but rather, some of those stately Galleries Josephus mentions, whence the Priests were used to speak to the People.

*Q. Whether*

*Q. Whether St. James, in the 2d Chap. and 10th Verse, where he says, 'Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all; does not condemn the most Righteous Persons living, of violating all the Law, which is all (excepting often Repetition) that can be imputed to the worst of Men?*

*A. St. Austin, as he is quoted by the Rhemists, and others, explains it thus: 'That he which offends in one, that is, against the General or great commandment of Love or Charity, which is in a manner all, as being the sum of all the plenitude of the Law, and the perfection of the rest; he breaks, after a sort, and transgresses all; no sin being committed but either against the Love of God, or our Neighbour. To this may be added, that he who makes no Conscience of breaking one Command, and living in the avow'd neglect of his Duty in any one Instance, it's evident that 'tis not out of Conscience he observes other Precepts of the Divine Law, but from Custom, Reputation, or such like, and not keeping it from a good Principle, he's a Transgressor, as well as if he had more generally broken it, though, it's true, not in so high a manner. Besides, there's a Chain of Vertues, and he who breaks one Link, effectually dissolves it. After all, it being certain, as the same Writer affirms, 'That there's none who doth good, and sinneth not; and as certain, that he does not contradict himself, it must follow, that the offending here mention'd, must be a deliberate, habitual thing, and that of an high Nature, as is Haughtiness and*

Uncharitableness towards a poor good man, how light soever it may be esteemed, being the very thing here intended.

*Q. How far, by the strength of Nature, may a Christian perform any good Act, relating to Soul or Body?*

*A. By the strength of Nature, we suppose the Querist intends, the Remainder of Uncorrupt Nature, considered as distinct from Divine Grace, or the assistance of Revealed Religion. And taking it in this sense, he can do as much as an Heathen, and no more; because all men are alike, till Christianity makes the difference. Some of the Heathens, 'tis true, have done many handsome things, and spoke more; but then they were men of an Extraordinary Genius (their Commonalty being much more barbarously and profligately lewd than ours.) They had made many Improvements in Natural Knowledge, being men of strong heads, and clear reasoning, and seem to have brought some part of it as high as it could go: They had some Systems of Ethics, which were generally true and good; but they were not very forward in practising them, the most Virtuous men we find amongst 'em, Socrates, Cato, Seneca, and others, having some very foul Blots in their Lives. After all, 'twill be difficult to state exactly what share of a good Action performed by a Christian, may be ascrib'd to Nature, and what to an higher principle; as 'tis o' t'other side, when evil Thoughts proceed from a man's own Mind, and when they are injected by the Devil. Thus much is certain, that God lets Nature work as far*

far as it will go, because he does nothing in vain; but because it can't go far enough, he must, and does assist it, tho' we mayn't be able precisely to define either the manner of his Operation, or the measure of it. For Example, it's Natural for a man in distress to seek for aid, and that to the most powerful Helper; and the same Light of Nature directs him to God. But still a Christian owns, that without the assistance of God's Holy Spirit, distinct from ours, because working together with it, his Prayer will never be accepted: And yet, as before, we question whether it be easy to fix the very precise degree, where one ends and the other begins. Tho' this is sufficient to satisfy and encourage us, that if we do our parts, God will not be wanting in his.

*Q. Whether 'tis not the Product of Original Sin, for any man to lie under the Tyranny of ungoverned Thoughts, I mean, such as are confus'd and disorder'd?*

*A.* All actual Sin, as well as the misfortunes of Life, are undoubtedly the fatal effects of that first Transgression, and among other weaknesses, none more troublesome and uncomfortable to a good Man, than this of vain and wandring Thoughts, especially in Holy Offices; as the contrary the greatest Blessing, and the highest pleasure that's to be had on this side the Stars, namely, to have a mind entirely bent and fixt on heavenly Objects. 'Tis true, the Fancy is so nimble a Faculty, and has so vast a Range, and the Soul itself so active, (indeed *Æ* itself) that 'tis very difficult, especially for some Tem-

pers, to obtain such a Mastery of themselves in these matters: But yet doubtless 'tis possible: The Consideration of the Holiness of Place, by the Presence of God, and Dedication to him, will much conduce to this. Preparation before, and long constant struggling with our foolish Thoughts, may at last produce an Habit of close thinking, and more steady Devotion.

*Q. What is the meaning of Mark 11. and the 12th, 13th, 14th Verses, wherein we have an Account, Christ being hungry, went to a Fig-Tree to seek for Figs, but finding none, he curst it, though we read that the time was not yet come for that Fruit?*

*A.* Our Saviour's Curfing the Fig-Tree for bearing Leaves and no Fruit, was a most evident Instruction to such Men, whose Profession made a fair shew, that something more was required; and that if this Appearance of Holiness was not accompanied with the Fruit of Good Works, it was nothing worth, this Emblem declaring what such Persons were to expect. And the Learned Doctor Hammond was of Opinion, that the Jews were much like that leafy Tree, a meer Professing People, which were to expect speedy Destruction from him, if they continued in their Unfruitfulness. No other can be supposed, but that what our Saviour did to the Tree was *Emblematical*; for no Man of Common Sense, if he had expected Figs, wou'd upon a Disappointment have revenged himself on a *Senseless Tree*, which cou'd in no respect be accounted faulty or blame-worthy. And it's very likely, that the Account

count we have, *that the time of figgs was not yet come, &c.* was purposely added, that it might the more plainly appear, that our Saviour's Curse was not meant against the Tree, but only as it was a Resemblance of a Professor that is barren of Good Works.

**Q.** I am left Executor by my Deceased Father, which has created me very much Trouble, and involved me in a Vexatious Law-suit, wherein obtaining no relief, I applied myself to my Adversary, and desired Conditions of Peace; whereupon the Matter was debated and concluded between us, and several of mine as well as his Relations were then present, who afterwards blamed me, for being too Rash and Timorous; pretending, That I might have Compounded for more than I did.

**Query 1.** *Whether I ought in Conscience to make good so much Money as my Relations do Judge me to have given Rashly and Timerously away?*

**Query 2.** *I have no great Fortune, and have an Uncle and an Aunt above eighty Years old, to whom I cannot but in Conscience allow Competent Maintenance, and by Virtue of the Executorship, I am to take care of my Younger Brethren; now considering the Charges they put me unto, &c.— I fear I should thereby be disabled to make sufficient Provision for a Family, if I had one; and for these Reasons dare not Marry— although I find I am not able to live Chastly in a single Life: Therefore I desire your Advice, how I shall behave myself in these Perplexities?*

**A. 1.** Supposing you acted in the Case of those whom you were

entrusted for, as if it had been your own, Conscience and Justice oblige you no further; and since you did the best to the utmost of your Knowledge, the blame lay in your Relations that did not, if they perceived you too easy, inform you better. But if you acted with an unconcernment, or with too much indifference in the Affair, then you have injured them, and ought to make Reparation; since it lay chiefly in your Breast to determine the Matter. This you alone know, and therefore are obliged to act accordingly.

**A. 2.** You are expressly commanded rather to Marry than burn; and since you have something, if you are a sober Man, you may get a Wife with such a Fortune as may be able by Improvement to maintain both her and what charge may probably ensue. Besides, your Uncle and Aunt can't live long, and you'll have more come into your hands, tho' the rest of what you have will undoubtedly be blest for your Religious Care of them, and those Brothers committed to your Charge, which you'll do well to make capable of some Employment, both for their Good and your own Ease. But we have one Caution to give you, upon which more than a little of your Quiet depends, that you make choice of such a Wife whose temper may agree with your Circumstances, and that will not think much of your Religious Charity, for 'twill be next to impossible to conceal it wholly from her.

**Q.** A Tradesman in the Country marries a Gentlewoman; both pretend to great Fortunes, but a little

little time discovers them equally deceived, he breaks, and is cast into Prison, she forced to shift for herself, goes to Service, where she lived well several Years, but has lately fallen into a very good Trade, and gets Money; his Creditors being satisfied of his Insolventcy, discharge him out of Prison, who not being used to work, (having lived very well and credibly in his Time) is forced to depend on her for his Maintenance.

*Query, Whether his Wife is obliged to maintain him, and live with him as before he failed? Or if she be, whether she does well to keep him at a farther distance, than she does her Servants, being scarce ever admitted to her board, tho' sometimes in her Bed, as appears by her having lately had a Child by him, her Friends think it hard she should maintain him in Idleness, and prompt her to Severities against him; and he, Censures Her and Them for their hard usage of him; her Excuse, or Reason, why she would not live with him, is, because he is Proud, Sawty, and Contentious, and that her Life would be very uncomfortable. Now, Gentlemen, Whether ought she to consider her Duty, or her Comfort?*

Both, since here her Quiet does not contradict her Duty. She having the Power in her own hands, may in all Probability make her own Conditions; which ought to be as good and honourable to such a Relation as her Circumstance, (all things considered both as to Temper, Fortune and Duty) will admit. She may, and is to be commended, now 'tis in her Power, if she does what she can to keep herself happy. And she must likewise remember

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he is her Husband, and prudently to be used as such, showing her Goodness and Christianity by taking some care of him, that wou'd take none of her. If he answers the Character here given, she had better let him have a reasonable share, than make him Master of her Purse, nor is she obliged to more: But we think it hard, he shou'd want necessaries, whilst she without injury to herself can supply him: The best Method she can take is, to put him in a way of Business, by which he may be just and honourable both to her and to those other Persons he is indebted to; and that Man must have the Soul of a Mouse, that may be put into a Capacity of repaying those Obligations he lies under, and will not accept the Offer. We think it best for them, if possible, to live together, all past things being forgot of either side, that may occasion any Feuds, and he must be an Ungrateful black Villain, that will abuse a Woman that shall deal so handsomely by him.

*Q. I desire to know what Reason the Church of England can give for not using the Oyl to the Sick, which they are obliged to do by the 5th of St. James, the 13th, 14th and 15th Verses, where we find it written, 'Is any man sick among you, let them bring in the Priests of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord; and the Prayer of Faith shall save the sick man, and the Lord will lift him up; and if he be in sin, his sin shall be forgiven him.'*

*A. We find 'tis a Catholic who proposes the Query, by his quoting*

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quoting the Text out of the *Rhemish* Translation; though we shall much easier answer why we omit the Custom, than those of his Communion, why they still make use on't. And that they may have all fair play possible, we'll endeavour to represent the full force of their Arguments for this practice, which may be met with in their Annotations on the place, and other Writers; omitting, and not returning their *Soul Language*, of *Unbelievers*, *Hereticks*, *Miscreants*, &c. which they there so plentifully load us with. They say for themselves,

1. That the Sacrament of *Extreme Unction* was instituted by Christ himself; and that Venerable *Bede*, and other Ancient Writers, think the *6th* of *St. Mark* pertains thereto.

2. They ask what Dishonour is it to God that a Sacrament should be instituted in the manner of *Oyl*, any more than *Water*? Why Grace mayn't be annexed in one more than the other?

3. That this prescription of the Apostle's was general and absolute; and not only to endure for a season, requiring us to shew where 'twas ever abrogated and altered.

4. The Church still continu'd the practice of it.

5. To prove it not a Temporary, Miraculous Gift, they ask, Whether Men were generally commanded to seek for health by miraculous means?

6. They interpret [*saving*] here to relate to the *Soul* [*lifting-up*] to the *Body*, but that by Natural Means, without Miracle.

7. They ask, whether all Priests or Elders had the Gift of healing in the Primitive Church?

If not, they think it in vain to call 'em. If they had, why did any *Die*?

8. Others urge, that the rest of *St. James's* Precepts were *perpetual*, why not this too?

9. That Miracles don't extend to the Spiritual Gifts, as Saving here, and forgiveness of Sins. This we think is the full strength of their Argument, which we'll now endeavour to answer.

To the 1. They *contradict* and Answer themselves, in their Notes on *6 St. Mark*. Here they say, that himself instituted *Extreme Unction*; But because they find nothing on't in the Gospel, there they say 'twas only what the Disciples did [a preparation to the *Extreme Unction*.] Now a *preparation* is not an *Institution*. But further, Christ did not there, nor any where else justify or command it, because the Apostles Heal'd the Sick without it; by taking by the Hand, a bare Word, the Imposition of Hands, Napkins that touch'd 'em, nay, their very Shadows, as we may learn in their *Acts*, the Ceremony being *ad Libitum*; the Essence, as here, Faith and Prayer, in sick and whole. If any ask how *St. James* here enjoyns *Unction*, we answer with *Lightfoot*, That 'twas a common Religious Ceremony among the Jews, retain'd by the Apostles, as Baptism, Imposition of Hands, &c. seems also to have been; some of which Customs were Adopted by our Saviour and made perpetual, others not.

To their 2. What dishonour 'tis to God to institute a Sacrament in *Oyl*? &c. We Answer, None at all if he pleas'd; but they must not make this pass for Logic, or persuade us that what-

ever

ever God may do, he has actually done.

To the 3. Tho' the preservation be conceived in Terms general and absolute, [If any Man] yet it related only to the State of the Church at that time, when Miracles were wrought; St. Paul expressing himself in the same manner of the Temporary Usage of Praying and Propheying with the Head covered or uncovered, &c. and in several other instances. But where, say they, was it Abrogated or Alter'd? We Answer, it fell of itself, when the Miraculous Virtue ceased which attended it, since it had been a mocking God to have retain'd the sign without the Substance ever accompanying it. 'Twas the Prayer of Faith which was required with it, namely, The Faith of Miracles, both in sick and whole. Now we desire leave to ask them one Question, for the many they have ask't us, Whether they think it Faith or Presumption in some of their own wise Saints of late Ages, who have gone to Graves, and commanded the Dead to Arise; and when they have lain still, as stubborn as any Hereticks, refusing to hear 'em, have continued bellowing over 'em to persuade 'em to it, refusing to stir, till dragg'd away by those about them?

4. That the Church still continues the Practice of it, as a Sacrament, and this in all Ages and Places, after the Miraculous Virtue ceas'd, they pretend, but can never prove, the Councils they bring for't being about 800 years after our Saviour. We know the *Valentinian* Hereticks us'd it, but suppose they'll scarce plead their Example.

5. Nature teaches to seek Health by all lawful means. God does the same, in the command, *Thou shalt not kill*. You think he also bids you do it in the *Apo-chrypha*, *Give place to the Physician, for the Lord hath created him*. The Nobler the Physician, the better; the surer the Means, the more desirable. Miracles, you grant, were lawful means, and the Noblest of any other; therefore they were as much requir'd to be used, since the power not given in vain.

6. All the three words here us'd, plainly relate to the Body, *σῶσαι, ἐγείρειν, κάμνοντα*, To save (as he sav'd others, himself he cannot) to lift up Sick, or Bedrid. But their Unction is not to Cure the Body, seldom or never with expectation of it, why else do they call it *Extreme*? Therefore not the same with that in the Text, nor to be grounded on it, as some of their own Authors ingenuously confess.

7. There's no necessity of all having this *miraculous Gift*, 'tis enough if some had it in all Churches; which 'tis very reasonable to believe they had the *Gift of Miracles*, and particularly *healing*, being then constantly bestowed at the pouring out of the *Holy Ghost*, as we learn from the History of *Simon Magus*. For the Objection, None then would have died: It lies almost as full against the Miracles of all the Apostles, at least while among their Converts. But 'tis easily answered; Miracles were only to be wrought where and when God's Glory requir'd 'em, and where, as before, he gave the *miraculous Faith to heal* and to be *healed*.

8. This has been partly answered, and there needs little more than repeating what has been said, for its full Satisfaction. Several of *St. Paul's* Precepts were plainly *temporary*, as well as this of *St. James*, and yet most of their Writings to be a perpetual Rule. What *St. Paul* says of Propheying, as before, was *temporary*, if not also that of Marriage. What be Wages of the Priests maintenance, Schisms, the Sacrament, &c. are all *perpetual*.

9. What they urge, that Miracles here don't extend to Spiritual Gifts, as *Salvation* and *Forgiveness*; The first has been answered; The second was not the Effect of Miracle, but of Prayer, Faith and Confession, afterwards recommended; on which, as *Dr. Hammond* thinks, *Absolution* was pronounced by the *Bishop* or *Priest* [the Absolution of the Church in the Hands of the Rulers thereof] are his express Words. Whereas the Papists make this *Absolution* still distinct from the *Unction*, and both necessary to all that leave the World, just as they are departing.

Q. Is it not plain, that the Writers of the Scripture were Fallible, as well as others; and that the Apostles were actually mistaken in matter of Faith, both History and Prophecy; particularly *St. Paul* and others, as to the End of the World, which they thought very near, as we read from their Writings?

A. No, by the *Socinians* leave, it's so far from being plain, that the contrary is true and evident. And indeed were it not, could the Sacred Writers have been so grossly mistaken, and that in things of so great moment, as sure none can

be greater than the End of the World, how could we think 'em Divinely inspir'd? If they could be mistaken in one thing, why not in another, and where can we stop, or what security for our Faith, when they who should be the Pillar and Foundation of Truth, thus deceive us? This, 'tis true, must be allowed, that the Apostles, as Men, were Fallible, and subject to the like Passions and Infirmities with other good Men, and were accordingly in common matters of Life, like others, sometimes mistaken. But when they acted as *Apostles*, or *Evangelists*, publishing the *Gospel*, or instructing the Church by their Writings, both in that and after Ages, here 'tis highly Reasonable, nay, necessary to suppose, such an *Extraordinary Assistance* from heaven, as should preserve 'em from delivering any thing that was false to the World; such Assistance had the Penmen of the Holy Writings in the *Old Testament*, who delivered all in the Name of God; and where they are quoted in the New, they are attributed to the Holy Spirit. Nor were the *Apostles* inferior to them; nay, had a more plentiful Effusion of all Miraculous Gifts, than ever was bestowed on Men before our Saviour; and if they were but so much as Honest Men, their Writings must be also divinely directed, because they themselves equal 'em with the rest of the sacred Scriptures, when they have occasion to mention them. But now to *Fact*, for we own'twill be in vain to Reason for their Infallibility, if it appears they have actually fail'd, which we deny they ever did, and are satisfied no Objection can be brought to the contrary, which mayn't have

have a fair and sufficient Answer. For 'tis St. Paul which is most frequently clamoured against (though we must thank Grotius for beginning it; but if he won't allow the Apostles to be Infallible, we hope we need not allow him to be so,) it seems unaccountable, how Men of Sense, and such deep Pretenders to Reason, should Run away, whole Drovers of 'em together, with so open a Fallacy. The place they principally urge, is that in 1 Thessal. 4. chap. "Then we that are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, And again, Verse 17. We which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, &c.

From whence they shrewdly argue, He includes himself, and therefore thought he should be alive at the coming of Christ. But does not any Child know that common way of Speech wherein we speak ourselves in the persons of others, especially when Members of the same Community; as St. Paul of the Church Militant? It's plain from other places, he could not himself think the End of the World was so much as near; and this he solemnly tells these Thessalonians in the next Epistle; which seems to be writ much on that very occasion, because some had mistaken his first; as others do now, and thought the World was not long to last. Again, he could not expect to live to the End of the World; for he says, he expected soon to die; 'I am now ready to be offered, and the time of my departure is at hand.

Q. What degree does Silver bear

amongst other Metals? What are the chief properties of it; and from whence is it that we have the greatest part of it?

A. Silver is the finest Metal in the World excepting Gold, 'twill beat very thin, and stretch in wiew beyond any sort of Metal but Gold, even as small as a Man's hair. It will not rust, but cankers a little into a pale blue, consumes some small matter in melting, 'tis dissolvable, like other metals, in *Aqua fortis*; and a thin plate of it, as a great or lesser piece, rub'd with Brimstone, and held over a Candle, splits and moulders, because it is Calcin'd; the powder of which paints glass yellow. It chiefly comes from the West Indies, and High Germany, being dug out of Mines in an Oar not much unlike Lead or Antimony, and the richer veins of Lead are said to have much Silver in them. When this Oar lies open to the Air, it sends forth sometimes branches like a white moss, of pure Silver, called the Silver-tree; and is said to be imitated by some Chymists, who also pretend to make fictitious real Silver by the lower preparation of their Philosophers-stone; besides which, there is a Counterfeit of it, made by whitening Copper, too well known to those sparks amongst us who cheat by false plate or money. The touchstone and fire are generally the methods 'tis tried by. A vessel of it in common use is long a heating, but then preserves its heat as long.

Q. I shall not take the way that some persons have done, in hopes to gain an Answer, by accusing you of unkindness, in not resolving my Query, although perhaps as often sent

## The ATHENIAN ORACLE.

sent as most you receive, and with as many requests added to mine; but rather conclude, if I patiently wait, I shall sooner or later be satisfied by you; And since I observed in one of your late Oracles, that you would have answered a Question, if it had again been sent you; and not knowing but mine may, as well as others, be left in the Crowd, I shall here again repeat it as follows, viz. What are the Opinions of the Remonstrants, as to matters of Faith? I beg the favour of you to be as full upon it as your Paper will permit; which will be no small Obligation to me, and many other of your hearty Friends.

A. The Remonstrants believing that the Christian Religion consists in obeying the precepts of the Gospel, they maintain we must particularly endeavour to shun all errors which may divert us from piety, and that we ought to instruct ourselves in the doctrines of the Christian Religion, according to the relation they have to the obedience which God requires of us. They believe if Christians were not so divided as they are, 'twou'd be sufficient only to keep to this principle; but since controversies have caused so many divisions amongst them, they look upon it almost necessary to examine the importance of these Controversies, that they may not rashly condemn such men as excluded from salvation, who might be as good Christians as themselves. They do not allow of engaging ourselves into such subtil questions about which God has revealed nothing to us, as whether Eternity is successive or not, about the manner of God's immensity, and such like. They satisfy themselves with propo-

sing divers Opinions, and shewing the unconquerable difficulties wherein they shou'd involve themselves, let them embrace which side they wou'd, and therefore they conclude it is enough to believe the ground of things, without its being necessary to decide any thing about the manner of 'em, determining only in such cases where the Scripture or our Reason instructs us, so clearly, that 'twou'd be impossible to remain in doubt. They maintain in general, that God is not the Author of Sin; but say, when men sin, God determines them by the course of his Providence, to will certain things which are sins, and yet without having any part in their Sins; because God performs only what is *Physical* in their Actions, and men the moral *Part*. In respect to the sin of our first Parents, they say, that God, to prove their Obedience, forbid them to eat of the fruit of a certain tree under pain of Death, which they understand of a temporal, and not eternal Death, and that after they had suffer'd divers miseries, their Souls shou'd be separated from their Bodies; whereas if they had obey'd God, they shou'd never have died. As to the effect the sin of our Parents has produced in their Posterity, besides the miseries and death which we inherit from 'em, they hold that Children are born less pure than *Adam* was when he was created, and with a certain inclination to pleasure, and whatsoever can cause it; which they do not immediately take from *Adam*, but from their Mothers; and that this Inclination varies according as the defects of those which bare them are different.

different, and according to the diversity of their temperaments. This disposition being natural to Children, the least occasion is sufficient to incline them to sin: As soon as they are arrived to any knowledge, they ardently embrace whatever creates them any pleasure, and avoid pain at any price whatever. But whilst they are incapable of making any use of their Reason, the *Remonstrants* maintain that this inclination is not properly a sin, and that it cannot merit *eternal Death*. They further say, that there is nothing criminal in this inclination, after they are capable of using their Reason, provided they don't consent to follow it when it inclines them to violate any of God's commands. Concerning the *Covenants* which God made with *Abraham* and *Moses*, they say, the last was not capable of carrying the *Israelites* to a perfect sanctification, which they look upon to be the reason for making the Covenant of Grace; and that 'twas the pure mercy of God which induced him to make this Covenant with men, wherein at the same time he discover'd his mercy towards sinners, and his hatred to sin, by pardoning none but through the sacrifice of his Son. They say, our Saviour added to the Laws of *Moses* those which prohibit swearing, putting away a man's wife except for Adultery, and the command of loving our enemies. This as he was a Prophet; and that he executed the Office of a Priest, in the oblation of the sacrifice which hath expiated our sins, and the intercession he now continually makes for us in heaven. Although they affirm that God cou'd have pardon'd us, if

he had thought fit, without the sacrifice of his Son, yet they say he was not willing to do it, except his Son wou'd offer himself a sacrifice for the Salvation of Mankind. They maintain this doctrine in opposition to those who believe that *Jesus Christ* perform'd no act of his Priestly function upon Earth, and likewise against those who say he compleated his Oblation upon the Cross. And they say he perform'd the Office of a King, in that being enter'd into Heaven by his own Blood, he received from God the power of converting Men, and expiating their Sins, by making them acceptable to God, through the Holiness to which he guides them. The *Remonstrants* also hold, That *Jesus Christ* did not suffer the pains which we have deserv'd, either in respect to their duration or greatness, but that God, through his Mercy, was willing to accept the sacrifice of his Death for the expiation of our sins, and upon his *Account* has remitted that *Punishment* which we merited. They believe, that those who from this Opinion accuse them of lessening the Satisfaction, have not taken their Idea for this Sacrifice from the Scripture, but some School Divines. They affirm, that both Reason and the Scriptures furnish them with invincible proofs of this Opinion, and say, that herein they agree with *Calvin*, who said, that *the merit of Jesus Christ depended alone on the Grace of God, and that if we wou'd oppose it simply, and of itself, to the Judgment of God, it wou'd not avail, because there is nothing in Man that can merit any thing before God.*

They look upon predestination to be only a Decree of God, by which

which of his good pleasure, he has resolved from all *Eternity* to elect as his, to justify and save all those who shou'd believe in *Jesus Christ*, and till death persevere in the Faith : And on the contrary, to look upon *unbelievers* as rebels, and to damn them if they continued in their *incredulity*. This decree, they neither look upon to be election or *reprobation*, but the foundation of both, which God Executes in time, when he chooses for his people those who actually believe in *Jesus Christ*, and saves them when they have *persevered* in the Faith : And also when he beholds the wicked as objects of his wrath, and damns them after they are dead in their impenitency and wickedness. The *Remonstrants* believing that those who are damn'd, are so through their own fault, since they are not excluded from salvation, but *through their own impenitency*; maintaining they might partake of the *sacrifice of Jesus Christ*, who was offered for all men without exception, the *fruits whereof* being *universally* applied to all who wou'd believe in him, without which they cou'd enjoy nothing of it. In respect to the Heathens, who have never heard the Gospel, they suppose they will not be condemn'd for not having believed what they *never heard of*; and that they shou'd not be condemn'd to *everlasting flames*, if they made a good use of what light God had given them; consequently that we might suppose, either that God wou'd so communicate to them the benefits of our *Saviour's death*, that by an *extraordinary grace* he might save some of those who have not

known him, not *through their own fault*, but because the Gospel was *never preached to them*; Or that God would discover his Word to them by some uncommon *method*, as he did to *Cornelius the Centurion*: They do not believe the Call of God so powerful that it cannot be resisted, since they hold it does not destroy man's Free Will, whereby he is able to turn from sin, or to *pursue* it; and *whereas* those who are not *converted* might be so if they wou'd; those that were, had a *power* to *refuse* it if they wou'd not. They think that since God gives *Laws*, to which he has added *threats* and *promises*, that he fails not of executing *according* as these *Laws* are observ'd or violated, since he exhorts men to be *converted*, and *praises* them when they turn from their evil ways, and is *angry* with those that *refuse* it; it supposes that he gives to all men a sufficient means to do their duty.

The *Remonstrants* hold that God does not in the Gospel *require* such a *perfect* obedience as is *never interrupted* by any sin, so as to *threaten Eternal death* to those who commit the least fault. He contents himself with *requiring repentance*, which supposes that we have offended him, and does not exclude all sin for the time to come, but only that of habit. They think perseverance in piety absolutely necessary to salvation, yet doubt not but a man truly *regenerated* may fall from that state. As to *Justification*, they say God *regards* our obedience, although imperfect, as if it were perfect, in consideration of the sacrifice of *Jesus Christ*. They hold we can never be assured we shall be saved, how holily soever we live, and therefore

therefore that St. Paul commanded us to work out our salvation with fear and trembling.

*Q. Whether a man, who has by mistake married his own Daughter, coming afterwards to know it, is oblig'd to acquaint her with it, if he believes the Knowledge of it wou'd occasion her Death; and how otherwise, he ought to demean himself in that Condition, having Children by her, upon whom the reproach of being so born, may bring a great affliction?*

*A.* He is not assur'd his discovering it to her, will have any such ill effect, but certainly knows he lives in unlawful embraces, which he is obliged to quit. And why may it not be done with little or no injury to her? 'Tis plain, the Consequence he fears must proceed from grief, which could be caused only through a sense of Guilt she has lived in, or the Separation from him: The first of which she is free from so long as she is ignorant of it, and the most unhappy part of the last, may very well be avoided, by their living innocently together as tender Friends, and by parting Beds, for which they need not give an Account to every one that may accidentally know it; and to such as 'twill be necessary, many handsome pretences may be made, without telling the real Cause. This way will also be best for their Children, for whose sakes they ought to keep both the world and them ignorant of it.

*Q. A Gentleman, being in Love with a Young Lady, and having disclos'd himself to her with all kindness, she slighted him, and never*

*would own she had any respect for him; he observing that, let it fall, and minded it no more, she agreeing it should be so, as well as he; Now another Young Lady, being in Love with this Gentleman, and professing herself to be wholly his, if he will remain constant; he taking this into consideration, follows the Suit. The former hearing this, charges him with inconstancy: Now your Judgment in both Cases is required, which of them he should cleave to. A Speedy Answer is entreated.*

*A.* You are oblig'd to keep to the Last, having already made your Addressees to her, and handsomely retreated from the First; though we shou'd not have commended your haste, but that we suppose gratitude might probably have a little influenced you; and indeed 'tis a great piece of cruelty, though too commonly practised, to refuse or despise a fair Lady, only because she loves first.

*Q. I humbly crave your speedy and best advice to the following particulars: A young Man having married a young Woman, who was well descended, but fortune being not so propitious to her, as to many others, far inferior to her in respect of her inward Endowments; she was left without a Dowry, which her Husband was not insensible of; yet out of sincere Love and Affection, was willing to embrace her upon honourable Terms; their Marriage prov'd not a little distastful to his Relations, insomuch that they leave no means unattempted to set the young Couple at variance; what he has got, he acquir'd it proprio Marte, not being in the least beholden to his Relations for it, and considering*



ring their daily surmises, the Consequence whereof I fear will prove destructive of each others well doing; she being virtuously inclin'd, desires your advice in her Behaviour towards her Husband's Relations in such a Case; and herein you'll infinitely oblige.

A. This is so common an error in Parents, that she can't much wonder at it; and tho' the generality of it will not extenuate the wickedness, in respect to them, it may in some degree make her more easy under it. And 'tis not improbable but in time, by forgiving all their unhandfom Reflections without seeming to resent 'em, and respecting them as the Relation they are in to her husband requires, she may convince them, if they are not perfect Muck-worms, that such a good and prudent wife, is a much more suitable match to one that can maintain her, than a Golden one without these qualities. Yet shou'd not this way produce the wisht for effect, 'twill not miss of its reward; since 'tis natural to suppose, that her Husband, who already loves her for her merit, will esteem her still more, as he finds new additions to it; though shou'd this also fail, she can't want that satisfaction of mind which always results from having acted wisely, and done our duty.

Q. Since our Curiosity is not only confined to great states, and he that will have a tolerable Knowledge of the World, must be acquainted with its parts, to know the whole; I hope I may find a favourable return to my request, which is, that you'd be pleas'd to inform me about these following particulars of Geneva. Whether it has not formerly been under

the power of the Romans; and if so, of what Religion its inhabitants were before that time? If it has never been called by any other name? with an account of the most remarkable Changes 'as to its Government? and what time the Reformation began there, and the first occasion of it?

A. Altho' the Ancient name of this town was called *Geneva*, as we see in the Commentaries of *Cæsar*, and some other Authors; yet *Mr. Lesi* tells us, it bore the name of *Goberna* for many Ages together. The Country of the *Allobroges*, whereof *Geneva* was a Colony, being reduced into a Roman Province, the Romans at the same time introduced their Laws and Religion into the Town of *Geneva*, which is the Reason they still call some Rocks that are in a Lake over against the Town, *the stones of Niton*, that is, *Neptune*, according to the custom of the Romans, who consecrated to their Gods all the Rocks they found either in the Sea, Lakes or Rivers. It also appears by divers Inscriptions which still remain, that this place was the habitation of many Romans. Before it was conquered by them, the People were such zealous worshippers of *Venus*, that fathers of families, without any difficulty, prostituted their Wives and Daughters in honour of this Goddess, and practis'd a thousand impurities, which were till then unheard of by the Gauls, Romans or Greeks. But afterwards it received from the Romans a more chaste Religion, for which it is indebted to *Julius Cæsar*, as well as for its new Laws, and for its being made the Capital of the Province. And it at first received Christianity in part, if we may credit *Anselm*, (who founded his relation from a Monk, who

who writ the History of the Voyage which *Charlemain* made to Geneva) by the ministry of *Dionisius* the *Areopagite*.

However it is, our chief Relations are from the Monks, who tell us, That the Roman Governour which *Augustus* sent to Geneva, was called *Lucius Julius Broccus*, under whose Government the Emperor granted this Town the Lordship of the Lake, which had been long disputed; because, tho' the Neighbouring parts Rebelled after the Death of *Julius*, yet they continu'd firm to the Empire. They say, that *Paradocus*, one of the seventy disciples, was the first Bishop of Geneva, where he died, being ninety seven years old, under the Empire of *Trajan*, whom *Donnelus* succeeded, who had been Deacon; being elected by the People, and confirm'd by the Pope; that he afterwards obtained a publick Church; but after his Death, the Church, which consisted of 800 Persons, was without a Bishop till the year one hundred and thirty five, when *Hyginus* was received amongst them, who was chosen by Pope *Sixtus*, without the Peoples concerning 'em selves in it. The Christians suffer'd much under *Heliogabalus*, who persecuted the very Heathens at Geneva, to make them adore him, instead of the Sun which they worshipped: At their refusal, he besieged the Town, and having taken it, threw down the Temple of *Apollo*, and ruined almost all the Town. But one of the chief Captains of *Aurelianus* being born at that place, obtain'd of his Master the re-establishment of his ruined Country, upon which account it was call'd *Aureliana*, until the Death of this Emperor; after which

it took again its ancient Name. The Christians soon became so powerful, that they divided the town with the Heathens; and the Clergy being more at liberty, began to quarrel about the election of a Bishop, which was at last carried in favour of *Diogenes*, whom *Eleutherus* succeeded, who was Bishop when *Constantine* made a profession of Christianity, and he taking an advantage by it, persuaded the Governor to embrace the same Religion, and through his power entirely ruined Idolatry: Nothing considerable happen'd to Geneva from that time, until the Reign of *Julian*, who undertook by force to re-establish the worship of Idols; but after the Death of this Prince, it was soon delivered from its persecutions. Altho' this was no sooner effected, but the Bishop and Chief Citizens were divided, the Bishop pretended to have the Government in his Hands, and the others elected a certain number of Magistrates, unto whose care they remitted it; but *Valentinian*, to end the strife, gave them another Governour. These difficulties, with what they met with from the Pope about the choice of a Bishop, and also suffered under the Tyrant *Maximus*, caused the ruine of Geneva, which was not again established till the end of the fourth age.

In the beginning of the fifth age, *Honorius* having called his Governour from Geneva, gave the Government into the Hands of the Bishop. Which power was not then long enjoyed by the Clergy, because the troubles and wars of the Empire made the People form a kind of Republick in Geneva. This town, after having been successively possessed by the ancient house of the first King of *Burgund*.

fell with all the *Gauls* into the power of *Charlemaign*. He made a very magnificent entry into this *City*, and gave great privileges to the *Inhabitants*, permitting them to regulate their own *Government*, to create *Magistrates* as they pleased, provided 'twas done by the unanimous consent of the *People*; that the *Emperor* shou'd give them no common *Governour*, except on some extraordinary occasion; that no *Citizen* of *Geneva* shou'd be compelled to go to *War*, and that the power of the *Bishop* and *Magistrates* shou'd be distinct, the first only regarding *spiritual*, the last *temporal affairs*. *Charlemaign* afterwards going to *War*, the *Magistrates* of the *Town* presented him with two *Captains*, to whom he gave the titles of *Earls*, one of 'em soon died, but the survivor still bore the *Title*, and was afterwards recommended by this *Prince* to the *Magistrates* of *Geneva*, who received him very respectfully, giving him several *Privileges* and *Commands* in the *City*. The *Bishops* and *Earls* between the *Years* 800 and 1000, sensibly encreased their *Authority* by many *Usurpations*; and in the *Year* 1047, the *Empire* being troubled with *divers Wars*, *William Earl* of *Geneva* Resolved to make his advantage of it, and by his power and craft rendered himself sole *Master* of the *town*, which the *Bishop* opposed; but the *Earl* soon pacified him, by giving a part of his *usurpations* to him.

They were soon after punish'd for their unjust dealings, for the *Earl Amadeus Earl* of *Maurienna*, being made *Duke* of *Savoy*, beat the *Earl* of *Geneva*, who had attacked him, and forced him to yield up *divers Lordships* to him,

and pay him homage for the rest that he enjoyed. This was the *Foundation* of the first *pretension* that the *Duke* of *Savoy* made to the *town* of *Geneva*. Between the *years* 1200 and 1535, there were a great many disputes betwixt the *Dukes* of *Savoy* and *Earls* of *Geneva*, and between the *Bishops* and the *Town*: And the *Earls* of *Geneva* being excluded, those of *Savoy* succeeded them in all their *rights*, who caused justice to be administered at *Geneva* by a *Vidom*, or *Vicount*; some time after the *people* again recovered their *Liberty*, notwithstanding the opposition of the *Duke*, by a *treaty* they made with those of *Fribourg*. This account we have from the *Monks*, tho' by some 'tis denied that ever the *Dukes* of *Savoy* were *Lords* of *Geneva*.

The first publick action that was performed in respect to the *Reformation*, was an open dispute which *Farel* and *Saunier* had with some *Ecclesiasticks* in the *Year* 1532, wherein these *Ministers* at first had the *Advantage*, but at last the multitude of their *Adversaries* prevailed against them; however the *Reformed Religion* got ground, and was at length established at *Geneva*.

Q. Whether Lying be unavoidable in a way of Trade? And whether it be possible to be manag'd advantageously without it?

A. O fye! What a reflecting Query is this on the honourable, honest, generous *Booksellers* of the whole *City* of *London* — to say nothing of *Milleners*, *Bankers*, *Lacemen*, nor any other of the *Worshipful Budge-Bachelors* thereunto pertaining. But to leave jesting; God forbid but that a *Trade* may be managed as honestly as any other way of *Life*, tho' if it seldom be, the more's the pity

ty; and the Rules of doing it, and concerning different Prices of what is sold, consult the *Index* of our former Oracle, and you'll find large and particular *Directions*.

*Q. What is Covetousness?*

*A. Ask the Usurers: But We'll tell ye what we guess it to be; 'Tis either an unlawful Desire of any thing that's none of our own, or a too greedy Delight in what is so.*

*Q. I Give you the trouble of these Lines, only to beg the Favour of you, to let me know by your Publick Oracle, your answer to the following question, viz. Whether by the Laws*

*of God or this Nation, it is forbidden to the Cousin Germans to marry? And if it be, whether it may not alter the Case, where the Parents are but of half blood?*

*A. This marrying and giving in marriage, is such a thing, and there's so many persons irregular in their Choice, who continually perplex us with their doubts, that we have some hundred questions at least upon this very point; all of which Querists, as well as this, we refer to our former papers; wherein they'll find a full account of our opinions upon the Matter.*

## POETICAL ORACLE.

*We are desired to Publish this following Poem, which, as well in Compliance to the Gentleman's Request, as for the Diversion and Benefit of the Publick, we have accordingly here inserted.*

### The Advice.

### A P O E M.

In a Letter from ARTESIA to CHLOE.

**Y**OU ask, my dearest *Chloe!* my Advice  
of entertaining *Strephon's* Love — 'tis this,  
If you are out of Love with Happiness,  
And wou'd forego your Innocence and Peace;  
If growing weary of the Joys of Life,  
You wou'd betray yourself to endless Grief;  
Then take the eager *Panther* to your Breast,  
And on your sully'd Beauties let him Feast:  
But if hereafter you expect to find,  
The present calm and quiet of your Mind,  
Fly, fly the Lovely Traytor's study'd Arts,  
Wherewith he takes unpractis'd Virgins Hearts.

Ah!

Ah! stop your Ears, and do not listen long  
 To the deluding sweetness of his Tongue ;  
 For if you hear him, soon you'll to your Cost  
 Discover you're irrevocably lost :  
 Nor must you hope for Peace or Quiet more,  
 Since when the cheating short-liv'd Pleasure's o'er,  
 That guilded Minute is succeeded by  
 A heavy Chain of endless Misery.  
 Few Men but when Enjoyment once is past,  
 Will sacrifice their Mistress to a Jest ;  
 And by exposing those they have betray'd,  
 Condemn the Ruine which themselves have made ;  
 'Till by their boasting, we are quickly grown  
 The publick Scorn and Scandal of the Town :  
 Nay *Rufa's* grown, without the Act (my Dear!)  
 The common Mark of each malicious Jeer.  
 They say, poor Girl! she's Chaste against her Will,  
 For *Damon* had pursu'd her 'till she fell ;  
 But when she panting in his Bosom lay,  
 He started up, and left the easy Prey.

But grant 'em secret, nay, and constant too,  
 (Tho' very, very few, alas! are so)  
 Their treach'rous Kindness Chains us closer in,  
 And roots us in a known and desp'rate Sin.  
 Their Interested Silence we must buy,  
 By still repeated Acts of Infamy.  
 Thus by th' unequal Change, we Wretched Fools,  
 To save our Reputation, lose our Souls :  
 Yet after all——  
 Shou'd they be secret as the dead of Night,  
 Nature herself wou'd bring to shame our light.  
 Our Conscience from long slumber then will rise,  
 Which long we lull'd asleep with painted Joys ;  
 By Sense of our approaching shame awak'd,  
 And all the Miseries we must expect,  
 Then each Commission of repeated Sin,  
 Gnaws our sick Heart, and sticks like Darts therein.  
 Then we too late Repent——O then in vain  
 Call for our former Innocence again:  
 With what mean Arts must we the World deceive ?  
 How dearly pay for but a short Reprieve ?  
 From our suspicious Friends or Parents Eye,  
 With how much Pain conceal our growing Infamy ?  
 Yet soon-in vain is all our baffled flight,  
 Our Crime and Shame too soon are brought to light.  
 Some may, 'tis true, to whom their Fortune's kind,  
 A soft indulgent Mother chance to find,

A Mother, who perhaps in former days  
 Has been i'th' Oven of her Daughters Case,  
 And therefore seeks her in the self-same place.  
 Her Shame and Sorrow teaches her to hide,  
 And soon some easy Husband does provide,  
 Who not perceives the grossness of the Cheat,  
 When to his Arms he takes the lovely Counterfeit:  
 But O what gen'rous Spirit can submit  
 To the mean Terms of such a base deceit?  
 Besides, they in continual Fear must be,  
 Lest he find out the fatal Mystery;  
 Which if 'tis once disclos'd, expect a Change,  
 From injur'd Love to most severe Revenge.

Then think, my *Chloe*, what a Folly 'tis  
 Your Virtue, all that's dear, to sacrifice  
 For nothing but the shadow of a Bliss,  
 A Joy that passes like a Dream away,  
 But the sad sting will not so soon decay:  
 That, that, deep fix'd remains, and still will last,  
 'Till ev'n the memory of the Joy is past.

But when the hour draws nigh, when you must prove  
 A happy Wife, and own a lawful Love,  
 Think with how just a Pride you will be led,  
 A spotless Virgin to your Husband's Bed!  
 With what a full Content you'll yield your Charms,  
 With unfeign'd Blushes, to his longing Arms,  
 Where you may taste the Sweets of Vertuous Love,  
 Whilst *Guardian Angels* sing your Bridal Song above.

Quest. I.

*Astrea's* fair, of honourable Blood,  
 Lovely as *Heaven* can make her, and as good:  
 Grac'd with each Charm that does adorn her Sex,  
 And all, I sadly know, that ours perplex:  
 Beauteous as other Women wou'd be thought,  
 Humble and *Modest* almost to a Fault:  
 Her, her I Love, nor burn with common Fire,  
 Mine is the meer perfection of desire:  
 O how her sight does my pleas'd Fancy move!  
 'Tis Extasie, 'tis something more than Love.  
 Night kind to others, me affords no rest,  
 I feel a raging *Aetna* in my Breast:  
 And yet the lovely Maid does know my Pain;  
 (So Heav'n knows all our wants, but oft in vain:)  
 Kind to each miserable Wretch that sighs,  
 Scarce Charity has more propitious Eyes.  
 Piteous, the every suffering Slave relieves,  
 Scarce Heaven itself more bountifully gives.

Cruel to him that loves her, and severe,  
 Deaf as the Winds, she lends no pitying Ear :  
 I've try'd ten thousand Ways to ease my Pain,  
 (As Men in Fevers turn and turn again)  
 They and ten Thousand more will be in vain.  
 Hence vain Philosophy, and all its Rules,  
 Prescrib'd by Mad-men in their wrangling Schools:  
 We study nothing but that fatal place,  
 Where sits our Destiny——*Astrea's Face*:  
 There so much Beauty mix'd with Goodness lyes,  
 As Charms the Witty, and confounds the Wise :  
 We may urge Reason, and false Rules create,  
 And gravely of a thousand things Debate ;  
 But if she comes with her Victorious Charms,  
 She all our Manly Faculties disarms.

*Tell me, O Phœbus Sons, styl'd justly so,  
 You on a double Score his Office do,  
 First in resolving freely all Demands,  
 Then curing every Ill with gen'rous Hands ;  
 Tell me what Methods most succesifal prove,  
 Unskill'd in the great Mystery of Love ?  
 Talk not of Reason, nor for Patience call,  
 'Twill be but Labour Lost——  
 I must have Anodynes, or none at all :  
 If e're you knew't, pity a Lover's Case,  
 Teach me to gain her Love, or mine deface ?*

*Ans w.*

Sweet *Philomel* her loss of Liberty  
 So well laments, we scarce can Wish her free :  
 Thus, O Inspir'd! forgive us if we long,  
 Tho' at thy *Cost*, to hear thy Charming Song :  
 So soft thy Numbers flow, so well they move,  
 As thou at once the God of Verse and Love ;  
 If rapt by these, thou Reasons Laws dost blame,  
 Prophets and Lovers oft have done the same.  
 Yet Reason may th' officious Hand-maid be  
 To Love, as well as to Divinity.  
 She leads to Patience, these, tho' now *severe*,  
 May change thy Fate, and meet the *angry Fair*.  
 This way, or none, thou may'st succesifal prove,  
 Since Love itself's the strongest Charm for Love ;  
 Love obstinately, humbly, ne'er give o'er,  
 'Till first she Pity give, and then give more,

Q. How

**Q.** How for did St. Thomas, Luther, Calvin, and Erasmus, agree with St. Augustine, about free will and Predestination?

**A.** The *Tomists* hold, that man has such an absolute dependance upon God, that by his will he can neither produce any act, or incline to any thing whatever, except God predetermine him to it, as a physical Cause which moves and applies every agent to the Action, by intimately and efficaciously operating in him. *Luther*, who had studied the divinity of *Thomas Aquinas*, according to the Custom of that Time, embraced this Doctrine with many others, which had no Relation to those he disputed with the *Roman Church*; And being naturally of an impetuous and open Temper, he express himself more freely, and with less precaution upon these Matters than other Divines had done. He solely attributed to God both Good and Evil, denying that man had any free will at all, or that he cou'd hinder himself from being carried to the Good or Evil to which God inclined him. Believing that man pursued Evil through the necessary inclination of his will enslaved to sin, to which he was predetermined by the Divine power; and that when he was inclined to good, he only followed the irresistable impression of grace, which impell'd him, even as we do an inanimate body, without his contributing any thing to it whatever. In the works of *Luther* we may read the sense of these words, *That God is the total cause of our good and bad works; that man has had no free will ever since Adam's fall; that free will is like an inanimate Instrument, which effects nothing; that God converted*

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only whom he pleased, and even converted them whether they wou'd or no. *Calvin*, who followed *Luther* very near, and lookt upon his doctrine to be conformable to that of *St. Augustine*, agreed with him in it' altho' he did not always express himself like him. 'Tis true the Disciples of *St. Augustine* warmly maintain'd that *Luther* and *Calvin* were very far from being of their Master's opinion; but 'tis plain the Reason of it was, because their adversaries have taken a great deal of pains to diminish the Authority of *St. Augustine*, and make his Disciples odious, by accusing them to be of the same opinion with the Protestants. But *Erasmus*, who, we cannot believe, was ignorant of *St. Austin's* true opinion, in a little treatise he writ against *Luther*, joyns them together in this, believing they carried their opinion to this extremity, purely to oppose that of *Pelagius*. And he himself took a mean, which somewhat agreed with the *semi-Pelagians*; he lookt upon the beginning and end of Regeneration as pure effects of grace, maintain'd it was not in our power to abuse it, and that in the progress of sanctification, free Will co-operated with God, not as a principal cause, but as a cause submitted to the first.

**Q.** I would intreat you, to resolve me this question. Whether God brings Judgments upon the Children for their Parents sins; for we read in the second Commandment, that the Lord is a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth Generation; and in *Ezekiel*, that the Fathers have eaten sower grapes, and the Childrens Teeth are set on Edge.

O

A. We



*A.* We have innumerable instances of the temporal afflictions that children have met with for their Parents Crimes, which without a reformation in them are often entail'd on many Generations. And sometimes the examples of Parents so far influence their Children, that they become partakers of the same guilt; but except they themselves do evil, they may be assured they shall not suffer after this life, since we are expressly told, every Man shall answer for his own sins.

*Q.* I have an Account to make up with a Gentleman (who was an only instrument, to bring me to lend a sum of Money to a Man, who since is Broke, and my Debt lost; (Now in my making up my account with him, I can save half the Debt and loss, that he was instrumental of bringing me into) and himself altogether ignorant of it; I do think he is under some obligation of bearing part of the loss; the which if I discover to him, I am sure he'll not allow it, or any part;

*Qu.* Whether I may thus, partly, right my self (unknown to him) with an honest and safe Conscience? Favour me with your speedy answer, because the Account will soon be settled between us.

*A.* Yes, you may take this method with as good a conscience as you can pick his Pocket, such a trick being a downright Cheat.

*Q.* Having good Information that several Shopkeepers, who are reputed, and do pass for honest Men in this City of London, have and daily do change Guinea's (picking out the broadest Money they have by them) for such as they are (it's rational to Judge) very well satisfied are Clippers of the currant Money of this Kingdom. I desire your opinion, Gentlemen, whether such as these are not really to be esteemed as bad Rogues

as those that do abuse the currant money of this Nation at such a rate as we daily see it to be?

*A.* Indeed we look upon them who thus encourage such persons, to be as great villains and enemies to the Common-wealth as the Clippers themselves, if not greater; since they are the principals: For without such Abettors, the other cou'd not effect it; and any person that is assured of it, wou'd do well privately to advise 'em to desist; but if afterwards they still continue the same practice, they will do as well to let the Town know who they are obliged to.

*Q.* Was Bdellium, a precious stone or a fruit? or what was it conjur'd to be?

*Ans.* *Salmasius* lookt upon it to be both the name of an *Armenic Gumm* of *Judea*, and also of a Fruit which grew in *Arabia*. Most authors agree that there are two kinds of *Bdellium*, which bare the name of *Judaick*, and some even affirm there are many. *Salmasius* further thought that *Bdellium* was derived from the Hebrew word *Bedollach*, which we meet with in *Gen.* 2. 12. and believed it denoted some Spice, and not a Pearl, as many of the *Rabbins* have concluded. He says that the land of *Harvith*, from whence *Bdellium* is said to come, might be a Country of the *Indies*, or of *Arabia*, because there had been people who dwelt both in the *Indies* and in *Arabia*, whose name came very near this word, from both which Countries they carried Gold and *Bdellium*, *Numbers* 11. 7. does in some sort confirm this thought about the signification of the word *Bedollach*; for 'tis there said; that the *Manna* was as *Coriander seed*, and the colour thereof as the colour of *Bdellium*.

*Q.* What

**Q.** What think you of the ancient Ordeals, whence their Original, and whether Lawful?

**A.** The Ordeals were of different kinds, either of *Fire, Water, or Combat*; the first now out of Use, the other two sometimes yet practis'd. The Nature of 'em was, 'an Appeal to God for the Innocency of the party who underwent em, being almost the same with an Oath, a Solemn Prayer or Protestation being made before it to this Purpose, "As I am Innocent of the Crime whereof I am accused, so may I escape without Injury in this Tryal": This has been used in our Parts, on several occasions. The Fire Ordeal, which was of two sorts, either a Red Hot Iron to be taken in the Hands, which if the party were Innocent, wou'd not hurt 'em, or nine Plough-shares red-hot, laid on the Ground at equal distance, with only a small space between 'em, over which the Party accus'd was to pass Blindfold; and if they were all pass'd without treading on any of 'em, reputed Innocent. Tho' sometimes they walkt on burning Coals, for the same Reason. These Trials were in use, where Women were accus'd of Adultery, and it seems not rarely undergone by those, who were equally indu'd with Courage and Innocence. The former, by our Queen Emma, mention'd in the Saxon Histories. The latter, by one Emelia, as Dionys. Halicarn. relates it, and both came off with Safety and Honour. And the same way it seems they us'd in France to try Hereticks.

But there was a Water, as well as a Fire Ordeal, which is still in use, and agreeable to the Laws of some Countrys, tho' every where

receiv'd and practis'd by the Vulgar among the Northern Nations. The known Tryal of Witches, wherein the poor old Woman has the liberty to take her Choice, and be either Hang'd or Drown'd.

Several Tryals much of the same Nature we read of among the Heathen in very ancient Writers, from whom Antonius Thysius, who has writ concerning it, does believe the Christians first learnt 'em. Even this Tryal of Fire, as before, in the Story of Emelia, and in Sophocles's Antigone, Persons accused offer to free themselves by handling Fire, or passing through it. They had also Purgations by Water, sometimes by the accused Persons entering into it, as in the Lake of Tryal among the Indians, mention'd by Porphyry; where if the Person accused were Innocent, he pass'd quite thro' it, and it reacht no higher than his Knees; but if Guilty, after he had gone a few steps, he was plung'd over Head and Ears. And much such another Macrobius mentions in Sicily. At other times the Tryal was performed by drinking Water, as Philostratus in Apollonius's Life, which if the Party was Innocent, prov'd, he says, Pleasant to the Sight, and Sweet to the Taste; but if Guilty, it immediately seiz'd his Eyes and Face, and broke out in Pustles, and Blains all his Body over.

Now this last seems to have been plainly deduc'd from the Water of Jealousy among the Jews; Innocent, if the Party were so; otherwise, immediately discovering Offenders.

And why mayn't their Fire-Ordeal owe its Original to that of the three Children, who being

wrongfully Condemn'd, walk'd un-  
hurt thro' the midst of the Fire,  
*which had no Power on their Bodies,*  
*nor was an Hair of their Head*  
*sing'd, neither were their Coats*  
*chang'd, nor had the smell of the*  
*Fire pass'd on them:* And they  
might perhaps get a sight of that  
Text in the Sacred Writings,  
*When thou passest through the Fire,*  
*and through the Water, I will be with*  
*thee.* Both of which, much more  
the Water of Jealousie, were  
long before any such Tryals re-  
corded among the Heathen; *Ari-*  
*stotle*, if we mistake not, being  
the first Writer, who has any  
thing of them, for which reason  
we are rather inclin'd to think  
the Heathen had 'em from the  
*Jews*, than the contrary; and  
there are so many instances of  
'em, and some so well attested,  
that it seems not modest to suspect  
the Fact; it being possible that  
God, who *left not himself without*  
*Witness* even among the Heathen,  
might testify his love to Inno-  
cence, by appearing so signally in  
the Vindication of it thereby,  
besides evidencing that he was the  
*Searcher of Hearts.*

Not that we think any such  
thing now lawful, whatever it  
might be in those Days of Igno-  
rance and Darkness; for tho'  
we must confess it seems very Na-  
tural to appeal to God *the Searcher*  
*of Hearts*, in vindication of *injur'd*  
*Innocence*, yet there's no reason to  
expect he shou'd (at least frequent-  
ly) go out of his ordinary way, and  
work a Miracle, which if he always  
did, *Innocence* cou'd scarce ever suf-  
fer, and there wou'd be much less  
need of Retribution in a better World.

Q. *Why are things strangled for-*  
*bidden by this Canon of the Apostles?*  
*and are they now lawful?*

A. As before they are forbid,  
partly in relation to the *Jewish*,  
and partly to the *Heathen Customs*.  
Most of the *Jewish Laws* were at  
first ordain'd by God in opposition  
to the Idolatrous Practices of the  
Heathen, least by any Similitude  
in their Religious Rites they  
might also be seduc'd to their Ido-  
latry; which Customs of the *Jews*  
were so contrary to the Manners  
of the *Heathen*, as *Tacitus* and o-  
thers tell us, that no wonder  
God's Heritage was as a speckled  
Bird in comparision of the rest of  
the World and the *Jews* were with  
so much difficulty brought to ob-  
serve their own particular Insti-  
tutions: However, most of these  
were either oppos'd to such Pagan  
Usages as time had now worn out,  
and therefore no longer need of  
'em; or else the *Jews* having been  
so often plagued for their Ido-  
latry, were by this time, after their  
last Captivity, pretty well wean'd  
from it, only out of the Perverse-  
ness of their Nature, they now  
fell in Love with those Customs  
which were to be abolish'd, as no  
longer useful, which they before  
had hated, when of so great Use  
among them: However, it seems  
probable that none of these were  
thought fit to be retain'd among  
the *Gentile Christians*, but such as  
respected some Idolatrous Custom  
still remaining among the *Hea-*  
*then*, and which might be dange-  
rous to *Christianity*, like those  
*Tentamenta Christianorum*, *Tertulli-*  
*an* mentions, of these, as before,  
were partaking of their Sacri-  
fices, eating Blood, and among  
the rest, things Strangled. The  
reason why the last of these was  
forbidden, some fetch higher than  
the Law of *Moses*, interpreting  
the fore-mentioned Precept of  
*Noah*,

*Noah, Flesh with the Life thereof, which is the Blood thereof, by things Strangled, because they are Killed with the Blood in them. Thus some of the Fathers; St. Chrysostom expressly, in his Homily on Gen. 9. 4. τί ἐστὶ κρέας ἐν αἵματι ψυχῆς, &c.* What is the meaning of *Flesh, in, or with the Blood thereof?* He answers, πνικτόν 'tis a thing that's *Strangled*. Now in opposition to this Law, the *Heathens* seem to have introduc'd the custom of eating Blood, after a Barbarous manner, in their Sacrifices; and instead of that, the *Blood* together with the *Body*, both which were obviated, and the former Precept renew'd in the Law of *Moses*, Lev. 17. 13. *Whatever man there be of the Children of Israel, or of the Strangers that sojourn among you; which hunteth and catcheth any Beast or Fowl that may be eaten, he shall even pour out the Blood thereof, and cover it with dust.* Here a late learned Person of our Church thinks is included the Prohibition of things *Strangled*; for here or no where it must begin the Law of *Moses*; and 'tis not likely the *Apostles* wou'd have forbidden it to the *Gentiles*, had it not been contrary to the Practice of the *Jews*, and contained among those things which were read in the Synagogues out of *Moses* every Sabbath-day; Bird and Beast are here included, whether struck by the Hawk, or taken by Hounds, being kill'd with the Blood in 'em, which is a sort of *Strangling*, as more plainly when kill'd with a Blow on the Neck, or taken in a Snare, as *St. Austin* before quoted, who in the same place speaks of some few foolish People in his Time, who would

not touch Thrushes, or any little Birds, unless their Blood was first poured out; or a Hare, if killed with a Stroke on the Neck, without bleeding.

As for the *Fathers* and *Primitive Church*, the case is alter'd as before, since the fall of *Judaism* and *Heathenism*. It's true, *Salmasius* tells us, 'twas thought unlawful here in *Britain*, as low as the Age of *Beda*, but all know the greatest part of the Nation were then *Heathens*; and long before him *St. Austin* tells us, that those who scrupled to eat things *Strangled* (which have their Blood in 'em) as Hares or Rabbits, killed with a stroke in the Neck, or taken by Dogs, as *Tertullian* and others did, they were in his time laugh'd at by all the World, and in effect no Church now refuses it besides the *Greek* and *Ethiopic*.

From all which, we think we may conclude, that the Prohibition of some of the *Gentiles* eating Blood, as well as things *Strangled* and Sacrificed to Idols, was only temporary, to prevent *Jews* and *Gentiles* falling away from the Faith, and therefore that 'tis as lawful to eat Blood as any other Meat. Q. E. D.

On the whole, if Blood be forbidden, so must what's *Strangled*, because the Blood is in it. Blood was a great part of the *Heathens* Sacrifices; and it's probable, that when they could not persuade the *Christians* to partake of that, they would have things *Strangled* at their Feasts, which might secretly contain it, that by eating that, they might participate of the Food of Devils,

and be as much in league with 'em as if they had drunk or eat of the Blood of their Sacrifices.

Accordingly an Ancient and Learned Author tells us, that Suffocation, or Strangling, was a way of Sacrificing to Devils, to whom Idolaters did in this manner offer the very Life and Soul of the Animal. And *Strabo* tells us, this Custom had prevailed of old among the *Indians*, to strangle all those Creatures they offer'd to the Gods, *Bird or Beast*, they died in the same manner. And 'tis remarkable what we find in *Thevenot*, concerning the present *Sabaci*, whom some learned Men have thought the Posterity of the Idolatrous *Zabii*, so famous in *Rambam*, and all the *Arabian* Histories, who live in *Bassora*, and are neither good *Christians*, *Turks*, *Jews* nor *Heathens*; but altogether: They sacrifice a *Hen* at such a time every Year; but the Reason they know not, being most stupidly Ignorant.

*Q.* Why is the Sense of approaching Death so amazing to some, and yet not at all formidable to others? And which is the Noblest, which the Easiest Death?

*A.* It's Amazing, not only to some, but to all, naturally, from that Reluctance and Horror arising at the Apprehension of approaching Dissolution, which we see even in Creatures that want Reason, from an Instinct fix'd in their Natures for the Preservation of their Beings; but this is heightened in Rational Creatures, by a further Consideration of hereafter, and the fear of something still behind, that's worse than Death. Both which fears are Conquer'd, at least curb'd, in others, either by

a Custom of facing Death, or by a very Pious, or desparately Profligate Life. The Noblest Death, undoubtedly, is dying for Religion; next that, for one's Country; let the manner be what it will in either. Though we think the noblest way too, as well as Easiest, is at the Mouth of a Cannon, where in the hundredth part of a Minute a Man is mounted into Immortality. All which Advantages those may enjoy, who after a well-spent Life die in the present War, for the Defence of the Protestant Religion, and the Liberties of all Europe.

*Q.* A Gentleman that was near being cast away at Sea on a Friday, in Commemoration of his Deliverance, has ever since kept a Fast on the same day, but his way of doing it is something extraordinary. He lies a Bed till four or five in the Afternoon, then rises and goes to the Coffee-house, or Ale-house, comes home, Sups, and goes to Bed. I desire to know, whether such a Fast be acceptable to God?

*A.* A sad return indeed for the saving his Life, and a Mocking God, instead of Thanking him. He mistakes the Nature of a Fast very widely, which consists in hard working, not sleeping, or idling: being one part of that Bodily Exercise mentioned by the Apostle, which Profits little. The Design and End of a Fast in general, is solemnly to Humble our selves before Almighty God, for our Sins, and for that End we abstain from Meat, Drink, and worldly Labour, that we may the better Vacare Deo, be at leisure to intend our Souls, having our Minds undiverted by any thing in this World, and rais'd above them in Meditation and Devotion. His particular Fast was, it seems,

seems, a day vow'd Holy to God, as a perpetual Acknowledgment of his Salvation and Deliverance. But what Fast, or what Holiness, does he think there is in lying a Bed, and thereby pampering his Carcass and pleasing his Appetite, perhaps, more than if he shou'd eat, as upon other days? Besides that, the old Fasts were expressly kept with Watchings, whence the Latin word *Vigils*, and the English *Wakes*, to this day. Let him therefore either altogether leave off this Hypocritical Fasting, or else for the future Fast in earnest, as becomes a Christian, and one who has receiv'd such Blessings from God: Keep a true Fast from Sin, as well as Meat and Drink; Examine his Soul, and repent of all the Errors of his Life past: Be Penitent, and Devout, and Charitable, and Humble, which is the Fast that God has chosen, and will therefore accept. And these Considerations may be very useful to any others in the same Circumstances, it being, we doubt, a too common thing to fall into such a wretched Formality in any such stated voluntary Fasts, which makes 'em better let alone; whereas if conscientiously observ'd, they wou'd be of excellent Advantage to a Holy Life.

Q. Of Pythagoras, Plato, and Aristotle, which was the best?

A. You had done well to have told us, whether you mean the best Man, or the best Philosopher. Pythagoras, as far as we know of him at this distance, appears to have been the best Moralist of the three, especially if we believe the golden Verses (like the Orphæes of Orpheus) to contain his Precepts, or Traditions. But then for his Philosophy, 'twas Whimsical enough, and

there seems not to have been much in't. Plato talks very handsomely and magnificently of divine Things, and well deserves that Title Antiquity has given him. But then he's Magisterial rather than Argumentative, and proceeds more upon Tradition, and the Working and Improvement of his own Mind, than close and solid Reason. Aristotle appears not to have been over Moral, nor to have much troubled himself with Divinity; but yet his Ethics (as to Theory) are for the most part sound and practicable: He had a large Soul, and cou'd Master almost any thing that he set himself about. He was happier than either of the other, in having for his Patron the Conqueror of the World, by whose Assistance he might easily make those Experiments which others were incapable of, and in effect did so, as we find by his Book *de animalibus*; and besides, we still read with Admiration his Rhetorick and his Poetry, which show he was a Person of extraordinary depth of Judgment, and deep insight into Mankind, and the Affairs of Life.

Q. How Nebuchadnezzar knew the Form of the fourth in the Furnace to be like the Son of God, being a vile Image-worshipper, and Ignorant of the True God? But particularly, how he came to Phrase it (like the Son of God) are we to suppose, that as soon as God had convinc'd him of his Error, seeing the Fire had no Power over the young Men, he had any revealed Knowledge of the distinct Persons in the Godhead?

A. He had no need of a particular Revelation, for that which was spread by Tradition far and near among the Heathen. This was the Doctrine of Three and One in the Deity, this

we are certain of our selves, and are not able to demonstrate to others.

*Q.* I have been marry'd (God help me) to a pretended Widow, who keeps a publick House in this Town, for above these five Tears, she drinks her self very plentifully, and extreemly abuses me when she's drunk, nor can I excuse her when she's sober, which does not often happen; she gives me very scurrilous Language, Rascal, Cuckold, (tho' Truth is not to be spoken at all Times) and whatever else she can think upon, and this before all the Company that come to her House; I can't call it mine, because I must ingenuously confess 'tis she that wears the Breeches, and I the Crest only, she is very turbulent, and won't let me rest in any Room of her House, following me wheresoever I go with Spit, Firefork, or what comes next to hand; to say nothing of these natural Weapons, her most venomous Talons, whose kind Remembrances I bear almost all my Face over. I seek for Peace both at home and abroad, but can get none, for all my Prayers and Entreaties are in vain. She had a small Son, I understood, some Tears before I marry'd her, yet was willing to cover her Shame. She takes all the Money that's spent in the House, and won't allow me one Penny, tho' I supply'd her with an hundred and twenty Shilling Pieces in Gold, to increase her Stock, — yet if she knows I have but a Penny, she'll have it away; she has already convey'd several hundreds of Pounds out of the House, which she'll give me no Account of, but declares she'll run me in Debt as much as possible, on purpose that I may rot and starve in a Goal (O loving Spouse;) she taxes me with Whoring, whilst I in vain aloud proclaim (Heaven knows) my Innocency, and yet she deserts my

*Bed too, &c.* whereas my Weakness is merely occasioned by want of Diet and natural Rest, neither of which I can enjoy, but am brought into a Consumption, and despair of any Redress, while she's still strong and lively, and most abominably lusty. — For Charity I beg your Advice how, if possible, I may reduce her to a better Mind.

*A.* Alas poor Darby! If one half of this be but true, thou'rt e'en in a very woful Pickle, and requirest the Charitable Assistance of all well-disposed Husbands — as ever they hope for Pity if they should come into the same deplorable Condition. There's a very merry Story in one of the late Monthly Mercuries of a poor Woman, who being scandaliz'd with Virility, has most humbly Petition'd the Grand Monarch of France to restore her Maidenhead again — If she and you had but a Patient to be shown together, what a Rare-show would you make, and how many pretty Pence might you pick up between ye. You must not take it amiss, Loving Querist! that we are so merry, because you your self are so, and therefore we can hardly think, much in Earnest. But if you are, we'll be short in our Advice — For mending your Good Spouse, we think 'tis impossible, unless as we mend an Old Coat with a New One. Your Way therefore is, to get three or four lusty honest Fellows into the House with ye, take your dearly Beloved, and mew her up in some Garret, till you have sold off House and Household-stuff, and retire somewhere or other into the Country, that she mayn't find ye  
(as

(as you value your Nose, Ears and all the rest of your Movables) and there make much of your self at a safer Distance from her, since she has it seems Feather'd her Nest so well already, that there's no fear of so good a Creature's wanting.

*Q. Whether a Painter, when he's to draw a Face, ought to take the Features from one Object or more? And whether a Face mayn't be drawn better than ever any was made?*

*A.* We don't well know, what the Querist means. If he intends by his Face, an Ideal Face, the finest the Painters can invent, but if no one real Person, he must do as *Apelles* did, and make all the Beauties he knows, club to his one *Venus*. But if he's to draw a single Face, certainly he must keep to that Face, otherwise, if he takes the Eye from one, and Chin from another, and so on, he only composes (pardon the Impropriety) a sort of a Beautiful Monster; not but that Painting, as well as its Twin-Sister Poetry, should have so much Art as to expose Beauties, and hide Deformities, which may be done, and a fine Picture made, and yet sufficiently like, to be known from any other.

As for the other Question, Whether a Face mayn't be drawn, finer than any was ever made? If that be true, that there never was an absolutely perfect Beauty, for Feature, Complexion, Air, and altogether, it must be resolved, we think in the Affirmative. Tho' of t'other side, 'tis scarce possible to imitate and express that Vivacity and Spirit which we see in some Faces.

*Q. I earnestly desire your Friendly Advice, and Impartial Judgment on the following Case: I am offer'd to be Tutor to the two only Sons of a Baronet deceased, whose Estate is above 1500 l. per Annum; my Friends are very urgent with me to accept it, but I am not at present inclin'd to it for these Reasons: First, The Stipend they proffer me (I think) is too mean, but 20 l. per Ann. for being in Orders, I Judge they will make me do the Duty of a Chaplain; and if so, to assign no more for so many Services, seems (to me at least) unbecoming a Gentleman to offer, as also insufficient for a decent Support. I have been at great Pains and Charge too in my Education, and am (or at least I think so) in some measure pretty well accomplish'd for such an Employment: Now, I can by no means think 20 l. per Ann. an Equivalent (which is hardly the Interest of my Education,) or a sufficient Reward for the Pains and Trouble of a Tutor. For the Children are very young; and tho' at first this may seem to make it the less Labour, yet it appears to me so troublesome to beat the first Rudiments of Learning into Children; and to be oblig'd to comply with all their Humours, looks so like playing the Fool, that I think it deserves much more than is offered in the Case. Again, I suppose they will be ashamed to offer the Seventh or Eighth Tutor no more, and so many different Tutors the poor Children must have, (if not more) before they come to 21 (for who of any tolerable Sense or Ambition would*



would fix and dwell upon 20 *l.* per Annum) And if so, why may not I reasonably demand more, who (I suppose) am expected first to bear with all the Fooleries of Children, and then to break 'em, and introduce the first *Semina Literarum*? Why must they have more than I, who but build on my Foundation, and who come to Employment thro' my Pains, more easy, and in it self more Pleasant and Creditable?

4. It is to be at Home; where besides the Confinement I reckon I must undergo, how much I shall be plagu'd between the Fondness of a Mother, and the Impertinence of my young Master's Relations or Servants, who are apt to be censuring the Tutor's Performances, I can't tell; but the Complaints of some of my Acquaintance, who have been very hardly, nay, even unjustly dealt with in such Stations, make me very fearful, how I run myself into a Family, where, possibly, I may not be able to live with any Honour or Satisfaction, or yet to get out without having my Temper, my Manners or Abilities call'd in question. For these Reasons, Gentlemen, I am yet in the mind to refuse the present Offer: But however, to comply somewhat with the Importunities of my Friends, and being yet less inclined to *Marry*, and take upon me the cure of Souls, and perhaps being peculiarly fitted (more than every one) for such an Employment, by my natural Genius, the Course of my Studies, and the *New Designs* which I have lately laid down for my succeeding Years to aim at, I should not be unwilling. Well, these Demands

granted: 1. A Sallary of 50 *l.* per Ann. to support myself suitably to the Honour of my Character, and the Family I live in; by which being Vindicated from Contempt; or the Fear of Poverty, I may be able, without distraction, to study the Temper and Improvement of my young Pupils. 2. As absolute a Command over them as may consist with Prudence, and their Obedience to their Parents. To use my own Method in teaching, to recommend what Books I please, either for their task or diversion: Not to have the Mother come into my *Room*, where I am to instruct them, to take account how many Lessons, or how long, nor to listen at the Door, whether I Chide or Whip 'em too severely; these to be left to my Discretion; for if I am not a better Judge of any of these things than a Nurse, a Sister, or a Mother, I am not fit to be a Tutor. 3. To have the Command of the Coach and a pair of Horses, not to go to a Cock-fight or a Horse-Race, but to visit the wisest and best Bred Gentlemen in the Neighbourhood, and bring my little Masters acquainted with Men and Things, which will at once open their Souls, and be some sweet Diversion after the Torture of Nouns and Participles: Tho' all this may look big, yet 'tis (I think) absolutely necessary, and the Estate will bear it. I am not greedy of Money, nor do I desire so great a Sallary to gratify my Pride or my Pleasure, but that my Thoughts may be more at leisure, and the more exalted, to Inspire my Pupils with such Sentiments as may make 'em good Christians and true Gentlemen;

men; and I will promise not to leave 'em till I have made them fit for any Company or any Capacity in the Kingdom. But the Proffer of 20 l. per Ann. looks so pitiful, that I may safely prognosticate, that they will be poor Gentlemen or Scholars, who are Taught by such who will submit to such Drudgery for so poor a Reward: Where the Tutor is not enabled to live like a Man, there it can never be expected the Pupils shall be overladen with Sense. I have fairly stated my Case to you, and make you Judges both of their Proffers; and my Demands, which are most reasonable: For I declare, that after all the Perswasions of Friends, and Interest, the Reasons above seem to me convincing; however, I am resolved once more to be guided by you, and to take that Course which you shall judge most Advantageous and most Honourable?

A. Since you have desir'd our Advice, (tho' it appears to us that you are much more capable of advising your self) We shall also desire the Liberty of Printing the whole Letter, which is so exact a Pattern for a Tutor's Accomplishments, and Methods, and Ends of Teaching, that we doubt not but that it will very much oblige the World. As for your own Determinations, We think We need not to tell you, that common Prudence engages every one to do the best for himself, and not to throw off every thing because we can't have what we would: What you have urg'd is very reasonable, but Reason finds not all the Friendship and Entertainment which a very few think it deserves. There's only one thing more to be consider'd in the Case,

and that is, the Common Providence of God, who tho' he makes us Offers of things, and gives us Reason to make use of it, yet has his own Ends and Designs in it, making all terminate well for such as do their Duty in any State of Life, tho' never so contemptible; and when he judges 'em fit for a better, he wants not means to put 'em into it.

Q. A Lady, after she had been in Bed about a Quarter of an Hour, not being in the least inclin'd to sleep, felt something come up the side of her Bed, and lye upon her Feet; she fearing she might neglect to lock the Door, suppos'd it might be a Spaniel Puppy that was in the House, and moving her Feet, it went off at the Feet of her Bed; but coming about to the same side, it came on again, and placed it self on the left side, she lying on the right, near a Quarter of an Hour; she endeavour'd as much as possible to throw it off, but cou'd neither stir nor speak, till at length she had power to move, and then it went off at the Feet of the Bed again, but came on the same way the third time, and lay there a considerable while, she being in the same Agony as before, Sweating and Breathing with difficulty, but cou'd not move or speak; at last it left her; but finding in the Morning the Door fast lock'd, and the Dog shut up in his usual Place, she was extremely surpriz'd, and desires your Opinion what it might be that so disturb'd her?

A. Perhaps she Dreamt, perhaps 'twas Fancy, or Vapours, or perhaps Mrs. Puss a Purring, and leaping off again as often as she turn'd — For if 'twas a Devil, 'twas a very foolish one, to be Content with such a Cold Place

place, when he might have crept up and lain warm in her Bosom.

*Q. I am in very uneasie Circumstances, by reason of a rash Curse which I unhappily made: The Case was thus, I was provoked to a great Degree, and he that was the Occasion of it desir'd me never to speak to him more, upon which (God forgive me) I wisht God would Damn my Tongue if I did, and he to double the Curse answered, Amen; I am in an Employment where it is unavoidable; I desire you, if possible in your next*  
**ORACLE,** *to give me the best Advice you can, for I am extremely impatient, though resolved, thro' God's Assistance, to hold out to that time.*

*A.* You are in great haste if you'll stay no longer than the time you have limited, especially in a matter of so much Moment. That your Imprecation was rash and wicked, you your self are sensible, tho' it may oblige to Punishment, since 'twas Voluntary. And your good Friend, who said *Amen* to so Pious a Prayer, and Clincht your Curse, has a Share in the Guilt of the Action, as well as you; tho' what Wonder he should Curse you who had first Curs'd your self! The Question is, What you are now to do. and whether to keep such an Oath, or break it? (for an Oath it was, with a Curse into the Bargain) We answer, that tho' it was indeed a rash Oath, yet if the Subject of it be possible and lawful, and only inconvenient, you ought, we think, to observe it. We say, an Inconvenience only ought not to make you break it, tho' a very high one, (because it was in your own

power not to have made it) — As suppose you thereby lose some Advantage in Trade or otherwise; but if the matter of it, or unavoidable Consequences, either imply any thing unlawful, as the absolute ruining your Self or Family, 'tis then another Case, and you ought in our Opinion not to observe it; though at the same time severely to repent your first Rashness in making it, and humble your self before God for having done it.

*Q.* I have had the Advantage of an Ingenious Education, under the Pious Care of very good Parents, and was instructed in the Rudiments of the Christian Religion from my Infancy, but chiefly in those relating to good Morals; I was put to School, where I made some Proficiency after a few Years (not being design'd to continue there) I was put an Apprentice, when having sometimes a Vacancy from Business, I was minded to improve that Time to my greatest Satisfaction, either in reading some of the Latin Poets, and others of our own Country; but was very Curious in the Choice of good Books, or in some other Innocent Sports and Recreations, and kept but little Company: When I came to understand my self a little, I had a mind to enquire into the Nature of some Things, which to me seem'd of great Concern, and which were commonly taken upon Trust without further enquiry; such as the Being of God, the Immortality of the Soul, the Truth of a future State of Retribution, with the Verity of the Christian Faith; these things seem'd to me of very great Moment, no less than Eternal, I thought

thought might justly deserve my most serious Meditations ; I began to enquire into its first Principles, as to the Truth of them, what might persuade me to believe the Existence of the Deity ; I found some Satisfaction in the Belief of a first Cause, upon enquiry into the Nature of Things; and for the rest, I could not persuade myself concerning them. I believe those Men to be mighty Happy who have a firm Perswasion of the Truth of these things, and 'tis of great use to sweeten our various Crosses and Misfortunes. I find the *Credenda* are to me more disagreeable than the *Agenda*. I have a Natural or acquir'd tendency to Virtue and Innocence, which has gain'd me no small Reputation. I mention my Education and way of living, that you may think I have not debauch't myself into these Circumstances. *Pray, Gentlemen, not only your thoughts, but Directions in this Affair ; I am really very serious, and desire your speedy Answer ; you are the first to whom I have Communicated my Thoughts, which may be of use to many others as well as to me ?*

A. The Existence of some Intelligent Author of what we daily see and converse with, is too evident for any Man to doubt of, (how much soever the contrary should be his Interest) provided he dares give himself the Liberty of thinking, but your Satisfaction in this Point does prevent what might be said on this Head ; 'tis the Immortality of the Soul, the certainty of future Retributions, whether Rewards or Punishments, that you seem to be dissatisfy'd in, and perhaps you have lost your self in the search of such Demonstrations as are necessary

to Convince the Judgment in the other Cases ; 'tis true, the Justice of God, the Conviction of our own Consciences, Apparitions, with the Natural Expectation of another Life, and the Immortality of the Soul, which are so deeply impress'd upon Mankind, that We find the wiser sort of Heathens, that had no other than this Natural Light, continually assert these things, and with such a strength of Reason, as fail'd not of Profelyting the Considerate part of their Hearers ; but these Arguments are not so much to be insisted on, as the great one of Revelation, which gives us not only the best Knowledge of our selves, but assures us of the certainty of what is here call'd in doubt ; if the Christian Religion be true, all this is true ; and that it is so, we have all the certainty that the Nature of the Thing will admit of, and we might easily challenge all that doubt of these Truths, *To lay down what Arguments they would admit of as Conclusive, and sufficient to convince their Judgment, upon supposition that these things were true ; and We doubt not but there are already produced better than any Deist can, or could possibly do, if it were his Interest to prove such a thing himself. To enter upon particulars in this Matter, would be too tedious in this place, We choose rather to refer all dissatisfy'd Persons to a small Treatise printed 1677. Entituled, A Letter to a Deist, in Answer to several Objections against the Truth and Authority of the Scriptures: As also Huge Grotius of the Truth of the Christian Religion: These two Treasises are sufficient to convince any Person that pretends to Sense and Reason, and 'tis only this way*

of Arguing that is Safe and Un-exceptionable, *viz.* To prove the Truth of the Christian Religion, and then all the rest are prov'd at once.

*Q. My Father suspecting me to have a kindness for a Gentlewoman, he had no other Reason to except against, save only her disparity in Fortune, was pleas'd upon his Death-bed to lay a strict Injunction upon me never to marry her. He urged his Charge so home upon me, that I made him a solemn Promise I never would. This Promise I would not willingly have made, if I could fairly have avoided it. But it being peremptorily demanded by my Parent, whom I was unwilling to disturb in his Illness, and whose displeasure, I was afraid would very considerably affect my Fortune; I thought I could not refuse it, in either Duty or Interest. And as I then thought my self obliged in Duty to make this Promise, and in Conscience to keep it inviolable, so neither had I at the same time the least intention at all to the contrary: Query, Whether (this Promise, notwithstanding) I may not innocently Marry the Gentlewoman?*

*A.* If you ever made your Addresses to the Lady, and they proceeded so far as to any Promise of Marriage on your part, or what may have been equivalent (for Actions sometimes speak, and that louder and clearer than Words) then your Promise to your Father was both unlawful and null'd, by your prior Obligation: But if no such former Promise to the Lady, that to your Father, tho' it appears severe in him to exact it, (unless he might have some Reasons for't, that you are ignorant of) yet being in a lawful matter, does, we think, bind you to per-

formance, especially since 'twas made in so solemn a manner, and in his last Sickness; and this not only from your *voluntary obligation* (sufficiently voluntary to exclude any proper Compulsion, and therefore firmly binding) but from the Consequences of your Breaking this Promise, and marrying the forbidden Gentlewoman, which might render all your Life uneasy. For if any thing should happen after Marriage otherwise than well, you'd be always thinking your Father's Curse lay upon you—besides many other Inconveniencies, which Experience would soon inform you of, who is call'd indeed the *Mistress* of the *Wife*; but Men must have been a pretty while in her *School*, before they deserve the *Title*, and have a quite different one at their first admittance.

*Q. Whether any Person of either Sex, well Born and Educated, and living with Relations and Friends suitable, in a good Conversation, and after left under streight, or no Fortune, as many are, and have a Principle of Conscience, not allowing them to do any known ill, and a Principle of Honour, that cannot stoop to mean things, nor may be able if they could submit; Whether such Persons may lawfully maintain themselves or Family by Play, that is, Gaming, by Cards or Dice, playing on the Square justly and honestly, but by Skill, being almost assured they shall be Gainers?*

*A.* We need not endeavour to prove the ill Consequences of such a Practice to wise Persons, it being well known how naturally it leads people to Passion, and coveting ones Neighbour's Goods: Tho' were it possible for a Man of a cool Temper to avoid

void these Evils, yet it gives him such a Levity of Mind, as unfits him for a Virtuous Course of Life; upon these and many other Considerations, it's absolutely unlawful to make a Livelihood of what is only allowable sometimes to be used for the Refreshment of our selves, when tired with Business. And it's much more Lawful and Honourable for a Man to serve for his Bread, than to live by any such indirect Means.

*Q. How that Text in Ezekiel, and many others, that saith, the Son shall not bear the Iniquity of the Father, can be reconciled with the Second Commandment, that saith, God will Visit the Iniquity of the Fathers upon the Children, unto the third and fourth Generation?*

*A.* In after Retributions, the Child shall undoubtedly be either rewarded or punish'd according to his own, and not his Parents actions here; tho' a good Son may receive a temporal Mercy or Affliction as an effect of the Parents virtuous or wicked Life.

*Q. David saith in the Thirtieth Seventh Psalm, he never saw the Righteous forsaken, nor his Seed begging their Bread; whether it was so happy in his days Litterally or Comparatively? Because we see infinite Numbers in all Ages of the Gospel under great necessity, that are very Pious Persons, and have never by any Improvidence brought themselves into that Condition; and there are many Promises in Scripture, that such shall not want any thing that is good, and shall inherit the Earth?*

*A.* By the righteous Man, David there means the good Man, such an one as is charitable to his

Neighbour, as appears by those Verses that both precede and follow this. And common Experience shows us, that those persons that have made it their business to do good to others, have not only been blest (for the generality) in their Posterity, but also in their Estates; when as many religious Persons, thro' the defect of this Duty, which is the greatest Testimony of a good Christian, have by some accidental means wasted in their substance, and not having made themselves Friends during their Plenty, must necessarily reduce their Posterity to want. And God Almighty having found them such ill Stewards, transfers the trust to such as may make a better use of it.

*Q. Pray favour me with the Solution of the following Question, Whether all Men that hang themselves are not distracted? The Reason of my sending is this, because in any such Case, the Jury consult together, whether such a Person were distracted or no?*

*A.* To your Question, the very Terms of it, we think, imply its Answer; for if a Jury Consults, whether such a Person were Distracted, it implies that sometimes such Persons are not distracted; for if always so, what need of Consultation? Thus much indeed must be granted, that such a thing may be, and that it often is, and it can't be deny'd, that it has been the Opinion of great Men, Divines and others, that no Man cou'd possibly offer Violence to himself, were he not, at least in the very Act, under a fit of Distraction: But however this may hold in some Instances, the

the contrary may, we think, be made good in *many*, if not in most. For if we consider those among the *Romans*, who, when Fortune frown'd upon 'em, out of a *mistaken Bravery*, or rather Impotence of Mind, threw away their Lives, with what Calmness and Temper did they often do it, and cou'd Answer with an — *Imperator bene se habet*, even in the *Agonies of Death*. And much the same has been observed of many of those *lost Persons*, who have gone the same way in our *Age and Nation*, some of whom have taken their leaves of all their *Friends*, *adjudg'd* all their *Accounts*, which require *Sedateness*, and *Calmness of Mind*, before they have gone about the *Business*. But besides all this, did not the *Wisdom of our Laws* suppose the same Thing, they would never have *stamp'd* such a brand of Infamy on the *Bodies* of those who have this way come to their *Ends*, as well as taken away the *Estate* from their *Relations*. The *Civil Law* goes yet higher, as 'tis quoted by *Bishop Barlow* on a Question near a *King* to this, *Miles, &c.* The *Soldier* who hath laid violent Hands on himself, but not accomplish'd the *Fact*, unless he did it from *Impatience of Pain*, or *Disease* or *Grief*, (or some such other Cause,) shall be *punished* with *Death*. Whereas the *Reverend Bishop* observes, the very attempt of self *Murder* is punishable, and that too, with *Capital Punishment*. 'Tis true, there are so many *Exceptions* in the *Law*, that wou'd persuade one to believe 'twas only made in *Terrorem*, but if any thing at all be intend-

ed by it, that *Impatience, &c.* must be constru'd as high as *Distraction*, tho' even then they were to be ignominiously dismiss'd from their *Employment*: *Cum ignominia mittendus est.*

Q. *Whether there are any such things as connate or innate Ideas?*

A. By *Mr. Lock's* leave, we give our *Judgment* that there are such Things, and that these are the first Principles both of *Science* and *Practise*; which we shall endeavour to make good, from these following Arguments.

1. If there are such Principles, or *self-evident Truths*, wherein all Men agree, unless such as are visibly blinded with *Prejudice* or *Folly*, and that without the Assistance of *Argumentation*, or *Deductions* from *Reason*, or the *Instruction* of others, then there are *Innate Ideas* — But such there are — *Ergo.*

To prove there are such Truths, we'll instance in three such, one in *Practise*, the other two in *Science*. The first *Speculative Idea* is, That there is a *GOD*, which we shall distinctly prove, in Answer to the next Question, to be naturally inscribed on the *Minds of Men*. The second we'll instance in shall be that *self-evident Truth*, That a Thing can't be, and not be at the same Time; which as soon as a Man understands, the *Terms* must be assented to by any thing that's *Rational*, because no other than what he feels to be true in his own *Mind*, without any *Instruction* from others. No Man need inform another in the *Truth* of such a *Proposition*; nor does he deduce it from *Reason*, since there is no prior

prior Principle whereby to prove it, and we may defie any Man to prove any thing without it; therefore it remans only to be *imprinted* on the *Mind* as early as its very *Being*, since it could come by it by no other method: And the same might be said of several other *speculative Truths*.

For the moral Truth, or *practical Principle*, We choose to instance in that, *Do as you'd be done by*. This is found in all *Nations*, all *individual Men*, as the Rule of *Right*, and direction of *Practice*; supposing 'em, as we before said, and which is but a fair Supposition, not *visibly blinded with Prejudice or Folly*. We are discouraging of *Rational Creatures*, not *Brutes*, or those who are in the same Circumstances either by *Weakness*, or *vicious Habits*: A *Brute* can't number, no more can a *Fool*, yet none that is near a-kin to one of them, will for that Reason deny it a *self-evident Truth*, assented to by all Mankind, that two and three are even and odd, and make five, not nine, or 20; and the same is to be said of that other speculative Truth, *A Thing can't be, and not be at the same Time*. And as *Folly* may render a Man incapable to judge of such a speculative Truth, so may *Prejudice* or *vicious Habits*, of what we have asserted to be a *practical one*. It's certain that some Men, and probable that even some Nations, may be so barbarous as not to be willing to allow this Rule to others, but we dare affirm they'd very well like it themselves, and appeal to it if injur'd, an Argument 'tis still naturally in their *Minds*, tho' more obscurely and darkly under the Cloud or rubbish of long *vicious Habits*. But that this is naturally in all Men,

may further appear, because all Nations have agreed to it, superior to any Laws; and 'tis, indeed, the Foundation of them, being no other than the Standard of Equity and Justice.

2. Our second Argument is this — If these *Idea's, complex innate Idea's, Truths, or Propositions*, be necessary to the Happiness of Mankind, then there must be such implanted in his Nature: But they are so, therefore — The consequence is thus proved. Almighty God has given to all Creatures such Tendencies and Inclinations, as are sufficient to make 'em happy in that rank or order of Being wherein he has placed 'em. Thus in Brutes he has fix'd several wonderful undoubted Instincts, which they neither learnt from Experience nor Instructors; who taught the Lamb to find her own Ewe among a hundred, which its Master han't the Wit to do? Or the Chicken to know and fly the Kite, before she has ever been eaten by it? Or every Beast and Worm its proper Food and Physick, or the Motion of their Muscles, either general or particular, as those in the Eyes of some Creatures, which are absent in others? Now we can't suppose God wou'd do less for Man than he has for Brutes, especially since he has given Men some Instincts and unavoidable Mechanical Motions, as well as their Inferiors; to instance in one or two: winking when any thing near the Eye, which Children will do, and no Man can avoid; throwing themselves upon an *Æquilibrium*, when in Danger of falling, and many others. Nor do we apprehend it difficult to prove the Minor, that some such innate

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Idea's



are necessary to the Happiness of Mankind — Our Reasons are, because without 'em 'twere impossible for Man either to know or do what wou'd conduce to his Happiness. Whence comes all Science but from *Induction*? And whereon can that be grounded, or how ascertain'd, without some Principles to which a last Appeal may be made? Particularly that we have mentioned, *That a thing can be, and not be at the same time*, which if not granted, overthrows all Science as well as Reason. — Again, What *Traffick* or *Commerce* cou'd there be in the World, what dealings between Man and Man, without that moral Principle, *Do as you'd be done by*? The Truth of which may be seen by most of the Inconveniences and Mischiefs in the World, which arise from the obscurity or depravation of this Principle by *Interest* or *vicious habits*. If 'tis said these things may be argu'd from Reason, we own it, as the Cause may be climb'd to by the Effect; but the most of Men have not Thoughts fine enough for drawing such Consequences; and yet further, no Consequence but must have an Antecedent or Principle, from which 'tis deduc'd, till we come to first Principles in *suo genere*, which must be granted, and these implanted in the Mind, Natural Concessions or Impressions seen by their own Light, or else there's a Process to *infinite*. Nor cou'd Tradition suffice, for still it recurs, How came the first Man by these Notions? 'Either they were innate, and then all his Off-spring must have the same, as we see in the particular Instincts of Brutes, or else they'll say, taught by God,

or some Angel. But supposing even that, there must be some Principles fix'd before — That there is a God, that he's Good, that he won't deceive, and perhaps several others, however our first Principle of Science already pitch'd upon; otherwise there cou'd have been no *intercourse* between God and Man, since no Foundation for it; and if this be granted, as we see not how it can be either deny'd or carry'd any further, it follows, that the Mind is not a pure *Rasa Tabula*, but that we have these first Principles, these innate Notions we at first asserted.

Q. *Is there any such Thing as an innate Idea of God?*

A. We question whether 'twas ever made a Question, till this wise sceptical Age. We answer in the Affirmative; and before a parcel of brisk young Men condemn us in gross for producing such Arguments as won't hold Water, for the Being of a God, we desire they'd be so civil to Answer those we here produce, in defence of that Opinion.

*First*, The Consent of Enemies — 'Tis known of *Epicurus* and his Herd, that they do, *Verbis ponere re tollere Deum*, pretend to own a God in Word, but in reality deny any such thing; a too true Character, we doubt, of most of our modern *Deists*, who wou'd, if they cou'd, believe no God; but since they needs must believe one, wou'd fain have as little of him as possible, and few or none but deny the Idea. However, in this they leave their Master, this being the very Argument that forc'd him to Complement *Jupiter* with a Corner of his  
atomical

atomical World. So *Gassendus Syntagma*, where he expresses many of his Master's Opinions barefac'd enough; p. 34. "*Cum vero illos primum requiri, &c.*"

"When this is generally the first thing enquired into, Whether there be any such thing as a *Divine Nature*, or God, it seems by no means to be call'd in question, (Observe his Reason) "Because *Nature it self has impress'd this Notion on the Minds of Men* — then he goes on with another Argument, indeed, but the Consequence of the preceding, (of which more anon) "For what Nation is there, or what Stock of Men, which has not without Teaching, some sort of *Anticipation* of this Knowledge of God?"

*Agē — Initas Deorum, vel potius innatus cognitiones habemus;* We have an implanted, or rather innate Knowledge of the Gods. From Enemies, we,

Secondly, Come to Friends — And not to go far back, we affirm, that the greatest Men of our Modern Ages, both Protestants and Catholics, have made use of this Argument of the Idea for the Being of a God, and thought it one of the Principal they had to enforce it: 'Twere impossible to reckon all — We'll begin with Bishop *Andrews*, who in his Lectures on the Commandments makes this the main Argument, see p. 33.

"The Notions Natural in us are universally true — of the Essence of God we have a Notion, therefore we must believe there is a God — God hath reveal'd them — that is, inwardly, as to these universal Notions, particularly that

"of the being of a God, which is indeed pre-supposed in all external Revelation. The same way did almost all learned Men proceed in that Age, and were follow'd by others in our own-particularly Dr. *More*, and the Author of *Origines Sacrae*, (whose Name will be such an Eternal Honour to the *English Church and Nation*, that we dare not lessen it so much as to insert it in a Paper of this Nature) and the Authority of such as these, one wou'd think, shou'd be sufficient at least to persuade those who design well to Religion, to let it alone as they found it, and not to give it away to the Atheist; nay, help him with such Arguments to destroy it, as the Fool himself cou'd never have thought on. Nor were those over modest Men who have most remarkably engag'd against it — Dr. *Parker*, Mr. *Turner*, and some others. But to proceed to other Arguments, of more force than these from Concession or Authority. And the

First of these we ground on what we have already proved — *Idæa's* in general — if those, rather this, because more necessary, and as has been said, the Foundation of Revelation, Morality, and all Religion.

Secondly, What is so necessary, ought to be plain — The Knowledge of God by the Methods of Ratiocination is much more tedious and difficult: We arrive unto it, as Mr. *Turner* acknowledges, by a gradual and painful Ratiocination, tho' thence the Being of God is invincibly demonstrable, yet most of Mankind are as unfit for it, as

to demonstrate one of *Euclid's* Problems, for how can he follow the Atheist thro' all his Vortexes of Matter, or prove it not Eternal, which must be done in this Way of Argument? Whereas the Way by the Idea is plain and clear as the Sun in the Heavens, tho' Men may shut their Eyes against either.

Thirdly, The Consent of Nations, which is one of the most invincible Proofs of the Being of a GOD, and as such made use of by *Tully, Grotius, Pearson,* and all those great Men that have writ on the same Head: This we say must in our Opinion be founded on the Argument of Connate Idea's, and is so closely link'd to it, that we can't see how it can be defended without it, but that it must stand or fall together with it. For as to those particular Men which make up Nations, and are to them, as particular Nations to the World, either this Notion must be innate in them, or grounded on a Law, or owing only to Traditions, or deduc'd only from Reason. That 'tis not founded on Laws only, is clear enough, because 'twas before Law, 'tis where there is no Law, and is granted by those we are at present principally to deal with, who won't say Religion is only a Trick of State—Which 'tis yet plainer it can't be, since Politicians can no more get totally rid of Conscience, and a Sense of a GOD, than other Men. 'Tis as plain, that the most of Men don't deduce their Belief of a GOD from strict Proofs of Reason, since they generally take it for granted, and for other Causes before alledg'd. Nor yet does this prove it wholly owing to Tradition, which was

in general confuted on the Idea's—therefore it follows, that there's a Principle in Nature prior to all these, which disposes, and almost necessitates 'em to believe it. And thus we at present close the Argument, against which if any are pleased to object, we desire 'em first to answer the Grounds on which we proceed; which if they can do fairly, we'll thank 'em for having convinc'd us we are in an Error.

*Q. I have sent several Times to you, about a direction of my Studies, that I may be ascertain'd of Truth in such Propositions as occur; I yet humbly desire Advice, since it may be of universal use?*

*A. We are much of the same Opinion with Des Cartes to this Point, who because his own Methods prov'd very successful, we shall more safely recommend it to you, and others under the same Circumstances.*

First, Never to conclude any thing for true, but what evidently appears to be so; therefore carefully to avoid Precipitation, admit nothing into your Judgment, but what shall so clearly and distinctly present it self to the Mind, that there can be no Reason left to doubt it.

Then, Secondly, divide all such Difficulties as are to be examin'd into as many Heads as may be, which will be requisite the better to resolve them.

Thirdly, Reduce your Thoughts into such Order as by beginning with the most simple Objects, and easiest to be known, you may ascend by degrees to the Knowledge of the most mixt; and even supposing an Order amongst things which do not naturally precede one another.

And

And then make such exact Calculations, and particular Reviews, that you may be sure you have omitted nothing essential throughout the whole: Such long Chains of reasoning, tho' natural and easy, as the Mathematicians generally use to bring us to their most difficult Demonstrations, give very good Reason to imagine, that whatsoever falls under our Apprehensions, may be deduced one from another so remote, to which we shall not at last attain, nor so secret, which we shall not discover.

*Q. On Easter 1690. I was forced to receive the Sacrament, when I thinking my self unprepar'd, took the Consecrated Bread, and put it in my Mouth, (that I might seem to receive) and afterwards in my Pocket, and have kept it to this Hour: The Cup I only kissed. I never went to the Sacrament before, nor after, and am very scrupulous of this my present Condition, and would willingly (if it lyeth in your leisure) be answered by Ash-wednesday, as to my Condition, and what I shall do with the Consecrated Bread?*

*A.* This is a very strange Relation, equally notorious, for the Uncommonness and Impiety of it, and no superficial Repentance will serve the turn, so vast an Accumulation of Hypocrisie, slavish Fear of Man, and Contempt of so holy an Ordinance. As for disposing of the Consecrated Bread, there's no absolute necessity (in our Judgment) what you do with it, but the best use we think you can make of it is, to preserve it carefully in your Closet, to keep you humble, and put you in Mind, so oft as you see it, of your Sin.

*Q. My Father has brought me up in a Profession, which I find, (tho' I*

*am as sparing as can be) will not maintain me as his Eldest Son, or according to that Figure, in respect to my Profession, I ought to bear. I have therefore applyed my self to him, and begg'd his Assistance, which he not only denies, but (being of an extream covetous Temper) is so incens'd at my asking it, that he for this, and no other Cause, disowns me for his Son; for he expects now, he says, I should repay him the Charge of my Education, he is (I thank GOD) able to do it. And since he has left me to my shifts, for no other Cause, and since my Profession will not maintain me, Query, If I may not, without his leave, remove to some Place where I am not known, and there take up any honest (tho' inferior) Employ, to maintain my self? Or what Course will you advise me to take to keep my self from starving? And for my Satisfaction, if ever I should be able, am I by Duty oblig'd to repay him the Charge of my Education? Gentlemen, You know my Cause requires a speedy Direction, which will certainly be a means to prevent my acting so of my own Head, as I may ever after repent.*

*A.* As Youth is more subject to Error than Old Age; so 'tis very probable your Father is a better Judge of the Figure you ought to make in the World, than your self: 'Tis no certain Argument that you really want a Thing, because you desire it. How many are there in the World, who being left to themselves, prosecute those Methods with all imaginable vigour, which certainly end in Ruine and Misery! But supposing you are not mistaken in your Judgment, we think you ought not to remove your self without your

your Father's Knowledge, because his Body is his proper Goods; you should make use of the Interest of Friends to present the Case to him; and if you so carry your self, that you are not wanting in your Duty to him and God Almighty, (who commands you to honour him) you will more cheerfully bear up under your little Misfortunes. And if after all, your Father will not provide for you, take the Advice of your Friends, and provide for your self as well as you can, but not unknown to your Father, except he wilfully declines to take any Cognizance of you, or what you do. As for a Child's repaying the Charge of Education as a Debt, is a Doctrine which we never heard Preach'd in any Nation in the World; indeed if Parents grew poor, and unable to provide for themselves, Children are oblig'd in Conscience and Charity, and the Laws of Nature, to take care of 'em, which is all we can say in this Matter.

*Quest. I desire you to give me your Opinion to this Query, which is as followeth. Viz. What Doctrine the Nicolaitans hold, which in the second Chapter of the Revelations of St. John — We do find that the Church of Pergamos is reproved for having some of them that were of that Doctrine amongst that Church?*

*Ans.* In Eusebius his Ecclesiastical History, we are inform'd, that it was a promiscuous use of Venery, no one being oblig'd to confine themselves to their own Wife. *Nicholas*, of whom this Heresie sprang, some

say he was one of the seven Deacons ordain'd together with *Stephen*, by the Apostles, to minister to the Poor; others, that he was one of the Seventy Disciples. *This Nicholas having a Beautiful Woman to his Wife, after the Ascension of our Saviour, was accused of Jealousie; and to clear himself of that Crime, he brought forth his Wife, and permitted him that listeth, to Marry her.*

*Quest Whether St. Paul was ever Married?*

*Ans.* It was generally believ'd amongst the Primitive Christians that he was; the same *Clemens* we just now cited says, That Paul, in a certain Epistle sticke'd not to salute his Wife, which therefore he led not about, that he might be the readier unto the Ministration, *Philippians the 4th.*

*Quest. If all are not saved by Jesus Christ, then is not the first Adam a greater Evil than the second Adam was a Good, and so the Sore is larger than the Plaster?*

*Ans.* All are not actually sav'd by Jesus Christ, because there are some who, by denying the Lord who bought them, shall bring upon themselves swift Destruction — nor were all actually Damn'd in Adam, for then it had been too late to have redeem'd 'em — They were Potentially or Conditionally lost in Adam, or brought into a Possibility, nay, a certainty of Damnation, unless the Seed of the Woman came and redeem'd 'em. Thus Christ has Conditionally or Potentially sav'd all the World, by bringing 'em into a salvable Condition, or possibility of Salvation; therefore the Sore

Sore is no larger than the Plaster.

*Querist.* If the Seed of the Woman be of the corrupt Mass, and our Lord Jesus Christ of that Seed, how is he then the Lamb without Spot?

*Ans.* To clear this Difficulty, we must consider the Nature of Original Sin — The Soul is not polluted when it comes out of God's Hands, the Body is not of it self capable of Sin, tho' 'tis true it has in it the Seeds of all Diseases. The Soul must act, it is endu'd with no Original Righteousness, as Adam's was, therefore by reluctance its Actions are Evil. Our Saviour proceeded indeed from the Woman, but this not by ordinary Generation, but either his Soul was pre-existent to his Incarnation, as the Rabbies held of their expected Messias, or rather was produc'd at the very time of the Blessed Virgin's Conception, and together with his Body, both united to the Divine Nature, which made the Son of God: All therefore that he could take from his Mother, must be the Weaknesses, not the Faults of Humanity, not proceeding from her like a *rasa tabula*, with no Impression at all, but indifferent to good and evil; nay, 'twas impossible it should be so, by reason of his intimate Union with the divine Nature, as well as its Production from it, on both which Accounts 'twas anointed with the Oil of Gladness above its Fellows, and endu'd with all the fulness of the Godhead; and accordingly our Saviour was that Immaculate Lamb, who dy'd to take away the Sins of the World.

*Quest.* What Relations hath the Virgins Conception to the changing of the Corrupt Mass, since Conception is but an Act in Generation?

*Ans.* If her Conception it self hath no Relation to it, the manner of it had; and if there's any thing in this corrupt Mass of Matter which can ordinarily infect or byass the Soul to Evil, which comes indifferent into it, this was here over-rul'd by those Habits of Virtue which were innate in the Soul of the Second Adam.

*Quest. 9.* What's the meaning of that Text in St. Peter, He went and Preached to the Spirits in Prison? &c.

*Ans.* We have formerly said something of this, but we shall now add, That if Christ went locally and Preached to the Spirits in Prison, then a Church and a New Gospel was established in Hell, or that feigned place, Purgatory; the next Absurdity is, that his Preaching was in vain, their Condition was not to be better'd; for the same Apostle tells us, they were then in Prison, and assures us in his second Epistle, 2d. Ch. 4th, 5th, and 9th Verses, that those very Spirits were to be reserved in Darkness until the Day of Judgment, together with the Apostate Angels, unto Damnation, therefore it is repugnant to the Apostle's Argument to say, He went and preached to the Spirits or Damned Souls that then were in Prison; for by this Chapter he exhorts them not to fall from the Gospel because of Affliction, if it should be the Will of God that they should suffer Death as Evil-doers, V. 12. telling them, The Face of the Lord is ever

against their Oppressors: But to conclude Christ would go and preach to their Afflictors, when they were Spirits in Prison, were Antinomian Doctrine, or the highest Motion to Wickedness in this Life that could be used. By these and such like Absurdities we are led unto the true Meaning of the Apostle, which is, That if they kept a good Conversation in Christ, *Ver. 16, 21.* according to their Baptismal Vow, and believed the Resurrection which he preached, then the same Omnipotent Spirit that raised Christ above all Powers, would certainly raise them, and also save them, and consequently bring in his Time Destruction upon those as disbelieved the

Visible Miracle of the Resurrection which he now preached, as sure as the Deluge overwhelmed those that disobeyed Noah's preaching, *Ver. 21, 22.* called also here the *Long-suffering of GOD, Ver. 20.* because Noah was inspired by the Spirit of Christ to preach to them while the Ark was visibly preparing, which in the Language of the Text accommodated to the Instance the Apostle brings, and to assert the Power of the Spirit, and the Divinity of Christ, is phrased, Christ went and preached to those Disobedient in Noah's Time, who for their Disobedience then, are Spirits or Souls in Prison now.

*The ensuing we received, subscribed by S. Williams.*

I.

Q. **W**hen *Thracean Orpheus* with his artful Hand  
 Assay'd his numerous Lyre,  
 Warm'd with more than usual Fire,  
 It readily obey'd the Bards Command,  
 And from the Springs did sweetly flow  
 Such Airs as cou'd ev'n Savage Beasts subdue:  
 The purling Streams forgot their Tide,  
 And slower to the Ocean glide;  
 Stones Volunteers did move,  
 Trees after him as swiftly rove,  
 Dismantling all the Grove;  
 The Hills so greedily suck'd in the Sound,  
 That it from them cou'd scarce rebound.

2.

Can I more senseless prove than these?  
 Can I now hold my Peace  
 When many *Orpheus's* my Breast inspire  
 With so divine a Fervor, such Poetick Fire?  
 Dear Muse! I never crav'd your Aid before,  
 And ne'er perhaps may do it more:  
*Lucina* like, assist my lab'ring Mind,  
 And make my Infant Thoughts refin'd.

Instruct me boldly how to fly,  
And stick the Learned Raven \* in the spangled Sky, &c.

*For a fit of Modesty comes on us, and we blush to give the World  
any more of our own Commendation.*

A. Prithee, young Bard, some nobler Subject find,  
That suits the Vigour of thy mounting Mind!  
In thy mistaken Praises, to be free,  
Each Word thou writ'st is perfect Poetry,  
And all the World will laugh at us and thee.

\* *But if the Man such Praise must have, &c. Postscript] If the Pub-  
lick won'd not have such dull Poetry as some of this is, let 'em: at  
the Pains to send us better.*

*From a Clergy-man.*

*Question.*

When to *Semandra* I complain,  
And at a distance tell my Pain,  
Disguising still my Courtship so,  
Others do not, tho' she does know:  
Why crys she with a Smile forbear,  
Let me've no more such Preaching here.

*Answer.*

Perhaps too late your Application is,  
Already she has dispos'd o' th' Benefice.

*Question.*

Love and its Power I first *Semandra* taught,  
So Innocent before she would be thought —  
Not she—she knew not she was soft or fair,  
And Charms seem'd real conjuring to her.  
Wondring how Women cou'd a Passion move,  
Being of all Arts most unskill'd in Love,  
Was sure she cou'd not, and wou'd make a Vow,  
Ne'er to believe the Man that told her so;  
This true or false, she finds the Way to Kill,  
Wou'd she were Ign'rant, and I Happy still.  
I view'd, I lov'd her, and I told her so,  
She heard it calmly, and believ'd it too:  
Yet now turns Tyrant, making me a Slave  
To that new Pow'r which I so kindly gave.  
But since she nothing heard or saw from me  
But Love, whence has she then her Cruelty ?

*Answer.*



*Answer.*

Teach Women Love! Teach Serpents how to sting,  
 Or fair bewitching Syrens how to sing!  
 Too soon alas they their own Power discern,  
 The Art of Killing at the Breast they learn.  
 Their Eyes such sure, such subtle Poysons wear,  
 A *Basilisk* scarce Murders half so far:  
 Her Cruelty she from your Tameness draws,  
 As supple Slaves teach Kings to break the Laws:  
 You can't recall that Power that once you gave;  
 A Rebel-subject makes himself a Slave.  
 For Love delights in Arbitrary sway,  
 Either depart his Kingdom, or Obey.

*Question.*

I'm neither Wit nor Scholar, but sometimes  
 My Muse inclines me to be making Rhimes;  
 Yet if to make a Verse I go about,  
 I scarce with any Sense can bring it out;  
 Nor wou'd I now have let my Nonsense go,  
 But that you know me not; and I well know  
 That I can still remain *Incognito*.

You Gentlemen have Wits, and want no Learning,  
 To get in most Points sure a right discerning,  
 Will you, and be not partial, undertake  
 Tell how a Woman may distinction make  
 Between a Lover and a false Pretender,  
 Since both protest alike, and will commend her,  
 Altho' they know she has not half the Worth  
 As they pretend, when they do set her forth.  
 And she too, if she en't a Fool may know  
 She merits not the Praise that they bestow;  
*But 'tis the Money makes the Mare to go.*  
 Is it not better then refuse 'em both,  
 Lest with the false she hap to plight here Troth;  
 Who if he gets her Money, has his End,  
 And makes all th' haste he can the same to spend?  
 What Woman that doth *Aesop's Fables* know,  
 About the wily Fox, and silly Crow,  
 But wou'd take heed she ben't deceived so?

*Answer.*

Such fair Confession, where there's little need,  
 Must needs from heights of Innocence proceed.  
 Great *Fleckno's* Ghost! this Wight will thee dethrone,  
 And in the Realm of Dulness reign alone.  
 Envy like thine, this Female's Rhymes will flout,  
 Which she, in Spight of Nature, goes about,  
 And verily, like thee, she wrings 'em out.

But

But still the modest Author won't appear,  
 Did y'are the like, unless at *Athens* hear!  
 Thus *Woodcocks* hide their Heads, the rest they show,  
 Thus *Athens* all Men seek, and all Men know,  
 The Sun (or Fogs) can't move *Incognito*.  
 Fig for your Commendations! they're so loud,  
 And yet so neat, that who can choose be proud?  
 Your meaning's plain — You hope you shall be sped;  
 But tho' you think our Worships deeply read,  
 You might as well have ask'd the speaking Head.  
 D'ye think we can Mens secret Thoughts reveal,  
 Which sometimes they themselves can hardly tell?  
 'Twou'd puzzle ev'n *Apollo's* Oracle;  
 Much more poor *Mercury's*, whom you'd prefer,  
 And from a Wag make a plain Conjurer.

But since best Prophets, as th' Old Saw confesses,  
 Are only those that make the luckiest Guessees;  
 That we may have no Vitilitigation,  
 Take in good Part this our Prognostication:  
 Who courts in Print, like the old amorous Noddies,  
 And all with Suns and Stars adorns his Goddes,  
 When fast i'th' Noose, will, tho' he's now so Civil,  
 " That Goddes make subscribe her self a Devil.  
 Who Courts for Love, perhaps some Knight Romantick,  
 Or starving Poet, that's before half-frantick,  
 Will Seal, without the Lumber of your Gold,  
 Till Death does Stave and Tail — to Have and Hold.

*Question.*

When Grief does by some accidental Ill,  
 Or unlook'd for Joy, my Mind with Raptures fill;  
 My Heart with cruel Pains does throbbing beat,  
 As if it long'd to leave its natural Seat:  
 The excessive Smart doth cause from every Pore  
 To rise a Salt and thin Bituminous Gore,  
 Which quickly turns into a rapid Flood,  
 And from my Nose descends in Streams of Blood;  
 To stop whose course I at the Arm have bled,  
 But 'twou'd not do; and as I sleep in Bed,  
 I've e'en been strangled, and almost found dead.

*Answer.*

Write Verse like this, thy sprouting Blood 'twill charm;  
 Nor need'st thou for Revulsion drill thy Arm:  
 Such Verse will wake thee fast asleep in Bed;  
 Nay, raise to Life, quite strangled, and stone dead.

*Question.*

*Question.*

When Angel-Rebels by Ambition fell  
 From Heavens bright Palace to their own sad Hell,  
 And them Revenge did back thro' Chaos call,  
 To ruine him who own'd this Earthly Ball,  
 First tempt, and then destroy that New-born Race,  
 Which was ordain'd in Heaven to fill their Place :  
 Say, Sons of *Athens*, what's the Reason why  
 Th' accursed Serpent, Exile of the Sky,  
 First tempted *Eve* against her God to sin,  
 And *Adam* last to take the Poyson in ?

*Answer.*

Th' old Politician knew to make th' Attack  
 Where the least Force he'd find to drive him back ;  
 He knew if once he cou'd the *Out-works* win,  
 The Town was more than half his own within ;  
 The World he reckon'd his when *Eve* was won,  
 Lost *Adam* saw, and lov'd, and was undone :  
 The fair She-serpent in his Arms embrac'd,  
 And drank the Poisson which 'twas Death to taste.

*Question.*

A Neighbouring *Lewite*, who is said to be  
 An holy Preacher in Divinitie,  
 Who by one Weekly Sermon still maintains  
 A Congregation of young pious Dames ;  
 For one from all the rest his Snare he laid,  
 And by Delusions cunning gain'd the Maid ;  
 His Vows and Protestations ceased not,  
 Until for Marriage he her Promise got ;  
 Then of her Father he requests his Wife,  
 And told withall how she shou'd lead her Life  
 In Comfort, free from Trouble and from Strife.  
 Her Father wou'd not hear his nor her Moans,  
 But vow'd that she shou'd ne'er have Mr. J ———  
 My Question, Sirs, is *if her Father ought*  
*In Conscience for to make her Promise nought ?*

*Answer.*

Lest if we slight thy Question thou should'st cry,  
 Nay, Cheat the World of such rare Poetry,  
 To thee, O *Prentice-Boy*, we thus reply :  
 If that the Person who doth make such Moans,  
 For fear of his dear Spouse be ———  
 By no means ought he for to have his Choice,  
 Forasmuch as — Marriage wou'd spoil his Voice.  
 His Zeal likewise, unless he Wedlock shun,  
 Will shortly in another Channel run.

But

But if so be he find he cannot live,  
 Unless his Love sweet sips of Love will give,  
 So that he find his Spirits wear away,  
 And eke his Body perish and decay,  
 The Case is alter'd then, and we conclude,  
 If that he's not with Chastity endued,  
 That Matrimony may be very good :  
 But how to get her, still the Craft will be,  
 Wherein we'll him advise without a Fee ;  
 Let him procure a Church within the ken  
 Of th' House of this obdurate Citizen,  
 There every Day his Lungs see that he strain,  
 And to the Walls hold forth with might and main ;  
 If then the Father his Consent deny,  
 And long refuse such good Affinity,  
 He'll deaf, like one that's struck with Thunder die.  
 Then may the painful Man perform his Vows,  
 And seize by Conquests-right his beauteous Spouse,  
 Whilst you, O Querist, who such Poems gave,  
 If we can do't, shall just Preferment have.  
 Henceforth sit underneath his Desk, we say,  
 And be his Clark for ever and for ay!

*Q. The Gazette gives us a very terrible Relation of the late Earthquakes in Sicily, which every body supposes to be the Effect of the raging of Mount Ætna: Pray what Account can you give of that Mountain?*

*A. Some of the most probable Causes of Earthquakes we have given in our former Oracles. As to this Mountain Ætna, it has made several Eruptions: 'Tis said, that when it first burst out, it astonished the World, by raising a Pillar of Smoke and Fire, which cast out Sciarri, or Cinders, Night and Day, with horrid roarings. It obscured the Sun and Stars, insomuch that the People thereabout thought the Prophecy of Joel, and that of St. Matthew, viz. There shall be Signs in Sun and Moon, were accomplished, and that the End of the World drew near. Pliny, (as*

*it's related) to be better informed, perished by his Curiosity in drawing nigh to inspect it. This Mountain rises from the very Sea-shore, the shortest Passage to its top, is reckoned Twenty Miles, tho' from Catania it is about Thirty Miles; it makes a fair Prospect to the Passengers at Sea, to the Eastward. The old Mouth of this Mountain raged two or three Months together, with Concussions of the Earth eighteen Days, when at last it sunk down into its own Bowels; but the eleventh of March, 1669. Two Hours before Night, it burst out about twenty Miles beneath the old Mouth, ten Miles from Catania. The Stream was thought to be liquified Minerals and Metallic Matters boyling, which gushed forth like Water from the Head of some*

some great River, spreading it self into several Streams or Channels, its Motion was direct, burning up whatever was Combustible in its Way; but if Bank, Wall, or Building stopt it, then it swell'd up till it either forced the Building down, or rose so high, that it run over it in its greatest Violence; its Motion was so slow, that the Inhabitants had time to carry off whatever was of value. At the Mouth issued Fire, Smoak and Ashes, with continued Noise like Thunder, or Waves of the Sea, which was heard 100 miles distance, the Ashes, and Sciarri or Cinders were dispersed as far, for the Fires continued issuing from the Mouth 54 Days, and the Pillar of Ashes and Smoak that ascended in a streight Body out of the Vorago, or Mouth, exceeded twice the Bigness of *Paul's Steeple*, that neither Sun, nor Moon, nor Stars, were seen in all that time in that Part. The Cinder-stones were a dusky blue, the outward Part of this burning Stream was soon cold, and crust-ed, and in its utmost Fury did bear People upon it, tho' the melted Matter streamed under, which ran a miles length into the Sea, and as much in Front, from the Beginning to the End, not much unlike the River of *Thames* in a great Frost at the top of the Ice, lying after such a rugged manner. Three quarters of the City *Catania*, and the whole Country, from the Walls of this City to 20 miles on this side, are full of this Sciarri, which become mollified by time, and the Ground very fertile. The major part of this relation was sent by several inquisitive Merchants to the Royal Society.

2. Divers Persons in the County of *Kent* being accused for Practising Witchcraft, were examined by a Justice of Peace, from whom I had a Copy of their Examinations and Confessions.

T — n S — ll of D—ron Widow, being Examined *June* the 29<sup>th</sup>, 1692. did confess, That she had made a Covenant with the Devil in Writing, and signed it with her Blood, which dropt from her Nose; that she had 4 Imps, whom she called by the Names of *Vene, Harry, George* and *William*; three of them were black, and about the Bigness of Mice, they suckt her every third Night; but *William* was like a little black Man, he talkt to her, and had carnal Copulation with her twice; that by the Help of these she did Mischief to Beasts and Men, of which she gave divers Instances.

She Confess'd the same to many, and to the Minister of the Parish, desiring him to pray for her, and declaring that she was sorry for what she had done: She went on Confessing to the last: But five days before the Assizes she was found dead by her Bed-side in a strange Posture.

Another did upon Examination confess that she had Imps from an old Man and his Wife, when she was about Eighteen Years of Age, of which she told an exact Story; that by these she had done hurt, particularly about five Weeks ago, she and another of her Companions went by Night in the Shape of two Cats, into the Chamber of one whom she named, through a Hole in the Window, and finding him in Bed upon his Back, with

with his Mouth open, they poured black Stuff which they carried with them into his Mouth, and within a little time after he died: A Gentlewoman then present, told me, she spake thus to her, *Woman, you do confess impossible things, as that you can turn your selves into Cats, and go through the Hole of a Window, it cannot be;* to which she confidently replied, *We can do it, and have done it.*

A third Woman did confess, that she had been a Witch upwards of Fifty Years; that she had two little things like Mice that sucked her, but she never hurt any Body, except only one Child.

When the two latter came upon their Tryal, they denied all that they had spoken; and there being no other material Evidence against them but their own Confessions, were acquitted.

It was likewise declared at the same time upon Oath, that some suspected Persons having voluntarily offered themselves to be sworn, to clear themselves of the Scandal of Witchcraft: They were flung bound into the Water three times apiece, but could not sink, tho' they lay a considerable while upon the Water: One of these (a young Man) said, if he were unbound, then he was sure he should sink; they loosed him, and flung him in again, but he swam higher than before, even like a blown Bladder, and rolled upon the Water as if it had been down a dry Bank.

I am likewise Credibly informed, that to make an Experiment, they hired a Fellow then present for 5s. to be flung in

bound after the same manner, who sunk presently to the bottom, and before they could get him aloof, had taken a great deal of Water into his Belly.

Gentlemen,  
*These things are disbelieved and ridiculed, not only by our young pretenders to Wit, but by Persons of greater Sense and Sobriety. I desire your Judgment upon these three Questions.*

1. *Is it likely that all these should be the Effect of Dotage, Melancholy, or a disturbed Imagination?*

2. *If they be Realities, what Philosophical Account can be given of them? particularly the sucking of the Imps, their turning themselves into Cats, and not being able to sink?*

3. *Is it lawful to attempt the Discovery of Witches by Swimming, and how far is it an Evidence against them?*

A. To the first we answer, that 'tis not for us to give our Judgment against that of the Court, who were very likely to have a more particular Account of every thing relating to the Tryals, than we can now possibly have; and if they saw no Reason to condemn the Accused, We see none, under less Advantages, and believe there might be Melancholy, Dotage, &c. in the Case, tho' we are not by any Means so incredulous, as to believe there is no such Thing as a *Witch* in Nature, who, by the Help of the Devil, can act many Things unaccountable by any Divines or Philosophers in the World.

Secondly, To the Second, We can't tell what to think of those

those things that are called Imps, tho' 'tis certain there are also such, and many Witches have dy'd confessing it; 'tis probable they are nothing else but Devils; but how the Devil or Spirits can work upon Matter, is yet another Mystery unknown to any one in the World. As for Witches turning themselves into Cats, &c. We can give a better Account of, being assur'd from undoubted Authors and Credible Witnesses, that 'tis all Imposture and Cheat, and that such very Persons as pretend to do such Things, are in a sort of Swoon or Exinanition on all the while, as Experiments and Examples testifie; and therefore the Devil does by some means or other so work upon their Fancies and Imaginations, as to make 'em really believe they do such and such Things; and as for their Gold, their Dainties, and other suppos'd Enjoyments, 'tis all Fiction and Imposition; for notwithstanding their Presents of Gold, Silver, &c. and their suppos'd Revelling and Feasts, 'tis evident that they are always poor, and almost starved for Necessaries.

Thirdly, Such sort of Examination by swimming, &c. is utterly unlawful, and a Breach of the sixth Commandment, and as subject to Abuses and Deceits as any other Tryal in Nature; for, suppose the Devil, by the Permission of God Almighty, has such or such a Person under his Power, and does by his Arts unknown to them in such a Tryal as Swimming buoy them, will it follow there-

fore, that they are Witches. Nay, if any Person may as well buoy up himself in the Water by Natural Arts, as by certain Oynments resist the Heat of the Fire, it's a very weak Consequence, to conclude him guilty of Witchcraft, because a Third Person, who knows nothing of the Matter, cannot give a Reason for it.

Q. *What is Happiness?*

A. 'Tis not what the World generally supposes, since there are so many disappointed, and the Pretences of Mankind in this search, wou'd, to an unconcern'd looker on, argue that Men are Creatures of different Species. 'Twas not without good Reason, that the Ingenious Earl of Rochester, in his *Satyr against Man*, towards the End, concludes, that *some Men differ more from others, than others do from Beasts*; meaning, as is evident by what precedes, that the really pious few, that believe and live well, have not only their Pretences, but Idea's of Things very different from that of other Men, whose Souls are immers'd in Sense, and lost in Body. Those that know the World most, are the best Judges of the querulous Dissatisfactions, and universal Disappointments that every one complains of, and with the Mystery continues so, altho' it is in every one's Power to be happy. — — — Here is one who promises himself a large Share of Felicity, by purchasing such an Estate; another this Preferment, a third that cruel one, &c. and if by an unwearied Industry, or (in respect of us)

us) an adventitious Occurrence, the Business is accomplisht, we are yet either where we were, wishing for something else, under the same Impatience, or labouring under the too late Repentance of Disappointments. And the Reason is evident, for we put false Values upon Things at a distance, and fix the whole of our Inclinations upon unproportional Objects. As no Man smells with his Eyes or Ears, or tries Sounds with his Nose; so no Wise Man will stamp an unjust Estimate upon the Pleasures of Sense, and the Actions wherein his Body is mostly concerned. 'Tis the Pleasures of a well inform'd Mind, and the Reflections of just and vertuous Actions, that gives a Title to what our Quærist calls Happiness. Every Creature is made for some End, and if this Order be inverted, such a Creature is abused, or made in vain. The End of Man was to know, love and enjoy his Author; and where this Conformity holds, there ensues a Happiness proportionable to the measure of those; and this is what we understand by Happiness.

Q. 4. *What is the Meaning of that Text, Put up thy Sword Peter, they that use the Sword shall perish by the Sword?*

A. This has troubled the Commentators much; perhaps it is a Check to Peter, and a Prophecy, viz. *That they, the High Priests of the Jews, who made use of the Roman Magistrates Sword, to cut him off then, they should perish by the Sword themselves, which was fulfilled forty Years after Christ's Death, they perishing by the Romans Sword by Titus the*

Emperor at the Destruction of Jerusalem.

Q. 'I think my self obliged to tell you, what Effect your Answer to my Query concerning Duels had upon my fighting Friend — I shew'd him what you said to it, but he is still of the same Mind; because he says they must fight, or be ill lookt upon in the Camp — All that I can bring him to, and others in the same Circumstances, is, That they will not fight with him, who won't fight with them, which I confess is a Progress in Christianity, and yet such a Piece of Morality, as they do not a little value themselves upon. However, they told me a Project that would infallibly root out this Custom of Dwelling; and that is, if his Majesty would please immediately to Casheer any Person who drew upon another, — This they say would certainly do beyond all the Arguments in the World, and they think nothing else, I told 'em this was in Effect already done by his Majesty's severe Order against Duels, they answered, that signified little, since it was seldom or never put in Execution. I told 'em I was sorry the Frowns of an Earthly Prince, and a little worldly Interest, should weigh more with 'em than the Threats and Punishments of the King of Kings, and the apparent Danger of their Eternal Ruine — It is true, my Friend has accepted a Submission from the Person who gave the Affront, but I find it was not from a Principle of Religion he forgave him, but purely because his darling Custom has

Q 'made



made it sufficient. — From the whole Relation give me leave to ask you a Question or two more, to vindicate Religion from the Aspersions they sometimes in their arguing cast upon it: As,

I. *Whether it be not a great scandal upon Religion, to affirm, it makes Men Cowards?*

A. We would never wish those who don't think it so, shou'd fight better for their Country (we won't go so high as *Joshua* and the *Maccabees*, but) than the *Veres*, the *Sidneys*, and many other brave Men our Grandfathers used to talk of for beating all before 'em in *Holland*, tho' often engag'd against ten times their Number; these were known to be Virtuous and Religious — Our present Soldiers are *Englishmen* as well as they, and let *fatal Steenkirk* witness, not less brave than their great Forefathers: What is it then they want to make 'em as successful, besides their Religion? This is certain, that no Man ought to be daring, or can be properly valiant, without that Qualification. True Fortitude is grounded upon Prudence, as all other Virtues are, without which we may say a mad Bull, or a wild Boar, are valiant when they rush upon certain Death — Prudence therefore teaches Fortitude never to seek invincible danger, tho' if that finds us, and it's not to be avoided, bear it handsomely, and die gloriously. If this holds even to this World, how much more ought it in respect of another? And how is it possible for a vicious Man to be truly valiant, who dares be damned, when he might hand-

somely avoid it? But since Audacity and Daring more than others, is generally mistaken by Englishmen for true Valour, 'tis easie we think to prove that a Religious Man can dare more than any, we mean, as to standing or meeting that Bugbear Death; or what's as dreadful. We believe we may compare him in this particular with the most desperate irreligious Wretch that ever threw away his Soul, without considering the Worth on't; for all that such a one can hope for, is Honour if he escapes; if he falls, that he shall be nothing: But a good Man has at least the same Expectation of Honour with the other, and can look yet further, and see a glorious Prospekt beyond the narrow dark Beach, and other manner of Palms and Laurels in a better World, especially if he falls in such a Cause as any brave Man wou'd almost wish to dye in — The Defence of *Europe*, and the Faith, the humbling of *France*, and the Honour of *England*.

Q. *Whether the Practice of Religion be inconsistent with a Military Life? and whether Soldiers of all Men ought not to take the greatest Care of their Souls, since they continually put their Bodies in such danger?*

A. For the first, Let's see what the Author of our Religion himself tells us, in a Declaration of his Servants; 'tis in the 11th of the *Hebrews*, where we have the Examples of those Heroes recorded, (no doubt for our Imitation) who tho' they subdued Kingdoms, yet also wrought Righteousness, and both by Faith. 'Twas these Men, who, as that divine Writer goes on, obtain'd  
Pro-

Promises (that one should chase a thousand) *stopped the Mouths of Lyons*; tearing them in Pieces as they others: *Quenched the Violence of Fire*; Conquer'd even Nature it self; *escaped the Edge of the Sword*; when compass'd with innumerable Deaths, fought their Way through them all, and got off with Safety and Honour; *out of Weakness were made strong*, when faint with the glorious Toil of War, received Strength from above; *waxed valiant in Fight*; felt within their Breasts such an invincible Ardour, that they no more knew how to fear than to yield, and no wonder then, *they turned to Flight the Armies of the Aliens*; conquered and trampled down all those cursed *Amalekites*, those uncircumcised Philistines, that would *destroy the Heritage of the Lord*. And now let any one judge whether Religion be inconsistent with a Military Life; whether it makes Men Cowards; nay, whether the Christian Religion does so, which proposes to its Followers such Examples as these, which were imitated by *Constantine* and his Christian Soldiers; who tho' they durst not stir before, yet when once they got a Prince of their own to fight under, soon baffled that old Wolf and Fox *Licinius*, and in a few Years conquered not only particular Kingdoms, but even the whole *Roman World*.

For the other Part of the Question, Whether Soldiers of all Men ought not to take the greatest Care of their Souls, since they continually put their Bodies in such Danger; the latter sufficiently proves the former: To all

but such of 'em as think they've no Souls, which if there are any do, that General who gives 'em 6 d. a Day for the Service of their Bodies, will have a very hard Bargain on it.

Q. *If the Practice of Religion, as it certainly is, be the right Way to the Victory, whether a vicious Soldier do not more Prejudice the Cause he fights for, by his Debaucheries, than help it by his Sword?*

A. 'Tis so clear a Case that he does, that we believe we should not be Enemies to our Country, if we wished the *French* had all our Rakehells among 'em to make the most of 'em, especially if we had honest Men in their Room — At least we heartily desire; and are sure every good *Englishman* is of the same Mind, that those who are not so good as they should be, would grow better, and be satisfied, as they ought to be, that Virtue and Religion only can give the true Measures of Honour, which if they followed, wou'd, whether they live or dye, make 'em Conquerors, — And thus much of the Military Questions.

Q. *Whether a Person that never saw Rome, or Christ Incarnate, have the same Certainty of the latter, that he has of the former?*

A. He has a sufficient Certainty, tho' not in all respects exactly the same. For Example, we have as sufficient moral Certainty that there were such Persons formerly as *Augustus* and *Nero*, as we are now that there are such at present in the World as Queen *Anne*, and King *Lewis*; that is, we have all manner of

certainty in the former Case, that the Thing is capable of, and we can have no more in the latter, tho' for one we may have a living Eye-witness, which we han't for the other; but that inequality is, We think, more than over-balanced in the Case of our Saviour by the Deaths of so many thousands, (let the Number of Martyrs be never so much lessen'd) on purpose to confirm the Truth of his Doctrine, which to be sure included his Existence but we can't expect that any Man should be willing to dye only to prove there is at present such a Tyrant as the *French King*, or such a City as *Rome* — whereas on the contrary, we are assured by Universal Tradition among many Millions of Men, and the concurrent Testimony of Books, which we know to be genuine, in all Ages, that very many Persons have actually suffer'd Death for the Truths of Jesus, which 'twere ridiculous to suppose 'em so mad to do, many of 'em Philosophers and Princes, if they had not been sufficiently certain of the Matter of Fact, and that there had been such a Person for whose Sake they suffer'd.

*Q. Whether Death be Natural or Preternatural?*

*A.* There's a Natural Death, and an appointed Time, and a Preternatural Cause of Death, and a violent Death, yet the Act of dying is natural.

*Q. How far a Man may recede from his own Right?*

*A.* As far as concerts with Charity, Peace, Self-preservation, and the Good and Preservation of others. Man has a

Right by Nature unto his own Life, first to preserve that, then by the Law of Nature to preserve others, according to their Relation unto us, Exigencies, and others in want; yet God has not given any Man his Life to give away, or to be at the dispose of any Person upon Earth, upon Condition that he shall be protected and preserved. We cannot so far recede from our Right, to give another the Power over our Lives, but upon Conditions; therefore for our superior Good to others, we may part with our Right in Nature, or lay down our Lives, it being in nothing contrary to any Law in Nature; For a good Man some may dye, &c. and so proportionably to all Things he has a legal Property and Right unto, he may recede from his Right, as before said.

*Q. A Gentlewoman saw the Apparition of a Gentleman at the top of the Stairs, likewise at the bottom of the Stairs, he being abroad, and she very confident he was at some distance from the House, it was in the Day-time: Your Opinion is desired on this Subject?*

*A.* Many such Instances might be given, some of late Years, that Persons have been represented while alive, which generally presages the Death of the Person, being Monitory Representations.

*Q. Through the Pious, Vertuous, and Witty Constitution of a Young Gentlewoman who is married, I am so enamoured, that were she single, she should be the only she I would attempt to get to be my Spouse; but as she is married, I*

*would*

would not for the World attempt any Thing to endanger her or my own Soul, or the Reputation of our Body; I cannot well avoid seeing of her daily. Now I would desire you to deal ingeniously by me, for I am real, whether I sin in the said Love, and how? Whether it be a Breach of any of God's Commands; and if so, how to avoid it?

*A.* All inordinate Affection is a Sin, and you may know whether your Respect for her makes you uneasie, and disturb'd; if so, you have exceeded the just Bounds, and ought to remember that Precept, *Thou shalt not covet thy Neighbours Wife.* No doubt we may lawfully have a greater Esteem for one Person than another, though under the Circumstances of another Man's Wife; but then there's need of a great deal of Prudence in the Management of it, that it gives no Occasion of Jealousie, nor grows immoderate in our selves, nor influences the Party to withdraw her Affections from her Husband, with many more ill Consequences which often attend such Actions; so that it is much safer to avoid what is lawful in many Cases, than by the use of our Liberty become Offenders.

*Q.* I desire your Sentiments of the following Relation, being true in Fact. Some Years since I had the Curiosity, with several others, to go see a Bell cast. The Furnace was made in a great Barn, the Fire newly kindled, filled the Barn with Smoak, which made several of the By-standers sick, amongst the rest, as the Metal began to run, I found my self extream sick; go-

ing to the great Doors of the Barn to suck in a little Air, I dropt down, the People cryed out there was one swooned away, which I very well heard, and was enquiring, as I thought with the rest, which it was; at last the People said it was I, and named my Name, nay thought I you are very much mistaken, for though I was very lately sick, yet I never was so well as just now in all my Life, for I was in more Felicity than this World could afford, or I can express, but in a quarter of an Hour I found my self carried into the adjoining Field, in the midst of a great Throng, as sick as Heart could hold, but Care being taken, I was well next Morn; *Your Thoughts of my perfect hearing in so deep a Swoon, and of that inexpressible Joy and Ease, it will Oblige your Humble Servant, &c.*

*A.* We must beg your Pardon, if we think there is more Mirth than Truth in this Relation. If you are in Earnest, and believe what you say to be true, we suppose the whole was only a Dream. If you would convince us of the contrary, we expect the Circumstances of Persons and Place, and then we shall endeavour to return you an Answer; for 'tis not our Business to study the Reasons of Things that are not.

*Q.* I am a Young Woman that have been very Dutiful to my Parents, and have ever thought it my Duty so to do, but now they have proposed a Match for me whom I cannot love; therefore I humbly desire your Advice, how I shall discharge my Duty, whether

to disoblige my Parents, and live an uncomfortable Life (for I can propose no other, where Minds are not equally agreed) or to disoblige them by refusing what they so earnestly importune me to. This is real matter of Fact, therefore I desire your speedy Answer?

A. As a Child can't lawfully dispose of it self without the Consent of its Parents; so on the other side, we don't understand that the Parents can marry their Children without their Consent. Indeed a Duty to our Parents, and the Respect we should have for their Judgments, should be of more Weight in this Affair, than a childish unreasonable Fancy, and which in all Probability will be the

Ruine of the Person that entertains it: Tho' on the contrary, where it is pure Covetousness, or some unaccountable Humour, (and there are some such Instances) that is the Motive in the Parents; we think the many unhappy Examples, that have been in such Matches, should prevail with 'em against such Injunctions; and we think it no Undutifulness in Children to deny their Compliances, after all just Methods, by the Intercession of Friends, and Intreaties to the contrary. There's no greater a Barbarity in Nature than unequal Matches, the Mines and Gallies are Trifles to it in this Life, and it too often is the Earnest of worse hereafter.

Q. Say Sons of Athens! Are the Muses flown  
From your forsaken Field to Climes unknown!  
Will no propitious God your Breasts inspire,  
Or blow the hidden Spark of heavenly Fire?  
Or have you crackt your Strings, or broke your Lyre?  
That William's Self, a Name which used to Charm,  
So long wants Force your frozen Breath to warm;  
Tho' him we see whom absent late we mourn'd,  
Wish Safety and wish Triumphs too return'd.  
Tho' the glad Nation him prepare to meet,  
And cast your Hearts and Purfes at his Feet.  
On this great Theme, if nothing Athens writes,  
The World will say —————

3

You're in good Earnest now turn'd Jacobites?

A. What Bird whose Wings are clipt, will care to sing?  
To be too Loyal, is a dangerous Thing;  
For if the French don't banter, they'll be here  
Early i'th' Spring, just as they were last Year,  
Athens and London then once more must fall,  
And in their rooms you'll have——The Devil and all.  
Howe'er to make all sure like other Men,  
We'll very Loyal be, at least till then.  
Great William's Name in our hoarse Notes we'll sing,  
And may each ill-lookt Traytor mounted swing,  
That will not with us cry — God save the King.

3

(a) Let 'em e'en take this small Acknowledgment among 'em, in Part of Payment for so many Thousands of venomous Pamphlets, lately sew'd about the City, as full of notorious fulsome Lyes, as one of their own Lewis's Declarations,  
Hail!

Hail! much lov'd Prince, the Peoples Joy and Pride,  
 And the Desire of all the World beside :  
 Tho' in the Crowd unmark'd, unknown we be,  
 Thus let us speak our grateful Loyalty,  
 Not out of Love of Praise, but Love of thee!  
 Great Son of *Jove*! of the true Heroes strain,  
 All doom'd to suffer first, and then to reign!  
 Alike for Danger and for Empire born,  
 Did one as soon deserve, as th'other scorn ;  
 When will thy never-ceasing Toyls be o'er ?  
 When thou to us thy Self and Peace restore,  
 And with thy Absence fright thy Realms no more ?  
 When thou in foreign Lands, how great's our Care,  
 How fervent every Age and Sexes Prayer,  
 As they'd a Husband or a Father there ?  
 How gladly would they in the Army be,  
 All wou'd be Soldiers, much-lov'd Prince, for thee.  
 How glad to engage in thine, and *Europe's* Right,  
 And go like *English*, not to encamp, but fight ;  
 While others so much Time in raising take,  
 Like Jangling Bells, they'll ne'er good Musick make.  
 That now we have thee safe, those Shouts declare,  
 And those thick Fires, that light and rend the Air ;  
 Not all the Honours late thou didst bestow,  
 Which pure from thee, true Honours Fountain, flow,  
 Were thought so great, as at their grateful Feast  
 Thy condescending to become their Guest.  
 The City might have spar'd their plenteous Store,  
 All feast themselves on thee, and ask no more :  
 On thee, and what's the same, that God-like Fare  
 Deserves so well thine and our Hearts to share.  
 May that August Assembly now, no less  
 Their Warmth in Zeal and timely Aids express ;  
 While to a King so wise, so brave, so good  
 We pay our Tax of Money, Prayers and Blood.

Question from a Lady.

*What think you of the Judgment that's to come,  
 The great surprizing startling Day of Doom ?  
 When all at the Tribunal must appear,  
 Some rais'd with Joy, whilst more oppress'd by Fear,  
 Expect the Sentence a just God will give,  
 From which there's no Appeal, nor no Reprieve :  
 Think you this in a Moment will be past,  
 If not, declare how long you think 'twill last ?*

Answer.

One Day, as it from sacred Writ appears,  
 With God's true same as is a thousand Years.

Nor were it Heresie, if we should say,  
The Thousand Years may make the Judgment Day.  
Clearly the Scripture neither does declare,  
But it far more concerns us to prepare,  
With Joy to render our great Audit there.

## Question.

*When the great Fabrick of this Lower World  
Shall all into Confusion turn,  
And as the Nod  
Of our great God  
The Elements themselves shall burn,  
And Nature's into its former Chaos hurl'd,  
When the blest Angels shall in Consort joyn,  
And sound the Judgment-Day in Notes Divine.  
At that Great Day, what will become of those  
Who never tasted bitter Death,  
But live to see  
This Prodigie?*

*Whether shall they resign their Breath,  
Or be translated as Elijah was?  
Upon Recourse to holy Writ, I find  
A perfect Æquilibrium in my Mind;  
Say what most likely then appears to you,  
Oblige your Quærist and the Publick too?*

## Answer.

Agem let's see what Holy Scripture saith,  
The only firm Foundation of our Faith:  
That all shall then be chang'd, we thence discern,  
Tho' all not sleep; and thence we learn  
All shan't resign their Breath,

Sleep there, more than the Image is of Death:  
For thus the inspir'd Apostle did his Judgment give,  
In Words that shall the World it self out-live.

" A mighty Secret's now reveal'd,  
" Which was from Ages past by the All-wise conceal'd ;  
" All must not sleep, all must not dye,  
" Nor in the Grave dissolving lye,  
Yet all be chang'd from what we see them now,  
Who works the Change, alone knows when, or how.  
But this from his blest'd Word is known,  
It in a Moment shall be done.

As swift as Light from East to West can fly,  
Swift as the secret Gance, or twinkling of the Eye.

Hark! The dreadful Trumpet sounds ;  
Hark! All Earth and Heaven rebounds ;  
Some to Joy, and some to Pain,  
See the Dead arise again!

Each Dust by the great Chymist's Art refin'd,  
Shall then to its Brother Dust be closer joyn'd ;

Nothing its Parts shall penetrate,  
 Nothing corrupt or separate,  
 How great a Change from this frail State !  
 O happy they who rais'd from mortal Woe,  
 Their short Probation order so,  
 As then to change for Joy, and not for Woe !

Question.

*Five several Times I have made my Address  
 To Delphos Altar, but without Success ;  
 Surely the Gods are deaf, or partial prove  
 To all, except the Votaries they love ;  
 Pray tell me, Oracles of Athens, how  
 I may appease their Deities, and know  
 What Incense will prevail, that I may gain  
 Their Favour, and not oftner sue in Pain ?*

Answer.

For Shame so long to loiter at our Door !  
 Here take our Alms, and trouble us no more ;  
 The Way to please, and for this Gift requite,  
 Is, not to write at all, or better write.

Question.

*Since all Things to their proper Center tend,  
 And fixing there, a quiet rest enjoy ;  
 How is't that Man is prone his Course to bend  
 To restless Objects, that his Peace destroy ?*

2.

*God to no other End did Man create,  
 But that he might adore his Majesty ;  
 Why did he not at first then form his State,  
 That he from his Creator could not fly ?*

Answer.

God is Man's Center, he to him is born  
 Yet all his Motions rational and free ;  
 When from that Center he by Vice is torn,  
 How can he but a restless Wanderer be ?

2.

If Liberty our Maker had deny'd,  
 Man then, not Man, but something else had been ;  
 Our Love and Gratitude he had not try'd,  
 Nor cou'd Reward for Virtue, Plague for Sin.

*Q. Whether the Devil has not  
 Baits enough to allure People to  
 Lust and Vanity, without calling  
 in the Aids of Patches and Paint ?  
 And whether those Skins that are  
 bedew'd with them, may not pro-  
 perly enough be called painted Se-*

*pulchres, since they too often not  
 only cover, but occasion rotten  
 Bones ?*

*Ans: We have formerly  
 given our own Judgments, and  
 the Authority of others on  
 these Points, and told the World,  
 that*



that the best and strictest Casuists assert these Things not in themselves unlawful — Not but that in our Opinions 'tis pity any Part of a good Face should be covered, (tho' for a bad one, the larger the Patch the better) and for Paint, we like it yet worse, since it certainly spoils a good Face, or but a tolerable one; and besides, has never been of very good Reputation in the World. But after all, why it should be in it self a Sin, we cannot conceive, any more than a Wash to take out Freckles, or Pits of the Small-Pox, the Argument that is brought against one, equally concluding against both, that it is an Endeavour to make themselves handsomer than God and Nature intended; which besides would cut off all Perukes, if not most other artificial Ornaments. — As for our Angry Friend's Question, we must beg him not to be as angry with us as he is with the Ladies, if we tell him there's so much railing, and so little Reason in it, that it is hardly worth answering, and that we cannot help thinking there is more of the Devil in one uncharitable Censure, than in a whole Box-full of Halfmoons, and Lozenges.

Q. 3. *I have for some Years last past, been under some very afflictive Circumstances, of which I must own I have been too sensible, not only to the impairing my Health, but in some Moments even my Reason could hardly support it self against the Efforts of my Melancholy, the unhappy Cause of which still remains; but the*

*pleasing Conversation of an Ingenious young Gentleman, hath suspended the greatest Part of my Inquietude. We believe the Thoughts we have for each other, terminate in Friendship only; but shou'd we be deceiv'd, it would very much contribute to both our Misfortunes, since insurmountable Obstacles oppose our being one another — I intreat your Advice in this Emergency, whether I am to renounce a Conversation from which I have found such advantageous Effects, and by Consequence relapse into my former Uneasiness; or to continue it, tho' with the Danger of liking it too well? But before you give your Sentence, which I'll assure you I'll submit to, be pleas'd to take notice, that the Fears I express, are rather the Result of other Peoples Misfortunes in the same Case, than of any Discovery I have yet made of amorous Symptoms, either in the Gentleman or my self.*

A. To be plain, Madam, it's no very good Symptom that you are so unwilling to part with this Young Gentleman's Conversation, since we think an Old Gentleman's might be at least as instructive, tho' we must own not so divertive — And besides, you seem very sensibly concern'd, lest this Friendship of yours should grow too warm, and your Comforter apply himself too closely to drive away — Of foregone Ills, the very Fate, as our Friend Cowley expresses it, and as you know, Madam, the grateful Gentleman did for the fam'd Ephesian Maeron. All the Question is, of what Nature those terrible insur-

surmountable Obstacles are, which won't let you be one another. If Vertue and Religion stand in the Way, and there's either Husband, Wife, or Parents between, these we confess ought to be insurmountable, tho' too often they are not, but the nimble God flies at all, and his blinder *Votaries* stumble after him, tho' with the Hazard of more than their Necks. If there's nothing but a false Honour between, we would be understood difference of Estate, or Quality, down with the foolish Idol of Custom, which as Mr. Cowley agen, — "Is neither fit — nor to defend, or (much less) to, &c. and fall a comforting one another, as virtuously, as closely, and as effectually as ever you are able. But on the other side, if either true Prudence forbid the Baner, we mean if there is not Estate enough of either side both to live happily, or a too great Disproportion in Age, and much more if Virtue lays her naked Sword between you, if these are the Obstacles, never attempt to break thro' 'em, which if you do, to avoid *Scylla*, you'll find a *Charibdis*; and if Things be so, especially if Virtue and true Honour stand in the Way, remember that Love is too soft and fine a Name for so rough and criminal a Passion — The least Symptoms of which, if you find in your self or your Friend, and are willing to stop short of Hell, you must run the Hazard of relapsing into your former *Inquietudes*, rather than preposterously go about to cure a Prick in your

Finger by a Stab at your Heart; especially when we cannot see why Religion and Reason should not be as effectual Helps against Melancholy, as the Conversation of a Young Gentleman — And this must be done in Time, immediately, and effectually, for that Passion makes large Strides where it is indulged, especially if it walks *Incognito*, (as the Lyon will run when no Body sees him, or he is near his Prey) nor ever flatter your selves that your Intentions are not criminal, since they must be so, whether you please to believe it or not, if the Passion it self be so, and either of you a forbidden Object (of which see the famous Case in Bp. *Saunderson*) This perhaps, out of a bundant Caution, which however can do no hurt here, tho' in other Cases, spite of the Proverb, it may and often does. But if there appear no Danger of Love, on a just and impartial Enquiry on both Sides, there's no reason we think that the Lady or Gentleman shou'd rob themselves, or one another, of so valuable and honourable a Friendship: And this is the best Decision and Advice we can give, while yet so hoodwinkt as to Matter of Fact.

Q. I am a Batchellor; and have an Estate which I am very desirous should descend to one of my own Blood, and would marry for that Reason; but if I should have no Children by my Wife — *Whether my Marriage is not void, since I conceive Procreation is the End of Marriage?*

A. But

A. But what if it should be your own Fault? Would you be willing to lose a good Bed-fellow? And are there not other Ends of Marriage besides what you assign? That it's true, is one main Political End, for which Reason perhaps it is, the State more easily grants a Divorce there, than in other Cases. On the whole, we think you'd do better either to live unmarried, or if you dare venture on the Noose, e'en to tug it out, and if you've no Children, let longest Liver take all.

Q. I have been in several Parts of Spain, France, Italy and Africa, and have observed and been told by the Inhabitants of those Countries, that Olive-Trees do bear no Fruit but such as grow within ten Leagues of the Mediterranean Sea — I desire your Opinion concerning that Secret of Nature? — Note, that tho' those Trees grow in great Quantities farther than that Distance from the Mediterranean Sea, yet they bear no Fruit.

A. In Africa, the intolerable Heats further up in the Country, may perhaps be prejudicial to this Fruit, which are allayed by the cool Sea-Breezes, and it is not impossible but there may be something in the very Air of the Sea, and that the Saline-Particles arising thence may make the Olive fruitful, which will reach the Olive of France and Spain, if this Fact be true.

Q. Not long ago I was in the Country, and walking very early by a Wood, and setting my self down, I saw two

Foxes come out of the Wood, and making each of them a Hole in the Ground (of a considerable Bigness) they went to fighting; and a Noise being made in the Wood, they both gave over. Your Opinion is desired, for what they made those Holes, and you will highly oblige a well Wisher to your Society?

A. Perhaps to bury the Slain — Perhaps to stop the Blood — Perhaps out of Spite and Rage — Perhaps being over eager to fight, they might have some Occasions to dispatch, which you did not take notice of, as it has been said of some great Generals, and scraped Holes there to lay it in, and then cover all out of cleanliness, as Dogs and Cats affect to do — Or perhaps after all there is not a Word on't true, but you have a Mind to make a Fool of my Lord's Ape, and Banter the Athenians — as many a Wiseman of — Whitefryers has done before ye.

Q. 5. Gentlemen, I desire to know, Whether the Fire, as Fire, be destructively hot or not; but I would not have you answer as others have done, to put my Hand or Finger into it and try; which if you do, I shall think justly you have a wrong Notion of what I intend, or else will not fairly answer it?

A. We think we understand you, and that by Destructions here, you mean Solution of Continuity. We answer, that this is in our Opinion, essential to true and proper Fire, tho' it may be so clogg'd with Smoak, &c. as in some Cases  
not.

not to operate with so much Vigour as it naturally would, or not put Matter into so brisk a Motion.

Q. I am Young, and beg your Assistance in directing me what these following Graces and Virtues are, and how I may attain to such a right and well-order'd Habit of Mind, that I may conscientiously perform my Duty to God and to my Neighbour, without which, I am perswaded, I shall never be happy: Pray Gentlemen let me hear of you as soon as conveniently you can, and you will for ever Oblige your Humble Servant, *Arabella*, &c.

*What is Virtue? What is Felicity, its Excellence and Perfection? What are the Powers and Affections of the Soul? What is Knowledge? What is Love? What is Hatred? What is Eternal Love? What is Truth? What is Wisdom? What is Righteousness? What is Goodness? What is Holiness? What is Justice? What is Mercy? What is Faith? What is Hope? What is Charity? What is Repentance? What is Prudence? What is Courage? What is Temperance? What is Patience? What is Meekness? What is Humility? What is Contentment? What is Magnanimity? What is Modesty? What is Liberality? What is Magnificence? What is Gratitude? What is Joy? What is Peace? What is Long-Suffering? What is Gentleness? What is Triumph? What is Enmity? What is Fidelity? What is Devotion? What is Godliness? What is Schism and Heresy?*

A. You have asked Questions enough, *Madam*, to take up a whole Volume in Answers —

and therefore we can dispatch but one at a Time, in every Oracle, desiring your Patience 'till we have accomplish'd the whole.

1. *What is Virtue?* Moral Virtue, which we suppose here intended, may be thus described — 'Tis a confirm'd Habit of Mind, observing the Mean in Relation to Passions and Vices, and thereby conducting us to Moral Happiness.

'Tis an Habit, not an Act, which is a transient Thing, and therefore not firm enough for the Basis of Happiness: Not a natural Power, or Inclination, made up of several of those *Semina Virtutis*, *Seeds of Virtue*, more or less in the Nature of all Men, tho' more conspicuous in some than others, because these are often lost either by the Barrenness or Rankness of the Soil. Not a Disposition, or some Tendency toward Virtue, resulting from a few, or weak, or contradicted Actions, which would only torment the Mind with a *vide meliora*, or distract it between the Strength of Passion and Weakness of Virtue, which would be far enough from giving it compleat Happiness. But it must be a confirmed Habit, to deserve the Name of true Virtue. An Habit, that is, a Quality resulting from strong or frequent Acts, whereby we obtain a Facility of Action, a confirm'd Habit: There must be something of Force and Energy in it, to be proper Virtue.

It observes the Mean; 1. In Reference to our Appetites, or Passions, which 'tis the Office of true Virtue to regulate, not destroy. Then as to Vices, keep

keeping the middle between the two Extreams, as Liberality between Prodigality and Covetousness. Tho' this is not the exact rigid Mean, as to a Point, but a Mean of Proportion, allowing some sort of Latitude, inclining a Thought more one Way than the other, as Liberality rather leans to Prodigality than Covetousness.

The End of Moral Virtue is Moral Happiness, nor can the Stream rise higher than the Fountain. But what this Happiness is, as well as of Felicity in general, must keep cold till another Time.

*Q. Is there any Cure for Stammering, and what is it?*

*A.* There is, for we have known it cured in several Instances. There are more Ways than One to do it; the first is, repeating many hard Words deliberately several Times a Day, and for Prevention never speaking in haste. The other, keeping a Farthing or some such Thing in your Mouth, and speaking or reading with it there.

*Q. What think ye of the Mysta or Cabalists?*

*A.* That which hath happened to many other Words, as *Tyrant* and *Magician*, which at their first Institution were taken in a good Sense, but have abusively degenerated into odious Significations, is found likewise in the World *Cabala*, which (according to its genuine Importance) signifies nothing else but Tradition, and comes from the Verb *Cabal*, denoting with the Hebrews to give or receive. 'Tis a mystical Doctrine concerning God and the Creatures,

which the *Jews* received by Tradition from Father to Son. If we may give Credit to them, it began in *Adam*, who had a perfect Knowledge, not only of the whole Nature and Property of Things Corporeal, but also of the Divine Nature, of the Mysteries of Religion, and of the Redemption of Mankind, which his Angel *Raziel* assured him, was to come to pass by means of a Just Man, whose Name should consist of four Letters [which is the Cause, say they, that most Part of the Hebrew Names are of four Letters in their Language, wherein the Vowels are no Letters.] *Adam* taught these Mysteries to his Children, they to their Successors, until *Abraham* and the Patriarchs. But, they say, *Moses* learn'd it anew from the Mouth of God, during the Forty Days that he was in the Mount, where he received two Laws, one written with the Hand of God, compriz'd in the two Tables of Stone; the other not written, and more Myste-rious: The former, for all in general; the latter, for the learned and skilled in Mysteries of Religion; which is that which *Moses* taught the seventy Elders of the People chosen by himself, according to the Counsel of *Jethro* his Father-in-law; and they transferred the same to the Prophets, Doctors of the Law, Scribes, Pharisees, Rabbins and Cabalists.

But in order to judge of the *Cabala*, 'tis requisite to know what the Philosophy of the *Jews* was, as the *Stoicks*, *Peripateticks*, *Pyrrhonians*, and other

ther Philosophers, had their peculiar Sects. 'Tis divided commonly into that which treats of Things, and that of Words or Names. The first is called by the Rabbins *Berefschit*, the second *Mercana*. The Cabalists called *Sephiroth*, that is to say, Numbers or Knowledges (for with them to number and to know, are almost synonymous) is either Philosophical or Theological. The Philosophical comprehends their Logick, Physicks, Metaphysicks, and Astronomy. In Logick, they treat of the ten lesser *Sephiroth*, which are so many Steps or Degrees for attaining to the Knowledge of all Things, by Means of Sense, Knowledge or Faith, and they are divided into three Regions. In the lowest, which is made by the Sense, are (1.) the Object, (2.) the *Medium* or *Dia-phannum*, (3.) the External Sense. In the second and middle Region are (4.) the Internal or Common Sense, (5.) the Imagination or Fancy (6.) the Estimative Faculty, or inferiour Judgment. In the third and supream (7.) the superior and humane Judgment, (8.) Reason, (9.) the Intellect, (10.) and lastly, the Understanding or *Mens*, which performs the same Office to the Soul, that the Eye doth to the Body which it enlightens. For Example, when I hear a Canon discharg'd, the Sound comes to my Ears by the *Medium* of the Air, then the common Sense receiving this species of the Sound, transmits the same to the Imagination, and the Estimative Faculty judges thereof simply, as Beasts would do; afterwards

the Judgment apprehends the Essence of the Sound, Reason searches the Causes thereof, and the Intellect considers them: But lastly, the Understanding or *Mens*, called by the Cabalists *Gates*, that is, a Crown (by Way of Excellence) receiving Light from on high, irradiates the Intellect, and this all the other Faculties. And these are the Degrees of Cabalistical Knowledge. In the other Parts of their Philosophy, they treat of the fifty Gates of Light, whereof the 1. is the divine Essence, the Symbol of which is the Tetragrammaton and ineffable Name of God; the 2. Gate is the Archetypal World, the Knowledge of which two Gates, they say, was hid even to *Moses*. The 3. is the Earth; 4. Matter; 5. *Vacuum*, or Privation; 6. the Abyſſe; 7. the Fire; 8. the Air; 9. the Water; 10. the Light; 11. the Day; 12. Accidents; 13. the Night; 14. the Evening; 15. the Morning; and after many other Things, they constitute Man for the 50th Gate. To arrive to the Knowledge of these 50 Gates, they have invented 32 Flambeaux or Torches to guide them into the Streets contained therein, which they call the Paths of Wisdom, namely the Intelligence miraculous or occult, Intelligence, Sanctifying, Resplendent, Pure, Dispositive, Eternal, Corporeal, &c. The Theological *Cabala* treats of God and Angels. Of God, by expounding the Names of 12 and 42 Letters, yea they attribute several Hundred several ones to him; and particularly the ten Divine Attributes, which they term the grand

grand *Sephiroth*, namely, Infinity, Wisdom, Intelligence, Clemency or Goodness, Severity, Ornament, Triumph, Confession of Praise, Foundation and Royalty, whereby God governs all Things by Weight, Number and Measure. Of Angels, namely, the 32 abovesaid Intelligences, called by them the Paths of Wisdom (for they make them so many Angels) and of Seventy two other Angels; the Names they compose of the 19, 20, and 21. Verses of the 14. Chapter of *Exodus*; in each of which, there being 72 Letters, they form the Name of the first Angel, out of the three first Letters of each Verse; the Name of the second, out of the three second Letters of the same Verses; and so the rest, adding at the End of every Word, the Names of God, *Jah* or *El*; the former whereof denotes God as he Exists, and the latter signifies Mighty or Strong God. The *Cabala* which treats of Words and Names, is nothing else but the Practice of Grammar, Arithmetick and Geometry. They divide it into three Kinds; the first whereof is called *Notarickon*, when of several first or last Letters of some Word is fram'd a single one; as in our Acrosticks: The second, *Gemmatric*, when the Letters of one Name answer to the Letters of another by Arithmetical Proportion; (the *Hebrews* as well as the *Greeks* making use of their Letters to number withall.) Whence some Moderns have affirmed that Christianity will last seven thousand Years, because the Letters of *Χριστός* are of the same Value in Num-

ber with those of *ἐπισταυχίλιος*. The third is call'd *Themurath*, which is a Transposition of Letters, like that of our Anagrams, the most common Way of which, is to change the last Letter of the Alphabet into the first, and on the contrary; to which kind are referred the Words and Verses which are read backwards, such as this:

opus  
l

I. *Deus elati mutatum Itale Suedi,*

l  
supo.

Thus, they prove by the first Word of *Genesis*, which is *Berechit*, that the World was created in Autumn, because in this Word is found that of *Babistri*, which signifies Autumn. And that the Law ought to be kept in the Heart, because the first Letter of the Law is *Beth*, and the last *Lamed*, which two Letters being put together, and read after their Mode, which is backwards, make *Leh*, which signifies the Heart.

Q. *At what Time ought the Year to begin?*

A. Although nothing be more certain than the Measure of the Sun's Course, composing the Astronomical Year, which is divided into Conversional or Tropical, and Sydereal, yet being this Course is not concluded in an entire Number of Months, Days, nor yet of Hours (for some Minutes must be added to it) hence ariseth the Difficulty to regulate the Years; the Confusion whereof has been encreas'd by the divers Political and Civil Years established by Legislators, who have

have endeavoured to comply in this Point with the vulgar, which likes nothing but what is intire and easie to comprehend. *Romulus* began his Year at the *Vernal Equinox*, and compos'd it of 304 Days, divided into 10 Months. *Namus* observing that the Course of the Sun and the Lunations did not agree, and that the cold Weather was often found in Summer, and Harveft in Winter, added *January* and *February* to it. The Progress of Time having shewn that this Reformation was still imperfect, *Julius Caesar*, 670 Years after him, assisted by *Sofigenes*, a great Mathematician, corrected the defect, adding three Months to the Year in which he made this Rectification, which was the 708th Year of the building of *Rome*; namely, two Months between *November* and *December*, one of 29 Days, and the other of 30; and another of 30 Days at the End of *December*, to make up the Days which were passed. So that this Year Debtors had three Months respite. Then he divided the Year into 365 Days, for this Cause call'd from his Name the *Julian Year*. But because the Sun is near six Hours more in accomplishing his Period, he added a Day every fourth Year after the 23d of *February*, which they called *Sexto Calendas*, and because in counting it twice they said *Bis sexto Calendas*, this Year hath thence retained the Name of *Bissextile*, attributed by the Vulgar to sinister and unfortunate Things. And to conform the Months to the Lunations, he was contented to observe that every 19th Year the Moon is found in the same Place; which was the Discovery of another

Mathematician of *Athens*, nam'd *Meton*. And forasmuch as they mark'd this Number of 19 in their Kalendar with a Cypher of Gold, thence it came to be called the *Golden Number*. The Christians took up this Calculation as the best of all: But because there wants eleven Minutes every fourth Year to make the *Bissextile* or *Leap-year* intire, it was found that from the Time of *Julius Caesar* to *Gregory XIII.* the Lunations and *Æquinoxes* had anticipated ten Days, which rendered the *Golden Number* useless, and removed *Easter* and other moveable Feasts out of their true Place. Therefore this Pope, assisted by Doctor *Lilio*, a Physician, retrenched those ten Days throughout all Christendom, except in Places who are not pleased with Novelty, unless so far as it displeases the Pope. Which anticipation will always oblige future Ages to use a-like Reformation of the *Julian Year*; which we begin from the Midnight which precedes the first Sun-rise of the Month of *January*. But the most sensible Knowledge to be had of the Duration and Beginning of the Solar Year, is obtained by observing the Day on which the Shadow of the Perpendicular Needle of a Quadrant is found longest at Noon, being a certain Sign that the Sun is then most depress'd, and consequently that we must there set down the End of the preceding Year, and the Beginning of the next, which is visible by the Exaltation of the Sun, whose Shadow will not be found equal again 'till after the Revolution of a just Year.

R .

Q. Gen.



Q. *Gentlemen*, I am a young Gentlewoman, in the very prime of my Youth, and if my Glass flatter me not, tolerably handsome, likewise Co-Heirefs of a very fair Estate; there being but two Sisters of us, to enjoy what my aged Father's many Years Industry hath acquired. Tho' my Father have ever shown himself lovingly tender, yet he hath ever had so great an awe over us, that we never durst give him the least suspicion of any ill Conduct in our Behaviour, he often assuring us, that nothing should so soon quench the Flame of his Paternal Love, as our Deviation from the strict Rules of pure Chastity and its Handmaid Modesty; now to my utter Ruin and eternal Shame (if any Thing unknowingly committed may be termed shameful) I am with Child; how, when, where, and by whom, to my greatest Grief I know not; but this alas I know too well, that the Hour wherein my Father hears of it, I am disinherited of his Estate, banished his Love, &c. *Gentlemen*, I earnestly implore you to give me some relief by solving these two Queries.

1. *Whether it be possible for a Woman so carnally to know a Man in her Sleep as to conceive, for I am sure this, and no other Way I was got with Child?*

2. *Whether it may be lawful to use Means to put a Stop to this growing Mischief, and kill it in the Embryo? this being the only way to avert the Thunderclap of my Father's Indignation.*

A. To the first Question, Madam, we are very positive, that you are luckily mistaken, for the Thing is absolutely impossible if

you know nothing of it; indeed we had an Account of a Widow that made such a Pretence, and she might have better credit than a Maid, who can have no Plea, but dead drunk, or in some swooning fit, and our Physicians will hardly allow a Possibility of the Thing then. So that you may set your Heart at rest, and think no more of the Matter, unless for your Diversion.

As for the 2<sup>d</sup> Question. such Practices are Murder; and those that are so unhappy as to come under such Circumstances, if they use the forementioned Means, will certainly one Day find the Remedy worse than the Disease. There are wiser Methods to be taken in such Cases, as a small Journey and a Confident. And afterwards such a pious and good Life, as may redress such an heavy Misfortune.

Q. I have for above a Year last past, almost in every Night, dreamed a Dream, that has been always one and the same Dream, viz. I fancied my self in Company discoursing with a Gentlewoman, whom I have not seen nor heard of these seven Years, yet formerly I was very well acquainted with her, but never had any more Love for her, than she I never saw, and is, when I am awake, the very least of my Thoughts, except the Remembrance of my Dream. *Gentlemen*, I speak it of a certain Truth, seldom has a Night pass'd, wherein I have not dreamt of her, especially for these three Weeks last; I can safely say, that I have dreamt of her every Night, thinking my self talking with her. I humbly desire your Opinion herein,  
and

and what you think it. may portend :  
For it very much dissatisfies me?

A. We are so far from pretending to Interpretation of Dreams, that we think there is nothing in 'em. Any Business that one's Mind has been intent upon in the Day-time, will certainly be represented by the Fancy in the Night, the Impression being left behind; but where Dreams come, that are wholly unaccountable, that have no Dependence on any Thing done before-hand, or Things which perhaps we never heard of in Nature, these are wholly owing to the Constitution and Temperament of Body; as the Melancholy dreams of Spirits, Death, Precipices, Waters, &c. the Sanguine of Fighting, Flying in the Air, &c. and so of the rest. Not but that sometimes our Tutelary Angels do suggest Things in our Sleep which are of Consequence, most commonly for the avoiding of some eminent Dangers, Death of Parents, Children, &c. and other Things; the best and safest Curiosity in all these Cases, is to live well, and be always prepar'd for all Occurrences whatever.

Gentlemen,

I hope it is not too late to return you my Thanks for your Civilities to my last Questions, only I must beg leave to tell you, your Answer to the Chaplain's Query was not so clear as he could have wish'd, however, it was a tender Point, and if managed with too much Freedom, might possibly have offended the other End of the

Town, therefore he rests contented with that Cloudy Answer you thought fit to give to it, being not willing to create you any greater Trouble than such as he gives you this Morning; neither has he any more to say to the scurvy Company you forced him to keep, in one of your Poetical Oracles; he acknowledging himself rightly serv'd for appearing in so unbecoming a Garb, only he cannot help thinking you used him worse than any of his Brethren ever were, by degrading him from his old Friend *Abigail* to the Cook-maid; but no matter, who bids him aim at those two uncome-at-able Things, Poetry and *Semendra*? Of both which it will be very convenient for him to take leave, and come to Things fitter for him. Gentlemen, if I have not been too troublesome already, I would beg your Thoughts on the following Questions: The first is to be found in *Boteri Polit.* lib. 2. p. 869. the other two are intended for the Advantage of the young Sir *W.* whose Father was pleas'd to bequeath him such an unusual Education. I am, Gentlemen, your Humble Servant, &c.

Q 1. Why the Pestilence rages constantly every third Year at Constantinople, and at *Caire* every seventh?

Q 2. Whether is best for a young Gentlewoman, to be taught at a great School, or by a Tutor at home?

Q 3. Whether it be not a necessary Accomplishment for such a Person to travel? At what Years is that fittest to

R 2 be

‘ be done? After what Studies?  
 ‘ into what Countries, and for  
 ‘ how long?

A. 1. To the first, ’tis found upon some late Enquiries of those that have had Correspondence, and lived some considerable Time in those Places, that ’tis all false; but upon a Supposition that it had been true, we don’t pretend to be Privy Counsellors above, and doubtless such publick Calamities receive their Commission from thence, and not immediately from any Natural Cause, as too many do both foolishly and wickedly conceive.

A. 2. Each side has its Advantages, but we believe a publick School, where Masters are strict and keep good Orders, to be preferable, the Helps of Example, Shame, Emulation, &c. outweighing all that we can represent in Favour of the other Way.

A. 3. The Answer of the third Question is but of little Use till the Wars are over, if *Athens* stands till then, we’ll give our Thoughts upon it, if desired.

Q. ‘ Gentlemen, after some  
 ‘ Studies in the Mathematical  
 ‘ Arts, having attained to most  
 ‘ of the Scholastick Part of Na-  
 ‘ vigation, in which I find no  
 ‘ Difficulty, till lately being in  
 ‘ Company with a Superiour,  
 ‘ and discoursing concerning  
 ‘ Navigation, a Question being  
 ‘ moved concerning sailing di-  
 ‘ rectly East or West in any La-  
 ‘ titude, whether it woud raise  
 ‘ or depress the Pole? I im-  
 ‘ mediately asserted that it would

‘ do neither, but keep in th<sup>e</sup>  
 ‘ same Parallel of Latitude; to  
 ‘ which Answer was made, that  
 ‘ I was mistaken; I being not  
 ‘ confident, let it fall, till af-  
 ‘ terward perusing some Au-  
 ‘ thors concerning Navigation,  
 ‘ I find in Mr. *Blundeville’s* Ex-  
 ‘ ercises, in his 28th Chapter,  
 ‘ and in his 33d Chapter, his  
 ‘ Assertions to agree with mine;  
 ‘ and in the Works of Mr. *Gun-  
 ‘ ter*, in the 118th Page of his  
 ‘ *Sector*, in his Table to find how  
 ‘ many Leagues answer to one  
 ‘ Degree of Latitude in every  
 ‘ several Rumb from the Meri-  
 ‘ dian, in his Table, he terms it  
 ‘ *Infinita*: I desire your Judg-  
 ‘ ments, whether my Superiour  
 ‘ or my self be in the Error?

A. Perhaps the Gentleman might have some secret meaning; but nothing is more evident, than that the Pole; is neither elevated nor depressed in sailing either Eastward or Westward, upon the long received Supposition that the World is round; or even according to the new Hypothesis, that the Diameter of the Earth is something greater about the Equinoctial than under any Meridian; for all the lesser Circles which are parallel to the Equator, as well as the Equator it self, are concentric with the Pole, so that unless a Center can be nearer or farther off some Parts of a Circle than others, which is contrary to the Definition of a Circle: The Gentleman must have some other Meaning, or else is mistaken.

Gentlemen,

Q. ‘ Your Answer to the fol-  
 ‘ lowing Case is much desired  
 ‘ and

and entreated by *Sir*, your Servant, T C.

*Q. I know it is the common Opinion that Women mourn more for the Death of their Husbands than Men do for that of their Wives, which perhaps may not be altogether false, nor shall I enquire whether it proceeds from the small Number of good Wives, or Inconstancy and Love of Change in the Men, being neither a Friend to the one nor the other only so far as I find amiable Qualities in them; yet I believe I have at present an Instance of a Husband, whose Grief you can hardly equal in any Woman, either for its Violence or Duration, such Fits being generally worn off by Diversions, Business, or a new Face; and the most seemingly desperate of 'em has been observed to be cured by a little Time. But this has lasted for three or four Years already, and seems not to be diminished. The Story is of a Gentleman in Kent, of which, for Brevities Sake, I can only give you these few Instances: As soon as his Lady dyed, he left her not till some of his Friends forced him to bury her, ever since which Time he has spent an Hour or two every Day in mourning over her Grave, his Countenance is now always sad, tho' he was before of a cheerful Temper, nor will he admit of the Thoughts of another Wife, or any Thing that might divert his Grief. I only desire to know if any History furnished us with a Woman's lamenting the Loss of her Husband to such a Degree, who continued as constant in the Expressions of it.*

*A.* We'll be more complaisant than to question the Truth of the Story, tho' we wish you had been so kind not only to have named the Country but Town too, for it certainly proceeds from some con-

tagion in the Air, that so we might have forewarn'd every honest Husband of coming near it. But perhaps this Gentleman grieves for the whole Sex, that the little Sign we see of it in others might be excused, therefore we won't disturb him; only we having met with a Case that won't give Way to his, we think it will not be amiss to shew that the Women share Folly, as well as good Qualities with us. If we shou'd bring the Examples of the Indian Wives, who burn'd themselves or were buried alive with their Husbands, it might be objected, these were sudden Motions of Grief, which would have worn off if they had but taken Breath: But we have an Account of a Princess who was next heir to *Castile & Arragon*, that must be granted to equal, if not exceed this; since she not only lamented the Death of her Husband, but also refused the Crown because he could not enjoy it with her (he dying just before it fell to her) nor would by any Means hear of the proposal, but entered into mourning Chambers, whither she permitted but few to come, and none that would not entertain her with Discourses of him; in which Retirement she continued till she dyed, altho' it was many Years.

*Q. A Person who has a great Indifference for Marriage [that may be] thinks her self very happy [she knows we can't disprove her] and is extremely possess'd with the Fears of a bad Husband [but is not a bad House better than no House at all] desires to know if an old Maid be really so great a Bugbear as that the Fear of it should oblige her to marry against all Sense and Reason?*

R 3 A. O!

A. O! such a terrible Bugbear that you never saw any Thing like it (unless now and then you look in a Glass) and the very Approach of such a Creature has frighten'd many a good Virgin out of her Wits and into Matrimony: To avoid either of which perilous rocks, the Querist must steer as exactly between 'em both as she can possible; neither hearken to any *Huge-He-Syrens* that would snap her up at a Morfel, and away with her, and digest her and her Fortunes before the Year's at an End, nor yet stay so long till the Market be over; and she's turn'd upon her own Hands.

other Person would lie with you? If you still had this Reserve, upon Supposition he will do it, 'tis yet as great a Task to 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 dissolved as soon as made, and not to be performed. 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.

Q. 'I am an innocent Woman, given to Passion, and oftentimes overcome with Jealousie 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, tho' it were a Tinker; meaning, play the Whore with him; but upon second Consideration, I immediately retired to my Chamber, and reserved 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.

A. Then meet your Husband and lie with him: If you think your self not absolved from your Oath, because you meant another Person besides him. How did you know that such

*Gentlemen,*

Q. 'I am one and twenty Years of Age, bred up to no Employment, my Father having by Land and Money an Income of nine hundred Pounds *per Annum*; I am his only Son, he having but two Daughters more; the one he sometime since married to a Citizen, and gave 2000 *l.* with her, the other is an old Maid, because he will not give her any Fortune so long as he lives; and notwithstanding my Age, and no Employment, he will not give me a Penny of Money, for I never had five Shillings of him in all my Life: ten Pounds a Year I had left me by a Friend, is all I have to spend, pay Taxes out of it, buy Shoes, Scockings, and Gloves, he finding me a Coat and Breeches once a Year, to the value of fifty Shillings, and Linnen, he saying, for the other, if I would not buy them, I should go without: I refusing

'sing to buy a Pair of Shoes,  
 'never went out of Doors for  
 'above a Week, and at last  
 'bought them my self; so that  
 'for Want of Money, I go into  
 'little or no Company, because  
 'I have resolv'd against bor-  
 'rowing Money, to pay at his  
 'Death, having seen the Ruine  
 'of others by such Practices:  
 'My Company is chiefly two  
 'sober, serious Gentlemen, and  
 'that at the Coffee-House, but  
 'for an Hour or two at a Time,  
 'twice or thrice in a Week;  
 'which Gentlemen he has abu-  
 'sed at such a rate, that they  
 'refuse to come into my Com-  
 'pany again; and all others,  
 'for Fear they should be serv'd  
 'the like; so that I am wholly  
 'destitute of Comfort; I sel-  
 'dom do go out, but when I  
 'come in again, he curses me,  
 'with Plague take me, Pox on  
 'me, Devil take me, to be  
 'hanged will be the End of  
 'me; which cursing has cast  
 'me into a very deep Melan-  
 'choly, for that the Imprec-  
 'ations of a Father have fell  
 'heavy upon the Children: I  
 'have Thoughts of leaving him,  
 'having an Offer of a very good  
 'Employment; he often having  
 'said, *Provide for your self if*  
 '*you can. Go to Day-labour,* and  
 'the like. I have here really  
 'and *bona fide* related the Truth.  
 '— Now, Gentlemen, I be-  
 'seech you deal faithfully by  
 'me as to the whole Matter:  
 'First, As to Money and Com-  
 'pany; next, As to his cur-  
 'sing me; and lastly, As to  
 'leaving him, and taking the  
 'other Employment; or what  
 'I had best do to convince

'him? And how far I may  
 'leave him, and not be guilty  
 'of the Breach of the fifth  
 'Commandment? Answering  
 'this in your next, will oblige  
 'your humble Servant, and  
 'distress'd Youth.

A. Indeed, your Case is very  
 bad; but however, there are  
 many in worse Circumstances;  
 you are not like to starve, nor  
 be thrown in Goal for Debt,  
 (since it is to be hoped your  
 Christian Father won't suffer  
 the first, and your Prudence and  
 Honesty prevents the last) and  
 it is not unlikely but you may  
 one Day come to try if you can  
 make a better Use of your Fa-  
 ther's Estate. We see no Pro-  
 bability of his Reformation,  
 therefore to give Advice as to  
 that, would be vain; for when  
 a Man has once made a God of  
 his Money, he seldom ceases to  
 adore it as long as Life permits  
 the Folly. But you are very  
 much to be commended for  
 your Obedience, (that being a  
 Duty very hardly dispens'd  
 with upon any Consideration)  
 and for the Choice you made of  
 your Company; yet if the old  
 Gentleman even makes you lose  
 this Acquaintance, we know  
 no supply but Books; and tho'  
 your Education has been like  
 your Father's Soul, yet you may  
 undoubtedly apply your self  
 profitably to Divinity and Hi-  
 story; the one will be a very  
 good Companion for you, and  
 the other a pleasing Divertise-  
 ment. As for your Expences,  
 we see no Redress, but even to  
 be content as you are; reflect-  
 ing on such Conditions as are  
 worse, you'll find yours sufferable.

R 4 ble,

ble, supposing you continue at home, and before any Thing be determined, as to your leaving your Father, to take up this Employ, 'his Temper must be considered, if he won't forget you when absent, or out of a pique disinherit you; 'tis better to suffer for a Time, than always: His Consent must absolutely be had, and that we think better asked by another than your self, since (perhaps) he may be angry at your Readiness to leave him. After all these Things considered, we think it best for you (if you can honestly and handsomely) to get some Employ, as may render your Life more agreeable to your self, and serviceable to the World. And on the Account of his cursing, you have no Reason to be concerned, only as you have a Relation that is so wicked; for you may be assured if you ne'er deserve it, the Curses will fall upon him, and not upon you.

Q. 'Every one is generally willing to live a great while, therefore (Gentlemen) I should look upon it no small Service to the Age, (since Methods may be taken for the procuring either) if you'll resolve the World which are longest lived, fat or lean People?

A. The Immortality of our Souls having an absolute Disposition to Length of Life, it depends only upon that of the Body, that we do not live Ages as our Fore-fathers did; for 'tis from some Defect in these Bodies, that the Difference of Life (even in Animals and Plants) proceeds: whence some let's

perfect Souls (as those of Oaks) are yet longer lived, than those of Beasts. The Conformation of the Parts of our Body, are Signs of long Life, as a great Number of Teeth is held so, because 'tis an Effect of the Strength of the Formative Faculty and Natural Heat, the Food being the better prepared thereby, and the other Concoctions and Functions the better perform'd: So also the Habit of the Body is not simply a Sign, but likewise an Effect of Health, and Cause of long Life, as when 'tis moderate, neither fat nor lean; which two, though comprisable under the State of Health, and admit of a very great Latitude, yet are so much less perfect as they decline from that laudable Disposition, which is the Rule and Square of all others. Now, to make a just Comparison, we must consider the fat and lean in the same Degree of Excess or Defect from this Mediocrity, and compare *Philotas* the Poet (who was so dry and lean, that he was fain to fasten Leaden Souls to his Shoes, for Fear the Wind should carry him away) with *Dyonisus* of *Heraclea*, who was choak'd with Fat, unless his Body were continually beset with Leaches: Or else we must observe in both an Equality of Vigour in the Principles of Life, *viz.* The Radical Heat and Moisture in the same Proportion, the same Age, under the same Climate and Exercises, or else the Comparison will be unequal. And lastly, we must distinguish the Flethy, great Limb'd, and Musculous, from the Fat. This supposed, *Hypocritas*

*crates's* Opinion seems not improbable, that such as are gross and fat naturally Dye sooner than the Lean and Slender, because the Veins of the latter are larger, and consequently fuller of Blood and Spirits, which are principal Organs of Life. And, on the contrary, the Fat have smaller Vessels, by reason of their Coldness which constringes them, as is evident in Women, Eunuchs, and Children, whose Voices are therefore more Shrill; and who have also less Health, and are shorter Lived, than those whose Vessels are more capacious.

Q. Which is most Noble, to Love, or to be Belov'd?

A. Love is, according to the Variety of its Object, Good, either considering Profit, Pleasure, or Virtue. In the two former, 'tis better to be Belov'd, than to Love; but neither is of any long Duration; such Friends being wont to fall off, as soon as they find their Interest or Satisfaction, which they receiv'd from those that they pretended Kindness to, begin to diminish. In honest Friendship, (which alone deserves that Name, being founded only upon Vertue, which is durable) though 'tis not possible to Love, without being Belov'd; because Vertuous Persons being alike, mutually Love and Agree well together; yet since this Amity, before it become such, must be cemented by a long Converse, without which they cannot Know, nor consequently Love one another, because Love arises from Knowledge, whether the active Love

of him that Loves first, be better than the passive of the other who is Loved, which may be determined in Favour of the former; because he contributes most to the ensuing Friendship, by laying the Foundations of it; for Friendship, as well as other Things, is preserved by the same Means that produce it, namely, by Loving; and as the Agent is more Noble than the Patient, concurring more considerably to the Perfection of the Work; so he that Loves, is more Perfect than the Person that is Belov'd.

Q. Whether there is any such Thing as Reveal'd Religion?

A. By Reveal'd Religion, if there's any necessity or possibility of explaining it further, must be meant a Way of Worshipping God, either not at all, or not so clearly known by the meer unassisted Light of Nature or Reason: And such we affirm there is, and think we can prove it, both by Fact and Argument, — That there is a Necessity it should be, and that there really has been such Revelations.

1. That there is a Necessity of Revelation to direct Mankind in the right Way of Worshipping God; We say, Mankind in general, considering the World as it has hitherto been, and is still like to be, since God is not only to be Worshipped by the few Wise and Learned, or the many that would be thought so, but by all, since all are oblig'd to him for their Benefits and Beings. But there is a Necessity of some Revelation for their Direction, other-



otherwise all Mankind could never worship God aright; and then that Being who made 'em, would have been wanting in that one Thing which conduces most to their Happiness, which we are not to suppose concerning him. That they could not worship God aright, we may argue strongly from Fact; because they did not, even the wisest and greatest of 'em all, as our Enemies confess, entertaining false Notions of him, falling into Image-Worship and *Polytheism* — And besides, their Worship was various and contradictory each to other, in the main essential Parts, not only as to lesser Circumstances, and therefore could not be true. But further, Mankind are fallen, as the Deist himself acknowledges, and is plain from Fact, we being now not only imperfect, but having much of Evil, as well as wanting much Good — Our Bodies and Minds both diseased; we are ignorant of many useful Things. Those Notions which are sure are natural, because we assent to 'em as soon as proposed or revealed, yet many or most of 'em so blotted and obscured, that we should scarce ever, if left to our selves, make any clear or just Reflection upon them: A Notion of God, we doubt not, but might be found in all Men, *prior* to Revelation, as being the Foundation of it, as well as of all Polity and Order in the World. — Besides, if not impress'd, it might at least be argued, and the invisible Things clearly seen by the visible, even the eternal Power

and Godhead: Not only God, but even some of his Attributes, his Omnipotence, his Eternity, his Goodness, might be the same Way discover'd, but not his Mercy on Offenders; the want of which, and the Sense of his Justice, drove all Mankind to enquire for a Mediator, or rather, embrace the Notion of one, from some universal Tradition of the *Noachide*, founded at first on Revelation. They also were sensible, the most rational among 'em, that they did not worship God aright, owning the *Jews* and *Barbarians* had only the true Knowledge of the Gods, while the *Grecians* themselves were ignorant of it, as *Porphyry* himself acknowledges; and *Megasthenes* in *Clement* to the same purpose — Whence *Plato*, in his Dialogues, says plainly *ἀναγκαῖον ἔστω*, &c. There's a Necessity we should expect, till we may learn in what Manner we ought to behave our selves towards God and Man: But who this Teacher, this Mediator was, they were utterly in the dark — And *Plato's* *τίς ὁ καὶ δίδωμι* — *Who is this Instructor?* could never be answered. The Person therefore of the true Legislator and Mediator must be revealed and attested from Heaven, since natural Light could not find him — Nay, 'twas at least very requisite, that Natural Moral Truths should be also divinely revealed, because almost totally lost and blotted out of Mens Minds, by long and almost invincible Habits of Immorality and Ignorance — And again, The Doctrine of future

ture eternal Punishments and Rewards, which the Deist himself must own necessary, even to the civil Happiness of Mankind, was so blindly received by some few, and denied by many others, that for this also a Revelation was very needful, — was better than unassisted Reason, conduced more and more clearly to Mankind's Happiness; and God does always what is best, according to the Capacity of his Creature — As will appear farther from Fact.

2. That there actually has been such Revelation: First, of Moral Truths, then of the very Person of a Legislator and Mediator, who confirmed those Truths, and clearly and unanswerably asserted future eternal Punishments and Rewards: We can do no more than prove such Things must have been, and have been; nor can we prove past Fact by any other Argument, than universal Tradition; examining the Probability of the Fact, and Veracity of the Evidence, with the farther Witness either of Enemies or disinterested Persons, wise and capable of judging; all which *Criteria* of Truth, we find in the two grand Revelations made to Mankind, that of the Moral Law from *Sinai*, and of the Person of a Teacher and Mediator in *Jesus*; of whom every good wise Man, who has fairly examined his Doctrine and Works, must say, as *Plato* did of such a future Instructor, *Libenter amplecter, Jucundissime agnoscam*; I'll willingly, gladly own and acknowledge him the

Saviour of the World. For the former of these Revelations, the Law given from *Sinai*, for the sake of the rest of Mankind, and not the *Jews* only, *Grotius* argues strongly — If the Fact were not true, what makes the *Jewish* Nation so invincibly persist in the Profession of that Law to this very Day, tho' scattered through the whole Earth? When other Religions, who have pretended Revelation, not having so firm a Basis at first, tho' spread a thousand Times farther, are now sunk and lost, as the *Greecian* and *Roman*, there being scarce a Man now left in the World, who adores their *Mars*, or *Saturn*, or *Jupiter*, or *Juno*, and even the *Fire*, which had once perhaps more numerous Votaries than any of these; as its Worship much more ancient, has hardly at present above some few hundreds, at the highest, thousands of Adorers, in all the *East*, and none in any other Part of the World. Nor was this Law only pretended by *Moses*, to be revealed to him alone by God, as *Numa* deduced his from his *Egeria*; for God himself both wrote it with his own Finger, and spake it in a Voice from Heaven, which was heard by six hundred thousand Men, mixed with Thunder and Lightning, the whole Mountain quaking beneath it. — And if the Enemies of Revelation can solve all this by Trick and Legerdemain, as we can the Pretensions of *Numa*, *Apollonius*, *Mahomet*, and all other Impostors, and pitiful Apes of this great Man, they'll then do something which they

they never yet have done. Now that the *Jews* had the Knowledge of God among them, has been already witnessed from *Heathen* Authors, and is further plain from hence, That great Men have Travell'd to their Country, on purpose to learn it. They had no other Learning (say some, which Concession we use *ad hominem*, and concludes against them, though we are sure it is in it self false) it must be then this Learning which they went thither for, Morality and the Knowledge of the true God, certainly the best and noblest Accomplishments in the World. God himself bears Witness, says *Porphyrus*, That the *Hebrews* have found it. And *Pythagoras*, as the *Archeologia* it self unluckily confesses, p. 35. *ad finem* — from the Writer of his Life *ἀφικατοδὲ, &c. Pythagoras* went among the *Egyptians* and *Hebrews* to get Learning — and *Hermippus* tells us he was Circumcised, that he might be admitted into the Mysteries of the *Jews*: And *Josephus* gives us several Instances in his Discourse against *Appion*, of the Respect and Reverence which the ancient Philosophers had for the Learning and Religion of the *Jews*, as believing it Divine. The Truth of our Saviour's Mission, Doctrine, and Miracles, is attested by so many Thousands, that we cannot suppose him an Impostor, without thinking unhandfomly of God himself, who has left us no Way of Arguing stronger than from Sense; and no Way of judging Objects of Sense, but by Sense conjoin'd

by Reason. The wondrous Works of our Saviour, are not deny'd by *Julian*, *Porphyrus*, the *Jews*, *Mahomet*, or his greatest Enemies. They are particularly Recorded by four Eye-witnesses, and Attested by a Person of great Sense and Learning, *St. Paul* we mean, who had been his bitter Enemy; — by *St. James*, *St. Jude*, and other Writers of the Apostolical Ages. The Author of this Religion propos'd no worldly Honour to himself, but knew he was to Attest it by his Blood, and foretold as much to his Followers: There appears nothing throughout his Life and Doctrine, but what speaks him a wise and honest Man, far from Pride or Vain-glory; what then could he propose, had he been an Impostor? How came he, a poor Carpenter, by such an excellent System of Speculative and Moral Truths, which sure are never the worse for being attested by Miracle, unless he had them from Heaven? How came his Followers so steadfast in them, who knew they were to go the same Way with their Master for Propagating them? And these, not a few hot-brain'd Enthusiasts, but wise, and great, and good Men; nay, in after Ages, Philosophers, and Senators, and Princes; tho', at first, 'tis true, not many Wise or Noble, for an obvious Reason: These Conquer'd the World, not by Fighting, but Dying; and Exalted the Trophies of the Mediator, over all the Learning of *Greece*, and Power of *Rome*. And the same Divine Vertue which has over-

overthrown the *Nero's*, the *Maxcatius's*, the *Dioclesians*, the *Julians*; the same that unravell'd all the *Sophisms* of *Celsus*, or *Porphyry*, of *Tryphon*, and others; that has surviv'd even a *Mahomet* and a *Western Antichrist*, there is not the least Reason to fear its falling before a few miserable modern Pretenders, to Quibble rather than Argument. Nor shall all the secret Mines of the treacherous Deist, or open Attacks of the Wou'd-be Atheist, ever prevail against it.

Q. 'Gentlemen, since in Childhood we are liable to a thousand Impertinencies of our Governours, nor can it be otherwise, our Reason being so weak, 'tis incapable of assisting us; in Middle Age, our Passions are so strong and ungovernable, that they render us uneasy; and when we come to be Old, the Decay of Nature, together with the Effect of our youthful Vices, so impair our Health, that then all Pleasures become nauseous and distasteful to us; therefore, What part of Man's Life is most desirable?

A. Since to Live, is to Act, the most perfect and agreeable Age of Man's Life, is that in which the Functions of the Body and Mind can best be Exercised, and that is Youth; which alone seems fit to dispute the Prize with Old Age; not only in respect to the Health and Vigour of the Body, but also of the Actions of the Mind, which is more lively in young Inventive and Industrious Persons, than when Men are a de-

clining; for then their Minds grow weaker with their Bodies, which has given place to that true Proverb, that *Old Men are twice Children*; for it would be to give Wisdom a shameful Extraction, to make it the Issue of Infirmary; to call that Ripe, which is Rotten; and to believe good Counsels proceed only from defect of natural Heat, since, according to his Judgment, who has best decypher'd Wisdom, Old Age traces more Wrinkles in our Minds, than Faces; and there are few Persons who become not ill-natur'd, and acquire many Vices and ill Habits with Old Age; to which, Covetousness is generally inseparable, (a sufficient Argument of the Weakness of the Mind, in heaping up, with so much Care, what must soon be parted with) and is no less prejudicial to the State, than the Disorders of Youth. But if the Chief Good of Mankind consist in the Knowledge of the Sciences, the Cause of Young Men is infallible, for Acuteness of Wit, Strength of Fancy, and Goodness of Memory (which wholly abandons Old Men) and Ability to undergo Pains and Watchings, must contribute to their Acquisition.

Q. 'A Lady with a good Fortune, has a Mind to marry and dispose of her Person and it, but is unwilling to have either a Fool, a Fop, or a Beau, a Cotquean, or a Book-learn'd Sor, or one they call a sober honest Man; such a one, I mean, as goes plodding about all Day, minding only the

' the main Chance; in the E-  
 ' vening for his Diversion drinks  
 ' his Pint, or smoaks some Hours  
 ' in a Coffee-house with Com-  
 ' pany that pleases him, then  
 ' comes home and grumbles at  
 ' his Wife if the Day's Expences  
 ' have been a Half-peny extra-  
 ' ordinary; that will buy his  
 ' Wife some good Cloaths to go  
 ' abroad with him on Holydays,  
 ' or to a Neighbours Christning,  
 ' hardly else allowing her to  
 ' stir, and sometimes giving her  
 ' a Crown, or half a Crown in  
 ' her Pocket, of which she must  
 ' render an exact Account: I  
 ' say, a Lady being to make her  
 ' Choice, which of these, think  
 ' ye, is the least Evil? And if she  
 ' likes none of 'em, what sort  
 ' of Husband must she chuse?

A. The Lady's a little diffi-  
 cult to be pleased, tho' we con-  
 fess she seems to have Reason;  
 however, we can easily foretel  
 she is not in haste to be married,  
 if she stays till one offers that is  
 not toucht with any of the  
 Characters she has given. If she  
 desires our Advice in Exclusion  
 to all these, she may more easi-  
 ly meet with it in our former  
 Oracles, than find the Man  
 who will answer that Descrip-  
 tion we there give; tho' we  
 believe the World is pretty e-  
 ven for the Quality, as well as  
 for the Number of both Sexes,  
 and perhaps an Argument for  
 Providence may be drawn from  
 this as well as that; for were  
 it an easie Matter for Persons  
 exactly pair'd with excellent  
 Qualifications to meet and be  
 happy in one another, and were  
 most of the World in such Cir-  
 cumstances, there would not be

many; it might be a difficult  
 Thing to periwade them there  
 were any higher State of Life  
 designed for rational Beings.  
 Well 'tis now Time to com-  
 pare these fine Rivals one with  
 t'other, and see which of them  
 best deserves the Honour of a  
 Ladies Love: For the first, a  
 Fool, (whom for the present  
 we'll suppose distinguish'd from  
 his near Kindred that follow  
 after, Fop, Beau, &c.) Time has  
 been when he stood as fair as  
 any, nay, was snapt at by the  
 Ladies, and they almost quar-  
 rel'd who should have him for  
 a Husband: But we would hope  
 it was only in those Reigns  
 when it was so much the Fashi-  
 on to get a wiser Man (or at  
 least a brisker) to suppy his  
 Room; and are unwilling to be-  
 lieve, how much soever they  
 are slandered, that many of the  
 Fair Sex would make choice of  
 him now, tho' not for that,  
 yet for no very good Reason,  
 that they might be Heads; when  
 he that should be so, wanted  
 Brains to be so. For we should  
 think a preposterous Desire of  
 Domination would hardly out-  
 weigh the Inconvenience of his  
 nauseous Folly; besides that,  
 sometimes the Lady may be mi-  
 staken, for some Fools are cer-  
 tainly the most unmanageable  
 Beasts in Nature, and a wise Wo-  
 man will not, and need not de-  
 sire to have her Will more than  
 a wise Man would permit her  
 — *Exit Fool* — Now for Fop,  
 who only thinks a little better  
 of himself than his Elder Bro-  
 ther, tho' of the self-same Fe-  
 mily, he has as little Wit, tho'  
 more Noise; he wears a Fea-  
 ther

ther instead of a Fools Cap; he is not so heavy as his Brother, and is hardly so much Fool as Mad-man; a dancing, singing, empty, New-Nothing, just the same for a Man that he thinks all Women, and may make an indifferent Play-thing, but a very bad Husband, unless you intend to share him with all the kind Souls in the Nation. The Beau is only a Fop of the last Edition, a very Fortune-hunter, and therefore the Ladies must look to themselves, for he aims as sharply at all the Young, as the crazy King of *Portugal* used to do at the old Women, and hopes as surely to fetch 'em down with his Heart-breakers, as t'other with his Blunderbuss. He is in Love with his Cloaths as much as the Fop with himself, he is all Garniture, and if you'd but let him lay by his Hat and Wig, would no more take the Law of you for a Kick or a Box o'th' Ear, than a *Russian* Priest can do for beating him, if you first strike his Cap off. Could a Lady change him as oft as he does his Fashions, 'twould be a little safer vent'ring upon him; but she may have him a better Pennyworth, if she can find any Way to purchase his Cloaths, for then she has all of him, or at least a more essential Part than either his Soul or Body. For a *Cotquean*, 'tis an awkward sort of a Creature too, to make a Husband of; but the best is, he'll be more troublesome to your Maids in the Kitchin than to you; and besides, you'll be sure to have him much at home, for this two-legg'd Turnspit, ex-

actly contrary to his Brother Brute, cannot endure to be out of the Way when the Cook has any Business. For a Book-learn'd Sot, the Truth is, it is very hard to have him always making Love to his Books, and forget his own Flesh and Blood; and it would tempt a Lady to wish her self a Book, (as she in the Story) that she might now and then be folded down, or turned over; but for the most part those Wives have no great Reason to complain, if some People were not unreasonable; for they have their Husbands always at home, safe locked up, as their Plate or Jewels, and can resort to them for Advice as often as there is Occasion. Lastly, for the sober honest Man, who minds the main Chance, &c. one would think he should please; but then he goes plodding about all Day, and drinks his Pint of Wine, or what is worse, of Coffee, in the Evening, perhaps too stays out late at Night; why all this is pretty tolerable, nor is what follows very ill; buys his Wife good Cloaths, lets her go abroad to see her Neighbours, gives her Money to spend there, tho' if she has but Wit enough to prevent being begged, if she has a good Fortune, she will reserve so much to her self when she gives the rest, as never to be reduced to such Mean-ness. And if the Man has any more, he'll give her a weekly Allowance for Family Expences, without either requiring or undertaking the Drudgery of trifling Accounts in so small a Matter. However, this  
Cha-

Character is easily enough. Distinguishable from the rest, and we suppose the Lady means by it, a Hum-drum, Soul-less, wooden Fellow, a meer Husband, with no Life, nor Edge, nor Conversation; in a Word, a Trading Blockhead, which no Ingenious Woman sure would be bound Prentice to for Life, if she could avoid it, as she may easily do, if at her own dispose, since 'tis almost impossible in this Case to be cheated; for he is such a kind of a Thing as no Disguise will fit him; he must show himself when he puts on his Holy-day Suit, and steps a Courting (tho' leaving Word whither he is gone for fear of a Customer) nor can he so much as ask the grand Question out of his Shop-board Phrase, — *Madam! what do you please to buy?* However, even this we think much more tolerable than most of his Rivals, the Fool is too Sad, the Fop, the Beau, and brisk careless Fellow, will, if possible, beggar himself, and you, and all his Family: The *Cotquean* is a fitter Scullion than a Husband. This plodding Mainchance Fellow will secure you good Cloaths, and one of the highest Pews in the Church while he lives, and if he happens to drop off, leaves you another Chance, and your Fortune better than ever. Nor have we forgot him that we left plodding in his Study, whom perhaps sympathy makes us inclin'd to vote for before all the rest. He is no Fool, though he looks like one: He is generally Sound and Honest, so are not Fop and Beau; he plagues you not in the

Kitchen, like Sir Cot, — nor calls you *Coram Nobis* for the odd Farthings in the Buying a Piece of Beef, as your Lump of a Spark behind the Shopboard, but lets you alone to rule and order his Family, buy as many fine Cloaths as you will, do what you will — And if you would not have an Angel, where could you ever find a better? And so much for this weighty Question, on which we have been something long, but will make even in those seven that follow, all sent by the same Hand.

Q. ' Can Marriage and Chastity consist together?

A. Yes: Why not? As well as a Man may be Temperate at the most splendid Banquet; tho' no Body ever thought this Temperance consisted in not Tasting a Bit, but in forbearing to eat more than is sufficient.

Q. ' Is it lawful to keep one's self a Virgin, or is Virginitie a Virtue?

A. Not so fast Madam — Here are two Questions wide enough from one another; for many Things may be lawful that are not Virtues, tho' to be sure no Virtue but is lawful; and yet even their Circumstances make so great a Difference, that that may be Lawful, nay, a Virtue in one, which would be neither in another — And in both Cases you know your self best, and therefore are fittest to Answer your own Question.

Q. ' Is Virginitie or Marriage most Excellent?

A. To be sure the Monks are for Virginitie, because 'tis most like the Angels — (So Angels Love  
Love

Love, so let them do for me!) but at the same rate they must keep us from Eating or Drinking, unless they could find *Manna* for our Food. But certainly when Man was in Paradise, he was in the most Excellent State his present Nature is capable of, and this was Marriage, no Virginity, it being not good for Man to be alone, even in that Happy Place — A rare Habitation for a Hermit, had it been best for him to continue so. If it be said, this was only for Peopling the World, the same still holds; whereas if the other should obtain, there would be an End on't in the next Generation: If it is said, there is no Fear—we hope so too, however this would be a direct and certain Tendency of that Doctrine, if believ'd and practis'd; as in effect it began to appear pretty plainly about the Fall of the Roman Empire, when so many Men and Women ran into Holes and Wilderneses, that the Empire was unpeopled, and had not Hands enough left to defend it from the Irruption of the Barbarous Nations, as Historians of those Times acquaint us.

Q. ' Why are Women more  
' subject to Passion than Men?

A. Those who han't so great a Respect for their Sex as we profess to have, will pretend 'tis from the Weakness of their Reason—— We rather turn it to their Commendation; whatever the malicious World says, we are willing to believe they are more open and free than our own Sex are, and cannot dissemble so well, for Men are certainly (as

far as we have observ'd) much oftner in a Passion, only they are (for the most part) the better Hypocrites, and (in both Senses) know better how to dissemble a Passion—In this we would be understood of Hatred, Anger, Revenge, and the other ill-natur'd Perturbations; in which and all others—setting gentle Love aside—the Ladies may, without any Injury to themselves, give our Sex the Preheminence,

Q. ' Do the Eyes or Tongue  
' help most to Love?

A. 'Tis much as they are manag'd, though the Eyes are two to one, and may often speak, where the Tongue must be silent.

Q. ' Is not Kissing an insipid  
' thing? Is there any real Plea-  
' sure in it?

A. We must leave that to your own Experience, though it is much as the Person is.

Q. ' Why may not a Woman,  
' without any Impeachment to  
' her Modesty, suffer a Man to  
' Kiss her often, as well as to  
' shake Hands with her?

A. Are Kisses insipid still? —But to let that unlucky Question alone, though only to come to another: If the Innocence of applying Lips to Lips be argued from that of applying Hands to Hands—*ὅς τις σὺ*— Ladies, you know the Meaning.

Q. ' I am a Trader in the  
' World, yet though I sell my  
' Goods, I would willingly act  
' like an honest Man as to my  
' Soul! supposing therefore our  
' Commodities to be capable of  
' a threefold Price conscion-  
S ably



ably stated with a gradual Advance: I demand, first, 'May I ask beyond the highest Price, thereby to obtain it, because People commonly expect a Thing for less than I ask at first; or granting this lawful, suppose I meet with a Chapman both soft and ignorant, and I also not knowing him to be such, ask him beyond my highest Price, and gain it, is this Extortion? If so, how should I mend it at present, and prevent the like for the future?

A. If there be three Prices of the same Goods, supposing you do not always or often obtain the highest Price for it, you may yet have sufficient Gain in the Sale thereof: For which Reason we think it both most safe and most honest never to ask beyond the highest, and some Casuists are of Opinion, that in some Cases this may be lawful, as supposing the Buyer of such an extravagant Humour, that he'll like nothing, tho' never so good, unless you put a high Price upon it. But then they add, that if you gain your Price, you are to give him back the Overplus, it being certainly a Sin to take more for any Thing than the utmost Value.

Q. 'Am I obliged when demanded to tell my lowest Price? As when my Chapman says, What is your lowest Price, or you will not sell it? Must I answer positively, or are such Equivocations and Mental Reservations as are generally used: As supposing

'my lowest Price, which rather than turn away a Customer I would take, should be 7 d. I tell him, being positively demanded as before, he shall have it for 8 d. or 9 d. or perhaps with a Mental Reservation, that 8 d. is my lowest Price, meaning that I will yet make him?

A. Equivocations and Mental Reservations are both absolutely unlawful, as our Protestant Divines universally hold. However, we think there is a wide Difference between those Jesuitical Tricks, which would destroy all Truth, and answering directly and openly to every Question, of whatever Nature it is, put unto you, when in many Cases should you either do so, or say nothing at all, the worst would be taken for granted. In the present Difficulty, tho' your Chapman demands positively the lowest Price you can sell your Goods for, you are by no Law, nor by common Equity, obliged positively to answer him. You are not upon your Oath, nor are you bound to speak the whole Truth; tho' you must the Truth, and nothing but the Truth.

It is therefore an easie Matter to shift the Answer, and yet so as for the most Part to give Satisfaction; you may justly and truly say it is worth more than he bids for it, if capable of different Prizes, and he bids but the very lowest, or what is indifferent; nay, we think you may say he shall have it for such a Price above the lowest, which he may take for a positive Answer to his Question, tho'

tho' it be but an indirect one, which we think is no Equivocation, as we are sure it is no Falſity or Injuſtice, tho' a Deceit it is, but we think an innocent one, and ſuch it is certain there may be.

Q. ' Is not that Answer which I think is poſitive, that is commonly given by the Seller to the Chapman when he would raiſe the Customer to a higher Price, a downright Lye, namely, when I am bid a Price that I can take; to get more, it is commonly ſaid, I can't take it, or indeed I can't take it; if it is a Fault, where is the Remedy, and the honeſteſt Way to advance the Price, ſince a Trader cannot live always by a low, or the loweſt Price?

A. There is no Queſtion to be made, but when a Man ſays poſitively he cannot take a Price which yet he can take, that it is a Lye. As for the Remedy, we think it better to ſay he will not, than he cannot take ſuch a Price; which to be ſure is no Lye, if he then really ſpeaks according to his preſent Intentions, though he may afterwards ſee juſt Cauſe, without any Lye, to alter them, there being ſome Circumſtances granted and preſuppoſed of all Sides in every ſuch Reſolution and Promise, which may either confirm or alter it, and which yet are far from any Equivocation, or ſecret Reſervation, of which more in the next Queſtion.

Q. ' Suppose I have ſet my Chapman the loweſt Price I am willing to take, and tell him poſitively I will take no

leſs; yet after all, ſuppoſing the Quantity and Chapman to be conſiderable, he proffers me within a ſmall Matter of what I demand, and will not give any more: May not I without Sin comply with his Demands, rather than loſe the Sale of the Goods now preſent, or my Chapman's Cuſtom for the future?

A. As before, we do not doubt but it is lawful for any Man to recede from his Reſolution, if he ſees Reaſon to do ſo, which he might not ſee or conſider, when he made ſuch a Reſolution. Now it is certain that the preſent Sale is ſometimes a very great Advantage; and that, as well as a future Cuſtom, may ſo far preponderate, as not only to make it prudent to ſell at the loweſt Price, but even in ſome Caſes at leſs than it coſt you.

Q. ' Suppoſing I have by me a Parcel of Goods, Part whereof is good and Part bad, both whereof coſt the ſame Price, may not I lawfully mix them, it being not in my Way to get a Price answerable for the good, that I might be a ſaver by the reſt?

A. There is ſcarce any doubt to be made that it is lawful to mix the good and the bad, ſo as to put 'em both off at a reaſonable Rate — but then not to ſell them at as high a Rate as if they were all good, though you your ſelf bought 'em ſo; ſince one Man's cheating you can be no Excuse for your cheating another.

Q. ' If I cannot get a reaſonable Price for my Goods, to

‘ afford Weight and Measure,  
 ‘ may I, rather than lose my  
 ‘ Customer, agree with him for  
 ‘ such a Quantity of Goods, and  
 ‘ make him believe he has his  
 ‘ Due, which may be so in-  
 ‘ deed according to his Price,  
 ‘ yet he has not what he sup-  
 ‘ poses himself to have? Be it  
 ‘ understood likewise that I can  
 ‘ afford him my Goods as Cheap  
 ‘ as any body else, only some  
 ‘ Peoples Humour is, to be  
 ‘ thought hard Buyers and good  
 ‘ Husbands.

A. There is, we confess, some  
 Difficulty in this Case — For,  
 on one side, the very Question  
 supposes that no real Injustice  
 be done to the Chapman, but  
 that he has the Worth of his  
 Money, and buys as Cheap as  
 he can any where else; But  
 yet on the other side, here is a  
 false Weight, and a false Bal-  
 lance, here seems to be a plain  
 Cheat in Trading; and besides,  
 the very probable Consequences  
 of such a Practice are so bad,  
 that we think it ought not to be  
 done: For Example, any Tra-  
 der that buys a Parcel of Goods  
 for so much, or such a Quanti-  
 ty, must sell them for so much  
 again, either by Wholesale or  
 Retail; if the first, he inno-  
 cently Cheats another, and you  
 must bear the Guilt on’t; if  
 the second, he is likely to find  
 out the Cheat, and then your  
 Credit is for ever lost with him,  
 and ’tis ten to one he never  
 deals with you more. But sup-  
 posing your Customer no Tra-  
 der, he may yet take a Fancy  
 to try your Goods by other  
 Weights or Measures; by which  
 means if yours come not up to

the Standard, you are certainly  
 disgrac’d, and you lose both your  
 Customer, his Friendship, and  
 your own Honour.

Q. ‘ Your Opinion of the Ma-  
 ‘ kers of such Weights and Mea-  
 ‘ sures, knowing the Design, and  
 ‘ whether they are not Partners  
 ‘ in the Fact?

A. We suppose by Makers of  
 such Weights and Measures, the  
 Querist means those who make  
 the very fraudulent Weights  
 and Measures, (as Pound  
 Weights, Yards, &c.) by which  
 the Sale is to be made, not  
 those who apply such Measures  
 to the Goods; pack them up,  
 or such like: Accordingly we  
 Answer, that we think them  
 rather more Criminal than the  
 other, because there are more  
 ill Consequences plainly in View  
 on such a Practice, for they  
 not only are necessary to those  
 before mentioned, where there  
 is such an honest Intention, but  
 to all those Cheats which may  
 voluntarily be committed by  
 such false Weights and Mea-  
 sures.

Q. ‘ The Inclosed came to my  
 ‘ Hands, scrawl’d in a strange  
 ‘ Character, from an unknown  
 ‘ Person; the Letter it self, be-  
 ‘ cause of the Oddness of its  
 ‘ Composure, we think fit also  
 ‘ to insert Word for Word —  
 ‘ *Monstrum Horrendum!* You are  
 ‘ one of the wickedest Men in  
 ‘ the World. Satan, your Father  
 ‘ the Devil, hath fill’d your  
 ‘ filthy Heart with Enmity a-  
 ‘ gainst the Godly, that it runs  
 ‘ over at your filthy Mouth. The  
 ‘ Godly, who are the precious  
 ‘ Children, Saints, and Servants  
 ‘ of God, are matter of Mock-  
 ‘ ing

ing to you, and the Object of your Indignation, and so is the Worship and Service of God. Because you are such a Fool as not to know, I tell you, he that mocks the Godly, mocks God; and he that hates the Godly, hates God; he that fights against the Godly, fights against God; he that is the Enemy of the Godly, is the Enemy of God. Madman! are you a Match for God! Better you had all the World against you, than have God against you; you have turned God against you to be your Enemy. Hear the Counsel of Jesus Christ —  
*Agree with thine Adversary quickly, viz. before he call thee into the Prison of Hell. Hear what God saith to you, Can thine Heart endure, or can thine Hands be strong, in the Day that I shall deal with thee? O wicked Man! Thou shalt surely die, saith God: God will shortly change your scornful Countenance, and send you away to the Devil: You fill up the measure of your Sins past, and God fills up the Vials of his Wrath, to pour upon you in Hell. Mocker! You will not mock when Death kills your Body, and the Devil carries your Soul to Hell; you will not mock, when you open your Eyes in Hell, and see that you are there for ever; you will not mock, when you rise out of your Grave roaring, where you shall shortly lie rotting till the Resurrection: You will not mock, when you see Christ come in flaming Fire to take Vengeance on you for*

your Enmity against the Godly. You will not mock, when you hear the Trumpet sound so loud, as to make the Dead and all the World hear at once. You will not mock, when you hold up your Hand at the Bar, to answer for all your Mocks, Scoffs, and malicious prating Speeches against the Godly: You will not mock, when you hear the Judge pass Sentence upon you, *Depart ye Cursed into everlasting Fire.* You will not mock, when you say to the Mountains and Rocks, *Fall on me, and hide me from the Face of him that sits on the Throne.* Mocker! I warn you from God, to repent of mocking, and of all your Wickedness, and to make your Peace with God and the Godly. O wicked Man! Repent, or God will tear you in Pieces! Repent, or God will plague you in Hell! Repent, or it had been better for you if you had never been born, or that a Millstone had been hang'd about your Neck, and you drowned in the Depth of the Sea seven Years since, or before you had offended the Godly. Repent! Repent! O wicked Man, or God will turn you into Hell to Eternity, for the Poison you have spit out at the Godly. If you are once in Hell, you are there for ever: When you have burned and roared as many thousands of Years as there are Drops of Water in a Shower, the End of your Torments will be as far off, as when they first began. If you

will not repent, hear what Jesus, your Judge, saith unto you, *He that is filthy, let him be filthy still; and behold, I come quickly, and my Reward is with me, to give to every Man according as his Works shall be:* If you burn this Letter, or bury it in the Bottom of the Sea, there will not be an End of it. God will bring this Letter into Judgment with the Author to witness against you; and when this dreadful Day of Doom is at an End, this Letter will not be at an End. If you go to Hell, this Letter will go with you, in your Memory, to aggravate your Eternal Misery — [*These are the express Words of the Letter. The Gentleman goes on.*] On my Perusal of this Letter, several Questions occur'd to my Memory; concerning which, I desire your Opinion.

1. If the Author of the enclosed be a Christian, what Sect or Perswasion do you suppose him to be? And what are your Thoughts of his Letter?

2. Whether the Attributes of Godly Saints, &c. be not the certain Badges of a proud Pharisee, and knavish Hypocrite?

3. Whether those who assume such high Titles, do not discover the Wolf under the Sheeps-Cloathing; there being many such scurrilous Letters sent up and down the Countries, to Persons of no mean Reputation and Quality?

A. To the first Question, it is not an easie Matter to guess of what Perswasion the Author of

this Letter may be; but it is most probable he is a Quaker, by the Fire and Brimstone which he so plentifully throws about him; nor is it any valuable Objection against it, that he uses You instead of Thou, for many of them have done the same for these several Years. As for the Letter it self, in our Judgment, it has several Passages extremely unlike the Spirit of Christianity. It complements the Gentleman to whom it is address'd, with the handsome Titles of Son of the Devil, Madman, Mocker, Enemy of the Godly, Fighter against God — Tells him, That he shall surely dye; nay, positively, That God will send his Soul away to the Devil, and will pour out his Wrath upon him in Hell. Nay, tells him, That when the dreadful Day of Doom is at an End, this Letter wou'n't be at an End — (sure it must be Writ upon very incom-bustible Paper:) Not but that, in the mean Time, most of what he writes, is true in general; That he who hates the Godly, hates God; who mocks the Godly, mocks God; and must expect dreadful Punishment for it, without Repentance; that is, he who hates true Piety and Religion where-ever he finds it, or but suspects it, making the most serious Things the Objects of his scurrilous and prophane Wit, he is in a very ill Condition. But if all the hard Words and unlucky Jest's that are thrown about by different Parties at one another, must be reckon'd amongst ungodly Words and hard Speeches, God help us

us all; for tho' some may be more guilty, and some may give more Occasion than others, yet we doubt there is none can cast the first Stone. And thus in Fact we see, that those who are extremely scandalized and displeas'd with the friendly Debate, and other Books of that Nature, can yet very well digest the Cobler of *Glocester*, *Martin-Marr-Prelate*, or any such scandalous Libel, on what they do not love — and it holds as strong on the contrary, tho' in the mean while, Religion it self cannot escape, but is in Danger of being torn in Pieces by differing Parties, each Side dressing her as ridiculous as possible, when they find her among their Enemies.

To the second Question — Whether the Title of Godly, Saints, &c. be not the certain Badges of a proud *Pharisee*, and Hypocrite? Tho' we dare not absolutely answer in the Affirmative, yet if these Words are restrained to any little narrow Party whatsoever, with Exclusion of all the rest, we know not how they can escape the Censure of eternal Truth, who calls those who trusted that they were Righteous, and despis'd others, Serpents, Hypocrites, whited Sepulchers, and many other far worse Names than they bestow upon themselves.

To the third — Whether those who are so full of their Damnation, &c. do not discover the Wolf under Sheep's-Cloathing? We must confess, we cannot help believing, that whoever are so very ready to damn a Man, would, with very little Provo-

cation and Opportunity be perswaded to hang or burn him; and this Experience has been confirmed, not only in the Church of *Rome*, but in many other Bodies of Men, which it would be too invidious to Name. As for what is added, that several such Letters as these are sent about to several Persons of no mean Reputation and Quality, we say, that if their Reputations are acquired by Vertue and Religion, and their personal good Qualities answerable to those Titles which the World gives them, they'll find in their own Breasts the best Compurgators. If they really scoff at Piety and Religion, and whoever profess it, however criminal the Author of this Letter may be in his particular positive Applications, yet they are certainly in a miserable Condition, and must expect all those black and dreadful Curses which he denounces against 'em, unless averted by a timely Repentance.

Q. Some Years since, a Friend of mine went to the *East-Indies*; where, after he was arriv'd, he sent a full Account of his Voyage; in which (he says) he saw the Sun, Moon, and Stars, all at once, at Noon-day; the Person is of unquestionable Integrity, and the Relation appears very unaccountable to me, I would desire your Assistance, how such Phœnomena may be resolv'd?

A. Father *Kircher*, in his Description of the Subterraneous World, *lib. 2.* tells us, that by the Help of a Telescope, we

may perceive the Sun a Body of Fire, unequal in its Surface, compos'd of several Parts of a different Nature, some fluid, some solid; and that his Disque is a Sea of Fire, wherein one may perceive an eternal Agitation of the Waves of Flame, that in some Parts of it there arises a deal of Smoke. Now, it is very probable, that a vast quantity of Smoke might intercept and hinder the Brightness of the Sun; as in 1547. from the 4th to the 28th of *August*, the Sun appeared reddish, and not so bright as the Moon in her total Eclipse; so that then there were many Stars visible at Noon-day: When *Cesar* was murdered, it was so for a whole Year together; and we can give no other Reason for it, but the Evaporations of Smoke, which sometimes are so very great, as to cause such Effects.

Q. 'It has been my Misfortune to fall into the Company of some young Sparks here in Town, that puzzle me about the Eternity of the World, Men, &c. which tho' I am of a contrary Opinion, yet I can't well confute; I therefore desire your Assistance, how I may answer them?

A. As for the Eternity of the World, you (perhaps) may have met with this Argument, That there is no Annihilation of Things, but a continual Revolution and Change of one Thing into another, &c. There is no dealing with these Sparks by Scripture, which tells us that God made the World, *Job. 1*. You must therefore confute 'em from their own Principles, thus; The World was not from Eternity,

in that State we now find it; which I prove thus: Either the Day was from Eternity, or the Night was from Eternity, or both together were from Eternity: If only the Day, then the Night was not; if only the Night, then the Day was not; but they could not be both together, since they are successive of one another by twelve Hours; and if we should admit the Contradiction, that they were both together, it would yet prove our Position, which says, The World was not from Eternity in the State we now find it; for now both Day and Night are not together; And after the same Manner we may prove that Winter and Summer have not been from Eternity; and consequently, not that Revolution and Change of Things as was at first alledged. Again, as to the Eternity of Men upon the Face of the Earth, We deny it, and say, if there have been successive Generations of Men from Eternity, it follows, that there has been an innumerable Company of Men who have lived already; for if their Number was certain and determinate, we should come to the first Man, and so to the second, third, fourth, &c. and so to the last; and if we have a first and a last, then Eternity loses its Definition, *Duratio carens principio & fine*, *A Duration without Beginning or Ending*: But the Number of Men which have hitherto lived, is not infinite; therefore Men are not from Eternity. There wants only the Minor to be proved thus, a Number greater

ter than an infinite Number can't be given; but we can give a Number greater than the Number of Men which have yet lived, viz. The Hairs of these Mens Heads; therefore the Number of Men which have yet lived, is not infinite. Here the Number of Hairs contains the Number of Men, and another greater Number over and above: Now, whatever is contain'd or determin'd, is Finite; and what is Finite, is not Infinite; and consequently, Men have not been from Eternity. Besides, we having proved in the preceding Argument, That Day and Night have not been from Eternity, it would be a hard Task for these Gentlemen to prove in what other Dimensions of Time those Men liv'd in, that were before Day and Night. But, though there is little need of it, we'll give them another Argument: Those Men that have yet liv'd, have succeeded one another by a finite or infinite Distance of Time; not by an infinite Distance, as the Succession of Families, to our Knowledge, shews; therefore by a finite; and infinity of Duration cannot be made of finite Revolutions.

Q. What Distinction the Scripture makes between a Natural Man, and a Spiritual Man? Or, Whether Learning in the *Hebrew, Greek, and Latin,* makes a Divine?

A. This is another of the unanswerable Questions which we had some time since sent us. The Author adds his own Thoughts thereon; "That a Natural Man is not taught

" the Understanding the Scri-  
 " ptures by the Spirit of God,  
 " which indited them, as the  
 " Spiritual Man is; That not  
 " many Wise or Noble are cal-  
 " led, but God has chosen the  
 " foolish Things of this World  
 " to confound the Wise; that  
 " hence it follows, That Hu-  
 " mane Learning, that is, (says  
 " he) Learning in the *Hebrew,*  
 " *Greek,* and *Latin,* does not  
 " make a Divine or Spiritual  
 " Man; That this Humane  
 " Learning may interpret the  
 " Scripture from the Original,  
 " but it is Revelation only must  
 " unfold their Meaning; That  
 " one who understands not those  
 " Languages, may, by Revela-  
 " tion, be an abler Divine, than  
 " such as are well vers'd in  
 " them; which he proves by  
 " the Instance of *St. Paul,* who  
 " whilst he was a Learned, but  
 " Natural Man, and before he  
 " receiv'd the Assistance of Re-  
 " velation, Persecuted the  
 " Church, by Commission from  
 " the High-Priest and Pharisees,  
 " Learned, but Natural Men;  
 " Where he adds his Fear, lest  
 " we are now as Ignorant as  
 " the *Jews* then, because we  
 " think none a Divine without  
 " Humane Learning; and is  
 " concerned, lest there should  
 " be now a Famine of the Word,  
 " for want of its being rightly  
 " interpreted.

And thus have we patiently and fairly represented the Substance and Strength of his Argument; by which we may see there are some Persons still foolish enough to set up for the old new Lights, which went out in a Snuff some thirty Years past,



past, and has ever since been so justly exploded. Supposing the Boasts of those concerned in this and the past Questions to be true, that they have been shown to several great Divines about Town, we do not wonder that they have not thought it worth their while to bestow an Answer to so much Confidence and Ignorance: We had also resolved to slight this; but finding it sent in again, will now dispatch it, to get rid of the Importunity of those concern'd therein.

To the Question — What Distinction the Scripture makes between a natural Man, and a spiritual Man; or, whether Learning in the Hebrew, Greek or Latin, makes a Divine? To the first Part we answer, — That by natural Man, the Scripture means, such a one as arises no higher than the Attainments of Nature, or unassisted Reason, as did the Grecian Philosophers, and others: By the spiritual Man, one who is assisted with, and guided by God's Holy Spirit into the Truths of the Christian Religion — For the second Part of the Question, that, and its Dependence on the other, is very pleasant: Or whether Learning in the Hebrew, Greek, and Latin, makes a Divine? So that his Interpretation of Natural Man, is one that has Learning in the Hebrew, Greek, and Latin; or, as he afterwards has it, humane Learning; most profoundly intimating, that there is no humane Learning, besides Learning in the Hebrew, Greek, and Latin. His Interpretation of spiritual Man,

is a Divine, or Teacher of others; whereas the Apostle speaks not here of an Evangelist, Prophet, Presbyter, but of the Christian Church in general, and the whole Body thereof.

But he explains his Meaning in what he adds, that a natural Man is not taught the understanding of the Scriptures by the Spirit of God which indited 'em, as the spiritual Man is, and therefore can be no Divine. But we hope his learned Man, that is, one who understands the Hebrew, Greek, and Latin, and a natural Man, are not Terms convertible; but it is possible to be one, without being the other, as *St. Paul* was. Further, if we take a natural Man here for a learned Jew or Heathen, we grant he could not make a Christian Divine, or Teacher of others, having not that miraculous Spirit then necessary for the Preaching the Gospel, nor any Assurances thereof. If for one who embraces the Christian Faith, but is not inwardly regenerated, or truly pious, such a Man may be a Divine, or Teacher of others. This we prove from the Instance of *Judas*, who, no doubt, preached the Gospel, as well as the other Disciples. From the Defence of those false Professors at the last Day, whom our Saviour mentions, who shall not only have taught in the Streets, but wrought Miracles in his Name. From *St. Paul's* own Words, while he preached to others, a Possibility of being himself a Cast-away. From his Complaint of those who preach'd  
Christ

Christ out of Envy; notwithstanding which, he rejoic'd in their Preaching: which he ne'er would have done, had it been either Ineffectual, or Unlawful. For his Objection, That not many wise Men are called. It is true; (in what Sense we'll presently enquire) but 'tis not said, not Any, but not Many. And who were those wise Men, but the *Σόφοι*, the Philosophers of the Greeks, and Scribes and Pharisees among the Jews? God thereby magnifying his Son, and confounding the Pride of the World; proving plainly, by the Meanness of the Preachers, and those miraculous Gifts he had given them, the Divine Original of their Doctrine. But those Miraculous Gifts, among which the Gift of Languages, then frequent in the Church, the Gospel being long since spread through the World, soon ceased, as being not needful, and God doing nothing in vain. Some Knowledge in Languages is, however, still requisite among us, who have the Scriptures only translated to those who are to Teach others; else, How should they resist Gain-sayers, or be able to prove any thing from the Scriptures, if they knew not whether they are rightly translated? After all, the Apostle here discourages not of the Spiritual Man's understanding the Scriptures, or interpreting them aright, but his coming to the Knowledge of the Principles and Articles of the Christian Religion, as revealed by our Saviour, and then miraculously taught by the Spirit, before they were commit-

ted to Writing, it being long after, e're the Canon of the Scripture was completed: And it was by this Revelation the Apostle himself was made a Christian, though afterwards further instructed by *Ananias*, a good and devout Man.

For the Scriptures, as now we have them, their Meaning is plain and clear in the Essentials of Salvation to every good Man who applies his Mind to study them. Plain enough they are, and easie to be known, though by our own Faults, not so easily practised: For, as one tartly enough ask'd a Lady of a suspected Fame, when she complained of the Obscurity of the Scriptures, Madam, what can be plainer, than *Thou shalt not commit Adultery*? So may we ask here, if some Persons are so Wicked as to make God the Author of Sin, what can be a plainer Text against them, than, *God tempteth no Man to Evil*? And what needs any further Interpretation of what is indisputable? If another, who (perhaps) lives so that he dares not believe a Hell, denies there is, or will be any such Place or State, or any Eternal Torment after this Life is ended; what can be a clearer Answer to him than our Saviour's own Words—*These shall go away into everlasting Punishment*? Nor can that Text need any further explaining, wherein we read of some Men, who wrest the Scriptures to their own Damnation.

Q. What difference is there between a Cloud and a Fog? the Reason is, the Querist has seen Clouds at a distance, which

which when near have proved only Fogs, and Clouds about the Sides of *Tenariff*, while the Fogs have been clear; and in High lands, in the *East-Indies*, Persons walking up as if into a Cloud?

A. There is no need of going as far as *Tenariff*, or the *East-Indies*, for what happens here commonly enough, and we our selves have seen in *England*; we mean a Cloud towards the middle or bottom of a Hill; and all clear at top; which with the other Instances the Querist gives, answers his own Question, and proves that a Cloud and Fog, or Mist, are the same Thing, though generally differing in Height and Thickness from one another; a Fog, till 'tis drawn up to some Height, being but the *Embrio* of a Cloud, as that a ripe and perfect Fog.

Q. When two Armies are engag'd, whether God Almighty always fights for one, or if he does not often leave it to Chance, or the Strength of Arms? If otherwise, how *Lewis* the Tyrant could be so great a Conqueror?

A. *Boccaline* indeed tells a Story that two Armies, being on a Time ready to engage, both on all Accounts equally match'd in Sun, Ground, Wind, Number, Discipline, Courage, Officers and Generals, and both sides praying devoutly for Success, it was thereupon ordered above, that two Armies should never hereafter meet upon such equal Terms, but that the side which had an Advantage in Number, Courage, Conduct, &c. should henceforward always have the

Victory. The Fable was proper enough for an *Italian*, and the Moral very pleasing to a Nation that is almost all Atheists. But we have learnt better, *That the Race is not to the Swift, nor the Battle to the Strong*. Whence it is plain, that Strength of Arms does not carry it, many unforeseen Accidents in a Moments Time altering the whole Face of a Battle, and snatching it out of their Hands, who think they are secure of it; and this either by a Motion made on the Mind of a General, or infatuating him and his Thoughts, or a Pannick Fear unaccountably seizing on the Soldiers on one side, or an extraordinary Valour given on the other. Or else by outward Causes, a Storm suddenly rising, Thunder, Lightning, the Sun, the Wind, all which have in many Instances entirely altered a Battle, from what at first it appear'd. Nor is this to be referr'd to Chance, or I know not what blind Cause, (which is nothing at all) but owing to God's Providence, and wise Disposal of all Humane Events. The Jews were a Glass to the whole World; when *Pious*, their Arms were successful against never so great odds; when the contrary, they had still the worst — Things are not so clear now, it is own'd, why God casts the Victory one Way or t'other; but that he does so, is still clear; and that his Providence which interposes in the Life of a Sparrow, does much more in that of Man, yet more still of such vast Numbers, and most of all the Fates of Kingdoms and Empires. For the

the Objection brought, if the Strength of Arms did not carry all, *how comes Lewis the Tyrant to be so great a Conquerour?* We might easily answer, *Not by the Strength of Arms*, it being notorious enough, that he never fairly won a Victory, though he has basely bought many. But to come yet closer, let the Objector at least be so modest to stay till he sees his End; Persons of his Character having oftentimes been suffered to rise so high, only in order to a greater Fall. After all, if that does not answer Expectation, and God's Providence should not seem sufficiently vindicated in this, and some other Instances in this World, let him but stay till the other, and there we dare promise him entire Satisfaction.

*Q. Why Sea-Water is Salt, and yet Spring-Water which comes from it is sweet?*

*A.* The first part of the Question has already been answer'd. It proceeds, as few now doubt, from that vast Quantity, and those huge Rocks of Salt, which are in many Places at the Bottom of the Sea, or the bordering Shores and Mountains. For the latter part, *How Spring-water, which comes from the Salt, is sweet?* 'Tis by *Percolation*, or a sort of Straining, which it undergoes in its Passage thro' the Earth, which gave occasion to set on Foot that profitable Invention of changing Salt-water into Fresh immediately, when there should be occasion for it, as in long Voyages, contrary Winds, &c. at Sea. This is proved almost to Demonstration,

by an Experiment commonly made by the Sea-side. Dig a hole on the Sea-shore near the Water, and if the Ground be sandy or close, the Water you find there shall be sweet and potable; but if Rocky or more open, the Water shall come up Brackish, or perfectly Salt, the Passages not being strait or fine enough to drain away its Salt from it.

*Q. What is the Reason that it generally Thunders more terrible at Night than at Day?*

*A.* If the Query had been, *What is the Reason that Thunder seems more terrible, &c.* the Supposition would have been less questionable, and the Cause thereof easily accounted for. In the dead of Night, though it is for none but Heroes to have a horrid Silence invade their Ears, 'tis common enough for other People to have horrid Noises do so, which are rendred more distinct, and consequently more terrible, by the universal Stillness every where else. Thus it may be with Thunder when it happens in the Night, which being accompanied with Lightning, and the Element otherwise very dark by the Thunder-Clouds, must still strike a greater Horror into all sensible Creatures than it would at Day time, when Discourse, the Light, and various Objects take off the Mind from ruminating so deeply, and attending so distinctly on what fills it with so much Concern.

But besides this accidental Reason, we know not but there may be a natural one given, since upon the Observations we have

have made upon great Thunder, they have in our Judgment been really, and in themselves, for the most part more loud and Terrible by Night than by Day, the Reason whereof we conceive to be this, — That by Day the attractive Virtue of the Sun generally draws the Thunder-Clouds higher than by Night, when being freed from any such Attraction, they fall down nearer the Earth, where discharging themselves of their Load, they must by as necessary a Consequence make a proportionably greater Noise, as the Discharge of a Cannon does in the same Circumstances, which if you are near the Place where they are fired, makes you Deaf with the insupportable Sound; but if at some Distance, it dies away like imperfect Thunder.

*Q. Gentlemen, let me trouble your Society to give me your Thoughts upon the force of Thunder, Lightning, Earthquakes, and Eclipses?*

*A. Lightning and Thunder may go together, since they are the Effects of one Cause, viz. Your Unctuous Bituminous sort of Vapours are exhaled as other Vapours are, and mounting as high as the middle Region of the Air, they are encompassed on all Sides by the extreme coldness of that Air which enloses them, and in order to their Conservation, reunite and take fire by Antiperistasis, where striving to get out by their Motion in the Air, they make that Rumbling Noise we call Thunder. But because every Person don't understand what we mean by an Antiperistasis, we shall tell 'em, That Nature does not*

only produce Beings, but fortifies them against the Assault of their Contraries, both in Vegetative and Animal Beings, and also in inanimate Bodies, which stand upon the Defensive when they are set upon by External Agents, whose contrary Qualities coming to engage against them, they redouble their Forces, and rally all together as it were into a Body, the better to receive their Charge. And this is that which Philosophers call *Antiperistasis*, and every Body may see its Effects, when Water and Fire are put together, or Lyme and Water, or other unfriendly Opposites. Thus, as we said before, these sort of Exhalations being of a hot and dry Nature, when they are enclosed by an extraordinary Cold, strive to defend themselves, but being too weak, are cast down with such a Violence: But since the Nature of their Force and Violence is requir'd in the Question, we shall give a very late true Instance of an Accident in *New-hampshire*: Sixteen Persons in a Storm retired under a great Ash-tree, where having sat down, one of them took a little Dog upon his Lap, and held it by both the Ears, another took a Snuff-Box out of his Pocket, and laid some Snuff upon his Hand in order to take it, when immediately a Terrible Clap of Thunder, with a Thunder-bolt, fell into the midst of the Ash-tree under which they sat, clove it into four Pieces, killed four of them dead, and wounded ten more, that it is feared they will not recover, and two only escaped (and

(and which is wonderful) in the middle of the rest; the Person that was taking Snuff held his Hand to his Nose without letting it fall after he was dead, sitting just in the same Posture as when alive; the other Person with a little Dog, held the Dog in the same Posture as if he had been alive, the Dog also was Dead. I have read of a Parallel Instance in a Church, where about thirty six (as I take it) were kill'd with such another Clap of Thunder, and every Person that was dead sat as if he had been alive. That they were killed is no wonder, but that they were kill'd to be so soon stiff, as not to fall an Arm, or bow their Heads, is very amazing; but to avoid being ask'd the Reason in another Oracle, we'll give our Thoughts upon it here. That the Spirits of Sulphur are incredibly strong, we need no other Instances than the Effects of Gunpowder; and that they are a chief Ingredient in the Matter of Thunder, is evident by the intolerable Smell of Sulphur where the Thunderbolt falls, and that the swiftness of a Thing moving differs from the Nature of leisurely Motions. We shall also give you one Instance, which we know to be Matter of Fact. Take an Apple, set it upon a Post, discharge a Piece with small shot at it, and though it be shot through with five or six Pellets (as has been try'd) yet the Apple is not moved it self. Now these dead Persons having nothing to be seen upon 'em, and yet kill'd, it must be by

the subtle Fire (coming along with the Bolt) whose Motion being so violent and swift, it had not time to move the Bodies; and being so very fine, it penetrated them without tearing or mangling them into Pieces; which Fire also must be the Occasion of the immediate Stiffening of their dead Bodies; for Nature was so violently shock'd by that unusual Force, that its frame and manner of Acting was altogether inverted, and the Natural Heat so changed and overcome by this unnatural Fire, that the usual Office of Cooling by Degrees into a Stiffness was extirpated and supplanted by a new Method of Acting, produced by the Spirituous Sulphureous Fire that took possession of the Bodies.

As to the Nature of Earthquakes, we have said something of it elsewhere. See *Vol. 1.* of our Athenian Oracle.

Eclipses, as they are two, so they have two different Causes. We'll begin with that of the Sun, which is thus effected. The Sun is in a higher Orb or Sphere, more distant from the Earth than the Moon, which is also of a more Opake and Dark Body than the Sun; therefore whenever the Moon intercepts or comes betwixt us and the Sun in a right Line, so much of the Sun's Body as is intercepted by the Moon, is Eclips'd. ——— As to the Eclipse of the Moon, 'tis thus: The Moon receives its Light by Reflection, or borrowing from the Sun; now, whenever the Globe of the Earth happens to intercept betwixt the Moon and Sun

Sun all in a right Line, so much of the Moon as the Earth hides from the Sun, so much (I say) of the Moon is Eclips'd. Thus much for a plain short Description of Eclipses.

*Q. How is it to be understood, that the Spirit of God moved upon the Face of the Waters, according to that of Gen. cap. 1. ver. 2?*

*A.* The Original is Metaphorical, and signifies the Act of the Hen upon her Eggs, *viz.* a hovering or hatching; as much as to say, as the Providence of God Almighty does now immediately superintend over all Things that are created; so the Spirit of God did at first immediately hover, hatch, produce, and give a Being to all Things out of the Heap of first Matter, represented to us under the Idea of a dark Terraqueous Confusion.

*Q. How a Piece of Iron laid upon a Cask prevents Thunder, or the Noise-Drum from marring the Liquor contain'd?*

*A.* The Virtuosi of France had a Question much of this Nature discuss'd in one of their Conferences, but it was confin'd only to Thunder; and a Cask of Wine. We shall give you a short Specimen of their Thoughts upon it, to which we shall add our own. The first of them had recourse to the heavenly Influences, and said, that *Mars* (by which Planet Iron is design'd) had its House in *Aries*, and the Sun entering that House, causes the Moisture of the Wine to ascend, and so concludes that there is a Correspondence betwixt Wine and Iron, and that one preserves the other by a

Natural Sympathy. The second affirm'd, the Effect was wrought by an attractive and retentive Virtue: To prove which he offer'd, that there is but one humid Matter which that Central Fire forces from the deepest Part of the Earth, out of which Matter not only Metals and Minerals are produced, but Thunder and Meteors. Now (says he) the Air being impregnate with noisome Terrestrial Vapours, which are of the same Nature with Iron, when they meet with a Piece of it laid upon a Vessel, they make a Stop, and the Iron, by a Sympathetick attractive Vertue, receives them, and by its retentive retains them. Some of the rest were of this Opinion, and others attributed it to some hidden occult Quality, they knew not what. — Our Opinion is, that they are all in an Error about the Cause, for it is not the Noisome Nature of Thunder, but the Noise that sours Wine. This appears by an Alteration of the Cause acting, the Medium whereby it acts, and the Subject upon which it acts: as for the Cause, Shooting, Drums, or any other great Noise, has the same Effect; so Steel, Brass, Silver, Lead, Coal, or any other heavy Matter laid upon the Cask, prevents the Effect; also not only Wine, but Mead, Syder, Beer, and Ale, and other Liquors, will be spoil'd by a great Noise; from which it appears, That 'tis no Celestial Influence, no Sympathy, nor other occult Cause, that produces the above-mentioned Effect. But the Question is not yet resolv'd,

solv'd, but recurs, *viz.* How can Noise have such effect upon Liquors? We answer, 'Tis not Noise (speaking strictly) but the Effect of Noise, to wit, a Violent Concussion and Agitation of the Air; for the Air by Agitation is rarified, and made so fine and Spirituous, that it easily penetrates all Bodies by a new sort of Operation, which I cannot resemble to any thing to make so intelligible, as by this easie Trial; Take a Glass of Water, wet your Fingers end, and run it round the Edge of the Glass, and it will make a sort of a roaring Noise, which sets all the Water in the Glass into a busie Sort of Fermentation, beginning in shaking trembling Circles from every side of the Glass; but if you tye a Thread about the Glass, or hold your Hand, or your Fingers end upon it, it quite alters the Nature of its Operation. Thus a strong Horse-hair tied cross the Palm of your Hand, breaks a Ferula, and takes away the Force: And thus a Rope tied round a Cask has the same Effect as another Body put upon it——The Reason is, One Power or Act meeting with two Bodies at one Time, divides it self, and acts imperfectly upon both. To give a further Demonstration of this, which may also be serviceable to the Publick: A wet Sheet tied round a Cask, hinders the Liquor from freezing, which if it had been commonly known in the great Frost about 19 Years since, had preserv'd some Thousand Pounds worth of Liquors in this City of *London* that were spoiled, and

good for nothing. Improvements upon this Subject would be very useful against the Spoiling of Liquors, Fruits, Roots, &c. in all sorts of Weather: but the Practice of these Things is not so much our Business, as the Theory and Reason how such and such Causes produce such Effects.

Q. ' As I was returning from the last Siege of *Limerick*, I saw in a Ditch the Carcass of a Man kill'd, when our Carriages were surprized at *Cullin*; the Carcass was almost devour'd with Lice, which I observ'd to be of an extraordinary bigness. From hence I would desire your Thoughts, Whether the Carcass of a Man be devour'd in the Grave by Vermin, or by Worms, according to the common Notion?

A. There is no difference at all betwixt Vermin and Worms, (strictly speaking) for they are both one, Vermin coming from the Word *Vermis*, which signifies a Worm: So that the Design of the Question is, Whether Worms or Lice devour People in the Grave? To which we answer, Neither, commonly: Indeed, there is a Disease incident to some Persons, called the Lowfie Disease, Lice breeding in their Bodies whilst they are alive, eating Holes under the Skin to the Bigness of a Walnut; or more, and the Skin not broke; but this Disease is most commonly in Camps, and was (as we are credibly inform'd) very rife in the late *K. James's Camp in Ireland*; and 'tis more than barely probable,

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the Person that lay kill'd in the Ditch had that Disease, besides his Wounds that he died of. It has been often observ'd of dead Bodies digg'd out of their Graves; that there has been no Worms near them, nor any Maggots, Lice, &c. in their Flesh, but only their own Corruption that wasted them. But we are not without many Instances of strange sorts of monstrous Worms, &c. (not like Earth-worms) bred in some Carcasses in the Grave; I remember one Passage in *Camerarius* (says he) A young Gentleman in *Germany* (whose Tomb I have often seen) was troubled with a grievous Sickness in the Flower of his Age, his Friends could never persuade him to be represented in Sculpture, or Picture, to serve for Posterity, only this through their Importunity he agreed unto, That after he should be dead, and some Days in the Ground, they should open his Grave, and cause him to be represented as they then found him. They kept Promise with him, and found that the Worms had half gnawn his Face, and that about the Midriff and Back-bone there were many Serpents: Upon this they caused the Spectacle, such as they found it, to be cut in Stone, which is yet at this present to be seen among the armed Statues of the Ancestors of this Young Gentleman; which agrees much with the Observation of the *Wise-man*, *Eccles. x. 12.* When a Man dieth, he is the *Heritage of Serpents, Beasts, and Worms.*

Q. Whether our Laws against

*Adultery, and the Proof of it, be not too favourable to the Women? And whether this be not an Encouragement to Offenders?*

A. If those Laws, and the Proof required, be too favourable to the Women, they are so to the Men also, there being no essential Evil in the Crime committed by one, which is not in the other. And though next to Impunity in this Case, it may render the Persons concerned more confident and impenitent than they would otherwise be, and perhaps than the Good of Society requires; yet if they could but look on a little further into the other World, they would find Punishment sufficient to deter them from that and all other such heinous Offences.

Q. Whether it is honourable for a Lady to answer a Gentleman's Letters, when she intends not to entertain him?

A. It is true, that Writing is a nice Thing; 'tis not every one's Letters that will bear being seen: Men when repulsed, often grow Malicious and Desperate, and will make what Interpretation they please of what is written; or if that's too prudently express'd to admit of any Cavils (which is almost impossible) they will as severely Censure the very Action of Writing, or else interpret it too favourably for themselves, and put the Lady to further Trouble in undeceiving them. For which Reasons it had been much more proper if the Query had been, —Whether such Writing had been Prudent? rather than Honourable; which in most Instances

stances we must have resolved in the Negative. However, there may be some singular Causes wherein it may be both Honourable and Prudent for a Lady to Write, — as when she is satisfied the Person she writes to is a Man of Honour, and cannot otherwise so well disengage him from a fruitless Amour.

Q. Nous vous demandons, &c. *We demand why the English, both Men and Women, are the finest People in the World, which depends upon the Temperature of the Air, and yet are the worst Singers in Europe, which depends on the Temperature of the Air as well as the other?*

A. The English Nation are more obliged to this Gentleman than to his Countryman *Sorbiere*, for his Character of them; and indeed one would be apt to suspect him in Love with some of the English Ladies (their Faces we mean, not their Voices) did he not give the Men too, so favourable a Character. — Which taking for granted, we shall, according to his Demand, first enquire into the Reason of it; which we cannot allow to that produced by the Querist, namely, the Temperament of the Air; because it must then necessarily follow, that all those who enjoy the same Temperament, must be equally fair and lovely; and that even our Antipodes must have the same Complexions that we have, which is known to be false. The other Part of the Supposition seems also ill-grounded,

— That good or bad Singing depends upon the Temperament of the Air. — For our Air or Climate is more Temperate than that of *Italy*, yet we are judged worse Singers, and deny not but we are really so. It is true, the Soil may make some difference, and the Sea Airs make the Cold more moderate in *England*, than it is in other Places at the same Distance from the Pole. — Besides all which, there may be something in the Strain of Men, as there is of Beasts, and yet it may be no more possible to give any Natural Reason, why some Men are fairer than others, or have thinner Lips, finer Noses, or better Complexions, than why a Greyhound is more cleverly made than a Cur, or a Racer than a Car-horse. On the other side, if it is true, that we Sing not as well as the *French* or *Italians*, there may be something in the Coldness of our Climates, compared with theirs, which perhaps may render our Voices generally more Harsh or unpleasing than some others. Besides, we have no *Eunuchs*, as are among them, which sometimes make their Consorts much finer than they would otherwise be. After all, they have a very merry Religion, the greatest and best Part whereof consists in good Painting and Singing: Nor are we to wonder when they think they may escape Purgatory, or get Heaven for an old Song, if they Strain harder at it than others, and endeavour to do the very best they are able; which uses

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them to it, besides their *Opcra's*, much more than our People are.

*Q. Whether it be good Conduct in a General, to sit down before a Town, before he has beaten the Enemy out of the Field?*

*A.* The Circumstances must decide it, since in some Cases it is good Conduct, in others quite contrary: For Example; when the Enemy is the Stronger, it is Madness to sit down before a City, where the Garrison is of any Strength, and so to have an Enemy before, and another behind— which was the Ruine of the *Turkish Army* at the last Siege of *Vienna*; though the quite contrary happened afterwards to the Christians in another Siege, when they took the Town in the Face of the whole Body of the *Turkish Army*, after they had soundly beaten them in their Attempting to Relieve it. Whence it is plain enough, that 'tis no ill Policy, where a General has a Mind to draw an Enemy to a Battle, to sit down before some considerable Town, if his Troops are hearty and numerous, and sufficient, at once, to secure all his Works against the Town, and draw out and Engage the Enemy — In which Case, one of these two Things must happen — Either he takes the Town in their Sight, or else has his desire in Fighting them, when they come to Relieve it: But in these Cases, the Season of the Year, and the Strength of the Town, deserve also his Consideration.

*Q. Since there are so many new*

*Ways of Murdering lately invented, that were unknown to the Ancients; and their defensive and heavy Armour generally neglected; how comes it to pass, that there are yet fewer Kill'd in a Battle now, than were then?*

*A.* As there are new Ways of Murdering invented, unknown to the Ancients; so there are many of their old Ways forgotten, and unknown to us; for the World was always ingenious enough in Mischief; as we find in the Siege of *Jerusalem* by the *Romans*, some of the Cities of the *Gauls* by *Cesar*, but especially in the Siege and Defence of *Syracuse* by *Marcellus* and *Archimides*; though these, it must be own'd, were rather used among them in Sieges, than Field-fights. Their Ancient Darts, it is true, were almost as Deadly as our small Guns, and as inevitable— But their Piles were a very heavy sort of a Business, though Strong and Able where they took: Of their Swords, Slings, and other Weapons, read *Lipstus*. Their Horse were generally weak and few, vastly unproportionable to their Foot, and good for little but Picqueering at one another. Their Chariots were Dreadful, as described by ancient Writers, arm'd with Scythes and Death: Their Elephants were rather troublesome than serviceable: Their Foot was their greatest Force, unless among the *Persians*, whereof consisted the *Macedonian Phalanx*, and the greatest Part of the Invincible *Roman Legions*. Now, the Reason why we have fewer Kill'd in our Fights, than they in theirs, is

no

no better nor worse, than because we run away sooner; they then stood it out, Foot to Foot, and hack'd one another for a whole Day, nay, sometimes several Days together— But now, a great Part of the boasted Art of War, is the Art of Running away, dodging about, keeping as long from Fighting as they can, and then Fighting as little as possible, unless one side vastly out-numbers, or has otherwise the Advantage of the other. Another Reason may be, they then commonly met in vastly greater Numbers; a Hundred Thousand, three hundred, nay, sometimes five hundred Thousand, or more, of a Side; and out of more, there must be more kill'd; though one would think it impossible for them all, or one half of them, to Engage;—whereas the greatest Armies of this side Europe, seldom amount to above 50000; and though the *Muscovites* talk of hundreds of Thousands in the Field against the *Tartars*, yet they are so wise as seldom or never to come to a Battle with them. The *Turks* indeed, have generally great Armies, having vast Territories to raise them, and so have the Eastern Nations, especially the *Chinese*; but then when they meet, we find proportionable Slaughter made among them, and many times more kill'd than would compose one or two whole European Armies. As for the heavy Armour of the Ancients, our Modern Warriours have wisely thrown it off, because it hinders them both from Fighting, and Running away.— But in the

old Battles, they were ty'd to it by such a deal of Luggage as they had about them, and could hardly stir, at least but very gravely, if they had ne'er so much Mind to it. This, after all, must be acknowledg'd in Defence of the present Age, That (as one of the *Irish* Prisoners told our Men) a strong Artillery is a Thing not to be fought with; they are a terrible and irresistible Enemy, and must break in Pieces any Thing that stands against them, where they come to bear; nor is it easie for a confused Body of Men to rally again, when once thus disanimat'd and broken, and turn'd into a Rout instead of an Army.

Q. ' One that keeps a Publick House, desires to know what Rules to follow, that he may not displease God, nor offend his Guests, as to the Season of Time, and Quantity of Liquors?

A. 'Tis an unanswerable Question; for 'tis impossible for a Person that keeps a Publick House, to carry himself so, (under the forementioned Circumstances) that he should not offend God, and yet gratifie his Guests; (generally speaking) but thus far may be done, which is the most that can be expected, viz. That no just Cause of Offence may be given; and such People as think they have cause, when they have not, you have this satisfaction, That you do them a Friendship, and such as all honest Men must applaud, nay, themselves, when they come to be Sober. The Method to be betaken in such a Management

nagement (we conceive) is this. As to the Quantity of Liquors to be vended to particular Persons, no Limits can be assign'd, since Persons are of so different Constitutions, that what is necessary to the Refreshment of Nature in some Persons, may be Intemperance in others; so that the Rule here is, You may let all Persons call on, till you find they begin to exceed their due Limits; and when you perceive them entering the Confines of Drunkenness, 'tis Wickedness in you to let them proceed any further, since thereby you become accessory to all the Irregularities they shall commit in their Drunken Humours; and how great ones some have been guilty of then, is Argument enough to deter all thinking Persons — As to the Time, you may (as near as you can) safely observe the Custom of your Civiliz'd Neighbours; to exceed may be Scandalous, and bring an ill Repute upon you, and to do less, may be against an honest Interest.

Q. I having an intimate Acquaintance with a Lady of Quality and considerable Fortune, and being by frequent and familiar Expressions of uncommon Favours, induc'd into a Belief of more than ordinary Kindness, at last prevail'd with my self to declare my ambitious Affection: but when I discover'd my presumptuous Inclinations, she seem'd to scorn my Proposals with the greatest Regret and Disdain imaginable; yet notwithstanding, continues a more strict and kind Correspondence

than ever, so long as I mention not any Thing, or send any Letter tending to my former Address; but as often as I court her Complacency, she not only gives me most sharp and grating Denials, but for some Time absents her self from me; yet I am inform'd of her Uneasiness and Melancholy Temper when I am gone, and of the Pleasure and Satisfaction she takes when I am Talkt of, or in Company; likewise our daily, long, private and single Conversation, both the Freedom and Liberty of Honourable Actions, Discourse, and silent natural Love, not only confirm me in the Belief of it, but I am ascertain'd on all Hands, and apparently perceive she Loves me extremely well.

Now, being fully assur'd I shall never gain her Consent, or prevail upon her by express Courtship; and knowing that she is a Lady of Honour and entire Chastity, I desire your Opinion, what tacit Method I shall use to Marry her, without either Speaking or Writing to her of Love and Affection?

A. Now would you do rarely well, if you could but Conjure hither one of the Mutes of the *Seraglio*, to be your Tutor for one Quarter of a Year, and teach you to make dumb Love, at which they are so excellent: But, since the Black Art is not lawful, and it would be a great Way about to fetch him either by Land or Sea, you must be content with the Council of *Christendom* in this weighty Affair.

fair. — But first of all, we congratulate your Happiness, in having a Mistress that won't put you to the Expence of Oaths or Lyes, or so much as Pen, Ink, and Paper. Indeed, we doubt you don't know your own good Fortune. — Why, how many silly Things are we poor Militant Lovers obliged to talk to our Mistresses, before we can thoroughly deceive them? What a Parcel of Plays and Romances must we plunder, for whole Nofegays of Flowers to present to the Ladies of our best Affection? — Now, all this is clear Gains to you, (for a Penny sav'd, you know, &c.) and you may even besiege the Town without all these Lines of Circum- and Contravallation. Well, all this is by Way of Reprehension — Now for a little Direction and Exhortation — Of which, one should think too you had no great need: She loves you, she loves to look upon you, to talk with you, and of you, and gives you all the honourable Marks of silent natural Love; and cannot you love her in her own Way, and let her love which Way she pleases? What if she should require such Tokens of Love as the *African* Ladies do, and expect you should stand still and admire her, while she pincht and bit you, till she made her obdurate Teeth and Nails meet in your patient Lips or Knuckles? But, only to sit still and be loved, one would think, should be no very difficult Matter. If you must say nothing, cannot you look, as well as think the more. Nay, cannot

you speak too side-ways, though you may'nt directly? And good Speed is often made by sailing upon a side-wind. Thus you may insensibly gain upon her, till at last, if she is Woman, she'll speak to you to speak, or give some shrewd Signs she'd have you no longer silent. But if she'd have you dumb every where else, when you think Matter is ripe for it, try if she will let you speak at Church, and her self answer you, since perhaps she has a Mind to be surprized into her Happiness: In the mean Time, be patient, observant, submissive; and if this Method gets her, be sure you do not forget to send us Word when you are married, that we may come and dance at your Wedding.

Q. ' My Father diéd, and left  
' no Children but my Brother  
' and me; he left a small Estate,  
' charged with a considerable  
' Debt, to my Brother, and an  
' Office more worth than his  
' Estate; and to me nothing,  
' because I had a Relation who  
' left me a thousand Pounds:  
' My Brother married a Lady  
' that had the Reputation of  
' three thousand Pounds; but  
' in reality, had no Portion;  
' which Disappointment, and  
' her Expensiveness, increased  
' the Debt, till 'twas more than  
' the Estate would pay. While  
' Things continued thus, his  
' Wife died; and, upon his Re-  
' quest, I, from Time to Time,  
' when his Necessities pressed  
' him, lent him Money, till al-  
' most all my Fortune was spent;  
' but now he has compounded  
' his Debts, enjoys his Office,  
T 4 which

‘ which he could not while his  
 ‘ Person was detained, but was  
 ‘ in Danger of losing it, and  
 ‘ gratefully acknowledges my  
 ‘ Kindness, dividing the In-  
 ‘ come with me. On the  
 ‘ whole, I beg the Favour of  
 ‘ you to resolve me, whether  
 ‘ the hazarding my Fortune so  
 ‘ far for him, was a tempting of  
 ‘ Providence, as some Persons  
 ‘ would have perswaded me, or  
 ‘ else an Act of Charity accept-  
 ‘ table to God ?

A. The Resolution of this Query depends much on the Circumstances you your self and your Family (if you had any) were in at the same Time, when you so bountifully and generously supplied the Necessities of your Brother — A Case so rare, that we hardly know which is the strangest, your Kindness to him in his lower Fortunes, or his Gratitude to you, now he is in better Circumstances. However, it was his own Want of Conduct that first brought him into his Necessitous Condition; and did not we see Instances every Day to the contrary, one would think Men were by this Time grown wise enough, not to be bit by the Shadow, nay less, the Sound of a Fortune; kindly believe the Kindreds or Match-makers Word, or perhaps Fame it self, a greater Liar than both, and so precipitate themselves into inevitable Ruine; for which Reason, we think you were hardly bound to assist him, as you afterwards did, out of your own smaller Fortune: Nay, if you had a Family of your own, we think you did

what you ought not to have done, at least, not to that Degree; because all are bound first to provide for their own: But if you were single, and reserved what was necessary for your self, the Case is then much alter'd; it was a very brotherly Part, and a commendable Action; and deserves that Acknowledgment and Gratitude which it seems it has met with from him whom you so generously Obliged.

Q. ‘ There has been a Friend-  
 ‘ ship carried on between two  
 ‘ Persons of different Sexes, so  
 ‘ far, as that the fair Party  
 ‘ hath yielded to the others  
 ‘ Suit; and hath, by Promise,  
 ‘ engaged her self to him, in the  
 ‘ Way of Marriage, within a  
 ‘ convenient Time, and with the  
 ‘ Parents Consent on both sides;  
 ‘ after this, a Breach is made  
 ‘ on the Woman’s side, on a  
 ‘ sudden, without any reason-  
 ‘ able Cause given: Query, How  
 ‘ far a Promise of Marriage is  
 ‘ binding before God? Because  
 ‘ it is generally said, such Per-  
 ‘ sons are married before God;  
 ‘ and whether if another Person  
 ‘ marry her that is so promised,  
 ‘ (knowing it beforehand) it  
 ‘ will be in him a Transgres-  
 ‘ sion of any of the Divine  
 ‘ Laws, and wherein? Your  
 ‘ Opinion herein is desired, for  
 ‘ that your Judgment on the  
 ‘ Matter, may either further or  
 ‘ hinder an Address to the a-  
 ‘ bove-mentioned fair Party, by  
 ‘ one that has all the Encou-  
 ‘ ragement that may or can be,  
 ‘ in a Thing of this Nature,  
 ‘ whereby you will Oblige your  
 ‘ Humble Servant.

A. It

1. It is true, the Woman lies under an Obligation not to Marry any other but him to whom she's promised, especially if with the Parents Consent; nay, actually to marry him, unless she has any Valid Reason since against it which she knew not of before. But this Obligation reaches not, We think, another Person; though if he to whom she is Promis'd will not relinquish his Interest, and give her back her Obligation, We should not advise any to make her his Choice; because the Justice of Heaven may make her Unhappy, and then he cannot be otherwise.

2. I was born Heir to a plentiful Estate, had a good Education, and at Twelve Years of Age was judged fit for the University, when my Father unhappily lost his Estate; being Condemn'd in the late Duke of *Monmouth's* Rebellion, he was forced to sell all, to purchase a Pardon. Being thus depriv'd of the Means to pursue my Studies, a Gentleman of my Father's near Acquaintance (who had a great Estate, was a Widower, and Issueless) took me into his Family, pleasing my Father with many fair Promises of preferring me; I was with the said Gentleman from the Age of Fourteen Years till Twenty, during which Time I was his faithful Servant, and voluntarily performed many Offices of a menial one; but the said Gentleman marrying a second time, his Affection to me grew Cold, neglecting several Op-

portunities he had of Advancing me: I saw not the least Prospect of Advantage by accompanying him, therefore I left him, and am come hither to this Town, but I find the Way to Preferment to be very Difficult without Money. Gentlemen, I humbly crave your Thoughts as to the Premises, and how much you think I stand oblig'd to the Gentleman for so many large Promises? This great Disappointment, together with being out of Employment, drives my Thoughts into a Thousand wild Extravagancies, and sometimes they suggest Things which my Soul abhors; Necessity makes me struggle between Virtue and Vice; if you can give me any Ease in this Affliction, by advising what Course to take for a future Livelihood, the Favour shall for ever be owned by me.

3. You had better serve in the meanest Capacity, than live an idle Life, as your Circumstances are; for it is more than probable you may by that means fall into such Company as will persuade you, Poverty is so dishonourable, that any Course ought to be taken rather than to endure it; though you may assure your self, how plausible soever any such Methods may seem, and if you should think to gain Happiness, or Reputation thereby, you will be very much deceived; for Vice in the End will not only bring you to Repentance, but also to the greatest Shame; though we are not unfensible that Desert without



out Money will not always raise a Man, yet we make no doubt but a Man that has behaved himself well, must get some Friends, and though perhaps but few that will serve him with their Purse, yet such as will not be backward to assist him with their Interest, when it will cost them nothing: If you have any of these, 'twill do very well for you to try them, if they can help you into any Post, though but of small Interest; and if a Man is once found to be Useful in any Employ, he need not doubt being taken Notice of; for Diligence and Honesty very seldom go unrewarded. But suppose your Friends fail, this Gentleman that made such Promises of Advancing you, if he be a Man of any Generosity, will not forget you quite; perhaps he may not do so much for you now, as if he had lived Unmarry'd; but wholly to cast you off, without you had deserved it by any Dishonesty or Treachery towards him, no Man would that has any Respect to his Word; this is supposing the worst a true Gentleman can do: Though it is not improbable but you are a little too hasty, and he has not it may be had an Opportunity of Advancing you so high as he may think you capable of, and you are very Young, and without much prejudice to your Fortune, may wait a little longer; therefore We think, except you can meet with some speedy Employment, you had much better return to the Gentleman, and stay his Time, for under his Care you are not so lyable to Temptati-

ons as you would soon find your self, if thrown into the World without Money or Friends.

Q. ' Discouraging the other  
' Day with a Quaker about  
' Oaths, and telling him, I  
' *thought it very justifiable to take*  
' *one in extraordinary Cases:* He  
' urged those Words of our Sa-  
' viour, as a positive Injunction  
' against all Swearing, *Let your*  
' *Communication be yea, yea, and*  
' *nay, nay:* For whatsoever is more  
' *than this cometh of Evil:* Qu.  
' What was the Design and In-  
' tention of our Saviour in this  
' Command?

A. Only to forbid the general Practice of the *Jews*, which, upon the most trivial Occasion, and in their common Conversations, used to swear by their Father and Mother, the Earth, the Sun, the Stars, the Heavens, and many other the like; which Custom brought their most solemn Oaths into less Reputation; for upon Extraordinary Occasions they used to swear by God himself. And it is no piece of Irreverence, but an Honour to God Almighty, in Matters of great Consequence, to call upon him as a Witness of the Truth.

Q. ' I and my Father having  
' made some Articles of Agree-  
' ment with another Man,  
' which we knew to be defe-  
' ctive, according to the Law,  
' though he did not, on pur-  
' pose, that if we had ever a-  
' ny Occasion to make an Ad-  
' vantage of it, we might do  
' it, believing that Fools were  
' made for Knaves; but whilst  
' my Father lived, he had no  
' Occasion to put it in Practice;  
' yet

yet afterwards I finding it not so agreeable to my Interest to perform Conditions, as to omit them, I made no Account as all of the Articles; which obliged the other Person to endeavour to compel me to it; but it proved, as I knew it would, unsuccessful, and I was by Law wholly freed from all Obligations. This is some Years since, and I very much applauded my own Craft, which procured me such Advantages, till a late dangerous Fit of Sickness set another Face upon Things, and made me sensible I had done very ill; for which I am heartily sorry, but doubt my Repentance will not be accepted, without I give Satisfaction to the other Person. Now, though I believe him to be an honest Man, he is not over-wise, and I should be very unwilling to venture my Reputation at his Mercy, this Affair being yet unknown to all but God Almighty and my own Conscience. I desire to know, whether it's absolutely necessary for me to do it? And if it is, what Way I had best take?

A. 'Twould be well if from your Example, all knavish Men would consider, that though they may be cunning enough to deceive their Neighbours, they'll find some Difficulty always to impose upon their own Consciences: That the Regret of that will one Time or other cost them more than all the Gain by over-reaching others. And that when they put a Cheat upon any one, they do what will

one Day make them miserable, without a timely Repentance. They seem to be happily come thus far, and the next Satisfaction to the never having done it, is to make up the Damage the wronged Party has received, which Justice requires. And in your Case it is most proper to be done by an unknown Hand, since a Reparation may that Way fully be made, without venturing any Thing on your Part.

Q. 'Whether Natural Religion (that is, where Reason only is the Rule of Worship) will allow a Man to deny God, to escape present Death? I am apt to think it does, because I cannot see that God can be dishonoured by it, since the Idolatrous Action is a sign only of the Fear of Death, and not a Contempt of the Divine Majesty. But in revealed Religion, I believe such an Action cannot be supposed.

A. No, it will not, since to such God is Nature, and they being a Part of it, cannot deny the whole. Besides, Natural Religion teaches the Immortality of the Soul, as is evident from the Writings of *Plato*, *Epicurus*, *Seneca*, *Socrates*, &c. Therefore there is the same Reasons, (though not so great) for a Person in *Purus Naturalibus*'s not denying the Author of Nature, to lengthen an uncertain Life.

Q. 'In one of your Oracles, you are questioned, *Whether there is a World in the Moon?* You answer, *There is all the Probability imaginable to believe it a World*

*World like ours; Which I admire, seeing Moses, in his short, but, I think, full Description of the Creation, does not mention two Worlds; and from the 14th to the 19th Verses of that Chapter, I can see no Probability that it is so. Query, Why do you now swerve from the Scripture, which you so often make use of to prove your Assertions?*

*A. Moses wrote only for this World, and therefore it was not necessary he should tell us whether there were more, or not: Besides, he says nothing that contradicts it.*

*Q. I have a Chamber in the Inner-Temple, but living mostly in the Country, left my Key with a Person who lives there (and takes upon him to let and set Chambers) with Orders to sell my Chamber, if he could meet with a Chapman in my Absence. He hath not only embezzled some Part of my Goods I left there, but hath let my Chamber, at a Rent, without acquainting me with it, and took the Profits to himself for a Year or more, when I am assured he had a Chapman that would have bought it, and given my Price, about half a Year since. If I should expose the Person to the Benchers, it might prove his Ruine; I would know otherwise how to prevent such base Tricks for the future. I am resolv'd to treat him as you advise.*

*A. As Goodness ought to prevail with us sometimes, not to pursue Justice to the utmost Rigour; so, though this Man*

*has justly deserved to be exposed, cancelling all Obligations of Friendship or Respect, by the Breach of his Trust; yet since it is probable the Discovery of it would be no means to repair the Injury he has done you; that it is not so great, but you may be able to sustain it, without any considerable Damage, and that the exposing of him would be his utter Ruine, which would be a much greater Loss than yours; we think you had better agree the Matter between your selves, only making him sensible that you forbear him upon such like Considerations, in hopes he will prove honest for the future; but that you shall be oblig'd to acquaint the World with it, if he serves any other Person after the same Manner. This may possibly prevent his acting so basely any more; And as for others, this publick Account will give them some Reason to be cautious who they trust; and if you should ruine this Man, it would not prevent some from still acting knavishly.*

*Q. What is the Reason that many Fools beget strong and wise Children?*

*A. A Fool may have as strong and healthful a Body as a wise Man, the Constitution of which does undoubtedly much conduce to the Disposition of the Child's Body: But the Gift of the Soul not being the Parents Act, or produced by him, it can be no farther influenced but by the Body of the Child, which being strong, Vigorous and healthful, is as likely to have its Organs proper and fit*

fit for the Functions of the Soul, as that of any other Body whatever.

Q. 'I lately happened on a Fair Book, in Manuscript, full of Charms and Conjurations, which a little startled me at first; but looking further into it, I found it full of very Devout Prayers, and many Names of God, repeated divers Times, in a very curious Order. I cannot tell how to think there should be any hurt in making Use of so good Prayers, and such holy Names, which may have a secret Force in them, unknown to the most of the World, as are many other useful Arts and Sciences. Pray, Your Judgment in the Case?

A. We remember some time since, in the Reign of King James, to have heard an Old Devil-hunter pretend to cast out a Devil from one who pretended to be posselt, and was in and about London, and divers other Places. The Old Fellow went to Prayers, but most of his Prayer was nothing else but a Repetition of, O God of Abraham, God of Isaac, God of Jacob, God of Sabaoth, &c. which we then thought only a foolish Tautology, but are now enclin'd to believe it was no better nor worse than a Charm, or Conjurati<sup>o</sup>n, that Form having been commonly made use of for those Purposes, perhaps some two or three thousand Years, both among Jews and Heathens. This Superstition was, it seems, spread very wide, not only the Egyptians, but many other Nations having learnt it from the Jews.

Thus Origen against Celsus, as quoted by Dr. Hammond (that inexhaustible Fountain of Learning and Judgment) "The Names of Abraham, &c. says he, joyned with the Name of God, is not only of Force in the Jews Prayers and Exorcisms, but almost all others that deal in Conjurations use them; whence the ignorant sort, as St. Chrysostom observes, come to mistake the Name of Abraham for the Name of some God, because of the Phrase Θεός Αβραάμ. Which Mistake might be furthered by a Way of Expression common among the Jews, we being inclin'd to think that the Words Abraham, and Jacob, or Israel, are sometimes used in Scripture for the God of Abraham, &c. Thus, to name no more, Psal. 24. 6. This is the Generation of them that seek thy Face, O Jacob! And Abraham's Haven, or Bosom, is a common Paraphrase among the Jews for Paradise, or Heaven. So Zebaoth and Adonai, were often used in the Paganish Incantations, as the same Origen tells us; and Jamblichus calls them, Assyria nomina, Assyrian, or Jewish Names. And Lucian brings in his Alexander, muttering I know not what barbarous Words in the Phenician, or Hebrew Language, in order to cure Diseases. And Pausanias gives the same Account of his Lydian Magician, in the Rites of the Pyrastria. And Josephus had no more Wit than to believe there was a great Depth of Art in these Charms, pretending Solomon the Inventer of them, of whom the Jews

Jews tell many ridiculous Fables of this Nature; and that he himself understood them, and had seen Persons raised from the Dead by them; and the foolish Story of the Jews is common enough, that our Saviour wrought all his Miracles by Vertue of the *Tetragrammaton*, an *unutterable Name of God sowed up in his Thigh*. However, we are sure that the Jews pretended to this Art; and, as it seems, sometimes accomplished strange Things by it; there being a stated Order of Exorcists among them, as now among the Papists; whom our Saviour intends, when he asks the Pharisees, by whom their Sons did cast out Devils? Who using the Name of the God of *Abraham*, &c. the Devil did sometimes obey, it being probable he was then forced to do it, *Virtute Creatoris*, as a Distinction, and forced Homage paid unto the Supream God. Though this, it seems, was not infallible; else why did the Sons of *Sceva* leave the Name of God, and use that of Jesus? Of this Custom *Justin* relates, as quoted by the Doctor already mentioned: "If, says he, you call upon the Name of the God of *Abraham*, perhaps the Devil will obey. And *Ireneus* and *Tertullian* witness the same. However, this Practice was thought so dangerous and unwarrantable, that the Christians were soon after oblig'd solemnly to renounce it at Baptism, where the ancient Form was, not only, ἀποτάξομαι τῷ Διαβολῷ, *I renounce the Devil*, as we still say in ours, but τοῖς ἐπωδαῖς, καὶ πῖς προ-

ασμασί, καὶ τοῖς φυλακτικαῖς, as the Doctor has mended it. All Incantations, Charms, Conjurations, Amulets, or Defensatives; which last were several Names of God, written or engraven in a particular Way, some of which are common enough still in all Countries, the same with *Talismans*, to procure good Fortune, or drive away ill. But one common Mischief there is in all of these, for which a wise and good Man should abhor 'em. They certainly, and we believe unavoidably, take all those who trust in them from an immediate and actual Reliance on the divine Providence and Protection. 'Tis in vain to say, they do not, and that there is no Necessity they should do so, because we find in Fact they always do, making those who doat upon them weak and superstitious, and either presumptuous or desperate; and they cannot be otherwise, any more than their Astrological Brethren, because when taken off from the Basis of God's Protection, and their own Reason, they must be floating in Fatalities and Uncertainties, and the most notorious Contradictions; and those who worship Images may, with as much Reason, pretend it is the true God on whom they trust, using these only as the means of their Dependance and Devotion. But there is still another Reason why such Arts are dangerous, because when People are thus unwarrantably curious; and thereby throw themselves out of the Divine Protection (for they are not content with it in the ordinary Course

Course of God's Providence, but must have something further) then we are certain the Devil has oftentimes taken advantage against them, to lead them to greater Evils. This is notorious in the Story of *Dr. Dee* and *Kelly*, all whose Angels at last turned to Devils, and their Purity to extraordinary downright Adultery. And if there be any Thing at all in the Appearances so often boasted of, and so confidently affirmed by the *Cabalists* and *Rosicrucians*, we cannot think 'em any Thing else but these delusive Spirits, who, by a Shew of Piety and abstruse Knowledge, lead Men with the more ease into Perdition, by the most unnatural and horrid Villanies; For if that Correspondence these Men talk of be true, between their he and she-Ærial Acquaintance, as we won't pronounce they are not, what is it all less than the Depth of Witchcraft; only their *Incubus's* and *Succubus's* dress a little finer than when they appear to a poor ignorant nasty old Woman? And do not these Wretches deserve Death as well as ever the Witch of *Endor* did, and perhaps much more? We know they will be angry, but much good may it do them; for we think this little Stricture is much less than they deserve, who would either still put upon the World their affected Cant and Mystery, that is at bottom hard Names, with nothing in them; or if there be any Thing at all in it, if it has any Bottom, it must lie as deep as Hell. We are sensible of an

Objection that may be drawn from what we our selves have advanced in the Beginning of this Question, which may seem to favour those Practices we have been all this while condemning; and that is, we have owned that Devils might be cast out, and Diseases cured, by the Name of the God of *Abraham*, &c. *Vertute Creatoris*, as *Tertullian* before; and why not now as well as then? And to make it stronger, what hurt, will it be said; can there be in such good Names and Prayers, as before in the Question? And many who make use of them are very devout and good Men, who would abhor such Things, were they diabolical: And if the same Power be manifested in Vertue of those Holy Names that has been formerly, whether some Vertue of these *Amulets* may not be hinted at in that of the *Psalmist*, "The Name of the God of *Jacob* defend thee? It being certain that this Practice is very ancient.

In Answer, 1st, The Way of casting out Devils, and working Miracles then by the Name of God among the Jews, which our Saviour hints at, seems to have been much more simple, and less curious, when really performed, than that these mystical Men now plead for: A calling over them in the Name of the Lord wrought the Miracle, as we may see by the Attempt of *Scava's* Sons. But what is this to all those foolish ridiculous Curiosities and Ceremonies which were added to it in after-ages, which were the Additions either of some magical

gical Jews, or some Apish Dunce of an Heathen. Again, the Cure was not certain by these Means, ἵσως ἑσονται, perhaps he'll obey, was the most that *Justin* could say on it. Again, the Case is altered now, for though real Miracles might then be done in the Name of the Creator, in Distinction, as has been said, from all the numerous false Gods of the Heathen, that Reason now ceases, when we live among those who pretend to own the one only true God. Besides, after Christ came, these Miracles ceased; otherwise why would *Sceva's* Sons, as before, have left the Name of God, and used that of our Saviour, in Imitation of the Apostles, who, as the Jews used to say, In the Name of the God of *Abraham*, or God of *Sabaotb*, did command, In the Name of Jesus Christ of *Nazareth*; wherein the first Christians followed 'em, and a Divine Power sometime after attended that blessed Name; at which every *Knee* shall bow, and which makes *Devils* tremble. Good Names therefore, and good Things, are not sufficient, when Unwarrantably, Nonsensically, or Magically made use of, as was found to their Sorrow, by those Exorcists so often mentioned. For good Mens using 'em, all that appear to be so, are not so, any more than the Devil is an Angel; because he can sometimes look like one. Besides, the Christian Church has, as we have proved, most solemnly renounced all these Fancies: Councils have decreed against them, Laws have been made

to prevent them; the Body of Christians, Wise, and Pious, and Learned, unanimously abhor 'em. The most of those that use them, are Men desperate, and whimsical, and superstitious, and wicked, and are either Cheats, or worse, cheated themselves out of their own Souls, and Eternal Happiness. The best Use therefore that can be made of all these curious Books, is that which the first Christians put them to on their Conversion, as Arguments of their Christianity, to make a curious rich Bonfire of them, as those at *Ephesus*, Acts 19. 19. the ἑφέσια γράμματα, and ἀλεξίφάρμακα, and πετέργα; Their Magical Characters, *Philtres* and *Ceremonies*, being notorious in all Writers, both Christian and Heathen. As for the Name of the God of *Jacob*, undoubtedly it is a Defence to all that trust in it; but they must then take Care they do not distinguish the Thing and Name; for what Virtue can there be in so many Letters, which when taken a-funder, are nothing at all, or may make other Words, of a different, or perhaps contrary Sense?

The only *Amulet* then that we know of, which may be lawfully and successfully used, is that which we are sure *David* made Trial of with so good Success, whatever Skill his Son might have in Charms and Incantations; it is that in the 91st *Psalms*, "Who so dwelleth under the Defence of the most High, shall be safe under the Shadow of the Almighty. He shall deliver the from the Snare

“ Snare of the Hunter, and  
 “ from the noisome Pestilence.  
 “ Thou shalt not be afraid for  
 “ any Terror by Night, nor for  
 “ the Arrow that fleeth by  
 “ Day; for the Pestilence that  
 “ walketh in Darknes, nor for  
 “ the Sicknes that destroyeth  
 “ at Noon-day: There shall no  
 “ Evil happen unto thee, nei-  
 “ ther shall any Plague come  
 “ nigh thy Dwelling. Thou  
 “ shalt go upon the Lyon and  
 “ Adder, the young Lyon and  
 “ the Dragon shalt thou tread  
 “ under thy Feet. With long  
 “ Life will I satisfie him, and  
 “ shew him my Salvation.

Q. ‘ Why should a Spider  
 ‘ spin a small Web four or five  
 ‘ Yards long, hardly to be dis-  
 ‘ cerned, which will break with  
 ‘ the Weight of a Grain, and  
 ‘ yet it self, which is twenty  
 ‘ Grains, hold and descend fifty  
 ‘ Times by it:

A. The Spider hangs true and  
 equally, stretching the Thread  
 at its full Extent; the Grain  
 strikes it of one side, when it is  
 so stretched, and therefore more  
 easily breaks it. The Spider  
 has the whole Strength of the  
 Thread; the Grain supposed to  
 be thrown upon it, meets with  
 Resistance but from that one  
 Part or Point on which it falls.  
 We may add, that should it  
 break when the Spider is upon it,  
 it could immediately mend it,  
 perhaps in the twinkling of an  
 Eye, before the Breach were  
 well discernable, in so small a  
 Substance; for it darts this  
 Thread with a prodigious Swift-  
 ness, and will, by the Help of  
 it, little less than fly in the  
 Air; throwing its Ladder of

Ropes from one Tree to another  
 first, and it self afterward;  
 nay, you can scarce throw one  
 of the little Spinners off your  
 Hand; but it will still climb up  
 again; which must be by Ver-  
 tue of this Thread, which it  
 darts up when it is fallen, and  
 recovers by it.

Q. ‘ Some Time ago, I dealt  
 ‘ very unhandsome with ano-  
 ‘ ther Person; for which, a  
 ‘ little while after, I was so  
 ‘ extremely concerned, that the  
 ‘ Trouble of my Mind prejudi-  
 ‘ ced my Body, and very much  
 ‘ disordered my Health: The  
 ‘ same still rather increases up-  
 ‘ on me; and I have used all  
 ‘ the probable Means I can hear  
 ‘ of in order to my Recovery,  
 ‘ but as yet, all has proved  
 ‘ ineffectual; and therefore I  
 ‘ beg the Assistance of your  
 ‘ Advice.

A. We have omitted giving  
 the full Account of your Con-  
 dition, because, as you your  
 self observed, it can be of no  
 great Service to the Publick,  
 tho’ we are apt to believe the  
 Relation to be true, and not  
 the Effect of Trick and Whimsy,  
 because it is very rationally gi-  
 ven, and an Air of Sincerity  
 appears throughout the whole;  
 therefore we the more willing-  
 ly tell you what we think, and  
 shall be pleased if we can con-  
 tribute any Thing toward the  
 Happiness of an unfortunate  
 Gentleman. It is very proba-  
 ble, that as the Reflection of  
 the Injustice you had done, was  
 the first Cause of your Illness, so  
 it is still a very great one of  
 its Continuance, and till you  
 have something quieted your

U

Mind,



Mind, there is no hopes it should be removed; which can only now be effected, by making all possible Reparation that lies in your Power. That once done, you will soon find such a Satisfaction, as will considerably contribute to your Recovery; which cannot be supposed to be perfected but with Time; that sort of Distemper, when once got, being very difficult to be freed from, it returning again in its greatest Power, upon the least Trouble or concern of Mind. Therefore, you must disengage your self for some Time, from any Business wherein you may probably meet with a Disappointment, go into a clear Air, get some brisk and merry Acquaintance, use a moderate Exercise, take no more Physick than is absolutely Necessary, and be sure never to be long fasting in a Morning, nor late up at Night.

*Q. Do the same common Bonds of Faith and Justice bind all Men?*

*A.* If by the Bonds of Faith and Justice, you understand Sincerity and Truth, they do, (none having any Dispensation to be free and quit from them) since 'tis by them that the good of Society is founded and maintain'd.

*Q.* I was lately Courting a Lady that passed for a great Fortune: After so long an Acquaintance, that she found I really Loved her, she ingeniously discovered to me, she had no Fortune. But I really loved her, and could not withdraw my self of a sudden,

but endeavour'd it by degrees? But, I thank God, I have at last pretty well conquered my Passion. But now I find she is in Love with me, even to Fondness, and all occasion'd by my Loving her. I have convincing Proof it is no Deceit. I have a small Estate, but not enough to maintain us both, according to that liberal Education we have both been bred in. Since I have been the Occasion of her Passion, which she says, she shall never forego; tell me whether I ought to marry her, or leave her in this Condition?

*A.* The Lady has done very honourably in discovering the Truth to you, though not over-prudently, in passing for what she was not, since it must probably be the Occasion of some Misfortune or other; for had she carry'd on the Design to perfection, and married any one under the Notion of being a Fortune; when they had come to be undeceived, it might have been the Cause of continual Disquiets between them. And so in your Case, she owes the Unhappiness more to the Deceit, than to you; and you are undoubtedly free to act as you please, if you made her no Promises after you knew she had Nothing; but if you did, they are as binding, as if she really had what you first expected.

*Q.* You have in one of your late Oracles given your Advice, what was the best Method for a Young Man's Study, and I doubt not but you are as capable to give Directions for the Education of Young Women;

Women; which I think myself so much the more concern'd to ask, as I should be very glad to contribute any Thing to the Happiness of others; and I have made it my general Observation, That the chief Reason that Men commonly so much disregard the Company of their Wives, is, because they are unsuitable Conversation; and therefore, I believe, if more care were taken in the Education of Women, Marriages would be more consonant to the Primitive Institution than now they are. I know of none so fit to Advise what Methods ought to be taken as your selves; nor any from whom the Ladies will take it so kindly, or whose Directions they will be more probable to follow; therefore I fear not the Asking your Opinion in vain.

*A.* Your Observation, undoubtedly, is very Just, and many have been sensible of it: *Dr. Burnet*, in his Letters, tells us of an *Italian* that complain'd to him of the Unhappiness of his Nation, in their Womens being generally so Educated, that they were unfit for Society; and thought the *English* were happy, in having something the Advantage of them in that respect; which is certainly true; yet would our Women be much more agreeable, if they'd endeavour to become more Reasonable. Women have, undoubtedly, the same Principles of Reason with Men, and therefore, whatever would tend to the Accomplishing of Men,

(some particular publick Businesses excepted) would be useful to Women. Virtue and Piety is, indeed, the most preferable Study, and makes all Rational Creatures the likest God himself; and rational Creatures cannot imitate a better Pattern than the Original of Reason. Next to the Business of Piety, or the Knowledge and Practice of our Duties, which, indeed, ought to be the Study of our whole Lives, we would advise as great a freedom of Converse with all sorts of Persons, especially the Wise and Good, as Custom and the innocent Practices of the Age will permit: To read Persons, makes a deeper and more lasting Impression than Books; and fits us more for passing handsomely through the World. But among the Studies of Books, a considerable Part of the Mathematicks is so absolutely necessary for Forming the Mind, that it appears to us the greatest Riddle in Nature, that the Female Gentry and Nobility of our Nation, are ignorant of them: The practical Parts, indeed, of the Mathematicks, would be almost useless, as Gunnery, Fortification, Dyalling, Architecture, &c. But the Theorick Parts ought by no means to be neglected, they do so enlarge and open the Mind; make it strong, piercing, and solid; and consequently, free it from those impertinencies which, doubtless, are rather Accidental, than Natural to that Sex. The Axioms only in *Euclid's Elements* ought to be got by Heart, as Young as possible; common Arithmetick,

and the first six Books of *Euclid*, ought to be read about the 13th or 14th Year, or sooner, according to the Forwardness of the Learner; and Algebra, with its Application to Geometry and Numeral Questions, ought to be read with *Euclid*, together with the Use of the Globes, Geography and History; an Hour in a Day will in twelve Months, or a very little more, accomplish this, which may very well be spared out of the impertinent, not to say criminal, loss of Time, which too many are suffered to squander away. A Course of Philosophy, Logick, and a little Metaphisicks, are also necessary; two Hours in a Day (omitting the Seventh Day) will be sufficient, in a Year and an half, for an happier Education than most of our Female Gentry can boast of. Besides these Endowments of the Mind, the Body is not

to be neglected; it is a very considerable Part of us; and a good Servant to the Mind when well regulated; so much dancing as is absolutely necessary for a good Carriage and decent Deportment to all Persons, according to their Qualities; more (perhaps) might well be spared: Afternoons for Converse and innocent Diversions; and Mornings for Studies, would do well. This is a rude Draught of what we think proper for Ladies Educations; and there are some, to our Knowledge, who are now in Practice of it; and (perhaps) we have some Reason to believe, before this Generation is extinct, the Benefit of it will make it more universally received and believed, that those Things are as absolutely necessary for Ladies, as now they begin to be esteemed for a Gentleman's Education.

*Quest. 1.*

- ' I love, but must my Flame conceal,
- ' 'Tis Death my Passion to reveal;
- ' Which burns so fierce, and yet so pure,
- ' No Mixture it will like, and no Repulse endure.

2.

- ' Thus fiery Meteors of the Sky,
- ' Pent up in Clouds, securely lie :
- ' But when they swell, and burst the Air,
- ' Thunder succeeds, and rends the parted Atmosphere.

3.

- ' Say then, Athenians! since I know
- ' The one or other gives the Blow,
- ' And brings my Fate, my Love shall I
- ' Conceal, or by the Thunder of her Anger die ?

*Ans. 1.*

Thy boasted Flame, if pure indeed,  
The less of Aliment will need.  
Close seal'd within its sacred Urn,  
Like silent Lamps in Sepulchres, 'twill ever burn.

Meteors

2.  
 Meteors are glaring, as they're loud,  
 The short-liv'd Birth of some low Cloud;  
 But Stars shoot silently, and clear,  
 Eternal Light around the gilded Atmosphere.

3.  
 Slow Torments give us Ease too late;  
 Declare, and meet a nobler Fate!  
 Declare, if vertuous be thy Love;  
 The Tree that's Thunder-struck is sacred still to *Jove*.

*Quest.*  
 ' Tell me, *Athens* ! Tell me why,  
 ' Now I have fair *Asteria* seen,  
 ' A miserable Captive I,  
 ' The glorious Toils of War lay by,  
 ' And never wish to take the Field agen?

2.  
 ' Why I my self surrender now  
 ' (War's Tributary heretofore)  
 ' To Beauty, War's professed Foe,  
 ' And on these hard Conditions too,  
 ' That I must never have my Freedom more?

*Ansiv.*  
 Self.chosen Judge of Wit and Sense;  
 Hence, Vain Pretender! Trifler hence!  
 Monstrous Leviathan, be gone,  
 Who hast too long impos'd upon  
 An easie World, who can decline  
 The Creed of Heaven it self for thine.  
 Nor only Faith, thy Enemy:  
 Thy Sense it self must leave for thee;  
 And think thy Arts prevail so far,  
 That Nature joys in Blood and War;  
 Nay, ev'n th' inclement Powers above  
 Delight in Vengeance, not in Love.  
 Where are their Brains, or where thy Face?

2.  
 'Tis Love doth Earth and Heaven embrace,  
 The State of Nature, and of Grace.  
 'Tis Pride and Interest makes us fight,  
 Love's untaught Nature's best Delight.  
 Hence Man, tho' he in Thunder speak,  
 For whisp'ring *Cupid's* still too weak,  
 When he with Honour slaves and toils,  
 One Boot's left off, and Love prevails.

*Q. Whether the Humours, Vices, or Vertues of a Man, may be gueſt at by his Phyſiognomy?*

*A.* They may be gueſt at, and that is all; we mean as to his Vertue and Vices, though his Humour, and Natural Inclination, may with more certainty be determin'd; whether ſubtle, fooliſh, brave or cowardly, wicked or otherwiſe: Though, after all, a Cuſtom or Habit of Life does frequently alter the Natural Inclination either to Good or Evil.

*Q. Whether it is not a Sin to be a Pawn-broker?*

*A.* So far from it, that a Man may be very Honelt and Charitable in it, if he pleaſes; and on the other Hand, a Knave, in the moſt inoffenſive, and honourable Employment in the World.

*Q.* It has been obſerved, that the Failings of good Men are commonly more publiſhed in the World than their good Deeds; and that one Crime of a good Man ſhall bring him more Reproaches, than all his Virtues, Praise; and be longer remembred. *Qu.* The Reaſon?

*A.* The chiefeſt Reaſons are, Envy, Guilt, and Ill-nature, which, as long as the World laſts, will have a ſtrong Party in it. But we may add, That a Blot in ſuch a Perſon is more conſpicuous, like a Mole in a fair Face, or an Eclipse of the Heavenly Bodies.

*Q. Was it Humility or Pride that made Diogenes the Cynick chuſe to live in a Tub?*

*A.* The proud Ill-natur'd Dog choſe it, becauſe he would be troubled with no bad Inmates,

beſides the *Aborigines* of his own Carcaſs; a few black and dappled Fleas, which, out of the Superfluity of their Humours, are generally very intimate with Philoſophers, making no more of *Diogenes*, than he did of *Alexander*.

*Q.* I deſire your Opinion in this ſhort Queſtion, Whether the Fall of *Lucifer*, and his Rebellious Crew, were not the Occaſion of the Creation of the World? And why he fell? In which you will much oblige your Humble Servant.

*A.* We ſee no Reaſon for ſuch a Suggeltion; but very great ones to believe the Devil fell not till the World was created. The Occaſion of his Fall does not (upon very ſtrict Enquiry into all ſuch Places as intimate his Fall) appear to be Pride, or aſpiring to be like God, which a great many Divines continually Reaſon, as oft as they have Occaſion to ſpeak of his Fall; but rather from our Saviour's Words, *The Devil was a Lyar from the Beginning*. It ſeems very probable that his Sin was lying to *Eve*, and contradicting the Veracity of God, who had ſaid we ſhould be Mortal, (or die the Death, upon eating of the Forbidden Fruit.) Doubtleſs there was a great deal of Malice at the bottom of the Temptation; and perhaps what occaſion'd it in the Devil and his Associates, might be the great Care and Goodneſs that God began to ſhew to the new-form'd Man, whoſe Extraction was ſo mean as the Duſt of the Earth. Perhaps the Devil, whiſt an Angel,

gel, might think *Adam* too honoured a Rival, and therefore did what he could to throw him out of the Almighty's Favour. But these Inquisitions are of more Curiosity than Use, and may well be omitted, not only out of Prudence, being not properly our Concern, but also for fear of being guilty of a Criminal Curiosity.

Q. I pray you to resolve me: A Relation of mine hath a Child, that without any applied Cause, or Provocation, every Day after Dinner falls a Crying; now it being Natural to all Humanity, that a Repast rather pacifies than aggravates a great many Discomposures and Turbulencies in us; from whence then doth this dissonant Disposition proceed, and what is the Cause, that upon this Child it hath such contrary Effects and Operations? And you will oblige, &c.

A. Perhaps (for in this Case we dare advance no more) the Mother of it us'd to be call'd to Account for her Miscarriages whilst a Girl, and always whipt after Dinner; a continued Course of any troublesome Exercise after Dinner, would certainly contract such a Habit in the Passions, as would act powerfully enough upon so weak and tender a Thing as a Child in the Womb: we want not infinite Examples that are prodigious enough, which have been the Effect of the Mother's Imagination.

Q. I have lately had some Dispute with a Quaker about the Principles of Christianity;

in which he asserts, if we, by Grace helping us, be not able to perform fully and perfectly the Righteousness of the Law, then were God unjust in commanding Things impossible, and unmerciful in condemning the Servant for what he cannot avoid; but that, *saieth he*, were Blasphemy to say: Therefore, *saieth he*, it must be concluded, that it is not impossible for a Justified Man, so by God's Grace, to perform the perfect fulfilling of the Law.

A. You may answer your Quaker thus: That under the Law, the Priests were commanded to offer for their own Sins, and the Sins of the People; That under the Gospel now, the great and last Offering for Sin has been made; we mean, our Saviour; we are commanded to pray, *Forgive us our Trespases, &c.* and the Scripture is express in several Places in this Matter, *that all have sinned; that if we say, we have no sin, we deceive our selves.* If it be said in other Places, *Those that are born of God sin not*, this must not admit of such an Exposition as will contradict other plain Scriptures, but such as will reconcile both; and even St. John himself, who was the Author of this Text, *Those that are born of God sin not*, does a little after explain himself, and distinguish betwixt such Sins as are to Death, and such as are not unto Death. So that the whole Meaning is thus much, That the best of Men (for such are meant above) have so much Frailty and Corruption left unmortified, whilst they live here, as to keep them humble, and

exercise their Graces; and there are so many Temptations to which they are liable, by all their Senses, such converse in the World, such Prejudices of Custom, Education, &c. that it is impossible for them not to Sin. But these Persons Sin not unto Death, or their Sin is not imputed to them, who are truly Sincere and Upright, who when they find they have done amiss, repent, and strive against their Weaknesses for the future, their Sincerity is accepted with God, and the Righteousness of Christ makes up in what they are deficient, and is imputed to them. So that they may be truly said to be without Sin, and exactly fulfil the Law; but it is by Proxy, and not in their own Persons. If this is not so, to what End did Christ die? If any live without Sin, let them stand forth, and profess it openly, that their Actions may be thoroughly weighed, that so they may be justified, or found Liars; but if there never was, nor at present is any Person that did live without actual Sin, notwithstanding the greatest Concurrence of God's Grace, why then does any one plead against the Experience of six thousand Years, of the whole Race of Mankind; against the express Revelation of sacred Writ; in short, against himself at the same Time he speaks; for he that says, he Sins not, lies (if we may believe St. John) and consequently Sins in barely asserting it; how much more in living and justifying such a Course of Life?

*Q. Some Friends of mine were lately told by a cunning Woman (as they called her) many Things that had happened to them, and many Things they were then doing, and some Things to come; as whether they should be Rich or Poor, have good or bad Fortune, &c. Now your Opinion is desired of this Woman and her Cunning (she being, as she pretended, Deaf, and not capable of Writing or Reading) and also your Answer to the following Queries:*

1. *Whether it is lawful to enquire ones Fortune, or what is to come of any one?*

2. *Whether you believe any one on Earth can either by Astrology, Palmistry, or otherwise, foretel what will happen to any one?*

*A. 1.* It is Idolatry, a very foolish and very wicked thing.

*A. 2.* There is nothing at all in the Thing; all that pretend to give Judgment as to the aforementioned Things, and make a Living by it, are Fools, or Cheats, or both.

*Q. I desire you to tell me, as soon as your Occasions will permit, which is the best way of Forming and Polishing Hyperbolical Concave and Convex Glasses?*

*A.* We are none of us Glass-grinders, and therefore understand not the Polishing Work so well; but as to the Forming, we know no better a Way than a *Semityperbola* turn about its *Axis*. The great Use of such Glasses we see not; *Parabolical Convex Glasses*, if possible to make them, would be of infinite more Use than any Glasses we have yet, or can expect of any other Form.

Q. 'What is the Wind, and whence it proceedeth?

A. We know what the Wind is, as much as we know what Water is; for both are easily felt, and one is found to be made up of much more thin and fluid Particles than the other.

Q. 'Why is not the Motion of the Wind right upward and downward, as well as always side-long?

A. Because the Motion of the Earth, in whose Vortex it is, and with which it makes one Body, is circular.

Q. 'Does a peevish ill Humour in any Person, proceed from Ambition, Envy, or Discontent?

A. The two last will certainly produce something of it, and very often the first; tho' ill-Nature generally proceeds from Pride, and a too good Opinion of our selves.

Q. 'My Father contracts a great many Debts, of which some Part in my Education, and dies: Now, by Law, I am not obliged to the Payment of one Farthing; however, I willingly engaged for the Payment of as much, or more than my Education cost: There is yet a great Sum behind, and I think I have discharged my Duty; and in Truth, I cannot do more, without selling the best part of my Estate; and if I do that, I shall deprive my self of a Subsistence. Now, I would fain know, how far one may be obliged, in *Foro Conscientiæ*, in such a Case: This with your Advice and

'Opinion on the whole, I earnestly beg.

A. Justice obliges us to repay such Debts as we contract our selves, or which shall reasonably be contracted upon our Accounts; but we are no Ways engaged to answer for all the Extravagancies of our Predecessors; what we do in that Case, is left to our Goodness; but those that are in a Condition to pay such Debts, or Part of them, without any Prejudice to themselves or Families, would do very well to discharge them, since they are always a Disgrace to them.

Q. 'Is the Story of the Syrens a Fable, or not? If it be not, I desire you will give some Account, what they were, where they dwelt, and in what Number they were; and what became of them? But if it be false, from whence it proceeded, and what Form they were supposed to be of?

A. There is no great doubt to be made, but it was a Fiction of the Poets. And as to their Form, we shall not be very critical in determining it, since the Poets could not agree upon it, but shall content our selves with relating the Account they have given of them. They make them to be the Daughters of a River. *Homer* says, there was but two of them, although some will have their Number to be five. Nor is their Abode very well known; *Virgil* places them upon Rocks where Vessels were often split. *Pliny* will have them to dwell in the Promontory of *Minerva*, very near the Isle of *Caprea*. Some have assigned



signed them their Habitation in Sicily, hard by the Cape of *Pe-lorus*. They have given them Wings, and a Plume of very beautiful and various coloured Feathers. But *Ovid* makes Sea-Monsters of them, represents them with the Face of a Woman, and attributes an human Voice to them. *Claudian* speaks of them yet more fully; he says, they dwelt upon Harmonious Rocks, that they were charming Monsters, and pleasant Rocks, where Voyages were shipwreckt without any Regret; and expired in the Enchantment, in the midst of Pleasures.

*Dulce Malum Pelago, Syren, Volu-  
cresque Puella:*

*Blanda pericla Mores, terro quoque  
gratus in undis.*

*Neq; dolor ullus erat; Mortem dubat  
ipsa voluptas.*

This Description is, without doubt, founded upon the literal Explanation that has been made of the Fable; that they were Women which dwelt upon the Borders of the Sicilian Sea; who, by all Manner of Voluptuous Attractives, drew in and stopt the Passengers, and made them forget their intended Course, by affording them all Sorts of Delicacies and Pleasures. Some even pretend that their Number and Name had their first Rise from the triple Pleasure of Senses, Wine, Love, and Musick, which are the most powerful Attractives to Men. And it is very probable, that from thence proceeded so many Exhortations, to shun the

unhappy Song of the Syrens and not to suffer themselves to be enchanted by the Sweetness of their Melody, these are the terrible Rocks where Wisdom was shipwreckt. *Syrenes usque in exitium dulces*. For the same Reason they have made them a Symbol of Eloquence, because one cannot resist the seducing of their persuasive Discourses, *Cato*, the Grammarian, was called, *Latina Siren*, the Latin Syren. Thus they have compared whatever flattered the Ear, or could engage the Heart, to the Harmony and melodious Voice of the Syrens. Wherefore, the Greeks have taken the Etymology of the Syrens from the Greek Word *σείρα*, which signifies a Chain: By which they meant, that it was impossible to disengage our selves from their invincible Charms.

Neither is their Destiny any better agreed upon, than their Number and Form, &c. Some say, they were metamorphosed into Rocks; which made some Persons, who were not over curious to search into the Fable, to maintain, that the Syrens were nothing else but certain Places in the Sea, where Vessels that went too near them were swallowed up; and, according to some Authors, there was no other Ground for the Fable. Others pretend, that they were Birds originally, and were turned into Fish; and these two Conditions have been so little distinguished, that Painters have represented them only under the best Form. In some ancient Morals, indeed, they have appeared with the upper Part,

Part, like a Woman; and the lower Part, like a Bird: But those that painted them like half Fishes, never thought of their first State, and have had no Regard to that of the Metamorphose. Many of the Moderns fell into this Error, and went even so far, as to believe the Syrens were not fabulous. And since St. *Jerom* believed the *Fauns* and *Satyrs* true, it is not so ridiculous to give Credit to the Relations we have of the *Tritons*, *Nereides*, and *Syrens*: At least, [if they were not formed by Nature, it cannot be doubted but they were truly in the Poets, who created them, and gave them their Being.

Q. 'What is the best Argument to prove the Being of a God?

A. The Imperfection of Man; for had he had a sufficient Power to have given himself Being, no doubt he would have made himself compleat.

Q. *Who writ the Book of the Judges?*

A. There are various Opinions about its Author: some have thought it to be *Hezekias*, others *Esdra*s; and some again that it was a Collection of what each Judge had writ in particular of his own Life.

Q. 'I have lately heard a Death-Watch, and am verily afraid it is a Warning for me soon to quit my Earthly Tenement. I am willing to go to Heaven; but before I think too seriously on it, I am desirous to hear your Opinion, whether it gives but a short, or a long Summons.

A. In this Case, the sooner the better; you can never be too well prepared for that Journey; nay, twenty to one whether you have any Time to make ready, if you do not always keep your Account clear. But that we are unwilling to impede your Course to Heaven, or we could tell you, this Death-Watch is nothing but a little Worm in the Wall, and that it presages no more than many of the like ridiculous Stories.

Q. 'In St. *Paul's* 1st Epistle to the *Corinthians*, at the 3d Chapter, Verse 17. are these Words, *He that defleth the Temple of God, him shall God destroy*: Pray, the Meaning on it?

A. See the latter Part of the same Verse, the 6th Chapter, 19th Verse, and 2 *Cor.* 6. 16.

Q. 'The Ingenious Answers you have given to several Questions of Importance in Learning, have induced me to desire your Thoughts concerning the following Queries:

'Supposing Gravity to act (as it really does) indifferently, at different Distances, and making Allowance for the Resistance of the Air, whether a projected Body (for Example, a Bomb) describes a Geometrical or a Mechanical Curve? And if Geometrical, give us the Expression of the Curve?

A. If there were no Resistance in the Air, a projected Body would move exactly in a Parabola; but allowing for the Resistance of the Air, the Projectile describes another Curve, which approaches to a kind of an

an Hyperbola; that has one of its Asymptotes perpendicular to the Plane of the Horizon: But we must beg the Querist's Pardon, if we don't define exactly what the Nature of that Curve is, till it is a little better known in what Proportion the Air resists a Body that is more or less distant from the Surface of the Earth: We shall only add, That the Resistance of the Air being accounted for, the Curve that is described does not differ much from a Parabola. For upon a Supposition of it being a Parabola, if we calculate the several Distances to which a Mortar Bullet may be shot, for the different Inclinations of the Mortar, we shall find the Numbers very near what they are in Practice.

Q. Supposing Bodies to gravitate mutually one upon another, so that at different Distances the Forces by which they tend one to another, be reciprocally proportional to the Squares of those Distances; Whether is a Body more Weighty when it is nearer, or when it is further from the Centre of the Earth?

A. Any one that knows the Inverse Rule of Three, will answer, that Bodies gravitate more near the Centre.

Q. A certain Gentleman in the C—— of S—— having a considerable Estate, and many Children, Sons and Daughters, made his Will, and gave to his Eldest Son 400 l. per Annum, and to the rest, Portions sufficient for Younger Children: Some time before

the Old Man's Death, the said Eldest Son Marries to one of the Servants of the Family, against his Father's Approbation: But after the Business was done, the Father was so far from diminishing his Son's Fortune, that, with the consent of the rest of his Children, he took 50 l. out of each of their Shares, and gave to his said Eldest Son, because he had Married a Wife worth Nothing. The Father is since Dead, and the Son has, by his Frugality, made a considerable Addition to his Estate. I desire to know, whether he is not obliged or compellable by the Law and Rule of God and Man, Honesty, and Honour, to return 50 l. to one of his Sisters (who being unfortunate in her Marriage) is at present in a low and mean Condition? Your Opinion may be very serviceable to the Distressed.

A. There is no forcing him to it; but he is doubly oblig'd to relieve her, by the Law of Nature, as she is a part of his Family; and that of Gratitude, since she was willing to serve him, when it was only for his Conveniency; therefore he'd be very base to refuse the Assisting her in her Necessity. And these would be sufficient Motives to a Man that is but morally Honest.

Q. Which is the truest Church Man, he that observes all the Orders of it, in respect both to Doctrine and Ceremony, as frequenting, and being very Devout at Common Prayer, Receiving the Sacraments,

ments, observing Baptism, &c. as by the Church commanded, yet maintains a Correspondency and Friendship with Men of different Perswasions? Or one that declares highly for the Church, but neglects, or very rarely performs any of these Duties; and extreamly exclaims against all Men whatsoever, that are of a contrary Opinion?

A. There is just as much difference between them, as between Doing and Saying; only the first is, what we wish every one of her Members were, true to his Profession, and act as if he were sensible, that Charity is essential to Christianity; nay, is more likely to gain Honour and Profelytes to the Church, amongst wise Men, than pure Bigottry will ever do. Whereas it is probable, that the last will only be able to maintain and keep up those Prejudices that are too evident amongst us.

Q. From whence had Alexander's Horse the Name of Bucephalus?

A. Not, as some have thought, because his Head resembled that of an Ox; but the Thessalians branding all those Horses that were Strong and Well-shaped, with the Figure of the Plant that the Greeks called *Boucranon*; Alexander's had the Name of *Bucephalus* from thence, as being one that excell'd all others.

Q. What is the Reason that the Sun, when it is near the Tropics, should for a considerable Time rise much about the same Place; whereas it

very sensibly alters every Day its Place of Rising and Setting, when it is near the Æquator?

A. The Reason is this, The Sun every Day describing a Circle Parallel to the Æquator, we are more or less sensible of the difference of the Days, and of the Place of the Sun's Rising and Setting, according as these Parallels differ more or less from one another: Now, if the Ecliptic be divided into several equal Parts, beginning at the Equinoctial Point, and Parallels be drawn to the Æquator thro' every Division; those that are near the Æquator, will be found more distant from one another than those that are remote from it. As for instance, if Parallels are drawn through every tenth Degree of the Ecliptic, the Distance of the first Parallel from the Æquator, would be greater than the distance of the second from the first; and so the Distance of the second from the first, be greater than that of the third from the second, and so on, &c. and it will happen that the Distance of the eighth Parallel from the Tropic, will be much less than the Distance of the first Parallel from the Æquator; and consequently, tho' the Æquator and the first Parallel cut the Horizon at two Places, which are considerably distant from one another; yet the eighth Parallel, and the Tropic, will cut it very near in the same Place; and to know in what proportion these Parallels decrease, is a Case easily resolv'd by the Doctrine of Spherical Triangles.

Q. ' It is now affirmed by many, that there are a Multitude of living Creatures in the Sperm of Animals; but not having yet had the good luck to make the Experiment satisfactorily, I desire the Favour of you to give us the best Account you have had of any Experiment of that Nature; and in what Quantity they may be supposed to be?

A. Mr. *Leeuwenhoek* has been very curious in making Experiments of this kind, and tells us, that having taken a Pike, and some other male Fish, at the same Time that these Fish Spawn, he perceived in their Sperm a prodigious Quantity of little Animals which were living, and continued moving themselves long enough for him to observe them three several Times with his Microscope, and yet rest himself some time between each. He says, that in every Portion of Sperm, that was about the Bigness of a Grain of Sand, there was above ten thousand little Fishes; that these of both the Fish were very much alike, and their Bodies much less than the Bodies of the Animals that are found in the Testicles of Beasts; but their Tails longer and smaller. He has also made the like Experiment upon a Hare, a Dog, and a Cock, and hath discovered an infinite Number of other living Animals in their Testicles, which were encompassed with a Transparent Matter. But the Hare having been dead three or four Days, Mr. *Leeuwenhoek* perceived neither Life nor Motion in its little Ani-

mals, although he observed them to have very near the same Form as those of the other Beasts had.

It is true, this Objection has been made against the Experiment, that the Motion of the Parts of the Sperm was only an Effect of Fermentation, and that it does not follow from thence, that each Part of this agitated Matter was a living Animal. To which Mr. *Leeuwenhoek* answers, that he distinctly perceived those little Creatures to be composed of all the requisite Parts; and he is so fully persuaded of the Existence, Life, and almost infinite Multitude of these little Animals, he maintains, that in the Quantity of Sperm that one of these Fish might eject in a Year, there is more little living Fishes than there are Men in the World: To prove which, he supposes an hundred Particles of Sperm, each as big as a Grain of Sand, to make a Cubic Inch, and all this Quantity of Sperm to be multiplied by 15 Cubic Inches.

100  
100  
100

It will be 1000000 Parts of each Cubic Inch, which being multiplied by 15 Cubic Inches, we shall have 15000000 Parts in all his Seed. Now, according to his Computation, there is 10000 little Animals in each Particle of Sperm; which amount to 150000000000 in the whole Mass. And although we cannot have an exact Account of all the Inhabitants upon the Earth,

Earth, yet to come the nearest that possibly we can, Mr. *Leewenhook* makes the following Computation.

The greatest Extent of the Circumference of the Earth, as it is generally concluded on, is 360 Degrees, or 5400 *German* Leagues. Now between the Diameter and Circumference of a Circle, there is the same Proportion as between 22 and 7. Multiply therefore 5400 by 7, it will be 37800; which divided again by 22, will give 1718 *German* Leagues for the Length.

And to find the Square of the Axis of the Earth, we need only simply multiply it by it self, and it will give 2951524. and that Square being multiplied by 22, makes 64933528 *German* Leagues for the superficies of the Globe.

It is thought, that Two Thirds of the Terrestrial Globe is covered with Water, and then there will remain of firm Earth only 3092072 Leagues, which are the third Part of 9276218. From these 3092072, there must be cut off at least one third, for Deserts, uncultivated and inhabitable Parts of the Earth, and there will remain only 2061382 for that Part of the World that is Peopled.

Let us suppose the Province of *Holland* to have 22 Leagues in Length, and 7 Leagues in Breadth, it will have 154 Leagues in Extent. And 2061382 the Habitable Part of the World being divided by 154 Leagues, which is the bigness of *Holland*, and the Part of the Earth which is Peopled will be 13385 times

larger than this Province. It is believed that there is about a Million of Men in *Holland*; so that if we suppose the other Parts of the Earth as well Peopled as this Place, which is not improbable, and should multiply 1000000 by 13385, by how many times the rest of the Earth surpasses *Holland*, it will give only 13385000000 Men: Whereas there is 15000000000 in all the Seed that is emitted in a Year, only by one of these Fishes, which is as Ten to One.

Q. *Whether it be a Sin against God to smuggle Goods to save the Customs laid on them by Acts of Parliament?*

A. Yes, since it is not only a Breach of the Law, which alone would make it sinful, but also a defrauding another of his Right.

Q. *Whether it be a Sin against God to import Foreign Commodities that pay no Custom, but are prohibited to be imported?*

A. As the Importation of Foreign Commodities are chiefly forbid for the Good of the Subject, that not having those Supplies from abroad, we might make use of what is made here, which would employ several poor Tradesmen, that for want of Work are ready to starve; so there will be no Difficulty to determine whether it be innocent or not to prefer ones single Interest to the Publick Benefit.

Q. *Whether a Person that knows of Goods being smuggled, and is no ways concern'd therein; but comes to know of them accidentally, is obliged in Conscience to discover*

‘ ver the same to the Officers of  
‘ their Majesties Customs, in  
‘ order to proceed as the Law  
‘ directs.

A. In this Case, our Duty is the more Difficultly put in Practice, because through the frequency of this use, he is look’d upon not only to be innocent, but the cunningest Person that can cheat most; and therefore it is not improbable but any one that would inform, shall not only be thought a busy Man, but likewise one that is a little Malicious; this considered, and that the Law to prevent such unjust stealing of Custom, has Authoriz’d a Seizure of all such Goods, if possible, that any means can be found of making Restitution, by advertizing the Person whose Goods they are; that is rather to be chose; but if not, he ought to discover it.

Q. *Whether it be no’ a great Sin for any Custom house Officers to take a Reward to let Goods pass Custom-free?*

A. Yes, undoubtedly; and whosoever knows of any one that makes a Practice of it, will do very well to discover it.

Q. ‘ I understand by one of your late Oracles, that you have perused Mr. Coke’s Detection of the Court and State of England, during the four last Reigns, &c. I have also gone through the first Part of it, wherein amongst many other notable Passages, I find in pag. 418. a strange Story relating both to the Burial of King Charles I. and that of his great Favourite the Duke of Buckingham: I need not relate it, you having already read it;

‘ but propound this Query, Whether that King, who has the Character of a Parsimonious Prince, almost by a general Consent of Authors, could be willing to be at so extravagant Expence towards a Favourite, and yet that his own Son, King Charles II. who was well known to be of a quite different Temper, should be so penurious upon an Occasion wherein he should have manifested his utmost Bounty?

A. We have already in the general passed our Judgment on this Book, and have no Reason to question the Truth of this Passage in particular; ’tis indeed a Story that is no less pleasant than strange in all the Parts of it; and we shall only note this, that though these two Princes have acted their Parts herein quite contrary to their respective Natures; yet we may observe on the one Hand, what powerful Magick there is in the Charms even of a Dead Favourite; whereas on the other Hand, the strictest Bonds of Nature, besides other National Obligations, were not sufficient Motives, to the Discharge of the last Duty to a Parent’s Remains. And as the perusal of the First Volume seems to have been no ungrateful Entertainment to you, as the whole has not been to us; so we hope you will excuse us, if we a little anticipate your Expectations from the second, by propounding only but Two of the many Passages we might cite, to your serious Consideration: The one in Page 493. is King James’s Ecclesiastical Commission, which was

was never before Printed, and has the Author's ingenious Remarks upon it: The other you have in Page 403, 404. where Dr. Oars is vindicated, and his innocency fully cleared, and that by a Proof (as the Author well observes) which could not be bribed, nor corrupted; and consequently the Popish Plot for ever confirmed. These, and such like Secret Occurrences (whereof there is great Plenty throughout the whole Work) lessen our Wonder at the extraordinary Reception we perceive it has met with (though abroad but a few Days) inasmuch that other Nations are not like to be long without the Benefit of it, we being well assured that 'tis already Translating into *French*.

Q. 'I am a Young Man, about twenty Years of Age, of mean Parentage and Education, and my Employment suitable, which in a manner necessitates me to the Conversation of those of my own Rank, which is for the most part very Rude, Prophane and Foolish, both in City and Country, where I have been. And my Parents, though of the meaner, yet civiller sort, by the Goodness of their Instructions and Examples have wrought in me an Aversion to the Rude Society of my own Rank, so that I confer with them no otherwise than what I am forc'd to by way of Trade, and cannot possibly avoid; and the true Sense of my own Imperfections (through the Want of a good Education) which might make me accep-

table to the Company of the Learned and Ingenious, makes me shun all Occasions of their Conversation also, and to spend my leisure Hours only in reading those Books which afford me most Delight and Pleasure. Now when I reflect on the many Hours and Days which I have spent in Reading what I have not in the least profited by, I cannot but condemn my self for it; for if I had applied my Mind to the Study of any Liberal Science, and spent but half the Hours in it, that I have in vain and fruitless Books, it might by this Time have been of good Advantage to me. But because my mispent Time cannot now be recalled, I am resolv'd (by God's Assistance) to spend the residue of my Life in the Course that you prescribe, both in my Spiritual and Secular Affairs.

'I have had some small insight in the *Latin* Tongue, and was taught the first and second parts of the *Grammar*, and have a long time since earnestly desired to improve it, and learn the Third and Fourth Parts; but finding the greatest Motive to be Vanity, I have desisted till I hear your Advice.

'If you think fit I should apply my self to Study, because I can no otherwise spend my leisure Hours, be pleased to tell me of what, and the Books I must use both for Profit and Diversion, and what Times are fittest for both, and how many Hours in the Day for either, lest I spend too much



' much in them, which I may  
' employ in more necessary Du-  
' ties.

A 'Tis impossible to be very exact in Directing you how to manage your Life, without we knew what Time your Trade will permit you to spend, what your Inclinations are, and what Advantages for Study your Circumstances will allow; but as you seem to be desirous to make a good Improvement of your Time, and that it is not improbable but you may want some Advice for the Choice and Regulation of your Studies, we are willing to give you the best we can under these Inconveniences, and at such a Distance. Piety ought to be your chiefest Care, since it is not only the most probable Way to secure your Happiness hereafter, but also to establish it here; for a Good Man is out of the Reach of Fate, and you are obliged to examine that your Faith be not Implicit, but Rationally grounded, which will be best done by considering the Nature, Reasonableness, and Design of Christianity. We shall only advise you to the most Advantageous and Necessary Studies, as Divinity, Morality, Mathematicks, and History; 'twill be needless to say how useful the first two are, to direct you in the Government of your self; for the third, 'tis the only Study that is proper to Correct and Strengthen the Judgment, to discover to you a sure Way of Distinguishing Truth from the Appearances of it, not only in that Science, but if well applied, in all others, and every Affair of your

Life; . And for the last, it is requisite in order to the acquainting you with the World, and likewise the best and most profitable Diversion. You will do well to perfect the *Latin* Tongue, there being so many useful Things in it, that are not in *English*; and if you find your self incited to it through a bad Principle, 'tis that you ought to Conquer, and not relinquish your Design. A few Books well read, will not only be of most Use to you at present, but will also make you fit to judge what will be proper to succeed; for Divinity, the Bible, the whole Duty of Man, *Grotius's* Truth of the Christian Religion, *Dr. Sherlock's* Two Treatises of Death and Judgment, with *Judge Hales's* Contemplations; *Plutarch* and *Seneca* of Morality; in Mathematicks, it will be best to begin with *Geometry* and *Algebra*, to which end you must get *Euclid's Elements*, and *Kersey's Algebra*, which last, though not the best, yet it is the fittest for you, as being the plainest; for History, read *Josephus*, *Appollonius*, *Tacitus*, *Livy*: All good Ancient and Modern Histories, with the Lives of the Philosophers and Fathers, &c. Be sure to give one Hour in a Day to Divinity, two to Mathematicks, and divide the rest of your Time as your Inclinations and Business will allow.

Q. ' Pray excuse this Intrusion and Avocation from more serious Thoughts; I only beg your Perusal, and leave it to your Pleasure, Whether its Fate be Oblivion, or Publication,

tion, being satisfied, it will have its due Weight in your Consideration. If it passes with your Approbation, reform what is amiss before it sees the Light; I having not so carefully examin'd it.

The Kites, Boys play with, methinks might be improved to publick Advantage; for,

If a Kite of 5 Foot long, and 3 Foot broad, will carry 3 pound Weight, and a Line of 1 pound Weight, I conceive a Kite of 50 Foot long and 30 Foot broad will carry 300 pound Weight, and a Line of 100 Weight, or a Weight of 200 and a Line of 200 Weight; a silken Line of 22 Yards long, of 1 ounce Weight, will bear 100 Weight; 1 of 4 Miles long will weigh but 200 pound Weight, but if it be made to weigh 200 pound it will of 4 Miles length be able to bear 1000 pound Weight, which will, I conceive, be out of Danger of breaking with 400 Weight.

If therefore to one of these Kites first were fastened the Weight of a Man, either in a Log of Wood, or otherwise, a little Experience might make it practicable with Men themselves, by first exposing Criminals, who have forfeited their Lives to the Law, whereby they might thus make some Amends to the Publick. This, if it is possible (as I see no Reason to believe the contrary) would be a noble Way of Spying out the Motions of Enemies Camps, and

observing the Posture of Cities besieged: These would make lofty Land-marks, and by them Ships at Sea could scarce pass within 40 Miles of Land undiscovered. These are the apparent Advantages, but what Advances it might make, when out of the more vigorous Magnetism (if probability may allow the Supposition of the Earth) towards Dr. *Wilkins's* Intent of Flying, or rather Sailing in the Air, I cannot now spare Time to argue.

A. 'Tis certain that a Superficies of 5 Foot long and 3 Foot broad, bearing 3 pound Weight, will be similar to a Superficies of 50 Foot long and 30 Foot broad, and if we Estimate the respective Weights that both can bear, according to the Squares of their Homologous Parts, we shall find that the first bearing 3 pound Weight, the last will bear 300: But we think it very reasonable to exclude the Weight of the Line (though if the Weight thereof must be calculated, it ought to be in Triplicate Proportion either of their length or thickness) for it is certain, that a piece of a Line weighs less than the whole, and yet the Kite bears the whole easier than a part, that is, supposing a Kite mounted 150 Yards high, and a 100 Yards Horizontal distance, the length of the Kite will be 1803 Yards near: if the Kite be let at Liberty 100 Yards more, the added Weight of the String will be so far from retarding it, that it assists

it to pull much harder; and the Reason of it is very evident, for there is at the second length, not only a greater Torrent of Air beating against, and consequently buoying up the Kite, but also against the String. Again, the Strength of the String is not necessary, as generally suppos'd, to be so great, especially if manag'd (not with the Hand, but) with a Ring and a Stick, after the manner of Trolling for Pikes: 'Tis true, great Allowances must be made for the Strength of the Torrent of Air; nor will the same String be proper for a strong and weak Wind. Little can any one imagine, that has not experienced it, how little Strength, with a pliable good Angle, will manage a Fish of two Foot long in the Water; and the present Instance is much of the same Nature. But to the Application; he must be a very good Rope-Dancer, or an Old Sailor, that should adventure to sail thus in the Air; for a little By-blast of Wind, will throw a Kite 3, 4, or 5 score Yards on one side in 2 or 3 seconds of a Minute, if the Kite be a pretty height, and Wind strong: This is so common, that every Boy that uses a Kite, can tell you as much. Such a violent Motion would certainly be prejudicial to the Brain, and affect it with a strange Dizziness, if it did not absolutely stifle the Party. As for Bishop *Wilkins's* Voyage to the World in the Moon, we think it one of the greatest Impossibilities an ingenious Man could be guilty of imagining; but for flying several Miles swift-

ly and conveniently enough, we do not despair of the Possibility thereof, especially if set upon by ingenious Persons, who are well acquainted with the Mechanical Parts of Mathematicks, and well skill'd in all sort of Proportions; which is all we can at present advance about this Subject.

Q. ' I am not a little desirous of Learning, and in order to make a farther Progress therein, have begun the Collection of a Library; but the Number of Authors being so great upon all Subjects, that I meet with no little Difficulty in my Undertaking: therefore, Gentlemen, I shall think myself extremely obliged to you, if (as soon as possible) you will give me your Advice, who are esteem'd the best Authors, Ancient or Modern, that have writ (in *French, Latin, or English*) on these Subjects, *viz.* The Mathematicks, Metaphysicks, Logick, and Natural Philosophy?

A. Since we are not desired, nor is it our Design here to give any Method for the Reading these Sciences, we do not think it so necessary to observe any exact Order in what Books we shall commend, either in respect to their Antiquity or Value, but shall set down those that in our Opinion are the best on each Subject: For the Mathematicks, *Euclid's Elements* by *Barrow*, *Tacquet's Opera Mathematica*, *Molineux's Dioptricks*, *D'Cartes Geometry*, with *Schotens Commentaries* upon it; a little Treatise in *French* written by

M. m.

Monſieur *La Hire*, containing Conick Sections, Geometrick Places, and the Conſtruction of Equations; *Barrow's* Lectures, *Archimedes*, *Apollonius*, *Theodofius* done by *Barrow*, all the Works of *Dr. Wallis*, *Mr. Newton's* *Philofophia Naturalis Principia Mathematica*, *Kepler's* Epitomy of Astronomy, *Mr. Flamſted's* Doctrine of the Sphere, *Gunter's* Works, *Hugoni Opera*, *Schooten's* Miscellanies, *Diophantus*, with *Bachetus's* Commentaries, *Pappi Collectiones Mathematicæ*, and all that has been Writ by the two *Gregories*. As for Metaphyſicks, we won't impoſe ſo heavy a Tax upon your Purſe, but direct you only to ſuch Books as we think the beſt upon the Subject, as *Des Cartes* Metaphyſicks, *Malbranch's* Search after Truth, writ originally in *French*, and lately done into *English*; *Mr. Lock* of Humane Underſtanding, and what *Mr. Norris* has writ upon that Subject. The beſt Treatiſe that we know of, that has been writ in Logick, was done by the Gentlemen of the *Port Royal*, and entituled, *The Art of Thinking*; which, in our Opinion, comprehends all that is Eſſential, that has been writ in the many numerous Volumes upon that Science, and many Things that are not to be found elſewhere. Then, as for Natural Philoſophy, get *D'Cartes* Principles, his Treatiſe of Meteors, and his Letters, all either writ in *French*, or *Latin*; *Gaſſandus's* Works, whatever has been writ by *Mr. Boyle*, with all the Tranſactions of the Royal Society. Theſe are ſuch as we at preſent remember; we won't

ſay we have omitted none that are good; though we believe all that we have recommended are ſo, and the moſt preferable on each Subject.

Q. ' Not long ſince, I heard a very ingenious Perſon affirm, ' That the Story of the Harpies ' had its riſe from the Locuſts; ' and that they were nothing ' elſe but Locuſts, under another Name. I deſire your ' Opinion of it, and the moſt ' probable Reaſons for it?

A. *Αρπυία*, in Greek, is the ſame thing as *Harbeh* in Hebrew, which ſignifies a Locuſt. The chief of the Harpies was call'd *Celano*, or *Celamo*; and in the *Phenician*, as well as *Syriac* Tongue, *Solamo* סלמו ſignifieth a kind of Locuſt. The Poets call'd the Harpies, the Daughters of *Typhon*; by which, in Greek, was underſtood a Tempeſtuous Wind. 'Twas likewiſe a high Wind that brought the Locuſts into thoſe Countries that were diſturb'd with them, as we are told in holy Writ, That God by that means ſent them into *Egypt*. Wherefore alſo the Poets ſaid, That *Celano* was Siſter to *Aello*, that is, Siſter of the Tempeſt, in *Hebrew* and *Greek*, and Daughter of *Typhon*:

*Implorat clamore Patrem Typhona  
neſanda,*

ſays *Valerius Flaccus* of this Harpy. They were chaſed away by the Daughters of *Boreus*, or of the *North*; that is, by ſtrong Winds, which happen'd alſo to the Locuſts of *Egypt*. The Harpies cauſed a Famine in

*Phineas's* House; and the Poets tell us, they took the Meat from his Table: And to be satisfied that the Locusts have in a little Time desolated whole Families, we need only consult *Bochartus*, in the beginning of the 4th Book of the 2d Part of his *Hierozicon*. The Harpies caused a great Stink and noisome Smell in the Places where they were; so also the Locusts, when they had nothing more to eat, died, and filled the Air with such a Stench, that after caused the Plague. *Apollonius* of *Rhodes*, in his *Argonautics*, makes *Phineas*, in speaking of the Harpies, to say, "If they leave us but a little to Eat, there proceeds from it such an offensive and insupportable Smell, that a Man could not endure it a Moment, although he had a Heart of Brass." And *St. Jerom* speaks of a Plague that the Locusts caused in his Time in

*Palesine*: *Vento surgente in mare primum & novissimum precipitatae sunt, &c. Cumque litera utriusque maris acervis mortuarum locustrarum quas aqua evomuerant implerentur, putredo earum, & fetor in tantum noxius fuit, ut aerem quoque corrumpere, & pestilentia tam jumentorum, quam hominum gigneretur.*

The Harpies corrupted whatsoever they touched, according to *Apollonius*, as before-cited; the same has likewise been said of the Locusts. The Harpies came to devour the Provision of *Phineas* with so great a Noise, that they heard them afar off, which *Apollonius* thus expresses: *They came out of the Clouds like a Tempest, and cast themselves upon the Meat with a great Noise.* The Locusts also made a great Noise with their Wings, as they fled; and Teeth, as they eat. It was impossible for *Phineas* and his Men, to drive away the Harpies, or hinder them from Devouring their Meat:

————— *Harpæ semper mea pabula servant,*  
*Pellere quas nunquam miseno locus, ilicet omnes*  
*Deveniunt.*

It was the same with the Locusts, since all the Wit of Man could not chase them away, or hinder them from spoiling whatsoever they came near. But it is further said, That the Harpies went even to *Phineas's* Table; so that in spite of him they entred his Houle; the

Locusts did also the same, see *Joel* 2. 9. *They shall run to and fro in the City, they shall climb up upon the Houses, and shall enter in at the Windows like a Thief.* The Harpies could not be hurt; they escaped the Sword without pain, according to these Words of *Virgil*,

————— *Invadunt socii & nova praelia tentant,*  
*Obscenas Pelagi ferro fodare volucres.*  
*Sed neque vim plumis ullam, nec vulnera tergo*  
*accipiunt.*

Joel says the same of the Locusts, Ver. 8. *When they fall upon the Sword they shall not be wounded.* Apollonius and Valerius Flaccus both say, That Jupiter sent the Harpies to Phinebas, as a parti-

cular Effect of his Anger; from whence he first calls them, The Dogs of the great Jupiter; and Valerius Flaccus speaks thus of them;

*Jam satis huc pepulisse Deas, cur tenditis ultra  
tu famulas scire Jovis? Quas fulmina quanquam,  
Egidaque ille gerat, magnas sibi legit in iras.*

So Joel calls the Locusts the Army of God; and the Scripture attributes them to a particular Vengeance of God. *Deorum ira ea pestis intelligitur,* says Pliny, Liv. ii. c. 29. 'Tis that which has made the Mahometan Priests say, That God made the Locusts of a little Clay that remained, after he had created the Body of Adam. And they still call God the only Master of the Locusts.

Q. 'I desire your Opinion in this Question, Whether or no a Woman being in Love, may make it known without any Breach of Modesty? Nay, if she were not rather to be commended for speaking her Mind, than to die like a Fool?

A. 'Twould be an Heroical and happy Adventure for a Lady to break the Ice, and give an Instance of one that has successfully overcome a Tyrannical Custom: But the Mischief on it is, the Fear of a Repulse has hindred many a fine Attempt that Way. Yet we see no Reason why a Woman that has Sense enough to make a good Choice, and knows how as handsomely to discover it, should be obliged to smother her Love; nay, on the contra-

ry, it would be the best Method to discover it, since by that Means she would soon either find a good Reception, or a Cure; for we think it very unlikely a Person should long Love any one that slighted them.

Q. 'A Gentlewoman having lost several Things out of her House, she suspected one of her Maids; whereupon she try'd this Experiment to find out the Truth; she call'd the suspected Person, and holding a Key upon her Finger, being put in a Bible, she repeated the following Words; which are not thought fit to be printed, lest the same ill use might be made of them by others; naming the Person's Christian and Sirname, whereupon the Bible immediately turn'd round, which makes the Lady believe the suspected Person guilty. Pray your Thoughts upon it, whether any Certainty in it, or such a Practice lawful?

A. This is near a-kin to the Trick of the Sieve and Scizzars, the Cosknionancy of the Ancients, as old as Theocritus's *Ἔπιθε* *ἔχ' Ἀγροῦ παλαῖα Κοσκονομίας*, A lesser sort of Ordeal, tho' not so dangerous as those formerly used, both among Christians

stians and Heathens, which we have discour'd of more largely in other Oracles, either by a sort of Water, in Case of Perjury, which (if we will believe *Philestratus*, in his Life of *Apollonius*) when drunk by any Person guilty of that Crime, immediately appear'd in their Eyes, Hands, and Feet, and whole Body: Other Waters there were, discovering Theft a contrary Way to our Witchfinding; by the Person's sinking, if guilty, when thrown into it, which are further told by *Pausanias*, of a Custom among the ancient *Grecians*, to try the Chastity of their Vestal Virgins, when under any Suspicion, by giving them a Draught of Bulis Blood (something like the Water of Jealousie among the *Jews*) which, if innocent, did them no injury; if otherwise, it was present Death. And Fire has been as common a Tryal, for the same Reason, both among the Christians and Heathens, tho' it is generally granted we had it from them: Nay, in some Places, the Water-Ordeal is still in Use, in a Juridical manner, as part of the Law of the Country. The Case before us seems not altogether unlike some of these mention'd, only the Tryal seems more like a Charm or Divination. For the Truth of the Fact it self, we hope the Querist won't take it amiss, if we can't put it quite into our Creed, even though we have it on the Word of a Gentlewoman. Having our selves seen some Tryals of the like Nature formerly made, which are more pardonable among Children; both Key and Bible still

remain'd as unmoveable as *Mahomet's* Mountain. However, leaving every Body's Belief as free as our own in this Matter, we cannot but disapprove the Practice, whatever be the Event; because we are not now to expect any Thing of that Nature; there being no Reason assignable of such a strange Effect, from repetition of the Words, either from the Nature of the Thing, or Divine Institution; and we may therefore justly suspect it as Diabolical, which it may be, notwithstanding the Goodness of the Words, as we have formerly shewn in parallel Instances.

Q. ' Was not St. *Gregory* Patriarch of *Armenia*, and the first that introduced Christianity there?

A. An *Armenian* Author tells us, That the Gospel was carried into *Armenia* by the Apostles *St. Bartholomew* and *St. Thaddeus*, who afterwards suffered Martyrdom there. This is confirmed by *Galani*, in a short List he gives of all the Kings of *Armenia*, who lived from the Time of our Saviour until *St. Gregory*, who, he says, was indeed the first Patriarch of that Place; but that he was not born a Christian, yet accidentally instructed in that Religion after this manner: One *Chosroes*, Prince of *Armenia*, was Assassinated by *St. Gregory's* Father, who was a little while after punished for his Crime, and all his Family Masscred, except two Children, who escap'd, whereof one was *St. Gregory*, whom a Christian Woman carried to *Casaria* in *Cappadocia*.

*decia*, and there educated in the Christian Religion: as soon as he was something advanced in Years, he returned into *Armenia*, where he was made Patriarch, two hundred and sixty Years after the Death of *St. Bartholomew* and *St. Thaddeus*.

Q. ' I have had the Misfortune to be very extravagant and wicked; and amongst other Sins, to be guilty of deluding a Marry'd Woman. I am (I hope) through the great Goodness of God, become truly sorrowful for it. I am very desirous to Receive the Holy Communion, but dare not. Query, May I do it, and be a worthy Communicant, without first reconciling the Person I have wrong'd to me, which I am ready and very desirous to procure, but cannot find out any Means to obtain it, without exposing the Woman to her Husband, and by that Occasion, make a difference between them, which instead of extenuating, may add to the Enormity.

A. Since the Husband knows nothing of the Injury, your discovering it to him by begging his Pardon, would but rather encrease it; for it would give him continual Disquiets; and the Trespafs being of such a nature as you can never repair, or make any Satisfaction for, it is much better concealed than discovered. 'Twere reasonable to consider this, if the Woman should not be concern'd in the ill Effects on't; but since she is, you are obliged to be silent in your Repentance; and all you ought to do, is to evi-

dence the Sincerity of it by a thorough Reformation; and likewise endeavour to convince her you have seduced of her Crime.

Q. ' A Friend of mine, who is desirous of advancing himself in the World, and one whose Employment is not very agreeable to his Merit, has often acquainted me with his Intent of quitting his present Business, and to find out some other that may suit better with him. He is about twenty five Years Old, one that has had the Advantage of a very good Education, not given to any Vice that I know of, and one of universal Probity, very fit and capable of almost any Business; he understands the Latin Tongue very well, with its Idioms and particular Graces, which he has sometimes expressed in Letters, &c. In the Mathematicks no less skill'd, viz. In Arithmetick, not only the Vulgar, but also Decimal, with Algebra. In the Theory of Astronomy and Navigation, Surveying, &c. And to promote his Advancement, his Friends will not be wanting to furnish him with any Money upon Occasion. Now, Gentlemen, the Question is, what Way do you think most probable for one so qualified to pitch upon? Your speedy Answer and Direction in this Case will be very obliging. He is resolv'd not to act without your Advice.

A. He will do well to keep in his Business, till he has at least a great Probability of doing better.

The



The best Way he can take, now he is at that Age, is to get a good Place, which it is likely may be suitable enough, since he either has, or soon may have, most of the Qualities that are requisite; but we would not advise him to leave a certain Maintenance for any Thing that should be less than Life, how plausible soever it may appear; and, with the Interest of his Friends, that will not be found so difficult to be got. 'Tis true, there is many Ways for an ingenious Man, that has Money, to take, in order to his Advancement, but none that is of less Hazard than this.

Q. 'Do you think there was ever any such Man as *Hercules*? Or, was his Story a pure Invention of the Poets, without any other Reason, except their own Fancy? If it were wholly Groundless, I desire your Reasons to prove it so; but if there were any thing of Truth in it, you will very highly oblige some of your expecting Friends, if you will be pleased to give us as full an Account of it as you can.

A To be of an obliging Temper is a good Thing; and we have made some Pretensions to it a great while; and since a Matter of this Nature may be as likely to direct and benefit our loving Querists, as many of our late Learned and Wise Discussions, we shall very willingly gratifie you with the most probable Account we have. 'T would be impossible to give a Reason for all the Circumstances that the *Greeks* have re-

lated about it, because they have added many Things to the History, purely to embellish, and render it more agreeable. The *Phenicians* having filled almost all the Sides of the Mediterranean with their Colonies, made Voyages to every Part; and as their COUNTRYMEN always were well-pleas'd with the News of strange Countries, so they omitted not to relate at their return, whatsoever they had seen in their Voyages. And it is not improbable but they might add a little Touch of Fancy to their Narrations, and tell Things that in themselves were ordinary enough, after a wonderful and surprizing Manner. 'Tis also very likely, that those that heard them, might, in their turn, assist a little with their Imaginations; it being very Natural for Men to form great Ideas of Things that are remote from them, and where they did not well understand their Relations, they have made them say Things they never thought. Thus, it may be, all those Things have contributed to the obscuring of the History of their Voyages which has made some of those Events appear to us as monstrous Fables, which had nothing surprizing in them, as is very probable in this Story of *Hercules*. In the Time that *Deborah* and *Barac* were Judges of *Israel*, a *Phenician* Merchant, named *Alcides*, who was born in *Boetia* (and who, 'tis supposed, was our very *Hercules*) undertook great Voyages, sometimes alone, and sometimes in company; some upon his own Account,

count, and others by Commifion. He established many Colonies; and as Greece was not yet well Peopled, fo in many Places, the new Inhabitants were obliged to take a great deal of Pains to defend themselves, as well from wild Beasts, as the Injuries of the Air. In that Time, there were many young Men that kept and fed the tamer Beasts, that had fuccessfully accustomed themselves to the fighting with Bears and Lions. This *Alcides* had at 18 Years of Age, killed a Lion in a Mountain of *Boetia*, who had made a great Ravage in the *Theban* Flocks. Upon which Account, the King of that Place gave in Marriage to him, or to his Men, some Daughters that he had; and *Alcides* used afterwards to wear the Skin of the Lion he had slain, for a Cloak. He likewise killed another Lion in the Forest of *Nemea*, which, by the Order of the King of *Mycena*, he had chased into some Park, where he continued a long Time, and there established the powerful Colony of the *Heraclidas*, which signified Merchants. This Colony delivered the Country from many venomous Animals that incommoded it, and made themselves very famous, by the hunting of divers Beasts, as the Wild-Boars and Savage Bulls of the Mountains. But it was too difficult for this new Colony to over-run the Neighbouring Country, sometimes for the Chase, and sometimes for Pasture, without raising themselves Enemies. Either in hunting or feeding their Flocks near

a Mountain in *Arcadia*, they quarrelled with some of the rich People about the greater Cattle; and altho' they fought on Horseback, and the *Heraclides* had only Foot, yet either through their own Address, or Advantage of the Hills, they got the better, and destroyed their Enemies. They had another Quarrel also with certain Shepherds, who lived at the upper Parts of *Peloponnesus*, on whom they set their Dogs that they kept their Flocks with, which was their usual Custom, when they attacked them. At the same Time they set at Liberty some Persons of *Attica*, that those Shepherds had taken Prisoners.

After this, *Alcides* left his Colony in *Peloponnesus*, and returned to *Thebes*: but departing upon some Business in his Travels, *Eurytus*, Prince of *Ecalia*, promised to give his Daughter to him that best drew the Bow; *Alcides* presented himself, and made appear that he was the most expert in that Exercise; but the King kept not his Word, under Pretence that the *Phenicians* had been accustomed to sacrifice their own Children: Yet *Iphitus*, the King's Son, became a Friend to *Alcides*, whom afterwards he killed in a Quarrel; for which Murder, he fled to *Laconia*, where the Prince of the Place purified him according to the Manner of that Time, by plunging him in a River: But falling sick, he thought the Gods were angry with him for the Murder, and therefore resolved to consult a famous Priest that lived at *Delphos*,

phos, Master of the Place; tho' afterwards, being reconciled to the Priest, he told *Alcides*, that to cure his Infirmary, he must quit *Greece*, and make Satisfaction to *Eurytus*. This Advice he intended to follow; but being arrived to the Coasts of *Asia*, he was made a Slave by some Men of *Omphales*, Queen of *Lydia*, where he continued three Years. In which Time he made some famous Voyages, and in one of them, at last discovered some *Phenician* Vessels, whom he joyned, and upon his making himself known to them, they delivered him from his Captivity. He went not very far, but stopt in *Mysia*, where he established a Colony; But the Neighbourhood and Riches of *Phrygia*, raised an Envy in the *Phenicians* that were in *Mysia*, and put them in Mind of seizing some advantageous Port near *Troy*, and establish themselves there; to which End, they equip'd a little Fleet of 18 Vessels, that they themselves had built, and went under the Conduct of *Alcides*; but the Repulse of the Enemy, and some Divisions amongst themselves, made them soon leave the Place. *Alcides* returning from thence into *Greece*, was a new engaged in Wars to defend his Colony at *Peloponesus*; whereof the Particulars may be seen in the 2. l. 7. c. of *Apollodorus*. He a little after died upon a Mountain of *Thessaly*, called *Etæ*, where his Body was burnt, as then the Custom of that Country was; and because of his mighty Actions, he was placed a-

mongst the Number of the Gods.

And altho' all these Things were not done by himself only, because he was the Chief, he had the Honour of all Enterprises. Besides the Name of *Alcides* or *Alceus*, that he had from his Infancy, he was called *Herakel*, which the Greeks made *ΗΡΑΚΛΕΙΣ*, *Heracleis*, and the *Latins*, *Hercules*. It is a *Phenician* Word, which signifies Merchant. And indeed *Alcides* did nothing else but establish *Phenician* Colonies, or make the Negotiations of those more flourishing that drew their Original from *Phenicia*.

Q. I desire your Opinion, whether Love, (such as is between humane Creatures) be a Good or Evil to us? And which is most laudable, to place it upon Mankind, or some other Object, as Fame, &c?

A. Next to Being it self, the Capacity of loving is the greatest Gift that God has bestowed upon Man, since by that Faculty only he is fitted for the Enjoyment of all outward Goods. And the more noble and excellent the Object is, so much is it the more capable of giving us an extensive and durable Happiness; therefore the Love of each other is preferable to that of Honours, Fame, or Riches. And our Inconstancy and ill Choice, is the Reason why it is so indifferently relisht amongst us.

Q. Did not Origen hold the Opinion of the Anthropomorphites?

A. 'Tis

*A.* 'Tis true, he was accused of it, both by St. *Jerom* and *Theophilus* of *Alexandria*; but it was a Mistake, for he refutes that very Error in his Books of Principles, and in the eighth Book he wrote against *Celsus*. Nay, he was so far from being of their Opinion, that to destroy the Proof they brought from this Passage, *Our Father, which art in Heaven*; and others the like, he explains after a Metaphorical Manner. Heaven he calls the State of Glory, and Earth that of Abasement, or still more Allegorically, he says, Heaven is *Jesus Christ, who is the Throne of God*, and the Church, the Earth his Foot-stool.

*Q.* I desire your Sentiments upon the 29th Verse of the 15th Chapter of the first of Cor. Else what shall they do, which are baptized for the Dead, if the Dead rise not at all: Why are they then baptized for the Dead?

*A.* It might have been very well rendered from the Original, *What shall they do that are baptized over the Dead?* &c. It being a Custom amongst the Primitive Christians to baptise their Profelytes over the Graves of the Dead, designing by that Ceremony to represent their being crucified with Christ, to the Pleasures and Enjoyments of this World, and in a certain Hope of a Resurrection to a better Life, by Vertue of the Resurrection of *Jesus Christ* their Head; but this Passage has been somewhere else more

largely explained in our former Volume.

*Q.* I desire your Opinion, if Painting in Men is not, much more Antick than in Women?

*A.* Yes, because it helps neither Feature nor Air; and as for a fair Complexion, it only makes a Man look more like a Fool.

*Q.* 'A young Man (something related to me) coming up to London, bound himself Apprentice to a Working Tradesman for seven Years; The young Man's Father and Mother being both dead, he had a small Sum of Money left him, but not so much as his Master required; he agreed with him to give some Money, and to cloath himself all his Time; with this Proviso, that his Master would allow him over-work; his promising Master is very unwilling to give him Over-work, and the young Man having served five Years of his Time, has nothing left him; so that now he is reduced to great Want of Cloaths. Now ought not his Master to give him Cloaths the rest of his Time? I hope your Opinion may prevail with him.

*A.* If he is an honest Man, he will either do that, or stand to his first Agreement. Nay, had he made no such Covenant with him, we think, if the young Man serves him faithfully, he ought not to suffer him to want.

*Q.* You

*Q. You have formerly given us some Account of the Opinions and Ecclesiastical Customs of Georgia, but never yet, as I have met with, any Thing about their Politicks, or what Power their Clergy have, which I desire you would be pleased to do at your Leisure?*

*A. Their Princes are absolute, and treat the Ecclesiasticks with as much Haughtiness, as the rest of their Subjects: In the Election of Patriarchs, they give their Suffrage with the Bishops, and it is of so great Weight, that they generally choose whomsoever the Prince nominates. There is no Form of Justice; the Will of the Prince serves instead of Laws to all the Province, and those of each Lord in the Territories of his Jurisdiction. They use their Subjects like Slaves, and take not only their Goods from them when they please, but even sell them also, without regarding whether he that buys them is a Christian or not. Every one revenges himself of his Enemy as well as he can; and if he cannot injure him in his Person, he will do it in his Goods, Lands or House, never regarding Justice at all. Georgia is possessed by divers Princes, who are not very well united together, nor have they any Need of the Assistance of one another.*

*Q. Pray the Meaning of that difficult Place in Acts 7. 43. Yea, ye took up the Tabernacle of Moloch, and the Star of the God Remphan, Figures which ye made to worship them? What*

*was Moloch? And how do ye reconcile it with Amos 5. 25, 26. Ye have born the Tabernacle of this Moloch, and Chiun your Images, the Star of your God, which ye made to your selves.*

*A. Let us first, if we can, find out who this Moloch should be, who appears in so many Shapes and Names, both in sacred and prophane History grinning thro' a black Cloud, as Cowley describes him, which may be applied to the Obscurity, as well as Terror of this very antient Idol. And 1st, for his Name, it is varied into, Malach, Malcham, Melech, Melcom, Milcom, Molech, Molock, Molchom. We find it writ Malach, in the famous Inscription, ΑΓΑΙΒΩΩΩ Χ' ΜΑΛΑΧ-ΒΗΩΩ, yet remaining at Rome in the Farnesian Gardens; and in the same Manner in that puzzling Answer that Lucian got from the false Prophet [MALACH, the Son of Sabasdalach, was another Atyr] which some other Time we may take Occasion to explain: It is called Malcham, Zeph. 1. 5. That swear by the Lord and Malcham, 2 Kings 17. 31. He is Melech, in Comparison, The Sepharvites burnt their Children in the Fire to Adrammelech and Anammelech. They feared the Lord, and served their own Gods, as the Samaritans did before 'em. Those Words signifying no more, as learned Men are of Opinion, than magnificent and answering, or Oraculous King or Molock, from the Addition of מלך and עגל: and the Way of Worship farther clears it; Idols, together with God, as those before, who swore*

swore the Lord and *Molcham*, and by humane Sacrifices, proper to *Moloch*. He is still *Melcom*, *Jer.* 49. 1. "Concerning the *Ammonites*, why doth their King inherit *Gath*; in the Original *MELCOM*, the same doubtless with *Milcom*, *1 Kings* 11. 5. "There called the Abomination of the *Ammonites*; as both with *Molech*, as is plain from the 7th Verse of the same Chapter; for that is [*Milcom*, the Abomination of the *Ammonites*] in the 5th Verse is [*Molech*, the Abomination of the Children of *Ammon*] in the 7th, easily varied thence to *Moloch*, as it is written in both the Texts in Controversy; though the 70 has *Molchom* in some Places, as *2 Kings* 12. 30. and in the same History, *1 Chron.* 20. 2.

The Original of all which Names is generally thought to be from the Root מלך, he reigned; denoting Authority and Power (whence it is most commonly render'd ἀρχων by the seventy) and as such, attributed to the true God, whose is the Kingdom and Power, and who alone is King of Kings, though afterwards by the mimical Spite and Pride of the Devil, applied to himself and his own Idols. But Learned Men have thought it reaches further, the forementioned Root, as *de Dieu*, and *Hottinger* observe, signifying to the Worship, in the *Ethiopic* Language, a Branch or Dialect of the *Hebrew*, all the ancient *Eastern* Kings, being adored and worshipped by their Subjects as Earthly Gods, which perhaps was one of the first Originals of Idolatry, which

Adoration is yet practised in those Parts, particularly in *Persia*, and other Countries; and from whence probably the Name מלך applied to Princes in holy Writ; and in this Sense the antient Name of *Hercules* [*Melcharrhus*] may, as another Learned Critick judges, be most properly understood; for God, or Patron, rather than the King of *Carthage*, which seems favoured by *Ovid's* Tale of the *Theban Melicerta*, Grandson of the *Phenician Cadmus*, who according to him was admitted among the Gods.

This for the Name, now for the Thing, or Person. Some think this *Moloch* was the Sun, others *Mercury*, most *Saturn*, &c. Our Opinion is, that he was the same with 1. *Bel*, or *Baal*. 2. *Saturn*. 3. *Jupiter*. 4. *Apollo*. 5. *Baal-Peor*, as he with *Priapus*, *Bacchus*, and *Mercury*. Nay, 6. *Venus-Juno-Luna*. 7. *Mars*. 8. *Anubis*. And there's enough of 'em, and many will think too many, and that we assert more than we can prove. But we desire 'em to suspend their Judgments; for we believe he might be still more than all these. And it is not improbable but that under this *Moloch* may be included some great King, several famous Men, any sort of Idol, and lastly, the Devil himself, the Father of Idolatry and Confusion; and if the Heathen Priests thus jumble all their Gods together, we cannot help it. 1. He was the same with *Bel* or *Baal*, as appears. 1. From their Names signifying alike, Lord or King. 2. Their Sacrifices, both humane, as is too

No.

notorious to want Proof. 3. From Divine Authority, they being often joined in Scripture, and placed as Explanatory of each other, 1 *Zeph.* 4. "I'll cut off the Remnant of *Baal*; v. 5. and them that swear by the Lord and *Malcham*; and more plainly, by comparing *Jer.* 19, 5. with 32. 35. in the former, "They have built also the High-places of *Baal*, to burn their Sons with Fire, for Burnt-offerings unto *Baal*, which I commanded not: And this in the Valley of the Son of *Hinnom*, v. 6. In the latter, And they built the High-places of *Baal*, which are in the Valley of the Son of *Hinnom*, to cause their Sons and their Daughters to pass through the Fire unto MOLECH, which I commanded them not. 5. From Humane Authority. The Inscription before-mentioned, and Testimonies of Authors below, which affirm *Bel* and *Saturn* the same, who will now in the 2d Place, be proved the same with MOLOCH. 1. From their Way of Worship, as before, *Saturn's* Altars having been always infamous for Humane Sacrifices, the Original perhaps of that Fable, that he devoured his Children. 2. Their Names, *Saturn* being thought to signify much the same with *Moloch*, as is proved by that very Learned Person Dr. *Spencer*, de *Tabernac.* Orig. where he derives *Saturnus* from the Word *שטר*, *Sater*, the Derivatives from which signify *Regem*, *Pro Regem*, *Satrapam*, Kings, Vice-Roys, Great Lords: And the Word *מסטר*, *Mastera-*

*nin* (whence, why may not our *English Master* be derived as well as *Magister*) is us'd for the chief Governours, or *Prefects* of a Kingdom, wherein, as the Doctor observes, are all the Letters of *Saturn* to be found, the *m* being only an *affie*, as is usual in those Languages, particularly in the [*Mesburgman*] of the *Chaldees*, Gen. 42. 23. the Interpreter by which *Joseph* spake to his Brethren, now jumbled into [*Truchman*, or *Drudgman*] among the *Turks* and *Eastern Nations*. 3. From their Tempers and Conditions, both Cross-grain'd sower old Fellows: and hence the *Jews*, who think themselves under the particular Influence of that Planet, have chosen a very suitable Patron. 4. From Testimonies of Learned Authors, which make *Saturn* the same with *Bel*, who has been proved the same with *Moloch*: So *Apollinarii* in his C. upon the *Psalms*. "The *Greeks* call *Baal*, *Bell*; who, they say, is the same with *Saturn*. So *Damascius*, *ὁλύμπει ἢ Σάτυρ*, &c. The *Phenicians* and *Syrians* call *Saturn*, *Bel* and *Hel*; whence not improbably our old God *Hel*, formerly famous in *Britain*, and the Father of our *Cassibelinus*, is sometimes styled *Hel*, or *Heli*, sometimes *Bel* in ancient Writers (as a Modern Author observes) which seems a Confirmation of their Opinion, who think there is more in *Geffery's* Stories than is now generally believed, several other Names of our old *Brittish Kings* being *Hebrew*, which therefore the poor Monk that told the Tales of them, could never invent.

And

And the same Author observes, that *Thallus*, an old Historian, makes *Belus* and *Kronus* the same: "Some, says he, pay Divine Honour to *Kronus*, and name him *Baal*, or *Bel*, whom the Romans call *Saturn*; and add, that *Linus* introduced his Worship: An Argument it came from *Tyre*, and consequently that *Saturn* was *Moloch*, *Linus*, as well as others, being a *Phenician*. And what if the very Name  $\text{Κεῖν}$  should be of the same Signification with *Baal*, *Saturn*, and *Moloch*? As it certainly is, if  $\text{Κολέων}$  be derived from it, which it may with an easie Alteration, being writ  $\text{Κάεων}$  by *Xenophon*, allude to the *Arabic Karan*, which *Dr. Hyde* in his Notes on *Pentfol*, thinks a Mistake of the *Arabic* Writers, for *Kan* or *Han*, though the Word seems too ancient and general to have only such an Original.

3. *Moloch* was *Jupiter*, from the Name *King*, as *Jupiter* was  $\text{ἄνδρῶν τε Θεῶν τε}$ . *Jupiter Belus* being famous among the Ancients, which *Belus* was *Moloch*, as before; called also by the *Phenicians* *Beelsamen*, or Lord of Heaven.

4. *Moloch* was sometimes taken for *Apollo*, or the *Sun*, and we are apt to believe, more frequently than for any other; 1. Because the *Sun* was indeed the chief God, the real *Jupiter* of the antient Heathens, as we find in *Julian's* Orations, and other Authors; and therefore particularly stiled  $\text{Ἀναξ}$  or *King*, by their Poets, and other Writers. So *Theocritus*,  $\text{φῶς Ἄναξ}$ , and  $\text{Ἀναξ}$  agreeing to

*Moloch* and *Beelsamen*, as before; because the *King*, as it were, or Captain of all the Stars, or the *Theboim Hashamaim*, the Heavenly Host, in the Jewish Tongue. Thus, those who worship the Host of Heaven, are joyned with the Worshipers of *Moloch*, 1 *Zeph.* 5. and here by *St. Stephen*, who reckons the worshipping of *Moloch* and *Chim* as an Instance of their Idolatry to the Host of Heaven. Nay, the *Phenicians* stole the Name of *Eliun* for him from the sacred Scriptures, signifying the most high God, which is several Ways compounded, as in *Heliogabalus*, which we are apt to believe is only *Helio-Bagalus*, a little softened, as it may be still more jumbled in the  $\text{Ἀγλιβόλα}$ , before-mentioned. And what if the noted Name of the *Sun*,  $\text{Ἀπόλλιον}$ , should have the same Original? which is writ more truly in the *Revelations Apollyon*, and that but little removed from *Ap Elian*, (the [e] being easily chang'd into [o] as  $\text{Βολω}$  for  $\text{Βηλω}$ ) from *Ap.* a Face, in *Chald.* and *Syr.* and *Elium*; as much as the Face of God: Either for God himself, a common *Hebraism* (*my Presence, or Face shall go with you*; that is, *I will do it*) or else for the Image or visible Representation of the most high God, as the *Sun* was esteemed, and as such worshipp'd, by the more-refin'd Heathens. However, *Dr. Spencer*, and almost all others, take it for granted, that *Moloch* was the *Sun*; and he adds farther, in his Discourse concerning the *Israelites* offering their Children to him; "That *Moloch*



“ *Moloch*, the Sun, and Fire, being so clearly united to each other, in the Religion of the Heathens, it is reasonable to believe, that when the Idolaters made their Children pass through the Fire to *Moloch*, they did ultimately worship *Moloch*, or the Sun, but immediately the Fire, as the Symbol of the Sun.

5. *Moloch* seems to have been the same with *Baal-peor*, as he with *Priapus*, *Bacchus*, *Mercury*.

Nay, in the 6th Place, with *Venus*, *Luna*, *Juno*; and for fail, with *Inos*, *Io*, *Isis*, *Vesta*, *Rhea*, *Sybele*, *Lucina*, *Astheroth*, and a Rabble of almost an hundred more of them. That this is not *gratis dictum*, might easily appear, had we Room and Time to prove that *Baal* was an Hermaphrodite, there being both the ὁ Βάαλ and ἡ Βάαλ mentioned in Scripture, and *Baal-peor*, only that Idol (proved already to be *Moloch* and *Saturn*) in a more impudent Posture than ordinary, wherein they generally worshipped the Sun, as the Principle of Generation; sometimes joining the Moon with him, as the Passive Principle; one of Heat, the other of Moisture. Hence the *Deus Lunus*, as well as *Luna*, *Astartus* as well as *Astarte*, and those execrable *Phalli*, with which *Eusebius* tells us, they adorned *Bacchus* and *Herodotus*, *Mercury*; (a fine sort of an Index) for which Reason, Dr. *Hyde* is of Opinion they were both of 'em included under *Baal-peor*, nor can *Priapus* be excluded.

Especially *Venus* comes in for her share, whom both *Cyril* and

*St. Jerom* judge to have been the same with the Star of *Remphan*, whom *Cicero* thinks the same with *Astarte*, and *Lucian* with the Moon; and who seems to have a peculiar Interest in these *Succoth*, or Tabernacles; the *Succoth Benoth*, or Tabernacles of the Daughters, or Girls, (*Filles de Joye*, as our Neighbours call them) from which *Benoth*, learned Men derive the very Name of *Venus*; the B being easily changed into the V Consonant in a thousand Instances, in all the Languages in the World; and indeed, the Vadagethd being almost the same with it; and the Ὡ pronounced like S, as it is by all the German Jews at present, who read [bes] for [Beth] as any may see in *Buxtorfs Synagog. Judaic*. Now, it is notorious, that Prostitution was a common Ceremony in the Worship of *Venus*; so we find it was in that of *Baal-peor*, in the Instance of *Zimri* and *Cosbi*, and others; so the Authors of the Syriack Version understood the Law of not offering to *Moloch*; for instead of what we find in the 18th of *Levit.* and the 12th Ver. which the Seventy express thus, ἱερέματός σου ἔδωκε λατρεύειν ἀρχόντη, they turn it thus, πρὸς γεωαῖνα ἀλλοτείαυ [7.] *Moloch* is sometimes taken for *Mars*, the Colonel at least, if not the King of all the Heavenly Militia; and in *Kircher's* Coptic Commentary, *Moloch* stands for *Mars* among the Planets; and yet [8.] *Moloch* is Arabic too, as he must be, if he's *Saturn* and *Cbius*; which *Saturn* is sometimes taken for *Adam*, as others for *Nash*,

*Noah*, with the Mythologist, as is proved in the *Origines Sacrae*; and for *Abraham*, though called *Israel*, in the Phœnician Fragments; and for *Remphan*, or *Rephan*, or which is the same, *Rephan* for him, who was a famous King of *Egypt*, mentioned by *Diodorus Siculus*, and who is put for *Saturn* in the foremention'd Coptic Commentary. But *Dr. Spencer* extends it yet further, and thinks *Moloch* is used in Scripture for any Sort of Idol, as the LXX by King or Ruler. Lastly, It seems probable, that the Devil himself was *Cupid* under this Name, which he proudly and impudently assum'd, as Prince of this World, and of the Power of the Air; which seems more than a Conjecture, if we consider the Accusation of the Jews, *Psal.* 106. 37. *They sacrificed their Sons and their Daughters unto Devils*; which in the next ver. is explain'd [*the Idols of Canaan.*]

Now the Tabernacles mentioned, are judged by *Hammond*, and other Learned Men, to have been of the Nature of the Silver Shrines of *Diana*. Little Temples, with Puppets of Images in them, (like a Box of Beads and Crucifix) which they could easily carry with them, and keep undiscover'd; tho' these related to larger Temples, very probable, the Succoth, Tabernacles, or Temples of *Venus*, (as the other of *Diana*) into which the Israelites some-

times turned their own Tents and Tabernacles, as in the Worship of *Baal-peor* before mentioned.

But still, how is *Ramphan Chiu*? Easily, if *Chiu* be *Saturn*, which we are sure he is. 1. From the Persian Etymologist, quoted by *de Dieu* on the Place. 3. The Arabick Lexicon, quoted by *Dr. Hammond*, and the Testimony of *Dr. Pocock*, who says, the Syrians call him *Cevan*. 4. The *Temuna Chiu* in *Plaut. Penulus*, which is explain'd: after by the *Temuna Jhe'll*; which *El* has been proved a Name of *Saturn*. 5. *Chiu* in the Persian Tongue, signifies Great, Lord, or King; so *Saturn* and *Moloch*, as before. 6. *Bacchus*, prefixed to the 8th Sphere, is called *Perikionius*, because he went round that of *Saturn*. 7. *Anubis*, from *Anobeab*. *Letrator* in the Hebrew, is called *Cyon* in the Greek, as *Plutarch* witnesses, whom he thinks the same with *Saturn*; whence, perhaps, our *Cuno Belin*, the same with *Malach-Belus*. The Sun is *Saturn*; being anciently called *Remphan* in *Egypt*, as *Chiu* among the Arabians, the Seventy use the Word by which he was known in that Country. The Star of this their God seems to have been some little Images of that Star, like the Tabernacles before-mentioned. Our Paper hasn't room for more, and we wish our vulgar Reader be not tired with this.

## The Doggrel ORACLE.

A certain testy Querist of ours is, it seems, so very angry that the World should be cheated of some rare Composures sent into our Society by a Friend or his, which we have not yet thought fit to publish, that he has fallen foul of us, with all the Weight of Doggrel he is Master of, which he threatens to copy out, and send to most of the chief Coffee-houses about Town, in order to spread our Glory, unless we will print it our selves, and save him the Labour.—— Now, to show how reasonable a Society he has met with, and how willing we are to please Customers of all Sorts, we are resolved to gratifie our unknown Admirer; and lest others of the same Size should take it amiss, and think us partial to omit their laborious Works, which may full as well deserve to be laughed at as his, we shall henceforward, as oft as we have gotten together a competent Number of such Questions, print an entire Doggrel Oracle, which may as much divert the Reader, as oblige our Querists——and this, Gentlemen, shall have the Honour here to lead the Van in this glorious Undertaking.

## Satyr.

‘ Cookmaids and Fools may find Redress,  
 ‘ You’ll send Pye-paper to the Press:  
 ‘ Coxcombs and Triflers from your Hands, Sirs,  
 ‘ Immediately may meet with Answers;  
 ‘ But if a Man write Poetry,  
 ‘ The De’el a Word you will reply.

‘ Sons of *Boetia*, with what Conscience  
 ‘ Can you write *Athens* to such Nonsense?  
 ‘ *Cambridge* and *Oxford* both abhor ye,  
 ‘ Footboys and Prentices are for ye;  
 ‘ Yet you, *Apollo* like, must sit, Sirs,  
 ‘ Umpires of Sense, Judges of Wit Sirs.

‘ You must be Sons of *Athens* nam’d,  
 ‘ Forsooth, for Controversie fam’d!  
 ‘ Had I the Honour to be there  
 ‘ Some Under Parish-Officer,  
 ‘ I’d whip you from your borrow’d Seats,  
 ‘ Show your false Passes, and your Cheats;  
 ‘ Your Index-reading, and your Thieving,  
 ‘ Both from Dead Authors, and the Living.

‘ Pardon

' Pardon *Apollo*, that thy Name  
 ' Among such Wretches I defame ;  
 ' And pardon, *Athens*, that they dare  
 ' Assume a Title to thy Chair :  
 ' Creatures so vile, below one's Rage,  
 ' None but like Creatures should engage:  
 ' And as with Lovers none dare fight  
 ' But Lovers in their Mistress Sight ;  
 ' So there's no Match for *Athens* fit,  
 ' But *Athens*, or in Sense, or Wit.

' Pretend no more to Poetrie,  
 ' The Muses love not you, nor me.  
 ' We may make Verse for Almanacks,  
 ' For Lord-May's Show, and other Knacks ;  
 ' May serve for Bell-man's Midnight Rhymes,  
 ' For witty Ballads on the Times ;  
 ' To give an Answer to each Question,  
 ' And such as any Man may rest on.  
 ' Troth, Sirs, we are not very fit for't,  
 ' We want a Genius, Parts, and Wit for't.

*Answer.*

If Fools unanswer'd seldom are,  
 Dear Brother! why should you despair?  
 Thou might'st have hop'd the Coxcombs Lot,  
 Had not thy Bolt so soon been shot ;  
 Since in thy Doggrel we can spy  
 The De'el a Word of Poetry.

Dark Son of Dulness! where's thy Conscience,  
 That none besides thee must write Nonsense ?  
 If thou a Patent hast, produce it,  
 We'll promise then no more to use it.  
 Hast thou consulted *Erra Pater*,  
 To know the Mind of *Alma Mater* ?  
 Was it a Footboy, or a Prentice,  
 That sent those Lines, for which thy Rant is ?  
 Making us Heathen Gods, when we  
 Dull Flesh and Blood, like him or thee.

O Son of ancient *Sternhold* nam'd,  
 For everlasting Doggrel fam'd ;  
 Or whether hight thou *Fleckno's* Heir,  
 Let not thy Modesty despair,  
 Thou shalt be chose an Officer.

The Clock and Weather thou shalt tell, Man,  
 And be henceforth *Athenian* Bellman;  
 Nay, Beadle too, if that suffice not,  
 Or thou so high an Honour prize not:  
 There not content to flog or bang us,  
 Thou, when we thieve from thee, shalt hang us:

Pardon, great *Sternhold*, that thy Name  
 I by this duller Wretch defame,  
 Who merits, rival him who dare,  
 No *Vixen* more th' Aerial Chair;  
 That Throne (the Rhyme we scarce can pluck in)  
 In humble Prose, the Stool call'd *Ducking*.  
 There mounted high below one's Rage,  
 He with like Creatures might engage;  
 There, as two fury Lovers, fight  
 On the House-ridge, in dead of Night;  
 Near some shrill *Amazon* might sit,  
 And show his Valour and his Wit.

Speak for your self, then all is true,  
 And more, but who dare rival you?  
 If you'll for City Poet stand, Sir,  
 We promise you our Vote and Hand, Sir;  
 Who Speeches every Year composes,  
 For Camels and Rhinoceros'es;  
 Above a Bellman's loftiest Ditty's,  
 As far as Day above the Night is.  
 Thou hast a Genius, and a Swinger;  
 Thou'rt born, not made a Ballad-finger.  
 Since you must needs be answ'ring, take  
 This Question, and the best on't make.

Whether 'tis not intolerable  
 To write to please none but the Rabble?  
 Whether you would not rather choose  
 To rub down Horses or mend Shoes,  
 Than for a Penny to yield Matter  
 To line Band-boxes with hereafter?  
 I'd be a Cobler, a Boot-catcher,  
 A Chimney-sweeper's Boy, a Thatcher;  
 A Bailiff, Hangman, Kennel-Raker,  
 A Tom T——d, or a Cardmatch-maker;  
 A Pimp, a Dog-whipper, as soon  
 As plague the World as you have done.  
 We'll first distinguish, if we can, Sir,  
 And then thy weighty Question answer.

To write for all the Mob, 'tis true,  
 Is base, but not for such as you ;  
 'Tis hard, or else that Beast contains,  
 'Mongst all his Heads and Horns, some Brains;  
 With these we've now our Share of Laughter,  
 And to the Gods we leave hereafter.  
 ——— Ay, now to Men that are discerning,  
 You show your Breeding and your Learning.  
 We envy not your Choice of Trades, Sir,  
 Your Provinces we'll not invade, Sir ;  
 If your great Mind so low could truckle,  
 If such a Wit as yours wou'd buckle  
 To any of these, you soon would be  
 The Master of your Company.

### Conclusion.

Lest we're behind hand in Civility,  
 And shou'd affront, Sir, your Mobility,  
 Upon th' aforefaid grand Occasion,  
 Accept this Supererrogation !  
 To show how gladly we'd content you,  
 These few good Wishes we have sent you.  
 Of all the stinking Querists nam'd,  
 For your desir'd Acquaintance fam'd,  
 Pimp, Bailiff, Dog-whipper, or Thatcher,  
 The Hangman, or Saltpeter Catcher ;  
 Of stingless Spite be thou the fullest,  
 Still be the angriest, and the dullest ;  
 And that we due Respect may show thee !  
 May thy ill Genius let us know thee !  
 Then we, without a Monk, wou'd shrive thee,  
 Then we'd ——— Laugh at thee, and forgive thee.

*Another of the same——to his Mistress.*

When *Apelles* fair *Venus* did pourtrait,  
 Chiefest Beauties then did before him wait,  
 And from all, their best Features he did take,  
 Thereby one compleat Beauty for to make ;  
 Madam ! had you at that Time had your Birth,  
 And with your fair Presence blest'd the indign Earth,  
*Apelles* might have sav'd much of Pain, and trace  
 Much more potent Charms in your peerless Face ;  
 And soon have been undeceiv'd, in that he  
 Thought none compleatly beautiful to be.

O, how wou'd that Age rejoice to have bred  
 You, most fair Lady, so accomplished?  
 But then, O how wou'd this Age mourn to be  
 All forlorn of you, full of Splendencie?  
 Whoso hath observ'd in dark gloomy Night  
 Of the Celestial Stars, the twinkling Light,  
 Or full-Orb'd *Diana* freely to bestow  
 Her borrow'd Gifts on the World below;  
 Or bright Sol, in clear and cloudy Days,  
 To disperse abroad his glorious Rays,  
 May soon find their amazing Splendors all,  
 Eclips'd by your Beauty Angelical;  
 Yea, *Helen*, once exquisitely fair,  
 Thought a *Paragon* and Queen *Venus* Heir;  
 If but once compar'd with you she be,  
 She's *Hecuba*, meer Deformitie.  
 And those contending Goddeses that strove  
 Whose Perfection best *Paris* wou'd approve,  
 Strait had yielded the Victory to you,  
 If there as a Merit justly due.  
 Madam, to conclude, you are more fair,  
 Than either the Heaven, the Earth, or the Air.

A. When great *Bunian* his Progress did design,  
 O what Beauties were sown in every Line!  
 From all Verse Tinkers he their best Tools did take,  
 Thereby one compleat Piece of Work to make.  
 O Sir! had you then chanc'd to've had your Birth,  
 And your weighty worth press'd the indign Earth,  
 The Pilgrim might have sav'd much of Shoes and Care,  
 And found all in your Verse charming, peerless, rare!  
 Soon been undeceiv'd in what he scribbled,  
 Which from thy Pen much more daintily down dribbled.  
 Nay, how would the Ditch-side rejoice to have bred  
 One who G—n's self so far out G—ed?  
 How this Age wou'd mourn, which now doth flee and laugh,  
 If we instead of Praise, should write thy Epitaph!  
 Whoso hath observ'd in dark, not Moon-shiny Night,  
 When Watchmen twinkle, and Lamps pocket up their Light,  
 Or full orb'd Chamber-maids from above bestow  
 Odoriferous Gifts o'th' gaping World below;  
 Or bright brawny Porter, in clear and cloudless Days,  
 Turn up to blushing Sol his Occidental Rays;  
 May find their amazing Scents and Splendors all  
 Eclips'd by your Vertues Diabolical (a);

(a) Because it is a plain Case, that no Man could Write at this rate without flat Conjuratation.

Yea,

Yea, that Spark so exquisitely Wise,  
 Who from *Mount Cenis* Top did bestride the Skies; (b)  
 Washt his Hands in the Clouds, and play'd at Foot-ball with  
 [Bolts of Thunder, (c)

All Sacred Truth, though staring Mortals wonder!

If but once compared with you he be,

Is a meer ATHENIAN in Poetry.

Nay, the Wayward Sisters, who in *Macbeth* strove,

Which should best their Art in reading Fortunes prove,

Had yielded their *Rosin*, and *Beesoms*, and *Devils* to you,

Who twenty times stranger Feats can do:

Finally, Ne'er was seen a Monster half so rare

At the *Bell-savage Inn*, or old *Bartholomew-Fair*.

Q. ' If any Person owes more  
 ' Money than he is able to pay,  
 ' and sees an Object of Charity,  
 ' if he gives a Penny or half  
 ' Penny, whether this be a Cha-  
 ' ritable Act in him, or not?

B. C—

A. If he intends to pay his Debts as soon as possibly he can, and omits no Opportunity that may put him into a Capacity of doing so; and what he gives, does not hinder this Design, but is merely to grant some Assistance to another Person in Distress, since a Penny or Half-penny may sometimes help a poor Wretch that wants Bread, and yet can do little or nothing towards the Discharging his Debts; therefore when thus he only intends to take from himself, 'tis without doubt a Principle of Charity that excites him to it. But if on the contrary, he never intends to pay, 'tis a sort of Robbery, and

proceeds either from Vanity, or else to gratify a little Pity he has in his Nature, and not out of any good Design.

Q. *What causes the Ebbing and Flowing of the Sea?*

A. *Aristotle* (if we may believe what *Celias Rhodiginus* says *Lib. 29. Antiquarum Lectio-num, Cap. 8.*) died for Grief because he could not understand the Reason of it, which he need not have done if he had asked himself this Question, *What is the Reason of the Sun's Motion?* Which is nothing else but the necessary Law of Creation, or the first established Order of Nature. An Order, without which the whole Fabrick had revolved into its first *Chaos*, for had the Sun been fixt in any one Part of the Element, the opposite Part of the Earth had been burnt up, and all the rest frozen, and consequently all the Terrestrial Globe incapacitated for Frustrification and Ge-

(b) Who should that be but *Hannibal*, only Comparisons don't run of all four.

(c) *Versus Hypermeter.*



Generation: In like manner, if the main Ocean had no particular Commission or Order from its Creator (which is the only efficient Cause for a Flux and Reflux) it would have Stagnated and Corrupted, and by consequence unfit for Procreation for Fishes, and for Navigation. If we be asked, why the *Mediterranean*, *West-Indian*, and *Caspian* Seas, and the *Magellanick Straights*, have not their Tide? We answer, That the *Mediterranean* and *West-Indian* Seas have their Motions, and empty themselves into one Sea, as they are filled by another; the *Caspian* Sea has its Motion, emptying it self through Subterranean Passages into the *Chinese* or other Seas, as does our *Canal* in *St. James's Park*. The *Magellanick* runs with so great a Rapidity in the *Mare del Zur*, that no Wind nor Art can force a Ship up it; which Motion serves instead of a Flux and Reflux, and diverts the Inconveniencies aforesaid.

Q. *What is the Reason that some Men have no Beards?*

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

Q. *Whence proceeds Weeping and Laughing for the same Cause?*

A. 'Tis from an unequal Compressure of the Muscles, by the Passions; as for Instance, touch a Place of your Body, and it

itches; rub the same Place hard, and it smarts: In like manner, when the Passions act easily upon the Muscles, a Smile ensues; if a little harder, it causes Laughter; if harder, it causes Laughing and Crying at the same Time; but if it be very violent, it causes only Crying.

Q. *Whether there be Witches? And what good Books have been written on that Subject?*

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

To be more explicite; by Witches, we mean such as act beyond the ordinary Power of Nature, by the Help of wicked Spirits: The Proof whereof being matter of Fact, must rely wholly on the Credibility of the Evidence: God's Authority is unquestionable; *Thou shalt not suffer a Witch to live*; and such a Witch as the Definition supposes, for such they were whom *Saul* destroyed, according to this Law, one of whom was that at *Endor*, whose Story we have *1 Sam. 28*. *Saul* desired her to Divine, and bring up whom he should name, and that by the help of wicked Spirits. By the Familiar Spirit, it is true the *Websterians* pretend the Words not well Translated. The Word *Ob*, which I think is here used, (for I have not the Original by me) they tell us signifies only a sort of Bottle, or some such ridiculous Thing, in which the Con-

Conjurer mutters with a squeaking Voice, to cheat those who come to him ; at which rate all our Puppet-Players must be hanged for Conjurers ; they must make God unjust to punish with Death a Cheat or Slight of Hand, or Skill in Nature, whereinto they resolve all Witchcraft. *Saul* also and his Courtiers were the most Stupid of Men, being so grossly imposed on, and all Mankind are Knaves or Fools, and they themselves only Wise and Honest.

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

For good Books on this Subject, I confess I think there are

but few ; I have named already the best Book in the World, and am ready to defend the Authorities thence deduced: But besides that, I shall recommend *Glanvil*, till I see the Matter of Fact of it answered ; where *Mompesson's Story*, and that of the *Swedish Witches*, would teach those People who deny any Thing of that Nature to blush, if their Foreheads were not extremly hardened; add to this, the late Account from *New England*; *Sheffer's History of England*, would also be well worth the Reading on this Subject, on which there will be shortly something very considerable made Publick, which never yet appeared to the World.

Q. *Why Fish that live in Salt Water, as Whitings, &c. taste fresh ?*

A. There is no Reason they should taste otherwise, no more than that the Earth should be Salt because of the Sea, or that our Loins should be Salt by reason of Urine ; the Saltwater that passes through a Whiting runs not through the whole Fish, but only the Guts. If it be objected, that Water is its Nutriment, as is therefore dispersed through the whole Body, and being of a Salt Quality, the Flesh should be so too : We answer, that there is already a sufficient natural Salt, not only in Whitings, but in all other Animals, and therefore Nature rejects all other Accidental Superfluities, as Heterogenous to its very Being.

Q. *Whether there is a Philosopher's Stone ?*

A.

A. If by a Philosophers Stone is meant an Elixir or Seed that engendreth Gold, or. turneth whatever it touches into Gold, I am satisfied there is none; Because the most Learned Men that ever pretended such an Enquiry could never yet give a Reason why such a thing should be; and I cannot think that worth disputing which wants a Reason to uphold its very Being.

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

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

Q. *What sort of Government is best?*

A. That Government which is most proper to a Nation in one Age, may be improper to the same Nation in another; witness the *Jewish* Policy, who were governed by Judges, Kings, and Tetrarchs, the two first we read to be the Institutions of Heaven, and there being an impossibility of two Bests at one Time, the Assertion above is demonstrated. But the particular Genius and Constitution of the *English* Nation seems to be calculated for a Monarchy, having never been so Powerful and Happy in any other Government; those that consult History can-

not be ignorant of this Truth, which if particularized would not answer the brief Design of this ORACLE; I only add one Remark, That Monarchy seems to be the most natural sort of Government, for whatever Nature produces that has more than one Head, is esteemed monstrous, and more adapted to an hostile Tyranny, than a paternal Rule.

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

A. A Man that has had the Happiness of a good Education, cannot be ignorant what he is most capable of, and then I dare not pretend a Suffrage contrary to the wisest of Men in such a Case, *viz.* "What-ever thou findest thy Hand to do, do it with all thy might. But here is a Caution necessarily to be premised, That he whose Genius is towards the Law, engages not in Mechanics, the Plowman in Mathematics, or the Physician in Politicks, and so of the rest; but that every Man content himself with such a Lot as he is qualified for; if he does not, 'tis a double Injury to the Publick, in depriving it of that Service he should do it, and hindering another (more fit for his Place) from performing that Service which should be done to it. This Digression is not altogether Foreign, and may be of some Use; but to the Question, which supposes a younger

younger Brother, or a Person of like Education. In such a Case, we lay down this Position, That every Individual of the Creation (Man especially) is espous'd at the Commencement of their Existence, into the Oeconomy of Providence, and seems to challenge the particular Care of the Great Creator for convenient Sustainance; so that no Person that does not wilfully Forfeit his Dependency can have a real Cause to complain of Want. If it be alledged, that their Condition is but Mean, and they believe other Persons less qualified are better prefer'd: We answer, Providence is the best Judge of that, who though he takes care of every particular Person, yet disposes of Things for a general Good; those that cannot get an Estate according to their Mind, may and ought to get a Mind agreeable to their Estate; I have not a Mind to engage in Disputes, or I would challenge the whole World to show me who is the Happier, a Rich, or Poor contented Man? that has occasion to use his All, and this to use his Little: Our Advice is, Improve little Opportunities, and greater will offer themselves as naturally as an increase of Vertue and Vice follow an Habit. Humility and Modesty are the Way to Greatness and Respect.

*Q. What is the Soul of Man, and whether Eternal?*

*A.* 'Tis a known Story of the Philosopher, who being ask'd what God was, took at first a Day's time to answer it,

and when that was elaps'd, demanded still more time for the Resolution; till at length he was compelled to acknowledge it was an Unfathomable Depth, wherein he might soon lose himself, but never find a Bottom. The Excellent *Epictetus* thus accosts his Friend, —  
 “Thy Reason makes thee a kin  
 “to GOD — see that thou do  
 “nothing unworthy so great a  
 “Relation.” If then the Soul be like God, it must be difficult to find that out to Perfection, though something may be known of that, as well as its Maker. An exact Definition we cannot pretend to give, nor perhaps any Man upon Earth, since our actual Knowledge being so short, that we understand not Matter it self, no wonder if what we now suppose, and shall endeavour to prove immaterial, should extremely gravel and confound us: Some tolerable Description then will be as far as we shall pretend to advance, but therein hope to give a somewhat distincter Notion of the Thing than is usually brought; asserting nothing but what is or shall be made intelligible, and that from such Principles as are either agreed upon by all Sects in Philosophy, or have the undoubted Suffrage of Experience or common Reason, and which we hope will be able to solve most of the Objections brought against this Doctrine; withal, requiring thus much Justice of the Reader, not to condemn any thing before he has thoroughly consider'd it; and then readily granting him the Philosophical Liberty

Liberty of making what Objections he pleases.

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

1. 'Tis a Substance, which we prove, 1. By the Definition of a Substance — A thing subsisting by it self, and subject to Accidents. That the Soul subsists by it self, will be granted, if we can prove that it is not in any thing as an Accident, that is, so as to be absent without the Injury or Destruction of the Subject, which will be done anon, when we prove 'tis an Accident. That it is subject to Accidents, is plain, and that too as a last Subject; Learning and a hundred other things are Accidents, yet we see some Learned, others Unlearned, &c.

2. It must be a Substance, because it is no Accident — and one of the two it must be, if it be any thing: (and that there is some Principle of Action within us, none deny) This is proved both from the general Notion of an Accident, hinted at before, which denies it to be a last Subject, as the Soul is; and more clearly by removing all those Accidents which are pretended to constitute what we call the Soul of Man. Among which it will be sufficient if we prove 'tis no Quality or Temperament of the Body arising from different Qualities and Humours.

A made Quality cannot act, tho' when in a requisite Subject it may in some Sense enable it to act. But this Principle within us does it self act, both upon the Body and Ideas which it has form'd, either with or without its Aid. And if one Quality cannot act, no more can several, or I know not what Resultance from all together. Further, were this Principle of Action within us, which we call the Soul, nothing but such a sort of Crasis of the Body, consisting of, or resulting from its different Humours, this Soul must necessarily decay as this Temperament is injured or weaken'd by Diseases or approaching Death. But nothing more common than to see Persons just going out of the World, when to be sure the Body is in sufficient Disorder, enjoying their Reason, in as high a Degree as ever, and not rarely more intensely than while in perfect Health, which not only proves this Principle of Action within (whatever it is) something far Nobler than a fleeting kind of I know not what Quality or Qualities, but leads us fairly to the first and remote Difference of the Soul, its Immateriality, that very indigestible Term to some Persons, without fear of whose Censures or Arguments, we shall fall on that

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

1. By removing any suppos'd Absurdity or Contradiction in those

those Terms. The World has seen a set of Philosophers, who will pretend to regulate both the Thoughts and Words of all Mankind by their own Notions and Whimsies. Mr. *Hobbs* would fain teach *Aristotle* to Speak; and will neither let him nor us, call a Spade, a Spade, because he thinks a Hand-barrow would be a proper Word for it. Never had Man grosser Notions, tho' he pretends to be the most refined of Men; and neither to Speak or think without a Demonstration, this may not be so much Digression as some will be apt to call it. The common Idiom of our Language, and the Vulgars Discourse, generally use the Word Substance in the grosser Sense, for something they can Feel, and which, for that Reason, they generally call Substantial; making the very dullest of their Senses, the sole Judge of what is so very Nice, that, even in the Judgment of Mr. *Hobbs* himself, it often flies our Senses, and (perhaps) in some Cases, our very Reason.—Nor do the People, for this very cause, ever dream that the Air is a Substance, (making that and Ghost terms convertible) tho' we are as sure 'tis so, as that the Earth it self is. However, this Notion extremely pleased those short-thinking Persons, who were glad to find any Opportunity of laughing at what they did not understand, and was accordingly improved by the forenamed Gentleman. But should we sift this Matter to the bottom, 'tis the Thing, not the Word, they are angry with; and if we once

prove there is such a thing as an immaterial Substance, which is just as great an Impropriety as Rational Animal, they may grieve their Hearts out, before they make us think the Words absurd or ridiculous.

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

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

The grand Question, it must be confess'd, is still, How far the Power of Matter reaches? Or, if that ben't a proper Term, How far Matter may be modify'd by a superior Agent, and to what Fineness it may be reduced, and how curious Machines may be found out of it? That we don't pretend to resolve; but this we may venture to say, That if we can find something which has no relation to Congruity with Matter, or at least is not such; upon such an Object we may conclude Matter cannot naturally act. But such Notions and Things we are sure are within us. As for Example,—Conjunction and Division, or Affirmation and Negation, still-continued Reflexion, with a Possibility of still drawing it finer and finer, almost infinitely. These things  
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meer Matter seems not capable of, how subtle and fine soever you'll suppose it, because it acts only by Images; but we have no Image of Affirmation and Negation, or Reflexion either; Actions we are sure pass within us, and which we learnt not from abroad, but could exercise as long since as we are able to remember. The Words indeed, by which we express those Actions, we receive from abroad, but not the Things; I have a Notion of a Tree, a House, a Man, in my Fancy; and can shut my Eye, and reflect vividly enough on the Shapes of them depicted in my Brain; but desire all the World to shew me a Picture of that Reflexion, and so onward; or to tell me in what Colours—the Act of Affirmation and Negation, *I will*, and *I will not*, are inscrib'd in the Fancy.

Nay further, the very Notion or Idea of an immaterial or spiritual Substance, which we find much after the same manner with those before-mention'd instamp'd on our Minds, would be a very considerable Argument of the Truth and reality of the Thing it self, could we once prove it innate, and not received from outward Images, by Discourse or Reading—But this 'tis possible in a great measure to perform; for we find no beginning in History of this Notion. No Age, nor (perhaps) Place, where 'tis not believ'd; confusedly or not, is not the Question, since it is enough we are thus far certain—That a State after Death has been universally credited, and

that we have something in us which survives our Bodies. But the Politick Institutions and Laws of (perhaps) all Nations in the World, we can track and discover; of this we can never find the Root, nor ever shall any where, but in our selves, how long soever we continue the fruitless Enquiry.

The next Member of our Description of the Soul is, That it is made after the Image of God. Nor will that be found so loose or indistinct a Notion, as some will at first glance (perhaps) imagine it. I believe *Moses* wrote as a Philosopher, as well as a Divine, at least in what concerns the Happiness of Man, under which some competent Knowledge of his own Soul seems to be included, gives as just Notions of Things: He tells us, That Man was Created after God's Image; this I do not expect should pass with those who pretend themselves so averse to Authority, without Reason——'Tis from Experience then, both of others and themselves, we are to argue with them. Accordingly, we say that Man was made with a Dependance on, Subserviency to, and Image of God; as Beasts bear the same relation to Man; and add, That this Image will very much explain the Nature of the humane Soul, and give us some of those incommunicable Properties thereof, which no Beast can ever pretend to, tho' they have some sort of Image or Resemblance of them.

We all then acknowledge, That that adorable Perfection who made the World,  
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is unbounded or infinite in all his Attributes. We shall instance in some of them, and shew the Resemblance our Souls bear towards them, both as to their Extent and Perfection: And these are the Knowledge of God, his Power and Sovereignty, and his Justice, and Love of Order. Now, the Soul has a lively Image or Resemblance of the first of these, in its infinite Capacity, and unbounded Desire of Knowledge, which, whatever the Sea may have, has hardly any Shore to which it may go, and no further; nor can ever be satisfied with less than an infinite Object. It has, secondly, an Image of the Sovereignty and Power of God, in that Empire it has over it self and the visible World, and that noble Liberty it has towards representing Objects: This Desire too is inexplicable by all the World, and carries a sort of an Infiniteness in it. Lastly, It bears about with it an Image of the Justice of God, in its natural Love to Order; and that Conscience, which it can never totally efface, but which sits enthroned in the Mind, is Absolute and Sovereign there, can never be forced or controul'd, but passes Judgment within it self, both of a Man's own Actions, and those of all the Universe.

Nor is any of this supposed only, it is plain undeniable Matter of Fact, and what all the World must acknowledge, if they be either just or ingenuous.

But none of all these Divine Signatures are, that we know

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of, in Brute Creatures, which are but meer modify'd Matter; nor ought we to grant any Powers in them which cannot be proved and cleared by such Acts as are not equivocal and uncertain. Their Knowledge, if they have any Thing can be called so, has nothing like Infinite in it, nor so much as a Capacity thereunto. 'Tis but the faint Image of ours, as ours of a higher; and must needs be as dilute and weak as the Rays of the Sun, when reflected and refracted several Times from one Object to another. It is only or principally for the Service of Man, to whom it is of much more Use than to themselves: It is limited one Way, for one direct Use and End. There appears no Consciousness of it, nor Reflection upon it, abstractedly considered, as we are sure we have in our own, and can never prove in theirs; and so in the other Instances mentioned.

The last Clause of the Description is this, [which united with a fitly organized Body, constitutes a Man.] As what went before distinguished it from meer Matter; so this does from meer Spirit, or Angel. — As for the latter Branch of the Question, Whether this Soul be Eternal? If what is already proved stands firm, that will hardly be denied: For if by Eternal, is intended only Immortal, as I presume the Querist only means; or Eternal *a parte post*, as the Schools call it; it must unavoidably be so, because it is Immaterial; for I can conceive no means of its ceasing to

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be;



be ; because I can have no notion of a Dissolution where there are no Parts, or none without each other.

Quest. ' Do Words express Things as they are in their own Nature ?

A. Yes, they do ; for if our Words express not the Things which we conceive in our Minds, as they are in their own Natures, then our Conceptions are erroneous, and our Words improper, or false ; and if there be not an Adequation of our Conceptions ; with the Things we conceive, there can be no Metaphysical Truth in us ; which consisteth in the Agreement of our Thoughts with the Things, as Ethical Truth doth in the Consent of our Words to our Thoughts. Our Conceptions are our internal Words, which represent real Things ; and our external Words represent these Conceptions ; and, by Consequence, they express Things as they are in their Natures : So *Adam* in *Paradise* gave Names to the Creatures, according to their Natures, and so have wise Men ever since. The Latines call the Sea-Mare, *quasi amarum*, from its Saltness, or Bitterness ; for it is so in its own Nature.

Q. ' What *Gog* and *Magog* are ? and whether yet to be destroyed ?

A. If he means that *Gog* and *Magog* in the Old Testament, by the Prophet *Ezekiel*, it will not be difficult to know who they are by the Company they keep. In one Place they are named together with *Meshech* and *Tubal*, in another, with

*Gomer* and *Togarma*. It will be a little too far to seek for *Meshech* in *Muscovy*, or *Tubal* at *St. Ubes* in *Spain*, whom all the most valuable Commentators place nearer ; namely, in some Parts of the lesser *Asia*. Here then we ought to seek for *Gog* and *Magog* ; and it is here, namely, in *Calosyria*, that *Pliny* himself finds it for us. — *Hierapolis*, says he, a City in *Calosyria*, which the Syrians call *Magog*. — The same, as learned Geographers conclude, which is now named *Aleppo* ; in some of the first Ages of the World, the most notorious for Idolatry of any other, and a sort of a *Pantheon* for the Heathen Gods, whence it received its Name. For which Reason, the Prophet chuses it to express the Enemies of the Church, which should infest it after its Restoration from *Babylon* ; as other Prophets, both in the Old and New Testament, make *Babylon* itself the Head of the Church's Enemies. These People of *Magog*, *Ezekiel* says, should come up and besiege *Jerusalem*, and receive a great Overthrow before it ; which accordingly happen'd to a tittle some Ages after, when *Antiochus* or *Seleucus*, Kings of *Syria*, under whose Command the fore-mentioned City was, designing to destroy the Jews, or at least their Religion, lost so many Armies in the War against 'em, and at length their own Lives, by the Hand of Heaven. Some, indeed, think that this Prophecy relates to the same Time with that mentioned in the 20th of the *Revelations* ; but the Interpretation already

already brought, seems much more natural and easie. If the Proponent means the *Gog* and *Magog* spoke of in the *Revelations*, which shall come up and be destroyed by Fire from Heaven; we answer, it seems probable, that by them are meant the whole Colluvies of wicked Men, whom the Devil stirs up to disturb the Church toward the End of the World, at the latter End of the thousand Years; which, whatever is meant by them, we may undertake (almost) to demonstrate, are not yet past; and therefore *Gog* and *Magog* not yet destroyed.

Q. *Is the Soul subject to Passion?*

A. We never see a dead Man quarrellsome, and the Bodies of the Living, are but vivified Clay animated by the Soul, so that Passion is an Action of the Soul. I cannot possibly tell what the Querist means; he might as well have askt, Whether the Soul is subject to Life? Or, to speak purer Nonsense, Whether the Soul is subject to it self? If the Inquirer please to speak his Mind in some other Terms, we will endeavour his further Satisfaction.

Q. 'Whether there be any local Heaven, or Hell? And, 'Whether the Fire of the latter 'be Metaphorical, or Real?

A. The Accidents or Properties of the Invisible World we can know little or nothing of, but by Comparison with Things visible, if not otherwise revealed, since Reason leaves us almost entirely in the Dark. If there be Bodies in Heaven, it

must be at this present a Place to contain them, since, according to the most intelligible Definition of Place, that and Body being Correlates, mutually suppose each other. But that there are Bodies there, Revelation assures us. For if it should be granted, that *Enoch* and *Elias* either lost their Bodies, or went no further than Paradise; we are sure that there is a greater than both, who with that very Body wherein he appeared to *Mary*, now sits at the Right-hand of God, till the Consummation of all Things. This for Heaven; but as for Hell, there appears no such Reason to make it a determin'd Place, because it has no Bodies (that we know of) contain'd therein; unless we imagine, and we can do no more, that *Dathan* and *Abiram*, &c. went down into Hell, as well as the Grave; for it is not improbable, that there may be vast Cavities in the Earth, which, supposing the Shell of it to be a thousand Miles thick, will be yet of an immense Capacity, and may serve for the Prison of unhappy Souls, and be the proper Receptacle, of the Damned; and wicked Men, in that Sense, as well as what is vulgarly received, go under the Earth: And if so, the Subterranean Fires which we know are there, because they sometimes make us such unwelcome Visits from *Hecla*, *Ætna*, and other Volcano's, may be the very Matter which shall torment such as come thither — at the Consummation of all Things.

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

Q. 'What is the true Meaning of the new Word, *Abdication*?

A. We have been much importuned about this Question; and the Querist having signified in his last, that it has been his Misfortune to meet some Persons, who, by their Arguments about it, seem uneasy, and cannot well reconcile the Word and the Action that gave Life to its general Acceptation. We therefore, for the Gentleman's Satisfaction, as all others, who (perhaps) may be at the same loss, return this Answer:

That 'tis a Word as old as the Civil Law, given by the *Romans* to *Europe*, by which all National Differences were decided, as *meum* and *tuum* are now by Common Law. The Word *Dication*, according to the Idiom or Propriety of the *Roman* Language, signifies a Promise or Trust, or a Rule by which the Person intrusted was to regulate his Accounts; and he that went contrary to the Dication

of his Promise, Oath, Trust, or Commission, was said to Abdicate, or go from the Dication he had undertaken. As for Example, in the Roman Militia, if a Soldier petitioned against his Commissioned Officer, he always put in the Word *Abdica-vit meam tutelam*; that is, he hath abdicated my Safety, hath gone contrary to the Tenor of his Trust, and contradicted my Safety, by putting me upon such unreasonable and hazardous Attempts. The Roman Histories afford several adjudged Cases; to mention one, *Lentulus* was Commissioned to Command Part of the Army, his Letters were intercepted, and it was proved to the Senate, that *Lentulus* held private Correspondence with the Enemy, contrary to the Dication or Contents of his Commission and Trust. Therefore the Senate Voted, That *Lentulus* had abdicated his Trust, and contradicted the Safety of the Army. *Lentulus*'s Friends got the Vote put again, Whether he had abdicated voluntarily, or unvoluntarily; (as the Papists and Jacobites now ask in the Case of the late King *James*) The Senate resolved the second Time, That *Lentulus* had Abdicated his Trust, and knew whither to come, to make out whether he had willingly or unwillingly held Correspondence with the Enemy; but he came not, and they took the Forfeiture of his Abdication. Whether the late King *James* had voluntarily Abdicated his Trust according to the genuine Interpretation of the Word *Abdication*, is foreign to

to the Question, and has been sufficiently discuss'd by others.

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

*A.* Light is the Medium of Visibility, and without Light, nothing can be seen; therefore the Supposition is erroneous, and the Question ought to have been thus stated: 'Why an Owl can see better by a faint and imperfect Light, than at such Time as when the Sun shines in its full Vigor, without the Interposition of Clouds or other intervening Bodies?'

— And then the Question will admit of a very fair Solution, *viz.* That some Creatures have the Pupil of their Eye very large, and are not subject to so little a Contraction as is requisite for a great Light; as Cats, Rats, Mice, Owls, and some few more. Whenas the Generality of Creatures are naturally furnish'd with Pupils or Eye-sights that will grow greater or lesser, according to the Degree of Light. As for Instance, when a Man has been in the dark for some considerable Time, and come suddenly into a light Place; or when a Candle is brought into a dark Room, and a Man awakes out of his Sleep, the sudden Light dazles the Eye, by reason the Pupil of the Eye was extended before to co-operate with the Act of Visibility; nor can the Eye be easie, till it has again received a proper Degree of Contraction, for the Quality of Light, and a due Representation of Objects: This may also be farther confirmed by this Instance, Cover one of your Eyes, and the Pupil

of the other will dilate to supply the Office of that which is covered; uncover that Eye again, and the other Pupil will contract, for the Reason above. From hence it appears, that the Creatures above-named, being furnished with a great Eye, Sights which admit not of a Contraction, proper for great Lights, can see best in lesser Lights; yet they cannot see at all where there is no Light.

*Q.* 'Why are there greater Eruptions in Mount *Ætna* in stormy Weather, than at other Times?'

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

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Q. 'Whe-

Q. ' Whether a Man that is  
' turned out of his Employ,  
' and exposed to Necessity with  
' a Wife and Children, may  
' not lawfully revenge himself  
' on his Supplanter to regain  
' his Post, rather than suffer  
' himself, his Wife and Chil-  
' dren, to starve?

A. The Enjoyment of any Things got ill, is a greater Curse than the Want of the Thing so enjoyed. It is not an Estate can make me happy, but the good Use of it; and the Happiness consists (I mean all we can expect in this World) in the Reflections of Vertuous Actions done, with the Hopes of following Rewards. It is inconsistent with the Nature of the Divine Essence to sanctifie an ill Action to good Ends, and therefore has commanded *we should do no Evil that Good may come of it*; and if God won't make us happy in an ill Way, we cannot expect the Creature should. We are forbid to kill, without Limitations or Presidents of this Nature; he then that disobeys, forfeits his Dependance, by acting of himself; and he that will be independent, and run from the Providence of God, will find himself at a loss to speed better elsewhere, or how to dispose of himself. I ought to endeavour well, and leave the Success to God, who often redresses our Miseries when we think they are most desperate. "I take great Pleasure (says the Author of *Religio Bibliopola*, p. 17.) sometimes to find myself entangled in Difficulties and Dangers, out of which

" I have no Skill to extricate  
" my self. I never think my  
" self safer than in such a La-  
" byrinth of thwarting Events,  
" as no Clue of my own Rea-  
" son or Experience can lead  
" me out. It is then I can be  
" chearful and triumph, know-  
" ing my Deliverance is near  
" at Hand. And herein lyes  
" the Quintessence of my Com-  
" fort, that I am thus parti-  
" cularly and demonstratively  
" assured of the Divine Favour  
" and Protection, since nothing  
" below a Miracle of Prudence  
" could untye so knotty a Jun-  
" cture of Affairs. The Que-  
" rist must meet with this An-  
" swer publickly, therefore has  
" taken the surest Way to be  
" found out, if his Supplanter is  
" killed, and he regains his Post  
" by Murder.

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

A. I confess the Arguments of the Gentleman who proposes this Question, the Judgment of some not contemptible Writers, the Experience of former Ages, and perhaps as much as any, a natural Fondness towards that ancient Weapon, by the Help whereof our valiant Ancestors have won so many famous Victories, would incline rather to the latter than the former. In Effect, our Histories tell us, that our Bowmen and Archers had generally the greatest Share in our ancient Victories, they being some of the best and strongest in the World: That of *Agincourt*, wherein we fought with more than six Times our Number, was almost

most entirely owing to the Gray-goose-wing; it being a whole Body of Archers, who let drive their whole Flight together on the Flank of the *French* Horse, which got us the Day. The *Parthians* also, 'tis true, seldom fought the *Romans*, but they gave them enough on it, and their main Excellency and chief Strength were their Archers. 'Tis further owned by all who understand it, that one Archer shall deliver six Arrows ere a Musqueteer can charge or discharge: That a Flight of Arrows in the Air are a terrible Thing, no Part of the adverse Army being secure, but all expecting where the deadly Shower will light. A Gen, a Musquet much oftner fails than a Bow, nor is a Bullet so troublesome in the Body as an Arrow, nor appears half so terrible. To conclude, were it not that the World has generally diffus'd this Way of fighting, who are seldom guilty of forgetting the best Methods for destroying one another, we shou'd absolutely conclude for the Bow in all Cases, and at least venture to affirm, that against Horse it seems to be a much better Weapon than the other.

*Q. Whether the Soul is born with the Body?*

*A.* A Question much of this Nature was with great Eagerness discuss'd by the Theologic Professors of the *Conimbrick* University, viz. Whether a Man begets a Man; that is, according to their Meaning, begets the whole Man, Body and Soul? Some argued that Man did supply Matter, out of which Man

was made; but this was confuted, as limited only to successive Body, and backt with this Instance, that he that finds Matter for a Statue is not the Maker of that Statue, but the Artificer: Others, and with them most Philosophers, asserted that Man begets a Man, not only by supplying Matter for the Body, but by preparing that Matter to receive the Form, and so by a kind of prolific Vertue to make the Physical Composition of Body and Soul; but this Opinion was at last thus confuted: Preparation of Matter is a Change of Quality, but Generation is no Change; again, Generation is a simple Act, not a mixt, Preparation goes through several Changes. Others asserted Man begets Man, not by giving him Form, but by his seminal Power, begetting the sensitive and vegetative Soul; but the Defects of this appeared at first Sight, since the rational Soul was wanting, which the Father must communicate to beget a Man. At last all the Theological Disputers agreed, that Man does truly beget a Man, although the Soul is created by God; not because he supplies Matter, or prepares the Body to receive the Soul, or because he gets the vegetative or sensible Soul of his Child, but because when Man generates, there is that very Action in which the rational Soul is substantially united to the Body or Matter which informs and animates the whole Mass. This confirms our Opinion of the Soul and Body being Co-existent: See Vol. 1.

Q. *Whether Incest be Malum in se?*

A. The highest sort of Incest, that between immediate Superiors or Inferiors, is undoubtedly so, because never dispensed with by God upon any Occasion that we ever read of. That between Equals may seem otherwise, because in a few Instances permitted by him; yet in general also forbidden from the highest Reason, namely, the Security of Families, and preventing those Inconveniencies which would otherwise unavoidably follow, and which may easily be guest. But after all, thus much is certain, though God may permit in some Cases such Infractions, no Man on Earth must ever pretend to do the same.

Q. *Whether objective Goodness consists in the Agreement between the Object and rational Nature, and formal Goodness in the Conformity between the Act and the Rule of Manners?*

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

A. Were all the Gentlemen whom we are willing to oblige by answering any of their reasonable Questions, as importunate as he who sent these two just mentioned, both the Book-sellers and Authors concerned in this ORACLE would have a very ill Time on it. He seems very angry too, and talks of taking a Course if his Desires

were not speedily satisfied.— It is hoped he means not a Course in Law, unless he is resolved to fight with a *Johannes in Nubibus*. All we think fit to advertise him in this Matter is, that for our Words sake and the Publick, his private Desires shall be now satisfied, and yet he is still left at Liberty to take his Course as he thinks convenient.

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

For the last Question.— *Whether Philosophical or Moral Sin be a Humane Act, which disagrees from*

from rational Nature and right Reason; Theological or Moral Sin, a willing Transgression of the Love of God; Law, I suppose, it should be; for I know not what Sense to make of transgressing Love; I think the Term of Philosophical Sin, for a humane Act contrary to right Reason, meaning I suppose in relation to Manners, is proper enough. — And that a more wilful Transgression of God's Law, when actually premeditated, may without Nonsense be called Theological Sin, tho' it seems a very odd sort of Expression. In this appears no Difficulty; but the main Question still follows, which the Querist never takes notice of, and therefore it concerns not us to examine it, namely, "Whether this Philosophical Sin, as they call it, be any Offence against God?"

Q. *Whether the Woman's Condition in Marriage be not worse than the Man's?*

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

Q. 'Whether the Jewish Custom, of obliging all Persons to Marry at twenty five Years of Age, or else debarring them from Publick Employment, were not unjust?'

A. Supposing any such Custom, I think it so far from being unjust, that 'tis rather highly commendable and imitable; not for the same Reason that the curtail'd Fox would have sain brought the rest of his Brethren into the same Fashion, but for the Good of the Commonwealth, in the Multitude of whose People, as well as Counsellors, there is both Safety, Strength, and Honour. There is scarce such a thing as a useless Mouth in a Kingdom; for though we sit entirely easier than any of our Neighbours, yet there is not the meanest Beggar who smoaks his Pipe, and drinks his Pot of Ale, but pays the Queen's Taxes out of it, and thereby contributes to the Support of the Government. Now were those Hands too employ'd, as well as their Mouths, either in the Manufactures of our Country, or the Fishery, or other probable Business, what a prodigious Advantage would it quickly bring to the Nation? This is grounded upon the sole Argument of increasing the Number of Subjects. — But besides, such a Law would have farther good Effects. It would strengthen a Nation, by having so many more so firmly obliged to defend it; for if a Man won't fight for his Wife and Children, for what will he do it? A married Man is like a Pile  
(driven



driven into a Bank; he that's single, only like Mud thrown up against it; one stands to it when a high Tide comes, while t'other is easily wash'd away. Besides, this State makes them fitter for Council as well as Action. When Men are married, as we generally say, they begin to take up, and fall a thinking in good Earnest, whatever they did before. Bodies Politick consist of Families, and were indeed at first nothing else; and have still such a Relation to them, that one can't subsist without the other. If a Man would serve his Country in his Person, let him do so too in his Posterity, and do as much for the succeeding Age, as his Father did for the present. The Philosophy of a certain late Famous Gentleman has, to speak Truth, almost un-hing'd the World; it takes off all Love to a Man's Country, and makes them consider themselves as perfect Vesicles of the Earth, independent on any thing else, as they think their Fore-fathers were. But the sober part of the World will take leave both to think and act otherwise, they'll consider themselves as really as they are, and not according to such a Whimsical Hypothesis as seems rather calculated for the World in the Moon, than any Civil Community; not but that they may be short in some Instances of Policy, whereof I think this is one; for why should any Man have it in his Power to do Mischiefs almost with Impunity, as that Person seems to have, who enjoys a publick Sta-

tion without having before, by entering into a married State, done little less than given Hostages for his Fidelity, and bound himself to his good Behaviour. If the Batchelors are angry with this Answer, let them thank those who sent the Question; nor need we much fear them, since the married Men are much the stronger side, and have on their side as good as all the Burghers of Europe.

*Q. Whether most Matches in this Age are not made for Money, and whether they are not generally Smithfield-Bargains?*

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

*Q. Whether 'tis convenient for a Lady to marry one she has an Aver-sion for, in Obedience to her Parents?*

*A.* Undoubtedly 'tis not convenient; but the Querist intends

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

Q. *What way shall a shame-fac'd Virgin take, to let a Person know she loves him?*

A. If the Lady who proposes this Question has either Hands or Eyes, she need not be taught how to use them, unless her Spark is a Fool, or Blind, or never leads her.

Q. 'I have a certain Knowledge of a thing that happened not long ago. — A Gentleman having been Robbed, suspected a Servant of his, who being innocent, suspected another, and to be satisfied, and clear himself, he went to a *Sorceress*; as he was going, he was met by a Female, as he believed, who address'd him thus; I know whither you are going, come along with me, and I will shew you who has robb'd your Master of his Money; the Servant went with her, and she shew'd him the Shape of the Thief; with which he

was so surpriz'd, that he died of the Fright in three or four Days: Query — What is your Opinion of this?

A. This comes from the Author of the 44 *French Queries*; I could wish he had been particular in his Circumstances of Time and Place, and then the Relation had been very entertaining; but however, because he has made an Amends in stating the rest of his Ingenious Questions, We answer, our Opinion is, That 'twas either the Devil himself, who is never idle in such Cases, unless restrain'd by an over-ruling Power, or at least some Witch or Female Factress of the Devil, who receiv'd both Intelligence and Power for the young Man's unhappy Information: As to his Death by a Fright, 'tis ordinary, and thus effected: The Object (I mean the strange Discovery of the Thief) being represented to his Senses, and the Senses conveying too great and sudden a Prodigy for the Understanding to comprehend, the Heart sympathiz'd, and was oppress'd with the Confusion; now the Heart being the Seat of Life, Nature, for the Preservation of its own Frame, call'd in the Blood to its Assistance; the Circulation of which, being either too violent, or not coming soon enough, the whole Frame suffered too great a Shock for a Reparation, Mortality always seizing where Irregularities and Discomposures of Nature prepare the Object.

Q. 'What

Q. ' What Places of Scripture, or other primitive Authors, do censure Astrology as sinful ?

A. The Author of the former Questions of this Nature, having declined the Title of an Astrologer, tho' not of an Admirer of some Instances he has had in horary Questions, and desiring to have no further Arguments about this Matter, but what are deducible from sacred Writ — We shall after our Confutation of the whole Body of Astrology by undeniable Inferences, (Vide Vol. 1.) add such Texts in sacred Writ, as will give the Gentleman his full Satisfaction; since the twelve Books of *Aulus Gellius*, *Perertus*, and *Picus Mirandula*, signifies so little to him, though they sufficiently confute the first Favourer of it amongst Christians, I mean *Origen*, the Scholar of *Plotinus*, the Texts are these, *Deut.* 18. 14, 15. *Isa.* 44. 25, 26. *Isa.* 2. 5, 6. *Zeph.* 1. 5. *Jer.* 10. 2. *Eccles.* 8. 7. & 10. 14. *Isa.* 41. 23. *I Cor.* 2. 11. *Psal.* 139. 2. *Act.* 19. 19. All which laid together, and impartially considered, I hope will Profelyte the Querist, and force a Subscription to Truth and our preceding Reasons.

Q. ' Whether the Art of Painting Glass is different from what was anciently practised; or whether the ancient Art is not lost, particularly in the two Colours of red and blue ?

Ans. I can upon my own Knowledge affirm that Art not lost, but rather improved, having at this Time bespoke two

Coats of Arms to be anneal'd; upon that great Satisfaction that I received in seeing several Things so curiously done, and comparing them with the Antique Paintings of *St. Paul's*, which I am also satisfied were such, by several good Circumstances. This Art of Painting, with the new Invention of Spot Dyals, lately known to many of the Gentry of *England*, is continued at *Mr. Winches*, a Glass Painter in *Breadstreet* near *Chicapside*; where any Gentleman may be accommodated to his Satisfaction, in any anneal'd Draughts or Effigies whatever, and also see some of that old Glass.

Q. *Whether has Gunpowder or Printing done the greatest Mischiefs to the World?*

A. Printing has done more Service and Disservice too, to the World; not only because it was prior in acting, but also because its Consequences reach beyond the Effects of Gunpowder. Again, as the Cause is nobler than its Effects, Printing is more prejudicial than Gunpowder, since Gunpowder would be seldom employed in any great Execution, if Printing did not first raise such Disputes and Distractions as are the Cause of it.

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

A. There are so many Learned Pens have undertaken this Subject, especially that of *Hugo Grotius De veritate Christianæ Religionis*, that if it was another Subject, it would favour of Presumption to add more; but because

cause no Pen can be barren in this great Truth, I will add something (perhaps) not generally observed: To obey, to die, or to be changed, is inconsistent with the Essence of a Deity; yet the Sun, Sea, Stars, and all the 30000 Gods that *Hesiod* musters up, have received their appointed Orders in Nature, which have been altered, inverted, and sometimes destroy'd by their Author, which we may call God, Nature, or what we please; and this is the God we acknowledge. Again, That an Ox, a Cat, an Onion, &c. (which have been worshipped for Gods) could not appoint their own Being, is certain from this Reason, that they could not act before they had a Being; and it would be against their Nature to invert, alter, or destroy their own Nature; which confirms the preceding Hypothesis.

Q. 'What is the Cause of Winds, and whence do they come, and whither do they go?

A. We read that the Hea-then pictured *Æolus*, the God of Wind, standing at the Mouth of a Cave, having a Linnen Garment girt about him, and a Smith's Bellows under his Feet; at his Right-hand stood *Juno* covered with a Cloud, putting a Crown upon his Head, as having given her Kingdom to him; and on his Left-hand stood a Nymph up to the middle in Water, which *Juno* gave him to Wife; which Image is very significant of the Nature and Causes of Winds, viz. That

they are the Product of Water rarified.

Q. 'Whether a Stone, Bullet, or other heavy Body, let fall from some high Place into a Ship when under Sail, will fall in a Perpendicular Line, or will observe the Motion of the Ship, and fall in the same Place as it would if the Ship had stood still?

A. Every Thing tends to its Centre; this is granted on all Hands; but how effected, we shall not dispute here, designing to reserve the Operations of all the Elements, their Natures and Changes, for an entire System by it self, which shall be added to one of our Volumes: Therefore to the Question, Every Body seeking a Centre, and the Air being not the Receptacle of ponderous Bodies, (the great Body of the Earth excepted, whose Centre is in it self) either the Terraqueous Globe, or the Ship must be the Centre; but it cannot be the Ship, no more than any moving Body on the Land; because the Ship it self is dependant, and seeks its Centre; which it would attain, if the Water and its own Shape did not conspire to keep from it. Now, that which seeks a Centre it self, cannot be a natural Centre to any Thing else; and for those that pretend Matter of Fact, and their own Experience, that the Bullet will fall in the same Place, whether the Ship moves or stands still, it is an Error grounded on the swift falling of the Bullet, as well as the Ship's Motion, which hinders a true Remark for a Perpendicular.

We

We shall add one other Reason, which will demonstrate the Falacy of this vulgar Error — If the Ship was the Centre for the Bullet, it would follow the Ship, though it had sail'd one hundred Yards before the Bullet began to fall, for a Centre is still the same to a nearer or a farther right Line. — An Example is — Two Stones hanging in a Perpendicular, one of them ten Yards from the Earth, and the other one hundred, they will fall both in one Place; now if Distance changes not the Nature of a Centre, (supposing no intervening Bodies) then a Ship pass'd by a Bullets perpendicular, cannot be Central, unless you will have it also Magnetical, which is absurd, because it has not that Power when upon the Earth, as in Launching.

Q. ' The Grounds of Friendship being placed by you either in Benefits or Inclination, Whether will your Description of it hold, that it must be only between two Persons, since one of those Causes may oblige me to one Man, another to a second? &c.

A. Notwithstanding this, the Description still holds good; and this Objection was there foreseen and obviated, by granting there might be a partial, though not an entire or proper Friendship for several Persons at the same Time; and so in effect, in common Speech, we call those our Friends who are either related to us, or have oblig'd us, or we find our selves inclin'd to oblige or love them. But then, as has been said, the

more Causes in this case meet together, the stronger and more entire will the Friendship be which they produce. Thus Benefits and Inclination, where united, will, generally speaking, move more forcibly than where they are separate; as, to use a familiar Illustration, two Horses will, *ceteris paribus*, draw more strongly than one: If it be ask'd, whether of these two Causes are the more powerful, it requires a more prolix Disquisition than the present room will afford it. Sometimes Inclination is the stronger, and at others, Benefits: Nor is it easie to give a general Rule, though Inclination may seem to carry it from the other with a generous Man, if we consider only the part which Interest has in those Benefits; yet Gratitude comes in again of that Side, and reduces things very near an *Equilibrium*.

Q. What are become of the seven Churches of Asia?

A. They are now in the Turk's Dominions, but over-run with Ignorance, Error, and Barbarism. Some say that the *Waldenses* and *Albigenses* are of this Dispersion: But however, amongst those that we are certain are of this Dispersion, there is this observable, That they excommunicate the Pope for usurping the Name of Catholic, and Head of the true Church, as do also the *Greeks*.

Q. Why doth the Sun at his Rising in the Firmament, play more on *Easter-day* than *Whitsunday*?

A. This

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

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

Q. Since in your Advertisement you make it known that a Chirurgion is taken into your Society, I have thought fit to propound the following Question; withal assuring you the matter of Fact is true. A Sailor on board the Fleet, by an unlucky Accident, broke his Leg, being in Drink, and refusing the Assistance of the Surgeon of the Ship, called for a piece of new Tarpauling that lay on the Deck, which he rolled some turns round his Leg, tying up all close with a few Hoop-sticks, and was able immediately after

to walk round the Ship, never keeping his Bed one Day. I would know whether the Cure is to be attributed to the emplastick Nature of the tarr'd and pitch'd Cloth bound on strait with the Hoop-sticks, &c. or rather, Whether it may not be solv'd according to the *Cartesian* Philosophy?

A. *Des Cartes* has less to do with this Question than *Copernicus*, who in a drunken Fit, by the Course of his Brain, found out the great Secret of the World's turning round; and so might our drunken Sailor be inspired with this Novel Way of curing himself: But to the Question — If the lesser Fossil was only broken, he might not be decumbent one Day; the greater (his Head being pretty light) being able to support his Body: But if both the Bones were broken, he could not stand, unless the Splinters that were tied round his Leg came below his Heel, and rested upon his Ham, which would take away that Weight the Leg would otherwise bear: Besides, the Tarpauling is a good Categmatick, which, with a sober and a regular Diet, might succeed, though 'tis no Rule to walk by.

Q. What is the true meaning of the word Superstition?

A. *Supra*, or *super Statutum* in Civil Law, it comes from beyond or above the Statute; in Divinity, it means a necessary Observance of those indifferent things which God has neither Commanded nor Forbidden; as for Instance, 'tis Superstition to believe the wearing a Surplice in

in religious Worship, a Sin, because God has not forbidden it; and it is Superstition to believe the not wearing it in it self a Sin, because God has not commanded it; and so in Meats, Times, &c.

Q. Which is the most ancient and populous Nation in the World?

A. *China* bids fair for the former, and clearly carries the latter, by many Millions, against all the World. They are at least as ancient as the *Chaldeans* and *Egyptians*, and deduce their authentick Records from a very few Years after the universal Deluge; whereof, and of *Noah* himself, it may be more than Fancy, should we affirm, their eldest Books contain very clear and distinct Notices; their first Monarch, *Fohi*, bidding much fairer for *Noah*, than ever the Italian *Janus* did, the acknowledging him for the first King and Father of their Nation after the great Deluge; and what's more remarkable, tells us, that he first reform'd 'em from drinking the Blood of Beasts — The abstaining from which, all Men know, was one of the Precepts of *Noah*, besides other Passages too long to be insisted on. This may also be probably proved from the great Progress of Arts and Arms amongst 'em, especially those which are the unquestioned Effects of long Experience; — Navigation, the Compass, Printing, Guns, Sculpture, and Architecture, besides many other useful Inventions, having been Time out of Mind, and some of 'em in great Perfection, common among them. For their Number, we should find it a

difficult Matter to believe the Account the Fathers give us thereof, were it not deduced from the authentick Records of that Country, attested by all who write on the same Subject, and that, or something near it, even by Protestants who have travelled thither: (vid. *Dutch Embassy*.) The Royal Society, who, I suppose, have it out of Father *Magellans*, because several other of their Accounts agree with his, tell us, the Number of the Subjects of that Empire, amount to fifty odd Millions, reckoning only the Males, and of those, only such as live on the Land; whereas it is notoriously known they have many Millions (perhaps more than half as many as are on the Land) who live only upon the Water, are born, and bred, and dye there. Nor will this Number seem so prodigious, if we consider how vast a Tract of Ground they possess; it is at least 1380 Italian Miles, which are very near the English in Length; and at the largest Computation 1800, the first reaches to 23 Degrees of Latitude, the latter to 30, and wants not more than a 3d Part of the same Breadth; from whence, without the Help of Weekly Bills, it might be no difficult Matter, allowing so many for a City, and so proportionable, to give some guess at the Probability of so vast a Number of Inhabitants.

Q. Why the Water on one Side *Kingston-Bridge* runs always one Way, and the other according to the Motion of the

the Tide; and what is the Cause of the Tides Motion?

A. No doubt that one Way is downward, according to the natural Motion of the Current, though not express'd in the Question — I suppose then, (having never seen the Place) that there may be some Headland jutting forth below the Bridge, which may break the Force of the Tide in its flowing, and consequently give the Stream Liberty to continue on that Side in its usual Motion; but the other Side having no such Defence, the Tide has its full Power there, and gives that Part of the Stream such a Motion as it self has, at least as to the Surface and upper Parts of the Water. If this won't do, the Eddy may lye on that side, where it always runs the same Way; and we see daily in the *Thames*, that when the Tide comes in, it runs quite contrary Ways by the Sides and the Middle. As for the Reason of the Tides Motion, something has been formerly endeavour'd on that Head, according to the commonly received Hypothesis.

Q. *Why does the Fruit of a Tree in Grafting always take after the Cion, and not after the Root?*

A. The Juice which ascends from the Earth for the Trees Nourishment, is the same in all Trees; but the particular Fruits, and their different Formation, seem to depend on the internal Disposition of those more immediate Parts from whence they are produced.

Thus we commonly enough see, not only very good Fruits rais'd from a Thorn, and good Apples from a Crab-stock: But what appears yet much more strange and diverting, several sorts of Fruits, Pears, Apples, Plumbs, and Cherries, on the same Tree, which seems evidently to demonstrate that those particular fine Meatus's, or Channels in the Graft, from those Juices which the Root receives from the Earth, according to their own Nature, and thence produce their own proper Fruits, as Seals, or rather Moulds, instamp such Impressions on a large Piece of Wax, not as it had before, but as they themselves represent.

Q. 'Whether an unmarried Person ought to pray for a Husband or a Wife? and if it be a Duty, whether it is not a Sin to neglect it?

A. If it be a Duty, it is a Sin to neglect it; and whether it is a Duty or no, you must consult the Constitution of Nature, the Ends you design by it, as your own Gratification, or a Subserviency to a better answering the End of your Creation, I mean, the Glory of God. I know not which of these, or what other Ends you may propose to your self; but this I am sure, that every Person designing to enter into that State, ought to beg the Assistance of Heaven as to a Choice, in a matter of so great Moment, as always the Happiness of this World, and sometimes that of the other, depends.



*Q. What is the Reason that the Voice of Women is more shrill than the Voice of Men?*

*A.* Not from the Inequality of Organs, (as some suppose) some Men being every Way less proportioned than Women; as also because Men are no less Organized after Castration, and yet their Voice will then be changed. I can meet with no better a Reason amongst the Naturalists, than an unequal Diffusion of the Spermatick *Aura*; which is also the Cause of that we call Rankness, or a strong offensive Sort of a Taste or Smell of Flesh in Bulls, Rams, Cocks, &c. above Oxen, Wethers, Capons, or the Females of those Kinds. From this Reason *Hermaphrodites* generally speak in two several Tones. A Boy's Speech enlarges at his *Puberty*, which generally happens about sixteen or seventeen, and an *Eunuch* loses his Masculine Voice when he loses that which causes it.

*Q. How are Eels produced, and whether have they any Heat?*

*A.* Not by the usual Methods that other Fish (if they may be called so) are generated, by Spawning and Smelting; but thus—As the Sun by its periodical Influence and Circulation does reduce into *A&* that innate Seminal Vertue and Power which the Earth has to produce Grass, Shrubs and other Things, in such Places where Buildings have stood for many Ages, and afterwards dilapidated, and become ruinous, without the Help of any Persons sowing the

Seeds of Grass, &c. then the Sun may by its act upon Water only, Production of Eels, as to innumerable Sorts of *Aqueous Insects*, and *Vermia*. This is an experienced Matter of Fact; first as to Eels, as the Inquisitive *Vertuoso's* in a Microscope found out, and is also to be seen by a Spoonful of Rain-water, which in three Days Time, by the Heat of the Sun, will produce thousands of small Eels. As to the second, of *Aqueous Insects*, it is observable, that a new Pit dug for Water, will the first Summer be innumera- bly stock'd with them: As to the other Part of the Question, about their having Heat, we answer affirmatively, that every Thing that has an innate Power of Motion has also Heat, Motion and Heat being inseparable, as we shall quickly have Occasion to speak more largely of; tho' we deny not but that an Eel, as well as other Fishes, (some of which are warmer than others from a greater or less Activity) are colder than those Creatures that live upon Land, by reason of the Quality of their Element, every Element striving to reduce every Thing in it to a Similitude with its self, if not in Substance, yet in Accidents, of which Cold is one.

*Q. Supposing it to be possible for a great Hole to be made quite through the Diameter of the Globe of this Earth, and that a Milstone, or some other ponderous Body, were thrown into it, Whither would the said Milstone fall?*

*A.* Its

*A.* Its own Force would drive it beyond the Center of Gravity, or middle of the Earth, perhaps for some hundred Miles; when its Force being spent, and not finding its Center there, it will fall back again towards us, beyond the Center for some Miles, and so return again, falling backward and forward, till its Force being spent, it would hang just in the middle of the Earth.

*Q.* Whether it be proper for Women to be learned?

*A.* All grant that they may have some Learning, but the Question is of what Sort, and to what Degree? Some indeed think they have learned enough, if they can distinguish between their Husbands Breaches and another Mans: But those who have no more Wit than this comes to, will be in danger of distinguishing yet farther, or else not at all. Others think that they may pardonably enough read, but by no Means be trusted with writing; and others again, that they ought neither to write nor read. A Degree yet higher, are those who would have them read Plays, Novels and Romances, with perhaps a little History, but by all means are for terminating their Studies there, and not letting 'em meddle with the Edge-tools of Philosophy, for these wise Reasons, because forsooth it takes them off from their Domestick Affairs, and because it generally fills them too full of themselves, and makes 'em apt to despise others. For the first, it is true enough, that

for the Generality of Women it holds, who being obliged either to get their Livings by some industrious Employ, or stick close to Domestick Affairs, supposing her Mistress of an ordinary Family, can neither have Time nor Means to acquire such Learning, or preserve it when it is once gotten. But this relates not to those whose Births and Fortunes exempt them from such Circumstances. For Learning's making them conceited, and full of themselves, it is a Weakness common to our own Sex, as well as theirs: There are few Men who have Wit, Sense, or Learning, but they know it, though often they are so prudent to conceal such their Knowledge from the World. On the whole, since they have as noble Souls as we, a finer Genius, and generally quicker Apprehensions, we see no Reason why Women should not be learned now, as well as Madam Philips, Van Schurman, and others, have formerly been: For if we have seen one Lady gone mad with Learning, we mean a late famous Countess, there are a hundred Men could be named, whom the same Cause has rendred fit for Bedlam.

*Q.* 'What is the Meaning of the present Union between the Presbyterians and Independents? And whether a universal Accommodation amongst Protestants may ever be expected?

*A.* The Proposer of this Question has branch'd it into two Parts, either of which require a distinct Answer, which we

A a 2 shall

shall endeavour to give him as succinctly (and yet as fully) as may be.

For the first, (*viz.*) What is the meaning of the present Union between the Presbyterians and Independents? let him take this briefly.

'Twas the Honourable Character of the Primitive Christians, That they did glory in an undissembled Affection, which the fiercest Storms of Persecution could not abate; insomuch that those who were Enemies both to their Persons and Doctrine, observ'd of them, *Videte ut hi Christiani mutuo flagrantur amore: See how these Christians love one another!* And certainly if Christian Unity was so commendable a Vertue, when the Church of Christ was (as it were) in its Infancy, there is no Reason why it should be look'd upon with a less favourable Aspect now, when being arriv'd to a greater Maturity, a Perfection of Graces cannot be esteem'd unnecessary to compleat its Lustre; especially if we reflect upon the ill Consequences that have attended at a Disunion of Persons Adoring the same Deity, and professing the same Faith in all Ages and Places in the World.

All Disunion in Religious Worship, is founded upon a Difference of Opinion, either in things Fundamental, or things Circumstantial: Now, as 'tis highly culpable to be circumstantial in Fundamentals, so 'tis equally absurd to be fundamental in Circumstantials. We frequently perceive, that passionate Disputes darken our

Reasons, but seldom that they enlighten our Understandings; and it is no small Step towards a Friendship, to manage a Controversie with Moderation; for in all Contests of this Nature, that Pacifick Spirit which the Gospel requires, (founded upon Humility) ought to be extended to its utmost Latitude.

We find it recorded in History, as a glorious Instance of Self-conquest in *Aristippus*, that having been engag'd in a Quarrel with the Philosopher *Æschines*, (tho' perhaps imagining himself in the right) he came to Petition for a Reconciliation; yet adding, that being the Elder Man, he supposed it the Duty of the other, who was his Inferior, to make the first Step towards it. But *Æschines* replied, By this I am sensible of your Superiority, not in Years only, but in Wisdom; in that when I began the Feud, You are the Person that ended it.

These now United Brethren, the *Presbyterians* and *Independents*, have imitated *Aristippus*, in making equal Advances to demolish that Partition Wall of Disunion, which a long time has been the Subject of so general a Lamentation; and this have they done, not for any private Ends, or By-respects, but only to analogize themselves to those blessed Spirits composing the Church of Christ above, in whose Hearts perfect Love and Unity are the most predominant Affections. To conclude then, they having before differed chiefly in Point of Ecclesiastical Government, and Con-

Congregational Worship, their Aims and Intentions are now (if we may believe their own Words) to be Debtors to each other in nothing but Love.

Now for the Second Question, Whether a universal Accommodation amongst Protestants may ever be expected, we think not so rightly stated by the Querist, as if he had ask'd, whether it might ever be effected? However, being a more comprehensive Question than the other, it will require a suitable Answer; in giving which, we hope Prolixity will not be look'd upon as burdensome.

We suppose (without the Censure of passing a rash, undeliberate Judgement, submitting to those who are endued with better Understandings) we may resolve it in the Affirmative, that it may be not only expected, but effected, if Providence so pleases, especially since the Truth of our Assertion is Corroborated with such a Cloud of Witnesses.

To answer this, we shall therefore lay down divers Positions, illustrating and clearing the Matter in Question, to which many eminent Divines, and others of the Church of England, (Men no less Eminent for the Piety of their Conversations, than Remarkable for the Greatness of their Learning) have given their Suffrages, as we shall prove out of their own Writings; and then as a *Corollary* subjoin the Feasibility of it by way of Inference from the Premises.

To begin then, and demonstrate, that it is a great Abatement of our Rancour, and no small Step towards an Accommodation, when we believe our Adversaries to be God's Friends; we shall borrow the Words of the Reverend Dr. *Cave* (whom the Lives of the Primitive Fathers have rendered so Illustrious) in his Gospel Preach'd, p. 98. "Many of the  
"Presbyterian Perswasion, (*says*  
"he) are not only Sound and  
"Orthodox in the main Arti-  
"cles of the Reformed Reli-  
"gion, but Learned and Able  
"Defenders of it, zealous Pro-  
"testers against all the horrid  
"Wickedness of this Day,  
" (*speaking of the 30th of Jan.*)  
"and active Instruments in  
"bringing home our Banish'd  
"King.

We shall from the Words of Learned Dr. *Sherlock* shew you, that though 'tis the Pre-  
perty and Practice of Papists to  
exclude those from Heaven who  
are not Members of their Com-  
munion, yet Protestants allow  
such equally capable of Salva-  
tion with themselves, if right  
in the main, though they do  
not comply with their super-  
added Modes of Worship. Dr.  
*Sherlock*, in Rel. Assen. p. 96.  
"Others (*says he*) are scanda-  
"liz'd at the great Variety of  
"Religions; but if wise, see-  
"ing there is so much Dispute  
"which is the true Religion,  
"they would use the greater  
"Diligence and Honesty to find  
"it out, and hope that God  
"would pardon those Mistakes  
"which are merely the Errors  
"of their Understandings, when  
"they

“ they offer unto him a pious  
“ and devout Soul.

Dr *Wake* lets us know, that it is the generally received Opinion of the moderate Conformists, that most others, though branch'd into several Sects, and disagreeing in Circumstantials, are yet united in Fundamentals, Dr. *Wake's* Sermon on *Rom. 15. 5, 6, 7.* “ Our Differences do not at all concern the Foundations either of Faith or Worship, and are therefore such in which good Men, if they be otherwise diligent and sincere in their Enquiry, may differ without any Prejudice to themselves, or any just Reflection upon the Truth of their common Profession.

We shall shew you from the Words of Bishop *Pearson*, that though we differ in less momentous Things, we are united in one common Summary of our Faith (*viz.* in that we call the Apostles Creed) comprehending all the Truths necessary for Salvation. Bishop *Pearson* in *Prof. to Expos. of Apostles Creed*, “ The Creed (*sait he*) without Controversy, is a brief Comprehension of the Objects of our Christian Faith.

Will ye yet admit of the Suffrage and Testimony of another Prelate (if the former be insufficient) and that is Bishop *Andrews*, from whose Words we shall make it obvious to every common Understanding, that most of our Quarrels have been founded upon Things indifferent, and that scarce any of the sober Conformists ever assumed the Liberty to censure their dissenting Brethren, for

asserting Heretical and Damnable Positions. Bishop *Andrew* Cited in *Append. to the 3d. p. of Friendly Deb.* “ Let but Obstinacy and Perverseness be wanting, it will not be Heresy; and if it be Heresy, being about a Point not of Faith, but of Dispute, whether Episcopacy be a distinct Order from Presbytery, it will not be amongst those Things that St. *Peter* calls damnable Heresy.

The Reverend Prelate of *Armagh, Holy Usher*, does almost *in terminis* deliver it as his Opinion, that the Doors of the publick Assemblies ought not to be shut against such whose Offence is only to be guilty of lesser Errors: And his Moderation was none of the least of his Vertues. In his Directions concerning Liturgies and Episcopal Government, he prescribes, “ That none might be Excommunicated but by the Bishop himself, with the Consent of the Pastor in whose Parish the Delinquent dwells, and that for heinous and scandalous Crimes, joynd with Obstinacy and wilful Contempt. *Idem. in Lib. 7. Body* “ of Divinity.

The celebrated Master of *Trinity* Colledge, that Prodigy of Learning and Ingenuity, Dr. *Barrow*, acquaints us, that as it is our Privilege to be united under one Head, so it is our Duty to unite our selves to one another, in his Sermon on the Epistle to the *Romans*, p. 231, 232. “ Pursue Peace with all, “ without any Exception, with “ Men of all Nations, Jews, “ and

“ and Greeks, and Barbarians, of  
 “ all Sects and Religions, Per-  
 “ secuting Jews, and Idolatrous  
 “ Heathens (as at that Time)  
 “ Men of all Judgments and  
 “ Perswasions; neither is there  
 “ any evading our Obligation  
 “ to this Duty, by pretending  
 “ of others, that they entertain  
 “ Opinions erroneous, and con-  
 “ trary to ours, and that they  
 “ adhere to Sects and Parties,  
 “ which we dislike and disa-  
 “ vow; that they are not so  
 “ vertuous, so religious, so  
 “ holy as they should be, or  
 “ at least, not in a Manner as  
 “ we would have them,

The Author of the whole  
 Duty, of Man, whose Modesty  
 in concealing his Name is not  
 inferior to his other Excellen-  
 cies, assures us, that mutual  
 Forbearances of one another in  
 Love, is necessary amongst Chri-  
 stians. “ The lesser Differences  
 “ (*says he*) in Opinion may be  
 “ born with on both sides, and  
 “ must not the least abate our  
 “ brotherly Charity to each o-  
 “ ther. King *Charles* the First,  
 in his *Eikon Baslike*, has this  
 Expression upon calling the *Scots*,  
 and their coming in; “ Surely  
 “ in Matters of Religion those  
 “ Truths gain most on Mens  
 “ Judgments and Consciences,  
 “ which are least urged with  
 “ secular Violence, which wea-  
 “ kens Truth with Prejudices;  
*Idem.* upon the Covenant, *Ejac.*  
 2. “ Nothing violent or inju-  
 “ rious can be religious;  
 which plainly intimates, that as  
 it was never the Method used  
 by the Primitive Christians,  
 (whose Weapons were *Preces &*  
*Lacryma*) in former Ages, to

convince their Gain-fayers by  
 rugged Methods, so neither  
 ought it to be the Practice of  
 the moderate ones. 'Twas a ce-  
 lebrated Expression of Judge  
*Milton*, at a Charge (which we  
 our selves heard) “ that Mo-  
 “ deration has made many a  
 “ Christian, but Severity never  
 “ made any. And it is the Ex-  
 pression of Bishop *Taylor*, in his  
 Advice to his Clergy, p. 25.  
 “ Use no Violence to any Man,  
 “ to bring him to your Opini-  
 “ on, but by the Word of your  
 “ Ministry, &c.

From that great good Man  
 Judge *Hale*, we may learn, that  
 even where their Confessions of  
 Faith have differed, they have  
 entertained peaceable Sentimen-  
 ts for each other, in his  
*Disc. of Rel.* p. 11. “ The wise  
 “ and sober sort of Conformists  
 “ (*says he*,) know and profess  
 “ this, that a Man may be a  
 “ good and excellent Christian,  
 “ under this Episcopal, or any  
 “ other Form of Church-Gov-  
 “ ernment.

And that their Desire has  
 been Peace and Unity, may be  
 easily inferr'd from these Pa-  
 thetical Words of the pious  
 Bishop *Hall*, in his Works, p.  
 426. “ Yea, (*says he*) let me  
 “ beg Peace as for Life, &c.  
 “ and though our Brains be  
 “ different, let our Hearts be  
 “ one.

And now to conclude, we  
 shall shew you that their Pra-  
 ctice has been conformable to  
 these (above recited) Opini-  
 ons, from that celebrated Ex-  
 ample of *Ridley* and *Hooper*, which  
 you meet with in *Fox's Acts*  
 and Monuments, p. 121. New

Edition. These two Eminent Lights of the Church having before had some Disagreement about the Ceremonial Worship, that was then strenuously asserted by some, when it pleased God, (for the Truth's Sake) they were both cast into Bonds in Prison, they presently united in the Bonds of Peace, as is evident from these Words of *Ridley*. "But now, my dear Brother, forasmuch as I understand by your Works, which I have but superficially seen, that we throughly agree, and wholly consent together in those things which are the Grounds and substantial Points of our Religion, against which the World so furiously rageth in these our Days: However, in Times past, by certain By-matters and Circumstances of Religion, your Wisdom and my Simplicity (I grant) hath a little jarred, each of us following the Abundance of his own Sense and Judgment: Now, I say, be you assured, that even with my whole Heart, (God is my Witness) in the Bowels of Christ, I love you in the Truth, and for the Truth's Sake, which abideth in us, and as I am perswaded, shall by the Grace of God abide in us for evermore, &c. Farewel, *N. Ridley*."

We shall tire your Patience but with one Instance more, and that is of Bishop *Greenham*, who being ask'd by the Lord Treasurer *Cecil*, What it was that occasion'd the Divisions of that Age? "The Fault (says he) is on both sides, and on nei-

ther Side; for the Godly-wise on both Sides bear with each other, and concur in the main; but there are some selfish, peevish Spirits on both Sides, and these make the Quarrel."

To be brief then, Do we wish that which is (or ought to be) the Desire and Endeavours of all good Men, *viz.* To see the Protestant Religion flourish, as in Truth and Peace, so in Unity? Then let us endeavour to establish an Amnesty, or Act of Oblivion, in every one of our Breasts, totally obliterating whatever general Injuries or personal Affronts have been given or received on either Side; which is the readiest (if not the only) Way to effect so glorious a Work as an universal Accommodation,

And now to put a Period to the Matter, and so fulfil our Promise; Have we the Word of a King on our Side, the Suffrages of an Archbishop, and several other Prelates; and this also confirm'd by the Concurrent Votes of a Lord Chief Justice, and divers eminent Divines? We may certainly be allowed to averr, That an universal Agreement among Protestants is very possible, if not equally probable; which we lay down, not dogmatically, reserving to our selves a Liberty of retracting this Opinion whenever we shall see reason to conform to a better; *Nam non erit pudor & meliora transire.*

Q. Whether is there such a thing as a Petrification of Wood, &c. and how is it effected?

Instances

Instances are, — Kornman (*de Mir Mort*) says, he saw a Body of a Man in the River *Anien*, near *Tybur*, that was petrified; *Titus Celsus*, a Patrician of *Rome*, That he had also seen this Body. There are found upon the Sands of that River, petrified Almonds, Fennel-seeds, and Annise, with other Things: The Naturalists thereabout give this Reason. The River arises from cold sulphureous Veins, deriv'd from Subterranean Metals, and therefore by a kind of natural Vertue, it consolidates and agglutinates all kind of Bodies, as Sticks, Leaves, &c. and passing over solid Bodies, it by degrees wraps them about with a stony Bark — *Schenk Obs. lib. 4.* says, a Woman of *Sens* in *Burgundy*, went 28 Years with a Child in her Womb; at last dying herself she was Opened, and in her Belly there was found a Stone, having all the Limbs and exact Proportions of a Child of nine Months old: The Physicians gave this Reason for its Petrification; The slimy Matter of a Child's Body retains a natural aptitude for Consolidation, when it meets with an extraordinary Heat of the Matrix: We have Instances enough in our own Country of Petrification by cold Water, as in *Yorkshire*, *Derbyshire*, &c. which no doubt have the quality of the forementioned River *Anien*, and the same Reason for Petrification.

Q. Whence comes the Word Cuckoldry; and whether is it in all Cases so infamous, as is generally esteemed?

A. Possibly it may come from the Word *Cuckow*; which Bird never Hatches for herself, but having suck'd the Eggs of another Bird's Nest, she lays one of her own, which the mistaken Bird Hatches and Feeds, not knowing but 'tis her own. But as to the Infamy of Cuckoldry, I think the Word strangely abused, by having such scornful abject Sentiments of the injur'd's Case; God nor Nature ever required Impossibilities from us; a vicious Action ought to be only imputed to the Author, and so ought the Shame and Dishonour which follows it; if we expect such Sentences as we give now, at the Day of Judgment, we shall be deceived; he only that consents, and is Pimp to his own Cuckoldry, is really Infamous and Base. But besides, it is not that Dishonour as is usually thought, because not so esteemed universally. It has been the Custom of some Nations, to let their Prince Lie with their Wives on the Marriage Night; and was so in some Parts of this Kingdom, not many Years since. The *Romans* were Honourable, and yet *Pompey*, *Cesar*, *Augustus*, *Lucullus*, *Cato*, and others, had this Fate, but not its Infamy and Scandal.

Q. Who are the most Happy in this World, wise Men, or Fools?

A. Much may be said of either, but the Manner very different: If the Fool be the Happier, the World's a very desirable Place, there being such a great Tribe of happy Men in it. Parties concerned we never thought



thought fit Judges; but here is a new President, a Case where every one must be both Judge and Party, not only of the Way of Arguing, but the Matter argued. However, if possible, we will lay down a Rule of Justice; that State of the Case which neither Wise nor Fool can confute, must certainly be the Truth: Therefore supposing all for once to take the Fool's part to answer this

— The Supream Being is Essential Happiness; those therefore that act the likest to him, are consequently Happiest. There is but one right Line, and infinite crooked ones; one Wisdom, but Follies innumerable; one real Goodness, but divers Appearances of it; and but one best Way to every Thing, and to judge of every Thing, to wit, Reason, or Understanding: Here is only the Paradox, the Fool's Happiness consists in a privation of Grief; and the Happiness of a Wise Man, in possession of Good; which being a little consider'd, the Result of this next Question will answer the first, *viz* Whether would be more Miserable, a Wise Man that wanted his Good, or a Fool that had a sense of his Grief? In this reverse, the Wise Man would be more Miserable; because, he that wants his Happiness, wants every Thing; but he that has a sense of Grief, may have a sense of Happiness. Now, this reverse (or contrary to the reverse) must necessarily make him Happy; *viz*. his possession of Good, is preferable to the Fool's privation of Grief.

*Q. How comes a Cane and a Tobacco Pipe to emit Fire?*

*A.* From the same Reason as Flint and Steel, a Horseshoe and a Stone; nay, I have known a Man to strike Fire on his Teeth with a Knife, tho' some things are better prepared than others. The Reason for all is, All Bodies are porous, and therefore have Air in them: Now, two Bodies struck together, compressing the outward Pores, are, by the Violence of the Motion, emitted and rarified into Fire: For there is no such thing as actual Fire either in Flint or Steel.

*Q. Why do Scotchmen hate Swines Flesh?*

*A.* Nations Eat by Custom, and for Natural and Civil Causes; *Tartars* eat Horse Flesh, the *Arabians* Camels; in some parts of *America* they eat Serpents. But as to the *Scotch* not eating Swines Flesh, it is supposed for this Reason; *Scotland*, as History informs us, has had as many *Jews* in it, as any Place in *Europe*; and therefore the *Scotch* might probably borrow that Custom of them, who under the Law were forbidden eating Swines Flesh; as unclean.

*Q. Why Spring Water is Hot in Winter, and Cold in Summer?*

*A.* It is a vulgar Error, grounded upon a want of Consideration of the Change of our Bodies, according to the Season; a hot Hand put into cold Water, is more sensibly affected, than a cold Hand put into cold Water. But that Springs are hotter in Winter than other Waters

Waters is evident; and the Reason is, other Waters are exposed to the cold and open Air, but Springs running thorough the Bowels of the Earth (sometimes very deep) are preserved from the Power of Cold. Hence it is, that in the Winter Fish betake themselves to the deepest Waters, where they are farthest, and consequently freest from the Extremity of Cold.

Q. *Whether the least Particle of Matter is infinitely divisible?*

A. Yes, if you can find Eyes strong enough always to discern the last Subdivision, and Instruments fine enough for such Subdivisions; also, if both this strong Eye and fine Instrument will last for ever; for infinite Divisions, and infinite Time (or Eternity, if you please to call it so) are inseparable. 16. Prop. 3. Eucl. will tell you something more of this Nature, if you are Mathematically inclin'd.

Q. *Which is the best Fortified City in Europe?*

A. *Edenborough* perhaps, and naturally Stronger than any in the whole World. But to give a positive Answer, the Querist must tarry a long Time, a Man's whole Life being too little to spend in the Search; and possibly that which is best Fortified when a Man begins to Travel, may be laid in Ruins when he returns to give his Answer.

Q. *What is the Reason that a strait Stick being put into the Water, it appears crooked?*

A. The Reason of the Deceit, is a looking through two Elements or Bodies upon one Ob-

ject; 'tis so in a Looking-glass, whose Superficies admits an unevenness near the Edges, as in great Glass, where your Face, Nose, &c. appear double. After this manner, the Ear is also deceived, where the Sound comes through two Bodies; I mean the Air, its proper Vehicle, and some intervening Buildings, which meeting with the Sound, coming towards us in a direct Line, diverts its Course, and makes it come another Way; whereby the Steeple (if we are in a strange Place) is judged by us to be in some other Place than really it is. Just so are all the rest of the Senses deceived, where the Object represented is not immediate, and by a single Conveyance: 'Tis so plain, it would be needless to give an Instance in all of them.

Q. *Whether it be true, that Storks are never found but in Common-wealths? Whether there were never any in England, but in Oliver Cromwell's Days? And if any be found, into what Country do they retire during the Winter?*

A. For the first Part of the Question, we answer it in the Negative, for these Reasons:

1. The Stork is mentioned frequently and familiarly in holy Scripture, written under the Jewish Government when 'twas a Monarchy. Now, it is not likely that Instances and Illustrations should be taken from a Creature that was not known amongst them. *Moses* gives Laws concerning them; and they Build there in the Mount of *Amana*, a Branch of

*Libanus,*

*Libanus*, to this Day, as *Bellonus* tells us.

2. 'Twas common among the *Romans* under their Emperors, and mentioned in some Verses cited by *Petronius Arbitor*. 'Tis true, she's called *Perigrina*, a Stranger; but she's also called *Hospita*, a Guest, according to her Nature, which is to come and go again, as do all those Season Birds. *St. Ambrose* also mentions it, and tells us, the *Romans* called it *Avis pia*, the pious Bird, on account of the known Care it takes of its Parents when old; and People use not to give Names to things they are not acquainted with. 'Tis besides mentioned as a usual Dish at the *Roman* Feasts by *Cornelius Nepos*, and *Pliny*.

3. But yet more clearly: There were of them in *Thessaly* and in *Egypt*, both Monarchies; for which we have the Testimony of *Plutarch* in *Iside*, and *Solinus* in *Thessalia*, and that they were anciently worshipped in both those Places for the same Reason, namely, Devouring the numerous Serpents which breed in those Countries.

4. They are now frequent in the *Turkish* Empire, being the only one forbidden to be eaten in the *Alcoran* of all Water-Fowl. For which the *Mahometans* give several wise Reasons; One, because he eats Serpents; the other, because he moves his Wings in Flying, like a Bird of Prey; we our selves may add a third Reason more probable than both, why that cunning Impostor should forbid it, namely, Because it devours Frogs, as the Fable tells

us, and *Bellonus de Ægypto*: Now Frogs are by the *Alcoran* reckoned among the Five Sacred Animals which they are forbidden to Kill, because they Praise God, and sprinkled *Abraham's* Tomb with Water. *Vid. plur. apud l. Bochart. Hieroz. lib. 2.*

I think we have proved the first Supposition a Mistake: Whether they were never in *England*, but in *Olivier Cromwel's* Time; or whether here then, we confess our Ignorance; but if here then, I mean after his Establishment, the poor Birds were extremely mistaken, and found an Usurpation, in seeking a Commonwealth.

As to what Countries they retire into, we may answer of them, as of the other *Aves migratoria*, or Season Birds. Some have pleasantly enough thought they go to the Moon, or some of those distant Bodies; though most others shorten their Journey a little, and only send them to warmer Climates. But for the precise Place or Region, *Pliny* tells us, *adhuc incertum est*, 'tis not yet discover'd.

*St. Ambrose* tells us, they go towards the East (*circæ orientem locis incertis*) *Isidorus* comes nearer, and tells us, they betake themselves to *Assia*; and *Solinus* says the same; describing besides, the very Place and Field where they light, and tear those to pieces which arrive last of the Company. Let any who would be further satisfied, read *Gaspár Heldelines's* ingenious *Panegyrick* on this Bird.

*Q. Whether the Doctrine of Passive Obedience and Non-Resistance be absurd?*

*A.* If strain'd to the Height to which some have carried it, we think nothing can be more so: The Consequences which necessarily flow from it, are fatal and dangerous to Civil Society, and tend to the Destruction both of particular Men and all Government. One is, That perhaps not above an hundred Men, or not many more, may destroy all Mankind: Another Consequence no less unavoidable, which a Wag lately charg'd on the Doctrine, is this: Suppose the Emperor *Nero* should have sent his Commands to all the Christians in his Dominions, by those Commissioned under him, to reduce them all to the same Condition he did *Sporus*; and for this pretend both the so much talk'd of Imperial Law, whereby he is Irresistible, and the Canon of *St. Paul*, that all that Resist, receive to themselves Damnation; would any in that Case think the Christians were obliged to Submit and Obey; and in a Sense somewhat like that of *Origen*, be made Eunuchs for the Kingdom of God's sake? (Yet is not this so much as suffering Death, whereunto some carry it) So far from it, that the fixed Laws of Nature and Nations was to be the Measure of their Obedience. For the *Thebean* Legion, and other Instances of that Nature; besides, that the Truth of them is justly questioned, we know some of the primitive Christians were mad for Martyrdom, whom (I hope) we are

not to follow, the Church having made a Canon expressly against them. But besides, nothing can be a more unfair Way of Arguing, than to bring an Instance from Soldiers, who are under Military Discipline, and dead Men at the Command of a General, to enforce such a sort of Obedience on those who are under stated Civil Laws, and a settled Government

*Q. What natural Influence Jacob's Rod could have on Laban's Cattle?*

*A.* The same and more than a fair Picture would have on a Woman in the same Case; since the Imagination of a Brute Creature should be the stronger, because not checked or guided by Reason. Though I question whether the same Trial would succeed if made now; because though *Jacob* made use of natural Means, it appears from the Text, that there was something supernatural in the Event. See *Gen. 13. 12. The Angel of God, spoke to Jacob in a Dream, saying, Lift up thy Eyes, and see all the Rams which leap upon the Cattle, are Ring-straked, &c.* See more on this Subject in the Question of Childrens Marks.

*Q. 'Who was the French King's Father; and whether he was born with Teeth; and if so, the Cause thereof?*

*A.* The first part of the Question (perhaps) will never be resolv'd till the Day of Judgment. The Protestants, indeed, Fought stoutly to prove him the Legitimate Son of *Lewis XIII.* and it may be, their Swords were the strongest part of his Title,  
for

for which he has since very well Rewarded them. However, in all probability, it could not be that weak Prince that was his real Father; his Aversion to Women, and the Reasons of it too, being sufficiently known to the World. But whether the Gentleman who has been mentioned in some Prints, Mr. *Le Grand*, were the real Father of his Namesake, we can learn little from publick Invectives; for if really so, it cannot be imagined but a Thing of that Nature would have been managed too deep for the Day, by that cunning Politician who contriv'd it.

Of his being born with Teeth, see *Bassampier's* Letter, as quoted in the First Volume of the new *Observator*, as well as of the Judgment then by him made thereof: And indeed, if we admit Omens, one would be apt, by the Event, to believe it here, and that Nature it self had marked him out for a Beast of Prey, as soon as ever he came into the World.

Q. *How a Man shall know himself?*

A. 1. Know your Creator, and that is one of the best Ways to know your self: Almost all Knowledge is acquir'd by Comparison. After his Image you are made; see then, if you'd Know your self, whether you are Degenerated, or really like your great Original.

2. Know other Men; see their Faults and Vertues, apply them, and you may thence easily judge of your own.

3. Know your Enemies, and (if possible) what they Think

and Say of you: Believe it, this is a much surer Way than to consult your Friends; and you will hear much more from the first than last. And these are the best Directions we can give.

Q. *Are there any such Creatures as Pigmies?*

A. Just as much as Satyrs, both of them being only of the Monkey Kind, some greater, as Drills and other Creatures discovered in the Woods of *Africa* and *Asia*, near the Cape, and in other Places; of which see the Figures in *Ogilby*, and other Writers; some less, not above two Foot high, whose Skeleton pretty well resembles a Man's, and some of them are shewn as such to those who understand no better.

Not that we would be thought to deny that there are Men exceeding Little (pardon the Sollecism) and yet exact and perfectly form'd, as are some of the *Seraglio* Dwarfs, and such as we have formerly had common enough in the Court of *England*; though now as much out of Fashion, as Fools and Fardingals. But what we affirm is this, That there is no such determinate distinct Nation, nor ever was in Being; nor are they any where to be found, unless among the *Severites* and *Severinghi*, or in the same Latitude with *Pliny's* People of *No-Mouths*, who lived only by the Smell of Fruits and Flowers.

Q.

Q. ' Whether Satyrs or Sermons have been more Successful towards Reforming Mens Manners ?

A. Some Sermons are Satyrs (which we could easily point to) and some Satyrs are Sermons; for Example, *Horace's*. We will not be so uncharitable to say both much alike, because the World is Incurrigible, and minds neither; but taking them as they are commonly distinguish'd, I desire one Instance of a Man Lampon'd out of Vice, though we have some few of those who have been Preach'd out of it. At least, I dare be bold to say, our *English* Way of Satyr will hardly ever do it, since it is for the most part like our Fighting, downright and bloody; and that generally pleases most, which calls most hard Names, which may enrage a Man, and make him look about for suitable Returns. It will, I say, make him Angry; but I am mistaken if it ever makes him better.

Q. ' What is the Reason that sometimes before Rainy Weather, Marble and other Stones have (as it were) a Dew upon them ?

A. All Bodies are naturally Porous, and therefore receptive of Air, whose Nature is to penetrate and fill up Vacuities, where the more purer Element of Fire has not already taken Possession. And as the Nature of Air is to penetrate, so it is also to Circulate, as Water does; only being finer it moves faster. This premis'd, it follows, that in or before Rainy Wea-

ther, the Air being thick with Vapours and Exhalations in its Circulation, it cannot penetrate a Pillar, Marble Stones, &c. before it puts off its more gross and aqueous Particles, which it leaves behind upon the Pillars, in the Nature of Drops or Tears. I remember an Instance that in the late King *James's* Chappel in the midst of the last great Frost, in a numerous Concourse of People, the Air was so condensed with their Breath, that it had the Effects above-mentioned upon the Pillars (as I am very credibly inform'd by a Gentleman that was there at that Time) Now in Frosts every little Naturalist can tell you, that both the Water and Air is rarified, and that all Liquors grow clear sooner in such Time than any other, which, with what is above-mentioned, plainly infers the Truth of the preceding Hypothesis.

Q. ' Why a Vessel with Oars, Sails, and full Wind, and setting out with the Tide at the Buoy in the Nore, cannot be so soon at Billingsgate by four Hours as the Tide ?

A. If the Querist be concern'd in any Employ that Way, it will be some satisfaction to his Curiosity, if he puts a small Cork into the Water, cut in the Shape of an Half-penny, and try whether he can keep pace with that, at the Buoy of the Nore, also another in the Midway, and another near Billingsgate, and after this Trial, perhaps he may conclude with me, that when the Tide is turned at the Buoy of the Nore, the Reflux

flux is driven on by the Revolving Ocean with such a Vehemency at the beginning, (because there are so little Obstacles and Banks to hinder it) that it is impossible to overtake it again; though when the Reflux comes to be limited and obstructed by a narrower Channel, the force is spent, and you may Sail a great deal faster than the Current for several of the last Miles.

Q. What is the Reason, that some sort of rotten Wood will shine in the Dark, and what sort that is? I have often seen it, but could never understand the Reason, therefore I desire to be satisfied.

A. All Light that is borrowed, as the Moon, Stars, and such as is nourished by Matter, as Fire, Candles, &c. are reflective, and afford some Emanations and Rays; but this (as also the Glow-worm,) yields no light at all, or any Brightness, so as to discern any other Object by them; therefore their Light or Brightness is not from without or borrowed. If so, it must be a natural Brightness which is accidental, as Colours are to Flowers diversified, only in this, these are not discernable but by a real Light, and those are not discernable but in the Privation of Light: This rotten Wood is only the brightest and whitest sort of Old Ash, very common and easy to be got.

Q. What is the Reason that Marking, Longing, and Swooning at a Cat, &c?

A. Plutarch de sera Numinis Vind. says Chal. The Resem-

blance of the natural Properties or corporeal Marks of some Parents are continued in their Families for many Descents; yea, and sometimes not appearing in the second and third Generation, do nevertheless shew themselves in the fourth or fifth; whereof he brings an Example of one in his Time called *Pytho*, who being descended of the *Spartiate*, the Founders of *Thebes*; and being the last of that Race, was born with the Figure of a Lance upon his Body, which had been in former Ages a natural Mark of that Family, and discontinued in them for many Years. I have mentioned this Instance, to shew the Power of the Vegetative Soul on hereditary Productions amongst rational Creatures; and it is also true amongst the Animal, who have as great a part of the Vegetative Soul, as the Rational have. We want not Instances of Imagination acting beyond its Subject; as *Esfriges* and *Tortoises* are said to hatch their Eggs with their Eyes, and that Hens hatch Chickens of the Colour of such Cloths as are laid before them, whilst they are sitting. So some People fall Sick, and recover again by Fancy. In Generation, the Spirits of all the Parts of the Body occur to the Place where the Seed is received, there to form the Characters of the Places from whence they flow; so the Mother's Spirits keep the same Course towards the *Embryo*, and when she touches her in the Strength of that Imagination, the Spirits run thither from the Brain, and fix the

the Figure upon the *Analogous Part of the Fetus*. As to Longing, which Physicians call *Pica*, or an unreasonable Appetite or Longing for Coals, Ashes, Pitch, Clay, &c. is caused by the Suppression and Stagnation of the *Menses* in the *Uterine Vessels*, from whence ensues a *Cachexia* or an ill Habit of Body, and a Depravation of the *Faculties*, which affects the *Parts* with an unnatural Disposition not to be qualified without such unaccountable or fantastick Diet. As to Swooning at the Sight of a Cat, &c. it proceeds chiefly from the same Cause as Marking; for the *Rational Soul* is not at all concerned in the *Action*, because it is against Reason, but it is the Operation of the *Sensitive Soul*: We shan't fly to the old Subterfuge of *Hereditariness*, the first of the *Family* had some other Cause. Thus then, as *Plants, &c.* are bent and turned into any Shape or Figure, which they never divest when they are *Trees*; so the Prejudice of Education by *Nurses*, who are used to threaten the *Infant* with *Bugs*, *Lions*, *Cats*, &c. may impress such a *Resentment* and *Fear*, as *Age* can never get off; if a *Cat* had been the only *Object* of this habitual Terror, we might have supposed those *Effluvioms* and *Glarings* which are proper to that *Species*, might be the *Efficient Cause*. But we have *Instances* of other *Creatures* that emit no *Effluvioms*, &c.

Q. Whether Coffee and Tobacco are not prejudicial to the Seminal  
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*Vertues, especially in the Female Sex?*

A Coffee (as all Berries) is *Stomachick*; Tobacco a *Masticatory*; both moderately taken, are beneficial, and discharge the *Redundant Serocities* by the *Salival Glands*: But however, Coffee to Excess is very Prejudicial to the *Seminal Vertue*; for I knew a *Gentlewoman* that drank much Coffee, and her *Children* were imperfect, weak and ill-shap'd; Nature, by the aforementioned Excess, as Physicians believed, being thereby too much weakened for a perfect Formation.

Q. Why a Horse with a round Fundament emits a square Excrement?

A. The *Cells* of the *Colon* form the *Feces* into *Oblong Cakes*, and protude them into the *Rectum*, from whence they are exonerated by *Sphincter ani*, which does not form them in the *Extrusion*, the *Orifice* being big enough to exonerate several of them at once. They are formed *Quadrangularly* in the *Rectum*, by *Protension* and *Compression* upon one another, as any other round or oblong Substances which are soft would be, if they were thrust together: But yet some of them are not *Square* on all Sides, from this Reason, they being discharged several of them at once, thro' a round Fundament, the whole Lump is round, the *Extremity* and outward *Parts* of it receiving their Form agreeable to the thing Forming, when at the same time the middle *Parts* must needs be *Square*, from the Reason above. — A wide Purse  
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Purse will admit several Sorts of Coin at the same time.

*Q. Why Chickens hatch'd in Ovens want Rumps?*

*A.* The Question ought not to be in general Terms, for all Chickens hatch'd in Ovens don't want Rumps: This manner of Hatching is a very great Trade in *Egypt*, particularly in *Grand Cairo* and the *Levant*; and 'tis very common, that they sometimes want a Rump, Wing, or Leg. The Reason for all, can be nothing else but the Unevenness of that Heat by which they are hatch'd; a Hen affords an equal Temperament of Heat, because Natural; but it is almost impossible an Artificial Heat should have the same Effect, being not always equally supplied, or at least not so placed, but that some part should by Reason of too much Heat impregnate sooner than another, or should sooner cool than another, and consequently not so soon perfect some Parts as it does others.

*Q. How does Antimony emit a Virtue, and not abate of its Quantity?*

*A.* We have Thousands of Instances more in Bodies which must continually emit Vertues; nor can we give any Rational Account of those Vertues, but as inhering in Particles, which convey them hither and thither, without any sensible Diminution of the Substance. The most famous is in Loadstones, which 'twere to be wish'd might be tried with some exquisite Microscopes, Lewentroers, or others, whether there could be any Irradiation discovered in

their acting on the Steel. This we think certain, that Matter cannot act upon Matter, but by Matter; nor can this be done without continual Expence, though in the Cases mentioned, by Particles so fine, that we can't sensibly perceive their Operation; though we do not much doubt, but if frequently used, it might in Process of Time abate of its Weight or Power.

*Q. Was the Use of Wine unknown to the Antidiluvian World?*

*A.* We see no Reason to believe it was; *Ars longa, vita brevis*, passes for an undeniable Maxim in our World; but it held not in that, where their extraordinary Longevity gave them such great Advantages, both for the accidental Invention, and rational Improvements of all useful Knowledge. Now the Life of Man, and his natural Happiness being one of the chiefest things all provide for, 'tis very probable they would take all the Care possible to make it run as easy as they could, especially when they were given over to such a general Sensuality, that they minded nothing beyond it; but the whole Earth was corrupt before God. Nor is it so easy to be imagined, how the whole World could be so entirely Debauch'd, without letting Wine come in for a Share in it; especially Wine being a thing so easily invented, and almost dropping of its own Accord out of the Grape.

Further, that it was in Use before the Deluge, seems rather favoured than denied in the Case

Case of Noah, Gen. 9. 20, 21. Noah began to be an Husbandman, and he planted a Vineyard; and he drank of the Wine, and was drunken. Some would, to excuse the Patriarch, have us believe he was unacquainted with the Use and Nature of Wine, it being newly invented, and so unwittingly drank to Intoxication. But there it no need of this, though a good Man, he was but a Man; and as such, might be guilty of an Infirmary, as Lot was afterwards of one of a much fouler Nature. Noah, 'tis said, began (after the Flood) to be an Husbandman, and planted a Vineyard; from which Place we may as well argue, he invented Husbandry, which we know was as old as the Fall; God saying then to Adam, Thou shalt till the Ground from whence thou wert taken.

Q. 'Whether we may suppose the People before the Flood, exceeded those after, as much in Stature and Strength as in Longevity?

A. If the Giants and Mighty Men, spoken of in the Sixth of Genesis, are to be understood in the common Sense which the Words seem to bear, it may appear probable, that the Generality of Men were not such before the Flood, for they seem to be excepted from the rest of the World. There were Giants in the Earth in those Days, about the Birth of Noah, and also after that; suppose near or in the Flood, their Race being destroyed by it, unless in any accidental monstrous Instances, which afterwards happened. This is observable, that

we read of no Giants after the Flood, but among the Posterity of Cursed Cham, Goliath, and the rest of the Philistines coming from Mizraim, and the Anakims from Canaan, Gen. 10.

Q. Whether the Pentateuch were written by Moses?

A. There is more depends on this Question, than appears at first Sight; Spinoza, Mr. Hobbs, and others of the same Religion, not daring publickly to set themselves against the Authority of the Scriptures, for fear of having their Tongues bored, or their Cheeks branded, have gone a more cunning way to work, denying their Antiquity, in order to lessen their Authority, as indeed they would go a fair Length towards both, could they once persuade us that these five Books were composed long after Moses's Time, as well as those which follow them long after the Matters contained therein were really transacted. However, by their Leaves we must take the Affirmative in this great Question, and in order to establish the Truth, shall first produce what Proof we have for our own Opinion, then answer their Objections against it; and lastly, examine their contrary Hypothesis, and prove the Falseness and Absurdity thereof.

We prove then, that these five Books were really written by Moses; 1st, From the Universal Traditional Testimony both of Jews, Christians and Heathens, much more than we have for Homer's, Pindar's, Virgil's, Confucius's Works, which from a single, narrow, national

Tradition, we so firmly believe to be theirs whose Names they bear, that a Man would deserve no other Answer but Laughter who affirm'd the contrary. The Jews and Christians none will dispute us: The antient, very antient Heathens affirm as much. *Orpheus* himself, or if not he; one allowedly very ancient, mentions him, his Works, his very Name, as clearly as it could be expressed in Greek, (*Ὀρφεύς*), and that as a Lawgiver, (*ὡς νόμου*), and quotes out of him the same things we now find in the Writings which bear his Name.

But we have infinitely a more sure Word of Prophecy, and are able to demonstrate in this Case, as well as several others, that those who believe *Hobbs*, must deny our Saviour; for it is he who expressly and frequently appeals to the Books of *Moses*, the Canon being long before that time fixed as it is now, as our Adversaries own. *They have Moses and the Prophets*, says our Saviour; no, they have not *Moses*, says Mr. *Hobbs*, only a Parcel of Law and History drawn up in his Name by no Body knows who: *Utrum horum?* And had but *Dives* read the *Leviathan*, though he was not so happy to be born when the World was enlight'ned with so profound an Oracle, he might easily have rejoyn'd upon *Abraham*, and still pressed for some more extraordinary Arguments to convert his Brethren, those he had produced not being Authentick, nor sufficient for the Purpose. Again, in another Place, what did *Moses* com-

mand, why was this asked, if not unanswerable? So *St. Luke* 24. 27. Beginning at *Moses* and all the Prophets; and to add no more, *St. Mark* 12. 26. *Have ye not read in the Book of Moses, how in the Bush God spake unto him*; whereas, according to those Gentlemen, they might have answered, No, they had never read it in the Book of *Moses*, only in that of *Exra*. Further, we are able to prove Three of those Books at least quoted as his. *Exodus* is called the Book of *Moses* in the Place just mentioned; and again, in *Heb.* 9. 19. *Leviticus* is said to be the Writing of *Moses*, *Rom.* 10. 5. *Dentonomy* in the 7th of the *Acts* and the 37th, or what is equivalent, Texts are taken from thence, whereof *Moses* is affirmed to be the Author.

Their Objections against this Hypothesis, are the several Passages as they fancy in these Writings, which agree not to the Time of *Moses*; the chief are these following. *Gen.* 13. 7. *And the Canaanite, and the Perizzite, dwelled then in the Land*; whence they'd argue, they dwelt not there now, when this was written; and therefore the Book of *Genesis* was composed after the *Canaanites* were expell'd. Of the same Nature is that Expression unto this Day, (though this rather belongs to the succeeding Books, *Joshua* and *Judges*, &c. (being rarely, if ever found in the Pentateuch.) For, say they, were not the time wherein those things were transacted long pass'd, it were not proper for the Historian to say things

con-

continued in such or such a State, till this Day. Another Argument is *Moses* his speaking of himself as a third Person, commending, discommending, &c. which they think he'd not have done, had he wrote himself. Another, the naming of Places, particularly *Dan*, which was not so called till many Years, nay Ages after. Another, the Death of *Moses*, being described in the last Chapter; and lastly, the Coherence and Connexion between those Books, and the succeeding, as far as *Exra*. And thus we have endeavoured fairly to represent the Strength of their Objections, whereunto we give these following, and we hope satisfactory Answers.

And first, should we grant that the High Priests or Scribes in every Age, having the keeping of the Sacred Canon, made what literal or verbal Additions or Alterations they thought fit, as directed by the Spirit of God, to render them more plain and intelligible to the Church, for whose Use they were written: This would without more ado clear all the Controversy. But we think there is no need of making use of this general Shield, while we are able to put by every particular Stroke which has been made at the Antiquity of these Books. The first is, *the Canaanite and the Perizzite were then in the Land*; whence they'd argue, they were *not so* at the Writing the History; but we deny that to be a fair way of Reasoning: That Particle *then*, relating not always

to *time present*, but sometimes to the Time past, and that as properly as the other. Thus we may well enough say, supposing in the Time of *WILLIAM RUFUS*, the *Normans* were *then* in the Land, referring to their not having been so before, or of such or such a Year before pass'd; supposing one had lived in 65, the Plague was *then* in the City, not at all affirming it not *there* when we spoke it. Now we find good Reason for this Expression, *the Canaanite was then in the Land*, Gen. 12. 8. because of what follows, *The Lord said, unto thy Seed will I give this Land*; it being a Commendation of the Faith of *Abraham*, that he believed what was promised when so little likelihood thereof. Again, *Chap. 13. Verse 7. There was a Strife between Abraham's and Lot's Herdsmen, and the Canaanite dwelled then in the Land*. The Inconvenience and Scandal of their Strife being insinuated, when they were among such ill Neighbours; for which Reason too, *Abraham* might urge Concord between them, and says, *Let there be no Strife, for we are Brethren*.

The second Expression, *Unto this Day*, signifies an undetermined Space of Time, more or less, and may as well and as fairly be applied to a short Time as a long one. Thus it is said of *Rahab* the Harlot, *She herself, not her Family, She dwelleth in Israel unto this Day*, Josh. 6. 25. which therefore could not be long after the time wherein the thing happened.

As for *Moses* his *speaking of himself*, in the Third Person, so does *St. John*, and many other Writers, nothing being more common. As for his *Commending, Dispraising himself, &c.* it argues the Authority, Simplicity and Impartiality of his Writings. As for his naming Places as they were long after called, we may without Violence affirm it a Prophetical Prolepsis; for why may not Names of Places, as well as Things, be spoken of by Prophecy, to make the thing prophesied more Unquestionable when it begins to be fulfilled? As *Cyrus* and others. For the Addition of a few Lines at the latter End of *Deuteronomy*, giving an Account of his Death, that indeed might be added by succeeding Governours, *Joshua* or *Eleazar*, as a Postscript, though the rest all his own Writing.

But then they argue from the Connexion and Coherence between the different Books, both these Five, and the succeeding, that they were all the Work of one Hand; which leads to the examining their Hypothesis, which they advance instead of the Old one, namely, that after the Destruction of the Temple, all the Copies of the Holy Books were Burnt; when, says the *Apocrypha. Esdras* or *Ezra*, by the Strength of Memory, recovered them again Word for Word; say these Men, he out of all the Sacred Books composed what we have now, giving the first Five the Name of *Moses's*, to gain them the

higher Authority, and adding the rest as he thought fit. But neither can this hold, because this Story of *Ezra* is all Apocryphal, and much more, what they build upon it; because there were several Copies of those Books written out for the King, and probably too for the *Levites* and Expounders of the Law in their Cities and Synagogues: Because the Book of *Moses* is mentioned expressly, both in the *Chronicles, Ezra* and *Nehemiah*. Because we find in the Writers after the Captivity, several *Chaldee* Words, and almost whole Chapters, but not so in the Pentateuch, &c. Because the *Samaritans* had, and still have the Pentateuch, though they had nothing to do with the *Jews* after their Captivity.

Lastly, Because the *Ark of God* is described in some of those Books, viz. 2 Chron. 5. 9. as *then*, when the *Book* was writ, continuing in the same Posture as it was, when removed by *Solomon*; They drew out the Staves of the *Ark*, and there *they are* unto this *Day*; but neither Staves nor *Ark*, as it is notoriously known, continued under the Second Temple. And as for the Connexions, they might be made as the Postscript of *Deuteronomy* before mentioned.

Q. *What are we to think of the Salvation of Cain, Eli, Sampson, Uzzah, Solomon?*

A. Of *Cain* we find no ground to hope, because he went out from the Presence of the Lord, the same with being Excommunicate,

nicate, and for ought we know, lived and died so; but because we are not certain of that, neither are we so of his final State. For *Eli*, there appears no Reason to doubt of his Happiness; for tho' he was guilty of Weakness towards his Sons, yet in all other Instances of his Life, he express'd a remarkable Sincerity, Piety, and even in his Death, Love to God's Church, even more than his own Family, the Loss of the Ark striking him into a Fainting Fit, and the good old Man by the Fall, which this accidentally occasioned, losing his Life. For *Uzzah*, he died, indeed, in an Act of Sin, though that but of Infirmity, yet lessened with a good Intention, which though it cannot excuse, yet it much alters an Action; and perhaps too, he died more as an Example to others, than properly for his own Demerits. For *Solomon*, a Sacred Pen-man of so great a Part of God's Word; a Prophet, a Type of our Saviour, an illustrious Penitent; we cannot, nor ever could imagine, why the Papists deny him Salvation; nor need we wonder they treat us no better. For *Sampson*, we think, he died gloriously, in the Discharge of his Duty, in the Defence of his Country, in executing an Act of Justice on his own and God's Enemies, he being a Judge and a Publick Person, and we doubt not is now happy in Glory.

Q. Of what degree or nature is the Sin of Felo de se?

A. 'Tis the highest Degree of Murther, the most desperate of

all Sins, since the very Action involves the Party into such unhappy Circumstances, as incapacitate him for Repentance. After the Commission of other Sins, I may live to Repent; but after this, it is impossible to wish it undone, or to reverse the fatal Resolution. I cannot but admire in what great Contemplations *Cato* could take his Book and his Sword together, and in cold Blood dispatch himself. "Let the whole World  
" (said he) fall into one Hand;  
" let *Cesar* encompass me with  
" his Legions by Land, his  
" Shipping at Sea, and his  
" Guards at the Gates; *Cato*  
" will yet cut his Way, and  
" with that Weapon that was  
" untainted even in the Civil  
" War, give himself that Li-  
" berty which Fate denied his  
" Country. Set upon the great  
" Work then, and deliver thy  
" self from the Clog of thy  
" Humanity; *Juba* and *Petreius*  
" have already done the good  
" Office one for the other by a  
" generous Concurrence of Re-  
" solution and Fate: But *Cato*  
" is above Example, and does  
" as much scorn to ask his Death  
" of any Man, as his Life.  
This was a great Action indeed, and so it was look'd upon by *Cesar*; who hearing *Cato* had kill'd himself, made this Reply: "I envy the Honour of  
" his Death, since he denied me  
" the Honour of giving him his  
" Life. Parallel to this, was that of *Calanus*, the Indian Ambassador to the Roman Senate, who designing, according to the Use and Custom of his own Country, to sacrifice himself,

disputed with the Senate about it; who used all the Arguments they could to dissuade him, but in vain; for having caused his Funeral Pile to be raised and kindled, he made his Oration, alledging, "How inconsistent it was with a good Man's Principles to reserve a rotten decrepit Body for the Gods, and spend a vigorous one in the Pursuit of Sense, and little Actions; with other such Arguments; which when finished, he made ready, and threw himself into the Flames, with this Expression, *Thus I make my self Immortal.* Tho' I admire these great Instances of *Felo de se*, I mention them not for Imitation, since upon serious Inquisition in the Laws of Nature, we may find them very Culpable, and inconsistent with Morality; much more if we compare them with the Obligations of Christianity, a Happiness they were deprived of: For they knew nothing more Sacred, than the Custom of Nations, or a Love of their Country.

Q. *If the Ostrich digests Iron?*

A. We usually find this Bird picture'd with a Horseshoe in her Mouth; which Practice, no doubt, has taken life from the Writings of *Johannes Longinus*, *Rhodiginus*, *Pliny*, *Ælian*, and other Writers. But *Leo Africanus*, who lived where these Ostriches abound, says, *Sardum ac Simplex Animal*, &c. that it is a silly sort of a Bird, that devours any thing that it finds; which agrees with those Experiments I have seen made on

the Ostrich in *St. James's Park*, which would eat a Stick, a Glove, a Handkerchief, Stones, Nails, or almost any thing else; but every little Naturalist will condemn that Opinion of an Ostrich's choosing Iron, &c. as its proper Food, as some believe, being not at all subject to Chilification and Digestion by the Power of natural Heat; Iron may be corroded, and the scorious Parts separated by an acid and vitriolous Humour, proper to all Stomachs, much after the Nature of *Aqua fortis*. So we read of Persons who have swallowed Rings, Counters, Money, &c. with some Diminution when it has been excerned; and with this agrees the Experiment of *Ulysses Aldrovandus*, whose Words are these, *Ego ferri frustra devorare*, &c. I observ'd an Ostrich to swallow pieces of Iron, whilst I was at *Trent*, but yet they were excluded again undigested.

Q. 'From what Cause proceeds the Shell which covers the Snail?

A. From the same Cause that the Nails of a Man's Finger proceed, *viz.* from Moisture; which is also the Cause of Hair; and as a Man's Finger shapes the Nail growing out of it, so the Body of the Snail shapes the Shell or Horn which receives its Nourishment from that Part or Knot whereby it is fastened to the Snail.

Q. *How came Monkeys first into the World?*

A. As Man did, by the Power of God, being form'd by him out of the Dust of the Ground, at the same time with the

the rest of the Quadrupedes, on the Sixth Day of the Creation. That they are not produced, as some would persuade us, from any Heterogeneous or Unnatural Mixtures, is plain from this unanswerable Reason; nothing so produced ever generates any further, as we see in Mules and other Monsters, which are meer Individuals, the Providence of God preserving all things in that natural Order in which he made them, and making it impossible to introduce any new Species into his Creation, though those numerous and beautifully varied; fixing besides a general Inclination in all Creatures to their own Kind, tho' of never so seeming different a Make, as in Mastives, Lap-Dogs, Grey-Hounds, &c.

Q. *Whether Jephtha really Sacrificed his Daughter or not?*

A. The Painter usually describes this Picture in the Posture of Abraham sacrificing his Son Isaac, but very improperly, both from the Text and other very good Reasons; for it is observable, that she went to deplore her Virginity with her Fellows, not her Death: And also that when *Jephtha* did unto her according to the Vow, it is immediately added, And she knew no Man: Also, according to *Tremelius*, *Ibant filie Israelitarum ad confabulandum cum filia Jephthæ quatuor diebus quorannis.* The Daughters of Israel went to talk with the Daughter of *Jephtha* yearly four Days in a Year. From all which Places, it is more than highly probable, that this Offering was only a Dedicating her unto the Lord,

as is the Custom now of the Romish Church, in the Separation of Nuns, &c. Besides, at that time the Oblation of unclean Beasts, much more humane Sacrifices, were forbidden by the Law of God. Further, whereas the common Translation has *Erit Jehovæ & offerum illud holocaustum*; *Tremelius* renders it, *Erit, inquam, Jehovæ aut offerum illud holocaustum*, which takes away the Difficulty, and fairly bids, that whatever comes out of my House will be either proper for a Sacrifice, or not; if proper, it shall be a Sacrifice; if not, as in the case of my Daughter, *Jehovæ erit*, &c. she shall be dedicated to the Lord.

Q. 'Whether it is lawful for Parents to force their Children to the same way of Worship they themselves profess? And whether Children ought always to obey them?

A. There is undoubtedly a Difference in Worships; there can be but one Best and Truest, and therefore others must be comparatively False and Impious; and consequently it must be a greater Sin for a Parent to force a Child to a false Worship, than a true: Howsoever it must be acknowledg'd, this does not in the least remove the Difficulty, because False and True are equally confident they are in the right: and even an erroneous Conscience obliges, tho' not to use such Methods as would take away all its own Excuse; and besides, there is still as great Difference between a false Religion and the various Modes of the true,



true, as between Children in their Nonage, and when grown up to Years of Discretion. But supposing them in those Circumstances, supposing the Parents of the true Religion (as one such there must be) and supposing a Child inclined to a false; the Parents cannot, we think, be granted to have more Power than the Magistrate: Now, the Magistrates Power, who is *Custos utriusque Tabulae*, the Guardian, or Keeper of both Tables, may reach to the Prohibition of a false Religion; but in the Judgment of the most and best Christians, not to the violent enforcement of the True; a Method our Saviour never used nor approved (he Whipt ill Men, indeed, out of the Temple, but never into it) nor is it suitable to humane Nature, or likely to produce any Effect, but making Men Hypocrites. On the other side, supposing the Parent of a False Religion, and the Child of the True, it is yet clearer that neither has he any Power to compel him to accompany his own false Worship, nor, when the Child is of Age, and Discretion enough to choose for himself, to hinder him from embracing the True; nor is the Child at all obliged by his Commands, either on one side, or the other; if God Commands one thing, and the Parent, nay, the King another, it is an easie Case whether of the two we ought to Obey. Though in the mean time, such Dissent ought to be accompanied with the greatest Modesty, Respect, and Duty imaginable to the Parent; that it might plainly appear it was Con-

science, not Stubbornness or Humour, was the true Reason thereof.

Q. ' Whether it were the  
' real *Samuel*, the Devil, or only  
' a Confederate, which appear'd  
' to *Saul* at *Endor* ?

A. Not a Confederate, for these Reasons: 1. We must suppose *Saul* and his Courtiers, as in the Case of *Pharaoh*, Vol. 1. the most Stupid of Men, to be Cheated so egregiously by an old Woman and a Knave behind the Curtain. But *Saul* appear'd sharp and apprehensive enough in other Things, the Case of *David*, &c. And Courtiers are the unfittest Men in the World to be imposed on in things of this Nature.

2. Because we must suppose the old Woman and her Son (as some of the Witch-advocates tell us he was, though, if true, they must have it from the Devil, since neither God nor Man say any thing of it) we say, we must suppose them not only Foolish, but Mad, when the King had before destroy'd all those who practis'd that Trade, to pretend falsely to it, both she and her Son; and when she knew he was the King, not knowing what Question he'd ask, to foretel him such ill Fortune; when Cheats, as it is notoriously known, will tell little or nothing but Good; which had it not come to pass, she was to expect the severest Treatment an Offended, Absolute, Conquering Monarch could inflict upon her.

3. Tho' they both would, yet they could not carry on such a Cheat. Can Cheats Propheſie? Can they foretel the exact Event of a Battle, while yet in the dark Womb of future Conringencies, which ſome, tho' unjuſtly, deny to God himſelf? Can they know the Time, the Circumſtances, the Slain? To Morrow, Thou and thy Sons ſhall be with me. 'Tis all the greateſt Abſurdity imaginable. Nay, ſuppoſing for once, the old Crone, and this her new Son, ſuch wonderful Politicians, as to know exactly the State of both Armies; ſuppoſing farther, That they knew God had rejected *Saul*; yet from neither of theſe Circumſtances could they ſo much as rationally Gueſs, much leſs ſo exactly Foretel the Event. For the Armies, they could not be more unequally Matcht than they had been formerly, when all but a few Hundred ran away before the Battle; when not a Sword with thoſe few left, beſides with *Saul* and *Jonathan*; when *Jonathan* and his Armour-Bearer alone diſcomfited the whole Philiftine Army. For *Saul*, though God had indeed rejected him, and an evil Spirit was come upon him, yet he had ſome ſucceſs afterwards in his Wars. He was aſtually preſent at the Battle, when *Goliath* was Kill'd; at which Time, *Saul* and all *Iſrael* were Fighting againſt the Philiftines before, and purſu'd them after. Beſides, 1 *Sam.* 23. when the Philiftines had Invaded the Land; he went againſt them; and that, not that we read of,

with ill ſucceſs. For though it is probable enough God's Sentence againſt *Saul* of rending the Kingdom from him, might be commonly known to the People, yet the Time when it ſhould be executed, is no where reveal'd, nor that he himſelf ſhould come to an untimely End, which ſeems more particularly a Punishment on him for his thus conſulting the Witch, as we find expreſly, 1 *Chron.* 10. 13. So *Saul* died for his Tranſgreſſion, &c. and alſo for asking Council of one that had a Familiar Spirite.

This to prove, it was not a Confederacy. To which if we add, that *Saul* both ſaw and heard this Apparition, whatever it was, in the Form of *Samuel*, nay, perceived that it was *Samuel*, viz. his Likeneſs; we think that firſt Point (for which we are moſt concerned) will be ſet in as good a Light as can be deſired.

For the ſecond, Whether the real Soul of *Samuel*, or the Devil in his Shape? This we confeſs a greater Difficulty, Learned Men being extremely divided therein. However, ſince it is neceſſary to embrace one Opinion, we rather adhere to the latter, That it was the Devil, not the real *Samuel*; and that for this, as appears to us, very cogent Reaſon: Becauſe it ſeems very harſh to ſuppoſe, either that a wicked Witch ſhould have ſuch Power over the holy Soul of *Samuel*, then at Reſt in *Abraham's* Boſom, as to drag it thence by her accuſed Arts; or that God ſhould ſend him from the Place of Blifs on

so sad an Errand, when the malicious Fiend, the destroying Angel, the Instrument of his Vengeance, the Tempter to Despair, and Adversary of Mankind, was so ready, so proper a Messenger for such a Business. The chief Arguments to the contrary are these: 1. The express repeated Mention of *Samuel* through the whole Story. The Woman saw that it was *Samuel*, *Saul* perceived it was *Samuel*, *Samuel* said unto *Saul*; besides the Apparition it self, ver. 17. "The Lord hath done as he spake by me. 'Tis acknowledged this is a weighty Argument, and not easily answered. But this may be, we think, fairly said to it; That the Holy Penman here, ties not himself to strict Logical Expressions; but describes things as they appeared, or were taken to be in vulgar Acceptation. Many Instances might be given from other Places; take one in the very Words, *Samuel* did, *Samuel* said, whereas really, in Strictness and exact Propriety, even granting their Supposition that it was *Samuel's* Soul, it could not however be real *Samuel*: The Soul being but part of the Man, of whose Essence it is to be Body as well as Soul. But merely because here was the Likeness of his Body, or a Body of Air, (for his own was buried at *Itama* — Miles from *Endor*) he is called *Samuel*. This being granted, we see no ill Consequences in advancing a Step further, and asking, Why may not as well the Appearance of *Samuel* be called *Samuel*, tho' it was not so; as the Soul of

*Samuel* be called by that Name, when neither could that properly be said to be *Samuel*? For another Difficulty, the Devil's foretelling future Events, besides his shrewd Guesses, it might be reveal'd to him, as we are sure it was in the Case of *Job*. Thus have we endeavoured to remove Objections, and shew Reasons, why it was neither a Confederate, nor the real *Samuel*, but an illusive *Demon* which appear'd to *Saul* in the Shape, Dress, and Form of that holy Man.

Q. 'Where go the Souls of Good Men immediately after Death?

A. It is impossible but we must talk improperly of such things, whereof we can have none but borrowed Notions. *Whereness* or *Ubiety*, and all Physical Progressive Local Motion, which must be in a *Ubi*, do not, that we know of, agree to pure Spirits; nor can we conceive how they should, being only the Attributes of Body. However, exist they must, and we can't conceive any Existence but what is somewhere; and if we allow Vehicles, could much more easily think and discourse of these things. But for the present, considering of separate Spirits as in a Place, though we know not how, the Question is, Where those, if Good Men, reside immediately after Death? If by immediately here, the Querist should mean the very next Instant after Separation, we conceive 'twould be the same thing as if that Term were to be taken in a lax Sense, for the Time before

fore the Resurrection; seeing Metaphysical Motion is perform'd in an Instant: And by the Leave of very good Men, we can see no Necessity, nor so much as a Congruity in what is generally called, a particular Judgment. We believe then, and assert, that the Souls of Pious Men, as soon as departed out of this Life, are in *Manu Domini*, with God that gave them. If we are further askt to be more explicit, we answer, They are in Paradise, as was the good Thief's, *Lazarus's*, &c. But still, whether that Paradise be the highest Heavens, the Seat of ineffable Glory, and the Throne of the most High; or only a Place of Ease and Refreshment, prepared for the Spirits of good Men, between Death and the last Judgment, (which is far enough from Purgatory, and was the unanimous Doctrine of the first and purest Ages of the Church) we think not fit here to enquire, since it belongs not so immediately to the present Question.

Q. 'Whether was that of *Dives* and *Lazarus*, a Parable, or an History?

A. I can meet with no Writer, either Ancient or Modern, that takes it otherwise than Parabolical; though of all Parables, it looks most like an History, because it is so particular; as to *Dives*, his Father's House, his Number of Brethren, &c. But whether Parable or History, it is not without its Use: It is either a real Truth, or a real Representation of Truth, seeing it came from his Lips who is Truth it self.

Q. 'Who was that *Melchizedech*, mentioned *Heb. 7*? Whether Christ, an Angel, or a Man?

A. *Melchizedech* was neither an Angel, nor the Son of God, but a Man, notwithstanding those Objections that have been brought, especially that, *Without Father, without Mother, &c.* (1st.) *Gen. 14. 18.* it is said, *He brought forth Wine, &c.* If the Text had been, *He brought Wine, &c.* it had been proper for an Angel, &c. but the Word *forth* supposes a Place of Residence, and a human Entertainment. (2d.) Here is no need of a Personal Type, (I mean as to a Similitude in Persons) no more than there was betwixt old *Elias*, and young *St. John the Baptist*, it was the Likeness and Power of their Spirits; so here, the Type or Similitude lies in the Order, as is plain by the 16th and 17th Verses of the 7th of the *Hebrews*. (3d.) The Holy Ghost gives the express Characteristick of a Man, *Ver. 4.* He had a personal Descent, that is, a natural Father and Mother, gathered from *Verse 6.* and was subject to Mortality; see *Verse 8.* the Beginning of the Verse; for the latter Part alludes not to his Person, but his Order: His natural Genealogy is plainly inferred in *Ver. 6.* but not set down, it being only the Custom of the *Jews* to register their Genealogies in Order, to preserve their Claims to outward Promises, Blessings, Privileges, &c. Christ himself had a reputed Descent; but when he was about this Order of Righteousness,

ness, Peace, &c. he plainly represents his *Prototype Melchizedech*, in saying, *he own'd no other Relation but such as did the Will of his Father in Heaven.* The Difficulty and Mistake, was a Confounding the Person of *Melchizedech* with his Order; it was Righteousness, Peace, &c. which have no Register, which are without beginning of Days, or end of Time; and so representing the Son of Righteousness, who is now, and ever will remain so, eternally fulfilling that Order which *Melchizedech* personally represented for a little Time. We need not say any more against *Melchizedech's* being an Angel, or Christ, or *Sem*, &c. since they are Opinions already confuted by several Learned Authors.

Q. *Whence proceeds the Shuterkin?*

A. Physicians have imputed this Shuterkin (which resembles a Weezle) to the Steam and Warmth of the Stove-Pots, which vivifies the natural Irrigation of the Uterus, which has a Tendency to form something, as the Guts and Intestines, by an undue Disposition of Heat, &c. from Worms; it usually comes forth with the Birth of the first Child, which it sometimes Corrodes; as soon as it comes into the open Air, it will run up the Walls, and strive to hide it self, but they do all they can to kill it immediately.

Q. *Do the Deceased walk?*

A. Not Corporally; for at the same Time as the Resem-

blance or Apparition of something like such or such a Deceased Party haunts a Place, you may find the Body of such a Person in the Grave, as by the Spirit is represented. So that I cannot see it Irrational to conclude, that it may be either the Spirits of such Persons, who yet in Love with their Bodies, after their Separation, do wander up and down Restless and Dissatisfied; or that the Devil, according to a Learned Author, assumes such Likenesses in his Pride, as if he boasted over that Mortality which he has been the Cause of.

Q. *'Tis said of St. Peter's second Denial, St. Mark 14. 69. A Maid saw him again. But St. Luke 22. 58. That it was a Man, for so St. Peter calls him; Man, I am not. How does this Quadrate?*

A. The Thing sounds much harsher in our Tongue than in the Original. For Man, the Word *Ανθρωπος* is there used, in Latin *Homo*; both which Words are of the Epicene Gender, and apply'd, as every School-boy knows, either to Man or Woman. As even in our own Language, when we say Man or Beast, we include the Feminine in the first as well as the Masculine.

But if this should seem something strain'd, there is a second Interpretation, which is very natural and easy. Once more, we are always to interpret those Texts which are not so full, by those which treat more amply of the same Subject: Grant but that reasonable Demand,

mand, and there is no Difficulty in these Places.

We say then, that there was more than one Person, who charg'd St. Peter at this second Time with being in the Garden. Nor is this said *Gratis*; for St. John, who gives a more distinct Account of those Occurrences than other Evangelists (being also, as it is generally own'd, there actually present with St. Peter) tells us at his second Denial, *THEY* said unto him, &c. And if more than one, as it is the Plural Number, where is any Incongruity, that both a Maid and a Man, and several of them too (were there any need of it) might at the same Time charge him with the same Thing? We own the Pronoun, *They said*, in the Greek *ειπον*, is commonly taken indefinitely for one or more, signifying no more than it was said: But granting this, the other Sense is as usual; and yet further is plainly intended here, and relates to more Persons than one; which appears to any who shall compare the 18. v. and the 25. In the 18. thus—The Servants and Officers stood there, who had made a Fire, and they warm'd themselves; and Peter stood and warm'd himself—the same Matter is evidently returned in the 25th. *And Simon Peter stood and warmed himself*, They said therefore unto him, &c. Who, but the Servants and Officers before mentioned?

Q. Exod. 33. v. 11. *And the Lord said unto Moses, Face to Face; compared with v. 20. Thou canst*

*not see my Face and Live. How do these agree?*

A. The Face of God is taken sometimes for God's Essence, and perfect Glory: at other Times for his Presence only, his Favour, and perhaps his Church, as Cain complains, *From thy Face shall I be hid*, and afterwards he went out from the Presence of the Lord. In a third Sense it is taken for a more particular Manifestation of God's Glory, more than the latter, less than the former, that *Shechinah*, as the Jews call it, for Glory of the Lord, which appeared so often over the *Mercy-Seat*, both in the Tabernacle, and sometimes afterwards in the Temple of Solomon. This Glory of God the Jews call the Presence of God, or Face of God; and those who were honour'd with any such extraordinary glorious Appearance, though but of an Angel, are said to have seen God, *the Face of God*, or *seen God Face to Face*; As *Jacob*, *Moses*, the *Children of Israel*, and here in the 11th v. *Moses*, as appears further from the preceding Verses. *The Cloudy Pillar descended, and the Lord talked with Moses* (in other Places, *the Glory of the Lord appear'd*) But still *Moses* desir'd to have some greater Tokens of God's Favour, and to see him; 'tis probable, as the Blessed Angels do in Heaven: *I beseech thee*, says he, v. 18. *show me thy Glory*; to which he is answered, *Thou canst not see my Face, for no Man shall see me and Live*: He could not have such a Sight of God as was too bright for a Mortal to bear, and

and was reserv'd to make up a great Part of the Happiness of Heaven.

Q. *How must St Paul's Words be understood [I could wish my self accursed from God, for my Brethren, my Kinsmen according to the Flesh] Rom. 9. 3?*

A. Either Hyperbolically, whereof we have given several Instances, &c. Or only as a Temporal *Anathema*, he could willingly be struck Dead, as a single Mark of Divine Vengeance, or undergo a Temporal Reprobation (as some will tell us that in the 9th of the *Romans* is) so his Countrymen might be converted, or have the Gospel remain amongst them.

Q. *Whether are the Words of St. Peter, 2 Ep. 5. For this they willingly are ignorant of, that by the Word of God the Heavens were of Old, and the Earth standing out of the Water, and in the Water, &c. are fairly interpreted by Mr. Burnet, in his Theory of the Earth?*

A. I think it is so ingenious an Interpretation, that it is almost Pity it should not be a true one: Whether it be or no, will require more time to consider than will here be allow'd, and is intended to be distinctly done in the Progress of our Papers, as well as all other Systems of the Earth and Heavens. In the mean time, I am neither so angry with that Gloss as a certain Reverend Person, who some time since found little less than Heresy in it; nor can very well account how those to whom St. Peter then wrote, could be *willingly ignorant* of what none ever knew till this ingenious

Gentleman discover'd it; and which, if true, St. Peter himself could not know without a particular Revelation.

Q. *If the Soul be immediately infused, How did Levi pay Tithes in Abraham? And does not that Text imply that Levi was produced out of Abraham both Soul and Body?*

A. Those Words of *Levi's*, paying Tithes in *Abraham*, are not to be taken in a strict literal Sense, but more lax and accommodate, as appears by the softening Expression the Apostle uses just before *ὡς ἐπεὶ εἰπὼν*, well enough render'd in our own Translation [as I may so say] *Levi*, that is, his Body was Originally, or Potentially in *Abraham*; though the Sense would be yet more mollified, if we should, as we may well enough, interpret *Ἰδὲ*, which we translate [In] by [Per] by or through *Abraham*. It is further plain, that it is in this Figurative Sense only the Apostle speaks, from the next Expression — *Levi*, who received Tithes, that is, his Successors and Family, call'd after his Name, then actually did it.

Q. *All Men sinning in Adam, How could that be, unless all were in him?*

A. This Question is of the same Nature with the other, sent, if I am not mistaken, by the same Person, and admits much the same Answer. If he means their Souls, they must be, if at all, in *Adam*, either actually or potentially. If actually, he must be a Monster indeed to have so many Souls to one Body; nor can it be supposed

perfed their Actions could be uniform. If Potentially, I wou'd fain know what the Potentiality of a Soul is, and how it is educed out of that Power; or how it is poffible to find Generation in Spirits, the Accident of Bodies only, which can never be without Corruption, which a Spirit admits not of. But if they fay, the Soul is only Matter, we muft refer them to that Description thereof formerly given. — Well, but how then did all Men fin in *Adam* — ? They *finn'd in him* as he was their Parent, Representative and Head; and accordingly they *die*, as proceeding from a dying Parent, *every like producing its like*. Nor was he only their Parent, but constituted their Head and Representative by his Maker, as our Saviour was of *restored Mankind*. — So the Apoftle, As in *Adam all die*, fo in *Chrift* fhall *all be made alive*.

Q. *How may we know the Scriptures to be the Word of GOD?*

A. We have Moral Demonstration, or Humane Infallibility, and more too, that they are fo. And that from thefe TOPICS: Firft from Divine Testimony, in thofe legible Signatures and Impreffes of Divinity inftamp't upon them. Some Directions for Mankind are neceffary, and that, fuch as fhall remain a ftanding Rule: None can compare with this for Antiquity, Utility, Gravity, Majesty. Nor is that ftrange Effect thefe Writings have on the Minds of Men in the perufing them, both Hea-

thens and Christians, an Argument to be flighted. As for Humane Testimony, we have that which is to us Infallible, namely, the Concurrent Tradition of all Places and Ages, which have delivered down thefe Books to us as the Works of infpired Men; And I defie all the Enemies and Blafphemer, of thofe Sacred Books, to produce me one Instance or Matter of Faft, attested in this manner, that is not true. If there have been fome Men, who have either deny'd or lessen'd the Authority of thefe Books, or added other to them, which they'd pretend of equal Authority, even this is a ftrong Argument of the Truth of thofe Sacred Writings, fince fuch Accidents as thefe are clearly prophesied of, and provided againft therein. But we have, befides all this, the Progress of the Gospel, and the Flames of the Martyrs, to witness the fame undeniable Truth: For how fhould the Doctrines contain'd in thefe Books make fuch a Progress through the World without Force, nay, in fpite of it, and in Contradiction to all the proud affected Learning of GREECE and ROME? And why fhould the Wifeft, and Beft, and Braveft of Men, many Thousands of Millions of them, endure the fevereft Torments for what was contained therein, had there not been fomething extraordinary, and confeffing a Divine Power which firft dictated it; which has ftill preferved it, and which will do fo to the



end of the World, in spite of all the Blasphemies of Papists, Atheists, Turks, Jews and Heathens.

*Q. Whether it is lawful for a Man to beat his Wife?*

*A.* The Affirmative would be very disobliging to that Sex, without adding any more to it; therefore we ought to be as cautious and tender as may be, in asserting such an ill-natur'd Position. — We allow a Wife to be Naturalized into, and part of her Husband; and yet Nature sometimes wars against part of it self, in ejecting by Sweat, Urine, &c. what otherwise would be destructive to its very Frame; nay, sometimes there is occasion of greater Violence, as Lancing, Burning, Dismembring, &c. which the Patient submits to as his Interest. Now, if a Man may thus cruelly treat himself, and be an Accessary to his own Torture, he may legally chastise his Wife, who is no nearer to him than he is to himself; but yet (for I am not covetous of the Fate of *Orpheus*) as none but Doctors are proper Judges of seasonable Violences to Nature; so there are but few Husbands that know how to correct a Wife. To do it in Passion, and pretend Justice, is ridiculous; because that Passion incapacitates the Judgment from its Office; and to do it when one is pleased, is a harder Task; so that we conclude, as the Legality is unquestionable, so the Time and Measure are generally

too critical for a Calculation: When a Wife goes astray, it is safe to use a Sympathetick Remedy, as the Rebuke of a Kiss; the Antipathetick may prove worse than the Disease.

*Q.* 'What probable Conjecture may be given of the Efficient Cause and Nature of the Spouts, which Mariners frequently meet with in the Mediterranean; but more especially in the *East-Indian* and *Persian* Voyages?

*A.* Those Seas are notorious for various Winds; two Ships in a right Line approaching each other, have sometimes both of them a very fair Gale of Wind; many such opposite Winds meeting together in one Centre, produce that we call a Whirlwind; which finding a Cloud that is ready to break, buoy it up so long, that coming too near the Water, it has not Air enough under it to expand and scatter it into a Shower, but falls in many hundred Tuns together: You may experience this Truth, by emptying a Cup or Glass of Water out of your Chamber Window all at once, and you shall see it spread abroad, till it appears as thin as Paper, and then immediately flies into Drops for a very great Breadth; but if you empty the Water near the Ground, it has not Air enough under it to bear it up for a Dissipation. There is another sort of Spouts; if I have answered one for another, let the Inquirer distinguish in the next.

*Q. Some*

*Q.* Some Years since my Parents dy'd in the West-Indies, which troubled me more, because my Maintenance was altogether from them. However, I consulted with a Gentleman (who corresponded with my Father, and supply'd me with what he allow'd me) what Methods I should take for recovering the small Effects I had there, I being not quite of Age; he proffer'd to be my Guardian, promising me further the Supply of my Necessities, till my Effects came over, which induc'd me more, than the good Opinion I had of him, to accept of him, and trust him. He made good his Promise for a while, but at last broke it; yet Providence supply'd my wants some other way. Being now enter'd into the Employ I was design'd for, and my Inclinations being to Matrimony, I had the good Fortune to make my Addresses to a Lady, who was not discouraged from accepting my Love, tho' I acquainted her with my Circumstances. My Guardian hearing from a Rival of mine, the fair way I was in to advance myself by Marriage, enviously reflected on my Misfortune, saying, I had nothing that I ever should be certain of, besides being greatly indebted to him, and spared nothing that might tend to blast my Reputation, and hinder my Prosperity. I beg your Advice how I shall discover to him that I am not ignorant of his Unkindness, being, I think, over modest and friendless. 2. Whether I am obliged to repay him the Money he lent me, if I can raise myself by my Marriage, since he is still entrusted with what I have in the West Indies? I wait your Answer, which I desire may be speedy, and will much oblige you, &c.

*A.* Get soundly marry'd once, the first thing you do, for divers and fundry good Reasons: Ist, and foremost, because there is Money in

the case, and he that has that will never want Friends; besides, her Relations will, it is likely, espouse your Interest if pleas'd with the Match, however you'll be then better able to deal with your Treacherous Guardian, a Monster so common now, that he's scarce stared at when People see him, tho' the Wretches who betray so solemn a Trust, scarce any Punishment is severe enough for 'em, who almost deserve to be impaled alive. Another good Quality you'll find in Matrimony is, that you'll find 'twill soon wear off the childish and troublesome Bashfulness, and you'll be able to look your good Friend more confidently in the Face than he can you, unless he's double case harden'd. To your 2d Question, There's no doubt but you are oblig'd to pay him what he has lent you, however he now deals with you. But this not before he comes to account with you for your Effects in the Indies.

*Q.* Whether it be not a complementary Lye to say, Sir, or Madam, I am Your humble Servant? and whether 'twere not better to say with the Quakers, Farewel Friend?

*A.* 'Tis no more than what has been the Custom of all civiliz'd Persons and Nations, to use certain Forms to express their Respect and Civility to each other, and this they have done both in Words and Actions. The People of the Land call'd Abraham Lord, tho' they were a free People, at least as to him, who had no Lordship or Authority over 'em; and he twice bow'd himself to them, without Fear of idolizing or worshipping them. And Abigail not only salutes David by the title of Lord, but call'd her self his Handmaid very often, nay, not only his Servant,

but the *Servant* of his *Servants*; (as we think we have formerly noted) And to this Head may be reduc'd the *Persian Complement*, O King, live for ever! Which was used by *Daniel* to *Darius*, even when he had cast him into the *Den of Lions*. Thus *St. Paul*, who had as much *Courage* as any Man living, thought it not disagreeable either to that or *Truth*, to salute *Festus* by the Title of *Most Noble*. Thus we call our *English Kings*, from *Hen. 8.* down to *James* the 2d, as well as onward, *Defenders of the Faith*. The *Electors*, *Most Serene*; nay, even the King of *France*, *Most Christian*. And the *Quaker's Friend* certainly comprehends much more than *Service*, since that may be paid even to an *Enemy*; and if we are bound even to love our *Enemies*, much more are we to serve them, and most of all, any *Christian* and *Countryman*, who has never disoblig'd or injur'd us; and we are apt to believe all Men of tolerable Sense are now so perswaded of this, that even all such among the People call'd *Quakers*, will in Time learn to talk like other *Englishmen*, and render to every one their *Due*, in *Words* as well as *Actions*; for they will now many of 'em be bare before their *superiors*, or *equals*; and expect the same from their own *Prentices* and *Servants*. Nay, they have found it necessary to make a sort of *Ecclesiastical Canons* and *Constitutions* whereby to regulate their *Churches*, and requir'd *Submission* to them by all of their *Judgment*, which they themselves won't deny; and if they own themselves thus *mistaken* formerly in some things, why may not they hereafter come to see they are so in several others?

Q I have an earnest request to you in Behalf of a young Gentleman, he has a very good Estate in Money; of a good bulk, a very comely Face, and an excellent head of Hair; this agreeable Person desires you would oblige him, in helping of him to a Wife equal in Merit to all these Perfections.

A. Sure he is too well known to speed amongst his Acquaintance, or else he'd never address himself to Strangers; but who knows but there may be some under the like Circumstances; and therefore being charitable, we are willing to couple the Fools, and in order to it, we think nothing requisite for 'em to do, but each to publish their Names either in the *Gazette*, or by a *common Cryer*.

Q. A Friend of mine married very poor, but honestly endeavouring to live, it pleased God to prosper his Diligence; his Wife at first was very pliable, and help'd him to her Power in his Trade; but now is grown so high and so extravagant, that he has Thoughts of leaving off, and serving the King: Now what Method must be used to reclaim the one and the other?

A. The Difficulty lies in making the Wife reasonable; for since 'tis her Folly and Pride only, that makes your Friend determine to leave her; if she wou'd amend, he would have none of those thoughts: Therefore the way must be, to endeavour to perswade her to alter her Carriage; and if she be Mistress of any Reason, she'll prevent such ill Consequences as may follow upon her forcing him to take some such Method to free himself from the Plague of an unsuitable Companion. And if friendly Advice both from her Husband and others won't prevail,

vail, he may try what keeping her a little short of Money will do: But if none of these, or the like means, will set all things to rights, and he can't be easie while they live together, supposing he can make some Provision in Absence for her Maintenance, and have no Charge of Children, he may even try if Distance of Place will work any Change, and take this Opportunity to serve his King and Country.

Q. *Whether Friendship be not a nearer Tye than any Relation whatsoever?* This Question is grounded on that Place in *Deut.* Chap. 13. v. 6. *If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Bosom, or thy Friend, which is as thy own Soul, &c.* where the Friend is brought in last, as the highest Relation, and an Expression used which is not to any of the rest, [*thy Friend, which is as thy own Soul*] which certainly is the dearest and most valuable thing in the World.

A. Supposing *Soul* here shou'd be only taken for *Life*, as it often is in *Moses's* Writings, yet it must be granted from hence, that in *Fact* the Relation of Friendship is stronger and more tender than any other. We say in *Fact*, for though the Text says — thy Friend is as thy own Soul, it does not we think follow, from this Place we mean, that he ought to be so. However, supposing even that, we see from the same Words, that there is a yet higher Relation, and which has stronger Obligations than that of Friendship, namely, that between a Creature and his Creator. For if a Friend,

or one who passes for such, entices to *Idolatry*, which is the highest Breach of that Obligation we have to the Supreme Being, he thereby so far dissolves the Union, that we are required to sacrifice him to the Justice of Heaven, and a more Noble and Divine Friendship.

Q. *Which is the stronger Passion, Love or Ambition? And if both were in Extreams in the same Heart, and drew two several Ways, which would get the better?*

A. Nay, that their Event must show. But because that Answer will scarce be satisfactory, we must search a little into the Merits of the Cause: But must first remark, that contraries can never be, strictly and properly speaking, in extremes, in the same Subject, because one must make the other more remiss. You'll say, *Ice* may be thrown into the *Fire*, where is the extremes of hot and cold together? — It is answered, if you could shew us a piece of *Red-hot Ice*, you'd do something, but till then we think 'twill be plain, that proportionably as the *Heat* works upon the *Cold*, they take off the Edge of each other. It's true, *Ambition* and *Love* are not in themselves contraries, as *Love* and *Hate*, &c. but yet by their drawing two opposite ways, they grow little less. The meaning therefore of the Question must be, What wou'd be the Effect if these two Passions were entertain'd with something of Intensity, though with the Extreams of it, they cannot be in the same Breast? We answer, First in *Fact*, that will be according to the natural Temper, or Inclination of the Persons, or external Circumstances and Occasions,

sions, relating to the *desir'd Object*, which are so various, that 'tis we think impossible to fix any general Rule, whether of the two shall always prevail. Nor indeed is it much less difficult to decide the Reason of the thing, and whether ought of right to prevail: This is certain, that *vertuous Love* (which we think we have prov'd can only be properly call'd Love) ought to be preferr'd before *Ambition*, in the usual sense of the Word, when taken for an eager Desire after Honour, without taking care to obtain it by truly brave and vertuous Actions. But were true *Glory* the Object of any Man's *Ambition*, were his *Mistress* and his *Country Rivals*, and his *Service* necessary to the latter, in Distinction from the former, a true brave Man wou'd say, — By your leave Love, — at least for a little while, and follow the Example, and share the Dangers of the greatest Princes in the World, we need not say our own. Nor wou'd any Woman of Sense and Spirit, and true Lover of her Country, esteem a Gentleman the less, but rather much the more, for Acting like the true Son of an Englishman. — Nay, she would rather encourage him in so handsome a Resolution. — And indeed, though we don't much pretend to Law-making, we cou'd wish there were one Bill brought in at next Session, — “ That while the War continues, no Gentleman should have the Liberty either to Marry, or so much as ask the Question, or make any Addresses of Love to a Lady, before he had qualified himself by passing at the least one Campaign in Flanders. Nor

ought the Jacobites to be angry at this Proposal, when they have so many other Conveniencies of their Side, that they stand in no great need of Matrimony.

Q. Supposing a Parent, either Father or Mother, or both, were separated from their Child (being an Infant) for many Years, and they should meet unknown in some Place unexpected to each other; whether there be such an Instinct in Nature, that these Persons should have an Affection and Tenderness for each other on first Sight, and utterly unknown, which they never felt for any other Stranger? — If not, then what or where is natural Affection? Especially if a Parent, or a Child, be inform'd, that a meer Stranger stands in so near a Relation to them, they should presently affect them as such, — what is this but Custom, Education, without any thing of what we call Natural Affection?

A. That there is such a thing as Natural Affection, or such a Sense of Relation, especially from Mother to Child, as even they themselves can better feel than describe, almost none can doubt, who have ever seen a Child and a Mother. This was remarkable in the first Case that was brought before Solomon; a Shadow of this we see in the particular care which almost all Creatures take of their Off-spring. But whether this Affection amount to an Instinct so strong in Rational Creatures, as for a Mother to discover her Child this way, we are not certain, it being much more sure, that Ewes and Lambs can thus find one another, though in a Flock of a Thousand Sheep, when it is past the Shepherd's

herd's skill to do it. Yet we have known an Instance of a Child about three Years old, who has been so wise as thus to know and claim its own Father, who had been some Years absent, and without any Information before, that we could hear of. However, we think not such Instances common, if they are true, God and Nature doing nothing in vain, and natural Affection before mentioned being sufficient, in ordinary Cases, to incline and fit any Rational Creature for the Education of their own Off-spring.

Q. Whether, think you, at the Resurrection, there will be any Difference in the Colour of the Ethiopians, and other Men?

A. If their Black Colour be a Deformity now, they will doubtless then be cur'd of it, rising perfect Men, as they wou'd if Lame or Monstrous. But that is a Question hardly yet well decided, for they think us as much deform'd as we do them.

Q. Your Opinion, Whether the 12th and 15th Verses of the 12th Chap. of Tobit, be agreeable to the Canonical Scriptures?

A. The Words are these, — ver. 12. — says the Angel Raphael [I did bring the Remembrance of our Prayers before the Holy One] and 15. [I am Raphael, one of the seven Holy Angels which present the Prayers of the Saints, &c.] And these Expressions we think are not agreeable to Canonical Scripture, which says, there is but one Mediator between God and Man, the Man Jesus Christ. Whereas Tobit makes Raphael say, there are seven Mediators; besides, and he himself one of them, speaking of it as a

settled thing in the Church of God There are indeed two Places in the Revelations, which seem to imply, that both the Saints and Angels in Heaven intercede for, or offer up the Prayers of Saints here on Earth, and are pleaded by the Papiests to excuse their Ora pro nobis's. The former is in the 5th of Rev. 8. The four Beasts, and four and twenty Elders, fell down before the Lamb, having every one of them Harps, and Golden Viols full of Odours, which are the Prayers of Saints, Hereby, say the Rhemists, it is plain, that the Saints in Heaven offer up the Prayers of Faithful and Holy Persons on Earth, these Odours being the Lauds and Prayers of the Faithful, ascending and offer'd up to God as Incense by the Saints in Heaven. The other Place, yet fuller, is that in the 8th of Rev. 3, 4. The Smoak of the Incense which came with the Prayers of the Saints ascended up before God out of the Angel's Hand. Hence, say the Rhemists, Angels offer up the Prayers of the Faithful, as the twenty four Elders before, and again. Hereby we conclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our Prayers to God. In Answer to this Opinion, which we have represented as strongly and fairly as possible, we say to both Places, That it is at best but an uncertain Way of arguing from these Visions and Mystical Representations, since we oftentimes cannot distinguish whether things were done in Heaven or Earth. But in particular, to the first Scripture, we say — 1st, That this Description seems to

relate to the Church here on Earth, rather than in Heaven; for the Saints here praise God, that he has made 'em Kings and Priests, and that they shall Reign, *ὡν γῆς τῆς*, on Earth, as it follows in the 10th Verse. Again, it appears not by any Circumstance, or Probability in the Text or Context, that these Prayers were the Prayers of any other Saints; but rather their own, the Prayers of the four Beasts and four and twenty Elders, the Representatives of the Church, Whether we suppose 'em in Earth or Heaven, ——— and till our Adversaries prove the contrary, they do nothing. For the second place, The Angel here is acknowledg'd by almost all Commentators to be the *uncreated Angel*, the Angel of the Covenant, our Saviour himself, the alone immediate Mediator with the Father, both of *Intercession* and *Satisfaction*, as indeed none can properly be one without the other. This the Rhemists themselves almost acknowledge in that very Note, ——— if this be St. Michael himself, or any Angel, and not Christ himself, as some take it, ——— say they.

But whether they grant it or no, We can prove it, ——— 1st, It cannot be the Holiness of the Angels which were these sweet Odours, because they are not of our Natures, and therefore cou'd not make up what is wanting in the Saints. Again, this *one Angel* offers up the Prayers of all saints, which none could do unless Omnipotent, therefore no created Angel, nor any but our Saviour, who is God over all, blessed for ever. From the whole it follows, ——— That there being no ground in

Holy Scripture to believe the particular *Intercession* of Angels (tho' positive Commands against praying to 'em) and a plain Assertion that there is but one Mediator, who undoubtedly did intercede for the Church, before his Coming, by Vertue of his Future Merits, hence we say it follows, that it is no more good Doctrine, 12th of Tobit, ver. 12. That Angels present the Prayers of the Saints, than 'tis good sense in ver. 10. That while old Tobias slept by the Wall with his Eyes open, the Sparrow muted warm Dung into his Eye, &c.

Q. How was it that they formerly preserved Bodies for so long a time, without their corrupting?

A. The Ancients were so careful, not only of preserving the Images of their Forefathers, but also of keeping their Bodies, that they variously Embalm'd them. The Grecians washed them in Wine mingled with warm Water, and then put them into Oyl of Olives, Honey, or Wax. The Ethiopians first salted them, and then put 'em into Vessels of Glass. In the Canary Islands they season'd them in the Sea, and afterwards dryed them in the Sun. The Scythians place 'em upon Mountains covered with Snow, or in the coolest Caves. The Indians covered them with Ashes, the Egyptians believing that corrupted Bodies rose not again, and that the Soul was sensible of the Body's Corruption, were as curious in the Preserving of 'em, as any Nation whatever; they fill'd 'em with Myrrh, Cinnamon, and other Spices, or with Oyl of Cedar, then they salted them with Nitre, whose Acrimony consumed all the superfluous

ous Humidities which caused Putrefaction.

Q. *What is Anger?*

A. Nature has so provided for the satisfaction of Animals, that she has given them not only an Appetite to pursue good and avoid evil, when both may be done without difficulty; but also a different one to give Courage to the former, and to surmount the Difficulties occurring in the pursuit of that good, and avoiding that evil, called the *Irrascible Appetite*, from Anger, the strongest of its Passions, which serves to check the sharpness of Grief, as Fear and Boldness come to the assistance of Flight, and Desire is guarded with Hope and Despair: This is the Opinion of *Plato*, who makes three sorts of Souls, one which Reasons, another which Covets, and the third which is displeas'd; the first of which he places in the Brain, the second in the Liver, and the last in the Heart. *Anger* then is a Passion of the *Irrascible Appetite*, caused by the Apprehension of a present evil, which may be repelled but with some Difficulty; its Principle is the Soul, its Instrument the Spirits, its Matter the Blood, its Seat the Heart, not the Will, as *Cardan* believed; for the Actions of the Will not being Organical, make no Impressions on the Body. It proceeds from a Temper of Body hot and dry, and easie to be inflamed, or from the diversity of Seasons, Times; Ages, and Sexes. Hence the Choleric and young Persons are more inclined to it than the Phlegmatick and Aged, because they have a Temper more proper to this Passion: Women and Children are easily displeas'd through Weakness of

Mind; as it is a sign of a sublimed Spirit not to be troubled at any thing, but to believe that as every thing is below it self, so nothing is capable of hurting it; which Reason *Aristotle* made use of to appease the Rage of *Alexander*, telling him, he ought never to be incens'd against his Inferiours, but only against his Equals or Superiours; and there being none that could equal him, much less surpass him, he had no Cause of Anger. Anger is one of the most deform'd and monstrous Passions, so violent, that it causes the Face to look pale, afterwards red, the Eye sparkles, the Voice trembles, the Pulse beats with violence, the Hair becomes stiff, the Mouth foams, the Teeth gnash, the Hand cannot hold, the Mind is no longer in its own Power, but is beside it self for some time, Anger not differing from Rage but in Duration; which made a Philosopher tell his Servant he would chastise him if he were not Angry: And the Emperor *Theodosius* commanded his Officers never to execute any Person by his Orders 'till after three Days; and *Xenodorus* advis'd *Augustus* never to determine any thing when he found himself Angry, 'till he had first softly repeated the twenty four Letters of the Greek Alphabet: And indeed if this Passion be not repress'd, it transports a Man so out of himself, that he is incens'd not against Men only, but even against Beasts, Plants, and inanimate things, as *Cresiphon*, who in great Fury fell to Kicking with a Mule, and *Xerxes* who scourg'd the Sea. And it even reduces Men to such Brutality, that they fear not to lose themselves for ever,



ever, if they can but be revenged of them that have offended them.

*Q. What Age and Constitution can best bear Fasting, and which is the properest Season for it?*

*A.* It is observable that our Bodies are like a Lamp, to which the natural Heat is instead of Fire, and the radical Moisture of Oyl. An Embrio would be as soon dead as form'd, if the Blood of the Mother who gave it Life, did not serve for Oyl and Matter to entertain the natural Heat which consumeth part thereof, and concocteth and defecateth the rest, and by little and little extendeth what the Genitures have contributed into Bones, Nerves, Veins, Arteries, Muscles, and Skin, 'till the House becomes too little for its Inhabitant, and it gets a Lodging elsewhere; and whereas before he lived in common, and with the Life of his Mother, he henceforth begins to keep his Ordinary apart, but so regularly, that he needs no more than his two Bottles for Day and Night. Now 'tis certain that a new-born Child has been often seen to live two or three Days without sucking, and continually to reject the Milk offered it by the Nurse; the Nourishment it had drawn by the Navel in too great abundance supplying that defect, as the Yolk of an Egg doth in the Body of a Chicken newly hatched: But when the Child begins to suck, the fluidity of Milk does not afford sufficient Nourishment to preserve it for so long time without it; and therefore 'twas ridiculous in *Cratippus* to write a Letter to his Son's Nurse to make him fast, that he might be accusom'd to abstinence betimes, that Age be-

ing no more capable of a Habit than of Discipline. *Hypocrates* saith, that Children bear Fasting worse than grown Persons, and those than old Men, because they abound more with natural Heat, especially those (saith he) that have the best Wits: Likewise Tempers, Seasons, Countries, different Exercises, diversity of Food, Custom, the Disposition of Health, and the Organs, make a great difference in it. Of Tempers, the Cholerick is the most impatient of Fasting, they cannot sleep unless their Belly be full, and by its mild Vapours temper the Acrimonious Exhalations of their Choler, which otherwise Causes the exasperated Spirits to move in the Arteries and Organs of the Senses, instead of filling them with the benign Vapours that cause sleep; and from hence comes that Proverb, *Choler and Hunger make a Man fretful*; and, *The Hungry Belly hath no Ears*. The Sanguine likewise is not very fit for long Abstinence: The Melancholy bears it better. But above all, the Phlegmatick; to these, one Day's fasting is no more than for the others to want a Breakfast. Examples of Fasting are afforded us by Bears, Sea-Calves, Dormice, Snails, Serpents, and other Insects, which remain hid in their Caverns for several Months, using Rest instead of Food; their natural Heat being then so weak, that the fatter viscus Flegm wherewith they are provided, suffices to support them all the time. And of the Seasons, Winter makes such as Fast to think the Days longer than the Sun makes them, because Nature is then most vigorous. Next Winter,

ter, Autumn is least proper, for the same Reason. The Spring is more fit, in regard of the Plenty of Blood that then boils in us: But Summer most of all, because there needs less Fuel for a less Fire, as our internal Heat is at that time.

## Quest. 1.

TEACH me, kind *Athens*, how to 'scape a Sin,  
Which fain I wou'd, but weak is my Endeavour:  
So irresistibly she draws me in,  
I think it Heaven to shun, yet think it Heav'n to have her.

2.

This fair Perverter is another's right,  
Long since espous'd with Nuptial Vows and Joys,  
To one so strangely fond, his Soul's Delight  
Dwells wholly on the Musick of her Voice.

3.

Yet she, ungrateful, all his Love denies,  
Disdains his tender Conjugal Careless;  
And but because it is a Mode of Vice,  
She least affects that which she most possesses.

4.

I blush to say't ——— 'tis me alone she loves,  
By Artless Methods she reveal'd her Flame:  
I hear whate'er the fair Deluder moves,  
And sighing with I might Confess the same.

5.

By Heav'n I Love the Syren more than Life,  
And yet I know it is a Crime to Love her:  
Fain I'd declare the Duty of a Wife,  
But want both Words and Courage to reprove her.

6.

O teach me *Athens*! to be bold and great!  
Help me to get my Reason up in Arms:  
I would collect my self, and rule my Fate,  
Be true to Heaven, and stupid to her Charms?

Answ.

Answer. 1.

Your self must help your self to avoid a Sin,  
Which if you wou'd, more strong be your Endeavour !  
She may entice, but cannot force you in :  
O think it Heav'n to shun, and think it Hell to have her.

2.

What is more sacred than another's Right ?  
What stronger Tyes than Nuptial Vows and Joys ?  
Then curb that furious Torrent of Delight  
Which her Eyes give, and fly her Syren's Voice !

3.

For Love of Heav'n forsake her lawless Love ;  
Like Serpents twine, flie her unchaste Caressees :  
Be Virtuous still, tho' still the Mode is Vice ;  
Nor ravish what another yet possesses.

4.

Keep but thy Modesty, in vain she Loves !  
Keep Virtue's last and strongest Barrier, shame,  
But never hear what the false Charmer moves,  
Each Word will fan the Spark to a raging Flame.

5.

If her you love, it must be more than Life ;  
'Tis Sin, 'tis Shame, 'tis Death, 'tis Hell to love her :  
Fly far, O fly the Syren of a Wife,  
And at safe Distance, if at all, reprove her.

6.

How happy were we, cou'd our humble Verse  
The Sparks of dying Virtue in thee raise !  
Nay, round the World the Noble Flame disperse,  
We Civil Garlands ask, and wear who will the Bays.

Quest.

Quest. 1.

*One thing is needful, 10th St. Luke.*

## A P I N D A R I C.

With what *unweary'd Diligence*  
 Mortals their secular Affairs pursue!  
 With what hard *Tasks* and *Disappointments* they dispend,  
 And with fresh Vigour their Attempts renew!  
 If Riches be their Aim,  
 Tho' *Nature*, conscious of the *baneful Fruit*  
 Which springs from the *accursed Root*,  
 Strive to *conceal* the same.  
 At the dark *Corner* of the *Earth*,  
 Or at the *Bottom* of the *Sea*  
 They dig, they plunge, they dive from thence to fetch them forth,  
 With indefatigable Industry.  
 Nor with less *eager Zeal* is *Honour* sought,  
 Honour, that gilded *Idol* of the *Great*,  
 For which, how do th' *Ambitious* toyl and sweat,  
 And think't with any Peril cheaply bought;  
 Hurry'd with strong desire brook no delay,  
 By whate'er *Obstacles* withstood,  
 With an impetuous Fury force their Way,  
 And to the *gaudy Trifle* wade thro' *Seas of Blood*.

2.

But if the Scene be chang'd, and *holy Things* appear,  
 How *wretchedly indifferent* they are!  
 Tho' told of Immortality,  
 Celestial Crowns, endless Felicity,  
 Joys everlasting, unallay'd with Pain;  
 They're still unmov'd, as if all this  
 Were but imaginary Blifs,  
 The *Day Dreams* of some *Melancholy Brain*.  
 But if *bad Title* or *Disease*  
 Their *Bodies* or *Estates* molest,  
 They cannot rest  
 'Till *Lawyers*, and *Physicians* they consult,  
 Bear patiently with *nauseous Potions* and large *Fees*,  
 In Hopes at last to have of all a good Result,  
 The while their *Souls*, those *sparks of Heavenly Fire*,  
 Neglected, may expire;

Or

Or quite *neglected*, or allow'd but slender Care,  
 Perhaps a scanty *Alms*, or yawning *Pray'r*,  
 Put up with *Heart* aloof, and feeble *Breath*;  
 Cold as their *Zeal* is the *Devotion* they afford,  
 As if they fear'd,  
 Like him who call'd on *Death*,  
 They should too soon be heard,  
 And the too *easy Deity* should take 'em at their *Word*.

## 3-

Say then, *Athenians!* how it comes to pass  
 That Men are thus *perversely wise*?  
 Why *real Ills* so readily embrace,  
*Substantial Good* despise?  
 What is it thus *infatuates* lost Mankind,  
 Who for such empty Joys as these  
 Strain all their Pow'rs and all their Faculties,  
 Which Heav'n has for far Nobler Ends design'd?  
 Thus amongst *Maidens* once great *Pelcus Heir*  
 Abjectly sculkt, in *Virgin Robes* conceal'd,  
 Basely to shun the *Dangers* of the *Field*,  
 While the *Greek* Youths more brave for the *Campaign* prepar'd.  
 But when by *Ulysses* tartly school'd,  
 The *Convict Hero* strait  
 Blusht at th' *inglorious* mean Retreat,  
 And by his sage *Advices* over-rul'd,  
 In order to reverse  
 His former *Infamy*,  
 To the fam'd *Siege* he goes,  
 And mighty *Deeds* he does,  
 Deeds, as *Immortal* as the *Verse*  
 In which the *Grecian Bard* embalm'd his *Memory*.

## 4-

Such Noble *Converts Athens!* might your *Muse*  
 Bring in——write then, and with just *Satyrs* rage  
 Lash this *unthinking Age*.  
 What larger *Theme* than *Universal Frenzy* can you choose?  
 Besides, the *Vertue's* greater to explode  
 A *Vice*, when 'tis most *worn*, and most in *Mode*.  
 And, O! how worth your while, if you  
 Shou'd *profelyte*, tho' but a *few*?  
 Some *generous Souls*, touch'd with a just *remorse*,  
 May think upon a *wiser Course*;  
 This having fix'd upon,  
 Resolvedly fall on,  
 And with *Praise-worthy Violence* storm, and take *Heav'n* by *Force*.

Answer

## Answer 1.

Yes! yet once more! ye *Muses!* yet once more!  
 Ye *Hills*, ye *Plains*, ye *Fountains* which belong  
 To all th' *inspir'd*, the *tuneful Throng*,  
 Smit with the *Love of Vertue* and of *Song*,  
 We'll gladly trace you o'er:  
 Tho' *barren* all your *Fields*, and *bare*  
 As is the *Land of Famine* and *Despair*,  
 Which those who see can scarce believe  
 What from *Tradition* they, or *Books* receive,  
 That a *Mecenas*, or *Augustus* once were there,  
 Tho' *Scorn* and *Laughter*, (ah were that the worst!)  
 From those who, with but *little Cause*, for *Envy* burst;  
 Or are inrag'd that we some *Grains of Incense* bring  
 ('Tis all we have) to *God*, or to our *King* :  
 Tho' these be all the *Laurels* we must gain,  
 Our *Country's* kind *Reward* for all our well meant pain,  
 We'll still go on, and wage *Eternal War* with *Vice* :  
 There grows a *healthful Herb* in *Paradise*,  
 Which the *first hour* we thither go,  
 Will make us quite forget this *World of Wee* :  
 And when our *weary Limbs* shall rest,  
 We ask no *Tombs* on our kind *Mother's Breast*,  
 This all the *Pomp*, this all the *Cost* we crave,  
 This all the *Monument* we'd have,  
 May *Vertuous Lovers* strow *sweet Roses* o'er our *Grave*.

## 2.

*Goddeſs!* proceed in thy auspicious *Choice*,  
 And make the *Hills* around reflect the *Image* of thy *Voice*.  
 Nor thy high *Birth* let low *Ambition* wrong,  
 Nor *Earth-born Wealth* Usurp thy *heavenly Song* :  
 Let the vain *World* themselves, unenvy'd, cheat,  
 Be miserably *rich*, and miserably *great* ;  
 While *Goddeſs!* we remain retir'd with thee,  
 Happy in no *dishonest Poverty* :  
 With *Gold* and *Greatness* still at odds,  
 With *Fortune*, whom so many *Fools* prefer'd,  
 'Tis hard to scape among the *Herd*,  
 And all the *Stygian Gods*.  
 Yet can we that *Unkindness* bless  
 Which sow'd us into *Happiness* :  
 Others we'll warn, our selves deceiv'd no more ;  
 The furious *Tempest* laid, the *Wind's* blown o'er,  
 We'll bless the *Storm* that drove us to so fair a *Shore* :

Each

Each fatal *Sand* and *Rock* we'll now describe,  
 Here *Scylla* stands, a numerous *barking Tribe*;  
 There lurks *Charibdis*, whose vast *Gulf* might save  
 Ev'n *Natures* self th' *Expences* of a *Grave*.

• 3.

What *Beauties* are there in a *Well-ribb'd Chest*?  
 What *Charms* in *Interest* upon *Interest*?  
 Say *Miser!* say! will that *imprison'd Gold*  
 Preserve thee from a *Fever's Rage*,  
 Or prop the slow *Decays* of *Age*,  
 Or fence thee from the *Cold*?  
 No more thou givest it leave to *shine*  
 Than when 'twas *bury'd* in its *Native Mine*;  
 Unless a *Bait*, which now and then shows *fair*,  
 To *Angle* in some *unexperient'd Heir*:  
 The *Bait* expos'd, the *Hook* thou dost not show,  
 Close as the *Guardian Friends* below:  
 But when he's struck, altho' he *flounce* and *rave*,  
 Dost *troll* him on from *Wave* to *Wave*;  
 Till all his *Blood* and *Vigour* gone,  
 He *struggles* now no more,  
 But to his *Fate*, by his torn *Intrails* drawn,  
 Lyes *gasping* on the *Shore*.  
 While thou great *Mammon* dost devoutly thank,  
 For still encreasing thy *exhaustless Bank*;  
 And like old *Morecraft*, if thou canst afford  
 To Match thy *Daughter* to some *hungry Lord*,  
 Defie the *Widows Tears* and *Orphans Cry*,  
 Loaden with *Earth*, canst *Heaven* and *Hell* defie,  
 And still in *peaccable Damnation dye*.

4.

Methinks we hear our *Enemy Gold* complain,  
 We *that alone* unjustly blame,  
 Since wild *Ambition*, and hot *Thirst* of *Fame*:  
 Where *Gold* its *Thousands*, has *ten Thousands stain*:  
 Nor shall it scape, we'll pull the *Serpent* down,  
 Tho' ramping high it boasts a *gawdy Diadem* and *Crown*;  
 A *Bloody Banner*, waving high  
 With *Golden Flow'r-de Lis's* charg'd,  
 Which soon it hopes, its *Conquests* o'er this *Earth* enlarg'd,  
 To see *display'd* against the *Skie*:  
 How great its *Pomp*, how vast its *Guards* appear,  
*Murder*, *Confusion*, *Treason*, *Guilt* and *Fear*,  
 With a long *Train* of *Mischiefs* in the *Rear*:

O'er

O'er *heaps* of *gasp*ing *Carcasses* they go!  
*Sack'd Cities* their *Triumphant Colours* show,  
 Fair *Heydelberg* in *Flames*, the last of all the row:  
 This is *Ambition*, those who this *desire*,  
 Who to ill-gotten *Fame* aspire,  
 Must *wade* to *Hell thro' Seas* of *Blood* and *Fire*.  
 Ah, who for this would fondly lose  
 Those *Jays* which round fair *Vertues Temples* shine,  
 Which *Saints* possess, which *Angels* chuse,  
 So clean, so sweet, so temperate, so *Divine*!  
 Fain would we Sing, and in a loftier Strain  
 Invite the *World* to such a *Bliss*,  
 But ah! too great the *Adventure* is,  
 The *Lark* may *tour* a while, but must descend again.  
 See the *Wing'd Courser* droop and sweat!  
 He cannot hold another *Heat*,  
 But *pants* i'th' *Airy Plain*.

Q. I shall give you a very strange Account of a Boy in *Durham*: But first it will be necessary to acquaint you, that I am a School-master in the City, and that this Boy having gone to School about Nine or Ten Years in all, is now learning with me, and hath been my Scholar above three Years last past: He is a Gentleman's Son, and a lusty well Complexion'd Youth, aged (I think) about fifteen.

Now this same Boy, by all the Means that have been hitherto, or could be used, could never yet be made to know his Letters; and if that were all, you would perhaps think no great matter, but here is the Mystery, that in one thing he seems to have a strong Memory, and in another none at all: He knows the Powers of Letters, but can remember nothing at all of their Figure or Shape: He remembers the Force of Letters in Spelling, and how they ought to sound in a Word; he can pronounce Words plain enough, and spell Syllables, and put them together,

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if one tell him the Letters, but otherwise he cannot remember what such Letters are call'd, but as soon as he hears them nam'd, he will presently tell you what they spell, which ordinarily with Children is the harder Task.

So that, by naming of the Letters he can judge of their Powers, that is, he knows well enough the Difference in pronouncing between *b* and *p*, between *d* and *t*, and between *s* and *z*, which in whispering (says Dr. Holder) are not distinct at all. But from the Figures of Letters, he can by no means gather their Names, or how they are to be called. Let him be told a thousand times, that a round Letter is called *o*, and that a long Letter with a Point above is called *i*: If you turn the Leaf, he remembers nothing of it, nor can I find, that he has any distinct Notion of Difference, between a Circle and a Right Line. And yet he is no Fool, he sees and hears as well as any Body, he can play at such games and sports as Boys use in this Country, and knows the

D d

Rules



Rules therein to be observ'd, some of which are not very easie, and require a Memory; and sometimes he will give an Answer that looks like something of Wit.

This last Year I have been teaching him to Write, in hopes that making Letters would bring him to remember them, but I cannot yet find the Effect I expected: For tho' he can write his Name, and make all the Alphabet pretty fair, yet still he does not know them: He can indeed name them forward and backward, as they stand in the Row, and if you ask him 'em skipping here and there, he will for the most part hit right in that Place, and this he could have done two or three Years ago in his Primer; but ask him one of these Letters in another Place, and he knows no more what to call it, than if it were a *Syriack* or *Arabick* Character.

Now this seems to be purely Memory without Judgment, for he remembers a Series of Names as they follow one another, either in a direct or reverse Order, but he has no Judgment of the Characters by their Shape; he can't distinguish one from another, and therefore cannot tell that such a Name belongs to such a Figure. And yet when he can make a nice Distinction between the Sound of two Letters, and from the Name of every Letter when he hears it, can collect its Powers, this methinks looks like something of Judgment: But then why he should be able to make an Inference from Hearing rather than from Seeing, and why he should not as well remember the Name of a Letter by its Figure, as the Nature of it by hearing it nam'd, is beyond Philosophy.

This then being the Matter of Fact, these two Enquiries do from hence naturally offer themselves: First, *Wherein the Defect of this Boy's Capacity doth consist?* And, Secondly, *How the same may be so far remedy'd, that if possible he may be taught to Read?* This would be not only a Kindness to himself, and to the Family to which he belongs, but a Benefit also to the Publick.

A. Indeed this is a very odd sort of a Relation, and it's enough to puzzle our Philosophy to give a positive Answer. The most probable Reasons of the Boy's Incapacity to Learn, may possibly be these: The Fibres that run from the Eye to the Brain must be defective either in their Situation, or if rightly situated, may be Imperfect, Obstructed, &c. whereby they are disabled from leaving any Impression on that Part of the Brain, where the Faculty of Memory does officiate; but if so, this must be general, and the Boy can remember nothing that he receives by the Sense of Seeing, which it would have been no little satisfaction if taken notice of in the stating of the Case. Dr. Burnet (now Bishop of Sarum) in his Letters gives an Account of one that was Blind, but was taught to understand Letters by feeling, having the Letters made in Wood, or other hard Matter; and by feeling, the Idea of the form was impress'd on the Memory, and the Ear supply'd the rest for knowing the Powers and Spellings of those Letters. Perhaps this Method would take with this Boy. Or possibly the Defect may be owing to the Fancy of the Mother in the Act of Conception, she imagining some unaccountable

able Antipathy of Letters, &c. and if so, there's no Remedy but Patience, for all Trials will prove ineffectual.

Q. I having been a Member of the late East India Company formerly, took an Oath to them as follows :

“ YOU do sincerely Promise  
 “ and Swear, that you will  
 “ be Faithful, and bear true Al-  
 “ legiance to our Sovereign  
 “ Lord the King's Majesty, and  
 “ to his Heirs and Successors,  
 “ and that you will be Faithful  
 “ to the Governour, his Deputy,  
 “ and Company of Merchants of  
 “ London, trading to the East-  
 “ Indies, in the Management of  
 “ their Trade ; the Secrets of  
 “ the said Company which shall  
 “ be given you in Charge to  
 “ conceal, by the said Governour  
 “ or his Deputy, you will not  
 “ disclose ; and during the pre-  
 “ sent Joint-Stock of this Com-  
 “ pany you will not trade in any  
 “ such Commodity and Commo-  
 “ dities whatsoever, to or from  
 “ the Limits of the Companies  
 “ Charter, beyond the Cape of  
 “ Good Hope, which the Court of  
 “ Committees have or shall de-  
 “ clare from time to time, that  
 “ they do or will reserve the said  
 “ Joint-Stock exclusive to any  
 “ others. So Help you GOD.

*And their Charter being now adjudged Void by Act of Parliament, for their making Default in Payment of the Tax charged on their Joint-Stock, at the time limited in the said Act, and the Voidance thereof being admitted by the King's Counsel Learned in the Law, and also by those who act now as Governour, Deputy Governour, and Committees of the late Company, who are endeavouring to*

*be restor'd by a New Incorporation.*

*I desire to know if I am not discharged from the said Oath taken to the late East-India Company? And whether I may not Trade to or from the East-Indies as freely as any other Person, who never was a Member of the said Company, nor ever took any Oath to them?*

A. The Oath taken to the late East-India Company, not to Trade during the Continuance of the Joint-Stock, to or from the Limits of their Charter, in such Commodities as shall from time to time be reserved to the Joint-Stock exclusive to all others, cannot have a longer Force or Obligation than during the Continuance of that Body to which the Oath was taken, and to whom that Joint-Stock did belong, to whose Continuance the Oath was limited.

And the Oath being taken to the East-India Company, who were incorporated by Charter from the Crown ; if the Charter by which they were incorporated a Body, is Void and Determined, the Company, and the Joint-Stock of the Company, both which had their Creation, and Subsistence from that Charter, must unavoidably cease to be, when the Charter is ceased by which they were Created and did Subsist ; so that the very Foundation of the Obligation being ceased, the Obligation it self can no longer continue.

And therefore if the Charter of the East-India Company be Ceased and Determined, you are certainly Discharged from any Obligation arising by the Oath taken to them, and may Trade to or from the East-Indies as freely as if you had never been a Member

of that Company, or had never taken any Oath to them.

As the preceding Answer is *Verbatim* what a worthy Gentleman, and learned in the Law, has given, We think We can add no more to it, he having already observed all that may be said upon the Subject, and to which we very readily subscribe, thinking the Case is very plain and easie.

Q. Dr. Brown's *Pseudodoxia Epidemica* tells us, in Chap. 6. page 16, and 17, that the Fable of *Orpheus*, who by Melody of his Musick made Woods and Trees to follow him, was raised upon a slender Foundation; for there were a Crew of Mad Women retired unto a Mountain, from whence, being pacified by his Musick, they descended with Boughs in their Hands, which unto the Fabulosity of those times proved a sufficient ground to celebrate unto Posterity the Magick of *Orpheus's* Harp, and its Power to attract the senseless Trees about it.

That *Medea*, the famous Sorceress, could renew Youth, and make Old Men Young again, was nothing else, but that from the Knowledge of Simples she had a Receipt to make White Hair Black, and reduce Old Heads into the Tincture of Youth again.

The Fable of *Gerion*, and *Cerberus* with three Heads, was this: *Gerion* was of the City *Tricarania*, that is, of three Heads, and *Cerberus* of the same Place was one of his Dogs; which running into a Cave upon Pursuit of his Master's Oxen, *Hercules* per Force drew him out of that Place; from whence the Conceits of those Days affirmed no less than that

*Hercules* descended into Hell, and brought up *Cerberus* into the Habitation of the Living.

Upon the like grounds was raised the Figments of *Briareus*, who dwelling in a City call'd *Hechatonchiria*, the Fancies of those times assigned him a hundred Hands.

That *Niobe*, weeping over her Children, was turned into a Stone, was nothing else but that during her Life she erected over their Sepulchres a Marble Tomb of her own: And many of this Nature.

Pray your Thoughts upon his Definitions in his Treatise abovesaid, together with these Fables, and doubtless you will Oblige many who are too apt to run into Vulgar Errors?

A. Much like the first Story is that of *Amphion* and *Letus*, who drew Stones with their Harmony to the Building of *Thebes*, by which (as is generally believ'd) is only meant, that their Musick being new and taking, the *Thebeans* agreed with them to carry Stones thither, upon Admittance of being their Auditors; and so of innumerable more. Mostly We believe these Fictions of the Poet were only intended as the Fables of *Æsop*, having an Honest and Moral Design at the Bottom, for the Encouragement of Vertue, and Discouragement of Vice, such strange kind of Stories often winning more upon the Judgment of Ordinary People than a Lesson of *Cato*, or an Harangue of *Cicero* himself: Look in almost any Dictionary, and you will meet with enough such Instances.

Q. I desire to know what Notion you have of the World's Infancy? I will suppose them multiply'd to 50000, Men, Women and

and Children: What was their Food? If upon Living Creatures, whether these were Appropriated, or in Common? If Appropriated, what Necessities or Reasons induc'd them to it, when they had so much room, and Plenty of all Creatures? If in Common, whether the Fair Sex were not so too, one great Cause of Marriage not being then existent; that is to say, for a Man to have Children of his own to inherit his own proper Estate? Your Instruction about this Matter may be very acceptable to you, &c.

A. Admit your Supposition; admit also your own Dilemma, if they were appropriated; (as it's very probable) what can be more Natural, than for a Man to be Master of something himself. Why are you willing to appropriate a Wife, the Reputation of a Wit (if you'd could be so) but only from a Principle of *Your own dear self* in the Case. But suppose living Creatures were not appropriated, which we cannot admit till better Presumptions are offer'd, is it not a Principle even in Brutes to oppose their Rivals, and claim a Propriety in the Female; besides all the Reason and Justice which is super-added to reasonable Creatures. *Lastly*, It will not follow that Men only get Children to inherit Estates; for if so, what will become of younger Brothers? It is hardly Credible, that any Person, gentle or simple, is much troubled about the Thoughts of Inheritance and Succession in the Act of Generation; but perhaps, Sir, You were an only Child, and We shall say no more of the Case, for fear of Disobliging you.

Q. Gentlemen, I am a Baker by Trade, and it hath been a Case of Conscience to me a long Time, Whether or no I ought to Bake any (though but what is just convenient to serve my Customers) on the Lord's Day, seeing I don't hoard up the Money I then get with the Common Stock, but always distribute it to the Poor; and if I should singly make a Scruple, and disoblige my Customers, I must consequently lose my Maintenance, which depends wholly upon my Calling; yet notwithstanding shall willingly submit, and for the future act according to your Sentiments upon the Matter, whether in the Negative to my Disadvantage, or in the Affirmative to my Profit or Advantage? Your speedy Return will Oblige many others besides your Humble Servant.

A. Yes, We think it very lawful, provided you make no Gain of it, or (which is yet better) if you give it to the Poor. That Scruple about Disobliging your Customers, and losing your Maintenance, ought not to be started; for if it had been a Sin, that would have been no Excuse to you, for you ought to have an honest Reliance upon Providence; though indeed there are some (to give it the mildest Term) Inconveniencies which will necessarily attend you, and you must be very careful not to employ your Servants on that Day, so as to hinder them from Divine Service at least once.

Q. What think ye of the Story of Sebastian K. of Portugal? Was he really kill'd in the Battel with the Moors, or are you of Opinion that he escaped? And what are we to judge

of that Person, who appeared some years after in Italy, and so confidently assum'd that Name and Title?

A. The Strefs of all the other questions lies in the last, Whether that Person, who took the Name of *Sebastian* some Years after he was took to be dead, were the real King *Sebastian*, or only an *Impostor*, like our *Perkin*, or any of those little Kings in the Reign of *Henry the VII*? A knot, we confess, not easily unty'd; it being much easier to tell you what we think, than what was the infallible Truth in this matter. However, the Probabilities are very strong on one side, and that's the Affirmative; for though we can't say it amounts to a Demonstration, we think there are very many strange Circumstances in the story, which we see not how 'tis possible to Answer, that this Person was the very King of *Portugal*. The first is, — That all whoever saw him, and had known him before, acknowledged him the same Person, and that of all Ranks and Qualities; at least, that he was so like *Don Sebastian*, that they could not distinguish between them; but very believ'd this was he. The second, — His knowing all, even the most Minute Circumstances of that King's Life, his Relations, his most Secret Actions, never being trept in one thing which might betray an *Impostor*, which had there been any such, the cunning *Spaniards* cou'd not but have smelt it out. And his admirably strict and mortified Life, chosen and continued in; His Patience, His Humility, and Constancy in all his Sufferings, being the same in the Prison and Gallies, and to the last affirming himself what we are apt to believe he

was, at least if those Relations be true we have of him. After all, if the *Spaniards* had not been conscious, there had been something more in't than *Imposture*, why did they not punish this unfortunate Person with something worse than Imprisonment and Ignominy? Either with some corporal Infliction, or a publick Traitor's Death? But instead of all this, however, they got rid of him in Private. It is said, that he was not us'd as a Slave, when on the Gallies of *Naples*, he was chain'd to an *Oar* as the rest were; but liv'd a Slave in nothing but Name, and had two other Slaves to attend him. On the whole, we shall only add this, — That if he were the real *Sebastian*, he had hard Fortune; if not, he had too good; but was certainly the most subtle *Impostor* that ever appear'd in the World.

I was born and bred in a Place, where Ingenuity and Arts were but slenderly encouraged, and my Education was but mean, that it might the better suit the same Temper, I having never advanced beyond the Knowledge of the *English* Tongue, which mightily baulked me in my Capacity, being fitted, as I think, to receive greater things, notwithstanding I was forced to make a Vertue of Necessity, and calmly submit to Fate, and betake my self to some Manual Occupation, whereby to get a Living honestly; during which time that I learned my Trade, my primitive Inclinations would not leave me, do whatever I could to stifle them, as apprehending them not fit to be followed

lowed by one in my Condition; but I found all Experiments in vain, my Mind still itched after Knowledge; and at last having put a Period to my Apprenticeship, I then breathed with a little Freedom, and whatever Books I could get, either Ancient or Modern, I took great Delight in perusing them, and striving withal to understand some Words in the *Latin* Tongue: At length Fortune removed me from that barren Soil to a more fertile Clime, this Place where now I am, where I have made good Advances in Knowledge to my Satisfaction; having lately been very desirous to understand Geography, I have made shift to get some of *De Wit's* Sheet-Maps, which I think are the best, and also *Eachard's Brief Compendium of Geography*, whereby I have received great Satisfaction; but notwithstanding all this, there is but little to be learn'd as to the Substance of the Business without a Master; I am still unsatisfied in some Points, which I hope, *Gentlemen*, you will inform one, who has always had an high Esteem of any thing that is ingenious, but a more particular Veneration for, &c.

*I am your Humble Servant, &c.*

Q. 1. *The Globe of the Earth being round, and fixed in the North and South, whether it moveth about, or only a little to and fro, or neither, but remaineth fixed?*

Q. 2. *Which Place is uppermost, being as I think there must be an upper and under side, and if there be, pray let me know what Place it is?*

Q. 3. *Whether Hell be in the*

*Globe, or under it, or where it is? And if it be in the Globe, how is it Bottomless, seeing the Earth is finite?*

Q. 4. *If the Earth moveth quite round, why doth not all things thereon drop or fall away from it in its Motion?*

Q. 5. *What is the Cause of Earthquakes?*

A. Before We answer your Questions, give us leave to give you a little Friendly Advice, which may do you more good, if practis'd, than reading all the *Oracles* that will come out this seven Year, and that is, — To mind the main Chance, and not be so much in Love with Learning, as to Neglect your settled Business, be it never so mean; which you can't do without equal Crime and Folly: Not that we wou'd with you quite to forswear looking in any Book besides your Shop-Book, which we are so far from, that We rather advise you to cherish your Inclination to Learning, and improve your useful Knowledge, as much as possible in the Station you are in; only taking Care you go not beyond your Last; We mean, to Neglect or Trifle with that on which you must have your main Dependance for Life. Now for your Questions: To the first, See our Table; where you'll find the Motion or Stability of the Earth in more than one place already discuss'd. Indeed after considering the Arguments and Difficulties on both sides, and in every Hypothesis we have yet seen, We almost think it a Moot Case, whether 'tis Earth or Heaven that moves, all Parties being too successful, in spoiling their Antagonists

nists fine *System*, than in establishing their own: And we are mistaken if those who consider all the several *Systems* and *Objections* against 'em, without Prejudice and Partiality, will not find themselves of the *same Opinion*. For the manner of the *Earth's Motion*, if it does move, it must be in the same *Manner* in which the *Sun* has been generally thought to move, both *Annual* and *Diurnal*; concerning which, every *Almanack* can inform you.

As to the second Question, — *Which Point of our Earth is uppermost?* The Answer must be, That all are so in respect of the *Centre*, or rather, there's no *upper* or *under*, those being only *relative Terms*; and it will be the same, supposing either that or the *Sun* moves, in respect to the *Heavenly Bodies*, because they all move some way, *round each other*. But if we still go further, and suppose the *Earth* fix'd on the *Center* of the *Universe*, and the highest *Heaven*, or *Sedes Beatorum*, a *Place* design'd, and consequently *circumscrib'd*; if you ask then, which is the upper Side of the *Earth*, or that next to *Heaven*, though there is something more of *Difficulty* here, yet we believe the Answer may be still the same, that there is no *uppermost*, any more than *real Zenith* or *Nadir*, which are only the *imaginary Points* in the *Heaven*. — For though it is granted that the *Earth*, though but a *Point* comparatively to the *Great Orb*, must have *Physical Dimensions*, and so an *upper* and *under*, or *nearest* and *farthest* from any *Points assignable* in the *Heavens*, and consequently, if the *Empyreum*, or *Sedes Beatorum*, were

bounded in any narrow *Space*, or had respect but to one half of the *great Circle*, that then one part of the *Earth*, suppos'd *stable*, must respect it, the other not; yet if we conceive this *Heaven of Heavens*, involving all the other *Orbs* or *Circles*, and stretch'd out *Quaquaversum*, backward from our *Universe*, as why may we not so, remaining it self eternally *fix'd* and *unmoveable*, tho' what is wrap'd up within it, oblige to the *Laws of Motion*, as to make a *gross*, but *plain Comparison*, the *Seats* round a *Theatre* are *firm*, though the *People* below in the middle still in *Motion*, then we say it is still the same, and no *up* nor *down*, *higher* or *lower*, even in respect to this *Heaven*, in our little *tiny Scrap* of an *Atom* which we call the *World*, and for some yet smaller *Atoms*, of which *Atom* (forgive the *Impropriety*) we are all so wondrous busy in *Murdering one another*.

To the third Question, *Whether Hell be in the Globe, or under it? And if it be under it, how it is the Bottomless Pit, since the Earth is finite?*

A. We have had more than one *Occasion* already to touch on this *Point*; but shall add something here, which We have not before *advanc'd*. If there be at present a *Local Hell*, other than the *Regions* of the *Air*, where wicked *Spirits* may be *chain'd*, and guilty *Souls* may *wander*, it's not improbable that the *Seat* of it is in the *Bowels* of the *Earth*, which are large enough, as we have formerly *prov'd*, to contain more *Men* than ever were, or probably ever will be on the *Surface* thereof. Now, supposing that *Concavity* fill'd

fill'd with a Globe of *liquid Fire*, or Lake of burning Brimstone, as the Sacred Writers describe *Hell*, extremely agreeable to those Observations which Kircher and others have made of the Furniture of the *Subterranean World*; and this *liquid Mass*, like the *Chaos* before the distinct Formation of all things, eternally floating about, with no fixed *Central Point*, not bound by the ordinary *Laws of Body*, there cannot be any proper *Top* or *Bottom* in it, and so it may, with Propriety of Speech enough, be called the *Bottomless Pit*. And further, if this *Globe*, or the imagin'd middle Point of it, be the real *Center of the Earth*, toward which every thing must tend from all parts of the *Superficies*, then, according to the *Laws of Body*, whatever is dropt near this *Center*, must sink eternally backward and forward, now of one side, then of the other, without finding any bottom, because none to find. This according to the nicest *Strictness of the Word*; though indeed *Bottomless*, or an *Abyss*, generally signifies whatever is *actually unfathom'd*, not being always restrain'd to what is in it self *unfathomable*.

As for the two other Questions, *If the Earth moves, why all things do not fly off from it?* and *What is the Cause of Earthquakes?* We have already endeavour'd to Answer the *latter*; and for the *former*, it is easily decided, because the *Motion is Natural* round its own *Axis*, and smooth and *equable*, not by *starts*, which would indeed soon *unhinge the World*.

Q. *There is a Society of Good People of the Church of England,*

*which do receive the Holy Communion daily, which they tell me was the Manner of the Primitive Christians, and the Neglect of which, say they, hath been the chief Cause of the Decay of Love, and Charity, and Holiness amongst Christians: They desire my Company at it, and do assure me, That they find by Experience, that it is an excellent Preservative against the Temptations of Satan, the Vanities and Follies of the World, and Lusts of the Flesh: Now, Gentlemen, I humbly beg your Solution of these following Queries:*

1. *Whether it may tend most to the Glory of God, and a Holy Life, to Receive the Holy Communion daily, weekly, or monthly?*

2. *Whether often or seldom Receiving doth tend most towards the raising the Esteem of it in the Mind of a Christian?*

3. *Whether it be Displeasing to God and his Church, to receive it in Private, if it may not be had in Publick?*

4. *Whether the Primitive Christians had it at Five a Clock in the Morning, or thereabouts, that those that have Trades and Callings might not be hindered?*

5. *That if the Governours of the Church should be offended at it, Whether it be best to continue it, or no?*

Good Gentlemen, be Faithful and speedy herein, that I may know what to do.

A. *What they affirm as the chief Cause of the Decay of Charity and Piety, is certainly Truth; and as for their Experience, their Pretensions do infer a very great Presumption of the Truth of it, which is also confirm'd by the una-*



unanimous Assent of all Pious and Devout Christians whatever. As to your first Question, it's very natural to suppose that a frequent Communicating is the most conducive to the Glory of God, and our own Happiness, because thereby we even participate of the Divine Nature, and commence a sort of Heaven upon Earth. The Primitive Christians, because of Persecutions, &c. were forc'd to take such times of Communicating as they could get, very often in the Night: And in the Apostles time they broke Bread daily, and particularly every Lord's-Day, which breaking of Bread is generally suppos'd to mean Communicating; but we find that this daily Communicating was just at the first Promulgation of the Gospel, when the Holy Ghost did immediately exert his Power by Inspiration, Miracles, &c. for the Establishing the Truth of the Gospel; but that was an extraordinary Case, and therefore We think not a proper Pattern for succeeding Ages, now the Gospel is settled. Indeed Piety is still of the same Nature, and as necessary as then, but the Ways and Forms of it are not (We think) essentially binding; and this appears to us from the Design of Christianity in general, which not only enjoins the Duties of the first Table, but that of the second; there is a Duty we are oblig'd to perform to our selves, our Families, our Neighbours; and should the immediate Acts of Devotion be always perform'd, we should be guilty of the Breach of other Commandments. A Weekly Communion We think very necessary, where it may be had, (and those that please, need not

want Opportunities here in Town to do it) and this Practice is agreeable not only to that of the Christians toward the latter Days of the Apostle St. Paul, and the Custom he had then settled in the Churches which he had gather'd, but also very proper for the Nature of that Day: We can blame none that Communicate oftner, but hope the best of them. As to that Suggestion, Whether it may be displeasing to God to receive it privately, when it can't be had Publickly, there's no Occasion for it: And as for the Governours of the Church opposing it, 'tis evident they frequently expose 'emselves to the contrary.

*Q. I am of a Sanguine Complexion, and find by a little Observation that my Passions are very apt to quarrel for the Preheminence; I know not which breeds in me the strongest Emotions, Joy or Grief; and I desire your Resolution which may be most easily resisted, Pleasure or Pain?*

*A.* If Pleasure be consider'd as a Good, and Pain as an Evil, it is not to be doubted but the latter is as insupportable to our Nature as the former is agreeable to it. But there are two sorts of Good and Evil, Pain and Pleasure, one of the Mind, the other of the Body; and many times the Pains and Sufferings of the Body are the Joys of the Mind; and the Pleasures and Gratifications of the Flesh, the Crosses and Torments of the Spirit. Now there are scarce any pure and unmixt Pleasures or Pains in the World; but they are usually mingled one with the other; and if they cou'd be separated, Pain would turn the Scale, as being the more heavy and difficult to be supported. In reference  
to

to which Mixture the *Greek* Poet judiciously feigned, that there are two Vessels at the Entrance of Heaven, one full of Honey and Sweetness, the other full of Gall and Bitterness: Of which two Liquors mingled together, *Jupiter* makes all to drink, and tempers with them every thing he pours down here below; so that the Pains and Pleasures of the Mind or the Body being moderate, and indifferently tempered with each of those Liquors, may be supported by Men; Pleasure and Good (as the more natural) much more easily than Evil and Pain, which are destructive to Nature: But when both of them are extrem, and the Sweetness of Pleasure is not abated by any little Mixture of Unhappiness, nor the Bitterness of Misfortunes lessened by small satisfactions, then Men cannot relish this Potion, because they are not accustomed to things pure and sincere, but to Confusion and Mixture, and cannot bear the excess of Grief or Joy, the extremities of which are found to be fatal. As first for Grief, *Licinius* finding himself Condemn'd for cheating the Publick, died with Regret; *Q. Fabius*, because he was cited before the Tribunes of the People for violating the Laws of Nations; *Julia*, *Cæsar's* Daughter, at the Sight of the bloody Garments of her Husband *Pompey*: And in the last Age, one of the Sons of *Gilbert Duke of Monpenfer* going into *Italy*, died upon the Sepulchre of his Father, which he went thither to see. And as for Joy, besides our own Experience, many remarkable Examples shew the Excess of it as deadly. *Diagorus Rhodius*, seeing his three Sons victorious in one

Day at the *Olympick Games*, died with Joy. The like Fate also befel *Chino the Lacedæmonian*, upon the same Victory of one of his Sons. *Dionysius* the Tyrant of *Sicily*, and the Poet *Sophocles*, having heard that they had won the Bays for Tragedies, died both immediately; and so did the Poet *Philippides*, upon winning that for Comedies. *Zeuxis* the Painter, having drawn the Picture of an Old Woman very odly, died with Laughing at it. To which *Paulus Jovius* produces two like Examples of later Date, one of *Simus*, General of the *Turks Gallies*, upon the Recovery of his only Son, whom he thought lost; and the other of *Leo* the Xth, upon taking *Milan*, which he had passionately desired; both of which died for Joy. Thus both these Passions have great Resemblance in their Excesses; they equally transport a Man beyond the Bounds of Reason; the one by its Pleasingness makes him forget himself, and the other by its bitterness leads him to despair. Grief destroys Life, either by the violent Agitation of the Spirits, or by their Condensation, which stopping the Passages, hinders breathing, from whence follows Suffocation and Death. Pleasure and Joy produce the same Effect by contrary Causes, namely, by too great a Dilation of the Spirits, which causes Weakness, and that Weakness Death.

And since they may be both so fatal to you, if you are not past that foolish Age, when you chuse a Mistress, let her be Wise and Good, that she may know how to prevent your dying with Joy, and have too much Compassion to suffer you to die of Grief, though

though we believe the last generally the least fatal.

*Q. I am not a little desirous of Learning, but look upon it impossible to make any considerable Progress in it, amongst the various Treatises we have of every Science, except we could have an infallible Rule established, and am of the Opinion, That the Sciences might be reduced into one, or at least extremely abridged, on which I desire your Judgment?*

*A.* The Desire of Knowledge is very charming, but Man's Life is too short to satisfy it, unless the Sciences were all reduced; and the way to abridge them would be to retrench out of each of them every thing that was unprofitable, or not pertaining to the Science, as are most Metaphysical Questions which are treated of in Logick; Naturals, in Medicine; Moral, Natural and Juridical, in Divinity, to avoid Repetitions; and thus the fifteen Books of *Euclid* might be reduced into half the Number, and comprized into little Space; and so of others: But it would be chiefly requisite to be careful of laying down good Principles, and teaching those Sciences with Order, whose Numerousness causes Confusion, and is now more hurtful than their Scarcity was formerly. Thus *Justinian* reduced all the Law Books of his time into two Volumes, the *Digests* and the *Code*; and the Jews compriz'd all things that can be known in one single Science, called *Cabbala*, as the *Druids* did their Disciplines under certain Maxims and Aphorisms: And we might soon understand and speak well of all things, if instead of spending the fittest time

of our Age (as we do unprofitably) in learning to speak *Latin* and *Greek*, we employed it after the Example of the Ancients, upon the *Mathematicks* and other Sciences, and as for forming the Judgment, that might be done in a short time by *Logick*, and so the Knowledge of things Natural, Supernatural and Moral, might easily be obtain'd in a few Years, if all Superfluities were retrenched.

*Q. I am a young Woman, and would like others vain get as good an Husband as possible, and in order to it, would know how to choose him: I have heard the Wise affirm, there are eight Properties requir'd to make so great a Variety, 1. Grace. 2. Race. 3. Face. 4. Parts. 5. Arts. 6. Portion. 7. Proportion. 8. A good Disposition. But since I am hardly like to get a Spouse with all these Qualifications, I desire no more of them than such as would conduce to a young Woman's Happiness. To be free, I would have all my Five Senses particularly gratify'd, and therefore desire your Thoughts, which three of these Qualifications I may best spare in my Lover? The resolving of which would very much Oblige — Yours, &c.*

*A.* Your Question sounds a little waggish, — but *Hony Soit*, &c. we hope you are as Innocent as we our selves, and so proceed to the Merits of the Cause, and a sincere plain Answer. *Grace* you have nothing to do with here, since it seems you are only for pleasing your Senses. Nor will a good *Race* any more edifie your Touch or Taste. *Arts* will please your Ear, if he *Plays* and *Sings* well: *Face*, your Eyes: *Portion*, your Taste and Smell; and that which *Rhimes* to it the

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*fifth Sense*, ——— or if there be any more of them. ——— And then what need the two remaining Qualifications, since all your *five Senses* are gratify'd without them? But We will be serious, and give you better Advice than perhaps you will take. ——— In the first place, don't be too *Nice* in your *Choice*, lest you should get *none* at all, or the *worst* that offers, ——— the common Fate of you *Critical Ladies*; but remember *Good Husbands* are like to be scarce, when thirty thousand of them are kill'd in a Day. Then, if you have Choice to make, choose first one that has *Piety*, or at least *Moral Honesty*, if you know where to find him: Don't give your self to one of *mean Parentage*, who will probably taste of his *Education*, let him be never so Rich, and use you ill when he has you, unless his *Temper* and *Conversation* in the World has corrected that *Vice*: Nor, on the other side, dote on that *Airy Name*, a *Gentleman*, where there is no *Perquisites* of *Estate* and true *Honour*. ——— Much less on a good *Face*, unless you have a mind to have your *Neighbours share* with you. ——— Nor on a *Wit*, unless you long to be us'd *scurvily*, as a Proof of his being so; or at best he'll be likely to *Love himself* too much, long to *admire* you: Nor is there any more Necessity of his being a *Scholar*, or having any other *Arts* but those good old ones. ——— *Parce subjectis & debellare superbos*, (let he himself tell you the meaning on it.) Much less choose one who has *nothing* but *Wealth*, or *all things without it*, we mean a *Competency* of it, unless you have

enough for both, for you'll soon find the *Bed* it self *uneasie*, if the *Cradle* be full, and the *Cupboard* empty. All We will say of the next shall be, that it does very well, a handsome Leg and Foot is no hurt, nor all that, ——— but yet there is none, besides perhaps now and then some lewd Piece of Quality, that doats upon *Monsters* either in Excess or Defect, or thinks either a *Horse* or a *Monkey* would make a good *Bed-fellow*, for any but *Creatures* of their own *kind*. For the last, a *good Disposition*, it does well in a Man, though more necessary in a Woman; a tolerable Portion of good Humour We mean, not so much as degenerates into *Fondness* and *Easiness*, which is apt to Surfeit instead of Pleasing, and besides, lays Men open to ill Company, and the Practices of every Cunning Knave he meets. On the whole, take our Advice thus in short, as to the *Precedency* of these Qualifications, or the Order wherein We think they ought to be desired: 1. first. 6. second. 7. third. 4. fourth. 8. fifth. 2. sixth. 3. seventh. 5. eighth. ——— And so much good may it do you with your picking Work, till next time we hear from you.

Q. *What Credit are we to give to the Story of St. George, so famous on our Sign Posts, and the Seven Champions?*

A. Nay, his Fame goes a great deal farther (though not higher) than you have mounted Him. He is as much the *Champion of England* from all Antiquity, as if he were one of the *Blood of the* ——— and moreover, honour'd with more than one *Order of Knighthood* in some of the most famous Nations of *Europe*. There

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are three Opinions of him, one that he was a *Saint*, t'other a *Heretick*, and the last (*Medium Negationis*) that he was just *Nothing at all*. The last Opinion seems only grounded on that Extream whereupon Writers generally run, when the *Monks* or *Poets* have invented prodigious Tales of any great Hero, as in the Case of King *Arthur*, *Hercules*, &c. to avoid which, those who can't swallow all, often throw all up together, and deny the very Foundation of these Stories, as *Mr. Calvin*, and others seem to do in the present Case, reckoning this *St. George* (with his Brother *St. Kitt*, of *swinging Memory*) among the *Larvæ*, *Bugbears*, *Maukins*, *Faggots*, or what you please, of the *Romish Church*: And though we have been sometimes our selves inclin'd to this Opinion, yet on better Thoughts, it seems not at all probable, that such an almost Universal Tradition, in all Christian Kingdoms and Countries, so many Churches so early built to his Memory, (some not later than the sixth Century) and such large and honourable mention of him, both in the Latin and Greek *Liturgies*, that all this should have nothing but *pure Fable* for its *Original*. More probable therefore 'tis, that there has really been some *Famous Man* of that Name, in *rerum Natura*, ——— but the Question now is, ——— a *Saint* or a *Devil*? For 'tis certain, there was one *George*, an *Arrian Bishop* of *Alexandria*, who oppos'd *St. Athanasius* there, and was reckon'd a *Saint* by the *Arrians*, who forg'd many foolish Miracles concerning him, which were afterwards *vampt* and *eh'd* out by the *Golden Legend*,

till the *Papists* themselves were at last *asham'd* of him, and order'd his *Office* to be *reform'd*, and some of the less *Palatable Lyes* quite struck out. But this *George* it must not be, says *Dr. Heylin*, who substitutes another in his room, a *Cappadocian* by Birth, a *Tribune* under *Dioclesian*, who dy'd for the Faith about *Lydda* in *Palestine*, after most terrible Torments, though We can't see any Historian he has worth naming to prove his Assertion, most of what he advances being grounded on the Credit of *Simeon Metaphrastes*, which We doubt will hardly pass in so discerning an Age, it being very likely, that the *Arrians* had convey'd the Fame and Name of their Bishop out of *Egypt* into *Palestine*, to render the Matter less suspicious, and impos'd him on the *Orthodox*, as a *different Person* from the former, though really the same, as seems more probable from *Simeon's* own Tale, who gives the Account of his Dispute with *Magician Athanasius*, &c. which the *Dr.* confesses to be nothing else than a Fiction of the *Arrians* to disgrace *St. Athanasius*, wherein they so far succeeded, that the Heathen Historians give him the same Character, as he shows from *Amian. Marcellinus*. Well, but mayn't the *Saint* hold good still, though the *Dr.* himself is forc'd to part with the *Dragon*, and some of the Story be true, tho' the rest never so false? We Answer, All the Story being told of the same Man, and no better an Author than *Simeon* for both (others copying after him, among whom *Johan. de Voragine*) We can't see, but it must agree to the same Person, and are inclin'd to the opinion  
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of Dr. Reynolds, and we think most other Protestants, that this famous Soldier, Saint and Martyr, was really no other than the forementioned Arrian Bishop of Alexandria: Nor We hope is it any more a piece of *Large Majesty* to affirm this, than 'twou'd be to deny the Story of Brute, though our Kings have formerly made use of it, and had it allow'd too, (if We mistake not, by *Infallibility* it self) in Disputes of the *biggest Moment*.

Q. How a Spaniel should know his Master's Horse?

A. Undoubtedly by the same Means that he knows his Master, those little *Effluvia* or *Steams* by which he traces either him, or any thing he has but toucht, by the *Exquifiteness* of the *Orgaw*. So for Example, we our selves, if any Person in the Company has a strong Perfume, may even blindfold find them by it, and distinguish 'em from all the rest; nay, if with a Pair of *Gloves*, or some such thing well Perfum'd, they have toucht any thing, tho' we did not see them touch it, we may conclude by the Smell that they did so, and even distinguish one Perfume from another — and much after the same manner 'tis with those *Creatures*, endu'd with so excellent a *Sense*, and such rare *Qualities* for their Master's Benefit, not their own. To give an Instance in another *Sense*, 'tis almost incredible how many thousand times an *Object* may be magnify'd by an excellent *Microscope*, and what a surprizing Difference there is between the same things look'd upon by that and the *Naked Eye*. Now had we some such Method to strengthen the *Sense of Smelling*,

as we have in *Seeing*, we might undoubtedly make the same Distinction between one *Odor* and another, (which now we can by no means perceive) as a Spaniel does by the *Exquifiteness* of that *Sense*: Not that *Nature* has done less for us, take it all together, than she has for any other *Creature*, but indeed rather more, making us capable of distinguishing good and bad *Smells*, tho' not so exactly the *Odor* of one Person from another. If any be so foolishly ungrateful to think this no Benefit, because of the many ungrateful *Smells* he meets with, he might full as well wish to be *Blind*, that his *Eyes* might not be polluted with so many *Nauseous Objects*; to have no *Hearing*, for fear of *Shrieks*, *Scolding*, and such grating *Noises* as wou'd set his *Teeth an Edge*; and no *Taste* to avoid *Squills* and *Coloquinida*. But this Distinction of Good and Evil Savours, we plainly perceive a Dog has not, by the Food that he commonly chooses, *Eastern* and *Western* *Civvit* being much alike to him, unless perhaps he licks his Lips very favourily after the latter, when 'tis likely he won't so much as touch the former.

Q. Whether if People would eat more Sallads, Roots and Herbs; and abstain from such Variety of fresh Diet as is us'd, it would not be more healthful to the English Constitution, and make us more strong and hearty, like our Brethren in Unity the Dutch?

A. That there's very much in Diet, and that the Body, nay Mind too, are affected with it, is too plain to be prov'd, or deny'd; and 'tis no improbable Conjecture that the English Diet, consisting so much

much in *Beef* and *Mutton*, and strong Meats, makes them to fight so well, (and we don't see, but that they are as stout and strong, as well, as healthy, tho' not so large, as other Nations) whence the famous Saying of Prince *Maurice*, ——— "That he was always for bringing the *English* to fight while they had their own *Beef* in their Bellies; when they were fresh come over, and not reduc'd near the Condition to which the Man brought his Horse. Though this Love to *Beef* is so rooted in the *English*, that it will be a very difficult matter to *Convert* them from it; but if you do, have a Care *other fashion'd Diet* does not bring them to *other fashion'd Fighting*: Not that our *Brethren in Unity* the *Dutch*, are the only Country who live much on *Sallads*, for the *Jacobites Brethren in Iniquity* the *French*, even in their Prosperity (the common People we mean, of whom we are now discoursing) were used to *Feast* on a piece of *Bread* and a *Turnep*, but must now be content to eat their *Turnep* without *Bread*, since they han't Men to Till their Ground: Nor yet is it any wonder if the poorer hungry Slaves shou'd fight desperately when they come to storm our Camp, since they are in hopes of finding there good Store of *Beef* and *Mutton*.

Q. *Whether I may not be Indifferent to all things but Religion and Loyalty?*

A. You might have shortned your Question, and askt it of *Religion* only: and accordingly we reply ——— You may be *Indifferent* to every thing but *Religion*; though this *Religion* is so *Comprehensive* a Term, that there is

none of God's Creatures (unless the Devil's) which it does not oblige you to *Love*, tho' all, 'tis true, in *different Degrees*; but yet the very Name and Notion of *Love* absolutely destroys *Indifferent*; and 'tis indeed that which is the *fulfilling* of the *whole Law*, both of *God* and *Man*: *Religion* obliges you to *Loyalty*, which is *Love* to your *Prince* and *Country*. Their *Interests* are inseparable, like those of the *Conjugal Relation* (indeed it is a *Political Marriage*, and the *Wife* has a *Propriety* in our *Country*, as well as the *Husband*, however it may be in *France*, or other less *civiliz'd Nations*) and it may be said of this, as of the other, ——— "Those that God has join'd together, let no Man put asunder ——— and yet still ——— "If the *Unbeliever* will depart, let him depart! is true, though it be not *Gospel*. Then there are a few other things, besides those already mention'd, toward which you can neither *Religiously*, nor so much as *prudently* be *Indifferent*: As what think you, *Madam*! of *Domestical Relatives*? Have you no *Father*, *Mother*, *Sisters*, *Friends*, *Husband*, or *Humble Servant*? Ought you to be *Indifferent* here? Or if they are so, can you expect they'll be *otherwise*? And shou'd you like their being so? If not, turn the Cudgels, and the case is presently decided. But we are advised to use the *World*, as not abusing it, those who have *Wives* to be as if they had none, &c. and several other things sounding the same way, which seem fairly to imply that such a *Stoical Indifference* is required of us. 'Tis answered, this principally relates to the

the present Necessity, and a time of Persecution, when the Brother was to deliver up the Brother to Death, and the Father the Son, when it was extremely requisite to sit more loose from all worldly Enjoyments, than when the Church was in happier Circumstances. But neither did this vacate those great Natural, as well as Christian Duties of Constancy, Friendship, Tenderneſs towards our nearer Relations, or even of an universal Charity to all humane Nature. Nay, it gave Occasion to more noble and surprising Instances of it, as we may see in Mr. Boyle's admirable History of the Martyrdom of St. Theodora (which we could with were more known and read) and in a thousand other Examples of undoubted Credit, which Church Historians have Recorded, the Christians sure not being Indifferent to one another, when their admirable mutual Faith and Love was turn'd into a Proverb among the very Heathens. But this Indifference makes you cool and easie, above the ordinary Weakness of Life, insensible of Fear, or Love, or Hatred, of Injuries, or the Calamities of your Self or Friends: Yes, and all this would a Hatchet or a Halter do, or if it were but a good sound Dose of Opium; but the Question is, Whether you'd do well in making use of them for that reason? We neither ought to be thus Careless, nor is it desirable to be so; nor lastly, (which Clinches all, and makes sure work) neither can we be so, should we never so much affect or desire it. It is an Injury to our Friends, or our Selves, not to be concerned at the Miseries and Misfortunes of Life: Compassion is

V O L. II.

no Weakness, but the Want of it so great a one, nay so great a Crime besides, and of so dangerous a Consequence, that no Person ought to be suffer'd in a Civil Society who is void of it, but to be turn'd out to graze among the suitable Herd of Wolves and Tygers. The want of Concern for the rest of Mankind, or the common Blessings of Life, is a great Unhappiness; even in those who are proud in thinking they possess it, for the higher Degrees of this Indifference they have attain'd to, the more miserable still they are: Their Soul wants its Taste and Touch, and is it were in a dead Palsy; none of which would be very desirable to the Body ——— Ay ——— but they feel no Pain. If true, 'tis but so much the worse ——— they ought to be Cupt and Scarify'd immediately, that they may feel Pain, and a Sigh or Shrinking a little, wou'd be a hopeful Indication ——— And hereabouts indeed is the main Stress of the matter ——— There are so many ill Objects, displeasing and mortifying Circumstances that we meet with in the World, till we are arriv'd to this happy State of Indolence, that take bad and good one with another, the good is so outweighed by the bad, that were we not better be without both? No indeed were we not, while two or three of my Granams old Sayings hold good, *That half a Loaf is better than no Bread; Make the best of a bad Market, &c.* (as you may find in the Memoirs of the grave and prudent *Sancho Pancho*;) Nor is it true, there are more Displeasing Objects than the contrary; for do we not see a hundred sound Faces (outwardly) to one cover'd with Scurffs

E c

Scurffs



*Scurffs* and *Sores*: a hundred *sonna Wind and Limb* (as before) to *one Cripple*, and so of all the other Senses? Only such *unpleasing Sights* make a greater and more lasting Impression upon us for that very Reason, because they are more *rare*; the Certainty whereof appears from hence, that Chirurgeons, or those People who are busied about Hospitals, have this so desirable an *Indifference*, not being at all mov'd with Sights of this Nature ——— though no more fit to make *Jury-men* of, than some other Trades whom the Law has expressly excluded for the same Reason. *Lastly*, 'Tis impracticable; there is a wide Difference between a *Huff* and a Person of true *Valour*; it is easie to pretend to this *Indifference*, but impossible to obtain it. The Blood and Spirits will *move* about as they are mov'd, and carry the Soul with them in spite of all its gruff Philosophy; and whoever says they entirely possess it, is only an Errant Cheat, and a great Hypocrite.

*Q. I have for some time studied Heraldry, and can understand but little thereof; but am very desirous to know the rise, and most particular Account you can give me of it; together with the Arms that is born by our Nation, and those about it. I will not be too earnest in pressing for an Answer, but the sooner you will please to grant it, the more you will oblige not only me, but several Gentlemen also, that have desired me to write about it.*

*A. All Nations have been Curious in enquiring into their own Antiquities, and particular Persons, to preserve the Tokens*

of their Genealogy; some by Histories, others by the Images of their Ancestors, as the *Romans*; some by conjoyning of Hieroglyphicks and Ensigns, which are our Arms, which have had the same fate as other things of the World, and from very small and plain Beginnings, by encreasing of Alliances, have at length compos'd Scutcheons, so variously Quartered and Counter quartered, that it has been requisite to make an Art, called Heraldry, and to invent New Words with particular Officers, called *Kings*, and *Heralds of Arms*, to regulate and display them: and so many Races and Marriages are crowded together in the narrow Extent of these Scutcheons, that great Rolls and long Histories can scarcely explain them at length. The Scutcheon which we first Blazon, hath six Fields, *viz.* two *Metals*, and seven *Colours*, the Metals are, *Or*, and *Argent*; the Colours, *Azure*, (which is Blue) *Gules* (Red) *Vert* (Green) and *Sable* (Black) *Porpore* (a mixture of *Azure* and *Gules*) *Tenne* (which is Orange) and *Sanguine*. Besides these Colours, there are two *Furs*, which adorn the Scutcheon, *Ermine* of *Sable* upon *Argent*; and *vair* or *verry*, of *Azure* upon *Argent*; and when these Colours are altered, the Scutcheon must be blazoned *verry* of such Colours. Some Scutcheons have neither Metals nor Colours, and are called *White Shields* (like those of *new Knights* before they have done any memorable *Atchievement*; of which *Virgil* speaks ——— (*Palmâq; ingloriis allâ.*) Others have only a small Scutcheon in the middle, and this Scutcheon is

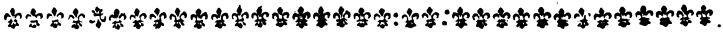
said to be in the *Fesse point*. The principal parts of these Scutcheons are nine, answering to the parts of a Man's Face, which may be called every one's natural Scutcheon, whereinto are collected in several Quarters all the Titles of the Nobility, and Qualities of the Soul. These parts are termed, 1. The *Dexter Chief*, which answers to the Right Temple. 2. The *Middle Chief*, to the Middle of the Forehead. 3. The *Sinister Chief*, to the Left Temple. 4. The *Honour Point*, to the Root of the Nose. 5. The *Fesse Point*, to the place of the Nose. 6. The *Nombril Point*, to the Mouth. 7. The *Dexter Base*, to the Right Muchato. 8. The *Sinister Base*, to the Left. And, 9. The *Precise Middle Base*, to the Chin. This Scutcheon is divided sometimes into sundry Sorts of Colours, or Metals. If it be divided *in Pale*, or Perpendicularly, it is called *Party per Pale*; if in *Fesse*, or Athwart, it is called *Party per Fesse*; if Slopingly, it is called *Party per Bende*; Lastly, it is quartered either by *Grosses*, *Gyrons*, or by a *Saltire*, or else *Counterquartered*, when one of its Quarters is again quartered. Next are to be considered the *Ordinaries*, which are, 1. The *Chief*, which is the highest Part of the Scutcheon. 2. The *Pale*, which divides it from the *Chief*, to the *Base* Perpendicularly. 3. The *Fesse*, which cuts it across the *Pale*. 4. The *Bende*, which cuts from the right Angle to the *Base*, and is a *Cotize*, if it be a third part less than the *Bende*, and a *Battoun*, if it be two thirds less than a *Cotize*. 5. The *Cheveron*. 6. The *Cross*. 7. The *Saltire*. 8. The *Gyrons*, which from eight

Triangles terminating in the Center. There are other less principal Parts, as the *Flanks*, which divide it by the sides; the *Emancheures* with one or more Points; the *Pyle*, which is a great *Isofoles* Triangle reversed; the *Perle*, which is a kind of a *T*, raking up sometimes the whole Shield; the *Gussets*, *Lozanges*, *Frets*, and such other things as are better represented by Figures than Words. These Armories are sometimes indented, invecked, and embattail'd at their sides; and sometimes they are either charged or bruised with sundry Figures; the former, when there is but one in the Middle; charged when they are *scme* all over. A *Border* is any thing which furrounds the Scutcheon. Some Shields are covered with divers things, diapered in form of *Broidery*, *Leaves*, and *Morisques*, and *fretted* in Fashion of *Crosses*, &c. which wou'd be tedious to recite. And therefore we shall proceed to give an Account of the Arms of some of the greatest Princes of the World.

England bears Gules, three Lyons, Or, armed and langued Azure. France bears two Scutcheons, the first is Azure, three *Flower-de-Luces*, Or, two in Chief, and one in Point; which is France. The second in Gules, two Chains, Or, which is *Navarre*. Ireland, Gules, a Harp, Or; Holland, Or, a Lyon Gules. Flanders, Or, a Lyon Sable, Langued Gules. Saxony, Barry, Or, and Sable of eight Pieces, a Demy Crown or Crancelin, Vert placed Bend-wise. Savoy, Gules, a Crois Argent. Arragon, bears Or, four Pales Gules. Denmark, Or, *Some* of Hearts Gules, three Lyons

Lyons Leopard Azure, Langued and armed, Or. *Sweden*, Azure three Crowns, Or, two in Chief, and one in Base. *Bavaria*, Fusile Argent and Azure, of twenty one pieces placed Bendwise. *Florence*, Argent, a *Flower-de-Luce*, expanded Gules. *Parma*, Or, six *Flower-de-Luces* Azure. *Poland* Gules, an Eagle Argent Beaked, Membered and Crowned, Or. The *Cham* of *Tartary* bears Or, an

Owl Sables. *Bohemia*, Argent, a Lyon Gules, his Tail nowed and passed in Saltire. *Lombardy*, Gules, a Lyon, Or, Armed and Langued Sable. *Hungary*, Barry, Argent, and Gules, of eight Pieces. The *Turk* bears, Vert, a Crescent, Argent. *Prester John* bears, Azure, a Crucifix Argent. We might name several others, but these are the Arms of the most considerable Kingdoms.



## Doggrel O R A C L E.

GENTLEMEN,

Q. YOUR Compassion to the Suffering of the Weaker Sex, and the daily Favours you bestow on them, emboldens me to trouble you at this time, hoping you will, out of your accustomed Kindness, oblige me with an Answer. My Case is thus: I am a Widow of a Noble, rather than Genteel, but decayed Family, and have a Daughter of about twenty Years of Age, whom a young Gentleman for some time earnestly Courted, but at length, it may be, not having a Prospect of so much Money as he desired, and out of that Consideration, having several times received a Denial from me, hath wrote her a Farewel-Letter, and therein sufficiently Abused me, which because nor Publick, I with silence past over; but his Malice not staying there, he hath to several of mine and my Daughter's Acquaintance,

scandalized me very grossly, and lately hath sent to several Friends and Relations by Messengers, and in Penny-Post Letters, and passed up against the Door where I live, and several Neighbour's Doors, and scattered in and about the Pew where we sit at Church, and thrown into Windows, a Number of very dark, but abusive Verses; a Copy whereof posted up at our Door, enclosed I send you: And as I do not understand some Obscure Places, and because I am not capable of serving him as he deserves, I have made bold to trouble you, and to implore your Assistance in the soonest Oracle you can, to bite him in like manner, and revenge the many Injuries I and my Daughter have without Cause suffered at his Hands, and therein you will infinitely Oblige my Daughter, and your Humble Servant.

There

There lives a Lady hereabout,  
 With Aspect terrible enough  
 To fright away the strongest Lover,  
 If *Cupid* did not Reign above her :  
 She hath a Daughter, fair and young,  
 From Loins of Jolly *Bacchus* sprung ;  
 Her Beauty, Shape, her Mien, her Air,  
 Do all conspire, by gentle War,  
 To Captivate young Amorous Hearts,  
 Wounded with *Cupid's* golden Darts :  
 Among this Charmed Number, I,  
 Us'd prostrate at her Feet to lye ;  
 To gain her Love, I bent my Mind,  
 And should have found her good and kind,  
 If her sharp Mother's subtle Lyes  
 Had not restrain'd her Tongue and Eyes :  
 The first spake nought, but her Commands,  
 Which held the last in cruel Bands,  
 And gave them Objects ; such a Mother  
 None ever had, nor such a Lover,  
 As I by all my Actions show'd ;  
 Such I was known to th' World abroad.  
 All wonder'd that my Conquerers  
 Did not attend my bold Endeavour,  
 But that I'm forc'd at last to leave her ;  
 But if they had not known this Evil-  
 Natur'd, this She-Politick Devil,  
 How cunningly she first Engag'd me,  
 And with Base Tricks hath now Enrag'd me,  
 And made my Muse her Enemy :  
 I must believe they then would Cry,  
 Brave Man, who still Unconquer'd art,  
 And hast defy'd her unseen Dart,  
 Thou bravely hast regain'd thy Heart.  
 I must confess the Daughter's Love  
 I aim'd at, who can Hermits move ;  
 But never thought (with *Cupid's* Leave)  
 That by Love only I could live :  
 I always did expect some thing,  
 Of that which to the World doth bring  
 All things ; but she thought to delude  
 Me with Vain Shows, and to exclude  
 Me from her Gold, as if I were  
 A stupid Fool, not fit to share  
 In *Pluto's* Gifts : If she thought so,  
 Then I Proclaim, and let all know,  
 For thinking so she is a Fool,  
 And ought to go to *Crutches School*,

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To

To learn more Wit. Her Daughter's Face,  
 If she consults a Faithful Glass,  
 To her Eyes will appear not blest's'd  
 With such Bewitching Charms, to wrest  
 My Senses from me. Others know  
 This for a Truth, and found it so.  
 I know she doth in vain expect  
 Some rich Old Dotard to direct  
 His faint Eyes to her Daughter's Charms,  
 And blindly rush into her Arms;  
 Since no young Man, her Equal, will  
 Accept of such a bitter Pill  
 Without some Sugar; and in vain  
 Much every one expects to gain  
 Such Sweetness, till Three Hundred Pounds  
 Are sent into the *Cruschet-Grounds*,  
 And till she hears some Hundreds more  
 Are Swimming from the *Indian Shore*.  
 A Dozen Years will scarce effect  
 The first, the last let her expect  
 Three Ages hence, 'twill never come  
 I'm sure until the Day of Doom.  
 She is not worth the Wrath my Muse  
 Thus vents against her, let her choose  
 A Nobler Theme, and not defile  
 In Filth her Undeiled Quill.  
 If any Reader would know more,  
 To th' two *Blue Posts* let him go o'er;  
 A Person may be spoke with there  
 Will satisfy his Longing Ear. —

*Quendam Philocantius.*

*Answer.*

*Doggrel!* Arise from that dark Cell  
 Where you and angry *Satyr* dwell;  
 Whether in *Butler's Tomb* you rest,  
 Or are of *Oldham's Dust* possess'd;  
 Arise, and hither with you bring  
 Your keenest *Whip*, and sharpest *String*,  
 Your *Horns* and *Tail*, and *Cap*, and *Bells*,  
 And all your well known *Trinkets* else!  
 Nor that we'd have you force a *Laughter*  
 For *Widow* vain, or her *fair Daughter*,  
 But a poor *Lover's Cause* espouse,  
 Who's th' *Eldes't Branch* of all your *House*.

Bray

Brave Man! 'tis thee — yes, thee we'll sing,  
 And to thy Shrine just Incense bring:  
 Thou, Hero's Race, Unconquer'd art;  
 Thy Pen, more sharp than Cupid's Dart,  
 Regains thy own, and Gains our Heart.  
 How blest'd the Age that know this Civil-  
 Natur'd, this He Poetick-Devil?  
 'Twou'd almost make a Mill-stone cry  
 To have thy Muse its Enemy.  
 Ah hapless Daughter! hapless Mother!  
 Who such a Poet, such a Lover,  
 Have lost — you'll ne'er find such another.  
 His Rhymes how just, his Sense how clear,  
 His Cunning Satyr how severe!  
 A Cat-a-nine-Tails arm'd with Spurs  
 He uses sure, or something worse.  
 O, were thy Merits better show'd,  
 Wert thou but known to the World abroad,  
 All wou'd conclude, unless they're madder,  
 That they were Mad, or thou hadst had her.  
 Saffold is dead, — what tho' he be,  
 His Conj'ring Mantle rests on thee;  
 For none, without the Help of Sprite,  
 Either like him or thee cou'd Write.  
 Thy Face, so, so, but that behind  
 Excels it far — We mean thy Mind.  
 Thou hast a Soul as fair, as bright,  
 As clear, as beauteous as — the Night —  
 — When drest in Stars, which, as they say,  
 Unseen compose the Milky-way;  
 Which sown so thick with Star-seed is,  
 We can't distinguish that from this.  
 By Love thou canst not live thou say'st,  
 But sure by Poetry thou may'st:  
 So have I seen for half an Hour,  
 Full on the Bank of Ditch of Tower,  
 Some Cripple plentifully pour  
 A Thames of Wit from his loud Throat  
 Exceeding Guns, or Through-Bridge-Note:  
 Hark how he swags the doleful Ditty,  
 Some bloody Murder in the City.  
 Or out — of which more glad is he  
 Than even the Crowners self can be!  
 See how the long-ear'd Rout admire him,  
 Ours Envy, th' other Sex desire him;  
 No gentle Kitchin-Stuff can bear him,  
 But like warm Tallow drips to hear him.

So and much more ——— this *Modesty*  
 Be *bang'd*! so wou'd they *Dote* on thee,  
 Did *that* not *hinder*, would thou take  
 But Pains to *sing* what thou dost *make*,  
 We might expect more than *something*  
 From thee, the *Tow'rs* old Walls wou'd *ring*,  
 The *Lyons* wou'd be *Charm'd* asleep,  
 From *Muddy Caves* the *Eels* wou'd creep,  
 And tho' they have no *Voice*, wou'd try  
 To Imitate thy *Harmony*,  
 Call all the *Songsters* of the *Flood*,  
*Bubbling*, like *Bisterns*, in the *Mud*.

The *Fool* to thee! the *Fool* so stupid,  
 To be in *Love* with *Naked Cupid*,  
 (*Venus* we mean) and cou'd they think  
 Thee such an *Ass*? So Men in drink,  
 When able scarce to lift the *Bumper*,  
 Still think their *Fellow-Drunkard* drunker;  
 But with *sharp Repartee* you bang'em,  
 And fairly leave the *Pool* among'em:  
 Then how you *Mawl* the *Future Ninnies*,  
 Your *Rivals*, with the *Pills* and *Guineas*?  
 The *Breach* you storm'd, no more will enter;  
 When you're *beat off*, who is't dares *venture*;  
 In *Hell* she may lead *Apes*, but none  
 Will lead *her* here, now *you* are gone;  
 But cou'dst thou not enough abuse her,  
 Unless thou didst thus *All-by-Muse* her?  
 'Twas *well resolv'd*, when all was o'er,  
 Thy *Bolts* all *shot*, to say no more.

O *British Bard*! cou'd We but *Bribe* thee!  
 To teach thy *Art*, how we'd describe thee;  
 How should this *Raree Show* be shown  
 In Rhymes *Notorious* as thy *own*!  
 But since we must of that despair,  
 Or only *fighing* wish it were,  
 As under *faithorn* oft 'tis said  
 On many a *Wit* ——— and *Logger head*;  
 If him you'd know, you must not look  
 Upon the *Piſſure*, but the *Book*;  
 So we to *rother* side must send  
 Any kind *Customer* or *Friend*  
 To thy own Rhymes, which all together  
 Resemble thee, their *known dear Father*,  
 So like, if *Bums* not know thee by'em,  
 Thou, without *Spit-frog*, may'st *desie* 'em,

Quest.

Quest. 1.

*Whither goes the Sun, when it doth set at Night,  
Since 'tis not seen until the Next Day-light?*

*Answer 1. Negatively.*

To this hard Knot, as ancient *Sages* tell,  
We say————it goeth not————into a Well.

2. *Positively.*

Pray, *Madam*, at our Answer do not fret,  
When it doth *Set*, 'tis plain————it goes————to *Set*.

3. *Neither Negatively nor Positively.*

Where goes the *Actor*, say what Mortal knows,  
When from the *Stage*, behind the *Scenes* he goes?

*Q. May I venture on the Freedom to Reprove or Chide a Spirit or Daemon, if they give the first Occasion of Offence, or disturb my quiet?*

*A.* First, be sure you do not slander the poor Devil, and that 'tis not imprison'd Puffs, or some of your Caterwawling-Servants that disturb your House, while the Faries and Robin Good-Fellow are Innocent. If you are satisfied in that Point, the least thing you can do, is to ask Mr. Devil, what his Business is? What he makes there? And why he keeps such a Clutter you can't Sleep for him? ————and if he can't give a handsome Account of himself, We see no Reason why you mayn't reprove him for his sauciness, tho' have a Care of being Rude with him, using any Actionable Words, for he is a very testy angry Fellow, and will be likely enough to take the Law of you; and at Common-Law you are certainly cast, for you will not get one Att—— to undertake your Bu-

siness against him. To be grave, you do not positively assert any Fact, and 'till you do that, 'tis hardly worth the while to answer your Question any otherwise.

*Q. What is Time?*

*A.* We'll give you our own Notion of it; and it may, We think, be thus tolerably describ'd ———— 'Tis the Duration of a Creature, measured by the Revolution of the Heavenly Bodies. Duration, and that successive, because it is of a Creature, whereby, First, The *to vvi*, the present Moment is excluded, being only the Term of Time, not Time it self; and then it is implied that Time is incompatible with an Uncreated Being, who, as all sound Philosophers and Divines have ever held, is *simul & semel*, has no succession, no Parallax, or Tropical Conversion, (which we render, no variability, nor shadow of turning:) By Creature here, we mean all Created Beings, the whole System or Frame of Visibles, and even Invisibles, which ever



ever began to be. Time in general being the complex *Measures* of their Duration, taken from *End to End*, and the best particular *Measure* we have of this *Duration*, being the repeated *Revolutions* of the *heavenly Bodies*, so that if there were any *created Beings* before the World was made, as it is improbable but there were, at least *Angels*, we can in general apply *successive Duration* to their *Existence*, though it is own'd we cannot the *Measure* of any *heavenly or earthly Bodies* actual *Revolution*, because then no such *Bodies*, though like the *Julian Period*, we can set the Watch a little backward, and make Time intrude upon *Eternity* in *supposition*, we mean so, as to say there were so many *Actual Durations*, so many *Instants* pass'd from their *Creation*, to the *Creation* of the *World*, as would have made so many *Days or Years* greater or less than any number given.

Q. *What is the Nature of a Charm? Whether it be of that Effect as some suppose it to be? And whether it is lawful to make use of it?*

A. We think the proper Notion of a Charm to be this, a *Form of Words or Letters*, repeated or written, whereby strange things are pretended to be done beyond the ordinary Power of Nature.

A *Form of Words*, whereby we distinguish it from some *Amulets*, which pretend to much the same *unaccountable Effects*, tho' they receive the Power of producing such *Effects* from *Planetary Influences*, or what *Gassarel* pleases. We add, a *Form of Letters*, as well as *Words*, because the famous *ABRACADABRA*, and a great many more

of them, seem rather a *Combination* of Letters than proper *Words* (though we know some are of another *Mind*) however, we are sure, that sometimes the twenty four Letters only have been made use of in *Charms*, only in such a determinate *Order*, without any *Combination*, We say [*repeated or written*] because this Custom has been as it should seem from all Antiquity, to make use of *both*, though we believe Repeating it was the more ancient Way. The remaining part of our *Description* will satisfy the remaining *Queries*.—*What Effects these Charms have, and whether or no they are lawful?* As that before has partly done the first—*What the Nature of it is?*

—We proceed therefore to the next Branch of it, [whereby strange things are pretended to be done.] We say, *pretended*, because we are satisfied the *Effects* ascribed to them are very often in a proper Sense only *lying Wonders*, though we dare not say they are always so, being perswaded they have sometimes such *Effects*, though at others miss, as in *Agues*; whether the *Devil* in the *Charm* be too *weak*, or he whom some *People* fancy in the *Ague*, too *strong* (which is indeed the same) or however it is they order the *Juggle* between 'em: However, these *Effects pretended* to, or *perform'd*, must be certainly beyond the *ordinary Power of Nature*. —

Ay, but says the *Old Woman's Advocate*, We do not know what the *Power of Nature* is, nor how far it extends; sure enough, but we know how far it *does not*; we must by *Observation* and *common Sense* have some tolerable

No-

Notion of its ordinary and regular Operations: Nay, many things there are which we evidently perceive to be undoubted Effects of *Natural Causes* (under which we may perhaps yet rank the Operation of the Magnet) the *Modus* of whose Action would not only puzzle the *Athenians*, but all the *Boyl's*, the *Cartes's* and *Aristotle's* that ever have been in Nature; and yet, however, all are agreed the *Effects* are *Natural*, or according to the settled regular Powers of *natural Agents*: But so we might conclude, would it not be if we should see a Man fly, (without any *Virtuoso Wings* or Whirlwind) or if a Person should be here this Moment, and at *Tork* the next, or discover *Thoughts* and *Actions* at the greatest distance: Nor is it, in our Judgments, less *unaccountable*, that a few *nonsensical Words*, hung about the Neck of a Child, who can't be assisted by Fancy or Imagination, should yet have a strange Power of driving away a *Disease*, which yet We dare not say it has *never done*, being verily perswaded of the contrary, for this is not a thing of yesterday. The *Jews* dealt much in *Charms*, though severely forbidden by their Law, and not only their *Rabbies*, but *Josephus* himself tells us, that *Solomon* himself was very well skill'd in them, and tells an odd Story of a Jew that wrought a wonderful *Feat* by a *Charm* before *Vespasian* the Emperor; tho' all that may be *Natural*; *Solomon's Charms* being only lawful *natural Magick*, or Understanding in the *Natures* and *Virtues* of *Simples* and *Herbs*, *secret* and *unknown* to other People. We will not say, that *Words repeated* may

have sometimes, and in some Cases, a very *strange* and yet a *natural Operation*, at least when *sung*, as all *Charms* anciently were, and as the very Word often implies, and *Words*, or *Tune*, or both it must have been, with which *David* stop'd the *raging* of *Saul*, which yet seems to have been *Natural*. But for the foremention'd *written Charms*, no such thing can be *pleaded*, and even under Pretence of the other, we doubt not, but unlawful *Incantation* and *Conjuration* have been used, otherwise the Wisdom of God would never have made an express Law against them, nay, punish'd them with *Death*; nor can we see but that the Words *Charmer* and *Enchanter* are well rendered from the *Hebrew*, in our Translation, and come up fully to the Notion which we and all Antiquity have conceiv'd of them. Nor can we think such Forms of Words as have their *unaccountable Operations*, especially *written*, owing (visibly) to themselves only, not any peculiar Substance on which they may be written, or to which they are united, but that they received this *Virtue* from some cursed Original Compact with some *delusive Demon*, who yet seldom does a *good turn* but he repays an *ill* in its *room*. Besides, there may be a tacit and imply'd *Submission* to the Condition of the *Original Contract*, without which no Benefit to be obtain'd (as when a Man takes a *Shilling*, he is *Listed* for a *Soldier*, at least, it often costs him *dear* to get off again) and the *uncertainty* how far such a *Contract* may reach, and what Power it may give, would fright any wise Man from venturing within its reach. However,

ever, this ill Effect is at least necessary from such kind of Usages, that they are not only of ill Fame, and so would not be used by a good Man, but further take off the Mind both from a Dependence on the Supreme Being, and even from a rational Use of those Auxiliary Natural Courses which he has disposed in the System of the World, for the Benefit of his Creatures: For all which Reasons, we think repeated Charms at best doubtful, written Charms utterly unlawful.

Q. Whether it be possible for any Man now upon Earth to live without sin? If it be possible, then how comes it to pass, that no Instance can be given of any meer Man, who always lived free from it? And what can be the Meaning of those Places of Scripture, There is not a just Man upon Earth, that doth good and sinneth not: If we say that we have no sin, we deceive our selves, &c. If it be impossible to live without sin, then this Absurdity will follow, that we are obliged to Impossibleities, for we are bound to avoid all sin whatever, small as well as great: Besides, we read in Scripture, that God's Commandments are not grievous, that Christ's Yoke is easie, and his Burden light; from whence it follows, that the Divine Precepts are possible to be kept. In short, since Sin is the Transgression of a Law, either it is possible for us to live free from sin, or else the Law which forbids and condemns it must be Unjust and Tyrannical; but such a Law cannot proceed from a good and a wise Prince, much less from the Fountain of Wisdom and Goodness: Your Thoughts upon the whole?

A. We are sorry such confide-

rable Questions as these should remain so long unanswer'd, but the Crowd of Papers makes such Accidents sometimes unavoidable. To the first, Whether it be possible for any Man now upon Earth to live without Sin? We Answer, Considering the present Circumstances, We think such a Degree of Perfection not possible; so that the Fact being granted, We need not descend to Examine your Proofs of it, that none have thus actually liv'd. You urge, if it be impossible to live without Sin, then it will follow, we are oblig'd to Impossibleities: We Answer, That may be impossible at some times, and in some circumstances, which was not at another; this Impossibility of living without all Sin, we have reduc'd our selves to by our own Act, the Fall of Man, who was a Voluntary Agent, and under no such Impossibility of not sinning as we now are. We further add, that notwithstanding this Fall, our Saviour has so restored and strengthened Mankind, that tho' it is not (We think) possible to abstain from all Sins, small or great, as of sudden surreption, wandring Thoughts, and such as are next to unavoidable Infirmities, yet it is possible, if we make use of those Assurances which the Christian Law presents us, to abstain from greater and grosser Acts of sin, as well as by degrees to Conquer even the Habits of'em. Tho' again, impossible to do even this by our own Strength, without supernatural Assistance; which if we forfeit by the habitual Aversion of our Wills from good, 'tis we our selves introduce this Impossibility, those things which God requires of us involving

ing no Contradiction, nor therefore being in themselves impossible. God requires of us to Repent of all Sins, absolutely to forsake greater Sins (which as before is in our Power, with his Assistance) and to strive against even lesser Sins; and in doing thus, he has promised he will forgive those Sins which we, nor God, have brought us under a sort of Necessity of committing. As to your further Objections, We Answer, 'tis this Assistance, this Forgiveness which makes Christ's Yoke easy, he not being a rigid Exacter, or a hard Master, but accepting a sincere tho' imperfect Obedience. To your last Objection, if it had never been possible for us to have obey'd the Law, it would hold that such a Law were indeed unjust and tyrannical; but since as before, this was once possible, nay, since the merciful Law-giver has after our voluntary Offence given us a general Pardon, which he was not obliged to, upon very fair and easy Conditions, requiring no more of us than is now in our Power to perform, he himself also giving us that Power, for these Reasons we say there is nothing hard or tyrannical so much as in the first Law and Covenant, much less in that New-Covenant and New Law between Mankind and their Creator: And this we hope will be sufficient both to vindicate the Justice of God, and yet to preclude the licentious Use which ill Men might make of our Opinion in this Matter ——— which after all we submit to those of more Learning and Judgment, of whom we would more readily learn our selves, than teach others.

Q. 'Tis a known Maxim in Moral Philosophy, That the Will does not desire Evil, as such, but only as it has some appearance of Good, i. e. as it is either Pleasant or Profitable. What account then can be given, that Grief, and Envy, and Impatience, which it is in our Power to discard, or at least to mitigate, should be permitted to lodge so much in some Mens Breasts, when they only gnaw, and disquiet their Minds, and consequently have not so much as the appearance of Good? Or why should Mens Will Torment, when they might enjoy themselves?

A. We wish that former Question could be as easily answer'd as this ——— In reply we say ——— that no Man Wills Grief, or Impatience, as they are Evil, but under an appearance of Good. 'Tis undoubtedly true, that many wilfully see themselves a Grieving, or Raving, and it is as certain, that this must be a Torment unto them, but yet they either hope hereby to bring about their Desires; ill-natur'd Masters or Husbands Rage and Rave, in hopes they shall be better obeyed for it (tho' they are most commonly mistaken) or else because those outward Expressions vent and lessen the inward Pain of their Mind, or in hopes thereby to do it. Thus in Envy, the Devil is undoubtedly Envious enough at the Happiness of Mankind, and yet he's wise enough to know that by all his Malice, and Impatience, and Envy, he cannot make himself really more happy, but rather increase than ease his Pain; and yet his Will is so corrupted, that undoubtedly this Spite and Malice has to him an appearance

pearance of Good, or otherwise he would never chuse it. So to instance a little lower, the *Destruction* of a Man's Country can never be in its self Good, nay not so much as truly Good to him who desires it, who must expect to fall in the *common Calamity*; yet there are some Men so full of *Impatience, Malice, and Envy*, that they'll gladly set *Fire* in the *Gun-room*, tho' they are sure to blow up themselves as well as all the rest of the Ships Company, and their cankred Will chuses that as an apparent Good, which is a *real Evil*.

Q. *Pray the Meaning of that, Rev. 16. 3. And every living Soul died in the Sea?*

A. Every living Soul is every living Person, a common thing in the Scripture to put *Saul*, the *sensitive Soul*, for the *Man*: But the Pinch of the *Question* is yet behind, in the Word *Sea*, and what is meant thereby — we'll give you the different *Opinions* of Authors upon it, and then leave you at *Liberty* to make your own *Judgment*. Ours say, 'tis the true *literal Sea* that is here understood, but then this had no particular Judgment on *Antichrist*, because it would affect all the *World* as well as he, wherein this *Plague* is generally agreed to be reserv'd for his peculiar *Portion*. Others therefore, and that much the *larger* part of Commentators, think it *Mystical*, and the Learned *Grotius* thinks it relates to the *Multitude* of Men in the *City of Rome*, wherein he mayn't be very wide from the *Truth* in the *main*, tho' perhaps mistaken in the *Time*. Our *Mede* believes the whole *Body* of *Popery* is intended thereby; some

think *Purgatory* and *Indulgences*, (the *Doctrine* of 'em) and *Papem* is in the *Mind* that it can be nothing else but the *Council of Trent*. So various are the *Judgments* of learned and good Men in particular *Controversies* of this Nature, things being perhaps expressed thus in the dark on purpose to make us *humble* — Tho' for the great and main parts of this *Prophecy* — that *Rome*, and *Papal Rome* too, is *Babylon*, and shall as such be destroyed by the *Divine Vengeance*, is, we think, very demonstrable, though neither they themselves, nor a great many others, *love to hear* of it.

Q. *What is your Opinion of the famous Joan of Arc, or La Pucelle D'Orleans, — was she an Impostor, or a Saint, — and whether she was justly burnt by the English?*

A. We think it one of the *strangest Accidents* in all our *History*, it being plainly that *simple Girl*, who beat us out of *France*, when we were *Masters* of so great a Part of it. If we may believe the *Account* given by the *French*, who write her *Life*, she was not only *Chaste* and *Virtuous*, but wonderfully *devout* after their *Way*, her *Piety* having a large *Share* of *Enthusiasm* mingled with it, — and to this we attribute all the strange things she did, being her self so fully *persuaded*, that God sent her to *Deliver* her Country, that it is possible enough she might really fancy she saw all those *Saints*, and *Visions*, and *Revelations* she pretended to, the *Truth* of which she affirm'd to her *Death*, and which gave her so great *Credit* among the *Vulgar*, that they  
not

not only thought her invincible, but all others who fought under her Banner; which persuasion it self was sufficient, in a natural Way, to give a Turn to all their Affairs, as in effect it did.

As for her *Burning*, We think she had *hard Measure*; nothing of Moment appearing against her in all the Process, as the *French Author* represents it, besides those two *unpardonable Heresies*—Beating the *English*, and Wearing the *Breeches*,—and we leave it to the Judgment of any *Free-born English Woman*, whether either of these were *Crimes worthy of Death*?

Q. Your Judgment of the famous Carlos Prince of Spain? Is that Account we have of him, which seems so particular and well-attested, to be reckon'd a Novel, or a true History? Did he really Love his Mother-in-Law—Had he any design against his Father?—and did he end his Days by a violent or a natural Death?

A. To the first Query,—— Whether the current Account of Don Carlos his Life, which we have in *French* and *English*, be to be reckon'd a *Novel*, or *true History*, We answer, that it is, we are apt to believe, made up of both— A great part of it is *Master of Fact*, attested not by *M. Varillies Invisible Memoirs*, but for the most part by good and approved Authors, and *Publick Prints*, and that of such Persons as have set their Names to what they have written, or if he makes use of one or two Manuscripts, he plainly directs both to them, and their Authors.—— As will appear more distinctly in our reply to the other Questions.—— But then,

as for some of the *Garniture* of the Story, and perhaps much of the *Turn* of it, we suppose the Author would scarce be upon his Oath, for it would be very hard to make one that writes a *Love-story* make Affidavit of any *smile* or  *sigh* from end to end of it. Now to the particular Questions,—— Did he really Love his *Mother-in-Law*? The Compiler of his Life tells us, “ That all Historians of the same Age, “ who mention that *unfortunate Prince*, do also speak of his “ Love to her. He farther says —— That a *Marriage* was propos'd between *Don Carlos* and that *Princess*, while his Father's former *Wife*, *Mary Queen of England*, was yet alive; but he forgets here to appeal particularly to any Authors, which he seldom neglects in the Process of the Story, though this is made up by an authentick Account of a Letter found among his Papers, writ to him by the Queen with the greatest tenderness imaginable. As for a *design* immediately against his *Father*, it appears not that he had any, but that he really did maintain a *correspondence* in *Flanders* with *Count Egmont*, and *Horn*, and the rest of the *Noblemen* there, to put himself at their *Head*, and defend them against the *Tyranny* of *Alva*, there is little doubt to be made; few Historians of that Time, of whatsoever Nation; but taking notice of it; and this it was in all Probability, which cost him his *Life*: Tho' hastened by the hatred of the *Inquisition*, who fear'd he inclin'd to the *Protestant Religion*. For that he came to a violent End, is generally too asserted and believ'd,

Thuanus,

*Thomas, Mayern,* and others, telling us, That a slow Poison was for some time mingled in all he took, tho' it seems not strong enough to *dispatch* him, for which Reason, *Matthieu,* in his History of *France,* says, they at last Order'd him to chuse what kind of Death he pleas'd, — which we learn from *Duplex,* was the same with that of *Seneca,* being put into a Bath, where having his *Veins* open'd, he bled to Death.

Q. *What Credit are we to give to the Stories of the Emperor Charles the Fifth's dying a Protestant, which is asserted by some Writers?*

A. There is, we are sure, a great deal more *Probability* in that, than in our King *Charles the First,* his being inclin'd to *Poperly.* Nor are the *Passages* on which such Judgment may be grounded, a few general *complémental Expressions* in a Letter, design'd perhaps to deceive a *Deceiver,* but things of such a Nature as imply *Thought, Deliberation,* and a settled *Temper of Mind,* and that in the *latest* and weightiest *Acts* of that *Great Emperor's* Life: For his *Will,* it is certain, was in the *Popish Language* notoriously *Heretical,* having nothing left in it so much as for one *poor Mass* to pray for his Soul, he having taken the *surest Way* himself, and *done* that before he was *dead.* — But yet more, the seizing such *Great* and famous *Persons,* as *Father Cacalla* his *Chaplain,* and *Bishop Pontius* his *Confessor,* and even of the *Archbishop of Toledo;* the *Inquisitors* forming a *Process* against them, and ordering 'em all to be *burnt,* together with this *Heretical Will;* the accomplishing this *Sentence* so far as to

burn poor *Cacalla* alive, and *Pontius* his dying in *Prison,* where it is no doubt, but he had the help of a *Potion;* all these things, too notorious to be deny'd, are unanswerable Arguments, that there was some ground for this *Discourse;* to which if we add those *Notes* which were found under that *Emperor's* own *Hand* in his *Closet* relating to *Justification* by *Faith,* and other *Protestant Tenets,* it is from the whole very probable, that he really dy'd a good *Protestant,* or at least very well inclin'd to our *Religion.*

Q. *'Tis said of our Saviour, in the 12th of St. Matthew, ver. 40. That as Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth. The three Days are plain, but I can't find the three Nights; for he suffered on Friday, and arose on Sunday.* — Quarles in his *Divine Poems* resolves it thus:

Thou know'st our dying Saviour  
did repose  
On Friday, on the Sunday he arose:  
Tell me by what account he may be said  
To lodge *three Days* and *Nights*  
among the *Dead?*  
— He dy'd for *all* the *World,*  
what wanted here  
Was full supply'd in t'other *Hemisphere.*

Pray your *Opinion* of this *Answer,* as also your own on the same *Question?*

A. As for our Brother *Quarles,* We think he had a very good *Mind* to answer the *Difficulty,* because he

*overshoots*

overshoots it, for according to his Poetical way of reckoning, it must have been four Nights, and six Days, not three Days and three Nights, unless he'll double the Nights, and the Days single. But he'll give Grotius leave to be a better Divine than he, however he might dispute Poetry with him, and that Great Man gives this clear and handsome Solution of it. That the Jews not having by the Idiom of their Language, the Liberty of compounding Words, were often forc'd to make use of a Periphrasis, or Circumlocution, in which the Hellenists follow'd them (as 'tis notorious in innumerable of their Phrases on other occasions.) Now that which the Hebrews call the Evening and the Morning, the Greeks turn by *νοχθήμερον*, (of which he gives several Instances, that Word signifying a Day and a Night, or a Natural Day, consisting of twenty four Hours:) Now to make this good (of his having been three Nights, as well as three Days, in the Heart of the Earth)

it is sufficient that he was bury'd in such a Time, as the Parts of it did belong to those three *νοχθήμερον*, or Natural Days: For where the Law of Moses expresses the Number of Days, as in Circumcision, it's usual among the Interpreters of it to reckon every one half Hour for a Day, because as they say, (and as Hammond too observes) a legal Day is not computed from Time to Time. Thus Esther is said to have kept a Fast three Days, and three Nights, and yet in the third Day she went into the King; so that she fasted properly but two Nights and one whole Day, which comes up full to the Case in Hand; nay, Jonas himself was in all Probability no longer in the Whale's Belly; for on the third Day he might be vomited up, and yet the Night following, or rather the Night of the first Day reckon'd in to make up the Number complete, as Grotius has already observ'd, according to the Custom of that Nation.

## Quest. 1.

**W**HAT are the Shades of Everlasting Night?  
Or what are Souls departed from the Light?  
Is there a real Hell, or is't a Bug-bear Fright?

2.

Is it a Mansion of secluded Souls?  
Or is't a Lake, where liquid Sulphur rolls?  
Or is't a Conscience all, which here our Joy controls?

3

Come then, Athenians, summon all your Art,  
To melt a sinking unbelieving Heart,  
That scorns your Powers above, and fears no Stygian Dart?



Ans. 1.

Ah *Wretch!* on you *black Gulph* of *Horror* think,  
That waits thy *Fall* ——— thou'rt just, just on the *Brink*:  
Ah *turn*, if not too *late!* *Turn*, or for ever *sink!*

2.

As *Heav'n* is all one *Ocean* of *Delight*,  
One *boundless Joy*, too wide for *Thoughts* quick *Sight*,  
So must the *Hopeless Pains* of *Hell* be *infinite*.

3.

Whate'er makes *happy*, must it self display  
In those blest'd *Realms* about we think *so gay*,  
When dress'd in *Suns* and *Stars*, and *Peace*, and *endless Day*.

4.

Whate'er *unblest'd*, or *miserable* makes,  
Is found in those uncomfortable *Lakes*  
Whose *restless* rolling *Waves* the *frighted Day* forfakes.

5.

As *heavenly Manna* did that *Taste* present,  
Which those who *gather'd* it would most *content*;  
So here, each *Wretch* will find what *most* will him *torment*.

6.

*Desire* all raging *Envy*, like the *Fiends*,  
*A Flame* which *horrid Lustre* only lends,  
Which inward gnaws and *spreads*, and never never ends.

7.

'Tis that which *doubles* every *dismal Tell*  
In those *sad Shades*, where the lost *Angels* fell,  
*Eternity*, *Eternity's* the *Hell* of *Hell*.

We

We receiv'd the following Verses from a Woman, which though they contain no Question, and are somewhat uncorrect, yet for the Honour of her Sex, and that uncommon Genius that shines in them, we think not improper to insert.

3. H A B B A K K U K.

(1.)

When God from *Teman* came,  
 And cloath'd in *Glory* from *Mount Paran* shone,  
 Drest in th' unsufferable *Flame*  
 That hides his *dazzling Throne*,  
 His *Glory* soon eclips'd the once bright *Titan's Rays*,  
 And fill'd the trembling *Earth* with *Terror* and *Amaze*.  
 Resplendent *Beams* did crown his *awful Head*,  
 And shining *Brightness* all 'around him spread;  
 Omnipotence he graspt in his strong *Hand*,  
 And list'ning *Death* stood waiting on his *dread Command*;  
 Waiting till his *resistless Bolts* he'd throw;  
 Devouring *Coals* beneath his *Feet* did glow:  
 All *Nature's Frame* did quake beneath his *Feet*,  
 And with his *Hand* he the vast *Globe* did mete;  
 The frighted *Nations* scattered,  
 And at his *Sight* the *bashful Mountains* fled.  
 The *everlasting Hills* their *Founder's Voice* obey,  
 And stoop their *lofty Heads* to make th' *Eternal Way*.  
 The distant *Ethiops* all *Confusion* are,  
 And *Midian's* trembling *Curtains* cannot *hide* their *Fear*:  
 When thy swift *Chariots* pass'd the yielding *Sea*,  
 The *blushing Waves* back in *Amazement* flee,  
 Affrighted *Jordan* stops his *flowing Urn*,  
 And bids his forward *Streams* back to their *Fountain* turn.

(2.)

Arm'd with thy *mighty Bow*,  
 Thou march'dst out against thy *daring Foe*:  
 And very *terrible* thou didst appear  
 To them, but thus thy *darling People* cheer:  
 "Know, *Jacob's Sons*, I am the *God of Truth*,  
 Your Father *Jacob's God*; nor can I break my *Oath*:  
 The *Mountains* shook as our *dread Lord* advanc'd,  
 And all the little *Hills* around 'em danc'd:  
 The neighb'ring *Streams* their verdant *Banks* o'reflow,  
 The *Waters* saw, and trembled at the *fight*,  
 Back to their *old Abyss*; they go,  
 And bear the *News* to *everlasting Night*:

FF 2

The

The *Mother Deep* within its hollow *Caverns* roars,  
And beats the *silent Shoars*.

The *Sun* above no longer dares to strive,  
Nor will his frightened *Steeds* their wonted *Journey* drive.

The *Moon*, to see her *Brother* stop his *Car*,  
Grew *pale*, and curb'd her *Sable Reins* for *Fear*;  
Thy *threatning Arrows* gild their *flaming Way*,  
And at the *glittering* of thy *Spear*, the *Heathen* dare not stay;

The very *fight* of thee did them *subdue*,  
And arm'd with *Fury*, thou the *Vict'ry* didst *pursue*.  
So now, great *God*, wrapt in avenging *Thunder*,  
Meet thine and *William's* *Foes*, and tread them *grovelling* under.

To the *Compiler* of the *Pindarick* now recited.

( 1. )

We yield! we yield! the *Palm*, bright *Maid*! be *thine*!  
How *vast* a *Genius* *sparkles* in each *Line*!  
How *Noble* all! how *Loyal*! how *Divine*!  
Sure thou by *Heav'n* *inspir'd*, art *sent*  
To make the *Kings* and *Nation's* *Foes* *repent*.

To *melt* each *Stubborn Rebel* *down*,  
Or the *Almighty's* *how'ring Vengeance* *show*,  
Arm'd with his *glittering Spear* and *dreadful Bow*,  
And yet *more dreadful Frown*.  
Ah! would they *hear*! ah, would they *try*  
Th' *exhaustless Mercy* yet in *Store*  
From *Earths* and *Heavens* *offended Majesty*,  
Both *calmly* ask, *Why will they die*?  
Ah! would they yet *Repent*, and *sin* no *more*!

( 2. )

How *blest'd*, how *happy* we,  
Could all we *write* one *Convert* *make*,  
How *gladly* *New Affronts* could *take*,  
One *Convert* to dear *Virtue*, and dear *Loyalty*?  
Tho' the *full Crop* reserv'd for *thee*.  
O *Virgin*! touch thy *Lyre*:  
What *Fiend* so *stubborn* to *refuse*  
The *soft*, yet *powerful Charms* of thy *Celestial Muse*?  
What *gentle Thoughts* will they *inspire*!  
How will thy *Voice*, how will thy *Hand*,  
Black *Rebel-Legions* to the *Deep Command*!  
Black *Rebel-Legions* *murmuring* take their *Flight*,  
And *sink* away to *conscious Shades* of *everlasting Night*:  
While those they *left*, *amazed stand*,

And

# The ATHENIAN ORACLE:

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And scarce believe themselves, themselves to find  
Cloath'd, calm, and in a better Mind.

(3.)

Begin, begin thy Noble Choice,  
Great William claims thy Lyre, and claims thy Voice,  
All like Himself the Hero shew,  
Which none but thou canst do.  
At Landen paint him, Spears and Trophies round,  
And Twenty thousand Deaths upon the slippery Ground:  
Now, now, the dreadful Shock's begun,  
Fierce Luxembargh comes Thundering on:  
They charge, retreat, return, and fly,  
Advance, retire, kill, conquer, die!  
Tell me some God, what Gods are those  
Enwrapt in Clouds of Smoak and Foes,  
Who oft the tottering Day restore?  
'Tis William and Bavaria! Say no more!  
William — that lov'd, that dreadful Name!  
Bavaria! Rival of his Fame.  
A Third comes close behind, who shou'd he be?  
'Tis Ormond! mighty Ormond! Sure 'tis he:  
'Tis nobly fought, — they must prevail;  
Ah no, our Sins weigh down the doubtful Scale.  
Ah thankless England, they engag'd for thee,  
Or never cou'd have miss'd the Victory:  
With high Disdain from the moist Field they go,  
And dreadfully Retreat, yet Face the trembling Foe.

(4.)

Thus sing, bright Maid! thus and yet louder sing,  
Thy God and King!  
Cherish that Noble Flame which warms thy Breast,  
And be by future Worlds admir'd and bless'd:  
The present Ages short-liv'd Glories scorn,  
And into wide Eternity be born!  
There chaste Orinda's Soul shall meet with thine,  
More Noble, more Divine;  
And in the Heaven of Poetry for ever shine:  
There all the glorious few,  
To Loyalty and Virtue true,  
Like her and you.  
'Tis that, 'tis that alone must make you truly great;  
Not all your Beauty equal to your Wit,  
(For sure a Soul so fine  
Wou'd ne'er possess a Body less divine)

F f 3

Not

Not all *Mortality* so loudly *boasts*,  
 Which *withers* soon and *fades*,  
 Can ought avail when *hurry'd* to th' uncomfortable *Coasts*,  
 Where wander wide *lamenting Ghosts*,  
 And thin *unbody'd Shades*.  
 'Tis *Virtue* only with you goes,  
 And guards you thro' Ten thousand *Foes*;  
 Hold fast of that, 'twill soon direct your *Flight*  
 To *endless Fame*, and *endless Light*;  
 If that you lose, you *sink* away,  
 And take eternal *Leave of Day*.  
 Then fly false *Man*, if you'd an *Angel* prove,  
 And consecrate to *Heav'n* your *Nobler Love*.

The RAPTURE, by the same Hand.

1.

Lord! If one distant *Glimpse* of thee  
 Thus *elevate* the *Soul*,  
 In what a height of *Extasie*  
 Do those blest'd *Spirits* roll!

2.

Who by a fix'd eternal *View*  
 Drink in *immortal Rays*;  
 To whom *unveiled* thou dost shew  
 Thy *Smiles* without *Allays*!

3.

An *Object*, which if *mortal Eyes*  
 Could make *approaches* to,  
 They'd soon esteem their *best lov'd Toys*  
 Not worth one *scornful View*.

4.

How then, beneath its *Load of Flesh*  
 Wou'd the vex'd *Soul* complain!  
 And how the *Friendly Hand* she'd bless  
 Wou'd break her *hated Chain*!

Quest. 3. By the same.

Charg'd on my *Duty* still to entertain  
 Oreste's *Passion* with an high *Disdain*;

I forc'd

*I forc'd my Tongue to act as cold a Part  
As e'er it cou'd unto my burning Heart:  
But still my faithful and more generous Eyes  
Wou'd show him all its secret Treacheries:  
Then tell, ye Heirs to ancient Athen's Fame,  
Some way with more Address to hide my Flame?*

*Answer.*

And can your fatal Sex, form'd to deceive,  
Want Arts to make us what you please believe?  
Your Tongue it self could Sacred Duty sway,  
And yet not make your stubborn Eyes obey:  
You're all a Miracle, but will be more  
If still unmov'd, you let your Swain adore;  
Stifle those Flames which from your Heart arise,  
Or if they still fly upwards, hide your Eyes.

*Q. Whether any Man, or Woman, without Conjuring, is able to answer these several Questions: Life long or short? Healthful or Unhealthful? Rich or Poor? Or what way to get Riches? If the best times be past or to come? Women with Child or not? If not, whether ever have any? Whether you shall marry the Person desired, or what will hinder? Servants or Lodgers, if true or not? Goods stolen, whether they will be had again or not, and the best Way to get them? Law-Suits, who will overcome? If good to remove from the House or Place where you are? Journies, if successful or not? Money owing, if recoverable or not? An absent Person alive or dead? Friends and Acquaintance, whether true or false?*

A 'Tis all abominable Non-sensical Stuff, from the Beginning to the End, nothing in it but a Design to confound silly People's Brains, and be paid for it; but the Instigator, who is the Devil, and first puts ill or ignorant People upon the Study,

gets well by the Bargain, since there is not a Profelyte to this Art, but is an Idolater, because it takes People's Dependance off from God Almighty, and fixes it elsewhere, whilst with a sinful Curiosity, they endeavour to pry into Secrets, depending upon the Event, and neglecting their Duty; our Saviour, as he was Man, knew not Times and Seasons, and check'd his Disciples for being over-busy with that incommunicable Attribute of his Father. Time was when these sort of People were taken Cognizance of by the Magistrate, and punish'd for their Abuses and Impositions on the weaker sort of People; but to the pretended Questions, in which this *She Stargazer* offers a Satisfaction, which we shall consider singly by themselves, with our Resolves upon them, to such as would be satisfied in any of them.

1. *Life long or short? Healthful or Unhealthful?* *Answ.* Long very probably, if Young, Temperate in Diet, Active: But if Old, or undutiful to Parents, Debauch'd,

F f 4

Interm-

Intemperate, or a Liver in open and actual contempt of the Laws, no body but an Astrologer would take a Leaf of your Life.

2. *Rich or Poor, or what way to get Riches?* *Ans.* If Charitable, Industrious, and continue so, you are Rich, or shall be so if you live, for you have God Almighty's Promise for it: But if you are given to Gaming, Women, entering into Bonds, or Slothfulness, the Stars can never keep you out of Rags and Poverty. In these two, and the following Answers, the Querist is to consider, that we are now examining the common Method of God's Providence, which is as certain, nay, much more, than in a Lottery, to throw the *main* of the Dice before six  *Aces*, or six  *Sixes*; though We deny not but such a Chance is upon the Dice, and may be thrown in Tryals enough; but what wise Man can believe it would be his Chance rather than the rest, since it is above Forty thousand to one.

3. *If the best Times be past, or to come?* *Ans.* If by best Times you mean Happiness, that is certainly to be only entirely enjoy'd hereafter, by such as live well here: But if you mean Affluence of this World's Goods, Friends, Reputation, &c. take the Measures in the last Question, and you may reasonably enough expect yet better Times.

4. *Women with Child or not? if not, whether ever have any?* *Ans.* To the former Part of the Question rany a little longer, and you will certainly know your self. As to the latter part, ten to one but any Woman that is not superannuated may expect

the Affirmative. 'Tis common for the Astrologers to tell a Maid, That she is with Child, if she can but dissemble and play the Wife a little; nay, they'll tell what Fortune the *Non-entity* shall have, as *Life long or short, healthful or unhealthful, Rich or Poor, &c.*

5. *Whether you shall Marry the Person desired, or what shall hinder?* *Ans.* We have known one of the most famous Planet Prophe- tesses in Town, tell two Young Persons, that afterwards married together, that she shou'd have two or three Husbands, and be as many Wives, now unless the Stars influence one of them to be hang'd, for acting agreeably to the former Influences, this must be some Riddle, but what Riddle no Man in his Wits needs to trouble himself about, for it is evident, That it is not the Stars, but Judicial *Stargazers*, that influence such Contradictions.

6. *Servants or Lodgers, if true or not? Goods stolen, whether they will be had again, or not, and the best way to get them?* *Ans.* Enquire of those that know them, and if you are very scrupulous, enquire after those Persons Credit which gave you Information, this is a safer and truer Way than Astrology. As for the second Part, which rather looks like a new Question, the best Way is to see the Thief-Catcher; but it is some odds, you never have what you lose, though if you go into *Moor-fields, Tower-Hill, Ludgate*, and other Places of Inspiration, you may be certain of losing some more after it, for Astrologers won't let their twelve Houles for nothing.

7. *Law-suits, &c. Answ.* This and the following are all of a-piece, equally Impious and Absurd, and we can't have while to consider them all, only the Business of *Planetary Hours*, which this *Author* pretends she can give to any one for the undertaking of a thing to be prosperous: We can't but seriously caution every one that pretends to Christianity, to take heed of any Dealing with these Wretches. especially as to their *Planetary Hours and Seasons*, set apart for Business, as being lucky or unlucky. *St. Paul*'s look'd upon such as *observed Days and Times, and Months, and Seasons*, (in this very Sense) to be in the ready Way to Apostacy, and to whom *his Preaching was in vain*: But we shall take Occasion to consider of these things more fully, when *Mr. Gr* — *ys Day* runs, wherein he has promis'd to call us to an Account.

Q. *Nothing, in Latin Nihil, in Greek ἄδεν, is in all these Languages a Noun Substantive; now a Noun is the name of a thing that may be seen, felt, heard, or understood, and how can any part of that Description agree to Nothing? If you Answer, it is the name of Nothing, or word Nothing, which is seen, or heard, &c. and is therefore a Noun Substantive, why is it then otherwise put Nulliores, or ἄδεν πᾶς γυα, which Nulla and ἄδεν are both Adjectives, and have their Substantives Res, and πᾶς γυα put with them to express nothing, and why shou'd the parting of No from thing cause it to be Nulla res, and ἄδεν πᾶς γυα, and the putting them together, make them Nihil, and ἄδεν, and how can No-*

*thing be a Name, for Nothing can have no Name but Nothing, which is no Nothing, and therefore no Noun, and yet it agrees with, and is govern'd by Verbs, and has all the Cases, as well as other Nouns: I desire your serious Answer herein, and the Definition of Nothing, and Opinion, whether it may properly be call'd a Noun Substantive?*

A. As for this weighty Question, which undoubtedly he who sent it thinks deserves a serious Answer, and accordingly desires it; We have already in part reply'd to it, but shall here for his Satisfaction be a little larger. He requires a Definition of Nothing, nor can we give any more clear or comprehensive than what he has formerly had, that Nothing is — ○○○○○○○○○○○○○○○○○, &c. wherein it is a plain Case are included all things that are necessary to a compleat Definition; for there is first its Genius, which is ○ — then its Difference, both essential ○ — and accidental ○ — nay, all the Train of little tiny Accidents that wait upon the antient Family of the *Nothings*, clearly and distinctly marshalled according to their respective Ranks and Titles, as ○ — ○ — ○ — ○ — and least others of them should take it amiss for being neglected or excluded, a long, &c. is left for a *Back-door* to all the rest.

But in order to Answer his weighty Objections, We must now, like bad Disputants, be forc'd to distinguish after we have defin'd. There are three sorts of Nothings, very near akin to the three kinds of *Seekers*; one *nothing* which is *something*, another *nothing* between *nothing* and

*some-*



*something*, and a third *nothing* which is *nothing*. This may make People stare that are no Metaphysicians, but it is all as plain as a Pike-Staff to one that has but read *Suarez*; for look ye, Sir, to be yet more methodical, there is in the first place your *purum nihil*, or arrant nothing, a Contradiction, an absolute Impossibility in Nature; a Monster, one part of whom unbuilds another — as *Transubstantiation*, a *Jacobite's Faith*, *Courage*, *Honour*, *Honesty*, and twenty other *Nothings* of the same Stamp. There is a second Nothing which is between a *nothing* and a *something*, what the old Jabberers call a *Nihil existentie actualis*, Nothing as to actual real Existence, but what may exist; as a Million of things (*Nothings* we mean) that are possible are not future, or which we hope, nay, we have a strong Guess will never be present: As a Plague that shou'd sweep away ever honest *Englishman*, a Descent from *France* we mean. — A seventh Son of the late *K. James*, to do Marvels, and be a Bishop of *Canterbury*, and *Legate a Latere*, at the same time that his Brother of *Wales* is King of *England*. But though this *Nothing* has but a very small Portion of *something* in it, yet some it seems to have, at least to Conception, and there is, by *Avicenna's* Leave, a Difference between the Nihility of a Possibility, and an Impossibility.

There is further a *Nihil positionis*, such a Nothing as comes we think nearer to *something* than all the rest, and may be reckon'd just on the Edge of *Being*. A Nothing which puts or affirms nothing, but either takes something

away, as *Privation*, *Blindness* in a Man, &c. or only outwardly affects it, as any *Extrinsical Denomination*. Some reckon also a Nothing of Subsistence, by which they mean Accidents, of Modes of Being, but we think these *down-right Somethings*, and that Nothing has nothing to do to pierce so far into the Realms of Entity. After all, it seems to us, that there is still lurking one old, great *Generical Nothing*, which includes all these, and yet may be consider'd as abstracted from them, a sort of Ideal Nothing, a Being of Reason or Fancy, which we must have in our Minds some how or other, when we discourse of Nothing, and which yet can't perhaps strictly and properly be comprehended under any of the former Heads: And yet less than all these is the word *Nothing*, the meer shadow of a shadow, for all its high Pretensions to *Latin*, *Greek*, and *Hebrew*, and for ought we know, fifty Languages more than ever were in the Polyglott. This sometimes expresses all the foremention'd particular Notions, possible, impossible, privative, &c. at others, only the general confus'd Notion of undeterminate *Nothing*, and sometimes again it is taken *τεχνικως*, for its own little self, the very tiny Word, the *Nihilum*, first dock'd into *Nihil*, and then gelt again, and ramm'd up into *Nil*, (not unlike our *Nothing*, nor ought *Nought*) and so made less than nothing, — (and if any can make more of it, they are welcome.)

Now for the other *Queries*, how can *Nothing* be seen, felt, heard, or understood? O very easily: Did you never yet see a Country Fellow in *Cheapside* gaping up in the Sky?

Sky? Go to him, and ask him what he sees there, and ten to one his answer will be, *Nothing*; nay, pick out (if you can) forty wise People out of the Crowd, that pass the *Poultry* in a Summer's-day, and desire them to look up as well as he, they'll all agree they see *Nothing*; though perhaps a hundred Thousand Fools might stare so long, till they had made something on it, and discovered whole *Squadrons* of fiery Dragons, and headless Armies: Then for feeling, *Nothing* may be a Noun, *Ay*, and a Noun Substantive too for all that, for did you never put your Hand in your *Pocket*, and feel nothing there? If not we're sure you have better *Fortune* than some, that shall be Nameless. Then for hearing, there's no manner of doubt on't, for as long as we are sure, that an horrid Stiffness may invade the *Ears* of us *Mortals*, 'tis a clear Case, that like a fat old Gentleman with Gold-fring'd Gloves, who steals many a hearty Nap at *Church* against the *Pillar* of the *Middle Isle* 'tis possible for a Man to have his Mouth open, and yet hear nothing: Or if he should chance not to Nod fair, but try *Hard-heads* with his *Brother-sister*, and wake 'em both before the shreaking *Clark* did it, yet if the *Person* talk Sense, they might understand *Nothing* of it: And so may nothing be seen, felt, heard, and understood: *Erg.* 'tis a Noun

— Q. E. D. And if all this be not enough, but we should be accus'd for trifling in so weighty a Case, let the Querist look back to our distinctions above, and as for what remains, he may easily answer it himself, without putting us to any further trouble.

Q. *If the Wind has so great a Power over the sound of a Ring of Bells, as to make 'em be heard much more plain that way it blows, than the contrary, what is the Reason, by its irregular rapid Motion, it does not rather confound, and render the Sound inharmonious?*

A. The Sound of Bells is doubtless render'd more or less distinct at a distance by the violence or equableness of the Blast, as it happens; for often we hear, and not hear the same Bells in a Moment's time, nay, hear some of them (without any regard to their *intrinsic* sound) more clearly or dully than others. But notwithstanding this accidental difference, the Air of it self Equably and Circularly mov'd whenever sound is made, as the Water, when a Stone, or any other pondrous Body thrown into it; and those *Circles* move on still, till their force is spent, the Wind furthering them in their way, though it may chance a little to ruffle 'em; as at Sea, where these *Circles* are larger, if there's a Gale of Wind, it drives on the undulated Water so equably and justly, that the Wave does not often break till it reaches the Shore, unless another dashes against it.

Q. *Gent. I am a Tradesman, and live in reasonable good Credit amongst my Neighbours; I follow my Business, and by my Labour, together with God's Blessing, I procure a competent Maintenance for my Family. My common Expence doth not exceed 3d. a Day, except occasioned by a Relation, or some other Person, for or in whom I have either Esteem or Interest, and yet I am under the Misfortune of having a Wife, that will often upbraid me with Drunk-*

*Drunkennes and Idleness, both which I am utterly averse to? Now I desire to know, whether after all other Methods used in vain, I may not make use of Stripes, in order to the bringing her to a more prudent Behaviour: I look upon it as matter of Conscience, and therefore desire your speedy Answer, which if you grant, you will infinitely oblige your very humble Servant, &c.*

*A. Stripes! No Sir, by no means, unless you have a Mind to fall under the Woman Surgery. Get a pretty little Padlock for her Tongue, and then it will be troublesome to move it without disoblising the Inhabitants of her Mouth; or if that won't do, draw a Tooth once a Day, or after every Lecture; or lastly, procure a Preferment for her in Bedlam, and then you may promise your self a little Quiet.*

*Q. In the Account of the Tryals of the New-England-Witches, I find the following Passages. In p. 10. 'tis said — "Many Murderers are supposed to be committed by Witchcrafts, for the Afflicted say they see Coffins and Bodies in Shrowds rising up and looking on the Accused, crying Vengeance, Vengeance on the Murderers: — Many other strange things were transacted before the Court on the time of their Examination, and especially one thing, which I had like to have forgot, which is this: One of the Accused, whilst the rest were under Examination, was drawn up by a Rope to the Roof of the House where he was, and would have been choaked in all probabili-*

*ty, had not the Rope been presently cut; the Rope hung at the Roof by some invisible Tye, for there was no hole where it went up, but after it was cut, the remainder of it was found in the Chamber just above, lying by the very place where it hung down. Again, in p. 11. of the same Book, I find this remarkable Passage: "No longer since than the last Winter there was much Discourse in London, concerning a Gentlewoman, unto whom her dead Son (and another, whom she knew not) had appeared. Being then in London, says the Reverend Author, I was willing to satisfie my self by enquiring into the Truth of what was reported, and in Feb. 1693. my Brother (who is now a Pastor to a Congregation in that City) and I discoursed the Gentlewoman spoken of, she told us, that a Son of hers, who had been a very civil young Man, but more airy in his Temper than was pleasing to his serious Mother, being dead, she was much concerned in her Thoughts about his Condition in the other World, about a Fortnight after his Death, he appeared to her, saying, Mother, you are solicitous about my spiritual Welfare, trouble your self no more, for I am happy, and so vanished. Gent. Your impartial Thoughts are desired upon the foregoing Passages?*

*A. There's no Reason to be given for supernatural Actions; for Reason is natural to a Man, as being Co-essential with him, and it has its Powers and Restrictions, as the Eye, the Taste, but no Man hears*

hears with his Eyes, or reasons (adequately) upon things of which he can have no Idea. The *Master of Fact* in this first *Question*, has very great *Advantages* to persuade the *Truth* of it, since a *Person* of *Credit* and *Reputation* is here to be spoke with in *Town* that was an *Eye-witness* of it, as our *Book-feller* can inform any *Inquisitive Person*. There are more *Instances* like this, as *Persons* creeping on all four upon the *Cieling*, with their *Backs* downwards like *Flies*, but what *Legerdemain* it is that the *Devil* uses in these *Cases*, We know not, nor are we *asham'd* to confess our *Ignorance* in it.

As for the 2d *Question*, it is much of the same *Stamp*, and surprising *Admiration*, for all *Questions* of this *Nature* are instead of both *Question* and *Answer*; it will not perhaps be altogether *useless* to observe, that 'tis more than *probable*, that those *Persons* we read of in the *Gospel* as possessed with *Devils* and *Evil Spirits*, and afterwards in the time of the *Primitive Christians*, were *Persons* much in the same *Circumstances* as these now a days, which we call *bewitch'd*; for 'tis evident, that by any *humane Power* such things are *impossible* which are frequently recorded a *late*, therefore they must be done by some *Power* superior to the *Humane*, which must be either *Good* or *Bad*; not good, for all the *ridiculous Gestures* the *blasphemous Speeches*, &c. which are often utter'd in these *Fits*, (properly possessions) are the *Effect* of *Devilish Operations*, and the *Power* of *Hell*.

*Sirs*, Reading in the first *Volume* of your *Athenian Oracle*, where you assert, That the *Bodies* of *Enoch* and *Elijah* are as certain-

ly in *Heaven* as *Christ's*, it invited my *Curiosity* to desire an *Answer* to the following *Questions*, which I sent some time since; but having no *Answer*, otherwise than that you received 'em, and supposing them to be *lost*, is the *Reason* of my second *rehearsal* of them, desiring that you would be pleas'd to answer them with the next *Conveniency*.

*Q. Why may not the Bodies of Enoch and Elijah be buried immediately by the Hand of God, as Moses's was, and yet be properly said they should not see Death, they not seeing it in the manner the rest of Mankind do?*

*A. We have Reason* to believe the *last*, being recorded in *sacred Writ*, and as much *Reason* to believe the *contrary* of the first, since the *translation* of *Enoch* is *express*, and the *carrying up* of *Elijah* as clearly set down, and his *Successor* reprov'd those that thought he was not carry'd away to *Heaven*, but would seek him upon the *Hills*, &c. thinking the *Spirit* of *God* would set him down again.

*Q. What Reason can you give that the body of Elijah should be in Heaven more than that of Moses, since we find no difference in the Transfiguration?*

*A. The Reason* is sufficient in the *last Answer*: But suppose We admit you *Objection*, that there was no difference in the *Transfiguration* upon the *Mount*, yet it follows not, that *Moses* must necessarily be also translated into *Heaven*, since it was as possible for the *Soul* of *Moses* to assume an *Aerial*, or other *body*, for to appear *visible*, as it was for *Elijah* to appear in his own glorify'd *Body*; but the *Case* is yet *past Dispute*, if you consider the 9th *Verse*, *Chap. 17th* of

St.

St. Matthew, where this Appearance is expressly call'd a Vision.

**Q.** *If the Bodies of Enoch and Elijah were translated with their Souls into Heaven, how will you reconcile this Scripture, 1 Cor. xv. 20, 21, 22, 23. especially the 20, and 23 Verses, since their Translation was long before Christ's Ascension?*

**A.** Those Texts are easily reconcil'd, for our Saviour was the first Fruits of them that slept, (or dyed) and ascended Corporeally into Heaven. 'Tis true, Enoch and Elias went thither before, but they never died, which our Saviour did, but were translated alive, as those shall be, who shall be alive at the second coming of Christ.

**Q.** *Whether a Man or Woman may safely say the Lord's Prayer, who is not in Charity with all Men? Or whether it were not better leave out that Paragraph (As we forgive them that Trespas against Us) or not say the Lord's Prayer at all? This has put a Stop to some for not going to the Holy Communion; therefore your Answer is speedily required by your Servant, &c.*

**A.** This is not the first time that we have already answered several Questions very near this, but since 'tis a Business of no little Concern, We here add, that there's a deal of Absurdity in the Supposition; for tho' God Almighty usually does it, yet what Reason have we to believe that he should treat us better than we do another? For 'tis also to be consider'd, that tho' he is more patient and forbearing than Man, yet when he does avenge himself, the Punishment is not like that

of a Man. This Question, *Whether 'tis safe to say the Lord's Prayer, when one is not in Charity with the World,* does intimate as **if the** Person was very willing to have a License to be wicked and revengeful; but the Querist may be assur'd, with a little Reflection, that 'tis not even safe living out of Charity, for who can promise himself another Moment, or (if that was possible) the Grace of forsaking such a Vice as is the Devil's chief Character, and so very opposite to the true Christian's Qualification of Forgiving one's very Enemies.

**Q.** *In what State was Nebuchadnezzar's Soul during his Banishment from Men, as you find in the 4th Chapter of Daniel, and the 25th Verse.*

**A.** Truly we don't understand the Importance of it, nor how a Man can be either the happier or wiser for it; but however, to oblige our Importunate Querist, all that can be known in this Case, is but guess and probability, and if he'll be pleas'd with that, We answer, That 'tis more than barely probable, that the Soul of that unhappy exemplary Prince, was as rational, perhaps more, under the brutal Figure, than when he was admiring his Palace, and contemplating his Power and Greatness; for it seems reasonable that God did leave him the use of his Reason, on purpose to reflect on his Sin and Debasement, and for Acts of Repentance, for then his Restoration would appear a greater Mercy and Favour to him, than if he had lain so long in a Dream, or been subject to the mean Sensual Conceptions that are proper to the Souls of Beasts.

*Learned,*

*Learned Gentlemen.*

Q. I first beg your Patience, then *pardon* for my Impertinence. My Father some *seven Years* since died, leaving three Children, my self then the Age of Fourteen, and two Sisters, the one Sixteen, the other about Twelve, to each plentiful Fortunes; my Mother in a little time marries my Eldest, I somewhat before being sent abroad, and e're my Youngest was full Thirteen, was also very forward to match her too, in order to which, takes her one Evening up stairs, with another Relation, and thus spoke to her: *Child, I have something to ask of you, which you must not deny me, as you expect my Blessing. To which the pretty Innocent reply'd, If I don't do as you would have me, God won't bless me? Then says my Mother, You must marry Mr. T. W. at which the pretty Infant wept bitterly: saying, Not yet, I am not Thirteen, let me be as big as my Sister: At which the Relation standing by, reply'd, What should you marry her for, she's a meer Child? She must marry him, reply'd my Mother, but shan't Bed him these two Years. My Sister went down bitterly weeping, and so continued more or less for three Weeks, in which time she was most unhappily married, he being then Sixty three Years of Age, she Thirteen, one Month, and five Days, and very little of her Age; however, to Bed they must go, tho' but for Ceremony, but by the sequel more there was, for in eight Days the poor Infant was in a sad and miserable Condition, and pitifully complaining to my Mother, She told her 'twas marrying so young; and indeed at that time I believe she knew no*

better. But at length it was found out, and the Doctors were in the same Story; the Child, as ignorant of her Ailment as Innocent, in some time she was well, but not *seven Months* e're the Villain (her Husband) repeated the like, if possible, in a greater degree, and in a most pitiful Condition the poor Woman long languishing lay, at length by three of the most eminent Physicians, and two of the ablest Chirurgeons, he was advised to salivate her. She still as ignorant as ever of the real Cause of her Sufferings; in order to which, she was convey'd to a House, at her entrance, Lord, said the Woman, *what pity it is! What will this World come to!* At which the injur'd Innocence reply'd, *What do you mean, Mrs?* She explain'd her self, at which the young Creature sounded away; but afterwards the design was put in execution, not with little Care, and God, thro' his infinite Mercy, has perfectly restored her; when coming home, she then knew what had been the Occasion, and charged her Husband with the Barbarity, who with something of Sorrow confessed it: But then all that he had to ask of her was, that for his, and in some measure her Reputation, she would only lye in the Bed with him, which out of much perswasion, but more Goodness, she did, and hath done for some Years, she's not Twenty yet, Beautiful, Well-bred, Ingenious, and the most Affable, Obliging Deportment I ever saw, beloved or envied of all; and yet this strange unheard of Monster, notwithstanding the almost insupportable Sufferings he has load-ed her withal, even before People at Board, can't be commonly

ly civil to her. But by the way: My Mother, for some two or three years after, shew'd her self rather colder than formerly, and would have seem'd altogether ignorant of what was past; but in the Agony of Death sent some Miles for my Sister, weeping bitterly, took her in her Arms, begging Pardon of God and her, saying, All the Actions of her Life lay not so heavy as that one Act, and instantly expired.

Upon my Mother's Death, I came from beyond Sea, and coming to my Sister, who I entirely lov'd from her Cradle, found her thus unequally match'd, but in the midst of Plenty, yet that was not the Matter, I saw Beauty o'ercast, but could learn nothing more than it was her Temper. I frequently coming, always found her thus, or rather, as if she had been ever Weeping; but could learn no Reason; and thus was I uneasie for a Year and seven Months: But lately having an opportunity to walk somewhat remote from her House, I fell on the same Importunity, and most passionately pursued it. At length she brake forth in Tears with this Relation; *God is my Judge, &c. Obstupui Steterung; Comes vox faucibus hesit*: Upon the Word of a Christian Gent. this is Truth, as the Sufferings of my Saviour, through whose Merits I hope to be saved.

Gent. *Now how to carry my self to this inhumane Wretch without making it worse, my Blood rises when I see him: How to revenge the Inju-*

*ries of my unhappy Sister; which Way to comfort and assist her in these her Afflictions? And whether if there be degrees of Damnation, may he not be hoped to be one of the first Form! Your Advice and Opinion is earnestly required in your next?*

A. This is one of the most vilanous, basest Actions, that the Age (perhaps) can produce; and it is an unhappy Instance of the Mischiefs that follow such Marriages, where Parents force their Children against their Will, purely for the sake of Money and Titles. The Question annex to this unhappy Relation has several parts: To the first, your Carriage to your Brother-in-Law ought to be such, as that *Profession* you mention dictates to you, and not to entertain any thought that would suggest an Encroachment upon that Attribute of God's Justice, who claims the Prerogative of *Vengeance* to himself. The Comfort and Assistance which is proper to give your Sister in this Exigence, is to engage her in the strictest Course of Piety and Goodness, where she may find a Refuge from her Afflictions. This will be lasting, and certain, though for the present it is not impossible (if we have a clear Notion of the Matter of Fact) but that the Law would provide her a separate Maintenance and Releasement, if she desires it: As for the last Supposition, it is too uncharitable and unchristian to deserve an Answer.

The following Copy of Verses we have thought fit to insert without any Alterations; they are nothing near so polite and fine as they might be with some Amendments, but there are some better Thoughts in them than We commonly meet in more Artificial and Musical Measures.

**M**AY every one what does best please him choose;  
 And with his unwise Choice himself abuse.  
 The empty Worldling seeks evanid Joys,  
 Placing his Happiness in foolish Toys,  
 And *Midas* like, does add unto his Store,  
 Making that Gold which was but Lead before.  
 He gathers Wealth, but hides it under Ground,  
 Poor amongst Poor, no poorer can be found;  
 What Nature craves, himself he does deny,  
 Full untoucht Bags of Gold before him lie,  
 Choosing before the Guts, to fill the Eye.  
 So does the Ass with Silver loaded go,  
 But don't the Worth of this his Burden know,  
 He's still an Ass, and ever will be so.  
 Others in Sports delight to pass away  
 The grateful Hours of their more Useful Day,  
 They live in Pleasure, and indulge their Ease,  
 And with deceitful Toys their Fancies please;  
 In Revelling their chiefest Time they spend,  
 Remiss in Danger, careless of their End;  
 So when the Hook under the Bait does lie,  
 The unwary Fish becomes deceiv'd thereby.  
 Some Men in Villany consume their Days,  
 The Fortune of their Family to raise,  
 Despising Vertue's Nobler Path, that so  
 Through Guile they might the more renowned grow;  
 Counting those sordid Spirits who won't Cheat,  
 Or Lye, or Swear, that so they may be Great:  
 Rencountring pale-fac'd Death in every Place,  
 That they might transfer Glory on their Race.  
 Thus *Agrippina*, *Claudius Caesar* sent  
 Unto the Place of endless Punishment,  
 That she might place the Imperial Crown upon  
 The ignobler Head of her ungrateful Son;  
 Though 'twas before foretold to her that he  
 Her future cruel Murderer should be.  
 Others again are over-press'd with Love,  
 (The purer sort indeed comes from above)  
 But this a Mongrel Bastard one does prove;  
 Which when it has with its false Guile oppress'd,  
 Th' inward Recesses of a Mortal's Breast,  
 Bears an unbounded Power over all,  
 The Nobler Vertues down before it fall,

V O L. II.

G g

Depriving



Depriving him of his desir'd Content,  
 Exceeding th' *Euceladian* Monument  
 In Burning Heat, his Heart is set on Fire  
 With the tormenting Flames of fierce Desire;  
 Thus Free-Men Slaves, thus Heroes Mad-Men turn;  
 Thus Men that healthy were, with Fevers burn;  
 Thus he that Rul'd the Prudent and the Brave,  
 Becomes the usurping Woman's feeble Slave.  
 O the Bewitching Power of Female's Eyes!  
 Which worldly Friendship's hard knit Knots unties;  
 Friends murder Friends, (Friends do I call them? **No**;  
 They're Friends if Saints and Devils be term'd so.)  
 Come tell in order, Skilful *Athens*, then,  
 Which be the Worst that thus are lov'd by Men?  
 Thus wise *Minerva's* Off-spring you will please,  
 Him who t' admire the Prudent ne'er shall cease.

*Yours at Command, &c.*

Q. We had some time since a Letter sent us, desiring our Opinion of the Nature of Plants, *As whether they are capable of Pain when cut, or broken, &c? To which we shall endeavour to give a full Answer.*

A. Whether the Nature of this Question may cause a greater Pity for the Querist and Author, or Surprise in the Reader, at the Novelty, is no great matter: But perhaps the Prejudice may not be altogether so great, after a few Observations for the Affirmative, as may appear at first Sight.

We shall first consider their Generation; they have now for some thousand Years lain under the same Scandal that Insects have, *viz.* That they are produc'd by Equivocal Generation. It would be too tedious (only for Comparison's Sake) to run over the old receiv'd Opinions, that Salt holds the Place of the Masculine Seed, and Humidity the Feminine, and by this means Excrements produce Beetles, Flies, Worms, and other Insects, Sweat

and Urine produce Lice and Fleas, the Slime of Marshes generate Frogs, being very Nitrous, Boats of Salt produce Rats, which conceive others by licking the Salt; Bees come from Oxen, Hornets from Horses, Scorpions from Crab-fish, the Marrow of a Back-bone turns to a Serpent, with a hundred more such fabulous idle Stories; for by the Help of Microscopes, We have discover'd, that all Animals and Insects, however mean and despicable, are produced from Parents of their own Species, even to a Knat or a Mite.

*Francisco Redi*, upon *Redi de* the innumerable *Genera-* Trials that he made with *tione In-* putrid Flesh of all sorts, *sectorum.* corrupted Cheese, Fruits, Herbs, and Insects themselves, constantly found that all these kinds of Putrefaction only afforded a Nest and Aliment for the Young of these Insects that he admitted to come to them, and when he seal'd them up in Glasses, Vessels cover'd with Paper,

per, fine Lawn, &c. nothing was ever produc'd, even in the warm Climate of Florence. *Malpighius* also has observ'd, those Tumors and Excrescences of Plants, Leaves, &c. that yield Flies and Worms, are first made by such Insects, which wound the tender Buds with a hollow Trunk, and deposite an Egg in the Hole with a sharp corrosive Liquor, which causeth a swelling in the Leaf, and so shutteth up the Orifice. We need not add the Experiments of *Lewenhoeck*, and others, since now this Doctrine of Equivocal Generation is universally exploded.

As in the Generation of Insects, (which are all of Seminal Production) so in Plants, Shrubs, Corn, nay even Grass it self, which of all Vegetatives has been suppos'd to spring spontaneously out of the Earth, by the Help of the Sun and Rain, and proper Fermentations, We need not run through all the Experiments that have been upon this Head, We shall only confine our selves to show, that nothing, even so much as Grass, is producible on the Earth without Seed, as most disputable. We need not Answer the Objection, that God Almighty commanded the Earth to bring forth Grass, since it had the same Command for Trees bearing Fruit, and therefore cou'd only relate to the first Creation, not a continued Succession of Productions after the same manner: But to the Experiment.

*Malpighius* (that curious Naturalist, whom We have before mention'd) shows, that the Earth, which has no Seed in it self, can produce nothing at all. He caus'd to be digg'd a pretty deep Pit, and took of the Earth of it, which he

put into a Glass, that he might the more conveniently see whether it produc'd Grass, or any thing else; this Glass he cover'd with fine Lawn, several heights above one another, to keep the smallest Seed from falling into it, as also that it might have the Conveniency of the Air; and after having expos'd this Vessel to the Air, for a long time, he found nothing at all to grow in it, but having put some Seeds into it, they sprang up, and grew immediately.

If it be Objected, that in London, after the Plague, Grass grew in the Streets, being not hindred by treading upon it, and that all Highways sprung up with Grass when unfrequented, it is easily answer'd, That Seed of Grass is easily carry'd by the Wind from one Place to another; but besides, there is no need of such a Supply, where the Roots of Grass are left behind, which will spring up when at Liberty; but in such Places as there is neither Root nor Seed, as in the above Experiment, there will be nothing at all produc'd.

Thus the Generation of Plants, Herbs, &c. is as certainly equivocal, as that of Brutes and Men, viz. produced as one Fire kindles another, and therefore no Prerogative can be claim'd by one above another, as to their Generation.

As to the Nutrition, Encrease, &c. of Vegetables, I come to consider them; but We shall also examine their Organs, and what Relation and Similitude they bear to those of Brutes, and consequently to Ours. Mr. *Konig*, *Philosoph.* & *Med.* Dr. *Basil* is very positive in his *Kingdom of Vegetables*, that there is nothing in Animals, but there is some Resem-

blance of it in Plants, and for the most part they have the same Parts and Organs with 'em, when they geminate under the ground, the Fœtus which is form'd in the Matrix is visible; with him also *M. Malpighius* agrees, who has so far consider'd, and curiously examin'd their Nature, " That offers " to shew in Plants all the same " Parts which serve to the divers " Functions of Life in Men and " Beasts, such as are for reception " of the Air, for the use of the " Plant, those which serve to the " Concoction and Digestion of " the Aliment, the Circulation of " *Nutritive Succus*, the Excernment, or Excretion of Superfluities, the Womb, with the several Apartments and Membranes which envelop the *Fœtus*." Mr. *Konig* gives but a very lame Definition of the Soul of Vegetables; however, he agrees with me, that this Soul is the Principle of their Vegetation, and of Nutrition, Encrease, Propagation, &c. since there's no Laws (as yet known) of matter that can cause such Circulations and Motions as are in the *Succus Nutritivus*, and other Plants. He has very well remark'd, that they have not only the same Organs destin'd to the same uses, but that they resemble them in infinite respects, the same Accidents, and the same Revolutions happen to them in common with Animals; they increase, feed, are vigorous, sick and die. Nor can we be assur'd, That they have not thought, and are sensible of Pain and Pleasure in the proper Functions of their Nature, but we have rather some very good Reasons to believe the Affirmative. 'Tis unquestionable, that not only in different Species, but

often in the very same Kind, there is a vast Difference as to the Complexion and Constitution of all Creatures, those which are most tenderly and delicately bred, give their Arteries the Liberty of spreading into extream fine Branches, and thereby become extream sensible of Pain or Pleasure: It is so in the Vegetative World, some Trees, Plants, Herbs, &c. that are carefully manur'd, and look'd after, are much sooner blasted than the wild Mountainous ones, which are continually expos'd to the Severity of Wind and Weather; therefore if we can possibly produce some Instances of the sensibility of Plants, we shall bid fair to prove it essential to the whole, only by Accidents, severer Usage, Difference of Contextures, &c. it may not be so apparent in all; and it's no Argument that a thing is not, because we cannot see or understand it. There is a Sensitive Plant growing, as *Scaliger* and others relate, in *Zonolha*, a part of *Tartary*, where the Inhabitants sow a sort of a Grain much like that of our Mellons, but somewhat longer, from which grows an Herb, which they call *Borran-cetz*, (or a Lamb) for it is just like one, having Feet, Horns, Ears; it tastes much like a Crevice, and grows to the Earth by a Root which enters in at its Navel, and it eats all the Grass about it, as far as it can reach, and dies when it hath no Food. *Anthony Pigafet* (as I remember) tells us of a Tree much like a Mulberry, which has Leaves with little Feet, that it uses, when fall'n off the Tree, to run away from those that come near it: But *Pliny* is very positive as to his Balsam-tree, which trembles when the Ax is near it: And

*Scaliger*

*Scaliger*, a more credible Author (if the two last be suspected) tells us of the *Arbor pudica*, which upon the Approach of a Man, or other Animal, contracts its Boughs, and extends 'em again upon their Departure, which is also observable in the *Sponge*: There is such an uniformity in Nature between some Plants and Animals, that there is scarce any Difference but in local Motion; which yet is found in some, as the Gourd and Cucumber, which follow the Neighbouring Water, and shape their Fruit in length to reach it. The *Herba Viva* of *Arcella* folds up its Leaves and Flowers when touch'd, *Tulips* do the same in the Evening; the *Carlina Thistle*, called *The Peasants Almanack*, folds up its Flowers when a Tempest is at hand; and innumerable more such Instances there are, which would persuade us, that all Vegetatives have Sense as well as Life, only ruggedness of the Contexture and Frame of most, makes it imperceptible to us. We might carry the matter yet higher, but yet with a Question which we leave to the Ingenious, *Whether, since they have Sense* (some of them at least apparently) *they may not be said to make rational Inferences, and be guided by a Soul capable of abstract Speculations?*

Q. Not long since walking in a Grove adjacent to my House, I found a Minister walking alone, very solemnly reading a little Treatise, Entituled, *A Display of the Happiness of the Blessed*. I only saw the Title on the Top of the two Pages wherein he was reading, for he shut the Book and put it into his Pocket.

After some little Interrogatories (usual among Strangers acciden-

tally meeting, when either has a mind to discourse the other) we fell into several miscellaneous Discourses; among the rest, Concerning the State of *Human Nature*, and of this Globe we inhabit.

I found he was a very good Philosopher, and understood our more abstruse Astronomy very well; he told me he had a Glass of a Foot long, thro' which he could more exactly discern the Faces of *Jupiter*, *Satellites*, and of the *Stellula Circumsaturniales* (whereof he affirmed there were thirteen) than we can that of the Moon in our longest Telescopes. He told me some very surprizing Observations he had made on that, partly Lucid, and partly Opake Star, we see revolve continually about its Axis in *Collo cesti*. He asked me my Name, and told me, when he came that way next (which would not be very long) he would communicate to me a perfect Theory of the Moon's Motion, which he had confirm'd by observations, having before found it out *a priori*, from a New and (from any of ours) very different Hypothesis of Nature, whereof he hinted to me several very surprizing Particulars, one of the Results whereof was, That our Globe did very near approach its final Dissolution, and that by a Chain of Natural Causes.

He told me, he heard I was about to Act *such a certain thing*, which if I did it, would prove very unsuccessful: This surprized me more than any thing he had yet spoken, being conscious to my self I had never communicated it to any Person living. I immediately heard something like a great Stone that seemed to fall out of a Tree hard by, where-

at turning my Head to see, my Parson, to my very great Amazement, was wholly vanish'd.

Sirs, *This is Matter of Fact, and true; but its seeming so incredible in it self, has hinder'd me some time from imparting it to any but one of my intimate Friends, who has at length prevailed on me to send it to you: Pray, your speedy Thoughts thereon?*

A. Since we can have no more than your own Attestation for the Truth of this odd Story, we ought at least to have had your Name, that We might have better guess'd, whether you are serious in what you relate: If you are, and a Person capable of making a sober Judgment of things, (as nothing to the contrary appears by your way of Writing) it makes the Business still stranger. However, it is not impossible, at least according to your Relation, but that this strange Philosopher might step aside suddenly into the Wood, when you did not mind him, and so lost the Sight of him — But if he comes again according to his Word, you may try if you can lay hold of him, and feel whether he is a Ghost, or Flesh and Blood, and when you have done thus, and we heard from you, you may expect to hear from us again.

Having receiv'd this Paper, We think Our selves Oblig'd, according to our Promise, of Printing what should be sent, to commit it to the Press, and have order'd our Bookseller to preserve the Original, that such as please may consult that and the Printed Paper together, to see that these Gentlemen have fair Play, who may expect our

Replication in a little time. We doubt not this will be pleasant Entertainment enough to the Town, especially those that have been abus'd by them; and as for their Reason, and close Arguing, We have now a Specimen of it, which how little Service it does their Cause, every one that has two Grains of Sense, and one Eye open, will discern at first Sight, and we doubt not but will be more fully satisfied in a little Time. The Paper it self is too long, and we can add no more here.

*An Answer to the Athenians Arguments against Astrology.*

Gentlemen, Finding your rude handling of Astrology and Astrologers, without making a due distinction between what is Legitimate therein, and what is Illegitimate, and between the Abusers of that Art, and those that abuse it not; and that you have censured, and expos'd to the Censure of others, both the whole Art and Artists in general, as impious and foolish, I have thought it my Duty, having been no lazy Student therein, not tacitly to suffer you to impose on the World; but to endeavour to reduce you within your due Bounds, which you have with unusual Extravagancy exceeded beyond all the Enemies Astrology ever had, at least that have occur'd to my reading: And to keep to your own Method in short'ning the Terms, your Sense is as follows.

Athens. *The Stars being superior in Altitude, and not in Power, and Nature, can no more act upon, or influence an inferior, than a Chimney is*

*is more noble than a Man; or a Bird can establish a Dominion over him by flying over his Head.*

*Student.* That the Stars are superior in Nature to all Terrene Beings, their Permanency being always the same in Number, Colour and Magnitude, and their Constancy, and Regularity of Motion, and the Mutability, Instability, and Incertainty of all Terrene and sublunary things, do plainly shew; and that they are superior in Power, the Scripture testifies, *Job 38. 31, 33.* And your selves grant by confessing the Influence of the Sun and Moon, except you would have us make the Earth a Planet, and the Sun and Moon no Stars, the Air being altered by the Access and Recess of the Sun, but the Sun not altered by that: And even the Sun, Moon and Stars, being asserted in Scripture to rule over the Day and Night; is sufficient to manifest the Superiority of their Power.

*Athens.* *So long as there is Virtue and Vice, Wisdom and Folly in the World, we shall never want a proper Cause of all the Orders and Disorders in it.*

*Student.* This Opinion of yours I take to be flatly repugnant to Solomon's, who tells us, *That all things comē alike to all; there is one Event to the Righteous, and to the Wicked, to the Good, and to the Clean, and to the Unclean:* So that we see neither Vice nor Virtue are the Cause of these Events; if they were, Vice must always be attended with Evil, and Virtue with Good: But we are further told by the same Solomon, that which Experience also testifies, *That Time and Chance happens to all Men, so that the Race is not*

*always to the swift, nor the Battle to the strong, neither yet Bread to the wise, &c.* And evil things do so often attend Virtuous and Wise Men, and good things the Vicious and Foolish, that no Man knoweth either Love or Hatred by all that is before them.

*Athens.* *If the Air be the mediate Cause of all things, the Stars (which none of you are so silly to say are the immediate Cause of anything) can be the Cause of nothing.*

*Student.* Whether the Air be the mediate Cause of all things I shall not dispute, but would willingly know of the Athenians, what is done without it? But to say, if the Air be the mediate Cause of all things, there can be no other mediate Cause of any thing, as your Sense must be taken to avoid Nonsense, I think I need not tell you is false, for you cannot be so ignorant as not to know it, only being pregnant with a Sophistical Elench, you must be deliver'd of it, and the Astrologer is bound to answer it: For the Satisfaction of others therefore, I say, when God makes use of Means for producing an Event or Effect, shall we think he always makes use of but one or two things in the Creation? Or can we be so blind as not to see he hath ty'd Nature, and the whole Creation together by a Chain of mediate and subordinate Causes, (some nearer, and some more remote?) And the last Cause used for producing the Effect, is that which we call an immediate or nearest Cause. And that God does thus concatenate, or link the World together, the Prophet is very plain, *Hof. 2.*

*21. I will bear saith the Lord, I*

will hear the Heavens, and they shall hear the Earth, and the Earth shall bear the Corn, and the Wine, and the Oyl, and they shall bear Jerzeel: Now here being plainly four Causes of Man's Preservation, viz. God, the Heavens, the Earth, and the Fruits, it would be pleasant to see the Athenians make but one mediate, and the rest all immediate Causes of Man's Preservation, and at the same time keep to the Sense of this Text: Now if you please, take you Homer's Chain, and give us this.

Athens. *There was never any of you so silly as to say, the Stars were the immediate Cause of any thing; if so, they would necessitate, not incline.*

Student. *Sure Athens never forgot her self more than now: Does not the Sun, as the most immediate Cause, make Summer? Does he not immediately give Heat? And do not both he and the Stars immediately give light? If there be any nearer, or more immediate Cause of the foresaid things caused, I should be glad to know them: But these are such, Quibus positis, ponuntur effecta, & sublatis tolluntur; and therefore absolutely nearest, or immediate; Therefore (by your Leave) they sometimes Necessitate according to your own Rule: Now if they necessitate when they are immediate Causes; 'tis also but just to let them incline, when they are Causes more remote and mediate.*

Athens. *We'll grant you Qualifications of Excellency in the Planets, as to their Glory, as Height, Motion, &c. But for the Peculiarity and Use of them we deny it, (the Sun and Moon excepted for Influence.)*

Student. Here it seems you confess the Sun and Moon to have Influence, but deny it to the rest of the Planets, and I suppose you mean the rest of the Stars: Now if you deny it to the fixed Stars, God in the Book of Job will convince you, by asserting the Pleiades to be of a sweet Influence, and Orion Binding, which I think is sufficient to prove Peculiarity of Influence, not only of them, but by a Synecdoche, of all the rest: Now you'll be very troublesome, if you confess the Influence of the Sun and Moon, and have the Influence of the fixed Stars proved, to deny the Influence of the other five Planets. God, when he made the World, made no such Difference, but gave one Commandment to them all, *Let them be for signs and for seasons, and for days and years;* so that their Use appears all one in Genere, though not in Specie. And if we have proved an Influence in them, this Influence may also (I hope) be Contemplated by Man, as well as their Number, Order, Configurations, Regular Motion, &c.

Athens. *The Stars do not influence as to Love or Hate, or Evencness of Temper; but the Passions, as Fear, Love, Joy, Hope, Anger, &c. are innate, and whilst they are in being, are always ready to be work'd upon, by means of the Senses, which present us with Objects, or Relations agreeable, disagreeable, surprizing, frightful, joyous, &c.*

Student. *If every Man's innate Passions were alike, so that we did not see one Man more passionate generally than another, though begotten of the same Parents, and that meeting with the same Object; and if one and the same Man*

Man would not sometimes laugh at the same Object or Relation, that at another time will make him Mad or Angry: Nay, if we did not know Men that would in a good Humour pass by a great Fault or other Occasion of Anger, and at another time a little one, or perhaps none at all, but a Chimera of his own Brain, will move him into a superlative Degree of Passion, we need perhaps seek no other Reasons than you have given; but since 'tis otherwise, and your Reasons reach not those Differences, we still continue to think with *Lyra* upon *Jerem. 10. 2.* that the Heavenly Bodies have a Power to change the Elements and things compounded of them into divers Qualities, from which Humane Bodies are disposed to divers Infirmities; as from the Dominion of *Mars* Choler is inflamed, from which inflaming not only the Body is disposed to some Infirmity, but also the Sensitive Appetite to Anger, from which farther follow Discords and Dissensions.

*Athens.* Take a Person whose Aspects are as good or as ill as you please, suppose the most Malevolent, and such a Man may at that time be made to rejoice, if you confer upon him an Estate, a Preferment, a Pardon, or what he would be most pleas'd with.

*Student.* When the Man is pleas'd, he's pleas'd; *idem per idem*: But if you pretend to make a Man rejoice or pleas'd, or that any thing in this World can do it Simply and of Necessity, I fear you are not so good Divines as you would be thought to be. 'Tis questionable, whether this World be capable of giving, or he of receiving, what best pleases

him, or whether it may not prove a Sorrow to him when he has it: You remember the Story of *Midas*, or if that be a Fable, that of *Solomon* is not, who had the thing that he desired most, even Wisdom, the most desirable of all things, and yet he found he that encreaseth Knowledge encreaseth Sorrow; all was *Vanity, and Vexation of Spirit*.

*Athens.* Suppose there's something of Truth in *Astrology*, since it's so fallacious, as it may be diverted, who can be sure of what you say?

*Student.* We find the Heavenly Bodies Necessitate in some Cases, as in causing Summer and Winter, Day and Night, in giving Light and Heat, according to their Access, Ascending, Descending, Occultation, and in some other things, as in the Alteration of the Air, &c. which we cannot divert. And here what could hinder the Astrologer having as much Credit for Infallibility as any Philosopher, only all are not Artists alike. But there are a Set of Accidents which depend partly upon Natural Causes, partly upon our Wills, and if We by foreseeing can the better guard our selves against an Evil, don't be angry with our Wills, Prudence, &c. for diverting it, (he is the happy Man that can do it) nor with the Stars, because they do not domineer over our Wills. God has made the World and us to please himself, and not to please you.

*Athens.* The Sun by its Distance or Nearness causes Winter and Summer, the two Great Changes; as for the lesser Changes, which are only accidental, by reason of Winds bringing more or less Nitre (or Nitrous Air) from the

*Frigid*



*Frigid Zone, or the contrary; or by Exhalations, Inundations, Earth-quakes, and a multitude more of such things, as may condense or rarifie, and cause a greater or less quantity of Clouds, &c. which may interpose and hinder the Sun from having the like Effects at all times.*

*Student.* The lesser Changes being accidental by reason of Winds bringing more or less Nitre, &c. is as much as to say, they come by Chance, or you don't know how, unless you had told us what it is moves these Winds. Now to go from one Roundle of Second Causes to another, till we come at the First Cause, what think you if we should take the Stars in our Way? For though the Winds blow where they list, in respect of us, yet not so in respect of God, who has made a Weight for them to weigh them by, *Job 28. 25.* Therefore leaving blind Chance, and supposing God governs the World, I think 'tis the safest Way to agree with Divines, even those who have been Enemies to Astrology, in their Expositions upon *Gen. 1. 14. Jude 5. 20. Job 38. 31.* That the Stars have Influence upon the Air, and do thereby cause Wind, Hail, Rain, Tempest, Drought, Inundation, &c. And I think my self very safe in so doing; never fearing any New Discoveries, or an *America* in Divinity.

*Athens.* Why do not the same Aspects, Conjunctions, Oppositions, &c. always produce the same Seasons, Accidents, &c. if they are the proper Cause of them?

*Student.* This Question betrays your Ignorance, and shews 'tis only want of being better read in these Studies, that makes you quarrel with them, which Defects

have commonly waited on the Enemies to Astrology. For, I would fain know, when the same Aspects ever happen'd before, that are now this 25<sup>th</sup> of May 1693? Or when they will again, if your Astronomy will reach so far? For I suppose you don't desire to be understood of one single Aspect, since the Rules of Astrology teach us not to judge by one single Aspect, but to consider them all, in all their Mixtures and Complications, and that as well of those that are Platique as Partil: And 'twill puzzle you, I fear, to find two Planets in the same Partil Aspect, in the same Degree and Minute of Longitude, and having the same Latitude as before. But if you cou'd, all the rest of the Heavens are not (I hope) obliged to stand idle, till you make your Observations of this single Aspect; and there being other Aspects complicating now than were before, if you were Men of Reason, you would not expect the same Seasons, &c. I confess I can't but pity your Ignorance, and at the same time abhor your Presumption, in saying you can give a known certain Reason (of the Difference of the Seasons, I suppose you mean) which the Astrologer can't do. For what do you know therein that the Astrologer does not? And it being proved that the Stars have Influence in the Alteration of the Seasons, the Astrologer, which considers their Influence, must needs know more than you that deny it.

*Now for the Five Invincible Questions.*

*Athens.* Q. I. Suppose three Footmen were to run a Race, and come

come to three different Astrologers at the same time, and have the same Scheme erected for each: Query, Since one must win, and two lose, why will the Astrologers tell them an Impossibility, that they must all win, or all lose?

*Student.* Either the three Footmen may part Stakes, and may not run at all; or not all be desirous of informing themselves from Art at the same time; or not have the opportunity of speaking to Artists at the same time; or they, or some of them, may do it upon light Motions of the Mind, and then the Scheme not being Radical, the Astrologers Judgment from a Horary Question will be uncertain, which the Rules of Art teach. Now if you could prove to us that three Footmen have run, have had an opportunity to speak with three Artists at the same Moment, and have all three been very anxious and solicitous in each of their Questions, you'll put us in hope the Sky is a Falling, and we shall catch Larks; but otherwise you have only been beating the Air, and catch't nothing. But suppose there should be a possibility, *in rerum natura*, of such a strange Wonder, 'tis but also supposing three Footmens Nativities be truly known to the Artists, and they may, by various Transits upon each Nativity, find ground enough to distinguish the one Winner from two Losers, if the Wager be not so great to deserve a Direction to decide it.

*Athens. Q. 2.* Why you pretend to tell Matters of great Consequence, as Life and Death, Marry or not, Happy or not, &c. and can't keep your selves from Contradicting one

another, in the little Concern of the Weather, and that the most knowing of you miss oftner than hits; and particularly Mr. J. G. that said it would be Snow the 5th of Jan. 93. which was the finest Day that had been this Year?

*Student.* That the most Knowing miss, oftner than he hits, is false; that Mr. Gadbury was Mistaken, is more than you know, for I saw it Rain that Morning, which must be Snow in other Places more Northerly. And when all Divines agree in the Interpretation of the various Texts of Scripture, and Lawyers cease to differ in their Opinion in Points of Law, and Physicians in Physicks and Prognosticks upon the Sick, then will Astrologers also agree in the little Concern of the Weather: But why you should be so unkind as not to let them tell of other Accidents, because they do not agree in that of the Weather, I do not understand; since 'tis the same as if I should debarr you from performing any things in Astronomy, 'till you are agreed whether the Earth or Sun moves. But why can't a Man know great Accidents if he don't know little ones? Can't your selves foresee Summer and Winter, and yet not foresee the lesser Changes of the Weather?

*Athens. Q. 3.* Let a Man from any fix'd standing go towards the East, West, North, or South; will you take three Guineas to two, that you tell to which Point he went?

*Student.* If any Astrologer ever pretended to answer such a Question so Circumstantiated, or (which is all one in Effect) that the Stars

Stars were privy to every Action depending upon our Wills, or were accountable for every Whim and Fancy that comes into our Brain, let the Astrologer answer it, if you know him; and if you don't, you talk idle.

Wanting room to insert the other Questions, and the Answers to them, I have thought fit to defer them to another Opportunity, which shall be so soon as you desire it. Only as to the *fifth* Question, I must desire you to be so kind, as to tell me in what Volume and Oracle I may find those Questions. For I have thought it would be loss both of Money and Time, to purchase and read all the *Volumes*: Though your frequent Neglect of citing the *Volumes* and Oracles to which you refer, is to that end, to get our Money, and laugh at us. For I doubt not but you laugh at some of your Clients, as well as some of them laugh at you.

You may, if you please, Print these Answers; if not, you are at your Liberty; for I shan't subscribe my Name and Place of Habitation, on purpose to hold you to your Promise: which Trick of yours is just so fair as the *French* fight, *viz.* Get behind their Entrenchments and Parapets, and then *ye English Dogs* come if you dare: I think it is time enough to tell my Name, when you tell yours; for why should you desire others to expose themselves, more than you do your selves; except you are minded to publish your selves Cowards?

To conclude, if you Print not these *Answers*, you are not like to save your selves long under your Shelter, since it will cost us but a

little Time and Charge, in our Approaches, and mounting our Artillery, to lay you open, and force you either to *fight* upon equal ground, *surrender*, or *run* from

Your Humble Servant,

A Student in Astrology.

*Q.* I have always look'd upon Bishop Laud, as a very learned and pious Man, and the more I have examined into his Writings, the more Cause I have had to be confirmed in my Opinion; and have never heard any thing to the contrary till lately, reading a little Discourse, I find him accused of Hypocrisie, that he was a disguised Papist, which this Author says, was very evidently seen in some of his Works, where he seems to own the Supremacy of the Pope, and allows of Purgatory, and prefers the Decision of Councils before the sacred Text, and calls the Church of Rome an Orthodox Church, recommending it for its Antiquity, and affirming it to be most safe to be in its Communion, since all allow Salvation to it, but that allows none to those of a contrary Opinion: But this Author does not cite the Place he had these Passages from; and whatsoever I have read of his Writing, I find nothing of this kind in it, yet am something dissatisfied, that I am not able to clear him of those Accusations, and therefore refer my self to you, as the most likely Persons to assist me in this Case.

*A.* 'Tis very probable this Author grounded his *Calumnies* upon some mistaken Relation he might have of a Book the Bishop Printed, being an account of a Conference between

between him and a Jesuit, named *Fisher*, concerning some Matters of Faith, wherein indeed he Discourses upon all these Subjects, but after a different manner, of which we shall give some short account, and refer those that would be more fully satisfied to the Book it self. The Bishop, after having given a little Abridgement of the Ecclesiastical Government, from the Conversion of the Emperours unto *Charlemain*, says, that the Empire being divided into divers *Diocesses*, which contained many Provinces, wherein there were several Bishops, the Head of the *Diocess* was called, *Exarch*, ἐξάρχης, or Patriarch, and the Chief of each Province *Metropolitans*, under whom the Bishops were. He shews, that there were in each *Diocess* this *Subordination*, but maintains that there was none out of the *Diocess*, that they acknowledged as Superior, and that all the difference that could be between the *Exarchy*, was only an *Honourary* one, which gave no particular Authority to those that the rest gave Place to. He is so far from believing *Purgatory*, that he refutes *Bellarmin*, who maintain'd that all the *Greek* and *Latin* Fathers from the time of the Apostles, have constantly Taught the Doctrine of *Purgatory*; and amongst all the Cardinals cites, as *Tertullian*, *St. Cyprian*, *Origen*, *St. Ambrose*, *St. Jerom*, *St. Gregory*, &c. He proves that *Origen* only taught it, who, he believes, was the first Inventer of it amongst the Christians; he says, 'tis true *St. Augustin* affirms *Purgatory* in some places of his Writings, formally denies it in others, and appears

to doubt of it in many Passages, of which he brings some Instances of his own Words; in one Place says *St. Augustine*, 'Tis certain, that the Souls are purged after this Life. And in another, *The Punishments of the Righteous begin no more after Life, but end here, and the Soul goes immediately to Paradise*. And again he says, *It may very properly be ask'd, If there is such a Place? And that it may be there is, &c.* So that instead of believing this Doctrine, the Bishop has discovered the Absurdities of those that receiv'd it, and endeavour'd to prove its Nullity. All that he speaks in favour of Councils, is, that when the Sense of the Scripture is doubtful, the best Judges of it is an universal Council Legitimately Assembled, altho' says he, it be not infallible; but adds again, That now considering the dispersion of the *Christians*, 'tis almost impossible that such an one should meet together; and tho' this Remedy cannot be made use of, to reunite the Churches, the clear Passages of Scripture may suffice to maintain the Unity and certainty of the Faith in things that are absolutely necessary for Salvation; but as for those that are obscure, and which consequently are not necessary, we ought not to dispute so far as to cause any Division amongst us. *St. Hillary* speaks to the same Sense, *Non per difficiles, nos Deus ad beatam vitam questiones vocat, &c. in absoluto nobis & facili est eternitatis: Jesum suscitatum a mortuis per Deum credere, & ipsum esse Dominum confiteri, &c.*

When *Fisher* urged that upon the Bishop, that the *Professants* confessed Salvation might be had in

in the *Roman Communion*, the Archbishop makes use of this Distinction, that for such as through ignorance were not capable to discover the Errors of this *Church*, who embrac'd the fundamental Points, and lived an holy Life, there might be some hopes of Salvation; but in respect to them, who were *Learned* enough to perceive the corruption of the *Romish* Doctrine, there was much less to be hoped, and that in general, they are in great danger of *Damnation*. And our *Bishop*, instead of taking any Advantage from the charitable Opinion of the *Protestants*, reproaches the *Roman Catholics* for it, and accuses them of imitating the *Donatists*, wherein they draw advantage from the Moderation of the *Protestants*. The *Donatists* maintain'd that the Baptism of other Christian Churches was void, and these Churches confessed, That that of the *Donatists* was good. Upon which these Schismatics took occasion to say, That it was more sure to join with, and be Baptized amongst them, since the Validity of their Baptism was acknowledged on all sides, whereas they doubted of that of other Christians. 'Tis true, the Archbishop calls the *Roman Church*, a true Christian Church, but afterwards explains the difference between a pure and orthodox Christian Church, and a true Christian Church, that was impure and sullied with Errors, in which last number he places the *Roman Church*. And he is so far from giving her the Precedency as to Age, that he expressly says, The Churches of *Jerusalem* and *Antioch*, were Founded before that of *Rome*. Nay, farther, that 'tis very

probable that the Gospel was preached, and Sacraments administered in *England*, before there was any *Church* establish'd in *Rome*. He says, That *St. Gildas*, who lived in *Justinian's* time, and is the most ancient *English* Author that we have, and very much esteemed amongst the *Papists*, says expressly, That the *Christian Religion* was received

\* De Occid. Brittan.

in *England*,\* *tempore ut scimus, summo Tiberii Cæsaris*,

about the end of *Tiberius's* Reign. And 'tis well known that *St. Peter* was in *Judea* a long time after the Death of this Emperor; so that *England* does not owe her Conversion to *St. Peter*, nor to the *Roman Church*, which was not then form'd.

Thus from the *Bishop's* own Writings, we have endeavour'd to vindicate his Opinion; whereby the Mistakes of his Enemies very plainly appear; and as to his Honesty and Piety, we never heard it objected against but by prejudiced Persons.

Q. We read in *Gen. 17. 12*. And he that is eight days old shall be Circumcised among you, every Man-child in their Generation. He that is born in the House, or bought with Money of any Stranger that is not of thy Seed. This was God's Covenant with *Abraham*, and in him with all the *Jews*; which Covenant, by *Christ's* coming into the World, being abolished, and the Covenant of Baptism instituted in its stead; The Question is, Whether those Merchants and Planters in the *West-Indies*, as well all other parts of the World, that buy *Negroes*, or other *Heathen Servants* or *Slaves*, are

are not indispensably bound to bring such Servants to be Baptized, as well as Abraham was to Circumcise his Stranger Servants? Consequently, what is to be thought of those Christian Masters, who refuse to let such Servants be Baptized; because if they were, they would have their freedom at a certain term of Years allow'd by the Laws of the several Plantations?

A. We have met with this Question before; though to comply with the Gentleman's desire, we'll here give it a larger Answer; tho' in the first Place, we must observe a false Supposition in the wording of it. That God's Covenant with Abraham was abolished by the Covenant he made with us by our Saviour, and consequently they are two different Covenants; whereas they were rather the same Covenant, with two different Seals; we say, the Covenant God made with Abraham, was not a Covenant of Works, but of Faith, as well as that he makes by Christ with all Believers; nay, was the very same with it, Christ being promised in God's Covenant with Abraham, when it was said, That in his Seed should all the Nations of the Earth be blessed; which is interpreted of Christ by the inspired Writers; and this is further evident from the Apostle's way of Arguing, Rom. iv. 11, 13. He received the Sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being uncircumcised, that he might be Father of all them that believe, though they be not Circumcised; for the Promise that he should be the Heir of the World, was not to Abraham,

or to his Seed through the Law; but through Faith, &c.

Now to the Question. If Abraham was oblig'd to Circumcise all that were born of his House, and that were bought with Money of the Stranger (the Samaritan Verlion has it בר ברית Barbarah, whence Βαρβαροι, a Barbarian, names that all Nations have ever since flung at one another, and the Hebrews as often call'd by it among the Greeks as any. If he was to do this, ought not all Christians, by Parity of Reason, to do the like by their Slaves and Servants? We answer, Yes, and much more, as the Gospel is now more clearly revealed than 'twas to Abraham, who indeed saw Christ, and rejoic'd, but it was in darker Types and Prophecies. But in order to a more full satisfaction of this Difficulty, it may be further convenient to enquire; whether Negroes Children are to be Baptized, and for grown Persons what Preparation is requir'd of them? To the first, a great Man of our Church was of an opinion, That a Negro's Child ought to be baptiz'd, as well as any others; the Promise reaching To all that were afar off, as well as to Believers and their Children, and in this Case, the right of the Child is in the Master, not the Slave; and if Christ dy'd for all, why should not the Vertues of his Death be apply'd to all, who do nothing to resist it, for the washing away their Original Pravity? Again, as we argue in the Case of Infant Baptism. If Infants were in the Covenant before Christ, how come they since to be excluded? So we may here, and perhaps more generally; If all Infants, born in

Abraham's

*Abraham's house, or bought with Money of the Stranger or Barbarian (who often sold their own Children then, as they do now) if they were then to have the Seal of the Covenant, how have they since forfeited it? Why mayn't they be capable of a nobler Seal, 'tis true, but yet of the same Covenant made with all Mankind by Christ, that promis'd Seed, in whom, as before, all Nations shou'd be blessed, and the Breach repair'd that was made in Adam; as was, we are sure, the express Opinion of St. Jerom, who in his disputation with the Pelagian, Ep. 17. has remarkable Expressions, Why are Infants Baptiz'd, says the Pelagian? The Orthodox answers, That in Baptism their Sins may be remitted. The Pelagian replies, Where did they ever sin? The Orthodox rejoins, that St. Paul shall answer for him, who says in the fifth of the Romans, Death reign'd from Adam to Moses, even over those who had not sinn'd according to the similitude of Adam's Transgression. And he quotes St. Cyprian in the same Place, both to his and our Purpose, That if Remission of Sins is given even to greater and more notorious Sinners, and none is excepted from Grace, none prohibited from Baptism, much less ought an Infant to be deny'd Baptism, who has no Sin of his own, but only that of his Father Adam to answer for. This for Children; and there is yet less doubt of those who are of Age to answer for themselves, and would soon learn the Principles of our Faith, and might be taught the Obligation of the Vow they made in Baptism, as there is little doubt but Abraham instructed his Heathen*

*Servants, who were of Age to learn, in the Nature of Circumcision, before he Circumcis'd them; nor can we conclude much less from God's own noble Testimony of him, Gen. xviii. 19. I know him, that he will command his Children and his Household, and they shall keep the Way of the Lord.*

What then should hinder but these be Baptiz'd? If only the Covetousness of their Masters, who for fear of losing their Bodies, will venture their Souls; which of the two are we to esteem the greater *Heathens*? Now that this is notorious Matter of Fact, that they are so far from perswading these poor Creatures to come to *Baptism*, that they discourage them from it, and rather hinder them as much as possible, tho' many of the Wretches, as we have been inform'd, earnestly desire it; this we believe, none that are concern'd in the Plantations, if they are ingenious, will deny, but own they don't at all care to have them Baptiz'd. Talk to a Planter of the Soul of a *Negro*, and he'll be apt to tell ye (or at least his Actions speak it loudly) that the Body of one of them may be worth twenty Pounds, but the Souls of an hundred of them would not yield him one Farthing; and therefore he's not at all solicitous about them, though the true Reason is indeed, because of that Custom of giving them their Freedom after turning Christians, which we know not if it be reasonable; we are sure the Father of the Faithful did not so by those Servants whom he had Circumcis'd. It is no where required in Scripture. St. Paul indeed bids *Masters* not to be cruel and

and unreasonable to their Slaves, especially if Brethren or Christians; but he no where bids them give them their Liberty, nor does Christianity alter any *Civil Right*; nor does the same Apostle, in all his excellent Plea for *Oenimus*, once tell his *Master* it is his Duty to set him *Free*; all he desires is, he'd again receive and forgive him; nay, he tells Servants, 'tis their Duty, in whatever State they are call'd, therein to abide; besides, some Persons, nay, Nations, seem to be born for Slaves; particularly many of the *Barbarians* in *Africa*, who have been such almost from the Beginning of the World, and who are in a much better Condition of Life, when Slaves among us, than when at Liberty at Home, to cut Throats, and Eat one another, especially when by the Slavery of their Bodies, they are brought to a Capacity of *Freeing* their Souls from a much more unsupportable Bondage. Though in the mean time, if there be such a Law or Custom for their *Freedom*, to encourage them to Christianity, be it reasonable or otherwise, this is certain, that none can excuse those who for that Reason should any way hinder or discourage them from being Christians; some of whose Excuses are almost too shameful to repeat, since they seem to reflect on the Christian Religion, as if that made Men more untractable and ungovernable; than when bred in Ignorance and Heathenism, which must proceed from the Perverseness of some Tempers as before, fitter for Slaves than Freedom; or for want of good Instruction, when they have nothing but the

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Name of Christianity, without understanding any thing of the Obligation thereof; or Lastly, From the bad Examples of their Masters themselves, who live such Lives as often scandalize these honest Heathens.

Q. *What's the Reason that Moses is generally Painted with Horns?*

A. The Reason is plain, from a Mistake of the Vulgar Translation in the Text, *Exod. 34. 29.* When Moses came down from the Mount, he wist not that the Skin of his Face shone; where the Vulgar has [*quod cornuta esset facies sua*] a very easie Mistake. The Hebrew Word קָרְנַיִם there used, signifying both a Horn, and any glorious Irradiation, or Illumination; nay, Honour and Glory it self, whence the Phrase *of lifting up their Horns*, so usual in Holy Writings; and accordingly other Translations have it, *Quod radiaret cutis faciei*; which still might be more easily conceived, if we imagine the Veil on his Face, and the Glories Projected, quaquaversum, all of which it seems the Painters could not afford to make, and describe; it's possible, one only or two large Rays, like those vast Beamy Lights which the Sun often throws round a warty Cloud. Which Glory grew less and less, till the Painters at last mistook them for a Pair of budding Horns, and accordingly describes them.

Q. *You have lately obliged the Publick with several pretty Accounts of the Fables of the Poets, from whence I am encouraged to beg the Explanation about the Centaurs and Lapithites, and desire to know whether there were ever any such Monsters as Virgil*

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represents,



represents, or that the Story proceeded from any sort of Men?

A. Under the Reign of *Ixion*, King of *Thessaly*, a Company of Bulls which fed upon *Pelion* run mad, by which means the Mountain was inaccessible. They also descended into the inhabited Parts, and ruined the Trees and Fruits, and killed the larger Cattle. Upon which *Ixion* declared that he would give a great Reward to any Persons that would destroy these Bulls; Riding on Horseback was never used before that Time, because Chariots were always made use of. But some young Men that lived in a Village at the Foot of *Pelion*, had attempted successfully enough to train up Horses, fit to back, and had accustomed themselves to that Exercise; And these Youths undertook to clear the Mountain of the Bulls, which they effected by pursuing them on Horseback, and piercing them with their Arrows as they fled; but when the Bulls stopt or followed them, they retired very Nimble, without receiving any Hurt. And from hence they were called *Centours*, viz. *Pierce-Bulls*. Having received of *Ixion* the Recompence he promised them, they became fierce and proud, and committed a thousand Insolences in *Thessaly*, not sparing even *Ixion* himself, who dwelt in the Town of *Larissa*. The Inhabitants of the Countrey were at that Time called *Lapithites*, who one Day invited the *Centours* to a Feast which they Celebrated; but the *Centours* abused their Civility, for having drank too much, they took the *Lapithites* Women from them, set them

on their Horses, and carried 'em away. This Violence kindled a long War between the *Centours* and the *Lapithites*; the *Centours* in the Night came down into the Plain, and laid Ambushes for their Enemies; and as soon as Day appeared, retired again into the Mountain, with whatever they had taken. Thus, as they retired, the *Lapithites* saw only the hinder Parts of the Horses, and the Men's Heads, so that they seemed but as one Animal, from whence they believed the *Centours* were become half Men and half Horses, and that they were Sons of Clouds, because the Village where they dwelt was called *Nophelus*, which signified a Cloud.

Q. A Gentleman of my Acquaintance, and a very particular Friend, died suddenly, and left something in my Hands, without specifying what he would have with it: Now he had no nearer Friend in Town than I, and his Relations live 200 Miles off, and I am dissatisfied in the keeping it; yet would do so, if I thought it lawful.

A. First send those Friends Word, whose it is by right of Inheritance; for they only can dispose of it, and 'tis by them you must be determined what to do.

Q. Shall I beg the Favour of you to answer the following Questions? I have all your single Mercuries by me, and in some of them I find two or three of the following Queries in Part answered, though not so largely as to satisfy your Servant?

Q. 1. Is the Sun the same Elementary Fire supplied and fed with combustible matter, as a Torch, Candle, &c?

Q. 2.

Q. 2. If so, whence hath it the vast Supplies of matter needful for the continual Supplies of so large a Luminary, being — times bigger than this Globe of Earth?

Q. 3. Where, or how doth it purge it self of that incombustible Matter, Rust, Ashes, &c. or do those earthly Parts frame New Worlds, as some hold?

Q. 4. If Light be a Body, as you hold, how doth its Rays so safely and speedily penetrate the close Pores of Glass, that no other Spirits, or any thing else in Nature, that I know of, can penetrate, or at least so speedily?

A. 1. We must not determine too positively of things at such a great Distance, especially since we know so very little of those things that we daily converse with, which continually fall under the Cognisance of our Senses; the most probable Account we can give is this; That the Sun is either a Liquid Fire, whose Central Parts are of an Earthly, or at least of a much more gross and fetid Nature than the internal Parts, for the *Macule* which are so very discoverable sometimes by *Telescopes* in two or three Revolutions of the Sun upon its own Axis, (which is perform'd in about twelve Days) do seem to walk away by Degrees, till they are wholly swallowed up again by this Liquid matter, or else this *Phenomenon* may be solid, if we allow the Sun not to be a Liquid Fire, but of extream subtle fine Matter put in a mighty Motion, whirling round, whose internal Part, moving swifter than some contingent Eruptions, may seem of a very different Colour, and be those *Macule* we can discover,

and we rather incline to this Opinion than the last, since 'tis certain, from common Experience, that Motion causes Heat, and that Heat which is caused by Motion, seems to be much more Natural in hard Particles of Matter than those which are soft and fluid; one might move Water long enough to put into an Heat, nay, even Oyl, which is so proper for what we call Flame, is never Red till the Particles of which it is composed are altered, and as it were, made a New Body, but allowing either *Hypothesis*.

A. 2. We see no Necessity of such Supplies as our sublunary Fires require; the Reason why they extinguish, and die without new Accessions of Fuel, is an Evaporation, or a flying away of these Particles of Matter, whose brisk Motion is what we call Fire; could any way be found out that would keep them together, and not destroy their Motion, a little quantity of Fire would burn briskly for ever; for there can be no natural Annihilation of any thing that is. Now the Sun is the Central part of our Vortex, all the Planets tend to him as their Center, much more his own Parts, which fly not away from him, but continually move with him; or, which is the same thing, burn; for Motion, Burning, or Heat, are equivocal Terms in *Philosophy*. Nor can it be any solid Objection to say he disperses his Particles even to the Planets and our Orb, giving us Heat, for that may easily enough be solid, if we consider his Motion puts all the Planets in Motion, and consequently all their *Atmospherick* Particles, and the nearer he is, to any of

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them,

them, the greater is the Motion, or which is all one, the Heat.

A 3. We know nothing at all of the matter of purging; those earthly Parts or *Maculae*, after some little time, being also put in a brisk motion, lose their Colour, and look like the rest: Those that believe they make new Worlds, have better Intelligence, or at least stronger Fancies than we have.

A 4. Light is the finest Matter in Nature, more subtle and quick than any thing in the whole Universe, as is evident from its coming from the *Satellites* of *Jupiter* in so very little a time; how much subtler and quicker it is than the Motion of the Air, or what we call Sound, is evident from the firing of a piece, whose Sound (if a great way off) comes not to us in a considerable time. 'Twas one of *Des Cartes's* Errors, who would have it made in an Instant through the Universe, at least in right Lines, or where nothing intercepted, though it's sufficiently prov'd by *Hugens* and others, that it moves gradually, as other Bodies do.

Q. Pray from whence comes the humming Noise of the Bee? Whether from within the Body, or the Mouth, or the Wing?

A. First and foremost, Mr. Querist, take notice, you might have express'd your self more Poetically of our *Brother Bee*, whose particular Voice good Authors don't denote by bare *humming*, but by *buzzing*.

— Before thee in the Sun beams  
buzz.

But if we should overlook this Error, which we confess is not in

*Fundamentals*, another presently steps up in its Room, at least a false Supposition, the Querist seeming to imply, that the *Bee* only makes such a Noise; whereas there are several other Creatures which have the same gentle Murmur; and to say nothing of Flies, 'twould be perhaps as difficult to resolve, whence comes the mighty *Buz* in Cities, Courts of Justice, and other frequent Assemblies, where we are apt to believe something like it would be heard, tho' not a Lawyer or an Oyster Wench mov'd their *Clacks* from *Westminster-Hall* to *Billingsgate*. The Question then is, *how they make it?* For *Bees*, *Butler* is of Opinion, they do it with their *Wings*; (why not, as well as Men can talk with their *Fingers?*) And this seems to be evident from Experience; for if that pretty Creature falls into an Ambuscade of the *Spider*, or into the Hands of *Man*, his more *ungrateful Enemy*, do what you will with him, stab him, mangle him, poyson him, tear him Limb from Limb, (we beg the Ladies pardon, they say, the *Bees* are a Female Commonwealth, and all *Amazons*) yet still you shan't hear one Word of Complaint steal from the Lips of that courageous Creature; 'twill flutter indeed with its Wing; (as much as to say, it would wring its Hands if it had them) make a pretty mournful Murmur; but take away those Wings, and it is as mute as a Fish: impale it, torture it, fry it, broil it, rack it, set a whole Inquisition about its Ears, 'tis the same thing, and you can't extort a Word from it, notwithstanding all your Barbarity.

But

But then for the *City Buz*, how is that conceivable without speaking? O, very easie: Do but, for an Experiment, stop all the *Mouths aforesaid*, in the *Courts aforesaid*, and yet we will pawn our Reputation upon it. you shall hear a Noise and a *Buzzing* still. There is the *Lawyers Gowns*, the *Ladies Petticoats*, the *Fish-wives Baskets*, which would supply the Place and Office of the *Bee Wings*, to say nothing of the Motion of their *Feet and Hands*, the melancholy Sigh of the poor Client, when it may be the Cause and the *Lawyer* both go against him, and the *sagacious Hum* of some Reverend Quoiif, disputing Law through the the Nose, as if *Dame Astræa* were dumb as well as blind. All these together will make such a *Noise* as you can't imagine, though they are scarce considerable in themselves. Nay, we are apt to believe, should all honest Citizens resolve together in one Moment of Time, at a Signal given, only to kiss their *Wives*, there would be such a long universal *Umph!* — rais'd upon it, as might be heard, for ought we know, beyond *Hoggate*.

Q. *A Person being some time since married to a Young Woman, but not bedded, she did after Marriage solemnly promise, that she'd never alter what she had done; but at a certain Time come and live with him. The Time appointed is now come, but her Mind is so changed, that she declares she will never come near him. Q. Whether she can do this lawfully?*

A. No, doubtless, neither by the Laws of God nor Man; the *strong Words* having pass'd between them, and a Contract both

Civil and Sacred, the Woman having solemnly promis'd in the Presence of God, "To obey him, serve him, love, honour and keep him, in Sickness and in Health, and forsaking all other, keep her only to him as long as they both should live.

Q. *A Gentleman making his Addresses to a young Woman, was well received both by her and her Parents, and on her Desire promised her Marriage, if her Parents would consent to it; but soon after his Passion so far over-rul'd him, that he made her an absolute Promise. At length the young Gentlewoman was sent to the Boarding-School, and not long after, the Gentleman began to treat with her Parents concerning her Fortune, who would not answer his Desires, though very reasonable, nor so much as consent that she should marry him, till a considerable time after; on which he began to be cold in the matter; and his Circumstances being such, that if he had staid so long a time as they appointed, he was in Danger to have been ruined. At the same time it happened, the Gentleman had an Offer of a more considerable Fortune, and writ to his Parents concerning it, stating the Case as it really was; on which they advised him to quit the former, and embrace the Offer of the latter; which he accordingly did, and was married to her: Since which the other has given out, That would he have staid, he should have had more than his Demands. The Question is, Whether he did not err in marrying the second, when he had so absolutely promised the first, concerning which he is now exceedingly*

troubled, and desires your Judgment concerning his *Albion*; and Directions how he should now behave himself; with Scripture-Proofs for all you assert.

A. The last Demand is unreasonable, and is scarce now expected even by the wildest Enthusiasts in matters of Religion, much less in the common Concerns of Life, we being left to the Conduct of our own Reason, and general Notions of Just and Right in those matters: Or if Relation is any way concern'd, it is only by giving general Rules of Prudence, Truth and Justice, all which the Gentleman seems to have broken, and therefore can only set himself right again by Repentance, and asking Pardon for his Error, both from God and the injured Person. Indeed he has made several false Steps in the whole Affair, wherein he can't be excus'd from great Rashness and Imprudence. He did not well in beginning a Business of that Moment, without his Parents Consent and Advice, at least their Permission. He did yet worse, in making such an absolute Promise, whereby he insnar'd himself, and brought the present Trouble on his Mind. He again did ill in being so very hasty with the Parents of his former Mistress, who being, it should seem, very young, (by their sending her to a *Boarding School*) the Old Folks, 'tis like, thought it more Prudence to delay her Marriage some time longer; at least might expect the Consent of his Parents, and that they themselves should move in

the matter. However, it looks suspicious, that the weightiest Motive to the Gent. changing his Affections was, that he apprehended his second Mistress had a better Fortune than the former. The only thing that can almost excuse him, is what he pleads (that he had been in Danger of Ruine, had he staid unmarried till the time appointed); but the Question still is, how great the Danger was, and whether true and real, or in his own Fancy only? If real, it would have excus'd his marrying the second, supposing he had at first used all his Endeavours to obtain the first, and had been quite desperate of succeeding. Nor could his Parent's Consent or Refusal, vacate his first absolute Promise. Yet after all, it must be confess'd it looks well to be troubled for an ill thing, even when it can't be remedied, especially in an Age when such as call, or swear themselves Lovers, are so ready to laugh at their own Perjuries, (and think that Heaven will do the same) when they have no Temptation but *Variety* to so base a Sin. All the Gentleman can do in the present Case is, as we have before advis'd, to ask God Pardon for his Disobedience, Rashness and Unfaithfulness, and the Persons injured for his *Inconstancy* and *Falseness*. But not further; we think to disturb his Mind, or make his Life uneasy; sure enough this Marriage holds good now it is done, though we think he ought not to have done it.

Mr.

*Mr. Mason's Poem upon Death.*

1. **M**ethinks the Hour is come,  
 The Hour that goes before my Doom ;  
 My Doom that ever shall abide.  
 Methinks my Pulse is low,  
 And my Breath quick hasting to go,  
 And my poor Friends stand grieving by my Side.

Methinks my Heart is weak,  
 Surcharg'd with Pain, ready to break ;  
 Methinks my Eyes are fixed in my Head,  
 Looking, but knowing none,  
 And scarce my Self by Standers by am known :  
 My Hands and Feet are stark, and other Parts are dead.

Methinks Death's Door is ope'  
 And in I must, there is no Hope :  
 Fain would they stay me, but I give a Groan,  
 I give my Farewel-Sigh,  
 And like a Clod of Earth I lie,  
 At which, agast they cry, *He's gone, he's gone!*

Methinks I am cold Clay,  
 Which in the dark deep Earth they lay,  
 Where I obscurely melt, and am not seen,  
 Till one dig up the Stones,  
 And asks, whose Skull is this, whose are these Bones?  
 And now I am, as if I ne'er had been.

These Stories pierce my Heart,  
 Like a black Sentence, like a Dart.  
 Canst bear it? Yes, I hear my Lord was dead ;  
 And in a Rock was lain,  
 Whose Death makes mine both Life and Gain,  
 Whose Grave turns mine into a rosie Bed.

My Soul his Purchase is,  
 And for my Body he gave his ;  
 Nor will he lose the things for which he bled,  
 He'll take my living Soul,  
 And be a Guardian to my Dust and Mould :  
 In his dear Bosom, I lay down my Head.

Q. I request, Gentlemen, that you'd be pleas'd to reconcile the seeming Contradictions in the four Evangelists about the suffering of our Saviour?

A. They all Four agree in the principal Circumstances of this History, except one, wherein St. Mark and St. John seem differently to relate the time of his Crucifixion. They unanimously say, That Darknes covered the whole Earth, from the sixth Hour until the ninth Hour, during which time the Saviour of the World was nailed to the Cross. But St. John says, 'twas about the sixth hour, *ὅρα ὥρα ἕκτη*. that Pilate was still sitting upon his Tribunal, and said, after having Scourged Jesus with Rods, Behold your King, 19. 14. and St. Mark 15. 25. Now it was the third hour, *ἡ ἑσπερα ὥρα ἄρινη*, and they Crucified him. We might here make some Remarks upon the Original and Invention of Hours, of their Division into four Quarters, of three Hours each, into double Hours, six of which made a Day; upon the four Watches of the Night, and the common Division of the Day into Morning, Noon and Evening; and of the manner of Beginning the Day, and counting the Hours amongst the Jews, but that the Digression would be too tedious for this Place; and therefore we shall omit it, and endeavour to reconcile them in as brief Terms as we can. The Jews assembled early in the Morning to consult how they might destroy Jesus, and resolved in this Assembly to accuse him before the Governour. And this Accusation was made at the third Hour, or at the ninth in the Morning, which is a Circum-

stance that none of the Evangelists but St. Mark has precisely observed. So that these Words, Now it was the third Hour, ought to be considered as a Parenthesis, which relates to what proceeded; as if the Sacred Historian, after having related their Accusations against our Saviour, and the Sentence that Pilate pronounced upon him before he passed to the Crucifixion, which was the Consequence of it, designed to speak of the Time in which Jesus was brought before the Governour. 'Tis by a like Method that the same Evangelist concludes the Crucifixion, *ver. 33.* Now the sixth Hour being come, there was Darknes over the whole Land until the ninth Hour. As this Expression did not signifie, that the Crucifixion, and all the Circumstances of it, which St. Mark had related, were passed before the sixth Hour; but on the contrary, that they began at that time: So these Words, Now it was the third Hour, that our Evangelist speaks, after having given the History of the Jews Process against Jesus Christ, signifies, that he entered at the ninth Hour in the Morning: And it was about the ninth Hour that the Romans used to give Audience. And in respect to St. John's manner of speaking, That it was about the sixth Hour when Pilate said to the Jews, Behold your King, we think no one can make any Difficulty of it, since every one knows, that in our vulgar Language we say, it is about Noon, although it be but a little past Eleven, or near one; and in the Space of near two Hours, many things might pass.

Q. 15

*Q* Is the Cause of the Wind the Motion of the Planets? Or doth it rise out of the Earth, as some hold?

*A.* Our Saviour, who knew Nature well enough, has told us, We know not whence it comes, nor whither it goes. The Sun is certainly the Cause of the Planets Motions.

*Q.* How doth Sound so swiftly run through each Particle of a Bell the same Instant of Time that the Clapper hits the side? Is Sound a Body, any more than the flame, or a flash of Powder, &c?

*A.* By Reason of the Contiguity of Matter, Sound is no Body, but Air so and so modified, and put into such and such different Motions, which are as well distinguishable by the Ear, as Tastes by the Palate.

*Q.* Is there, do you think, so large a Part of the World still to discover as America?

*A.* Yes.

*Q.* I have for a considerable time had a very passionate Love for a Gentlewoman that lives near me, but never yet had the happiness of her Conversation, she having very precise Parents: My desire is, you'd advise me how I may come to speak with her, and make a Declaration of my Love?

*A.* How should you? Go over and ask the old Folks leave, who ten to one have more Wit than you; or else they han't liv'd to much purpose. You say they are precise, and it may be they think you extravagant, with more Reason: But let 'em be as precise as they will, there's no doubt but they'd be glad of a good Match for their Daughter; and if you have a good Character, if your

Circumstances are agreeable, and your Fortune proportionable to hers, why not your self; for we won't speak a Word for ye.

*Q.* What use did the Jews put Swine to in our Saviour's time, since they were forbidden by the Law to eat them?

*A.* They scarce sheer'd 'em (as good St Bennet seems to have done, by the worshipful Sirname they give him) It's likely therefore they sold 'em to other Nations; tho' Dr. Hammond affirms those People of Gadara were a mixt Nation, the greatest part Syrians, not Jews, as Josephus de Bello Judaico, being numbered by him among the Grecian Cities which Pompey took away from the Jews. And this is the Opinion of Constant L' Empereur, and most others; though it seems it was usual for Swine to be fed, even by the Jews themselves; otherwise there had been no need of so many Canons and Laws in the latter Ages of that Commonwealth, to restrain them from it; and it was besides a thing of ill Fame amongst them, and an Usurer, and Swine Merchant, were, it seems, Names of equal Reproach. A greater Difficulty still remains in this Story; Why our Saviour should let the Devils do so much Mischief, he being not wont to work any destructive Miracles? We answer, he d d but suffer them to do this Mischief, as God himself sometimes lets loose both wicked Spirits and wicked Men, for the wise Ends of his Providence: and the End here was a just Punishment of these Gadarenes; not so much, we suppose, for their keeping those Swine, they being most of them



them *Syrians*, as before, but rather for their sordid Tempers, and refusing to receive his Gospel. Nor is it a Wonder he *shou'd* work Miracles among such a Mungril People, since he did so both among the *Samaritans* and *Syro Phœnicians*, no more *Jews* than these *Gadarenes*. This Reason appears to us more fair and probable than that of a very great Man, tho' his Opinion may be guess'd at in other things by his Judgment here, who says upon the Place, "That God was not unjust " to make use of such Creatures " as he had made, to promote his " own Glory, tho' by their Destruction. This would hardly hold, even of *Swine* (since God saves both Man and Beast) unless joyn'd with the benefit of Man, for whose sake they were made; much less, we conceive, of that Man who is Lord of the Creation, and shall never be destroyed, unless he himself *chuses*, and consequently *causes his own ruine*.

Q. Hold a live Coal to an Hour-Glass which is running, and it immediately stops: Pray, the Reason?

A First of all, we warn all our kind Querists how they make the Experiment, because it has very dangerous and fatal Consequences to a poor Hour-Glass, which we our selves can speak by sad Experience; for some time since, making the Experiment our selves (which sure was first invented by some pernicious *Hour-glass Maker*) it so effectually stopt the Sand, that it would never run since, and the *ATHENIAN HOUR-GLASS* was utterly ruin'd: Which 'tis well if some Wag do not say, has made us write without Fear or Wit ever since, as the

old Woman's Maidens rose at Midnight when the Cock was kill'd. But to *leave Fables*: Tis certain that *Eff:Et* is *infallible*, and that holding a Coal to the lower part of a running *Hour-glass*, not only stops it *immediately* for that time, but if often repeated, as we did, spoils it for ever after; making it run as if it had the *Stane* (as well as Sand) by Fits and Tricks, but never for a whole *Minute* together.

This for the *Fact*, which we wish we had *believ'd* without *trying* it. Now for the *Reason*, which we can but guess at, and will thank those that do better.

We are apt to believe that the Coal held too near the Sand, overdrys, and as it were bakes, or crusts it together, and thereby hinders its Passage: our Reason is, because we have seen a quantity of Sand, which having *accidentally* lain for some time near the Fire, has been thereby hardened into a substance, not much yielding to the soft Sand-stone which is found in many Countries. Not but that here's a *difficulty* still remaining: If the moving the Fire near the Glass should be supposed to *Operate* on that small portion of Sand which was just running through the Orifice, yet how can it be supposed to affect the whole, as in the instance of the *Athenian Hour-glass* (what d'ye grin for? we may have Watches too, for ought you know) We answer, This may be effected by the repeated Operations, which it is probable rendered the whole Body of the Sand more close and gritty than it was before; since the rarifying the Air, should rather, one would think, make it run faster, as that Scale of a pair of exactly bal-

ballanc'd Gold Weights, will sink, under which you hold a live Coal, because the Air is thinner there than under the other. Nor had the Fire, that we could perceive, any Operation on the Soder, so as to disorder or melt it, and thereby hinder the Passage. This is all we can guess concerning this weighty Affair, and if any have a mind to be better inform'd, if they'll take the Pains but to come to the *Diss-jection of this Hour glass* (first taking care to find where the Society meets) they may there exceedingly improve their Knowledge, and perhaps receive entire Satisfaction in this Matter.

Q. *What Beasts were the Behemoth and Leviathan.*

A. A pair of *Swingers*, if we'll believe the *Rabbies*, who, as *Buxtorf* in his *Synagog. Judaica*, Chap. 36. p. 456. tells us, That *Behemoth* is a monstrous Bull, which grazes upon a thousand Hills, and every day eats up all the Grass that grows upon 'em, tho' by good Luck he rests at Night, when other wild Beasts do feed, and all grows again by next Morning, which they ground very *Rabinically* on that Text, *Psal.* 50. 10. *All the Beasts of the Forest are mine, and the Catile* (in the Orig. *Behemoth*) *upon a thousand Hills.* And in *Babba bafra*, they tell us, That this hugeous Bull was at first indeed created Male and Female, but lest they should multiply and destroy all the Earth, what did their Maker but for the Male, *inestabilem reddidit*; for the Female he struck her with Barrenness, and reserves her for a Feast to the pious Jews in the other World, and you'd have this prov'd from Scripture, what

can you desire plainer than that they produce, *Job.* 40. "His Strength is in his Loins, and his Force in the Navel of his Belly. And there's enough for *Behemoth*; nor do they make less wonderful Work with *Leviathan*; who was also created Male and Female, but, *ne mas feminam saliret*, and the whole World should be desolate by the prodigious number of Whales (flying over the Mountains Tops) the Male was serv'd the same sauce with poor *He-Behemoth*, and the Female killed and pickled up for the same great Feast before mention'd (we can't tell how it may taste when it has been so long in Salt, but at present the Jews may have a pickled Whale every day for Dinner, and yet we believe no Christian would envy 'em) but let's see how notably they prove this, as well as the other, which they do beyond Contradiction from *Isa.* 27. 1. [he shall slay the Dragon that is in the Sea] which they render [he hath slain the Whale, &c.] But here are still bigger Miracles, that before this Feast, *Behemoth*, the pickled *Leviathan* and the mighty *Bar Juchuc*, (a Bird of such a competent Bigness that one of his Eggs by chance falling out of his Nest, beat down 300 tall Cedars, and when it was broke, overflow'd 60 Villages, and who is to make the third Dish at this Feast) these three are to fight together before they are kill'd (one killing is not enough for *Leviathan*) to make sport for the *Gucks*. But enough in Reason of this, tho' if any don't think so, they are welcome to more on't in the *Talmud*, or *Buxtorf's* Quotations out of that and other Jewish Authors,

thors, only we shall take notice that there's a Passage in the Second Book of *Esdra's*, which either gave occasion to these Fables, or perhaps contains the very first Account of 'em. 'Tis in the 6th Chapter from 49, to 52. Then (on the fifth day) *didst thou Ordain two living Creatures, the one thou callest Behemoth, (that's the true Reading) the other Leviathan, and didst separate the one from the other, for the seventh part, namely, where the Water was gathered together, might not hold them. Unto Behemoth thou gavest one part, which was dried up the third day, that he should dwell in the same part wherein are a thousand Hills. But unto Leviathan thou gavest the seventh part, namely, the moist, and hast kept him to be devoured, of whom thou wilt, and when.*

So much for *Talmud* and *Apo-crypha*. To come to more modern and authentical Authors. The *Behemoth* has been generally thought to be the *Elephant* (as 'tis rendred in the Margent of many Bibles) and that because several Parts of his Description seems to agree to that vast Creature. [1.] *V. 15. His eating Grass like an Ox.* [2.] *His great Strength and Excellency above others, v. 16, to 19.* [3.] *His delighting in Woods, and Shades, and Waters, v. 21, 19.* as *Ludolphus* and others assure us he does. Then Interpreters generally taking *Leviathan* for the *Whale*, the biggest Creature in the Sea, they were easily led to conclude *Behemoth* was the *Elephant*, who has been generally thought the biggest at Land. But notwithstanding these Probabilities, as *Beza*, *Diodore*, and other Commentators,

have left the received Opinion concerning *Leviathan*, whom they rather believe the *Crocodile* than the *Whale*; so the very Learned *Mr. Bockart* has as good as demonstrated, that the *Echemoth* is the *Hippopotamus*; the *Sea horse*, *River-horse*, or *Morse*. For by so many Names, at least, is that vast Creature known; and what he affirms he proves, as he does all things else, with such variety of Reading, and excellent Critical Learning, that we believe there are few Learned Men, but what are now converted to his Opinion, particularly *Ludolphus*, in his History of *Ethiopia*, who tell us there, p 71. of his *English Translation*, *That this is the Beast which Job describes by the Name of Behemoth, and that his Description agrees with the Hippopotamus*, which is very common in those Countries, whence the *Nile* takes its Rise, as well as in all the Stream of that vast River. Which Beast he tells us, is called in the *Ethiopic Language Bihat*, in the *Amharic, Gomari*; for so we are to correct *Bochart*, (who in his *Hieroz. lib. 5. cap. 15. p. 769.* writes them *Bicht* and *Gomar*) as we suppose *Ludolphus* his Translator tells us in the Margent.

But that we may bring something more than Authority for this Opinion, it will be necessary to compare *Job's* Description with this *Hippopotamus*, wherein we find, 1. That several Parts of it does not agree with the *Elephant*. 2. That all agree exactly to the *Hippopotamus*, even those few which are already mentioned of the *Elephant*, as well as many others. See *Job 40. 15.* and onward. The first thing which

which seems not so well to agree with the *Elephant* is in *v. 15.* Which I made with thee; which *Bochart* thinks ought rather to be rendered [*juxta te*] near thee, or close by thee; to wit, in the Nile, near *Arabia.* Which Criticism he confirms from several other Texts, where *וְעִם* which is here translated [*with thee*] does plainly signify [*near thee*] or [*in thy Neighbourhood*] particularly in the 17th of this very Book of *Job*, and the 3d. But he might have proved it still more evidently from the *Seventy*, in this very Text, which we wonder so curious an Interpreter should overlook, who translate it exactly as he has done, by *παρὰ σοί, prope, or juxta te.* Now there are no *Elephants* of the natural Product either of *Egypt* or *Arabia*, but plenty of the *Hippopotamus* in former Ages, tho' now retired further up towards the Head of Nile, as *Bochart* from *Themistius* and *Marcellinus.* Nay, his second Character, *That he eats Grass as an Ox,* may not be so proper to the *Elephant*, whose chief Food, as *Ludolphus* tells us, is the Branches of Trees, Shrubs, and the like. But the following Character, *That his Force is in the Navel of his Belly,* will by no means agree to the *Elephant*, since all Writers agree, That his Belly is soft, and easily penetrable, which the *Rhinoceros*, and his other Enemies principally aim at in their Encounters with him, and there's a sort of an Insect that eats into his very Navel, and mightily torments him, and *E-leazer* in the *Maccabees* ran his spear into the *Elephant's* Belly. *Ben Gorion* says, his Navel, when he killed that and himself, and

a great many more together. Nor does that part of the Description any better agree to the *Elephant*, *v. 19.* "He that made him, can make his Sword to approach unto him; rather, as *Bochart*, applicavit ei Harpen (jus, gave him his Fau'chion, or crooked Sword; which can't be the *Elephant's* Trunk; and his Teeth are harmless. The next is as improper, *v. 21.* He lies in the Covert of the Reed and Fens. But the *Elephant* tramples Trees like Corn; and what Reeds are high enough to afford him Covert? Which so perplexed *Kimchi*, and others, who thought the *Elephant* this *Behemoth*, but yet knew this so disagreeable to his Character, that as *Bochart* (*ubi sup.*) they translate it by an Interrogative; *An sub umbrosis cubat?* &c. equivalent to a Negative in the sacred Language; tho' as he well observes, if such a Liberty be granted to interpret a plain Affirmative by a Negative (like *statuimus* by *abrogamus*) what certainty will there be left in the Sacred Writings? Again, what we render, *the Willows of the Brook*, *v. 22.* *Bochart* translates, *the Willows of the Nile*; and it's certain that the *Heb.* *שַׁי נַחַל*, or *Nahal*, is often taken for the Nile in Scripture; and the very word used in *Jonathan*, and the *Jerusal. Targ.* and that which makes this seem more probable, is the *Reed* in the former Verse, rendered *παρὰ παρυεῶν* by the *Seventy*, the *Paper Reed*, being almost solely proper to Nile; where, as before, we hear of no *Elephants.* To proceed to *v. 23.* which the so often mentioned Learned Man thus translates, differing from ours, *Be-*  
*bold*

hold a River presseth him, and he will not tremble; he will be secure, although Jordan should break forth against his Mouth; the other Reading making in his Opinion too vast an *Hyperbole*, and is contrary to the Grammar of the *Heb.* Besides, that the *Elephant* is immediately drowned, if the Water be above his Trunk.

This for the *Elephant*. Now let us see whether all these Characters agree any better to the *River-Horse*, and that we shall find they do exactly, as well as all the rest there mentioned.

One of the greatest *Difficulties* is about the Word *Behemoth*, which seems to include only *Land Animals*. But besides that of *Esauas* before, where this is reckon'd among the *Productions* of the Water, on the fifth day; besides this 'tis certain that *Amphibious Creatures*, as the *Sea-Horse*, are call'd by good Authors *Terrestrial*, as well as *aquatick*. Thus *Pliny* of the *Crocodile*, its Brother Monster, *unum hoc Animal Terrestre, &c.* Nor is he alone, for the *Greeks* call 'em both together *Θηελα*, as *Diodorus*, and the *Latins*, *bestia*, and *bellua*. Of his first Character, whom I made with thee, we have discours'd already, [2. Who eats grais as an Ox] If this were true of the *Elephant*, 'twould be scarce remarkable, but 'tis a Memorable Property of this vast *Amphibious Animal*, and has been taken notice of by *Diodorus* and others, he feeds, says he, on Corn, and Hay; besides, he is not unlike an Ox in his Bulk and Form, whence the *Italians* call him *Bos marin*, or *Sea Ox*, as we our *Seals*, much the same, *Sea-Calfs*. [3. His force is in the Navel of his Belly]

which agrees well enough to the *Hippopotamus*, who is arm'd with impenetrable scales all over. [4. He moved his Tail like a *Cedra*,] rather he bends it, the word signifying *Curvare*, or *retorquere*, as Swine do theirs, to which this of the *Hippopotamus* is not unlike, which therefore must be longer than an *Elephants*, tho' neither of them have so much as to boast of it. However, the Tail of the *Hippopotamus* may be compar'd to a *Cedar* well enough for its strength; smoothness, firmness, and roundness, tho' not its length, nor is it necessary this similitude shou'd run of all four, any more than any other; as for the other part of the Verse, 'tis also at least as exact for the other *Hippopotamus* the *Elephant* [5. The Sinews, or Nerves (Gr. τὰ νεῦρα) of his Thighs, are wrapt or folded together, for so *Bochart* is for rendring it, the Word here, like τὴν, being taken for the *Thigh*, as well as any part near it; which makes the sense full as clear and perfect, and perhaps more agreeable to the Majesty of the Speaker, and seems to have been the Opinion of the Seventy, who translate only [τὰ νεῦρα αὐτῆς συμπίπλεκται] His Nerves are wrapt, or folded together, without taking any notice of the place where this *πλυχμὸς*, or *folding*, was most remarkable, which doubtless it must have been in the *Leg* and *Thigh* of this vast Creature, whose strength in that part is noted by *Historians* to that Degree, that he will sink a Boat with one stroke of his Foot; and not much less is reported of the *Morse* his strength, by our People who hunt them in *Green-Land*, and those *Northern* parts of the World;

World; of which more below. [6. His bones are like strong pieces of Brass, &c.] not meer tenter *Griffles*, or *Cartilages*, as those of other Fish, but strong, and firm, like Brass, or Iron, made use of for that reason, for Weapons, instead of Iron, and stronger, as well as whiter, as *Barbosa* tells us, then the Ivory of the *Elephant*; and Father *Auril* says, 'tis more valu'd in the *Northern* parts. [7. He is the chief of the ways of God] one of the principal Instances of his *Power* and *Wisdom*. [8. He that made him hath apply'd his *crooked Sword* unto him, or has given him his *Sword*] as *Bochart* beforementioned. His *Teeth* are like *Reap Hooks*, and called *Harpen*, from the *Phenician Harba*, by the *Greek Poets*, because he reaps the *Grass* or *Corn* with them. [9. Surely the *Mountains* bring him forth *Food*] what wonder of the *Elephant*, though 'tis of the other? and *Authors* tell us, that in the *Northern Countries* they come ashore whole *Herd*s together, and go into the *Mountains* for *Food*. [10. He lies under the shady *Trees*, in the *Covert* of the *Reed* and *Fen*] His love of *Reeds*, and chief dwelling among them, is so far noted by *Authors*, that they say, his *Hunters* make use of *Reeds* in their *Traps* for him. [11. Behold a *River* oppresses him, &c. as before] this is true of the *River-Horse*, who will remain *whole Days* together in *fundo Nili*. [12. He taketh it with his *Eyes*, his *Nose* pierceth through *snare*s] or rather, as in the *Margent*, "Will any take him in his sight, or bore his *Nose* with a *Gun*. The *Elephant*, 'tis true, is too big to be easily taken, yet with much

more ease than this *Rival* of his, and besides, soon *tam'd*, which for the other is impossible, being one of the *fiercest*, and most terrible *Creatures* in the *World*, and as *subtle* as he is terrible, for he can scarce be taken any way but by *deceit*; others say, not without *Notes* of *Iron*, and our own *Country-men*, as well as the *Hollanders*, give us much the same *Account* of 'em in their *Greenland Voyages*, where they often meet with 'em, for they are both for *Sea*, *Land*, and *River*; therefore call'd, either *Sea-Horse* (or *Cow*) or *River-Horse*, and they describe them as one of the most *Politick*, as well as the *fiercest* *Creatures* in *Nature*; for when they sleep upon the *Ice*, which they do in *Herd*s together, they always set a *Centinel*, who on the approach of their *Enemy*, *Man*, gives notice to him that lies next him, by striking him on the *Tush*, with his own, who immediately strikes the next, and so *Box* it about to the *End*; on which they are in a *Moment* in the *Water*, and if any of them perceive themselves wounded, they make to the *Boats* with the greatest *Fury* imaginable, and oftentimes overturn or break 'em. Thus much then of the *Behemoth*, or *Hippopotamus*, as well from *Bochart*, as other *Authors*. Nor is it any *Wonder* that *Athens* should not have room for *Leviathan* too, which the *Rabbies* tell us, as before, that all the *World* would scarce hold 'em; but the best is, he'll keep in *Pickle* till another *Oracle*.

Q. *Whether Xenophon is not somewhat out, when talking of Cyrus his Empire, he saith,*

said, *ὡς ἐστὶν πρὸς Ἐὼ τῇ ἑρυσταῖα*  
*θαλάσῃ πρὸς Ἀρκίον ἢ πρὸ Φυξ-*  
*ἔνου πύργου πρὸς ἐπέραν ἢ κώπρω,*  
*καὶ Ἀργύπῳ.* For Cyrus lies full  
 West, as he says, of Babylon; but  
 how he makes the Red-Sea to lie  
 Eastward, I am at a stand, and  
 would be gladly lifted out of it?

A. If you had directed to the  
 Place, perhaps we might have  
 given a more satisfactory soluti-  
 on; but as it is, take this that  
 follows. It's certain, from all An-  
 cient Authors, that the great  
 Southern, or Eastern Ocean, is cal-  
 led the Red Sea, toward the more  
 Northernly part on't, where it wash-  
 es Arabia and its confines, and  
 thence quire on to India. Hence  
*Dionysius* called it *Ἐρυθραῖον τὸ*  
*καὶ Αἰθιοπίον.* And of this Red-  
 Sea the Arabian Gulf (to which  
 only the Europeans now give that  
 Name) and the Persian, were for-  
 merly accounted parts, as the  
 Scholiast on *Dionysius* also tells us.  
 Nay, the same Author seems to  
 affirm, that 'tis still the Red-Sea,  
 even as far as the Ancient *Tapro-*  
*bane*, otherwise *Σαλική*, as *Eusta-*  
*tius*, and now *Zeilan*; where the  
 Poet describes *Elephants* by Land,  
 and *Whales* to answer 'em by Sea,  
 about the Shoars of the Islands,  
 calling 'em, *Ἐρυθραῖου βίβλα πόντου*,  
 Cattle of the *Erythraean*, or the  
 Red Sea. And this is still more  
 plain, even as to the present  
 Question, when he comes to de-  
 scribe the *Gedrasians*, *Carmanians*,  
 and *Scythians*, still more Easterly

than *Persia*, adding immediately,  
*ἑρυσταῖος καὶ ἑρυνυλίον ἐστὶν θαλάσση.*

He makes the River *Indus* run  
 into the Red Sea. Though even  
 this Red Sea, it must be granted,  
 is not due East of *Babylon*, bear-  
 ing rather some Points to South.  
 But this was a small Mistake a-  
 mong the Ancients, who had at  
 first but four Winds, those we  
 now call the *Cardinal*, East, West,  
 North, and South; after which,  
 they got Eight more; but our  
 Thirty Two are a much later  
 Invention. So that if the Anci-  
 ents were but there, or there-  
 abouts, they did not much mat-  
 ter *Critical Exactness*, which they  
 had the less need of, because in  
 their Navigation they were only  
 Coasters, never venturing out of  
 sight of Land, unless full against  
 their Wills. Another Example  
 of this lax Way of Expression in  
 these Matters, we have in the  
 very Passage quoted here by the  
 Querist out of *Xenophon*, who  
 makes the *Euxine Sea*, the Northern  
 bounds of *Cyrus's* Territories;  
 whereas, to speak truth, it lies  
 rather to the North West, at least,  
 as much leaning that Way as the  
 Red-Sea does to the South of his  
 Territories, the *Hyrcanian* or *Cas-*  
*pian Sea*, being rather more full  
 North of *Babylon*, which doubtless  
 was also under his Empire, there  
 being two Rivers called by his  
 Name, running into it, and a  
*Cyropolis* just upon its Shoars.

From

From a Lady, with the Three following.

**Q.** CURST Fate! that brought me where these awful Eyes  
 Did first my pleas'd, my wond'ring Thoughts surprize!  
 Heavens! What a Consternation seiz'd my Soul!  
 How to my Heart the poison'd Blood did roll!  
 Trembling, and fix'd, I scarce conceal'd my pain,  
 Whilst Honour urg'd her rigorous Law in vain:  
 'Tis pass'd said I, 'tis pass'd, the black Decree;  
 I sinking catch in vain, but no Redemption see.  
 I felt the cruel spreading Venom range  
 Thro' all my Soul, and every Atom change!  
 Then quick, Athenians! quick prescribe the means,  
 Or I am lost, to ease my Raging Pains!

*A.* We know but Two, lost Nymph! Darkness and Chains.

**Q.** When Damon's Arts do my soft Breast invade,  
 What Forces shall I call unto my Aid?  
 Since 'tis alas! but weakly fortify'd  
 With Reason, Honour, and resenting Pride?

*A.* And wou'd you now again dispute the field,  
 Who e'er the Foe attackt, did tamely yield?  
 You'd not be cur'd; a Lover asks not Ease,  
 But drink, like Oyl in Flames, to feed the wild Disease.  
 The best Physician then, the greatest Foe;  
 You'll think he raves, when you your self do so.  
 How wou'd you your abandon'd Heart Reclaim?  
 What methods to Retrieve the Desperate Game?  
 There's little hopes of Cure; but, as before,  
 Take Quantum sufficit of Hellebore.

**Q.** More calm, and from all hurtful passions free,  
 Scarce Man alone in Paradise cou'd be,  
 Than my contented Thoughts, if dispossest  
 Of this one curst Invader of my Breast:  
 But oh in vain! too hopelessly in vain,  
 My fester'd Soul lies struggling with her Chain;  
 I'm doom'd a slave; nor sighs the Queen of Love  
 More soft, or softer pants her gentlest Dove;  
 Yet pure, though brighter Platonick Fires  
 Are all my Thoughts, unmix'd with gross desires:  
 Sure Fate it self compels me thus to love,  
 What else within shou'd these wild Tumults move?

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*A.* Nothing



A. Nothing but *Love*! Is there a greater *Curse*?  
 'Tis well it is not, can it well be worse?  
 Who *fright* you thus, and dismal *Tidings* tell?  
 'Bating the *Plague*, you're still *extreamly well*.  
 Too late from *Athens* you *advice* desire;  
 Help comes too late, your *House* is all on *fire*:  
 Thus gasping *Beau*, when he no more can *swear*,  
 Sends for the *Curate* strait to come to *Pray'r*.  
*Revulsives* yet, and *Cauteries* may be try'd;  
 For *desp'rate cures* must be to *desp'rate ills* apply'd.  
 Cut, lance, and burn! tear out the *envenom'd part*!  
 A *Gainer*, tho' it cost you *half your heart*.  
 If all be seiz'd, and every *Herb* too late,  
 Be *Just*, and *blame your Folly*, not your *Fate*.

Q. I *love*, but not one *Star* in *Heav'n* my *Friend*,  
 There, there begins my *grief*, but were will't end?  
 My *wretched Soul*, left in the *Abyfs* of *Night*,  
 For ever lost, unless some *Beam* of *Light*,  
 Some *friendly glimm'ring*, e're too late appears;  
 Lost in the *Maze* of *Grief*, and *Seas* of *Tears*.  
 Begin; perhaps your *Artful Numbers* may  
 Charm back my *Soul* into the *Reach* of *Day*:  
 If not, 'tis *Pity* nobly thrown away.  
 Ah! Would my *Deaf* *relentless* *Friends* but try  
 Some other way to prove my *Vertue* by  
 Than thus, ——— but *Duty* bids me say no more;  
 'Twould make me *Rave* to think my *Torments* o'er.

A. Can *Love* on *Pity* live! *Compassion's* due  
 To all the *World*, but something more to you.  
 Thus *Afra*, thus despairing *Sappho* mourn'd;  
 Sure both their *Souls* are to your *Breast* return'd.  
 By the same *Tyrant* *Passion* all enslav'd,  
 Like you they wrote, like you they lov'd and rav'd.  
 But ah! Their *Vertue* vanish'd, what remain'd?  
 Their *Verse* as spotted as their *Glory* stain'd:  
 They lost that *Gem* with which *Orinda* shin'd,  
 And left a *fully'd Name* and *Works* behind.  
 Your *Vertue* still preserve, what e'er it cost;  
 It may perhaps remain when *Reason's self* is lost.  
 So shall you greater than *Alcides* prove,  
 His *Veins* with *Poison* fir'd, and yours with *Love*:  
 Your *Vertue* shall the *Coward Hero* shame,  
 And teach the *World*, "'Tis not an *Empty Name*.

Now

Now enter a little *Doggerel*, to digest all this doleful *Heroic*.

Q. *Is't not better weltring in Blood to lie,  
Than to live in perpetual Infamy?  
Better to fall underneath the slaying Sword,  
Than to bear the Lashes of Envy's Word?  
When Word nor Deed won't stop the hasty Rage  
Of malicious Wrath, nor any thing in the World will it assuage.  
When none can tell, none can conceive what wrong  
—Has been suffer'd by an evil Tongue.*

*These Verses, Gentlemen, I assure you (Ay, we dare swear thou dost not lie) I wrote when first I came Prentice, on my being traduc'd by a peevish Master to all my Friends; on which I preferr'd a Military Life before all other. Pray tell me your Judgment of them, and what you think of my Resolution to change my way of Life?*

A. *Rouze Athens! Rouze! Or thou art excell'd,  
And for ever and ever out. Doggerell'd.  
And S——le's no better; here's your true City Poet!  
Flecko's an Ass, and Jordan, all Men know it,  
Hexameter, Pentameter, altogether,  
Pindarick, or Sapphic, chuse you whether!*

*But you, O thrice ingenuous Querist,  
Whom we by Sympathy love dearest,  
You are inspir'd, there's no doubt of ye  
With Beef-broth strong, and potent Coffee!  
For Natural Dulness, Line for Line,  
Could never reach a pitch but thine.  
But whether or no, 'twas wisely done,  
That from the Shop-board you are gone  
To Trail a Pike, instead of\* *EU**

*Let him be Knighted that can tell.  
For had you Faithful been, and true,  
And still writ on, as us'd to do,  
You might have ris'n to—who knows who!*

*\* 'Tis a plain  
case it could  
not be a Yard  
by the next  
Verse.*

*Not that you'r blam'd for being bolder,  
You'r not the first brave Prentice Soldier.  
Write still like this, and at defiance  
Thy Charms may put ten Roaring Lions.  
Write on, and spare not, 'till thou'rt out of Breath,  
And hast Rhym'd all the French Rats to Death.*

Indeed, Gentlemen Readers, the *hot Fit's* off, and we have no more Poetry for ye at present; therefore we know no Remedy but to fill up with the cold Meats of a little Prose.

*Q. Whether Top-knots are not unlawful? At least very inconvenient, considering their Trouble in Riding, &c. and not very grateful neither; for there are few Ladies, as well as they love them, who care to have their Pictures drawn with them?*

*A.* There will be work enough about them shortly (whereof we shall perhaps trouble the World with an *Advertisement*) and therefore we'll not *forestal* the Market, but leave the *Ladies* themselves to plead for their own *dearly beloveds*.

*Q. Why Rivers are not Salt, as well as the Sea?*

*A.* A Schoolboy can tell ye; it is because of their *Percolation* thro' the Earth, supposing that *Fontes oriuntur a Mari*; which some appear not to do, but because they never flow but upon great Rains, gluts of melted Snow, or the like.

*Q. What is the best, most easie, and most improveable Part of Philosophy for a young Student, who has not any great Estate, to prosecute Experimentally, as the Famous Mr. Boyle did, so as to make it at once his Study and Diversion?*

*A.* That's much as his Genius is, for according to that, one part of Experimental Philosophy may be more improveable to him than another. *Chymistry*, doubtless, is a very noble, and sufficiently useful Study; but this, we doubt, will scarce agree with his small Estate; and besides, it can't be learn'd without a Guide, and if

he meets with a Cheat, he is ruin'd, as thousands have been before him. *Astronomy* is a bewitching Study, and a Man may, we believe, arrive at good proficiency in it at an easie Charge, with good Glasses, and the advantage of the new Observations. But here, unless his Glasses be exquisite, 'tis probable, he must pore a long while in 'em before he discovers any thing new in the Celestial Bodies, and consequently can't much improve that Science. There seems to be a fairer Field open'd in *Micrography*, by the Microscopical Glasses, which may be had with no great Charge, and always present us with a new Face of things, discovering unknown Worlds all about us, and consequently, must give a surprizing Pleasure to the curious and industrious Enquirer, and be as useful as pleasant, by disclosing still new Instances of the Power and Wisdom of the Creator; and he who should carefully read the Observations of *Swammerdam*, *Lewenhoeck*, *Mr. Hook*, and others, which are made to his hand, and confirm and advance them by *new Experiments* of his own, so as to Range these little Creatures into a Systematical Order (as has been attempted in Plants, and a large and happy Progress already made in it, tho' far from being completed) Such a Person we are apt to believe might rationally promise himself, he should thereby procure great Improvements to the common Service of Divinity and Philosophy, and consequently, a fair Esteem and Reputation for himself with all the *Learned World*.

*Q. Whether it's lawful for a Woman to marry one she don't love,*

*Love, in hopes that Love will come after?*

*A.* There's a great deal of difference between *not loving* a Person, and *not being able to love him*, as having an unconquerable Aversion to him, either from some secret unaccountable Causes, (as who can give a satisfactory Reason why so many People have an Antipathy to Cheese, unless that they were surfeited of Milk before they were weaned) or else such an Aversion be grounded on some Disagreeableness in a Man's Person or Humour, which may be very difficult to conquer. In both those Cases 'tis not prudent, nor, we think, lawful to Marry, because one main End of Matrimony, mutual comfort and support, can never be answer'd. Besides, you'll find so much to bear with, and forgive in your Husband, as well as he in you, that unless you are both Angels, that without this *Love on both sides* to sweeten and soder all, you are like to lead but a miserable Life. But to tell Truth, Men are seldom so complaisant after Marriage as before, and ten to one you must do all your self towards loving them, since they generally think they have said all their Part before Matrimony.

*Q.* Whether is Anger a necessary Passion?

*A.* Why not? as well as Love, Fear, and all the rest? Else why would God have implanted 'em in the Minds of Men? And why was our Saviour himself, who knew no Sin, capable not only of Love and Delight, but also of Sorrow and Anger?

*Q.* What Course ought Persons to take, who find their Eyes and

Mind inclined to wander in the Place of Publick Worship; but is so extremely concerned at it, that they resolve, unless you direct otherwise, if not entirely to leave off the Publick Devotion, at least, to be much less frequent at them?

*A.* If all our Querists would but oblige themselves to follow our Directions, 'twould be to some Purpose to let them have them. However, we can but give them our Judgment, and the Reasons on which we ground it; and if they won't follow it, when we are in the Right, the Fault is theirs, as well as the Inconvenience.

To the present Case, we answer: The Querist does very ill, once to think of, either partly, or totally forsaking Publick Worship, by reason of the Temptations they find there attending 'em; because at this rate, they must forsake the World too, for the same Reason. Nay, nor tho' they find they are generally too weak for the Temptation, because forsaking the Assembling of the Saints, is doubtless a Sin, and one Sin, we are sure, cannot excuse another. But there are other ways besides this, to conquer the Temptation; as before they come to Church, earnest Prayer; the same as soon as entered. The Consideration of the Place, and Business, and invisible Attendants. Besides this, fixing their Eyes constantly on their Psalms, Prayers, and other Offices, and sitting, if possible, low and out of sight. After all, this is certain, that he whose Heart is full of true Devotion, will have no Room, either in that, or his Eyes, for any other Object.

*Q. I have been a Tradesman these many Years, and the World has for several Years smiled upon me, and I have been in a prosperous Condition; but now it is otherwise, and by the going off of a great many Men in my debt, I find I am run behind hand; and that on the looking over my Books, and casting up my Stock, all my good Debts and Stock will but just pay my Debts: Whereas, should I pay all to the full, I should have nothing left to subsist on, and to maintain my Family. I desire your Judgment, whether it is lawful for me to compound with them, and pay as far as I am able, reserving some little Matters to my self to begin the World again with?*

*A. 'Tis an hard Piece of Equity, to pay all away, and starve one's own Family: However, we are inclin'd to think, if your Creditors absolutely demanded their full due, 'tis not just to retain it from them, as far as your Estate will extend, because it is properly theirs, and not your own. But mayn't there be a Mean found in the present Case? And that is, to acquaint your Creditors with your Condition (keeping your Body out of the Way, since we can scarce think our Forefathers were very wise, or kind, to order it should lie rotting in a Goal, perhaps not for your own, but others ill-Husbandry) and if they have any manner of Christian, or Humane Compassion in them, they'll voluntarily allow an honest Man something to subsist on: Tho' if ever you should come to better Circumstances, you are, we think, oblig'd to pay them all the rest of the Debt, tho' it should happen to be twice as much as you compounded for,*

*Quest. 2. I'm no Roman Catholick, or in the least inclin'd to that Religion, tho' there is one of their Doctrines (which I find also taught by several others, who differ from that Church) and which I'm very much inclin'd to, and indeed very willing to believe, and that's praying for the Dead: Now tho' I cannot, either from the Scriptures, or what I've hitherto read, be assur'd of this as a matter of Faith, and being unwilling to be instructed therein by any of the Church of Rome, tho' 'tis offer'd me; I send this to desire your Opinion therein, and whether it be a Sin for me to do it, while I'm under some uncertainties about it. The Occasion of this Query is, That I've lost a Relation that was, and still is equally dear to me with my own Soul, and consequently am so solicitous for his future Happiness, that if I can be confirm'd in this Doctrine, I should perhaps become so great a Zealot, that I should not cease till I had prayed him and my self into that State of Bliss, where I hope to see him, and share in his Felicity. The Answer will highly oblige yours, &c.*

*A. This Question came in a fair Woman's Hand, unsullied even by the Tears of the Writer, whom we wish we cou'd give more satisfaction than we are like to do, in this Difficulty; Grief being as great an Enemy to Reason as Love it self, and both are here united. And here, by the Way, the impartial Reader may observe the true rise of the Popish Purgatory, and praying for the Dead, which is grounded chiefly on that natural Weakness incident to all Persons that passionately affect each other, either to converse with them, or at least some way assist*

assist and benefit them after they are separated by, at least, half the great Gulf from 'em, to which general Passion the Church of Rome has fix'd a Center, as we think we have somewhere formerly observed, and upon some superstitious Tales, and Fancies of *Pond Relations*, have erected all the fair *Fabrick* of Purgatory in the other World, which has rais'd 'em to many fine Churches and Abbies in this. However, that the Dead might receive some benefit by the Suffrages of the Living, as the Living by those of the Dead, and that the whole Church Militant and Triumphant do pray for one another, has, we believe, been the general Opinion of the ancient Fathers, and yet not one spark of Purgatory, not one single *Soul-saving Mass* neither, which will soon appear if we compare the reason and manner of the Prayers of the Primitive Church, as well as the Objects of their Prayers, with those of the present Romanists. The Suffrages of the ancient Church were general, for those whom they esteem'd good Men, and departed in the Faith, for this reason, because they (we think) generally believ'd that the generality of Christians enjoy'd not the *beatifick Vision* till the Resurrection; others, who carry'd it highest, did believe that Souls departed were in a sort of anxiety and pain in that *unnatural State*, from an impatient longing after their consummation, by the reunion and perfection of their Souls and Bodies, and that under this anxiety, they were capable of receiving some sort of *Refrigerium*, or Refreshment, probably by the sight and converse of our blessed Saviour, in his glorify'd Body, who may descend to Paradise

now, as well as he did to Earth formerly, that Place, if there be any such, being rather to be reckon'd to Heaven than Earth, because the Mansion of happy Souls in Hades, or the *Invisible World*. But tho' this was, we believe, the general received Opinion amongst them, 'tis certain there's a great deal of darkness in't, and so far *precarious*, as it supposes the Saints receive any such present benefit by our Prayers, of which it is certain there is not one Word in Holy Scriptures, the only ground and pillar of our Faith, tho' a less may serve for Opinion; and yet even here, the Prayers were suppos'd to reach all holy Men departed; and never medled with ill Men, whom they believed in an *irreversible State*, and that out of Hell was no Redemption: Nay, nor held so much as any Middle State in relation to good and bad; joy and torment, no Trimmers between Hell and Heaven. Tho' the Jews, we confess, talk, in their Fables, of some Relief the damn'd have, but it is only according to them, every Sabbath-day, and this without any Prayers or Masses for them, and they must to broiling again on Sunday Morning, as in the famous Instance of their Tyrannus, Turnus, or Terentius Rufus, quoted by Buxtorf in his Synag. and several other Authors: We say, we find no Place of Torment for good Men after this Life, nor any ease for the Wicked, either in Scripture or ancient Fathers, but as the Tree falls, so it lies, the State of Probation being in this World only, the true Purgatory only here, as the other World the State of Retribution, of eternal Punishment or Reward, nor can we suppose any thing else, for how

should *Habits* of Vice be ever *chang'd*, if we carry them out of the World with us? How can we expect an *Eternity* to repent in, who refused to do it in *time*? How should our Friends avail us after we are dead, when we wou'd not pray ourselves while we were living? Or if happy, what need of 'em, unless for the general Consummation? On the whole, therefore, this passionate Lady would do much better to pray for her self, than another, and to employ all her Life in Acts of Charity and Devotion, that if he she *low'd* be not *happy*, she may avoid his *Fate*; if he be, she may in *God's* time share in his *Felicity*.

Q. *Whether a Person in Publick Office may with a good Conscience receive such Moneys in his Office, as have only a pretended Custom to warrant their Payment?*

A. If the Custom be only *novel* and *pretended*, 'tis a clear Case you ought no more to *take* it, nor have any more right to it than an *Arab* has to *Caffe Money*, for the Civility of not cutting your throat, or our Gentlemen upon the Road to *take a Purse*, a very *customary* thing, you know, nay, and can plead *President* for many *Ages*. However, the *Law* has over-rul'd 'em there, tho' it gives more *License* in *Cases* perhaps not much less *mischievous*, there being hardly any *Remedy* where things are once too deeply rooted. And yet to speak truth, unless the thing be very plain and notorious, the *Mischief* is greater in *disturbing* what has been long allow'd and settled, than the removing any private inconvenience can *countervail*. But farther, as to the present Case. There is good Rea-

son that all *Officers* should have *Fees*, how else should they *live*? Tho' there is a Question whether it were better for the Commonwealth that they should receive their *Salaries* from the *State*, or the *People* in particular, there being inconveniencies in both, the first is obvious, the second that they'll impose upon the *People*, which is in many *Cases* unavoidable, and in *Fact* we find that these *Fees*, *Custom* generally determines, for even in such *Cases* where they are exactly ascertain'd by *Authority*, the *Officers* often take more than is allow'd em; but we think not *honestly*, unless it were *honestly* given them; as we suppose the *Case* usually was at first, which afterwards they pretended to as a *just due*. 'Twill be said, if they quit such *irregular Profits*, they *injure* their *Office*: 'Tis easily answer'd, they *injure* it more, and themselves too, by *Injustice*; and it is a piece of *Injustice* to demand more than *Law*, or publick *Justice* gives them.

Q. *How far a Man may suspect another's Treachery, and not be censorious?*

A. The Rule is in that Case, to let *Prudence* and *Charity* equally direct us: *Charity* obliges not to *mistrust* a Man, *Prudence* not to *trust* him before we *know* him: Tho' when we do, and find him an ill Man, 'tis not *Censoriousness* to judge accordingly, but *Folly* to do the contrary; we must therefore observe the *Medium*, and neither do actually one or the other, preserving our *Minds* in as pure a *suspence*, as just an *Æquilibrium* as possible, before we are satisfied from *Fact*, or know how to *determine*. Not that they are to re-  
main

main so any longer, than till we have such an Opportunity of Satisfaction; which is the Nonsense of the *Scepticks*, who pretend to keep their Minds equal, in order to find out Truth, and yet let what Weight will be thrown into either Scale, won't let it carry it; tho' indeed their Opinion seems rather nothing but Whim and Pretence, but can never be their settled Judgment; or if it is possible to be embrac'd in earnest by any, it must only be by those of very weak and unstable Minds, generally corrupted by Sense and Interest, who finding the commonly receiv'd Notions of all *rational Mankind* to be against them, (which they are sure enough of, tho' thereby they destroy their own Scepticism) are forc'd to deny all Truths, and endeavour to render that uncertain, which they know not how to answer: And yet the Mischief still is, they are as positive and dogmatical in their assertions, and as fond of the Conclusion, in spite of the Premisses, as any Men in the World, as any must know, who have convers'd with that sort of People.

*Q.* Tho' sometimes your Patience is almost tired, yet I find as impertinent Querists as my self, especially if our Sex, for the most part, meet with civil Answers; which makes me hope I shan't have worse Fortune, tho' I confess like others I've brought the Trouble on my self. Nay, don't start, Gentlemen, nor think you have some desperate Lover coming to pose you for a Remedy, or a poor crackt Chambermaid, humbly desiring your sage Advice how she may recover her Vertue again, which she has lost, it may be, so long since, that one would wonder how she should remember she

ever had it. 'Tis not quite so bad as this neither, tho' ill enough of reason. In short, my Case is this: A certain angry Spark took occasion lately in my Company to fall a railing very liberally against our whole Sex, whether because Miss powted, or had forsaken him, I can't resolve you. I believe he had all the Bachelors Banquet, and the sham Comforts of Matrimony by Heart, I fancy a great deal more perfectly than his Creed or Responses; he lik'd nothing (he'd fain perswade the Company, in our whole Sex, but we were all made up of Vexation and Vanity: Not a poor Patch, or Mask, or Ribbon about us, nothing from Topknot to Shoetic that he did not pretend needed Reformation. and upon the whole, undertook, like a most unknighly Squire as he was, to prove by force of Argument, and dint of Pen and Ink, that we had I know not how many Quires of Impertinences, and more Faults and Vices than an old Hack has Maladies; and Harrangu'd so long at this rate, till I began to be mov'd in Spirit to stop his slanderous Tongue, and accordingly undertook, like a true Lady-Errend, to answer all that this bold Challenger should advance against our Sex. And so far 'twas well enough; but after this, to my Terror, I discover'd that this Acquaintance of mine was that dreadful thing, an Author, and is resolv'd to print all his several Indictments, which he is now drawing up against us. This makes me flee to you for Succour, who if you han't forgot all your Courtesie towards our Sex, will be ready to lend a Charitable Hand to one distressed Damself; the Representative (for want of a better) of all the rest. If it had been to be decided by fair talking,



I should scarce have troubled you, but the Pen being engag'd, and I not knowing how to come off with Honour, must intreat your Assistance, least so good a Cause should suffer by a weak Defendant. He has already begun to spit his Venom at us, and threatens to go on, Volume after Volume, till he has rivall'd the Turkish Spy to your Oracle, and that I might see he was in earnest, has sent me a Copy of what he designs for the Introduction, which I have sent you here enclos'd, and which if you please to answer, you'll thereby highly oblige our Sex in general, and in particular, Yours, &c.

MADAM,

I was in earnest, and am so still, and have too much reason to be so, and desire nothing but a clear Stage and no Quarter. I shall begin my Attack on that which is the very Foundation of all your Sexes Pride, and the Dotage and Folly of our own, and that's [Love, which I undertake to prove none but a Fool can e'er be guilty of.] I know you'll ask me presently whether I never knew a Wise Man in that Condition? I grant, many that, are esteem'd Wise may have had a shaking or two on it, or have it least thought fit to pretend something like it, hold their Necks a one Side, and look like Fools, that they might not be out of the Fashion, as our Grandfathers wore Ruffs, our Grannies Farthingals, and your selves now such æreal, monumental Topknots, which tho' you all acknowledge little less ridiculous than a Cap with a Bell at the Top of it, yet if the seven Wise Mistresses should

rise again, they'd rather never be kiss'd than be one Barley Corn short of the Fashion. But you will say, they don't all dissemble, for if Wise-men han't been really in Love, why do they marry? A shrewd Argument, and who ever did so that was well in his Wits? 'Tis true, that Men of the greatest Sense may sometimes overstrain their Heads with thinking, and get a little delirious, and in that Fit, Nature falls upon them like a Coward, when they are down, and pops them into Matrimony, and when once their Horns are fast in the Brake, let them get out again how they can. That this is true, you yourselves must grant, or your great Admirers the Athenians, if you'd either of ye be so Ingenuous as to resolve me but one Question, and that is; whether you ever knew one of those celebrated Wisdoms, who did not play the Fool egregiously in some one great Instance of their Life? and in this, I am sure, as much as any other. You have heard, I suppose, of one of their Sagacities, who when he marry'd his Maid, frankly own'd, there was no Reason below the Girdle; and he never gave a more righteous Judgment. And perhaps it is almost necessary that those great Men should have some such remarkable Blemish, that others may know them, and they know themselves to be but Men, as the Spots in the Sun and Moon, are enough to keep any but Sots from worshipping them; and the old Romans, with their long Beards, convinc'd the Gauls that

that they were not Gods, because they were capable of *Passions* as well as themselves. Suppose then, at worst, that a *Wise Man* should have been in *Love*, 'twas *Qua Fool*, not *Qua Wise Man*, and my *Affertion* holds firm, that *pro hac vice, pro hic & nunc*, (you have some of the *Learned* among ye, and therefore a few *scraps* of Latin will do ye no *Hurt*) they do *exuere* the *Wise Man*; put off their *politick*, and appear in their *natural Capacities*, and as Gods are fabled to have done, *disguise* themselves with a *Witness*, to descend among *Mortals*. But this I still affirm, that it is no part of their *Wisdoms*; a *Trick*, a *Cheat*, a meer *Fallacy* of *Nature*, like *Sleeping*, or other less *handsome Actions*, and thus much is yet more certain, that no *wite Man* would be in *Love*, if he could help it, because all the *World* grant it makes him *look* so like a *Fool*, that the two *Sexia's* are hardly less *distinguishable*. For must not any *Man* in his right *Senses* (which be sure is no *Lover*) must he not own, that upon a fair and equal *Ballance*, the *Inconveniencies* of that *Passion* infinitely outweigh that *scratching sort* of a *Pleasure* which some say is to be found in it. Wou'd any *wife Man*, I wou'd fain know, bring a thousand *Mischiefs* upon himself, which he might keep clear of; or make another's *Misfortunes* his own, as if he had not already sufficient to torment him? But he that's not in *Love* is half an *Angel*, in comparison of the *Wretch* who is doom'd to row in that *Ship of Fools*,

chain'd to some other *Fellow-Slave*, to have and to hold with a *Vengeance*, like those poor *Creatures* which the *Tyrant* fasten'd to *Dead Carcasses*, that they might *stink* and *rot* together. The *Story* of *Pandora's Box* is doubtless mistold by the *Poets*, it was the *Dressing Box* which *Nature* presented to all your *Sex*, containing, as I hope to prove, I know not how many hundred sorts of *Poisons*, *Mischiefs*, and *Miseries* intrusted all in your *Hands* to punish and plague *Mankind*. I'd fain know what piece of *Midwifery* a *Man* must have *Recourse* to, to find all the *Diseases* of your *Bodies* only, (since those of your *Mind* are granted innumerable) with which if a *Man* has the hard *Fate* not to be choak'd or *poisoned* the *first Night*, as a certain *King* they talk of, us'd to serve his *Wives*, how many a tedious *Moon*, and *Year*, and *Age*, must he languish, with some frightful *Hag* rustling by his *Side*, unless he take a *Dose* of *Hemp* to break the  *Charm*, and give him his *Habeas Corpus* to an easier and more comfortable *Bed* in the *Dust*. 'Tis one of the least and most tolerable *Inconveniencies* of that whimsical *Passion*, that it turns the *Brains* of all it seizes, and makes them so ridiculous, that it is impossible to pity them without laughing at them. *Love* is all one great *Romance*, and makes whoever are infected with it, steal all the hard *Names* they can meet with out of the *little ones*. The *Lover* must be the sweet *Knight Montrelion*; the *Mistress*, the most chaste and virtuous *Damsel*  
Dul-

' *Dulcinea*, or what you please.  
 ' The old Bawd of a *Confident*,  
 ' the sage *Arganda*; Every little  
 ' *go-between*, some *Dwarf* or *Wi-*  
 ' *zard*; and the Rival be sure  
 ' no less than the confounded  
 ' Gyant *Pandaflando*. I have  
 ' but just begun yet. — *Han't*  
 ' ye? pray stay them, for we have  
 ' neither Room nor Leisure to follow  
 ' you any further, but not being quite  
 ' so angry with Love, or the Ladies,  
 ' as you pretend to be, must ask  
 ' your Pardon if we desire you to step  
 ' a little of one Side till we have given  
 ' our *Questiran*.

[A.] And pray Madam! What  
 do ye expect from the *Athenians*?  
 Here is a War rais'd against your  
 Liberties and Properties, that  
 needs a new Confederacy to sup-  
 port it. You have not the Con-  
 science, sure, to make *Athens* the  
 Field of Battle, or to desire we  
 should suffer our Territories to  
 be equally harrass'd by Friend  
 and Enemy; what can we do for  
 ye, is to print your Case here at  
 large, and summon in all your  
*Sex* to your Assistance, if your  
 Enemy continues the War, as he  
 seems pretty fully resolv'd upon  
 the Business; and if he is a Man  
 of Honour he'll engage ye, we  
 mean (honestly) what are all  
 those terrible Faults and Misde-  
 meanors he intends to fasten on  
 your whole *Sex*, and that in distin-  
 ction from ours; for hold him  
 to that, and he will scarcely have  
 room for so many Volumes as he  
 threatens; however, it will give  
 you good Aim in your Answers,  
 and Care shall be taken to acquaint  
 you with the chief Heads of his  
 Challenge, that you may prepare  
 for your Defence. The Bookfeller  
 doubtless will scarce be sorry at

this *Accident*, many of his Trade  
 are *Soldiers of Fortune*, and a Revo-  
 lution, or a sound Quarrel, sets  
 up a whole Street of them, and  
 ours hopes that the Gentleman  
 will be so civil to send his Let-  
 ters to him, and let him have the  
 Printing of them, which the  
 Ladies shall have an Account of  
 as soon as he has received them,  
 that they may do themselves Ju-  
 stice, and rally their united For-  
 ces, since they are attack'd with-  
 out Distinction; and though we  
 dare not engage any further in  
 the main Contróversy, we shall  
 not only here recommend the  
 common Cause to all our Lady  
 Querists, but, as we are in Duty  
 bound, lead the Way, and attack  
 the *Porlong-Hope* of the Enemy;  
 we mean, take into Consideration  
 the main of what he advances  
 against Love, so well-natur'd a  
 Passion, we wonder it should have  
 any Opposers.

' All Men must Love, and  
 ' this, Sir, you grant, and that  
 ' Nature it self obliges 'em to do  
 ' so, which if it does, it must be  
 ' good and rational, and the con-  
 ' trary unnatural, than which no-  
 ' thing can be desir'd more to the  
 ' Prejudice of your Opinion:  
 ' Nor can any thing be pleaded  
 ' more to the Advantage of Love,  
 ' than that 'tis necessary in our  
 ' present state of Life: when we  
 ' come to be like Angels, 'tis ano-  
 ' ther matter; but what is that  
 ' to those who make the *Objection*?  
 ' Wou'd not a wise Man desire to  
 ' eat and sleep when he has occa-  
 ' sion, and if he should quarrel  
 ' with nature for obliging him to  
 ' it, would he not thereby highly  
 ' bring in Question both his *Piety*  
 ' and *Wisdom*, it being no less  
 ' than

' than taking it ill that he's made  
 ' a Man, not a Stone, or a Tree,  
 ' (nay they love too, in their  
 ' way) or a senseless Lump of  
 ' Earth, when she was at Liberty  
 ' in what Mould she'd cast his  
 ' yet *undetermin'd matter*. What  
 ' is there stronger, more certain,  
 ' or more unaccountable and  
 ' wonderful than *Sympathy* and  
 ' *Instinct*? But had the Load-  
 ' stone that Reason we boast of,  
 ' 'twould surely make better Use  
 ' of it than to find fault with Na-  
 ' ture for making it so dearly  
 ' love the Iron. But there is  
 ' more than this in it; there is  
 ' something highly rational in  
 ' the very *Essence* of *virtuous Love*,  
 ' abstracted from that *muddy Sense*  
 ' we have so long been talking  
 ' of, tho' the Objection makes it  
 ' all nothing else, as if the Que-  
 ' rist had no Notion of any purer  
 ' Love, and yet concludes against  
 ' Love in general, which is by no  
 ' means a fair way of arguing.  
 ' If there is no Reason *below* the  
 ' *Girdle*, sure there is some *above*  
 ' it, or else we are in a worse con-  
 ' dition than those which some  
 ' esteem their *Fellow-Reasoners*,  
 ' and *Fellow-Lovers* too, if they  
 ' love *promiscuously*, and make  
 ' it all a matter of Sense only.  
 ' The very Mind perceives it is  
 ' not, nor can be, in its self, com-  
 ' pletely happy; It therefore  
 ' looks abroad, coasts about, and  
 ' surveys the whole Creation, as  
 ' the *first Man* did, in *Innocence*,  
 ' to seek for something like it,  
 ' and suitable to it; It meets at  
 ' last with some *Imbodied Soul*,  
 ' and that it *loves*; for were it the  
 ' Body only, it would love a *Car-*  
 ' *cass* as well as an *Animal*, at  
 ' least one Person as well as ano-  
 ' ther, the contrary of which is  
 ' evident in almost all the World.  
 ' It finds, it is true, no perfect  
 ' Satisfaction in what it loves  
 ' even when it possesses it; and  
 ' what is the Reason, but because  
 ' the Body lags behind, comes  
 ' between, and obstructs its Hap-  
 ' piness, no other Weakness then  
 ' is to be found in all other sen-  
 ' sible Pleasures. But the Reason-  
 ' ableness of Love reaches fur-  
 ' ther, the *Sympathy* of *Souls* is  
 ' *rational*, and we are *conscious* of  
 ' it, and can *reflect* upon it; there  
 ' is something of Choice and  
 ' Delicacy in it, whereas there is  
 ' none in any *Magnet*, either  
 ' *Dead* or *Living*; a Subject in-  
 ' deed fit to be wrote upon by  
 ' none but a *transported Lover*,  
 ' and therefore we must leave it  
 ' imperfect till some such Hand  
 ' will give it the finishing stroke,  
 ' this being all we shall further  
 ' add, that the Inconveniencies of  
 ' Love are common to both *Sexes*,  
 ' if the Woman han't the larger  
 ' Share, and that none rail at it,  
 ' but as the *Atheists* do at *Virtue*,  
 ' because they despair of attain-  
 ' ing so great a *Happiness*.  
 ' Q. *Pray tell we how that Sub-*  
 ' *stantia Cogitans, which is acknow-*  
 ' *ledg'd to be an immaterial Being,*  
 ' *can actuate and move the Body,*  
 ' *which is nothing but Matter. There*  
 ' *is something of Moment depending on*  
 ' *your Speedy Answer.*  
 ' A. A speedy Answer is more  
 ' easie than a satisfactory one in  
 ' such Cases as these, which all ac-  
 ' knowledge to be insolvable as to  
 ' any clear or final Determination.  
 ' Tho' we might tell you the Soul  
 ' acts upon the Body by the Ani-  
 ' mal Spirits, which are fancy'd by  
 ' some a sort of *Medium* between  
 ' them;

them; but to speak properly, a *Medium* must partake of both Parts, whereas these are granted all Body, though the finer Parts of it. More probably we think it is, that the Soul acts on matter by that superior Nature which it is endu'd with, and whereby it was at first adapted to that End, Matter not being of it self capable of Action. We can illustrate this by the Instance of the Minds chusing out any material Object, and fixing on it, forming Propositions concerning it, when tho' absent from the Senses. As I can think of a Tree, a Stone, or any such thing, tho' I do not see it, and methinks could actuate it, if united to it by my Mind only, since I can do it by the Intervention of my Body, which is much weaker. The common Fallacy we put upon our selves, and thereby increasing the Difficulty in those Matters, being we believe that we apply the Properties of Body to Spirit, and then wonder we lose our selves in our *Thoughts* about it. Thus on the Axiom, that nothing can *touch*, or be *touch'd* without Body, we argue: Spirits can't touch, therefore they can't act on Body. We mean can't touch, as Body does; how shou'd they without they were Body? But they may have, for all that, some way of acting unknown to us, and doubtless have so; nor indeed is it any greater Difficulty then it is in Body it self, the modus of few things being known even in material Objects, and yet to deny any clear Matter of Fact, because we are not satisfy'd of the Reason how it came to pass, would be just as wise and

rational as if we shou'd see a Man's Head cut off, to question whether he were *dead*, if we did not know how it came about, or who was his Murderer.

Q. *Whether smoaking Tobacco be not a Vice, as well as drinking, it being a Cause of the latter, and of a vast Expence, which might be otherwise better employ'd? Pray satisfise your humble Servant. From Virginia.*

A. We did not think the *Hawkers* had run so far with our *Oracles*. However, we must by no means disoblige our new *Customer*, who comes to us from the other World for Satisfaction, to whom we desire to return another Question instead of his own, which will partly answer it: Whether he thinks eating *Bread* and *Cheese*, or *Westphalia Ham* be a *Vice*, nothing being more plain than that they are often the *Cause* of drinking? He will go near to answer, doubtless they are *Vices*, if a Man eats so much *Bread* and *Cheese*, that he breaks his *Belly*, or more *Westphalia* than he can digest, or knows how to pay for; or if he spends too much time in it, or eats it with a Design to provoke him to *drink intemperately*. Just so it is with poor *Tobacco*, but what is that to a *Virginian*, who sure would never be angry if every Man in *England* smok'd a *Sack* in a *Week*.

Q. *Going through Holborn last Week, it was my Chance to see the Prisoners go to Execution, some of whom I perceiv'd not at all concern'd, as to outward Appearance, for their Future State. I must confess I have nothing to say against the Ordinary; for it may be presum'd there are always some Offenders left*

left in Newgate, after the Sessions, who commonly prejudice the Prisoners against him who is their constant Preacher; I desire your Opinion whether it would not be a commendable thing for the Clergy of London, within the Bills of Mortality, to Preach once every Lord's-Day to the Prisoners, which would not come to their turns above once in two Years? If they say, their Preaching would be to no Purpose, because they are generally so harden'd when they come thither, that should an Angel from Heaven come down, it would signify nothing. But I must deny their Assertion, because there have been Instances of some who have been harden'd enough, and yet by Ministers taking Pains with them, have been convinced of their Wick- edness to that Degree, that there has been no doubt made by any of their Salvation and Repentance. Whereas neither the Church Min- isters nor the Dissenters now take any Pains with those poor Crea- tures, though the latter, as well as the former, have Liberty, if they please, to do it?

A. It is not to be suppos'd an easy Matter to move the Minds of such Men as have been long hard- ened in such Courses of Sin as generally bring them to such un- happy Ends: However, some- thing is at least endeavour'd to- wards it, that they may not at once lose their Souls and Bodies, and if but some few are gain'd, better so than all lost. The Quer- rist very well observes, that the Prejudices they convey to one another against the Ordinary, are likely to be insuperable, unless it were possible to introduce better Discipline among them, and keep one part of those Wretches from

infecting the other. In the mean time, what the Querist wishes, we believe will be readily sub- scrib'd to by all charitable Men; though if he'd give himself the Trouble to enquire, even the Right Reverend Bishops of our Church have themselves preach- ed among them, and thereby given so good an Example, as would be an Honour to the Clergy to imitate.

Q. I have served a Relation and Friend some Years without any Advantage either to my self or him. The Reason I have not done my self much Service, is because I have been careless and extrava- gant, but now, by God's Mercy, I hope I thoroughly see my Error, and resolve to mend it. I have accordingly sent him a Letter, wherein I have made him ac- quainted with my Resolutions, but fear his Anger so much, that I dare not go near him. Q. Whether I had best run the Hazard of his pre- sent Anger in appearing before him, or his perpetual Displeasure in not going near him?

A. That is as his Temper is, of which you can't be ignorant, having liv'd so long with him. If good, you were best go your self; if violent, you may get some other Friend to feel his Pulse before you venture; and if he again receive you into his Favour, have a Care how you ever again forfeit it.

Q. Whether one that borrowed Money of several Persons in Ire- land about the Time of the Revolu- tion, having no Intent to repay it, to facilitate his Journey into England, as well to avoid the ex- suing Troubles, as the Austerity of his Master whom he then serv'd, and

and is not yet able to return the same, Whether such a one may go to the Holy Communion before he has made full Restitution?

A. If he repents what he has done amiss, and does better to the utmost of his Power, resolving an exact Restitution if ever he is able, he doubtless sins in staying away from the Sacrament, for the Reason mention'd in the Query, and ought no longer to neglect that great, and Indispensible Duty of all good Christians.

Q. Whether ought we to repeat after the Minister at Church in the Prayers where it is only his Part, and that so loud, that those about may hear us?

A. We should not think this needed any Answer had we not observ'd many honest People guilty of that Mistake, which confounds the whole Order of the Services; the Minister requires us to accompany, "With an humble Voice in the Confession, but not in the Absolution, which it is a wide Mistake for the Congregation to repeat, since they are only to joyn in it with their Amen, at least only with the latter Part of it. "Wherefore let us beseech him, &c. And that mentally only, and so in all the rest of the Prayers, except their Parts of the Psalms, the Responses, &c. Tho' if they find it necessary to repeat the other Prayers, (except the Absolution) to fix their Attention after the Minister, they may do it innocently and profitably, but privately, and very softly, so as not to disturb any others.

Q. I am under 30 Years of Age, and can see any thing at a Miles

Distance as well as most others; but yet before I can read a whole Oracle ever, my Eyes fail me so sensibly, that all is clouded, and I can see nothing. I would use Spectacles, but am told they will rather injure than benefit me. My greatest Diversion is poring upon Maps, and now and then Reading. Pray tell me what Course I should take to strengthen and preserve my Sight.

A. It is seldom those who see well at a Distance, are so very clear-sighted nearer, tho' the Advantage is, their Sight generally, we think, lasts longer. If your Imperfection shou'd encrease to that degree as to disable you from reading an Oracle, it would be a loss indeed. For using Spectacles they are now brought to a much greater Perfection than formerly, and you may have them near, or far-sighted, for old or young, and your own Experience will be the best Judge whether they injure your Sight, or advance it, which some say they'll do, if used while young. But however, it is possible your Eyes may have such a Particulation Conformation, as has happen'd in some Mens, that no Glasses or Spectacles will fit you, there being some we have known in that Condition. And if yours are so, consult our first Volume, in some of which you'll find another sort of an Instrument without Glasses, which may be very useful and beneficial to your Reading. If nothing will do, leave poring so much on Maps and Oracles, and read little but what is necessary, the Bible, and Books of Devotion, the best Use you can make of those curious Engines.

Q. Whe-

*Q. Whether in singing the praise of God in the Publick Worship, it be not a Sin for a prophane, impious, or ignorant Person to joyn with others in many of the Psalms, since they were David's private Meditations, and Prayers and Praises? And whether such Persons singing be not rather offensive than pleasing in the sight of God, since 'tis agreed by all, that he only accepts the Service of the Heart; and the Apostle directs to sing with Grace in the Heart? Pray your Opinion and Direction how far such a Person may join with others? Nay, suppose him a Civil Man, that yet can't say, as David does in many Places, what shall he do, and how shall he so perform this Duty, as to be acceptable to God?*

*A.* There is no Question, but the Prayer of the Wicked is an abomination to the Lord, whether it be in Prose or Verse, Singing or not, which are only accidental Circumstances, that do not enter into the Nature of the thing, nor make any Alteration in it. But notwithstanding this, there is no doubt, but the wicked Man ought to pray that he may be made better, it being only the impenitently Wicked, those who are resolv'd to continue so, who mock God with their Prayers, and whom for that Reason he bids bring no more vain Oblations. But it is a vastly different Case in those who would be better, and resolve to be so. However, none affirm, That every Expression in David's Psalms is proper for every Man, which is so far from being true, that they are not all applicable to the same State of the Church, but some to a Time of Prosperity, others of Adversity. Much less are those

high Expressions of Devotion, and Hope and Trust in God, and Delight in his Word and Commandments, which we find every where scatter'd through the Divine Works of the Psalmist, any way suitable to an ill Man, who has not so much as attain'd to the lowest Degree of Virtue; nor can he, if he's ingenuous, make use of them, or join with them, till he grows better and more Religious: 'Tis doubtless a Sin in him, to joyn in those Psalms with a Resolution of being still wicked, or without a Resolution of Amendment: However, the Church may lawfully and profitably make use of them both in her stated Liturgy, and occasional Devotions, and has actually done so for these many Years in her stated Liturgy, which must have something suitable to all Persons, tho' all can't be so; and in her Hymns and Lauds; which doubtless are a necessary Part of Publick Worship, wherein all must be suppos'd fit to joyn, and 'tis their own fault if they are not: Nay, we know not, why one that is imperfectly Virtuou may not joyn in the Praises of God, as well as in the Penitential Psalms, tho' it is own'd he cannot so properly in David's Protestations of his Piety and Innocence: He ought therefore to labour to increase Virtue, to lead a Godly, as well as a righteous and sober Life, that he may sincerely and humbly make use of those higher Flights of Devotion.

*Q. Quomodo formantur, &c. How are Animals form'd? 'Tis indeed generally now agreed, That they are form'd ex ovo; but that's not here the Question. But How,*



out of Matter which appears plainly Homogeneous, should be form'd an Animal, which consists of so many, and so different Parts.

Some think this is done by the Fermentation of the Seed; but it seems not possible, that infinite variety of Parts, so aptly dispos'd, should arise from thence. Others assert, that the first Seed of the several Animals created by God, did formally include all Seeds in it self; but this also seems very difficult to conceive, because of the infinite Number of Animals which have been formed from this present time to the Creation of the World; though to this indeed they say, That the Parts of Matter are infinite. Others are of Opinion, that all the Seeds of the several Animals were in the beginning of the World created by God, and that we take them in daily, so that masculine Atoms, or Seeds, are fitted and adhere to Men, and feminine to Women. They add a wonderful thing, that there are several little Animals moving themselves about in the Seed, distinctly seen in the Microscope. Pray which of these Opinions do you esteem most probable?

A. Though Matter be granted homogeneous of it self, and in its own Nature, and all we see or handle, or any way perceive by our Senses, must be material, 'twould for all that puzzle the greatest Chymist, or Philosopher in the World, to produce so much as one Atom of this Matter, purely homogeneous; it being, we are apt to believe, inseparably mix'd by the wise Hand of Nature, so as to defy all total Dissolution, unless by him who first made it, and who has out of different Princi-

ples compounded, and so wonderfully united it. Which being granted, we cannot see any such Difficulty in that Objection, How an heterogeneous Animal should be compos'd out of Matter, tho' that Matter be allow'd to be in its self homogeneous; since whatever Matter may be in it self, and its Essence, and rude Conception (which perhaps we don't know much more certainly than the Nature of Spirits and immaterial Objects) this is certain, that Matter no where appears to our Senses, but it is various, and its parts Heterogeneous. However, the *modus* of the Formation of Animals is still in the Dark, and perhaps still will be so, and preserved among the *magna a natura*; the inspir'd Writers expressing themselves here at least, according to the Capacity of the Learned as well as the Vulgar, when they acknowledge the Ignorance of Mankind. "How the Bones do grow in the Womb of her that is with Child, and that we are awfully and wonderfully made, when we are fashion'd secretly in the lower parts of the Earth. However, it seems not probable, that meer Fermentation shou'd produce this, or Action or re-action of one part of Matter upon another; tho' we grant it may have a strange and unaccountable Power in the Alteration of Matter purely insensible or inanimate: Nay, this Fermentation may dilate, and extremely alter the parts of animate Matter, when they are already delineated, and mark'd out by the Finger of the Almighty; but still Matter being a Principle purely *Passive* and *Irrational*,

we

we can't conceive how it should *jostle* it self into an *Animal*, any more than into a *World*, it being much more easie for Stones to leap out of a *Quarry*, and make an *Escorial*, a *Versailles*, or a *Tchilmanaar*, without asking the Architect's *leave*, or calling for the *Mason* with his *Mortar* and *Trowel* to assist them. Nor seems it necessary, or *Rational*, that the *first Seed* of every Creature should formally include all those *Seeds* that should be afterwards produc'd from it, since 'tis, we think, sufficient, that it should Potentially include them, as *Abraham* did *Levi*, or as one *Kernel* all those *indeterminate Kernels* that may be thence afterwards rais'd; the first *Seeds* being doubtless of the same Nature, with those that now exist after so many thousand years; the Order of Time making only an *accidental difference*, which if we don't grant, we must run into this absurdity, that every *thing* does not produce its *like*; A *Bird* a *Bird*, or a *Horse* a *Horse*, which would beto fill all the *World* with *Monsters*, which Nature does so much abhor. But every *Seed* or *Kernel*, for example, does now actually, and formally contain all the *Seeds* or *Kernels*, which may be at any time afterwards produced from them. A *Kernel* has indeed, as we have found by *Microscopes*, a pretty fair and distinct *Delineation* of the *Tree* and *Branches* into which it may be afterwards Form'd, by the Fermentation of its Parts, and addition of suitable Matter, as in the *Tree* are Potentially contain'd all the *Thousands* and *Millions* of *Kernels*, and so of *Trees*, that shall or may be thence rais'd afterwards;

and so we are apt to believe it must be in the first *Animals*; whereas the *finest Glasses*, which are sometime since brought to an almost incredible and miraculous Perfection, can't discover actual *Seeds* in *Seeds*, or *Kernels* in *Kernels*; tho' if there were any such *thing* as an *actual leaf*, or so much talk'd of *Atom*, they might, one would think, be discovered by them, since they have shown us, not only *Seeds*, but even new *Animals* in many parts of Matter, where we never suspected them; and even in some of the smallest *Animals* themselves, whereof our *naked Sight* can take no Cognizance. As for the Parts of Matter, be they how they will, *finite* or *infinite* (as there are almost *Remonstrances* on both sides, and it is of no great Concern if Men are *Scapticks* in some Points of Philosophy, so they are but firm (not *Dogmatical*) in what is of greater Moment) it makes, we think, no great Alteration in the Thing; for if these Parts are not all *Seminal*, we are never the nearer. Nay, at best an Absurdity seems to be the Consequence of this Hypothesis, because if those Parts are infinite, and include all successive Generations of *Animals*, it would, we think, follow, that the *number* of *Animals* too should be infinite; nay, the number of any *Insect*, any *Animal*; and instead of one, we should get a thousand *Infinities*, and it would be *strange* too, if they should not, some of them, be greater or less than one another.

For that pleasant Fancy, that all the *Seeds* of *Animals* were distinctly created at the beginning of *Time* and *Things*, that they are

mingled with all the *Elements*, that we take them in with our Food, and the He and She *Atoms* either fly off, or stay, as they like their Lodgings; we hope there's no need of being serious to confute it. And we may ask of this, as well as the former Hypothesis, what need of them, when the work may be done without them? The *Kernel*, as before, contains the *Tree*; the *Tree*, a thousand other Fruits, and ten thousand *Kernels*. The first *Animal* several others, as have been discover'd by Glasses in the Instance the *Querist* mentions; and as many of them as *Nature* can dispose of, and provide fit *Nourishment* for, are produc'd into what we may call *actual Being*, in comparison to what they before enjoy'd. If the *Querist* should go on to ask us, whether these imperfect *Creatures* have all distinct *Souls*, while lurking yet in their *Parent*; we answer, there is, we think, no need of it; they are not yet so much as well defin'd *Bodies*, but rather parts of the *Parent*. There is requir'd yet a great deal more of the *Chymistry* and *Mechanism* of Nature, and that in both Sexes, to make one or more of these sort of *Insect-Beings*, the *Offspring* of *Man*, capable of receiving a rational *Soul*; but when that Capacity comes in time enough to infuse it, though when that is, and wherein it consists, perhaps he only knows, who is the *Father of Spirits*, as well as the *Former* of the *Universe*.

Q. Is the Pope Antichrist?

A. If he be not *Antichrist* himself, he is wilely like him; though we mean not so much one single *Man*, as the whole *Polity* and *Hierarchy* of *Rome*. We have had a

bove twenty *Arch bishops* and *Bishops* of the *Church* of *England*, since the *Reformation*, who have expressly asserted that *Rome* is *Babylon*, and the *Pope* *Antichrist*. And the *Homilies* themselves do not obscurely intimate the same. 'Tis the avow'd *Faith* of all the *Foreign Protestant Churches*, and has been so in all *Ages*: The poor *Waldenses*, the *Bohemians*, and the Followers of *Wickliff* here in *England*, held the same. But *Argument* is the best *Authority*; and it is thus argued, that he is the great *Antichrist*.—— 'Tis granted that the  $\delta\ \alpha\nu\tau\epsilon\chi\epsilon\iota\mu\upsilon\nu\ \Theta$ , the *Adversary* that exalts himself against, and in the *Seat* of *God*, is the same with this  $\alpha\nu\tau\iota\chi\epsilon\iota\varsigma\ \Theta$ , or *Antichrist*, *Christ's Vicar*, or rather, his *Rival* in the *World*. But this *Man of Sin*, this *Son of Perdition*, if any where in the *World*, is to be found at *Rome*, all the *Marks* the *Holy Spirit* gives exactly agreeing:—— The *Man of Sin* exalts himself above all that's called *God*;—— so does the *Pope*,—— above *Kings* and *Emperors*, earthly *Gods*:—— Against the *God of Heaven*, dispensing with his *Laws*, and setting up others in their *Room*.— The *Man of Sin* sits in the *Temple of God*, shewing, or making *Ostentation* of himself, that he is *God*:—— So, to a Tittle, does the *Pope*, who is plac'd upon the holy *Altar*, and solemnly ador'd; nay, whom they call, *Our Lord God the Pope*.—— There was something which did *let*, in the *Apostles* time, why this *Man of Sin* should not immediately appear in the *World*; and something must be remov'd or taken out of the *Way*, before it could be done; and something which

which for some Reason or other, the Apostles thought not fit more plainly to mention — All which is interpreted by the *ancient Fathers* themselves, of the *Roman Power and Empire*: This *Empire* is now taken away, ——— that which *succeeds* in its room, and whose *Power* was hinder'd from appearing while that remain'd, must be *Antichrist*: ——— This belongs, without dispute, to the *Pope*, therefore he is *Antichrist*.

——— Again, ——— the *Man of Sin*, or *Antichrist*, is to come after the *working of Satan*, with *Signs and lying Wonders*: So does the *Pope*. ——— The *Prophecy* in *1 Tim. 4.* is as plain: ——— The *Apostates* of the *latter Days* are the *Followers of Antichrist*; ——— they, as *God's Spirit* tells us, shall *give heed to seducing Spirits, and Doctrines of Devils*; shall forbid to *Marry*, and command to abstain from *Meats, &c.* This have the *Papists* done more eminently than any other. We could add more *Arguments* from the *Revelations*, but desire first (though we never expect) to see these *answer'd*; but will leave it here, after we have *precluded* an *Objection* or two, which make a *greater noise*, because of the *Persons* who rais'd them, than from any thing of *Weight* they have in themselves. All who are set up against the *Pope*, to excuse him from being intended in these *Prophecies*, are *Simon Magus, Caligula, and Mahomet*. ——— But neither of these can be here pointed at, therefore the former must e'en keep his *Place*. Not *Caligula* or *Simon Magus*, because both *reveal'd, or appearing* in the *World* before this *Epistle* and

*Prophecy* was written: Nor *Mahomet*, who stands fairest for the *Title*, next its *true Owner*, ——— because he came not with *Deceivableness*, nor was there any *Mystery* in his *Iniquity*; it being open and barefac'd: Nor is he worshipp'd as *God*, only as his *great Prophet*: Nor does he forbid to *Marry*, nor *Meats*, tho' he does, *Wine*: Nor was his *Seat* at *Rome* which is *Babylon*.

Q. *In what State shall the Sun, Moon, and Stars be after the Last-Day, when there shall be no Creature upon the Earth?*

A. That there shall be no *Creature* upon *Earth*, or that the *Earth* shall be *annihilated* at the *last Day*, we are not so sure of from the *Holy Scriptures*; ——— perhaps the contrary is more *probable*. For the *Heavenly Bodies*, ——— We read indeed, ——— that the *Sun* shall be turned into *Sackcloth*, and the *Moon* into *Blood*, ——— and the *Stars* shall fall from *Heaven*; ——— but as we are sure some of these are only *figurative Expressions*, so it is to be remembered this was to happen ——— “ *Before the great and terrible Day* “ of the *Lord*, not *after* it; and *that Day* of the *Lord*, in all probability, only the *Day* of his *Coming* to *Judge Jerusalem*; which was fore-shewn, as *Historians* record it, By *darkning* of the *Element*, and the most *dreadful* and horrid *Prodigies*. Some *great Men* have thought, that only this *sublunary World*, as *infected* and *depraved* by *Sin*, shall be *purified* or *changed* by the *Fire* of the *last general Conflagration*; but that the *Sun* and *Heavenly Bodies*, being many, or most of 'em,

in probability, vastly bigger than our little Globe, and no way, that can be conceived, touched or infected by the Sin of Man, shall still remain in the same Condition as they now are: Though we confess we can scarce subscribe to this Hypothesis, — because it is said expressly, — That the whole Creation groans and travails for a Restoration; nor can we well see how that Expression of whole Creation can with any tolerable Sense be explained by a Part, and the smallest Part of the Creation only. — However, we think, neither Opinion Matter of Faith, but Curiosity rather, and therein leave every Man to his own Judgment.

Q. Whether it is better for a Man to be born Poor and Fortunate, or to be born with a Considerable Estate?

A. We confess it is not very rational to talk of any such thing as Fortunate or Unfortunate, abstracted from Industry and Reason, and are sure that those things are very often in our own Power; and we see, every day, Men stile themselves *unfortunate* when they are indeed either *imprudent* or *criminal*, or both together: But after all, it must be acknowledg'd there is such a thing as a *Lucky Hit*, which some Men have more than others, and there seems some Foundation in Reason for that odd Proverb — Give a Man Luck, and throw him into the Sea. Now what this Luck or Good Fortune is, 'twill be very convenient to enquire, and even a certain modern Philosopher, who was none of the best Divines, tell us, — 'tis nothing but the Favour of God Almighty. (*Si sic — omnia dixisset: —* and if so, he

for such Ends as he thinks fit, oftentimes raising one, and depressing another unaccountably to the common Order of Causes and appearances of Reason, it's a Case will quickly be decided, That it is much better to be Born in this Sense Fortunate, though never so poor, than to be born Heir to the greatest Estate in the World.

Q. Whether the Story of Esdras's receiving the Scriptures which were utterly lost, and the Passages of Sampson's Acts, and David's Worthies, the Prophets lying so many days on their Sides, and many other things insisted on by Father Simon, besides the whole drift of the Revelation of the Old Testament, that God should delight in Blood and Sacrifices, be not sufficient to weaken its Authority?

A. Not at all, for these Reasons; as for the Story of Esdras's receiving the Sacred Books, when utterly lost, we'll grant it to be as much an Old Wives Fable, as any in the Apocrypha whence it is taken; and how fairly and ingeniously, let any one judge, commonly made use of by those who would overthrow the credit of the Bible. But of this see more in the Question of the Pentateuch. For the Passages of Sampson's Acts, we'll give the Objector fair Play, and take the very strangest of them (for *Lysimachus* and many others have killed Lions) which we suppose they'll readily grant, that of his killing a thousand Men with the Jaw-bone of an Ass. But if One Man, why not as well a Thousand, as to the force of the Weapon? And we are apt to believe those, who see that Weapon, and fairly consider it, would hardly be willing to try the Strength of their Sculls against it, though not in the

the Hands of *Sampson*, whose extraordinary Strength, as we are expressly told in the Scriptures, was a miraculous Gift; nor is any thing too hard for God; which also reaches *David's* Worthies, tho' even the strangest of their Performances, that of combating whole Armies, we have seen almost parallel'd in Human History. We have read of a brave *Roman*, who stopt a whole Army till the Bridge was broke under him. Nay, even of a brave *Irishman*, who with his Half-Pike only, has for some time maintained his Ground against Thousands of Victorious English, (see *Cox's* Hist of Ireland, Part 2.) why then may not *David's* Worthies do as much, especially before the Invention of Guns, and probably in a Pass or Defile, where they could only be attack'd in Front, and that not by many more than themselves. But we'll quit this Head, lest the Gentlemen we are disputing with, who are generally very nimble in these Cases, should change sides, and complain, that instead of too great a Miracle, 'twas now no Miracle at all. For the Prophets lying so many days upon their sides, might only be done in Vision. We are sure there's no absurdity in this, which being granted, their absurdity vanishes. For *Father Simon*, and that numerous Heap of Objections which he has raked together in his Answer to the Bible, we meddle not with him at present, none of them being produced, (tho' ten to one he may shortly fall in our way) only add this, That 'tis no wonder a Popish Priest should be against the Bible, when the Bible's against him. For God's delighting in Blood and Sacrifice,

it can't be said, That as such he ever did, any more than we delight in the Blood of Beasts, which we kill for our Use and Nourishment; nay, he affirms in the *Psalms*, he did not delight in Sacrifices and Burnt-Offerings; that is, as has been said, for their own sakes, but only as they served for the use of Man, being enjoyed as lively Types or Figures of the inestimable Sacrifice of his own Son for the Sins of the World, at whose Death all those legal Observances were for ever abolished. In the mean time, what Barbarity, what Cruelty in the Blood of a Sheep or Ox, on which too 'tis to be remarked, that the Priests lived, when we daily kill so many Thousand of them for our own use, nay, eat the Blood too, which they did not! What so horrid Cruelty in all this, unless we are to deal with some very merciful Pythagorean, or one of the more modern Priests of the Indies, who think it as great a Piece of Barbarity, nay, Sacrilege it self, to Murder one of their holy Cows, as this Gentleman reckons it Cruelty to enjoyn the Sacrifices of the Old-Testament, then in use among the Jews.

Q. Whether it is not probable, that Christianity was invented at the Destruction of Jerusalem? Whether the rising of the Dead, the darkening of the Sun, and the Ascension of our Saviour before 500 together, had not been worthy of Josephus and other Historians, had the Facts been true? And whether the Prophecies of, Out of Egypt will I call my Son, and that Christ should be born of a Virgin, be not too much wrested, and the Inconsistency of the Death

of Judas in Scripture too great a Contradiction for the Inspiration of the Holy Ghost?

A. 'Tis a sign the *Querist* forgets his *Chronology* as well as *Divinity*, when he talks of *Christianity's* being forg'd at the Destruction of *Jerusalem*, which before that time was Planted in the most remote *Nations* on the Earth. This *Destruction* of that Noble City for the same Crime he who makes the *Query* is guilty of, not believing our *Saviour*, happened some *Forty Years* after his *Death*,—— but the Gospel was Planted throughout the *World*, as ancient *Historians* assure us, within thirty Years after his *Crucifixion*, ten Years before that *Desolation*, according to our *Saviour's* own *Prophecy*, (by the best *Commentator* thus apply'd) That the Gospel must first be preached to all *Nations*, —— and that for this very end, that they might see the terrible *Destruction* which befel the *Jews*, God's own People, for slighting and refusing it, and the truth of *Christ's* Doctrine by the Completion of his *Prophecies*, *Jerusalem* was destroy'd by the younger *Vespasian*; and don't all the *World* know, that *Hundreds of Thousands of holy Men* dy'd for the Faith of *Christ* under those *Monsters of Cruelty*,—— *Nero* and *Caligula*, long before either he or his Father came to the *Crown*? — And we hope they won't say, as great *Fools* as they make the *Martyrs*, that they dy'd for *Christianity* so many years before 'twas invented. As to the *Miracles of Christ*, the *Objector* goes beyond either *Pharisees*, or *Celsus*, or *Julian*, or the *Devil* himself, in what he advances against them: The *Pharisees*

attributed them indeed to the *Devil*, but they never deny'd they were really perform'd, no more did *Celsus*, or *Porphyry*, or *Julian*, tho' the most bitter and subtle *Enemies* the *Christian Faith* ever had,— except that grand *Enemy* the *Devil*, who was so sensible of the truth of them, and the *Injury* and *Wounds* that his *Kingdom*, and especially *Paganism*, receiv'd thereby, that he raised up an *Appollonius Tyanæus*, and gave him all the *Power of Hell*, on purpose to Ape our *Saviour's* *Miracles* with his own lying *Wonders*, and if possible, establish a little longer his own tottering *Interest* in the *World*. As for the mentioning the greater *Miracles*,— the darkening of the *Sun*, our *Saviour's* *Ascension* before 500 at once, &c. For the *First*, 'tis very probable, even *Heathen* *Writers* do mention it (as we may shew when we see this first answered) for the *Second*, we are not sure his *Ascension* was before so many, that appearance of his to the 500 *Brethren* at once being generally thought to have been in *Galilee*.— But the *Matter* is not much whether; and we say this concerning it, if recorded at all, it must have been by *Christians*, *Jews*, or *Heathens*. The *Heathens* (which will reach the other *Miracles* also) were either too far distant, or too much prejudiced: From one or both of which *Causes*, see what ridiculous *Accounts* they gave of the *Jews* themselves, and their manner of *Worship*, and this even the very best of their *Historians*. And had not something of this been in the *Matter*, we could not easily imagine, how such famous *Princes* as *David*, *Solomon*, and others, which none

none doubt had once a *Real Being*, should not be mentioned, as well as their Contemporaries are in Heathen Writers (unless perhaps in a few doubtful Fragments) or how the Temple at *Jerusalem* mist a Name among the Wonders of the World?

This for the Heathens of that Time; for the *Jews*, we can't wonder they did not mention *that*, and *other Miracles*, since they did not believe them, — for had they done so, they would no longer have continued *Jews*. — But those who saw them, or who had such authentick Testimonies of them, that they did believe them, turn'd Christians. — Four of whom have committed the exact History thereof, and of our Saviour's *Life, Death, and Miracles*, to Writing; to which add a fifth, if not one of the same, who has done as much in the *Acts of the Apostles*, all agreeing in the *great Circumstances*, and no where contradicting each other in the very *least*, as we already have, and are still ready to prove. But besides these, (or including them) *Five Hundred* more were *Witnesses* thereof, as *Thousands* of his *other Miracles*: For as the great Man *St. Paul* says, *This thing was not done in a Corner*, who all to their Lives End, nay, with their very Lives, attested the *Truth* thereof, in spite of wild Beasts and Men, Atheists, Scoffers, Flames, Lions, *Jews*, Heathens and Devils. For *Josephus*, is it not, considering what has been said, a greater Wonder that he takes any Notice of our Saviour at all, than that he takes so little? For that he does mention him, we see plainly in his *Works*; nor are we willing to give

up so Noble a Testimony from one who was no Friend to the *Christian Faith*, till we see stronger Arguments to oblige us thereto; than we have yet done: But supposing he and others should have writ both this and much more of our Saviour, is it any Way harsh to suppose the *Jews*, or *Heathens*, should get an *Index Expurgatorius* to darken the Truth, and expunge all such Passages as favoured of *Heretical Pravity*, as their Successors have since done? After all, we may once more ask, — Why are not the *Christians* credible Witnesses? If we had no Matter of Fact confirm'd unto us, but by Evidence of the same Nature with what they gave, we must believe nothing we don't see with our own Eyes; nay, not so much as what we do. Do the *Jews* themselves deny, or did *they* ever, that they put to Death, tho' they won't own they murdered our Saviour? Was it Glory made the *Christians* suffer all they did in Confirmation of those Truths which we still believe? They were poor Fishermen, not capable of such a Motive: They were unlearned, they could not invent them; fearful, and dared not publish them. Besides, they wrought *Miracles* to confirm 'em, which baffled all the Philosophy of *Greece*, and conquered all the Power of *Rome*, dazled, and at length, by the most unlikely Means, that of suffering and dying, subdu'd the World — The Tendency of this Gospel is Divine, the Directions thereof Practicable and Perfect, and infinitely Superiour to any other Rule of Life. It teaches the best Divinity, the most refin'd Morality,



lity, and makes all Mankind, if practis'd, easie and happy.

The Prophecy of *Egypt*, and that of a *Virgin*, may be apply'd to our Saviour, and that principally, as well as the Sacrifices referred to his Death. — Nor are we to wonder if the Spirit of God, who inspir'd the Scriptures, and assisted in the Writing of 'em, should discover a more deep and recondite meaning in some Places thereof than we our selves could otherwise think of. This alone seems a tolerable *Account* of those, and other such Passages, not to say as some do, that they are apply'd by way of Comparison, Similitude, or Accommodation.

For the Inconsistencies in the Death of *Judas*, let us first see what is advanced to reconcile those seeming Inconsistencies in *Vol. 1.* answered, and then we'll consider further thereof.

*Q. Whether the Martyrs were not a parcel of Fools and Enthusiasts, to lose all the Happiness of this World, and suffer for they knew not what?*

*A.* — We Fools counted his Life Madness, — wou'd very well become the *Querist*. We know well enough his Name, who did really give those Holy Men that Title, which is here fix'd upon them only in Supposition; nor is there any great Reason to wonder, that one who thought himself *All-matter*, and that when this Life was gone, all was gone, shou'd think it the highest Piece of Foily, for any Persons to lose All for one, who could never requite them, since even Almighty Power it self can't make what is not happy. But those Men believ'd they were a little higher

than Brutes, as well as a little lower than the Angels. — They knew they had Souls, and knew very well what 'twas they dy'd for, and who would reward them. It was for that Word of God, which Mr. *Hobbs* thought of just as much Authority as the *Alcoran*, and the Testimony of *Jesus*, whom we believe our selves not uncharitable, if we think from good grounds, he and his Followers thought no more sent from God than *Mahomet*. This they believ'd, this they lov'd, and this they dy'd for; even those very Truths which the prophane World now tramples upon, as it did then; and this with highest Reason, seeing they chang'd this dull drossie Life for Eternal Glory; and for this shall their Names and Memories be ever Sacred and Venerable among *Christians*, while those who abuse and ridicule those faithful Servants of *Jesus*, will have their Names stink with all virtuous Men, and be equally abhorr'd with those of a *Celsus*, a *Porphyry*, or a *Julian*. — Thus much for the Atheistical Questions.

*Q. Whether the Synod of Dort had Truth on their side, or not? And whether, if they had, they were not very uncharitable in excommunicating the Remonstrants?*

*A.* Among several Questions of the same Nature with this, sent us by the same ingenious Gentleman, this is all we think fit to meddle with; both because they're so deep and unsearchable, there being, for ought we see, unanswerable Objections on both Sides; and because these Controversies, which so miserably distracted the Church in the last Age, are now happily laid asleep, and he must not be very wise, who wou'd endeavour again

again to wake them. — If our own Opinion be ask'd, we hope we may without Offence give it: But advancing no more than what we think we are sure of, and no good Men will deny. As to Evil, we believe the deprav'd Nature of Man now strongly inclined, but not properly necessitated to it. As to Good, That without supernatural Assistance, we can never perform it. As to both, That Man is a Rational Agent, and God deals with him as such — Farther than this, we care not to venture. — Now, as to the immediate Question, "Whether the *Synod of Dort* had Truth on its Side? We are apt to believe the two Parties halv'd it between them, as is common enough in such nice Controversies. — For the latter part, "Whether, supposing they had Truth, they were not very uncharitable in excommunicating the *Remonstrants*? — We think it may with Justice be resolv'd in the Affirmative, — the Point being so deep, and so nice, concerning which they differ'd; — nay, as imprudent as uncharitable; for so it prov'd in the Event; — whereas now Liberty is granted to all, they neither make so great a Noise, nor gain such numerous Profelytes, as formerly.

Q. What is to be thought of the old Story of the Devil of Mascon?

A. Tho' the Wits will esteem us over-credulous, we shall not be afraid to own we believe that, as well as the *History of the Demon of Tedworth*, to have really happen'd as is related: And we have as good Reason for such Belief, as any Man can have for

what he has not seen with his own Eyes; we mean credible Witnesses, — such as were both capable and honest; — not old Women and Children only, but a grave Minister, no way credulous, in whose House and Sight those strange Things were acted. We have the Testimony of Friends and Enemies, Papists and Protestants, concurring to the Truth thereof, who could have no Interest to conspire in a Forgery: Nay, had there been any such thing, it would have been the Interest of one to have discover'd the other. We have not one or two, but numerous Witnesses; it being free for all that wou'd to be present. — Several of the Pranks of this Spirit were plainly supernatural, and therefore it could be no Cheat: And upon the whole, we are certain no Man can, with any Modesty, deny the Fact, unless he'll at the same time affirm, that it is impossible to bring convincing Evidence of any thing that happens where a Man is not actually present.

Q. At the casting a Stone into the Water, pray what is the Reason of many Circles, their Continuance, Extent and Cessation, and why such Figures, and no others?

A. If the Stone be cast Obliquely, that Way that it flies, it hath most Power upon that equal tempered Element, and the Circles are partly Oval, and most beyond the Place where the Stone light first, because of driving the Water that Way, which it mov'd it self; for it is impossible that there should be a single Motion; as for Instance, Move a Stick into a Flame, the Flame is

is

is also moved and separated, by Reason of the Strick moving, thus the Air is expanded and scattered, when a Bullet, Stone, Bird, &c. flies thro' it, and so in the Water (supposing the Water to be stagnate, for it holds not in Streams, wherein the Self-Motion hinders the Effect) a Stone falling perpendicular, must necessarily separate the fluid Body, being heavier than it, and the Body being equally temper'd and fluid, it must necessarily cause an equal Motion of the Surface circularly, the Center being the Place where the Stone ligh; as for Second, Third, Fourth Circles, they are caused by the preceding ones having left a hollow Surface, when they were drove out by Compulsion, into such a Circular Motion; as for Instance, the first Circle being driven away, the Hollow out of which that was form'd, was immediately suppli'd with other Water; which coming in too vehemently into the Centre, caused another Fluctuation circularly as before, and another, and so on, till the Surface of the Water was by little and little made level, as at the first, the Extent and Continuance is from the Greatness of the Motion, as being a greater Stone; and the Cessation happens by reason the Causes that produced such Motion are lost, and why such Circular Figures, and not other Shapes, is from the Equality of Matter worked upon.

*Q. Whether Israel pass'd over thwart the Red Sea? What is the Breath thereof, from one Side to another? Or whether Israel coming out of the Sea, Arriv'd and Landed at the self same Side of the Wilder-*

*ness from which they departed, when they entred the Sea?*

*A. They went into the Sea by Migdol, and came out again on the other Side in the Wilderness of Shur. According to Thevenot, it is not above eight or nine Miles over in any Place whereabout they went over; they could not come out again on the same Side they went in, because the Tide was turn'd upon the Egyptians, which were behind, which also made that part of the Sea which they had pass'd, as it was before, or according to the Text, and the Sea returned to his Strength, so that the Sea must have been divided twice for them, to have come out upon the same Side.*

*Q. Whether it is possible for a Child born without a Navel to live?*

*A. Yea, when it is found that a Child can be born without a Navel, which never yet was, for the Use of the Navel is to continue it to its Mother, and by the Vessels thereof to convey its Aliment and Sustentation, which Vessels are, 1. The Umbilical Vein, or a Branch of the Porta, implanted in the Liver. 2. Arteries arising from the Iliacal Branches, by which the Infant receiveth the purer Portion of Blood and Spirits from the Mother. And, 3. The Uracho's, or Ligumental Passage, derived from the Bottom of the Bladder, whereby it dischargeth the waterish and urinary part of its Aliment; now these things being so necessary for the living in the Womb, a Child cannot be without them; and if so, cannot be born without them, tho' their Use ceases at the Birth.*

*Q. Why*

*Q. Why was Barrenness counted a greater Curse in the Levitical Law, than in the present Age?*

*A.* One Reason why our Women are not so very desirous of Children as theirs, may be, because the Jewish Women had much easier Labour than other Nations; as in the Story of the Egyptian Midwives, — besides, their Countrey being warmer, made it yet gentler than 'tis with ours in colder Climates. — But the reason why they thought Barrenness so great a Curse, more especially, was, because the Women all expected to be the Mother of their promised Messiah, the very Hopes whereof, and the Honour they expected to receive thereby, out-weighed all the Pains they could endure — which Honour, if without Children, they must despair of; and 'twas this principally, as good Authors tell us, which made them in that Age so impatient of Barrenness.

*Q. 'Tis said in the History of Abraham — Three Men stood before him, and he seeing them, fell down, and said, — My Lord, — The meaning of it?*

*A.* Some have hence endeavoured to prove the Trinity, — but we have clearer Places, and don't need it. What we esteem more probable is, — that one of these three Men, or Angels, which appeared in the Form of Men, was Christ himself, the second Person in the ever-blessed Trinity, who is called the Angel of the Covenant, and the Angel which delivered Jacob from all Evil. This Abraham knew, and accordingly adored him, not the others, which would have been Idolatry.

*Q. Two Persons, the one Rich, and the other Poor, contracted a Real Friendship, is it any Breach thereof, if he that is Poor, endeavours to raise his Fortunes by Marrying with his Rich Friend's near Relation, without his Knowledge?*

*A.* It may be Prudence, but not Generosity, to conceal it; Friendship ought to be abstracted from Passion and Interest, or it is not Real; but there may some Accidents occur, (amongst which this is one) that will either destroy it, or alter it into another Sort of an Establishment: 'Tis certain such an Attempt will make the Friendship less, or greater, and it is possible to know whether Case will happen by Insinuating something of this Nature at a Distance; no Advice can possibly be resolved upon, since Circumstances almost change the very Matter of Fact, as whether such a Marriage will countervail the Loss of such a Friendship, if it is to be lost; and if so, whether none of all this; besides other things which render a Person (ignorant of these things) incapable of giving a proper Answer: Only thus much, Kindness and Prudence ought to have a due Distinction, and yet at the same time to consider, that they are both of very great Consequence.

*Q. What is the Reason that Millers are usually more deaf than other Persons?*

*A.* We read (Zuin. Theat.) that those People that live near the Fall of the River Nile, are deaf in a little time, and cannot hear one another, unless they speak loud, and with an extream vehemency; which proceeds from a Continued  
and

and too much Extension of the Membrane called the Drum. — We have an Instance in the *Philosophical Transactions*, of a Person that could hear when he rid in a Coach; but when he was in a Room, or silent Place where there was no vehement Agitation of Air to extend the sunk Membrane, he heard not without great Difficulty; and thus it is with a Miller, whose Employ is amongst a continued Noise of Waters, &c. for the Drum of the Ear being continually stretch'd by the Agitation of the Air, when he comes out of the Noise grows remiss, therefore not so capable of bearing as before, just as an Alteration is effected in the Sound of another Drum, according to the Straitness or Looseness of its bearing.

*Q. What is the reason of the Antipathy betwixt a Spider and a Toad? And whether those Relations are true about the Fighting of a Spider and a Toad, and the Toad having the worst of it, till relieved by biting of a Plantane Leaf?*

*A.* I have met with two verbal Relations from Persons that had no Interest in telling Lies, and by what I knew of them, were honest and credible; to wit, That they saw a Spider descend down a Wall, to a Place where a Toad lay, and perceiv'd the Spider touch the Toad, and retire; whereupon the Toad immediately swell'd very big of it, and leap'd to a Plantane, biting a Bit of it, and her Swelling abated again; whereupon she returned to the Place where she was before, and was again assaulted by the Spider, with the same Effect and Remedy, till upon the third time the Relator pluck'd up the

Plantane-Leaf, which the Toad wanting, burst and died immediately; the other made not the Removal, but the Spider went her Way. But this could not be a common sort of Spider, from the Experiment that the ingenious Dr. Brown made, *viz.* He put a Toad into a Glass with several Spiders, which run over his Head, and all his Body; and he taking his Advantage as they run by his Mouth, did swallow seven of them in a little time without any Hurt at all. See pag. 201. of *Brown's Vulgar Errors*.

*Q. Whether it be a Sin to deceive the Deceiver?*

*A. Yes:* For although Circumstances may make an Action more or less sinful, yet they change not the Nature of Sin; for Deceit is Deceit, tho' used to a Deceiver. The Command is positive, *Let no Man defraud or circumvent his Brother, &c.* There is no Limitation or Exception made, *Unless he be a Deceiver.*

*Q. What are we to think of the Mandrake, whether Fictitious? Or if real, whether the ordinary Virtues ascribed to it are to be credited?*

*A.* To the former Part of the Question, about Fictitiousness, we answer, That there have been counterfeited ones, and may be yet. An *Italian Mountebank* (as *Matthiolus* relates) made of them out of the Root of Peony, or of a great Reed in the Shape of a Man, and sticking Millet or Flax Seed, where Hair should grow, buried the same for twenty Days, at the End whereof, fine small Threads appeared in those places, and a Skin over all the rest, which represented and passed for a true Mandrake: But that there are real

real ones, we our selves are certain, having seen and examined them with great Curiosity—— The Word probably may be derived from *Mandragen*, the German Appellation, Man signifying in that Language the same with ours, and *Dragen* is to bear, to carry, or something that resembles the *Humane Nature*. *Pythagoras* calls it an *Anthropomorphite Plant*, where he endeavours to prove his *Metempsychosis*, because it is related, that they have been sometimes found where dead People have been Gibbeted; but we may let *Pythagoras* alone in his Ravings, who taught the same of *Beans*, and had them in such Reverence, that he suffered himself to be killed in a *Field of Beans*, rather than run the hazard of *trampling* upon some of his Friends, whose *Souls might be got into such and such a Bean*; not but at the same time we allow, that the Juice of *Humane Bodies* may be productive of some particular Weeds, &c. since of the Urine of a Dog is produced the Herb *Or-rach*, and as some say, the Seed of Stags produce the Mushrooms, called *Boleti Corvini*. There are several kinds of *Mandrakes*; one is called *Mandragoras*, or the *white Mandrake*, which is productive of Sleep; the other *Mandragoras Niger*, the *Female*; these two have Leaves broad and long as a *Lettuce*, something shining, and bear Apples about as big as a *Lemon*; it is probable *Leah* hired *Rachel* with one of these to sleep with *Jacob*. The third Sort is called *Merion*, or *Mandrake of Theophrastus*, higher Stalk, lesser Leaves, and with a Fruit not bigger than a *Lemmon*. They

are all Somniferous, according to *Galen*, and other Naturalists. *Columella* speaking of the Soil where they grow, says,

*Quamvis semihominis vesano  
gramine facta  
Mandragore pariat flores——*

There are many vain idle Stories reported of them, as when they are taken out of the Ground, they emit such a Skreech, that the Dog which finds them out dies immediately: Others say, that the Root cannot be found, except a little before the rising of the *Pleiades*, which is about the Beginning of *September*; others, that by the help of 'em, Thieves may safely steal Goods out of Houses, or Children from their Mother's Breast, those that behold them being unable to defend themselves, because that Plant stupifies their Heads: Some, that it is apply'd with great Effect in *Philtres* and amorous Portions: Read *Henry Bouquet*, and *Levinus Lemntus*; the only certain Vertue that they have is *Opiatism*, and they provoke Sleep.

Q. *When a Man is Marrying, and says, With this Ring I thee wed, why does he also say, with my Body I thee worship, and with all my worldly Goods I thee endow; when, as soon as they are married, he becomes the Head, and what was hers is his, and not hers?*

A. It is a Mistake, his worldly Goods are as much hers after the Marriage, as her own were before Marriage; and it is no more on his Part; only Marriage makes this Difference, whereas before they might each dispose of their own without rendring any Account

count to each other, now in Justice they are obliged to each other to dispose, &c. by a joint Consent; for they being one, their Wills ought to be so too: Not but at the same time they have Power to assign over such Strictness, and to rest satisfy'd with each others Management in all trifling Concerns; nay, the greatest, when there is Reason for it; and as for becoming the Head, it may very well agree with his Promise of Worship. Worship had anciently a larger Signification than it now commonly has, and signified any high Respect paid or due to God or Man. Thus in the History of David, and the Peoples offering for the Temple, 1 Chron. 29. 20. after the Solemnity was over, it is said of the People— They worshipped the Lord and the King. To this Day we use the Title of Your Worship, and Right Worshipful; and in a Sense not unlike, it is taken in the Form of Matrimony, being equivalent to a Promise of great Care and high Respect which the Bridegroom promises his Bride, whom he is to regard and cherish as his own Flesh.

Q. I have seen your Resolution about the Case of the Rational Soul's Infusion, but shall be much dissatisfied about it, till I receive your Answer to the following Queries—

(Q. 1.) Whether when God created Man in the State of Innocency, he gave him Power, by his general Blessing [Be fruitful, and multiply] to generate his whole Kind; that is to say, a Reasonable Creature; which he cannot be said to do, if he had Power only to beget a Body, with no more than an Animal Soul? Whence is the Man, if the Ra-

tional Habit be wanting; or in his Generation, wherein doth he differ from a Brute? (Q. 2.) How shall we understand that Text, Gen. 5. 3. That Adam (after his Apostacy) begat a Son in his own Likeness, and his Image? If it be not of his whole Nature, viz. a compleat Man corrupted; and this from Infancy, before the Members or Faculties of the Body could actually exercise any Operations to sin; which seems strongly to militate against your Opinion, that the infused Soul receives Taint from the Senses of the Body? (Q. 3.) Whether, in Contradiction to this Opinion, doth not our Saviour expressly tell us, that Nothing coming out of the Mouth (and consequently from the other Bodily Faculties) defiles the Man, but that which proceeds out of the Heart, as the first Principle? This therefore being an undeniable Truth from Christ's own Words, (connected with what is afore said of Adam's corrupted Issue in very Infancy) how comes Man to be so corrupted, (as sad Experience tells us,) if the Soul of Man be infused by the holy God, out of whose Hand nothing unclean proceeds? (Q. 4.) Whether doth not this Opinion of the Soul's Infusion contradict that Scripture, where it is said, That after the Sixth Day, God ceased from all his Works that he had made? (that is to say, of Creation) For if Souls are infused, out of the way of common Generation, into all that are born into the World, then a continued Creation of spiritual Substances out of Non-pre-existent Matter, must necessarily be supposed; and by Consequence it will be a puzzling Consideration, how Adam's Guilt should

Should become ours, comparing one thing with another, notwithstanding I am not of Opinion that the Soul is mortal, which is the great Stumbling-block in the way of its Generative Production.

A. The first Question supposeth Man to get the whole Man, Body, Soul and Spirit, or else that his Generation differs not from Brutes. To which we answer, That which comes immediately from God, is not begot by Man: but the Soul or Spirit comes immediately from God, therefore it is not begot by Man: The Major Proposition is indisputable, the Minor is proved from this Text, *Eccles. 12 7. Then shall the Dust return to the Earth as it was, and the Spirit to God that gave it.* As also from that, *Gen. 2. 7. He breathed into his Nostrils the Breath of Life, and he became a living Soul:* Which is full enough. And at the same time the preceding part of the Verse shews, that the Body of Man was made before his Soul. As to the Parity of Generation betwixt Men and Brutes, read *Eccles. 3. 19.* for that which befallerh the Sons of Men befallerh Beasts, even one thing befallerh them: As the one dieth, so dieth the other; yea, they have all one Breath: So that a Man hath no Pre-eminence above a Beast, for all is Vanity. Speaking, as all Interpreters conclude, about the Animal Life.

A. to the 2d Q. Which supposeth that this Text, *Adam begat a Son in his own Likeness,* intimates that *Adam* begat Body and Soul; and if so, the Senses could not taint the Soul with Sin, or be the Means of Attaindure, as has been formerly insinuated.—To this we answer, that we have already

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proved that *Adam* begat not the Soul: So that the Text of *Adam's* begetting one in his own Likeness, means, that he begat a Man, not a Lyon, Eagle, or Whale. As to that Philosophical Maxim, of every thing begetting his Like, we answer, Man begat something so like a Man, as to distinguish him from other Creatures; and as to the Soul receiving its Attaindure from the Body, or by means of the Body, we see no Philosophical Reason to disbelieve it; nor do we yet meet with one Text which infers a Necessity of the *Soul's Self-Corruption*, or that it was corrupted before it was joined to the Body.

A. to the 3d Q. Which supposeth that those Words of our Saviour, viz. *That which cometh out of the Man, defiles a Man; as Murders, &c.* do infer, that it is the wickedness of the internal Parts, or the Soul, that defiles the Man, and not the Senses. To which we answer, We don't say that the Senses defile the Soul, but that the Soul is defiled by means of the Senses; as, by the Eye it is tempted to Lust, &c. So that such Texts as these, *We are by Nature the Children of Wrath,*—must be explained by such as these, *From whence come Wars and Fightings among you? Come they not hence, even of your Lusts, that War in your Members?* — And then we shall find the Medium of such an Unhappiness always was, and yet is effected by our Members or Senses. Consider but any Sin, and you will find the Original not to be in your Soul, but the Senses. As for Instance, Murder: The Person murdered abused you, your Ear

was



was the first Receptacle of the Affront: Or perhaps a Blow, which the *Sense of Feeling* first represented, and conveyed the Injury to the Passions; which, by a natural Defect, thro' Adam's Fall, does erroneously represent this Affront to the Understanding, which is the Seat of the Soul; and the Soul wills the Act, as guided by the Understanding. 'Tis not foreign to the Question to add, that perhaps it is a little too generally deliver'd, that all the Faculties of the Soul and Body are corrupted by Adam's Fall: It will be found hard to be proved, that it has essentially weakned any more of us, than is common to Beasts; that is to say, our Animal Life, and all the constitutive Faculties and Parts thereof; for our Souls shall yet live for ever: We can number certainly yet, and make certain Demonstrations in the *Mathematicks*; but we are at a loss when we come to use our Senses, to love, fear, chuse, refuse, &c. which are common to Brutes: Adam's Fall has brought our Bodies into an inevitable State of Mortality, and has disorder'd not only his own, but the whole State and Frame of Nature; so that when a pure Soul comes to act in irregular Bodies, it errs not by its own Defect, but by Accident, or Resultance, as a good Musician plays ill upon an Instrument out of Tune.

A. to the 4th Q. That God finished all his Works upon the sixth Day. — We answer, that, according to the Schools, Rest is opposed to Motion, and consequently to Labour: And Motion, in respect to Spiritual Beings, as God, Angels, Souls, is twofold: 1.

By Operation of any thing. —  
2. By designing some new Action. And hence Rest is taken two Ways; one, by Cessation from Labour; and the other, by Fulfilling of the Desire: after both which Ways, God is said to have rested the *Seventh-Day*, because he ceased to make any new Species or Kinds of Creatures that he had not made before, for the Souls of Men are no new Creation; I mean, what is different from the Sum of the *Six-Days* Labour, no more than Lions, Horses, &c. that he daily makes by the Series and Chain of Nature, which cannot be denied to be his daily Workmanship: As also particular Instances of unaccountable Deliverances or Judgments, which he effects not by the Order of Second Causes.

Q. Why a Pump may not be made to draw Water an hundred Feet deep, as well as twenty four, &c.

A. There are two more Questions which came along with the same Letter, viz. Who was the first that drew Water out of the Earth by a Pump? — And, Why there may not be an Invention of Air to do it, as well as continual Labour of Man, Horse, &c? The first of these Questions deserves an Answer, the two last we think not worth the taking notice of; one of them being a Secret in it self, not worth a Minute's Study; and the other being too profitable an Invention to let go out of our Hands, if we knew it: However, the first makes amends, and we are willing to oblige the Gentleman in it; and if he sends again, we desire him not to be so very angry in being not answered till his Turn comes again. We have not

not yet been assured of the Matter of Fact, but take it for granted, as seeing very plausible Reasons for it.

(1.) There is a certain *intrinsic Virtue and Power* in all the Elements, whereby they do (as much as the Subject can be passive) change any part of the other Elements into their own Nature: Thus the Air draws up and rarifies little Lakes of Water into it self: Thus Wood, Stones, &c. being put into Fire, are overcome by it, and imbibe its hot Quality. And so of the rest.

(2.) By this Innate Power and Virtue in the Elements, each one will struggle and fight with the other, and the stronger (as in other Natural Beings) will always overcome. Thus Water and Fire mix'd together, will never leave fighting, till the Water is evaporated, and divides its Nature betwixt Earth and Air; or until the Fire is extinguished (that is) driven from its proper Aliment, or that which it feeds upon, as Wood, Coals, Sulphur, &c. and its more subtle part condens'd into Air; for it is impossible that any thing should be annihilated, though it may be changed.

From this last (it is hoped) we have reasonably concluded, how a Bottle, stopp'd with a strong Cork, and let down so many Fathoms into the Sea, was forcibly driven into the Bottle; for that little quantity of the Air having gone too far in a contrary Element, and finding it self oppress'd by the others opposite Power, and being beyond a possibility of farther Relief from its own, began to gather its Strength, as all other Natures do, by Contraction and Union, till

the general Frame of Nature was forced either to suffer a Vacuum in the rest of the Bottle, or else to send in the Water into it, to supply its place, by driving in the Cork to come at it. And this is evident from this Experiment: Take two Bottles, one larger than other, equally cork'd, and of the like wideness at the Mouth, and you will find that the greater quantity of Air will drive farther into its Enemies Quarters before it is repuls'd than the lesser. That Elasticity, that natural buoing quality of the Air cannot assimilate it self to the declining Centre of Gravity: — From which Reason, an Answer is inferr'd to the present Question, viz. The Air, when it is loose, and expanded upon the Surface of the Earth or Waters, has a greater deal more power, than when it is confined within the narrow Limits of a Well; and doubtless, a Bottle cork'd, and let down into a very deep Well, would have the abovementioned Effect many Fathoms Ebber than at the Sea. Now there being no Pumping without the Assistance of Air, it cannot reasonably be supposed to be aiding so deep in its Enemies Bounds, where it has enough to do to defend it self from its Assault, or that innate Virtue and Power mentioned before, wherewith the other Elements are also furnished, to conquer their opposite Aggressor, when too weak for them.

Q. If it is convenient to speak the Truth at all Times?

A. Undoubtedly it is not convenient, but the meaning, I suppose, is, Whether it be necessary: We answer, It's neither one nor other: 'Tis undoubtedly necessary never

to speak an *Untruth* ; but the contrary holds not, that we always must *speak Truth*, 'since there's a *Medium of Negation*, something that's neither one nor t'other, namely *not speaking at all*. Indeed there seems a *Fallacy* in the Term *speaking Truth* ; when we *speak*, it always must be *Truth*, but we must not speak *always*.

Q. *Pray, Gentlemen, what is the Reason, that standing on the Wharf at Greenwich at High-water one may discover the Sheep feeding in the Isle of Dogs, which at Low-water we cannot discern, tho' feeding in the same place ?*

A. A pretty Observation, and We believe it may be true ; tho' in the first place 'twould do well to be certain whether the *Sheep* are really feeding in the same place when they are thus *visible* or *invisible*, for it seems probable that at *Low-water* they may be grazing in the lower part of the Island, just on the *Rivage*, whereas at *High-water* they must be forc'd up nearer the middle, and higher ground, and consequently be seen there ; whereas when lower they were invisible. But supposing the *Fact*, exactly as represented, We must now seek for the *Reason* : There are two undoubted *Appearances* in *Opticks* not altogether unlike this, one of the *Rising and Setting Sun*, which some *Mornings and Evenings* is seen above the *Horizon* for some time after and before the *Body* is certainly *above* or *below* it, and can be demonstrated so to be by the *Rules of Astronomy*. The *other*, which illustrates this, is that of a *Shilling*, or any piece of Money in a *Basin*, which if you *withdraw* your self from it to such a *distance* as the *Edge* of the

*Basin* just hinders the sight of the *Piece*, and then order *Water* to be poured into the *Basin*, the *Piece* will seem to arise, and float on the top of the *Water*, and you'll plainly see it then, tho' before in the same *Place* 'twas quite invisible. Something not unlike this seems to happen in the present *Case* ; for either the *Sheep* being a little below the *Water*, are seen higher than they are by *Refraction*, as the *Piece* of Money in the *Basin* ; or rather, the *Vapours* which arise out of the *Water*, being thicker just at the top of it than when further exhal'd, and almost *Horizontal* to the *Eye*, renders the *Medium* thicker, and so makes the *Refraction*, by which the *Sheep* are seen. 'Tis there or thereabouts We are pretty sure, and if We have not hit the very *White*, We be not far from the matter.

Q. *Whether, and how far it is lawful to Discourse on worldly Matters on the Lord's-Day ?*

A. So far it is Lawful as they are Necessary, or disturb not the *Holy Rest* which is that *Day* to be observ'd.

Q. *I am very much troubled about that Text of Scripture, 1 Thes. iv. 17. Pray without ceasing ; it being understood by some in the literal Sense : I desire your Judgment and Direction therein ?*

A. There have been some Persons indeed formerly so weak as to understand this *Scripture* as you do, but we hoped that the *World* had now been grown wiser. However, for your Satisfaction, We'll first prove it is not to be taken in the *literal Sense*, just as it sounds, and then shew you in what *Sense* it is to be taken. Not in the *literal*, because it would cross and interfere

interfere with other Duties, we being (for example) commanded to read God's Word our selves, and oblig'd to hear it read by others, which we can't do and *Pray* together. There are also other Duties enjoined in the same Chapter, and in appearance as positively as this, which yet can't admit of a *literal Interpretation*. To go no farther than the Words immediately preceding these that are Controverted ——— *Rejoice evermore* ——— Notwithstanding which, we are in another place commanded to *weep with them that weep*, and that in opposition to Rejoicing with them that rejoice, there being as *Solomon* says, a *Time for all things*. Now it being plain from what has been said, that this Precept cannot be taken in a strict literal Sense, we must enquire in what Sense it is to be taken, because it must be true in some or other. And here 'tis to be remarked, that we are not in Interpreting Scripture, to recede any further from the very Words than Necessity compels us; whence it follows, that tho' we are not to employ *all* our Time in *Prayer*, yet we are as great a part of it as is consistent with our other indispensable Duties. We are therefore to *Pray* in *private*, to pray in our *Families*, and above all, to join constantly with the *Publick daily Prayers* (unless as before indispensibly obstructed) which have more Promises made to 'em in the *Scripture* than any other sort of *Prayers*, and which *our Church* only, of all that are call'd *Protestants*, have the Advantage of. But besides this, we are to have an *Habitual Disposition* for *Prayer*, and actually reduce it into Practice, as of-

ten as is conveniently possible, by private and devout *Ejaculations*. And if we do thus, we think we come up to the full meaning of the Apostle here in his Command to *Pray without ceasing*; unless it may also have some reference to *Constancy in Prayer* for the same Blessing, 'till we have receiv'd it; according to that of our Saviour, "That Men ought *always* to *Pray*, and not to *faint*, ——— one of which Expressions seems to *clear* and *expound* the other.

Q. There was a Maiden with whom I engaged so far in Love, that I promised her Marriage, and she the like to me, unknown to our Friends, the which when they came to understand, they were very much troubled at it, and have so far workt upon her, that she deny'd all that had pass'd *between* us, and told me positively she would never Marry me: Now the Question is, *Whether I am not at Liberty, notwithstanding my Promises to her, to marry any other, she having freely Discharged me before Witness from all Obligations under her own Hand?*

A. Without doubt she has made all your Promises void, except you were such a stark staring Lover as to Promise you'd have her whether she would or no: for it is plain that upon no other Terms you can ever keep your word: For in this Case Promises are always understood to be reciprocal, or at least made to such Persons where an impossibility does not destroy the Design; therefore you are left to your Discretion, and if you have Courage enough, may venture the like Repulse from another.

L 3

Q.

Q. ' A Gentleman of a plentiful Estate lost it by *Misfortunes*, infomuch that he was obliged to put his Son Apprentice to a Trade, which the Son thought beneath him; now his *Son* hath such a proffer offered him by a Person of Quality, as he is persuaded will in time restore both his Father and Brethren into as good a state as heretofore they have been in, but his Master will not part with him upon such Propositions as he is able to make for his Time: For if he leaves his Master, it will prove to the great Detriment of his Master's Family; and if he stays, it will prove greatly to the Damage both of himself and Relations? Pray your speedy Answer and Advice in this Case.

A. If the Injury will be as great to his Master, as the Benefit will be to him, no Man can blame the Master for being unwilling to part with his *Servant*, tho' it is not improbable but some way might be found to relieve them both; for if the Advantage he can be to his Master, must be by his Understanding his Business, and tho' another raw Apprentice cannot do the like Service, yet why may not a Sum of Money, and experienc'd Journey-man manage the Master's Business as well, and get the *Servant* his Liberty; tho', if the last is not to be had, Justice requires the contracted Time.

Q. ' If a Man takes his Brother to be his Apprentice, whether he is bound in Duty to shew any more Respect and Kindness than to his other unrelated Servants? And if so, wherein? And whether a Brother so bound, ought to Respect and

Reverence him in all things as an unrelated Master?

A. The Obligations are reciprocally greater on both sides, the Duty of a *Brother* being required, as well as that of a *Master* and a *Servant*; the one ought to be more kind to his *Servant*, and the other more diligent, if possible, and ready to serve his *Master*.

Q. It was my Fortune some time since to be in the Company of a young Lady, who was with the liking and Agreement of all Friends, just entering into the Matrimonial State, so that it seem'd to be a very happy Match, where after some soft and pleasant talk which we had together, I soon perceived she formerly had a great Love for me, which I had sometimes before took Notice of, but never mentioned any such thing, only kept a mutual friendly Correspondence, being neither (as then) inclined, or capacitated to Marry, but some words of hers, together with the pleasing Company, excited my lingering Passion, and puff'd me up into a *Flame* of Love, that I also thought, and did express the same to her, and wish'd the time might be expir'd, when both our *Hearts* and *Hands* should be conjoyn'd, but made no Promise that I would do so; but this changed her former fix'd Resolution, that the first time she saw her other Spark she pick'd a *Quarrel* with him, and blasted all his *Hopes* with a flat Denial, and swore she'd keep his Company no more, merely upon my account; soon after the time came when I must away, being oblig'd to *Travel*, it was not my Happiness to be in her *Company* any more, not so much as when I departed, but  
the

the first Opportunity that offer'd it self (which was about a Fort-night after) I wrote her a Letter to this effect, That since my Fate was uncertain, I begg'd of her not to miss her Opportunities upon my Account, for I did not desire to be any ways her Hindrance, intimating that I did not design to Marry for some Years yet, (which was my Thoughts when that flight of Passion was over) withal telling her, That if she was not satisfied in this Resolution, to let me hear from her further: Now this is some Years since, and I have not heard from her, yet she refuses all Proffers tending that way, and I have a Prospect of marrying where I may make my Fortune, but when I go to attempt any such thing, the Thoughts of her stops me, and as it were damps all my Proceedings, for what Reasons I cannot tell: Therefore I beg your Advice, *Whether I may with a safe Conscience marry another, and what Restitution I must make for my Offence, and how I may ease myself from the Thoughts of her who is far distant hence?*

A. That you have injured the Lady is very plain, since you have been, in all probability, the only Person that has not only hinder'd, but perhaps ruin'd her Fortunes, for her refusing to marry, can be but upon your Account, and you have no way to free your self, but by getting her as good a Husband, as you have made her lose, or else e'en spoiling one another's Fortunes together; for you can neither handsomly, nor honestly leave her unprovided, that has left all for you.

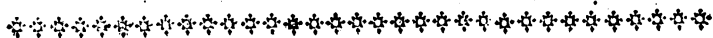
Q. I was Born when my Father's Estate was declining, and

for that Reason had the Misfortune to be brought up without Education: I am deeply sensible of the want of it on all Occasions, which is no small Vexation to me, besides Loss in my Employment. My Father knowing my Necessity, is willing to contribute a small Sum towards my Learning and Education now at this Time: I am young enough to learn, but have noother Opportunity than this my Father offers me. I desire your Opinion, Whether I may accept of it, he being more in Debt than ever he can hope for to pay? All my Brothers and Sisters have been very well Educated, which has gain'd them great Preferences, and I only am without both. And if you Answer in the Affirmative, I shall gain my Desire; but if in the Negative, I will desist, because it is my Duty.

A. 'Tis a great deal of Pity that such a Disposition to Goodness and Wisdom should lye under almost an impossibility of attaining to that Felicity which Learning gives, for it is as unlawful for you to receive the Benefit of Education from an unjust Action, as it is unhappy that you can have it no other way: And if it be not allowed even to support Nature by injuring our Neighbour, it is without dispute forbidden, that we should by the same means procure to our selves such Advantages as are not absolutely Necessary, therefore you must not accept of your Father's Proffer under his Circumstances. But though all Hopes are here lost, yet why may not your Brothers, which you say are in so good a Capacity,

city, allow you something to prosecute your Design? 'Tis true, the Kindness would be great to you, nor would they be without receiving some Advantage from it, since they'd have the happy Reflection of having

done a generous Action, putting you into such a Capacity as they need not be ashamed of the Relation; and perhaps you might thereby one Day be able to return as great, if not double their Kindness.



## Christmas-Day, 1693.

*The Shepherds sing, and shall I silent be,  
My God! No Hymn for thee?---Herb.*

### P I N D A R I C K.

1.

**E** Nough of Love's false flatt'ring Joys,  
And all those *short-liv'd Dreams* below!  
My *Saviour* calls, and I must go:  
Vain *World*, Farewel, with all thy glitt'ring *Toys*!  
My *Saviour* claims my *Lyre*, and claims my *Voice*.  
Awake! awake my *Lyre*!  
To *mightier Things*, and bolder *Notes* aspire,  
And make the *Plains* around us listen and admire!  
Let's trace those *Paths* to *Glory* o'er,  
Where *Herbert*, dearest *Herbert*, went before;  
O *more than Man*! O *All-divine*!  
*Jesus* thy *Master* was, and *thou* art *mine*.  
Sweet *Thames* adieu, for though thy *Banks* are fair,  
We must to *Jordan's* happier *Streams* repair:  
To *Jordan's* well known *Streams*, which long  
Stood list'ning to the *Royal Shepherd's* Song;  
As when *Heav'n's* *Voice* they *thrice* before obey'd,  
And *Heaps* on *Heaps* their *wond'ring Waters* laid.

2.

Now let 'em gaze! now *higher* let 'em rise,  
And turning every *Christal Drop* to *Eyes*,  
See *David's* *Mightier Son* descending from the *Skies*.

See

See how his *Beams* dazzle the bashful *Day!*  
 See all the *heav'nly* People him convey,  
 A *Cloud of Stars*, like *Dust*, mark all the *flaming* way.  
 But when *below* the *Moon* he came,  
 She wants the *intercepted Sun* no more,  
 But shines far *brighter* than *before*,  
 Outshines the *Sun* himself, with new reflected *Flame*.  
 His glitt'ring *Guard*, so he himself *Commands*,  
 Whose *Nod* all *Nature* awes,  
 As near our *dusty Ball* he approach'd, *withdraws*,  
 And on *Heav'n's utmost Limits* waiting stands.

3.

As when some *General, Father* of the *War*,  
 Singles his *haughty Rebel* from afar,  
 He bids his *Hoft* give back, who *press* in vain,  
 And *shoots* himself away, across the *trembling Plain*,  
 His *Eyes* like *Lightning* his lost *Foe* confound,  
 His *spear* like *Thunder* nails him to the *ground* ;  
 So, *single* comes our *Lord* again to try  
 The *Force* of his once *vanquish'd Enemy* :  
 The *Wine-press* he *alone* will *tread*,  
*Displays* a *Banner* *strangely red*,  
 By which *Captivity* is *Captive* led.  
 The *Banner* of the *Cross*, in which he knows  
 He soon shall *Conquer* all his *Father's Foes* :  
 With this on *fatal Golgotha* he stood,  
 Earth's, *Heav'n's*, and *Hell's* united *Force* he bears,  
 Nor once *gives back*, nor once *Despairs*,  
 His *Limbs* all *corn* with *Wounds*, his *Garments* roll'd in *Blood*.

4.

But long he *suffers* here, before he close  
 With *Death* so *sad* a *Scene* of *Woes* ;  
 To a mean *Cave Incognito* he came,  
 And in a *Manger* lay,  
 (Ah, how *unlike* the *same* !)  
*Undressing* all his *Glories* on the *Way*.  
 Where are his *Royal Ensigns* gone ?  
 The *King* of *Heav'n* a mean *Mechanick's Son* !  
 Where are those *Hands* which did the *Thunder wield*,  
 And in the ancient *dreadful Field*  
 Struck thro' proud *Lucifer's seven-plated Shield* :  
 (Then first the *Rebel* did to *fear* begin)  
 Struck thro' his *Adamantine Arms*, and scorch'd his *Soul* within :

Those



Those once ——— redoubted Hands,  
 See where they're bound with feeble Bands!  
 See where the *Infant Hero's* forc'd to go  
 And seek by *Flight*, a *shelter* from his *Foe*,  
 A *petty Tyrant*, whose weak *Rage* restrain'd  
 To scorn'd *Judea's* scanty *Neck of Land*.  
 Tho' he the same whose *Arms* cou'd boast  
 They had quell'd the *Prince* of all the *Airy Host*.  
 Yes, 'tis the same, altho' so *strange*,  
 And hardly *credible*, the *Change* :  
 So when a *Star* shoots glitt'ring from the *Sky*,  
 In vain we run to *mark* its *Fall*,  
 But nothing find at all,  
 Or at the most a *trembling Drop* descry.

## 5.

This saw amaz'd the gloomy *Prince of Hell*,  
 Saw at the *Hebrew Boy's* command,  
*Legions* of discontented *Spirits* *disband*,  
 And *yelling* leave each *silent Oracle*.  
 How did he *rave*, how did he *grieve*,  
 His *Iron Teeth* all foaming *gnash*,  
 Whence sudden *Lightnings* thro' *Hell's* *Horror* *flash*;  
 His *shaggy sides* how does he *lash*,  
*Increasing Torments* which he wou'd *relieve* ?  
 " O *Hell!* a *Boy!* he *crys* :  
 " For this did I of old thro' *Chaos* *climb*,  
 " Push on the *easy* *Adam's* *Fate* and *Crime*,  
 " And I from *Heav'n* banish'd from *Paradise* ?  
 " Nay, higher yet, of *Nobler Wars* I *boast*,  
 " Where endless *Fame* we *won*, altho' the *Day* was *lost*.  
 ——— Thus, might we *great* with *small* compare,  
 Thus huge *Goliath* fell, and *shook* the *Plain*,  
 Quell'd by the *young* the *valiant* *Spain*,  
 Thus fell *Goliath* and the *War* :  
 Cursing he fell, and bit the *burden'd* ground.  
 While *Blood*, and *Brains*, and *Soul*, crowd mingled thro' the *Wound*.

## 6.

O *David's* *Son!* thy calm, thy *peaceful* *Reign*  
 Yet brighter *Triumphs* gave ;  
 The *King* did the *Priests* *Office* not *disdain*,  
 Man to *instruct* and *blest*, and *God* to *atone* again ;  
 Less *Noble* 'tis to *Conquer* than to *save*.  
 The *Seeds* of *Just*, and *Good*, and *True*,  
 If not all *lost* before,  
 Known but *obscurely*, ev'n to th' *Wife* *few*,  
 Thou with a *liberal* *Hand* didst to the *World* restore.

Teach 'em both what they *were* and *ought* to be,  
Restor'd their *Innocence* and *Liberty*,  
Both *God-like Gifts*, and worthy *Heav'n* and *Thee*.  
Our *odious Load* of *Guilt* thy self didst bear,

Our heavy *ransom* paid,  
Thy self th' *Attonement* made,  
That we might not *despair*.

O *God Incarnate*, help! O hear our *Prayer*!

Melt! even those *stubborn Hearts* melt down,  
Who so *unhappy* are, they thee *despise*,  
*Heav'n's* and their own worst *Enemies*;  
Who thy *obliging Laws* and thee *disown*.

O thou who giv'st both *Eyes* and *sight*,  
Shine from *above*, and chase their *Hell-born Night*  
With *Reason's* dawning *Ray*, and *Faith's* full *Noon-day Light*.

Quest.

*Wan'd from the busy Town's tumultuous Bliss,*  
*The Country yields me Solitude and Peace:*  
*Freedom from Want my Birth and Fortune gave,*  
*A few good Books I have, and more may have.*  
*My Soul at Knowledge gasps with full desire,*  
*And something sure of an uncommon Fire:*  
*I feel within a more than Mortal Heat,*  
*Something that whispers ——— study and be great!*  
*But when so vast an Ocean I descry,*  
*Where, as in boundless Plains, I lose my Eye;*  
*When Learning's Sea so wide, so deep survey,*  
*I quiver on the shore, and dare not launch away:*  
*Yet some small part methinks I might subdue,*  
*Some Creek or Arm, if I beyond could view;*  
*My little Bark could cruise along the Coast,*  
*Tho' soon 't would be i' th' wild Atlantick lost.*  
*Be you my Pole-star then, shine bright and clear,*  
*Direct me for what Port my Course to steer!*  
*Say Athens, nor your Courteous Aid refuse!*  
*What Point i' th' glorious Circle shall I choose.*

Answ.

First *know thy self!* thus did the Sage advise;  
For he who does not that, can ne'er be *wise*:  
Then thy *Creator know*, his *Works* admire,  
And learn those *Sacred Words* he did inspire:  
This *Knowledge* can alone thy *Mind* compleat,  
'Twill make thee *Good*, and then thou may'st be *Great*.

*Q. I am a Member of the Church of England, have an entire Affection for the Prayers of the Church, and have reap'd a great deal of Benefit and Satisfaction by them; but I meet with one Custom in our Churches, wherein I think Persons are mistaken: There are, I see, many pious and well-disposed People, and that of good Education and Sense, in most Churches both in London and the Country where I have ever been, who repeat all the Prayers after the Minister with an indifferent loud Voice, not escaping so much as the Absolution, or the Responses and Ejaculations appointed for him alone: And so in the Psalms, which I think are order'd to be read both by Minister and People by Turns, one the one Verse, and the other the other. Some I have also heard, who have read the two Lessons, the Epistle and the Gospel in the same manner, so loud, that those who stand next or near them, are extremely disturb'd, and can't so much as hear or distinctly understand the Minister. Another thing is, that in all the Churches (except one or two) that ever I was in, almost all the Congregation sat at the Singing of the Psalm, which seems no more decent a Posture there, than to sit when any of the Creeds are repeated. I observe two several other, in my Opinion, improper Customs, for the Sacred Place, particularly (to instance in no more) the Womens showing their Manners to one another in the time of Divine Service. If you'd be so kind as to give your particular Advice and Direction as to these Matters, it may be of general Use and Benefit, and I would desire you for that Reason to explain your selves so as the meanest Capacity may understand you. I fear you will direct*

*both them and me to the Rubrick of the Common-Prayer it self, or Dr. Comber, or Beveridge, or the Rules set forth by the Author of the Weeks Preparation to the Sacrament, or Dr. Sherlock's Practical Christian, &c. any one of which, in my Opinion I confess, might be sufficient, but they are not in Hands enough, nor can they be perhaps understood, at least purchas'd by all; therefore I again desire you to bestow one Oracle upon so good a Work, which I know will Oblige many of that Communion whereof you have so often profess'd your selves Members, and among the rest your Humble Servant, &c.*

*A. As We would always more readily Answer such Questions as these, which may be of general Use, than such as tend only to Diversion, or at least unprofitable Speculation, so we more greedily embrace this before us, and the Opportunity it gives us, in a little Room, to inform many People of what would very much conduce to their Piety and Happiness. The Question seems to proceed from a Good Soul, and one that is really concern'd both for his own Profit and others; and if this has the desir'd Effect, we hope neither he nor we shall lose our Reward. 'Tis true, those Books he mentions are of excellent Use, and it is great Pity but that they were in more Hands; nor are We so vain to think we can advance any thing beyond them, or so much as equal to them: However, the more People are taught their Duty, the better 'twill be if they practise it accordingly; since 'tis a Question whether is the greater Enemy to true Piety, Ignorance*

or

or *Indevotion*. Now it is certain, that nothing is a more popular Objection against our Excellent Liturgy, (which even the most Learned and Pious of those who are no great Friends to it have acknowledged the best that is, or ever was extant) than the careless and formal Way, wherein too many make use of it; whereas did Men see all our People (as *Dr. Hammond* was wont to be, and doubtless many others are) almost in *Extasie* whenever presenting their Supplications to God in that *Form of sound Words*, they'd soon be of another Mind, and be as justly in Love with it, as they now without any Reason *abhor* and *hate* it. In order therefore to promote so desirable an Alteration in the Minds of many Men, We shall give some plain *general*, and some *particular* Directions, and those either previous, concomitant, or subsequent; going before, accompanying the Duty, or following after. *First*, Before the Office begins, and that either before we enter the Church, or as soon as we are there, or immediately before the Service, as soon as we *hear the joyful Sound*, warning us to the House of God, and the time approaches near, let us be sure to abstract and withdraw our Thoughts, as well as Conversation, from the World, and all secular Affairs, otherwise, unless we have a rare Art indeed, they will importunately return, and distract our Devotions: And this especially when thou goest to the House of God, as we are on the Way thither. We should go our Way into his Gates with *Thanksgiving*, and into his Courts with *Praise*, excite all that Holy

Joy in our Minds which the Occasion requires, though mixt with that pious Awe and *Reverence* which becomes us when we are approaching our Creator. This last, to entcrease as we actually enter into the Church, to say, as *Jacob* did at *Bethel*, "This is God's House, how dreadful, how awful is this Place! Surely God is here! This is no other but the House of God, these are the Gates of Heaven!" All *genuine Sons* of our Church do believe there is a *Holiness* in Churches, on Account of their *inseparable Relation* to God, and the Presence of his holy Angels, agreeable to the constant Sense and Stream of *Antiquity*; a serious Reflection on this one thing, as soon as we enter that *Holy Place*, would have a great Influence on their Minds, and cast, as we may say, an Air of *Reverence* and *Devotion* on the whole Duty; one Advantage we have to fix our Thoughts in *Devotion*, which those have not who believe no such *Holiness*. Now the first thing we are to do when we come to our *Seats*, is humbly to fall on our *Knees*, and with some short *Ejaculation*, to acknowledge God's *Presence*, and implore his *Blessing* on the whole Work; which Practice, if it be it self an Advantage to *Devotion*, the *Solemnity* of it sure can't make it otherwise. And this one thing we are here to take a particular Care of, not to spend the time between our *Entrance* into the Church, and the Beginning of the *Holy Offices*, as too many do, in vain or unnecessary Discourses, or as all of us are too apt, in such *Thoughts* as are *unsuitable* both to the present

*Plac.*

*Place and Action.* As for the *Service* it self, first in general, a<sup>t</sup> Humility, Faith and Zeal thro' the whole, and observe well what the Rubrick orders as to the *outward Posture and Behaviour*, believing, as Modesty obliges, that the Church had Reasons for determining those *Circumstances*; some of 'em in themselves indifferent, tho' we perhaps can't every *where* so well see into the Reason; let us have a Care of our Eyes, for if they wander, our Thoughts will follow 'em. In particular,

1. When the *Sentences* are read, we are to *stand*, and attend to them with as much *Application* as possible, as a *Preface* of Preparation for the whole *Service*; and if we find our Thoughts inclin'd to wander, it may be a very good Way to repeat them, and most of what follows, all except Part of the *Absolution*, after the Minister, tho' with a very *low Voice*, or as *Hannah* pray'd, rather *mentally* than *vocally*, unless the Person is so weak, as no other Way to be able to keep along with the Minister.

2. When the Minister comes to the *Exhortation* after the *Sentences*, we are *still standing* to consider him in the Name of God speaking to us, as afterwards to God in our Behalf, and to observe his Directions in the following.

3. *Confession*, which we are to make *kneeling*, with a humble Voice after the Minister, and not only outwardly to repeat it, but with a *penitent and obedient Heart*, considering well and thoroughly what we say, and privately reflecting on such Sins as we our selves have been most guilty of.

4. At the *Absolution*, remaining *still kneeling*; we are not to repeat, at least not the former Part, but attending to it as an *Act* of *Authority* in the Minister, when he comes to those Words, *He pardoneth and absolveth, &c. thankfully and humbly* to apply them to our selves, which we may safely do, *if we truly repent, and unfeignedly believe God's holy Gospel*. But when he goes on, and changes the *Forms* of his Expression, *Wherefore let us beseech him, &c.* inviting the People to pray, or rather actually praying with and for them, we are then to join with him, and beg God's Assistance for the rest of the Duty, and all our Lives.

5. At the *Lord's-Prayer*, in the same Posture, we are to repeat all *audibly*, as in the *Confession*, and would do well to take Care that the Custom of repeating it makes us not *formal* in it, saying the Words like a *Child* or *Parrot*, without heeding them, but exactly attending to every *Petition*; and after that, and all other Prayers, to say *Amen*, thereby testifying our *Fervency* and *Devotion*, which may in part atone for any wandring Thoughts in the very Prayer, at least will bring us to our selves again at the Beginning of every new Prayer.

6. At the *Responses*, *O Lord open thou our Lips, &c.* We should join in *Heart* with the Minister's part as well as our own, otherwise there will be Danger of wandering in both.

7. Then, as the Rubrick directs, *standing up*, we are to repeat our part of that *Little Creed*, *Glory be to the Father, &c.* testifying our Belief of the *Trinity*,  
and

and this with so much the more *Devotion*, because we are so unhappy to live in an Age wherein there are so many who deny this great Truth.

8. We are to consider that *Verse*, *Praise ye the Lord*, immediately before the *Psalms*, as a solemn Exhortation to us to prepare our *Hearts* for that Sacred and *happy Employment*, to which we also give our Consent when we return, *The Lord's Name be praised*. And here we are to excite all those Affections which are proper for the Lauds and Hymn of the Church, as Love, Joy, &c. To be sure, as before, that we mind the Ministers Part as well as our own, even repeating it softly after him, if we cannot otherwise keep our Mind intent upon it.

9. When the Minister comes to the *Lessons*, we would do well with a very *submiss* Voice, or only with our *Eye*, to read them with him: And carefully observe (which we also should do in the *Psalms*) any thing which occurs more remarkable in them, most suitable to our own and the Churches Occasions, and *Treasure* up that in their *Memories*, for unless we remember what we hear, how should we be the better for hearing it?

10. At the *Creed*, as directed; to stand up; and repeat it after the Minister, with actual *Assent* to every *Article*.

11. In the *Suffrages* after the *Creed*, and the *Lord's Prayer*, where we intercede (kneeling again) for the *King*, the *Church*, the *Ministers*: For *Peace*, *Purity*, and *God's Holy Spirit*, to observe the same Directions with those already mentioned before the *Psalms*.

12. To join in the *Collects* for the *Day*, *Peace*, *Grace*, the *King*, &c. and if there be any occasional with the same *Devotion*, keeping our *Eyes* fixed on the *Words*, as well as our *Hearts* on the things expressed by them, and repeating all before to our selves, (tho' not so as to disturb others) whereby we shall have Assistance of the *Eye* and *Tongue* to fix more deeply what we also receive by the *Ear* from the Minister.

13. At the *Prayer* for all Conditions of Men, and the *Thanksgiving* — If either We or any of our near Relations, are any ways *afflicted* in *Mind*, *Body* or *Estate*, or have had any *Mercies lately vouchsafed*, we are in a particular manner to take Notice of it; and if the Case be signal, to interest the Congregation in the same, desiring their Prayers, returning Praises, and joining our selves devoutly for others, tho' we are not particularly concerned; taking special Care if we have received any Blessing on the Prayers of the Church, not to forget giving God the Glory due unto his Name, which 'tis to be doubted many are guilty of, else why have so many more *Petitions* than *Thanksgivings*; at least mayn't We say as our Saviour in a Case something like it — *Of Ten Cleansed, or Healed, where are the Nine?*

14. In *St. Chrysostom's Prayer*, we should be more than ordinarily *fervent* and *devout*; that *summing* up as it were, as well as concluding all the rest, that we may in this, in some Measure recal our Neglects in the former.

15. At-

15. Attend to the *Blessing* as a *Ministerial Act*, pronounced by the *Priest*, like the *Absolution*, by the *Authority* of God, as appointed to *Bless* in his *Name*, concluding that and all the Service with a *Fervent* and *Devout* *A M E N*.

This for our *Behaviour* in the time of the *Holy Offices*; but we have yet a *Word* or two of what is to follow before we leave the *Church*. And,

*First*, We should not hurry thence in such haste as if we were glad 'twas over, or fear'd the *Church* would fall upon our *Heads*, as we observe many of the ruder sort of *People* are wont to do.

*Secondly*, Nor should we spend that *Moment* we have left before we leave the *Church*, in *Discourse* or ill-tim'd *Civilities* (which sure will keep *Cold* 'till we come out) but rather close all with *earnest Prayer* to God that we may Profit by his good *Word* which we have heard, and perform those pious *Resolutions* we have made in the *Presence* of him and all the *Holy Angels*.

*Thirdly*, And when we return home, some *Moments* would be very well employ'd in *Reflection* on what has pass'd, and how we have *Discharg'd* all the parts of our *Duty*.

Thus have we endeavour'd as plainly, briefly, and fully as we could, to direct the *Well-disposed Christian* how he may be present at the *Publick Prayers* of the *Church* with the greatest *Decency*, *Profit*, and *Advantage*, wherein if any thing essential be omitted, we shall be glad to learn it our selves, as well as to

teach others.

As for the *Question* about *Sitting* when the *Psalms* are sung; tho' a very absurd *Custom*, yet 'tis grown so inveterate, that we *Wish* it be ever altered. One thing which gives occasion to it, may probably enough be — the *Lameness* of the *Translation* — which there's none who have any *Love* to the *Church*, or true *Taste* of *Poetry*, but heartily *Wish* were alter'd or amended: Not but that they were well enough done for the *Time*; some indeed very well as they are; and very few of those that come after have done better: Nay, most of 'em (*Rouse*, *Barton*, not to add more modern and greater Names) do clearly out — *Sternhold* — *Sternhold*: Some are too much *Prose*, others too *Poetical* (and yet dull enough almost every where) so that on the *Whole*, we are mistaken if those who are *Judges*, on the *Perusal* of all that has been yet attempted, would not be of *Opinion* that there is yet wanting a more *Correct Translation*: However, a pious *Mind* will make a shift to pass over the *Words*, and regard the *Sense* only, which is still *Sterling* and *Noble*; and as many now do, so we hope more will shew that *Reverence* in the *Use* of them that is due to so *Sacred* an *Ordinance*.

*Q. Supposing a Man has by his Ill fortune, Credulity, Ill-husbandry, Suretiship, &c. run himself beyond all present Capacity of paying what he owes, and his Creditors will not believe his Integrity, but would throw him into Goal, and let him Rot for it, as they commonly express it, I desire to know,*

1. *Whether it be lawful for him to Abscond himself to escape their Hands?*

2. *Whether it be lawful to run to the Savoy, White-Fryars, or other such privileged Places for Protection? — Which I never knew any of what Profession or Reputation soever scruple; when Necessity try'd 'em?*

3. *What is your Opinion of Sanctuaries in general, some of which we read of in Scripture, and which I hear are either allow'd, conniv'd at, or usurp'd, in all or most parts of the World?*

A. To the first Question — The Law of Nature teaches us to preserve our Liberty by all lawful Means, as long as we are able, which next to Life is the dearest Temporal Blessing, if not in some Cases preferable unto it. The Body of Man will make no Satisfaction to his Creditors, (unless they sold his *Tallow*, or made *Mummy* of him) and therefore we know not any who question the Lawfulness of getting it out of the way, to prevent taking Lodgings in the Counter or *Ludgate*.

To the second Question — *Whether it be lawful to run into the Savoy, &c. for Protection?* This Resolution will partly depend upon that of the former already decided, partly on the Circumstances of the Person who is suppos'd to be going thither. 'Tis true, there is Difference between getting out of the way one's self, and carrying off Effects and Goods with one, which are none of our own; nay, perhaps taken up just before for that very End — One of the vilest sort of Knaveries, and in some Sense worse than *Publick Robbery* — and indeed it seems a hard Cause

that so many shou'd be hang'd for taking thirteen Pence half Penny on the *Highway*, or for borrowing a *Piece of Silk or Lace* from a *Shop*, and yet those escape *Scot-free* who carry off sometimes many hundreds. On the other side, it must be own'd every thing would fain live, and it is a severe Trial of a Man's Honesty, to give that out of his Hands, which should keep him from Starving — Tho' considering it is none of his own, we think it would be better to pay, as far as it will go, and trust *God's Providence*, labouring, tho' in the meanest Capacity, to get a *Living*.

To the third — for Sanctuaries in general — we read of them in Scripture, it is true, for *Homicide*, when not *Wilful*, as the Cities of *Refuge*; but never we think for *Debt* — unless we call *David's Hiding Places Sanctuaries*, to whom we read; repair'd those that were in *Debt*, as well as those that were otherwise *Distressed*. Such Sanctuaries there now are in *Popish Countries*; and were formerly here in *England*, and we need go no further than *Westminster* to find them; nay, the very Name of *Sanctuary* is yet remaining, tho' moulded by length of Time, and vulgar pronunciation, which would be apt to make one think that the Word *Centry*, or *standing Centry*, had the same Original, from those who stood watching and guarding such Places; did not both *Sentinel* and *Sentry* (as it were better written) plainly owe their Original to the Latin Verb *Sentire*, from Vigilance and Watchfulness, as soon as he approach'd to discover or perceive the Enemy. That such

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Places are in themselves lawful in some Cases, there is no doubt to be made, because God himself gave positive order for them; but this never in the Case of *wilful Murder*, where even the *Horns of the Altar* could not preserve: Whereas we know very well what work the *Monks* did formerly make with their *Sanctuaries* here in *England*, and still do in *Popish Countries*, where it is a very difficult matter to bring the blackest *Offender to Justice*, if he get but a *Monastery* over his Head; to say nothing of the *Monk's Cowl* it self, which makes 'em strait as innocent as the *Child unborn*, or at least as the rest of the *Fraternity*.

As for *Sanctuaries* in the case of *Debt*, the former Difficulties recurt; not to add, that for those which *Custom* has granted here at present, all own them the greatest *Sinks of Villany* that are out of Hell, and we should as soon expect a *Man* should remain honest who join'd himself with a *Crew of Banditti*, as long retain any Sentiments of *Religion* and *Virtue*, after he once gets into these Places, which if Persons are before good, will make them bad; if bad, yet worse, as we have observ'd in all we ever yet knew who fled thither; which one would think, to live in them, or but pass thro' them, were none of *God's Dominions*; any more than the *King's*, which will give *Encouragement*, as well as *Harbour*, to all sorts of Villains and Villanies, nothing being there to be seen or heard but the heighth of *Riot* and *Lewdness*. In the mean time, since it is very hard, as before, that a *Man's Liberty* should be taken away, for what many times he

could not avoid, and so *one Misfortune* be punished with a *greater*. It were a thing, we humbly conceive, very well becoming the *Wisdom of a Nation* (but bear witness we don't pretend to advise any Body) to regulate a Matter of so great Difficulty and Moment, towards which perhaps *Sanctuary Laws* would go a *great length*. However, it seems necessary a difference shou'd be made between those who are undone by unavoidable Misfortunes, or those whom their own ill Husbandry or Extravagance have ruin'd. But if you further enquire when this is like to be done, We Answer, perhaps when we have done Writing.

Q. I have lived several Years in my Trade, and have made but little Improvement, and now my Sight is decay'd, and I cannot get my Expences by my Labour, I am forced to only buy and sell for my Living; and finding my self go backward, have embraced my Customers with what Obligations I could, and have had some come to ask me for Broad Money, and they will give me two Shillings Advantage in every Pound, and pay me with Gold, or old Silver, or Ingots of Silver by the Saye, or melted Lumps of Silver, which I have traded for, and furnished them with what little Stock of Money I could pick out of my other Cash, and paid them a Market Price for their Silver, as it was reported to be worth by the Saye, and have sold the same Silver to the Saye Master, for one Penny in each Ounce Profit, only I have had 22s. for every 20s. of Broad Money I have returned with my Chap-

Chapman, but fear that my Chapmen are no better than they ought to be, altho' they pretend to buy the Silver up and down in several Parts of the City and Countrey, and the Broad Money which they gather, they say, is for Merchants to go beyond the Sea: *Now whether their Pretences of this kind be a sufficient Warrant for me to Trade with them after the manner above said, I humbly beg your Advice as to the Lawfulness of it; and whether I may take what Profit they will give me for my Broad Money, and justify my self in the Action?*

*Ans.* There is no great doubt but you guess very right of these Sparks; and whilst you trade thus with them, you are so far from being justifiable, that you in a great measure encourage them in it; and you have no way to requite the Publick for your accidental Disservice to it, but by going to some Magistrate, and getting a Warrant for the securing of them next time they come again.

*Q.* Looking upon it to be an Act altogether very uncharitable in this Nation, where Christianity is so universally profess'd, that one ill Action defaces all the former good Actions of a Man's Life, and renders him for ever incapable to repair his Reputation, or be of any Publick Credit or Trust, notwithstanding the Sincerity of his Repentance, visible Amendment of Life, and Satisfaction made to whomsoever he injured:

*Query,* The Reason or Cause of it is speedily desired, and your Instructions how a Person under so unfortunate Circumstances should behave himself?

*A.* A Man is to be judged of by the major Part of his Actions, and he having been accustomed to Vice, 'tis not one or two Acts

that can reasonably convince the World he is reform'd, but Persons will be naturally apt to think he has some Interest that pushes him on; but if he continues in good Actions, that appear purely disinterested, there is no generous Person but will as willingly espouse his Cause, and encourage him in it, as if he had never been otherwise. But in respect to himself, he must still do vertuously, without shewing any great Solicitousness after popular Applause; for if such a thing is once perceived, 'twill not be very easie to convince People that all his Vertues are owing to a Desire of being well thought of; and it ought to be the Business of his Friends, to give the World a true Idea of him, for he can do no more than to take all Opportunities to shew his Sincerity.

*Q.* Whether it be an Effect of Temper or Habit, or of both, I submit to you, but the Difficulty I labour under is an Excess of Bashfulness, which hath got so much the Ascendant over my Reason, that I totally lose the use of it; and when I have most occasion for Words, and Memory to express my self, the shameful Terror usurps the Place; and sometimes deprives me even of Thought; this is a great Discouragement to me in my Profession, and incapacitates me for Publick Auditories; nay, even in Private Addresses to Persons of whom I entertain any Respect, the same Ague of the Mind seizes and enslaves me, and has almost the same Effects upon my Body as the real Distemper: I am apt to attribute the Cause to Melancholy, and the Disuse of Conversation, but for the Cure of it I must apply my self to you, who I hope will gratifie this Request,

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*which may be useful to some others under my Circumstances, but particularly an Obligation on me.*

*A.* This curable Evil has its various Causes, in some it is the Effect of an ill Education, others Difuse of Conversation, and in some a too humble Opinion of themselves, which last Case is not improbable to be yours; but if it be either of 'em, there is no better Method to remove it than that which *Demosthenes* the *Grecian* Orator himself made use of. It was his Custom, when he was to speak in Publick, to retire all alone, and imagine his Auditors present, and repeat his Harangues with an audible Voice, though at first he began with the rehearsing whatsoever had been spoke in private Companies, and at last brought himself to such an Assurance and Eloquence as has been sufficiently acknowledged in the World: Tho' it may not be amiss for you, after having used your self to a Freedom of Thought, and in this manner speaking whatsoever shall seem reasonable to you, to talk as freely before some few Friends, and in Time you need not fear being able to speak to any one.

*Q.* I once resolved to avoid the Company of some Gentlemen, because they were prophane and idle in their Talk; and that I might not forget it, I wrote thus in my Pocket-Book: *Ref. To avoid the Company of, &c. but since that I have a Prospect of advancing my self by their Means: Now I desire to know, Whether I may not use their Company (with Caution and Circumspection) notwithstanding my former Resolution; I doubt it, and fear that I am obliged in Conscience to the contrary?*

*A.* Very much in this Affair depends upon your Education: If you have been well instructed in the Grounds and Reasonableness of Religion, you may with less Danger venture into such Company, the best Argument they can offer being either Banter or Sophistry, which are easily confuted by Persons of Learning or good Sense: But if you find your self unsettled, or apt to be taken with their Wit, 'tis only safe to avoid them, since no Interest is so preferable as that which is the greatest and most lasting, which they may be too likely to endeavour to baffle ye out of. As for your Resolution being an Impediment to you, that you undoubtedly made lest their Conversation should be detrimental to you, which remains valid according as you experience it to be.

*Q.* About a Year and an half since, being in the Country, I accidentally saw a young Woman of Wit and Beauty, with whom I fell in Love, and making my Addresses to her, whilst I staid there (which was some few Months) I gain'd her Affections; so that the coming to Town lately about Business, we were privately married together, without the Knowledge of any of her Relations: But her Stay here being longer than at first she designed, has caused both her Friends and my own to suspect what has happened, (tho' I am sure none of 'em can find it out) and my Circumstances being at present in so ill a Condition, that their Knowledge of it would in all Probability ruine us, makes me bold to desire your speedy Answer to these following Queries:

I. *Whe-*

1. *Whether positively to deny it when ask'd, be not a sin? And if so, 2. How shall we hide it? (Since its knowledge will be of so fatal Consequence.)*

A. 1. It is not lawful to conceal any Truth by the telling of a Lye, tho' the Discovery of it would be never so prejudicial to us, Falshood and Deceit being most offensive in the Sight of God Almighty.

2. Not only avoid all Opportunities of being ask'd, but likewise shun as much as possible the seeing one another publickly, or any Action that may increase their Suspicion; and if they continue to persecute you, carry it off with a Joke, leaving every one to their Guesses, but if this won't do, and you find you're like to be discover'd, e'en report the first Story your self to some such Friend, as may be wise enough to consider now all's past help. and therefore what's to be done is only to perswade the interested Relations to do that at first which they must at last, if they are honest People, Forgive ye both, and make ye happy as fast as they can.

Q. *Whether that Person can be a real Christian, that doth not do what he can for the Conversion and Salvation of others? And if a Religious Man always endeavours to be an Instrument of making others so, then are not those excluded that Number, who do not do their utmost to promote the Salvation of others?*

A. Yes: For he does not believe his Saviour, from whom we derive that Name; for the Blessed Jesus has said, *Whosoever saves a Soul, hides a multitude of Sins*; and again, *He that keeps*

*his Commandments, and teaches Men so to do, shall be great in the Kingdom of Heaven.*

Q. *Whether the Conscientious Performance of this Duty, would not be much for the Glory of God, and the Credit of the Gospel? And whether the Neglect of this Duty is not a great Sin, and a Cause of much Dishonour to God, and the Christian Religion?*

A. Yes: since the great Cause that so many Youths are Debauch'd, is either through the ill Examples, or Negligence of those under whom they are Educated; which unhappy Consequence is not only destructive to Manners, but also it impoverishes the Common-wealth, for Idleness, and ill Courses, have been the Ruine of many Families: And on the contrary, if this Means were taken for the Propagation of Virtue, the happy Effects would soon be found.

Q. *I am Melancholy, and apt to have so mean an Opinion of my self, as dispirits me in my Business, thinking I cannot do it so well as others, and that I am despised by other Men, which does in some measure render me incapable of doing it, and backward to engage in it; but whenever I am a little admir'd and commended by others, and can conceive a good Opinion of my self, these things do elevate and improve me, that I am forward to engage in Business, and active when I undertake it, and perhaps do it as well as other Men: Query, Whether the good Opinion I now and then have of my self, and the Satisfaction I find in the Applause of others, be from Pride? And whether it be lawful to act from these Principles, or I*  
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should (which I cannot otherwise help) suffer my Distrust, and Melancholy to sink me into sloth, and utter neglect of my self?

*A.* Your inordinate desire of the good Opinion of others proceeds partly from Pride, partly from Folly: From the first, because it seems you so much value your self, that except you meet with your due Praise, you scorn to oblige the World by acting reasonably; and from the second, because a wise Man esteems things as they really are, and is not to be byassed by so empty a thing as Popular Applause: But since 'tis as it is, you must e'en like the Physician make Physick of Poyson, and till you know how to make a better Judgment of things, let your Weakness be as useful as possible, for 'twill be much more profitable and lawful for you to do your Business, tho' under these Inconveniencies, than wholly to neglect it, by endeavouring to remedy the former, since that would be avoiding a less, to fall into a greater Evil.

*Q.* A Neighbour of mine, who is under my Care, has frequently received the Communion from me, I not doubting but the said Person was initiated first into Christ's Church by Baptism; but finding now, that the same Person being born of such Parents as are commonly called Quakers, I perceive he never was Baptized, wherefore I desire to know, whether the Person ought not now (notwithstanding his having partaken of the Communion) to be Baptized?

*A.* Yes undoubtedly, for tho' Baptism ought to have preceded, it is no Reason that it should be

wholly neglected, because it has for such a Time been so: And it being an express Duty to be Baptized, and the first Profession we ought to make of our Christianity, yet where an Omission has been in Adult Persons, thro' the Mistake of the Parents, or in those that are grown up, through their Mis-information, they are highly obliged to examine into it, and be Baptized with all speed, tho' they have performed all the other Duties commanded.

*Q.* Whether an Infant that is Baptized in every thing according to the Baptism of the Church of England, only by a pretended Divine, such as has not been Ordained at all, ought not upon this Discovery to be Re-baptized?

*A.* No: For tho' such things ought not to be, yet when they are done, they are valid.

*Q.* If there be one Infinite Creator of all things, and he perfectly good, for what Reason did he fill the World with Monsters, Poisons, Vipers, and Beasts of Prey, which certainly conduce not to the Happiness, but Destruction of Mankind, and seem not at all consistent with so much Goodness?

*A.* It was this Objection, as well as the Difficulty of Sins coming into the World, which threw a Parcel of foolish Hereticks of old upon the Whimsy of two Principles, one the Maker of all that's Good, and the other of what is destructive and bad; or as the barbarous Indians to this Day, one the Good God, and the other the Evil. But an indifferent Portion of common Sense, without much Philosophy, will satisfy a Man, that nothing can be a greater Contradiction than

two Firsts, two Supreams, for so they are suppos'd, — which must be either of unequal Power, tho' that's Nonsense, both Supream, and then one would destroy the other; or else of Equal, and then we should not only have two *actual Infinites*, but being Contraries, they would both be eternally struggling, and one would immediately destroy those Worlds the other had made; which he might easily do, being of Equal Strength and Power. This Monster then being confounded, we must try if we can assign any other Cause of all the Mischiefs which we are sure we feel, tho' we neither know (without Revelation) how we came by them, nor how to get rid of them. And here, The Creation of all things by one Supream Good Being having been granted, which can't be deny'd with any appearance of Reason, 'twill be very plain by the same reason, that the World came not in this manner out of God's Hand, *distorted* and *deform'd* as we now behold it; for tho' there are many things in it which yet retain the visible Mark of a Divine Architect, yet there are others far unworthy of him, and altogether *unlike* him, who makes *nothing* but what is Good, however we come to be plagu'd with so much Evil. Thus far Reason goes; and here how highly are we oblig'd to that Gracious Being, who has given Revelation to help us, and to strengthen our Sight when we could see no further, but were lost in the dark Abyss of his Providence? And 'tis this tells us, not only that *Man is fallen*, but also how he fell, and dragg'd with him the whole Creation, which groans and travails as well as he; for 'tis unnatural for

any positive Being to be Evil, and is a plain Force and Violence upon it. Hence then it is that we must deduce all the Confusion or Misery we see, or feel, or hear of, from our selves, not from God, all of which are the Effects and Punishment of Sin. I will go a great way toward the Proof of this, if we consider, that 'tis for the most part a secret implanted Aversion, and Enmity between Man, and those noxious Creatures, that makes them so mischievous and inconvenient to us, when they are not so in their own Natures, but might rather serve to the Use, at least the Ornament of the Creation. *Lions* and *Tigers*, if tam'd, as some have been, may be, if not serviceable, however delightful. Wild Beasts have Fury, at worst, that will comfort us as much as before their Owners scar'd us. — Not to add, that many of them will not set on a Man unless in their own defence. Nay, even *Scorpions*, some of them especially, are even in their present Estate (perhaps as much alter'd as that of Man) very beautiful and lovely, and some of them perfectly harmless; and if we believe one great part of the *Foreign Virtuoso*, their whole Venom lies in their enraged Spirits, since when in a good Humour there's not half so much Mischief in their Bite, as in the Prick of a *Pin* or *Needle*: And the rankest *Poisons* have no effect on some Bodies, nor wou'd on any Man's, were it not for some accidental Causes, which may be even by Art provided against; and even *Scorpions*, and *Vipers*, and *Mad-Dogs*, carry in their own Bodies sovereign Antidotes against those Mischiefs they cause. An Argument of Divine Wisdom and Mercy, as well

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as Justice. And these noxious Qualities may be suspended whenever the Supreme Being pleases, who makes use sometimes of such a suspension, or rather perhaps fortifying of the Body against their Effects, for great and wise Ends, well worthy his interposing, namely, to evidence great and momentous Truths to Mankind; as for Example, that of our Saviour's Mission and Doctrine, in Confirmation whereof his Disciples had Power over *Asps* and *Serpents*, and if they drank any deadly thing they could not hurt them. Af er all, why do we complain of those *Uls* and rarer Evils, when at the same time we every Day bring a thousand times worse upon our selves, tho' free and voluntary Agents.— Nay, and are very fond of them too, and will by no means part with them. We see Men are Wolves, Tygers, Serpents to themselves as well as one another, and one great French *Bastard* has, it's very probable, already destroy'd more Men, than all the *Vipers*, *Serpents*, or *Tygers* since the Creation; and yet he, as the Old Serpent, has many Hundreds of Thousands that will still fall down and worship him.

Q *You have some time since given the World an Account of the Nature of Vertuous Love. in which I am oblig'd to acquiesce, being not only taught by the Athenians, but by that excellent School-Master, Experience it self. All the Trouble which I shall therefore at present give you, is to inform me, what Bounds Religion and Reason prescribe to Love, and Whether it be not possible, let Women be never so excellent, to sin in overloving them, I mean in such Love as is in it self lawful, towards one*

*particular Person.*

A. Love and Poetry, as they are extremely near a Kin, and very good Friends in other Respects, so are they in this, that they hate Bonds and Shackles. *Cupid* as well as *Apollo*, is a sort of a *Pindarical Gentleman*; He is, you must know, a God too, such a one as 'tis, and looks as Big with his Bow and Arrows, shall I say, as a *Finsbury Archer*? Or the fine *Green Old Man* that rides about like a *He Diana*; nay, as his Uncle *Jupiter* himself with all his Thunder, though *Vulcan* had just hammer'd them a new Set of Bolts out of the Forge, and filed them as bright as his Mother *Juno's* Forehead. But hold, if we run on any further at this rate; the World will think We too are still in Love, by our own Description, and therefore to say no more of these *Heathen Gods*, and Loves, there is no doubt but the Love of a wise and good Man, ought (how difficult soever it will be) to be confin'd within the Bounds of Religion and Reason, which is a clear Case, unless he will Love irreligiously, or like a distracted Person. As for those Bounds, they are to be fix'd by the Obligations of a Superiour Love: And such undoubtedly are or ought to be our Love to Heaven, to our Country, our selves, and perhaps our Parents—— We mean before Marriage; for tho' we are to leave Father and Mother, and cleave to a Wife, yet 'tis no where said so of a Mistress. As for the 2d Question, the Resolution of it depends upon the First —— for if 'tis possible to Love a Woman more than any

of

of those *Objects* which ought to be preferred before her, that *Love* is disorderly, and Transgression both of the *Laws of Religion and Reason*—— Tho' we'd be glad to see one who *Loves* in earnest, that has yet nothing to answer for on that Account.

Q. I have for a considerable Time loved a very young Woman with all the Zeal and Feruency which that Passion is capable of. I have often the Happiness, if I may so call it, to see the Beloved Object, but the Sight of what my Mind foretels me I shall never possess, does but the more increase the Love of my Misfortune; for I foresee an Improbability of ever declaring my Passion to her; and if ever I should be bless'd with an Opportunity of doing it, there is almost an utter Impossibility of obtaining what I desire above all things. She is so charming, I am confident I must have many Rivals, too mighty for me to stand in Competition with, and my Mind is wholly taken up with the Thoughts of that dismal Day which must make me for ever Unhappy by another's possessing her. These Considerations do urge me to Despair, almost unbecoming a Christian, in which I esteem Death my only Happiness, and I can hardly forbear imploring God to grant me that Blessing, when I foresee so many Miseries unavoidably impending on my future Life. This being my Condition, I earnestly desire you speedily to inform me, whether you esteem it a Sin to implore God to end these Miseries and my Life together, provided I conclude with an entire Submission to the Divine Will?

A. In Answer, as we really commiserate your Condition, so we'd do all that is in our Power to relieve it, and that by something so-

lid, not Flattery or false Hopes—— In order to which, we'll first give you a plain Reply to your Question, and then some such Advice. We say then, That in our Judgments it is a Sin to pray for an End of your Miseries by that of your Life, even supposing, at the same Time, a Resignation to the Divine Will. And our Reason for it is, that such a Wish must certainly proceed from an Immoderate Passion, which we have before prov'd a Sin. Our Advice is, that you rather pray to God to pardon that Sin, and do what you can your self against it. We know you'll say, and think it is impossible for you to conquer it; and so far we confess you may be in the right, that it mayn't be in your Power totally to root it out, if your first Love. But thus much we can assure you from the Experience of such as think they have known as much of Love as others, that 'tis in your Power to do much more towards it than you are, actually, ever like to do; and consequently, that your not doing it is your own Fault; your Choice, and a voluntary Action, proceeding either from a long Bent and Habit, that way difficult enough 'tis true, tho' not impossible to be surmounted, the Stream of your Thoughts having so long hurried one way, that 'twill require the strongest Resolutions and Efforts to row against them. Whereas, on the contrary, an Unhappy Lover, either foolishly resolves to love on, and be miserable, striking along with the Stream, as if he would not be carry'd fast enough without it, or else out of a lazy Despair, throws himself into the Current, and is born



born away with it. This is certain, that Despair of Possession, other Objects, Absence, Time, or even manly and rational Endeavours (though they must be in earnest) especially if assisted by Piety, have conquer'd as troublesome Passions as yours; and therefore you may, if it be not your own Fault, use the same Methods, and obtain the same Benefits by them.

Q. I have been for some time guilty of some Actions, which though I can't say are directly Criminal, I am yet satisfy'd they are neither Commendable, nor Lawful; and further, that they may very probably lead to worse. Those I have often, for that Reason, resolv'd against, and Seal'd those Resolutions with the Holy Sacrament, but have been as often so unhappy as to break them again when the Occasion offer'd. This being my Case, I desire you'd answer me these following Questions relating unto it.

1. *Whether I am not to expect some Temporal Judgment for the repeated Violation of those Vows, which I have made at the Sacrament in so solemn a Manner?*

2. *Whether, considering how highly I offend God by the Breach of them, I were not better forbear receiving the Sacrament any more, till I find my self better able to perform those Vows I there make, than still to make new Vows, and still break them?*

3. *What Method you'd advise in Order to perform what I have so often vainly promis'd?*

A. First to your Supposition of Practices not directly Criminal, and yet not Lawful, we know not what to make of it, for if unlawful, certainly they are Cri-

iminal, unless by directly Criminal, you mean highly Criminal, which are sufficiently different one from another.

To the first Question, *Temporal Judgments*, we confess are tender Points, and nothing more frequent and easie than to overshoot in discoursing of them. However, thus much is certain, that the *Prophanation* of the *Sacrament* (join'd with that of the Holy Place wherein it was received) was severely punish'd by *Temporal Calamities* in the *Apostolical Ages*; for this Cause some were *Sick* and *Weak*, and *fallen asleep*, as the Apostle himself tells us. Now all these things were written for our Example, (as well as those that went before) and if we are guilty of the same, or the like Sins, we may rationally expect the same or the like Punishment. Tho' this is more sure, that every Sin, much more such Notorious and Repeated Breaches of such Solemn Vows, deserves Divine Vengeance, not only Temporal, but Eternal; and since they deserve it, will be punished with it, without Repentance.

2. To the Second, *Whether you were not better forbear the Sacrament, than approach it again, and make new Vows, before you have better perform'd the old?* We Answer, we think that you ought not to stay away, any more than a sick Person to desist taking a most excellent Remedy, because he does not find it operate at the first taking; or the Disease returns again after he has us'd it. Since the Sacrament is not only granted to have its principal Vertue in confirming pious Resolutions, but has, as well as the

Word,

Word, been instrumental in converting Sinners from their wicked Lives.

3. To the last, besides what is already said, observe what have been the Occasions of your former Errors, and carefully avoid them, which if it can't be done in your present Circumstances, alter them, and remove from your Station, whatever Temporal Disadvantage you may find in doing it.

*Q. I am sorry I should trouble you again, but my Melancholy encreases, and I wonder how you can term it an unmanly, weak, mean spirited Action, for a Man to lay down his Life for the Benefit either of Country, Parents, or Friends, perswading my self, and I hope without deceit to my self, I have dealt by others as I wish God may deal by me, yet I believe God careth now for me not so much as 'tis written for the Sparrow, the Hair of another's Head, or so much as a mortal Man would for a Toad, tho' I am (or have been) the Work of God's Hands as well as the Great and Mighty, Happy and Rich Men on Earth: Therefore I beg your Resolution on the following Queries:*

1. *Whether you think there is not an unavoidable Necessity, Destiny, Fatality, Predestination, vel quodcunque aliud, (term it what you please) that rules the Affairs of some People?*

2. *Whether the Sins of the Parents may not entail a temporal Curse on their Children, tho' ('tis probable) as well their own Conscience as their Life and Conversation, may declare to the World they lead sober, righteous, and godly Lives?*

3. *Whether you think the private or particular Suffering or Calamity of an honest Man in the way of his Trade, with his patient and submis-*

*sive Resignation to the Divine Dispensation, be not as meritorious and more calamitous than those Martyrs Sufferings (being a common Calamity) in Queen Maries Reign for their Religion; because an honest Man is no more to blame for his Misfortune, than a Candle for burning, or the Sun for shining; yet shall be Abused, Reviled, Despised, and Insulted over by the very Villains that he hath maintained with his Bread in time of Health, and his Money in time of Sicknes?*

*A. What think you of the Angels that fell? Were they not much more noble Creatures, and more in the Favour of God, than those vile contemptible things you mention; and yet we see they were not spared; certainly you have not reflected upon the Forbearance of God towards you, for the repeated Impieties of your whole Life; to which you add this of reproaching him, ingratfully forgetting his Goodness, and yet you are spar'd, and why? Is it because he hates you? We charitably hope a great deal of your unreasonable Conclusions depend upon your Melancholy, and that upon the Temperament of your Body, which wants a Course of Physick.*

1. *God Almighty having absolutely commanded our Obedience to such and such Laws, sufficiently declares that he has given us a Power to chuse or to refuse, for it wou'd be Injustice, and contrary to his Nature, to require Impossibilities. And he having given us our Reason to judge of things indifferent, according to our Choice and Determination, such Effects naturally follow such Causes; as if we commit Murder, or other-*

wise

wife break the Laws, we shall be punished for it: Whereas if we observe them, we shall be protected by 'em. Nor is any Man's Case exempted, we having all the Universal Law of Reason to govern us. Not but that there are several Decrees of God Almighty which are fixt and unalterable, for instance the Mortality of *Man*, that he must die, and that this Death shall, generally speaking, not exceed threescore and ten, or the extent of the common Powers of Nature, and this Decree is necessary for the Government of the World, which as it encreases daily would grow too populous, and subvert the wise ends of Providence; those that are not of this Opinion, we would ask, what they think of these unhappy days of War and Destruction? Has God Almighty ordain'd that there should be so much Mischief and Misery, and such Methods of Mortality, as the Sword, Fire, &c. purely because of his Decree (which no one dares doubt is very just)? Or rather, was not Mortality first sentenc'd for the Fall of *Adam*, and these unhappy Methods of it occasion'd by Vices of an impious and wicked Age? Who doubt this, is unacquainted with sacred Writ, where no Miseries are suggested as the Decrees of God, but the Effects of Disobedience and Rebellion; but a particular Discussion of this Point, would take up more Room than our narrow Bounds will permit.

2. If the Parents have been guilty of any known Fraud, and the Children have not made Restitution, so far as has been in their Power, although as to all

other things they may have lived very piously, they can never expect the Blessing of God in their Affairs; but if the Parent has done an Injury to his Neighbour, which the Child might, and has made Reparation in, he may very warrantably expect to prospered in all his Undertakings. Or at least, though the Sins of the Parents may be inflicted upon the Children as to Temporals, yet to such Children of bad Parents, that endeavour to do their Duty, the Fruits of their Parents Disobedience shall be counterpois'd with a peaceful happy Breast, and an Expectation and Hope of a better Place, which will make amends.

3. Tho' the Patience of such a Man shall undoubtedly have its Reward, yet there is a great deal of Difference between a private Suffering, and a publick Declaration of a Man's Faith, when it's even to the Loss of his Life; for the Devil, who is pretty well acquainted with Mankind, could say, *Skin for Skin, yea, all that a Man hath will he give for his Life.* Besides, in this Case a Man suffers upon Necessity, but the other is a voluntary Resignation of all that is dear to him in this Life.

Q. *A Minister being to preach the Funeral Sermon of his Patron, for which, besides Mourning bequeath'd him, he was bountifully gratify'd by the Widow, as well as for his Attendance on the Sick during his Illness: In the Conclusion of his Discourse, instead of speaking well of the deceas'd, who was a Person of Quality, he very much reflected on his manner of Life, publickly exposing the greatest*

rest Crimes he had ever been guilty of, to the great Amazement and trouble of his Friends and Relations, also divulging in his Pulpit the dying Confession of the deceas'd Gentleman. Your Advice is desired, whether he ought not rather to have spoken well than ill of the Deceas'd; or if he could not speak well, whether he had not better have said nothing at all of him ———— And whether the Publishing the Dying Confession of any Man, unless a Malefactor, be not a Fault punishable in the Spiritual Court, or elsewhere, and what the Penalty?

A. The Severity of the true English Pulpit Eloquence, has of late Years very much avoided the fulsome Praises which some of the Ancients, and among the Moderns, the French Nation, have usually given to deceas'd Persons — But however, there is no need of running into the contrary Extream, and exasperating their Faults any more than overmagnifying their Virtues, since Humanity, as well as Charity, requires, unless in some extraordinary Circumstances, that they should be bury'd together with them. For which Reasons we think, on what appears to us, that the Minister did not well when he publish'd his Patron's Faults — We say on what appears to us, because there may possibly be some Circumstances conceal'd which may extremly alter the Case ———— As supposing the Gentleman himself desir'd, as some have done, that they might be made Publick, to the Benefit and Warning of others; or if they were but so much as publickly known before,

that might excuse some lighter mention of them: But if he had neither of these Reasons, or something equivalent, the least we can say of it is, that 'twas very unhandfomely done, to expose not only a Benefactor, but what was deliver'd in such a manner as should have oblig'd to the greatest Secrecy imaginable. As for any Punishment due for such an Offence, we know of none, since dead Men can't bring an Action of Defamation, unless any of the Family suffer any Injury by such a Character of their deceas'd Relation.

Q. Whether it be a Sin to buy the Presentation to a Living, whilst there is an Incumbent in it? And whether that can be a Simoniackal Contract by the Oath which every one is oblig'd to take at the Institution into a Cure of Souls, which the Law of the Land in this Case has not made so?

A. In order to a full Reply to these great Questions, (which had been sooner done, had the Querist dated his Letter) we think it convenient first to enquire into the Nature of *Simony*, as the Word is now taken, and in the full extent of its Definition, whether yet it may not become a Sin, as prohibited by the Laws of the Land, and Customs of our Church, especially since those Laws and Customs are founded upon such good Reason? even tho' it were not so in some Instances in its own Nature: After which Enquiries, we may more easily answer the Doubts of our present Querist.

First, What *Simony* is; and 'tis defined, *Studiosa Voluntas, &c.* A resolved Intention of selling

ling or buying; *aliquid spirituale, aut spirituali annexum*, any spiritual thing, or what is annexed thereunto ——— *cum opere subsequente*, with an Overt-Act following it, or actually performing it. A resolv'd Intention, reduced into Action of Selling or Buying any spiritual Thing, or what is annexed thereunto. This is old *Panormitan's* Definition, but 'tis thought faulty by *Lessus* and *Godolphin*, and others, who to make it adequate, add the Phrase [*Pretio Temporalis*.] This Buying or Selling must be for some carnal, humane or temporal Price, because if one spiritual thing be given for another, 'tis not properly *Simony*. And this Price is again divided into *Pretium Muneris*, Money or Money's worth, directly or indirectly, even tho' neither the Patron nor Incumbent are privy to it, in which Case the Clerk is *Simoniace promotus*, tho' not *Simoniacus*, and so his Presentation, &c. actually void, and he disabled for ever to that Living, to that degree, that it has been often the Judgment of the Lawyers, that the King himself, tho' he Pardon him, cannot Present him to the same Benefice. *Pretium Linguae*, is undeserved Praise or Flattery, or asking a Benefice for a Clerk who does not deserve it. *Pretium Obsequii*, doing some Service without Salary, but on consideration of a Benefice to be afterwards bestowed, all which the Law makes *Simony*.

But to return to *Panormitan*, it must be a resolv'd Intention or Will, &c. for as before, without such a Will or Privy, the Clerk is not himself *Simoniacal*: And this Intention must be reduc'd into

Action, by which Branch of the Definition *Mental Simony*, which *Navar* and *Cajetan* mention, is rescinded: Tho' undoubtedly he is not clear in this any more than any other Case, who designs an ill thing in his Heart, supposing he cannot actually accomplish it; however, that is to be judged in a higher Court, and none of ours have any thing to do with it: And this is either *emendi* or *vendendi*, buying, selling, or bargaining, by whatever means, nay, even absolute Bonds of Resignation at three Months end, without any Reason, have been adjudged *Simony*, as in *Sir J. Paschal's Case*, (See *Godolphin*, p. 548.) The next Member is [*aliquid spirituale, aut spirituali annexum*] any spiritual thing, or what is annexed to a thing, which may be if we please distinguished into Law and Gospel *Simony*. To sell or purchase what is properly spiritual, as Ordination, Sacraments, &c. is the highest degree of *Simony*, and near that of *Simon Magnus*, who was for buying the Gift of the Holy Ghost, whence the Name of *Simony* is generally deriv'd by *Aquinas* and others. For the other and more common sort, [*spirituali annexum*,] what is annexed to a spiritual thing, this includes Buying or Selling Ecclesiastical Benefices, wherein we think the Lawyers distinctions are sometimes extremely Nice, which we shall recite, and then go on to our further Inquiries. The Advowson or Right of Advocation or Presentation to a Living (for the most part the same *Jus Patronatus*) seems to be *aliquid annexum spirituali*, for it is not annexed to the Benefice, if the disposing the Benefice be annexed to that:

that: The Patron's Right in Case of *Advouſon* is judged to ariſe at firſt from Building, and Endowing the Church, which he can't do without Conſent of his Dioceſan; and when things are once *Conſecrated* to God, they ceaſe to be of Man's Propriety, and the Patron can't fill the Benefice, but the Biſhop muſt ſtill do it, and 'tis certain, that *Advouſons* are within *Eccleſiaſtical Jurisdiction*, and the Ordinary may decree a *Proceſs*, to enquire concerning an *Advouſon* according to the Laws and Cuſtoms of the Church, —all which ſeem to make it, [*ſpirituali annexum*]

But notwithstanding this, the Lawyers do univerſally agree, that an *Advouſon* is a *Temporal*, not a *ſpiritual Inheritance*; for a Writ of *Right Advouſon* lies for him who has an Eſtate in an *Advouſon* in *Fee ſimple*, and it may be *Deviſed* by *Will*, or *granted by Deed*, as other *Temporal Inheritances*, and accordingly *Purchas'd*, either in part or whole, the entire Right for ever, or only the next *Preſentation*, the Power of *Conferring* the Benefice may be purchas'd, tho' not the very Benefice: But 'tis in the *Purchaſing* theſe actual *Preſentations*, that there's ſo much Danger of *Simony*, and oftentimes ſuch nice *Diſtinctions*.

The Lawyers generally agree, That for a Father to Preſent his Son by Virtue of a *Purchaſe* of the next *Advouſon*, which he made in the *Preſence* of his Son, a Clerk, when the *Incumbent* ſick, and not like to live, by reaſon of a *Sickneſs* whereof he ſoon after dy'd, that this is *Simony*. So Godolphin in his *Repertorium Canonicum*, p. 540. from the Caſe of *Smith*, ver-

*ſus Shilburn*: And yet not *Simony* if the Son be abſent, unleſs it appears, that 'twas with *Intention* to *Preſent* him. But how to reconcile this with what follows in the ſame Author, his Chapter of *Simony*, *ſect. 35*. ſeems difficult, where he ſays, "The *Incumbent* of a Church being ſick, the Father Contracts with the Patron, in the *Preſence* of his Son, for the next *Avoidance* for the Son, and agreed to give him 100 *l*. The *Grant* is made, the *Incumbent* dies, the Son is *Preſented*, *Inſtituted*, and *Inducted*. He is ſu'd for *Simony*, reſolv'd on the Caſe, that it was no *Simony*, for the Father might buy the next *Avoidance*, and preſent his Son, it not being *Simony* in any to buy an *Advouſon*. The Lawyers indeed are divided in theſe Matters, tho' there ſeems a difference between a ſlight *Sickneſs*, and deſperate illneſs. However, it ſeems hard that ſhould be adjudg'd *Simony*. For if a Father may *Preſent* his own Son, which none *denies*, why may not he as well buy the *Preſentation* for that *End*. For, if his *Partiality* be objected, it equally holds in both *Caſes*, as well as in *Bonds* of *Reſignation*, and after all, the Biſhop, not he, is Judge of the Clerk's *Fitness*, or *Incapacity*. But we muſt have a Care we do not argue on, if he may buy the next *Preſentation*, the *Incumbent* being ſick, on purpoſe for Son, or Kinſman, why not as well if the *Incumbent* be *Dead*? For this is that *Simony*, and precluded both by the *Laws* of the *Land*, and *Churches Oath*. And much more, if I my ſelf *Purchaſe* the *Preſentation*.

Which, to come to our ſecond  
En-

Enquiry, the Law of the Land has expressly forbidden, and that not without very good Reason, for there would be no end of Corruption of this Nature, and we see and feel the Inconveniencies already arising from such Practices, in spite of all the Laws against 'em, and flat Perjury into the Bargain. Now all Men own, that where the Laws of the Land require that which is not a Sin, or forbid what is no Duty, 'tis a Sin to disobey them, and our Statutes are so full, and plain, and home in this Case, that 'tis impossible to avoid them.

Nor is the Case less plain, if we consult the Constitution of the Church, where not to lose our selves in Antiquity, and only to mention the Canon, one would think the Oath it self taken before Institution, should scare every Man that did but think he had a Soul, from being guilty of it, for which Reason we'll insert it here:

**I** A. B. do swear that I have made no Simoniack Payment, Contract, or Promise, directly, or indirectly, by my Self, or by any other, to my Knowledge, or with my Consent, to any Person, or Persons whatsoever, for, or concerning the procuring or obtaining of the Rectory, or Vicaridge of A. in the Diocess of L. Nor will at any time hereafter perform or satisfy any such kind of Payment, Contract, or Promise, made by any other without my Knowledge or Consent. So help me God!

There it is, and we think, home and fast enough, and that, as before, agreeable to the Laws of the Land, and for very good Reasons. Now the Wisdom of these Laws

must declare what that Crime is which we call *Simony*, and when 'tis lawful to purchase an Advowson, and Present thereon, and when 'tis not lawful. And we know but one Case, wherein a Person any way concern'd in an Advowson, may be himself Presented. Godolphin is of Opinion — That if the next Avoidance be granted to three Persons, and after that the Church becomes void, and then two of the three present, the third, being a Clark, in this Case, the Presentation is good, and the Bishop may not refuse him, — but the third Person cannot present himself, nor one of the three only.

Thus have we endeavour'd to comprize in as small a Compass as was possible, most of what is Material in Relation to the great Questions before us, to which we may now more clearly and easily Answer,

To the first — *Whether it be a Sin to buy the Presentation to a Living, whilst there is an Incumbent in it?* We Reply, in the Negative, if it be not bought in such Circumstances, and with such a Design as the Law of the Land has forbidden.

To the second, *Whether that can be a Simoniack Contract by the Oath, which every one is oblig'd to take at his Institution into a Cure of Souls, which the Law of the Land in this Case has not made so?* — Our Judgment is, — That it ought also to be resolv'd in the Negative. — Not that the Laws give any greater Liberty than the Oath, which is so wide a Mistake, that it's plain they are much stricter, as will appear by what has been already said, and

and vacate a Simoniacal *Presenta- tion*, even though the Clerk is wholly Ignorant of it. And this is our present settled Judgment on these Matters.

Q *We have a particular Relation of a Cow, which on the 25th of March 1691. calv'd a monstrous sort of a Calf, about eight Miles from Bath in Somersethire, with an Excess of Flesh like a Commodore: Pray what Natural, or other Reason, may be assign'd for such a strange Production?*

A. *Zuingl.* in his *Theat. Vol.* gives an Account of an honest Matron, who was deliver'd of a Child that had upon its Head five Horns, and from the upper part of its Forehead, hung backward a very long piece of Flesh that cover'd most part of its Back, with other Deformities. *Camerarius* speaks of another that brought forth a Bear; and *Barth.* of a third that laid two Eggs. We have many Instances of this sort, and therefore I see no Reason that the *Caprices* of Nature should not appear also in a lower Rank of the Creation. The last Summer the *Colt* with its *Top-knots* was bruted abroad, and this Summer a *Calf* mounts the Stage with a second *Monumental Toy-shop* upon its Head, being the Subject of every Bodies Talk and Curiosity, for the Inquisition of a few more thoughtful, of which the *Querist* is one, to whom we offer our Sentiments of it:—As we shant't juttle out the immediate Providence of God in a Work of this Nature, so can't we have the Prerogative of *second Causes*, or deny that this may be an absolute Work of Nature: The formative Power belongs to Ve-

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getative Life, and the Power of Imagination is confin'd to the sensitive, both which are eminently strong in *Animals*; (perhaps stronger than in *Rationals*, whose Defects are supply'd by reason.) *Jacob* knew this, when he laid his colour'd *Sticks* before the Impregnating Flock, that they might conceive their *Fetus* parti-colour'd, and if he had laid a *Top-knot* before them; or at least dress'd a Kid with a *Top-knot*, the ingendring Females would probably have made similar Conceptions, both in Colour and *Protuberancies of Flesh*. I suppose it might be *Holy-Day*, and the *Old Milkmaid* might stand extraordinary *rigg'd* before Cow and Bull in the A&T, when this *Calves-head* and *Top-knot* were imaginarily form'd by the teeming Brute. If the *Extasy'd Cow* had view'd the *Milkmaid* all over, perhaps she might have conceiv'd a *brutal Milkmaid*, which (like those *Officious Goblins* we are told of) might with its Mouth and Fore-feet have done the *Work* of the Dairy. For the imaginative Powers in Generation, see what we had said before.

Q *What are we to think of the Philosophers Definition of a Soul, that 'tis Actus primus corporis Organici, in potentia vitam habentis — The first Act of an Organical Body, having (which has) Life in Power?*

A. Tho' we can slight and affront the Memory of that great *Man*, as many others do, yet we must take leave to speak our *Thoughts* of him as occasion offers in this and other matters. Accordingly we may appeal to all the World, whether this Definition be not full as *hard* as the other N.n shorter



shorter one, ——— *Entelecheia*, which the poor Monk was forc'd to go to the Devil to interpret. Besides, one part of it seems to contradict another; for how can *Act* be supposed without *Life*, and what can we make of a *Life*, in *Power*, or *Potential Life*, at the same time when 'tis reduced into *Act*, when the *Power* ceases, as it must do when the very first *Act* is exerted? On the whole, tho' we are not willing absolutely to conclude the *Definition false*, we must yet own that it is (to us) *unintelligible*.

Q. *A Mother and Mistress being at the same time in equal danger, which is a Man oblig'd to save?*

A. 'Tis very seldom that Providence brings a Man under so severe a Temptation; but when it does, which ever he should save? 'tis easie to guess which he would, namely, his *Mistress*, since the *Bonds of Inclination* are stronger than those of *Duty*; tho' here, especially if a *Contract*, are both. A *Woman* would and ought to save a *Husband* rather than a *Child* in the same *Circumstances*, tho' the *Love* runs stronger downwards than upwards, and so it should seem from parity of Reason, a *Mistress* in the forementioned *Circumstances* would be preferr'd to a *Mother*, tho' we esteem it more generous, were it possible, to die himself than lose either.

Q. *Whether a true Lover will offer any Injury to the Person he loves?*

A. We suppose the *Injury* is to be understood as relating to her *Honour*, and we answer it in the *Negative*, grounding our *Opinion* on this demonstrative Reason — *Respect* is of the very *Essence* of

*true Love*, where ever then that *Respect* ceases, as it does with a very offer, the *Pretender* changes the handsome Name of a *Lover* into one much more frightful and horrid, or at least we should think it so to any *Lady*, who but makes the least *Pretences* to *Virtue*.

Q. *Whether the taking Tobacco does a Man good or hurt?*

A. Mr. *Osborn*, in his *Famous Advice to his Son*, made up, as all know, only of his own Experiences, tells him, that he had himself taken it from sixteen to sixty, without ever finding it did him one Farthings-worth either of good or hurt — And the same, we are apt to believe, many more might say, if they'd be but ingenuous. However, it's certain enough that in this Case, as well as all others, circumstances extremely alter the thing: What's one Man's Meat, and Physick too, is another's Poison — All grant that Tobacco may be of excellent Use to your *Moist* and *Phlegmatick* Constitutions, by drying up or draining off what would else offend Nature — But on the other side, 'tis almost as much Poyson to a dry and *Cholerick* Person, as the Oil of it is to a *Kitten*, when dropt upon its Tongue, or convey'd into its *Flesh*; rendring him yet more adult and *cholerick*, and even endangering the throwing him into a *Frenzy*, especially if taken in any great Quantity; for a little Poyson can do but a little *Mischief*. And indeed it is either profitable or hurtful. We have known some such *Gluttons* at it, as to smoke upwards of thirty Pipes a Day; and others so bewitch'd with it, that they can do almost nothing

nothing else. These Extreame it was, we may believe, which brought all the Wits of the Age against it, when it first obtain'd in England; if we mayn't rather be tempted to suspect it was King James the First's Royal Pen being engag'd in the Cause, and proclaiming open War against it, which made all the other Writers draw on the same side; (tho' could that Prince have known what vast Revenues this Plant would in a few Ages have brought to the Crown, he could scarce have had the Heart to be

so unmerciful against it.) Hence proceeded *Jo. Sylvester's Valley of Shot thundered from Mount Helicon*, as well as all the little Pot-gun Scribbles which we find in that Age against poor Tobacco. Nor has the World quite done with it yet—*Meibonius*, in a Treatise of his ———— *De Cervicibus & Ebriamibus aliis*, Printed at *Helmstadt*, 1668. mention this among other Narcotick Fumes, and is withal very witty upon it, applying thereunto what *Virgil* says of *Cacus* ————

*Faucibus ingentem fumum, mirabile dictu!  
Evomit, involvitque domum calique caeca  
Prospectum rapiens, Oculis, glomeratque sub auras  
Fumiferam Noctem, committis igne Tenebris.*

Which if you are disposed to be Merry, take thus (or some like them) in pure *Sternkold*,

Forth from his Jaws  
Vast Smoak he draws,  
O strange and wondrous Sight!  
He draws and spews,  
And fills the House  
With mingled Fire and Night.

But notwithstanding all this, and that no Crown'd head in *Christendom* did ever yet smoke, that came to our knowledge, the Porters in *London*, and the good Women and Children in the *West* are not like to take one Pipe less than they did before——— and so we leave them without any further Disturbance at their unenvy'd Pleasure.

Q. Which is the best Poem that ever was made, and who, in your Opinion, deserves the Title of the best Poet that ever was?

A. The best Poem that ever was made, is the *Universe*, and he who made that, the first and best Poet. But for Artificial Poems, not to meddle with the Scriptures, a great Part whereof, as part of *Job*, several of the *Psalms*, the *Canticles*, *Isaiah*, *Lamentations*, &c. is undoubtedly the best and noblest Poetry in the World. It is *Virgil's Aeneids*, which in our Opinion, consonant to that of the greatest Criticks in all Ages, carries the Laurel from any humane Composition that was ever  
N 2 yet

yet extant, both for the Composition of the Work, the Curiosity of the Fable, the fine ordering of the *Nexus*, the Justness of *Thought*, Greatness of *Spirit*, Dignity of *Expression*, and Purity of the *Language*, Tully himself scarce writ in chaster *Latin* than *Virgil*. Add to this, the excellent Descriptions, advantageous and proper Digressions, lovely Passions, neat Praises, (the by far most difficult part of Poetry, and which he so admirably manag'd towards *Augustus* his Family) take all this together, and nothing that's merely humane must pretend to come near this incomparable Piece, as we doubt not will be granted by all the impartial World, as long as that and this Poem shall last, for they are in all probability of an equal date. Thus an Heroick Poem being the height of Poetry, and this of all Heroicks, being grantedly the best Poem, *Virgil* must be the best Poet. — Not that we can think him so excellent in his *Eglogues*, the *Greeks* outdoing him in that easie and natural way of Writing, he making his Shepherds by much too well bred and learned; whereas *Theocritus*, and some other of the *Grecians*, show them just as they really were, or might be supposed to be. *Homer* was a great Man, as we have formerly discours'd, and that which he's commonly blam'd for, his long Bedrolls of Names and Descriptions of Places, is perhaps, if duly consider'd, one of his greatest Beauties. *Sappho* has an inimitable softness, which melts the Soul at the very hearing the sound of her Words, in those few precious Fragments she has left us; nor

did ever any come so near her since, as *Mrs. Behn. Callimachus*, and other of the middle siz'd Poets, have nothing surprizing in them; *Anacreon* is extreme pretty, *Pindar* incomparable. For the rest of the *Latin* ones, *Ovid* was the wittiest, *Horace* the genteelest, *Catullus* the most waggish, *Petronius* the lewdest, *Juvenal* the angriest; but one of the honestest, *Martial*; fit to be read by Schoolboys: — *Statius* a very tall Fellow, and *Lucan* a very humble Man: We had almost forgot the Dramatick. — Most of the *Greeks* Comicks are Stuff, but little of their Tragedy but what's excellent, neither of which, we think, brought to their height until the *Romans*, though *Plautus* wrote wittily, *Terence* neatly — and *Seneca* has very fine thoughts. But since we can't go through all the World, let us look home a little, *Grandfire Chaucer*, in spite of the *Age*, was a Man of as much Wit, Sense and Honesty, as any that have writ after him. *Father Ben* was excellent at *Humour*, *Shakespeare* deserves the name of *sweetest*, which *Milton* gave him. — *Spencer* was a Noble Poet, his *Fairy Queen* an excellent Piece of Morality, Policy, History. *Davenant* had a great Genius. Too much can't be said of *Mr. Cowley*. *Milton's Paradise lost*, and some other Poems of his, will never be equal'd. *Waller* is the most correct Poet we have. For those who are yet living, we have nothing to say to them: Death shall excuse *Mr. Saffold*, and *Dulness* the Author of the *Lampoon* on the *Athenian Oracle*.

Q.

Q. Whether there be any such thing as a Camelion, and whether the Properties reported thereof be true, that it changes into Colours, and lives upon Air?

A. That there is such a thing, we learn both in ancient and modern Histories of Animals. The famous *Bockart* has a very learned Dissertation concerning its Nature and Properties; and a late Traveller gives us their Figure, and many pretty Experiments concerning them, they being of the Lizard kind, and generally found about the Walls, and among the Ruins of old Houses. The same Author confirms the changeableness of their Colours. — But as for their living upon the Air, tho' tis a pretty Fancy, and does well enough in Poetry, yet in reality it does so much as the Man's Horse did, who just as he had brought him to it, died. In short, they have been dissected, and Flies found in their Bodies, as well as proper Organs for digestion, &c. which is an evident Argument they live not upon nothing since neither can we suppose those Flies, which are found there, would creep into their Bellies of their own accord, nor are we to believe that Nature made any thing, any of those Organs before mentioned, in vain.

Q. From what Instinct of Nature do the sensible and humble Plants, now to be seen at Steprey, emit their Operations upon only a bare touch of them?

A. There are several sorts of sensitive Plants and Herbs, which occur in Reading or Travelling; the *Mary Gold* and *Tulip* open and shut as the Sun arises and sets, under the Water when the Sun sets,

and discovers it self again when the Sun arises; the Flowers of the *Arbor tristis*, in the *East Indies* have the Nature of the *Mary Gold*. In the Island of *Cimbaron* in *Borneo*, in *Oriental Asia*, (according to *Sigafetta*) the Leaves of a certain Tree, after they are fallen some time on the Earth do *walk*, and walk upon four sharp and short Feet; he adds, that he kept one of them for eight Days, which when touched, would move, and as he thought, liv'd only upon Air. In *Zalkolva*, a part of *Tartary*, the Inhabitants sow a Grain of *Melon Seed*, saying that it is not quite so long, from which issues a Plant about five spans high, like a Lamb, with Ears, Feet, Hooves, and covered with a Hairy Skin, its Flesh is sweet, and like that of *Crevishes*; it bleeds when wounded, and is much desired by the *Wolves*. It adheres to the Earth by the Navel, and lives only so long as there's Grass about it; the *Messulmans* wear the Skin of it on their Breasts and Heads. In the *French King's Gardens*, in *Fauxburg*, there are three sorts of sensitive Plants, which being touch'd flag, and return not to their Place till warmed by the Sun. *Garcias ab horto*, and *Theophrastus*, in his Fourth Book of Plants, mention some, that are in such manner sensitive. *Apollidorus* mentions an Herb called *Æschiomene*, or *Chaste Herb*, which thins the Hand of any that offers to touch it. The *Portugals* have an Herb leaf'd like our *Tamarisk*, which touch'd never so little *Languishes*: The Philosopher of *Malabar*, being unable to find the Cause, went mad. *Nicholas Conti* mentions a Tree in the *East Indies*, between the Cities of *Bisnigar* and *Malapur*.

three Yards high, call'd *Arbor Pudica*, or the modest Tree, which retracts its Branches when any Man or Beast approaches it. Some Philosophers upon these Instances, which are more or less sensible, conclude, That all Plants whatever are *sensible in some Degree*, tho' not perceptible to our Senses; and that *Vegetation and Sense are the Operations but of one Soul*. They have the Distinction of Sexes, as appears in the Cypress, Hemp, Palm, &c. which bear not Fruit, unless planted near the *Male*, they seem to respire (as 'tis reasonably suppos'd) increasing best in the open Air, and by the Root, which is their Mouth, they seem to taste, discerning the Difference in Soils, grow better or worse, according as they like their Feeding. There is the same *Uniformity betwixt Animals and Plants*, in that both die, have their Nutrition, Augmentation, and Generation: If Animals be Salacious in their proper Seasons, Plants have their times for being in Sap. In a word, they seem only to want *Local Motion*, which some have, as in *Scotland*, where, according to *Anthony Pigafet*, there is a Tree leav'd like our *Mulberry*, the leaves whereof have two *little Feet*, and will run away when touch'd; but if after all, it cannot be granted that the Reason of this Sensation is not naturally from an internal, but some external Cause, then the Reason of such *fading, moving*, &c. may be from an Antipathy betwixt them and Mankind, as an Eagle's Feathers destroy the Dove's, and the Strings made of Sheep's Guts, break and spoil when put amongst the Strings that are made of a Wolf's Gut; or if this

Reason may be defective, we add that possibly, these *sensible Plants are of a more pure and subtle Consistence*, and therefore more easily affected with the Motion, Heat, Cold, &c. of any thing coming near them.

Q. *Why is Yawning catching?*

A. Perhaps upon Examination it will be found to be the most *Natural Act of the Passions*, if they are at all concern'd in it; for I can Yawn when I please, but cannot laugh, cry, &c. when I please, altho' very near the same Contraction of the Muscles happens to laughing and yawning; *Mankind is Sympathetick*, one Body's laughing may provoke another's, altho' the second perhaps knows not the Reason why the first laughs; therefore 'tis no wonder why a lesser Action is *Sympathetick*, when a greater of the same Nature is, the reason of which only lyes in the parity of Nature.

Q. *What is the most delightful thing to a Man in this World?*

A. Much as he is ——— If *intemperate and luxurious*, he Delights most in what he ought most to be ashamed of. *Virtuous Men* will take the greatest Delight in fair and virtuous Actions, the noblest whereof we esteem to be our obliging a *Friend*, or forgiving an *Enemy*. But were we asked what it is we esteem most *delightful* to the most of Men, we should make no scruple to affirm, it is *getting Money*; since for this only they'll lose their *Pleasure*, part with their *Virtue*, and sell their Honour.

Q. *What is the Cause that a Burning-glass contracting the Sunbeams into so narrow a compass, as to fire Cloth, Rope, Tobacco, &c.*  
doth

*doth notwithstanding remain perfectly cold?*

*A* First, because the Glass is not the Object upon which the contracted Sun-beams are terminated, but *something beyond it*.— Secondly, because *Nature never acts in vain*, as to make use of Duets and Conveyances, where the end might be attain'd without them; as, when one looks through a Telescope, the visual Rays of the Eye (which else would dilate and scatter in every side as Lines do from a Center) are contracted, and therefore represent the Object stronger; yet no one asks why the Instrument (which is the Medium of Conveyance) does not imbibe the Visuality, and officiate the Operations of the Eye by it self, *this would invert second Causes, and make all Medium, or all End*, — Besides, Experience shews, that Glass receives the Impression of the Sun's Heat as all other Bodies do, differenced only in this, that Bodies are more or less susceptible of Heat, as they have more or less of *Continuity*, or as distinguish'd by *Magnitude*: which two qualities (every one knows) make them resist the Sun's heat longer than those Bodies which are porous or small.

*Q. Whether it is better to lose the Sight, or Hearing?*

*A*. Seeing is the more pleasant, Hearing the more useful *Sense*. Without Hearing, if born deaf, or so from Infancy, it is not easie to conceive how any can be taught so much as the *Principles of Religion*, or any useful Knowledge, both which are commonly enough found to great Perfection in the Blind, they being generally Masters of vast

Memories, as having none of those Objects which so frequently distract our thoughts by employing our Eyes. Not but that there have been some few, who having been *Deaf from their Nativity*, or Infancy, have strangely, and almost unaccountably, attained to the Knowledge of many useful Truths, and understanding what is said, by observing the Motion of the Speaker's Lips, nay sometimes only by *feeling them speak*, or laying their Hand on their Mouths while they do it; whereof see a remarkable Story in the Reverend Bishop of Sarum's Letters, *Let. 4. p. 248*.

*Q. Whence proceeds the Speech and Voice, and that no two Faces are exact alike?*

*A*. These are absolutely different *Questions*, and as such we shall give them distinct Answers: For the first, *Whence proceeds the Speech and Voice of Man?* We answer, they proceed primarily and radically from *Reason*, which is the Foundation and Principle of Speech, which Speech is an essential Property of Man, flowing necessarily and immediately from his Reason, and as such, incommunicable to any other Creature. But instrumentally the Speech proceeds from those Organs by which it is formed and brought forth to the Hearing, the *principal* whereof is the *Tongue*, tho' not without the Assistance of the *Palate*, the *Lips*, the *Teeth*, and other parts, concerning which consult either the Anatomists or Grammarians.

For the second Question, *How it comes to pass that no two Faces are exactly alike?* We question the Truth of the Supposition, very authentick Instances having been given

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given us in History to the contrary, at least of those who have been so extremely alike, that even their own *Sisters, Mothers, nay, Wives,* han't been able to discern one from another: But taking the Question with a *grain of allowance,* and granting that few Faces are thus resembling one another, the Reason whereof we conceive to be the almost *infinite variety of the Parents Disposition* one from another, nay, from *themselves* at their different times, the diversity of their Food, their Fancy, Sicknes, Health, Motion, Posture, and a thousand other intervening Circumstances of the like Nature.

Q. *Why some Men are naturally more Confident than others?*

A. Confident is near a-kin to Courage, only one relates principally to Friends, as the other to our Enemies. Now as Courage is sometimes *natural,* so is Confidence too, tho' both are much more frequently acquired: when natural, it depends upon the particular Frame or Crasis of the Body, some having more Blood or Spirits than others: But for the most part this assurance is the Effect of Converse and Education, as every days Experience informs us.

Q. *Whether Saturn be Noah, and what is meant by the Golden Age?*

A. We have formerly had some occasion to discourse on the old Fables of Heathens, as corrupted from the History of Moses, or Tradition of their Fathers, which may give some Light into this Question. We further say, That the Notices they had of these Ancient Stories being so dark and confused, they oftentimes blend several of them in one,

where they found any manner of likeness between them. Thus, out of the Tradition or Story of the *Rebellion and Defection of the Angels,* the wicked Gyants before the Flood, and *Nimrod* and his Followers afterwards, who built the Tower of *Babel,* they have jumbled together their Story of the Gyants Wars, and their attempts to *scale Heaven,* &c. So here, in their *Bacchus, Janus,* and *Saturn,* we may plainly enough discern the Memory of *Adam* and *Noah.* *Saturn* is said to be the Father of the Gods, and that his Son *Jupiter* married his Sister. *Adam* was the Father of Men, and his Children could not chuse but thus intermarry. *Saturn* is said to have divided the World between his three Sons: *Noah* had three Sons, and according to the Names of his Sons was the Earth divided. *Jupiter Hammon* or *Chammon* was the Son of *Saturn,* as *Ham* or *Cham* one of the Sons of *Noah,* very probably worshipp'd by his Posterity in *Lybia,* as *Belus* in *Babylon* by his. *Janus* yet appears more clearly to have the Footsteps of *Noah* in his History — — *Noah* saw two Worlds, *Janus* first planted *Italy,* is described *Bifrons,* looking backward and forward into both Ages. *Noah* planted a Vine, *Janus* did so too, first in *Italy,* as their Stories tell us: Nay, *Jain,* as *Sir Walter Rawleigh* also tells us, signifies in the Hebrew, *Wine.* *Noah* first built Altars and Sacrificed, so says *Pistor* did *Janus.* And lastly, why mayn't the Custom of *Janus* his shutting the Gates, or his Priests shutting 'em for him, in signification of Peace, relate either to *Noah's* shutting the Ark,

Ark, or to the Covenant of Peace made with him when the Flood was over.

For the *Golden Age*, the Heathens here seem to confound the Time before the Flood, and Fall of Man: And for those who would see a fine Description of it, let them consult *Ovid*, or Mr. Burnes's most ingenious Theory of the Earth, which affords one much finer.

Q. *Is it Injustice to pay Counterfeit Money when I know it to be such?*

A. If it be, mercy upon the *Goldsmiths*! Nay, all the Trades in *London* will have need on't. For those who buy such Money on purpose to put it away, there is hardly any will endeavour to excuse them: Nor seems that Person much less guilty, who in a small Parcel of Money will put off such as is before mentioned, to such as, if it should lie upon their Hands, are ill able to bear it. But when it is unadvisedly taken, when those who have it cannot well bear the Loss of it, and can put it off to those who can, nay, still pass it further, we think the Case is very much altered. Besides this, the frequency of such Money makes it more difficult to avoid the receiving it. Nor is every Man in a Capacity to follow the Example of a late famous Lawyer, who whenever he received ill Money, laid it in a Heap together, and would never suffer it to pass any further.

Q. *Why Women; if meer Machines, might not answer all other Ends, except that principal one of serving God immediately?*

A. Should this be granted (as we are far from doing it) what would be gained by it? Better

the principal End attain'd, and all the rest neglected, than on the contrary. But should we cross the *Cudgels*, and a Woman ask the same Question concerning Men, how would the Querist answer it? To come still closer, it's plain that God made nothing in vain, much less so Noble a Being as a Soul; now there being the self-same Arguments that Women have a Principle of Action in them distinct from Body, which we can produce for Man, it follows that they could not answer the Ends of their Creation without it, because they are made with it; and what those Ends are, it will be requisite to enquire, the chief whereof, as Sacred Writ and common Experience tell us, is *Society*, since even in *Paradise* it self ——— *It was not good for Man that he should be alone*: Now, if even as Things are, even while Women are endu'd with *rational Souls* as well as we, the great Objection which some who would be thought *Masters of very good Sense*, have against them, is ——— that their *Conversation* is generally mean and trivial, that they are not worthy a *Thought*, and that they can't entertain their *Reason*; how much more might this Argument be used, had they only been created *meer Machines*, as the Querist would fain have them? But here is still a further unavoidable *inconvenience* and *absurdity* arising from such a *Supposition*: Even *Man*, that Noble Creature *Man*, who struts and looks so big upon himself and all about him, must degenerate into at least *half a Machine* in the next Generation — for the Birth takes after the Mother,



ther, at least as much as the Father, and if the Parent were only a Machine, a Soul-less Piece of Clock-work, it's impossible but the Child must strike after her, and accordingly, which is very *Pleasant* and *Philosophical*, one Clock produce another, to the End of the Chapter.

*Q. Whether from the present Carriage of the Female Sex, we may not judge we are bantered into a Belief of their being such Angels as they are represented by their Admirers?*

*A.* We can't much approve either of the *Prudence*, *Good-Nature*, or *Truth* of those Persons, who are eternally commending the Days of our Great Grandfathers, and declaiming against our own. 'Tis certain, we had Vices common here in *Henry* the 8th's days, which now make an *English* Man tremble but to hear them mentioned. To come to the *Question*, we think the present Carriage of the *Female Sex* much *what the same*, or at least *not worse*, than their former Behaviour — Many then were *proud*, *foolish*, and *vain*, and so they are now; and Men as well as they; and so it is like to continue when the *Athenians Oracle* is forgotten. After all, most of their *Vanity* they owe to us; and if we our selves first tell them they are *Angels*, and are afterwards angry when we find them *mortal*, whom can we blame for the Mistake? To be short, their *Admirers* think them *angels*, because they place their

*Heaven* only in them; their *Despisers* and *Enemies* call them *Devils*, because, perhaps, some of them have tormented them; but those who know them better, and are more intimately acquainted with them, tell us poor *innocent Bachelors*, that they are neither one nor t'other, but as very *arrant Flesh* and *Blood* as we our selves are.

*Q. Whether Men do not generally marry in vain, since what they chiefly propose, viz. the avoiding the baseness of a mixt Posterity, is usually so little regarded by them on whom that Trust depends?*

*A.* If that *Evil* is hardly avoidable after all the *Restraints* which God's Commands, and the *Wisdom* of all Nations can lay upon the *wild Humour* of some Men, how much less were it so, if all were left to the most *lawless Liberty*? unless they will fairly confess they are wicked meerly from a *Principle of Contradiction*. In the mean time, we neither believe the World so good, or so bad as some suppose it; in all *Places* and *Ages* there were some who *prostituted* their own and their *Husband's Honour*, but *Charity* obliges us to hope, many more who would even unto *Death* inviolably preserve it. But supposing not, how silly is't for Men to complain of *themselves*; would they but let the *Women alone*, we should have *them* all *Saints*, and their *Husbands Honours* much more safe than if they were in their own keeping.

F I N I S.



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