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THE *A. Black*
Athenian Oracle:

BEING AN ENTIRE
COLLECTION
Of all the VALUABLE
QUESTIONS
AND
ANSWERS
IN THE
Old ATHENIAN MERCURIES.

Intermixed with many CASES
IN DIVINITY, HISTORY, PHILOSOPHY,
MATHEMATICKS, LOVE, POETRY,
Never before Published.

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

By a Member of the ATHENIAN SOCIETY.

V O L. III.

The Third Edition.

L O N D O N:

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



T H E

A T H E N I A N O R A C L E.

Quest.



Hether the Authors of the Athenian Oracle are not Bachelors, they

speak so obligingly of the Fair Sex?

Ans. If they are not Bachelors, they are (or wou'd be thought) Gentlemen, and all who pretend to that Name, as well as all civiliz'd Mankind, have ever treated Women with that Respect and Tenderneſs which their Beauty, or at least their Sex, deserve. Nay, we may go yet further, and not only affirm, that the fiercest Nations, and most barbarous of Cannibals, have acknowledg'd and practis'd this Piece of *good Breeding*, but even the Beasts themselves teach it us, were there any Fear of forgetting it, as well as many other good Lessons: And indeed, there

seems to be Reason as well as Inclination and Custom, to authorize such a Practice. We owe the Happiness of Society, the Defence of Nations, the best Riches of Kingdoms, which consist in the Multitude of Inhabitants: Nay, even the Continuance of the World, which without them cou'd live, at furthest, no longer than the next Age, to that Sex whom we are so willing to oblige. Nor are we much concern'd at the Censures we may possibly meet with for this Piece of Justice, from some Men, whose Acquaintance among that Sex have perhaps been of such a Character, that they think they may be allow'd to rail at all the Sex, because some of 'em have given 'em so much Reason for't.

B

Q. A

VOL. III.

Q. A Person having lov'd a Lady some time, and made publick Profession of it, till he found himself lov'd again; after which, finding his Passion decay, and his Esteem wholly vanish, whether is he not oblig'd by the Laws of Generosity and Justice, rather to make known his Change as handsomly as he can, than to marry, and run the Hazard of making both miserable?

A. The very Supposition argues great Weakness, if not Falshood. If the Gentleman has not seen another Lady whom he loves better, and therefore forsakes his former Mistress; yet 'tis certain, if he has, as the Question supposes, for some time made a Profession of Love, he might in that time, before he had engaged the Lady's Affections, have discover'd whether there were any thing in her Person or Behaviour cou'd make him cease to love her: However, be it real Imperfections in her, or be it only Fickleness in him, when things are once reduced to that pass, that he can Love no longer, of two Evils he ought to choose the less, and rather make her only unhappy for a little while, till she forgets or wears it out, than make 'em both for one of their Life-times so miserable, as in such a Condition they would certainly be. And if he has not a handsomer Way to discover such his Change to the Lady, let him but shew her this Question in our Athenian Oracle, and if she ben't extremly dull, 'twill effectually do it.

Q. Whether the Papers lately publish'd, entituled, An Auction

of young Ladies, be not very dissingenuous and ridiculous; and if so, what sort of Punishment ought to be inflict'd on the Authors of such impertinent and reflecting Dissingenuity?

A. We have received several Letters to this effect, chiefly as we believe (and as some of the Letters suggest) because we have heretofore treated that Fair Sex with all the Tenderness and Candour we possibly could, and therefore it was suppos'd that in such a critical Juncture, our Pen could not be idle in their Defence — could we ever be partial Advocates, we have now the greatest Temptation, but we have no need of undue Methods, to vindicate those whose virtuous soft Tempers can even smile a Calumny into an Encomium.

But to the Question, we can't not but in Justice return our Answer in the Affirmative; and we may venture to make the Audiceneers themselves their own Judges upon this Dilemma; either they had a particular Design to abuse such and such Ladies, or they had not — If the first, We have done, and shan't intrude upon the Magistrate's Prerogative: If the last, the softest Construction we can make it bear, is, a Writing at random, for any one that had a mind to apply it to themselves; and in this Case the Folly is but a little more charitable, as 'tis more pardonable to fence with the Air and Distances, rather than to stigmatize particular Persons with indelible Sarcasms, such perhaps as only can be buried in the Abused's Grave: But

But if the worst Construction should be put on the Matter, there's but little Scandal in the Reflections of such Persons, who whilst they pretend to set a Value upon other Persons Fortunes and Qualities, do in the same Paper, sell their own best Qualities for one Poor Penny. 'Tis a *Teagueish Sort of Witticism*, to dispose of what's another Body's, without his Consent. The Strife of these three generous Auctioneers, does a little resemble the Qualities of the late *Irish Regiment in Smithfield* for such and such a House, when all the Right they had was found in Air and Fancy. The Difference lies in this, that the *Pen* had the less Courage of the two, which like some little *sneaking Town-Beau*, that has stabb'd some Body in the Dark, sculks invisibly into a Corner. Is it not a pittiful Cowardice to publish to all the World, what we dare not own to a little Part of it? ———

I thought none but *Silvia's Bullying Satyr* could be stockt with such Abuses; but we find more o' th' Breed, who, no doubt to keep up their Title, will themselves bid like Buyers for *Number 1, 3, and 4.* (See the second Paper, entituled, A Continuation of a Catalogue of Ladies, &c.) fit Matches for such Authors, being known and recommended by themselves. This perhaps with the Hot Services they have already met with by such Cattle (which 'tis suppos'd has made them rage thus) may be Punishment enough to reclaim them from further Auctioneering.

VOL. III:

Q. *What's the Reason, when Women prove bad, they are commonly worse than Men?*

A. The Rarity of Examples make them more remarkable: As for Instance, a Cut-Finger is supposed to be hit oftner than another, because the other being well, no Notice is taken when they are hit: So that I am willing to conclude the Querist in a wrong Supposition; but if it be a Truth, perhaps the Imperfection of a Woman's Nature may soonest yield to a total Cancellation of the Obligations of Humanity and Natural Religion.

Q. *Within these few Days, a Swarm of Bees lit upon the Crown and Scepter in Cheapside, no Body knows from whence they came: Pray what Construction do you make of it, and whether it may portend something to come?*

A. I should be very loth to incur the Title of Superstitious, having already condemn'd it, or I cou'd tell you, that Bees were always esteem'd by the Ancients to be Hieroglyphicks of Wealth; and accordingly for this Reason, throughout the World at this Time, retain the Epithet of *Laboricus*. I might also add, that London, the fam'd Metropolis of England, has her self assum'd the Characteristical Hieroglyphick of Wealth, viz. A Bee-hive, as is to be seen amongst the Ruins that are engrav'd round about the Pedestal of the Monument. I am also inform'd, not long since, there was another Swarm of Bees that lighted upon a Sign-Post in Cheapside, within three Doors of this: As also, that upon Whitsunday last, an Eagle (the

B 2 King

King of Birds) lighted upon the Dragon of St. Mary le Bow in Cheapside, and rested her self for half a Day, before she left it; all which considered, if there be ever any happy Omens, these mentioned seem to be very fair ones, to wit, portending very auspicious Times, as to Wealth and Power in England, particularis'd by its Metropolitan City, which will not have the least Share in it. And 'tis to be hoped, that this Summer's Action will go a great Way towards it, his Majesty King William being himself an Agent, and exposing his own Person in Foreign and strange Countries, for the Accomplishment of it, perhaps not unfitly represented by the Royal strange Bird. But we leave the Event of these Things, and their Interpretation, to the Criticks of the Age, who perhaps may make more pertinent Comments upon 'em.

Q. *What's the Meaning of the Word Culprit?*

A. 'Tis a Term in Law, appropriated to Criminals, perhaps a Compound of *Calpa paratus*, or one made ready by his Crime for Trial or Punishment.

Q. *Why you pretend to such strange things, and yet in effect tell the World nothing but what we all know already?*

A. There's another of 'em, but we must take the Liberty to say, that we doubt the Gentleman who proposed it, is hardly a fair Representative for all the World; since he has chosen himself a Parliament Man for the Universe, as *Trincalo* by his own Vote declar'd himself Viceroy over the Enchanted Islands.

To be graver, it's true in some Sense, *Nil dictum quod non dictum prius*. The World is Learned, and we wish it more so. The finest things that can now be said, are little else than Old Sense with a new Turn; and if ye deny this, all the Orators in't must stand still, and neither Divines or Lawyers get any more than our *Athenian Oracle*. Yet still, what one Man knows, another does not; diffusing Knowledge is a sort of Improving it, perhaps the best Way; and besides, we are pretty confident, there are very many Questions here, some of Moment, which were never before publicly decided, especially in Morality, which is by far the most useful Part of Knowledge; and 'twould be no Shame for us, shou'd we own our chief Aim in this Design, were to convey, under a pleasant Dress, Notions of Virtue and Honour into the Commonalty, and rather to make 'em better than wiser, tho' indeed in one we do both; and cannot doubt in the mean while, but the curious and ingenious Spirits will seldom take up our Paper, but they'll find something or other in't that may both divert and please 'em. For the less candid Judges, they have done all they can against it already, but avail nothing — The Paper still lives, and is still like to do so, in Spite of all their *Ill Nature*, and find that Reception which we will say the Design thereof deserves.

Q. *Why do you trouble yourselves and the World with answering so many silly Questions?*

A. Be-

A. Because the World will trouble us, and never let us alone, unless we'll give 'em an Answer, which sometimes we are forc'd to do, as to Beggars, merely to get rid of them. Besides, what's silly to one, is not so to another; at least 'tis very likely that every one who sends any Question, thinks both himself and his Question as wise as he that sent this.

Q. *Why Sounds ascend?*

A. For the same Reason that a Ball does, by Repercussion, or a sort of Reflection. The Air being moved by the Sound, (or rather a Sound being made by the Motion of the Air) moves still forward till the first Force be spent, or it meets with something that hinders it: Now the first thing it strikes against in its circular or quaquaversal Motion, is the Earth, whence it rebounds, and must ascend into the Air, as was first asserted.

Q. *Whether the Letters and Story of the Turkish Spy be a Fiction, or Reality? If true, whether past, and how long since?*

A. If all a Fiction, as we are most inclin'd to believe, 'tis yet so handsomely managed, that one may rather suspect than prove it so. Whoever writ it, 'tis plain he was exquisitely acquainted with the Oriental Customs and Languages; he appears a Person of clean Sense, Wit, and very good Humour, and has a valuable Collection of History by him. The Objection by some brought against it, that many Passages therein contradict the

publick Accounts of the Transactions which the World has seen, has but small Force, for tho' both may in some Instances be false; a secret Historian seems not, generally speaking, to have that Temptation to Lying, which those have who write a publick Chronicle. But supposing it true, it would necessarily follow that it must be past, because it is a History of such Persons and Actions, as are sometimes since gone off the Stage; unless any one would fancy there's a sort of Mystery in it, for which we can yet see no Reason.

Q. *Whether the Gentlemen of the Athenian Oracle will engage to maintain whatever they assert?*

A. Yes, if what they assert is Truth and Reason; if otherwise they shall be glad of better Information, and when it appears, will very willingly retract their Errors.

Q. *It having been experienced by several Persons, that upon pronouncing the Word One, after the First time the Hiccough comes, it never returns. — Query the Reason thereof.*

A. Unless the Querist had sent an Experiment to bring the Hiccough, as well as to drive it away, we know not what to say of what he advances. — But as soon as we have an Opportunity to try the Matter of Fact, we'll endeavour to find out the Reason thereof.

Q. *In your Answer to that Question, Whether a Friendship contracted between single Persons, may continue with the same Zeal and Innocency if ei-*

ther marry, *hinting, that if it do so, viz. the same Zeal, it is unjust: I demand then, that considering Friendship is the Marriage of Souls, which is a much stronger Tie than that of Bodies, whether Persons so united ought not to continue single, rather than to break so sacred a League, and make the deserted Party so unhappy as such a Divorce will certainly do?*

A. We think they ought, if they have no prior Obligation to the contrary, tho' there are very few whose Interest in this Case will not prove too hard for their Generosity; and tho' still even here, a high Stroke of the latter, which obliges one Friend to die for another, may perhaps oblige him to do more, that is, part with a Friend, rather than hinder his Happiness. But to be ingenious, the Union of Souls is a pretty thing to talk of, tho' so very fine, that 'tis near a-kin to the Musick of the Spheres, too exquisite for our dull Senses. However, we have granted there may be in some few, very few Instances, such a thing, and that it does not at all depend on Fancy, but has a real Being: Yet still the Union of Hands is the surest Hold-fast, as the World goes. The Body is very near a-kin to the Soul, and whatever Persons flatter themselves, will take it unkindly if it mayn't come in for a Share. Why then may not both be join'd, and the Friends be better acquainted with one another, than any besides, since in this Case the Sacred League has one Article more added, which will be sure to make it

last ——— till Death them do part.

Q. Which is the best Way for one who is willing to serve her Majesty, when a genteel Post is vacant, to obtain it?

A. The honest Gentleman who sends this Question, seems very much in earnest in't: For we have two Letters on the same Subject, in the last of which, he's a little angry we have so long neglected an Answer, which that he may be sure not to miss, he has directed us where to send him (his Name and all) at his Lodgings, near the Peacock in Kings-street, nigh St. James's-Square. Well, 'tis Pity to disappoint him, and therefore we'll put him on the very nearest cut to Glory, and shew him a Path which if he'll but follow, will make him as great as he wishes. ——— Let him go find out a Gold-Mine, rout Villeroy and Boufflers; or which is all one, make them fight; or sink all the French Fleet, or take and bring 'em into our own Harbours. Let him chuse any of these Enterprizes, and if he accomplishes them happily, he's certainly a made Man. But to be graver, the Way now to be preferr'd, is, ('tis hoped) to be brave and honest: To love ones Country and Queen Anne, hate the French, despise them and all their Luyclores. To be no Bigot, nor Debauchee, neither Superstitious nor Profane, but to love Religion, and Virtue, and Honour; not to be forward or hasty, to be modest and patient, obsequious, and industrious and humble. If all this fails, there is still

kill a last Reserve, which will do better; *Live contented in your own low Sphere*, and thank GOD, that her Majesty can find so many better Men to prefer before you.

Q. Whether so small a Creature as a Fly has a Heart; and if it has, who hath the greatest Heart, the Fly or a late King; because a Fly when taken, if you pluck off a Leg, or a Wing, will struggle and strive, and as much as is possible fight for its Life, having nothing else to lose; whereas that Prince lost neither Leg nor Arm in the Defense of his three Kingdoms?

A. In Answer to this merry Question, tho' the World han't had the Happiness to see any Dissection of that Creature by the Vertuosi made Publick, yet we may safely conclude, a Fly has a Heart, for the Circulation of that Liquor, whatever 'tis, which serves it instead of Blood; for proper Blood we doubt that and other Insects can't be said to have, since no such can be found nor discovered by a Microscope, or otherwise, in dismemb'ing or killing them, unless in such as are used to feed upon Blood, which only seem to contain it like ordinary Food in their Bodies, without any peculiar Reception for the same. But to the Question, about its Heart, and the Bigness of it, we acknowledge, as the Rehearal, that there is more Shape and Beauty in a Fly than in a Whale; but whether there's more Courage in that Insect than in the Survivor of the two Kings of Brentford, that Author saith not;

nor dare we, in so weighty a Cause, venture to determine. But here may come in one Observation relating to the Hearts of Animals, which mayn't be unacceptable. The Heart of a Lion, as we learn from one dissected at Paris, is proportionably larger than any Animal's, six Inches long, and four large towards the Basis, terminating in a sharp Point: But whether or no the Fly or the Prince last mentioned may be thought to have the larger Heart, we are sure we have now a Queen, who, as well as our famous Richard, deserves the Title of *Cœur-de-Lion*.

Quest. I desire to know how the Veins and Arteries of an Arm or Leg amputated, can be re-united to continue the Circulation of the Blood.

*Ans. When the Inquisitive Doctor Harvey first asserted the Circulation, this was one of the Objections raised against it by them who could not presently admit it then.—— They supposed an Inoculation of the Veins, with the Arteries, which upon Amputation never could be re-united so again; the Controversy is in *Waleus* his second Letter to *Bartholin*; but Circulation is performed by the Blood pulsed into the Arteries, which as they pass, they disseminate their Capillary Ramifications into the Parts for Nourishment, like so many Meanders to water the Earth, and drain up all that the Arteries give, more than can be employ'd in the Nourishment of the Parts, and re-convey it to the Heart, and from thence to*

the great Arteries, to be pulsed into the lesser Arteries again.

— So that if a Hand or a Foot be amputated, then the Arteries do not carry the Blood so far, and consequently the Veins cannot fetch back any Blood from thence; and so if the whole Arm or Leg were amputated, the Capillary Ramifications of the Arteries and Veins go no farther: Yet the Circulation is the same in the Parts remaining, for there is no need of Re-union or Anastomoses, which this Question supposes.

Q. A Maid-Servant of one of my Relations, standing at the Door, a Woman came to her, and pretended to tell her her Fortune; in order whereunto, she was to Cross her Hand with a Piece of Silver, which being done, she told her, that if she laid such a Sum of Money under one of the Boards of the Garret-Floors over Night, she should have so much more added to it before the next Morning; But in stead thereof, she found her own Money missing, with several Pieces of Linen, and other Things which she had particularly named to the Woman before she left her; which were taken out of the Trunk, where there were several other Things; Query, after what manner did she convey them away, and whether she not naming of those Things that were left, hindered her from taking them away, being mingled with the Rest?

A. The Question supposes the Woman a Stranger, therefore unacquainted with the Garret, placing of the Boards, or with the Distinction of the un-

seen Pieces of Linen; the most probable Method in effecting this Cheat, was a Confederacy betwixt the Stranger and some Body that knew the Linen and the Garret, or else the Stranger was some Person in League with the Devil, to whom the Maid subjected her self, by her unlawful Curiosity, and Desire of Gain, without examining by what Means she was to obtain it; her Wickedness in coveting to be independent of GOD, might very well bring the hidden Treasure, and what Linen she had named, under the Power of those whose Aid she required; and had she specified that Linen that was left, no doubt but it had gone all the same Way.

Q. In the Year 1686, there was shewn in Southwark-Fair, a black Negro Man, having a Child growing out betwixt his Breasts, with all the perfect Parts of a Man, except the Head: Query, what was the Cause of such a Firth, and after what Manner, did it receive its Nourishment?

Ans. The Frame of this Monster, may not unfitly be compar'd to the Workmanship upon a Piece of Tapestry, upon which two Persons are employ'd, the more Diligent of the Two finishes his Task first; and the more slothful, finding all the Materials spent, is constrained to leave his Business imperfect, and fasten it to the other as well as he can: So the Spirits being in too great Abundance to attend the Formation of One single Child, undertook

took Two, and there being not Materials enough, finish'd but One and a Half, and by Reason of the Continuity of the Matter, they became connect-ed. — To the latter Part of the Question — The less draws Nourishment from the greater, by the *Anastomosis*, or Insertion of his Vessels, with those of his Brother, as the Child sucks the material Blood; the *Umbilical Vein* there being in both but one Principle of Sanguification; for another Instance much like this, See Vol. 1. Page 60.

Q. Where lies the *Infallibility*, when the *Papal Chair* is vacant?

A. If *Infallibility* were confin'd to the Chair, every Person that cou'd fit in't, might (during that Time) challenge the Epithet of *Infallible*; but we can't believe any such Thing in, or out of the Chair: So long as we find Instances of one *Pope* or General Council, *Anathematizing* or *Damning* another, for being of another Opinion, — and when the *Chair* is vacant, all the *Infallibility*, (or what else you please to call it) is potentially, tho' not personally *Existent*; and when a new *Pope* shall be inaugurated, and the *Conclave* arise, there is no more than a Change of a Name, not a Power: As for Instance, a *Gentleman* dies, his Estate is yet an Estate, as certain as it was when he was living, and will be an Estate afterwards, when the Title of some one of the pretended Heirs is ratified.

Q. There is a certain Person in Town so very Noisy and Trou-

blesom, that he occasions some of the Neighbours to leave their Abodes to be quiet; if there be but half a Word spoke, he'll make a Verse on't; and will also preach on't for a Week together, Night and Day, except when he is a Sleep — If you can, pray direct us what to do, or we shall utterly despair of a Cure for him.

A. Shave his Head, Bleed him, keep him Dark, give him Opiates, and Diet him, as those of his Order, who are coop'd up in *New-Bedlam*; perhaps now *Oliver's Noise of Glory*, *Glory*, *Glory*, is ceased, he may rave that he doth not succeed him; for he also could preach a Week together upon one Word: Therefore this Person is properly his Successor, and mad that he is not taken Notice of as such; perhaps it increases his Distraction, that of so many Neighbours who hear him Night and Day, none of 'em take Notice how apt a Scholar he is in *Bedlamitism*: If to this Method, Good Counsel is added, and yet he is the same; send but his Name, and Abode, and in our next we'll assure you a Remedy, upon which you may write *Probatum est*.

Q. If a single Man be in Debt, and has an Employment that will maintain him in an ordinary Way, and have not the Gift of Contingency, tho' free from actual Commission; Whether is it not his Duty to Marry? And if it be, Why is it not his Duty to use Means, provided it be without palpable Lies, to obtain a Wife that is able to relieve his Ne-

Necessities, and not discover his Circumstances till after Marriage, rather than to take one with nothing, to expose both to a Life of Necessities and Dangers; considering also, that by that Means he is not likely to be capable of discharging a good Conscience, as he desires, in paying every Man his own.

A. Our Opinion is, That he ought not to bide any Thing from her, that she enquires after in that Nature. The World looks upon it to be a Cheat, to expose any Thing to Sale, and conceal the Faults; and this Case is not very different. Nay, though she is not inquisitive at all, he ought to declare it, to avoid future Plagues and Uneasinesses; for if she be a good Woman, she cannot like him worse for such a Freedom, but look upon't as an Argument of his Kindness. But he must chuse his Time, and take the softest Minute for such a Task: Sincerity and Truth are pleasing to GOD and Man, and never fail of Esteem; when little Tricks and Circumventions are unmask'd in a little Time, to the Disgrace and Infamy of their Authors. The wise Men of the World read you a contrary Lecture, but perhaps their Scholars may be found more unhappy in Practice than you.

Quest. A Minister that I know, as often as he reads the Collect for all Conditions of Men, &c. coming to these Words, especially those for whom our Prayers are desired, he alters with this Addition, For whom our Prayers are or have been desired: — Query whether in so doing he is not a Jesuit,

and prays for the Dead? Or whether he thinks the Litany defective?

Ans. 'Tis to be hoped 'tis neither; though the Best that can be made on't is, an inconsiderate Zeal: 'Tis an Infringement upon the Obligations of his Ordination, not to follow the very Words, without any Alteration, tho' it could be supposed to be for the better; his Zeal is not bounded in the Words of the Common Prayer, which is certainly the most decent, full, uniform Method that can be laid down by Men. I knew one that received a severe Reprimand for acting beyond his Limits, and the Orders of the Canon, by such another Alteration, Viz. in the Deprecation against Plague, Famine and Pestilence, he continually added, Plague, Famine, Fire and Pestilence; which is much more rational than this Passage of the Proponent's; for that is really an Inconsiderateness, even to Jesuitism, and will be found a Praying for the Dead, as also for Recovery, &c. to Persons that are well, and have more need to return Praises; besides the Scandal it may bring upon our Communion among the Dissenters.

Quest. I knew a Young Man that often found Money, but it was observed, that always some ill Accident followed it immediately; as the breaking of a Leg, an Arm, or something else that was affecting. Query your Opinion of it?

Ans. Perhaps the Money enabled him to take ill Courses,

ses, which were liable to such Dangers, as *Drunkenness*, &c. if not, we see no Reason at all for a finding of Money to be the Cause of any such Misfortunes; but rather that those Misfortunes would have happen'd, whether the Money had been found or no.

Q. *Why are Eunuchs never afflicted with the Gout?*

Ans. There is not one Eunuch in a Million of Men, and if one Eunuch of a Thousand be Gouty (as 'tis reasonably supposed such an Instance may be found amongst those luxurious Ones in Turkey,) 'tis near proportionable, and perhaps as much as falls to their Share. So that the Paucity of their Number seems rather to answer the Question, than any Reason that can be brought to prove why it never happens.

Q. *I banged a Cat lately in my Garden, full of Kittens; and when she was dying, the Kittens cryed within her: I demand where they had Air to make the Sound?*

A. Within the Cat's Bowels; for nothing has less Air in it for being Dead, only the Lungs are idle, and keep it not in Motion.

Q. *I have been sure to one Three Tears, and now am sure to another: Pray tell me which of these I have most Right to?*

A. ——— You mean, *Who has most Right to you?* And then your Answer had been, ——— He whose you were first, for afterwards you were out of your own disposing; and all subsequent Grants are like

second Deeds of Gift, which signify nothing at all.

Q. *What is the Manner of the Pope's Election?*

A. The Manner is as follows, (*Heyl. Cosm. p. 112, 113.*) In the Pope's Palace, on the Hill *Vatican*, are, amongst other Buildings, five Halls, two Chappels, and a Gallery seventy Foot long: The Gallery is appointed for Conference, one Chappel for the Mass and for the Election, the other with the Halls are for the Cardinals Lodgings: Every Hall hath two Rows of Chambers, which are purposely, for the Time, made of Green or Violet Cloth. To each Cardinal is allowed four Servants to lie in his Chamber. They that are once within are compelled, unless they be Sick, still to continue there; and such as are once out, are no more permitted to go in, lest by that Means the Cardinals should maintain Intelligence with any Foreign Princes. To this Conclave (for by this Name the Place of the Election is called) is but one Door, to which belongeth four Locks, and as many Keys: One Key is in the keeping of the Cardinals, one of the City-Bishops, one of the Roman Nobility, and one of the Master of the Ceremonies. There is in this Door a Wicket or Hatch, which is opened only at Dinners and Suppers, whereof the Master of the Ceremonies keepeth the Key. At this Hole the Cardinals Servants receive their Meat, every Dish being first diligently searched, lest any Letters

Letters should be conveyed in them. As for the Lodgings, they have neither Holes nor Windows to give Light, so that there they make Day of Wax-candles. And lest the Pope should be made by Force, both the City and Conclave are strongly guarded. When the Cardinals are going to Election, the Privileges of the Cardinals are recited, which every one sweareth to observe, in Case he be chosen Pope. Then the Master of the Ceremonies ringing a Bell, calleth them to Mass: Which ended, there is brought to every Cardinal a Chair, and therein a Scroll of all the Cardinals Names. Before the Altar itself is set a Table covered with a Purple Cloth, whereupon is set a Chalice and a Silver Bell, and about it Six Stools, on which sit Two Cardinal-Bishops, Two Cardinal-Priests, and Two Cardinal-Deacons. Every Cardinal writeth his Voice in a Piece of Paper, goeth to the Altar, prayeth GOD to guide him in the Election, putteth his Voice ~~into~~ the Chalice, and departeth to his Seat. The first Bishop taketh out all the Papers, and delivereth them to the first Deacon, who unfoldeth each of them, readeth (without mentioning the Name of the Elector) the Name of the Elected; and every Cardinal in his particular Scroll noteth how many Voices every one hath. The Account being made, the first Priest having the like Scroll, pronounceth who hath most Voices: Which done, the Priest ringeth a Silver Bell, at which Call the Master of the Ceremo-

nies bringeth in a Pan of Coals, and burneth all the little Papers, wherein the Names of the Elected were written. He that hath the most Voices (so that his Voices exceed the Proportion of two Parts of three) is acknowledged Pope, and adored by the rest of the Cardinals: But if they exceed not this Number, they must begin all anew. If in the Space of thirty Days the Election be not fully ended, then must the Cardinals be kept from Fire, Light, and Victuals, till they are fully agreed. The Wicket which we before mentioned, is called the Golden Gate, at which stand an infinite Number of poor People, on whom the New Pope, having opened that Gate, bestoweth his Fatherly Benediction, and remitteth to them all their Sins. Then striketh he continually on the same Door with a Golden Mallet, which whilst he is doing, Workmen without break it open. The Chips, Stones, Dust, and Dirt, which fall from the Gate, while it is opening, are gathered and preserved as choicest Reliques, and the Golden Mallet is usually given to that Cardinal who is in most Grace with the New Pope.

Q. You are of Opinion, that Heat produces Rain; if so, why then have we not always more Rain abundantly in the Summer, than in the Winter?

Ans. If you please to consult that Answer again, you will find that we never laid down such an Assertion; there is certainly a vast Difference betwixt

twixt *Attraction* and *Procreation* of Showers; not but that at the same time, we allow Heat some little Share in the Cause of Exhalations, &c. And tho' the Temperateness of our Climate alters the Case much in Respect of the *Indies*, yet we find that we have the most Rain about *April*, when the Sun has got the upper Hand of these cold Impressions, which the Winter had lodg'd in the Bowels of the Earth, by driving them out in *Vapours* and *Mists*, which meeting together, condense into Clouds, till they are too heavy for the Air to buoy up any longer, and so they discharge themselves again upon the Earth and Waters.

Q. *Whether or no Cain had any Help to build his City?*

Ans. Yes, every one knows how Old they lived in the Beginning of the World; and if ye allow only Six Hundred Years for a Life, one Male might have above an Hundred and Ten Thousand come from him and his Children in that Time, upon Supposition, that every one might get seven Males in one Hundred Years, as you may see by a Trial of Multiplication; so that Cain could not want Persons to be afraid of, nor Persons to assist him in his Building.

Quest. *Suppose there was a certain Place set out for all Night-Walkers, to meet in as a certain Hour, as at Amsterdam, whether it might not prove a great Means to disappoint great Mischiefs, that ensue upon Night-Walking?*

Ans. 'Tis a very *Unchristian Maxim*, to necessitate one Evil to avoid two, tho' indeed if you leave Religion out, 'tis a pretty Sort of Policy, and many Evils would be avoided by it; but we hope there's much better Measures on Foot, agreeable both to *Christianity*, and Civil Politicks, and therefore we need not to choose one that's dissonant to either, nay, to that which is really both, I mean *Christianity*.

Q. *If any Person under the Effects of too much Drink, shall happen to express himself unkindly, or to offer an Injury to a Friend, for whom by the whole Course and Series of his Life, he cannot but be judged to have a great Love and Affection, and at all other Times to have been Expressive of it, whether this Person should be judged to be truly of that Intention or Disposition to his aforesaid Friend, wherein he expressed himself in his Drink, it being supposed that Men speak Truth in their Drink, tho' when they are sober, they may for their Credit or Interest, only dissemble, and hide their Natural Dispositions?*

Ans. We can't think this a sufficient Instance to destroy Friendship, no more than other Actions, which People are guilty of in their Drink, and hate when they are sober, should be a Standard to judge and determine the Actions of a Man's whole Life. We take not the Depth of a River, by an accidental Flood or Draught; but according to the Natural and Ordinary Current in its Channel.

sel, and herein we imitate Heaven, who takes an Estimate of our Virtues or Vices, according to our Habits and usual Ways of Acting, and not by a few, single, good or bad Actions; but that the Querist may be better satisfied about the Nature of Friendship, let him consult our Oracle, Volume, I. Page 17.

Q. Let two Wheels be made of eighteen Inches Diameter, and one Wheel of three Inches Diameter, fix 'em all upon the same Axle, placing the little Wheel in the Middle; then raise a Plane so high, that the little Wheel may describe a Line in its Circulation, Query, What Reason do you assign for the little Wheel's describing as long a Line as the great one, in equal Time and Circulation?

Ans. There's no Reason in the World to be given, why it should be equal in its Circulation with the other, for its the lowest Part of the Wheels that makes the Line; this granted, take your Compasses, place the Foot in the midst of the Axle of one of the great Wheels, and then with the same, describe a Circle from the Axle of the little Wheel, and you'll find that most of the Circle will be Imaginary, only at the Bottom you'll have a Segment of a Circle made out of the Plane, agreeable to so much of the Circle of the greater Wheels; which demonstrates that the Lines of Circulation must be equal, the little Wheel having always potentially the rest of its Proportion in the Plane.

Q. I am bound to a Master, who proves severe to me, and being discontented thereat, and also troubled with a scrupulous Conscience, I am reduced to a great Weakness both in Body and Mind, and prejudiced in my Memory. Pray inform me the best Way, for a Recovery of my Health, the Settlement of my Mind, and the restoring my Memory?

A. Secure your Duty to your GOD, and that will teach you Content, and consequently bring your Body into a good Frame again; and as to your Master's Severity, if you are not wanting in your Duty to him, get your Friends to deal with him on your Behalf: If that Course won't take, the Chamberlain will set all to Rights, and do you Justice.

Q. One who is considerably concern'd in the Stocks, both of the East India and African Company, can now dispose of his Interest at greater Rates than he is assured they are really worth, desires your Opinion, whether in Conscience he may dispose of them, and thereby impose upon the ignorant Buyer, who is wholly guided by other Mens Actions, who know the real Value of the Stocks, as well as the Querist, and only buy and sell for Advantage.

Ans. 1 Thess. 4. 6. Let no Man go beyond, or defraud his Brother in any Matter, because the Lord is the Avenger of all such.

Q. Whether or no, or by what Power can pretended Gypsies presage any thing?

A. No

A. No more, for the Generality of them, than other Persons, farther than by enquiring before hand, or speaking what's most likely; and such Tricks — Only some have been known to do such Things as must be effected by the Devil, and therefore have contracted to him accordingly.

Q. There's a young Lady who is courted by several Gentlemen; but her Affections are chiefly towards a Person who makes no outward Pretensions, lest thereby it may frustrate both their Designs. Query, Whether she ought to entertain the said Pretenders, since she does it only to amuse some about her, without any Intention of having them? Or what other honourable Course can she take in this Matter?

A. She may entertain them with all the Freedom and Respect that is necessary; but she ought not to give them the least Encouragement of a Design to marry them, because it may prove of ill Consequence as to their Uneasiness, and Malice may thereby ground something that may be prejudicial to her Honour.

Q. In Gresham-College are two monstrous Thigh-Bones, (and as they say of Men) the one petrified, and the other putrified, pray the Reason of ones Petrification, and the others Putrification; and whether you believe them to be real Bones of Men, they being an Ell or more in Length, and as big as the Thigh of a large Man?

A. The different Reason of Petrification and Putrification, must be from the Difference of

Places where they have been formerly preserv'd? but that they are not too big to be human, we have great Reason to believe. See Volume II. about Gyants.

Q. Upon a Dispute betwixt two Friends, 'tis agreed that you are made the Arbitrator in this Point, whether a Rock split in two Parts, be two Rocks, or one Rock in two Parts?

A. 'Tis not Quantity that constitutes Individuality, but Individuality is that which is so in its self, and divided from any thing el'e by a last Division; or that which is compounded of a determinate Matter, and Form, is Individuality. (S. T. Aquin. 1. a. 9. 30. 4. c.) and such is a Piece of Rock, which in it self is yet a Rock, for there is nothing wanting to make a little Rock, as truly a Rock, as a great one; Quantity or Magnitude are not concerned in this Question.

Q. Why does a drown'd Man swim with his Face downwards, and a Woman with her Face upwards?

A. They both Swim with their Faces downwards, as has been very often observ'd, for the Bowels being full of Water, and lying not so near the Backparts as the Foreparts, they poize and draw the dead Party upon their Bellies, unless on some extraordinary Accidents.

Q. A Gentleman has two Professions proffered him, to be a Dancing-Master, or a School-Master, the Revenues of both are equal, and he is equally accomplish'd for the Performance of each, whether of these two Professions are

more

more eligible? the Party is resolv'd to be led by your Judgment, and therefore his Preferment being ready, a speedy Answer is desired.

A. Dancing, and all other such Accomplishments seem to carry a greater Value with them, than they really have, not that we suppose them Troubles, or without their Use; and we should yet have a much greater Esteem for 'em, if too great Expende of Time was not required to attain them. Yet the Advantages of the Mind exceed those of the Body, being more Noble and Great, as coming nearer to GOD, and therefore the Ends to attain 'em, ought to be preferred; if we lay the Thoughts of another Life aside, yet even in this, Learning is more durable, for a learned Man may be wise and serviceable in old Age, when an old Dancing-Master loses his Apprehensions, and begins to see he has lost his Time, or at least been too profuse and lavish in't, as indeed that Employ does necessitate him to it. 'Tis the Happiness of a rational Being, to know the best Things, and to spend as little Time as possible in impertinent, unnecessary Studies; for when the Account is made up, it will be afflicting to see the Total amount to nothing but Cyphers, or which is worse, the Stack turn'd Debter.

Q. *Whether we may not believe all Revelation to be an Invention? And whether the Man who wrote the Book intituled, The three grand Impostors ——— deserves not to be commended?*

A. I have heard of one of the same No Religion with the Querist, who being present where a Spark pretended he'd demonstrate there was no God, told him, that if he'd make his Words good, he'd immediately give him five Hundred Guineas ——— so willing was he to get rid of that troublesome ——— something or other within him, which would not let him disbelieve it, and so gladly have let the Reins loose to all his Pleasures ——— nor did he stick to acknowledge, that this was the Reason of his Offer. The Querist must not take it amiss if he's rank'd with those here mentioned, for we are ready to prove, and confidently we can do so, that he who denies Providence and Revelation, does by unavoidable Consequence, deny any such Being as GOD, as he who denies any such thing as a rational Animal, would deny that there's such a Creature as Man. ——— So that tho' the Deist be a prettier Name, there's in Effect no Difference but in Name betwixt him and the Atheists ——— What little Reason we have to question the Veracity of Divine Revelation, we have, we hope, Volume II. p. 501, 502, &c. sufficiently evinc'd ——— But the Querist desires to know, whether the Author of *The three grand Impostors*, of the same Opinion with himself, ought not to be admir'd for his Courage and Judgment in that Undertaking? We answer with, we hope, as much Justice as Indignation, That if there ever was such a Monster, he well deserves to be curst and abhorr'd by

by all who pretended to be Christians, or so much as Jews, to be burnt here, and damn'd in Hell hereafter—— the last of which undoubtedly he was, without Repentance—— which GOD grant to all that tread in his steps, before they come to that place of Torment.

Q. Why could not the Magicians of Pharaoh bring to pass the Wonder of turning Dust into Lice, as well as they did the Three Wonders before?

A. The Rabbins have a pleasant reason for't: —— They tell you, that the Devil's Power (with which one would wonder how they became so well acquainted) extends to the production of no creature smaller than a Barley-corn. But to leave that among the rest of their ridiculous Fables, we say, 'twas for no real internal Difficulty in one of these things, more than another, but because GOD was then pleas'd, of his own good Pleasure, to stop the power of the Devil, from proceeding any further; that neither the Jews might be stumbled, nor the Egyptians (till they had farther persisted) entirely hardened; from whose own Mouths this Miracle drew that plain Confession, —— "This is the Finger of God: —— Unless we'll add, that to mortify the Devil, and evince GOD's Power over him, he would not in this Instance suffer him to produce so inconsiderable a Creature.

Q. Whether did the Apostles know sufficiently their Salvation, before Christ died, and rose again?

A. Though the Question be oddly propos'd, we suppose by the Word Sufficiently, that the Querist wou'd ask our Judgment, —— whether they knew aright the way to Salvation, or enough of the Christian Faith to bring them to Heaven? —— We answer, that we see no reason to the contrary; —— for though they were not so well skill'd in the Mysteries of Faith before the Descent of the Holy Ghost, as afterwards, yet they knew, at least, much more than all those Holy Men in the Old Testament, who lived before our Saviour came into the World; and not only knew more, but abating the lesser Infirmities of human Life, liv'd accordingly. —— Now, if those Fathers knew the way to Happiness, and obtain'd their End with much less Knowledge than the Apostles had, it follows the Apostles were in a better, rather than a worse Condition.

Q. What was the more immediate cause of Sodom's Overthrow? —— Whether it was not their Attempt against the Angels?

A. When a Vessel is full, one drop more will make it run over —— That last abominable Wickedness and Impenitence, after they were struck blind, did, no doubt, fill up the Measure of their Sins, and make 'em ripe for Divine Vengeance.

Q. Whether Pharaoh were a proper Name, or only significant of the Royal Station among the Egyptians?

A. From the long Continuance of that Name through so many Ages, and comparing it

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with others like it, we think it most probable that it was both :

—First, a *Cognomen* from some Accident or other affixed to one of their Emperors, who being in high Esteem amongst 'em for his Prudence, Valour or Virtue, it might afterwards be taken up by his Successors, for his and their own Honour, and the more to ingratiate themselves with the People, as we find in the *Cæsars* and *Augustus's* of the *Romans*— and perhaps in other Instances.

Q. Whether the Stratagem of Zophyrus were fit for Imitation?

A. By no means, and upon no Account. The Story is, — that he cut off his own Nose, Ears, and Lips, and having thus frightfully mangled himself, fled to the *Babylonians*, whom his Master had long besieged in vain, pretending 'twas he had so used him; by whom being believed, and made their Governour, he soon after found means to betray them and their City to *Darius*; wherein 'tis a Question, whether he were more cruel to himself, or false to those who trusted him, neither of which seems to deserve Imitation or Commendation. 'Tis true, *Darius* highly esteem'd him for the Action, and he had reason, since he had not many Subjects who would endure so much pain, and such a lasting Disgrace for him, to purchase him so easie a Victory: But after all, trusted he was by those People, and breach of Trust looks very ill, whatever be the Occasion; a *Traitor* is like a Spye in the Court or Camp of an Enemy, a

sort of necessary Evil; but so is a *Hangman*, as well as both the others, whose Office and Character there are very few would be proud of.

Q. What's the reason that a Wound in any part of the Body by a gnaw or chaw'd Bullet, proves incurable?

A. If it be really so, the reason may be, because the roughness of the Bullet, and its many unequal Edges, tare and jag the Flesh in such a manner, that 'tis impossible it should ever close again, or admit of any Cure again, besides Amputation.

Q. Why a Snake cut in severall parts, will, if the pieces be any thing near, joyn again, and become sound and whole, — the Querist having lately seen it?

A. We suppose, if the Querist had not seen it himself, he would ne'er have believ'd it; — and he must not take it amiss, if we desire the same Liberty. — and it will be time enough to enquire into the Reason of the thing when we are once sure of matter of fact, — which we are the more inclined to doubt, because of the Company it comes in, as may be seen by the following Query sent by the same Hand.

Q. What's the Reason why a Man going under Water with his Eyes shut, cannot open them? And why, he cannot shut them, when under Water with his Eyes open?

A. We might easly invent a probable Account of this Matter, and assign the Weight of the Water for both, which, as in Buckets let down to the bottom of the Sea, (concerning which,

which, see the Transactions of the Royal Society) the Covers whereof are press'd down by the Ponderosity of the Water, which presses so hard upon the Eye-lid, whose Springs are but small and weak, that 'tis impossible for it to raise it self against it. — As for the Person's not being able to shut his Eyes under Water, we might say, 'twas the Water got in between the Lids, which hinder'd the Under-Lid from rising, and joining the Upper; without which 'tis impossible to shut the Eye. — And here would be a very fair Account of the Business. — But the Mischief is, that all this while there is not one Word of the Matter of Fact true; and so there's an End of a fine Hypothesis: — For, let any one make the Experiment, as he may easily do in a Basin of Water, (much more effectually than Sir Nicholas's learning to swim on the Table-Board;) and he'll find that he may either put his Eyes shut under Water, and open 'em there; or shut them afterwards, when he puts them under, open; nay, open and shut 'em as often as he pleases.

Q. Why the River Save at Belgrade runs slower at Mid-day and Midnight, than at other Times, the Cause being neither Reflux nor Stop of Current by Wind, or otherwise? And why the said River and the Danube run together, as by Experience they are found to do, and yet their Waters not mix, the Danube running uppermost, and the Save under, seeing 'tis not in the least unfix'd?

VOL. III.

A. These would seem two very great Wonders, if the Quærist had not been so kind to quote his Author: — He tells us, he had 'em out of Sir H. B's Voyage into the Levant; which being well consider'd, we believe there is very few Readers will expect any further Answer. — Only, as to the latter of the two, this may be observ'd out of Dr. Burnet's Letters, that the Story of the River passing through the Lake Lemain, in the same manner these two are said to run, without mixing, is a perfect Fable. — By which, if there were any need, we might give a good Guess at the Truth of the other, without going so far to disprove it.

Q. What's the Reason that the greatest Wits are generally Sits?

A. Because there's no great Wit, as the Proverb has it, without a Mixture of Madness; that is, — those People who in this Age have resolv'd to be call'd Wits, are such as have vast Fancies, which perhaps even without their so much indulging and giving them the Reins, would be too strong for their Reason; but that being done, whereas they ought rather to take the Counsel of Phœbus to his young Hæ-brains. —

Parce puer Stimulis, & fortius utere loris.

They grow entirely Masters, run away with the poor Wits, as those Fiery-mouth'd Jades did with Phaeton, and throw them headlong into the greatest Extravagances — and when they

they have spent their Spirits in whatever wild Actions they can think on, when all the Briskness of Life is run out in Froth, what remains must of Necessity grow vapid or aiger, while Reflexion on their Folly stupifies and stuns them, and they can find no Ease or Quiet to their Minds, but by keeping them still as much as possible in the same Humour.

Q. If any thing Temporal may be made sure?

A. Yes, what we give away for the Relief of the Brave and Miserable.

Q. I bang'd a Cat lately in my Garden full of Kittens, and when she was a dying, the Kittens cry'd within her. I demand whence they had Air to make that Sound?

A. We have had this Question before, however it being a diverting Point, I shall further add, The more cruel — Rogue — you for your Pains, thus with one Cord to destroy a whole Generation. But to answer your unanswerable Question. The Truth of Fact we easily believe, the same Accident having sometimes happened to human Births. But that there is Air in the Body, none ever questioned. — Wind is a Degree more than Air, or Air compressed — this we are sure is in the Body — because it comes out on't. But

this you'll say, is, not to talk like an Anatomist — nor would it be very civil to do so, only we'll say, that Nourishment being convey'd to the Fetus, Wind may be also, and in Effect is, as we see by the Child's being often injur'd by such windy Nourishment.

Q. Why should a Blockhead have One out of Ten?

A. The Querist is beholding for that sharp Thought to Mr. Bays his last Play, as Bays himself stole the only few good Things there from Tasso's Poem of the Siege of Jerusalem, — who being himself reputed a Blockhead to make a Parson of, has rail'd at them all with or without Occasion ever since — But let the Wit be whose'twill, we'll here answer it. The Question is — Why should a Blockhead have One out of Ten? Our Answer is — For the same Reason that a greater Blockhead has the other Nine, and that is — because the Law gives it him.

Q. How long do you intend to continue your Athenian Project, since some or other may always be putting in some Nice and Curious Questions?

A. As long as such Questions shall be put in, and perhaps a little longer, we having some Three Thousand upon the File already, expecting their several Answers.

Q. Thomas

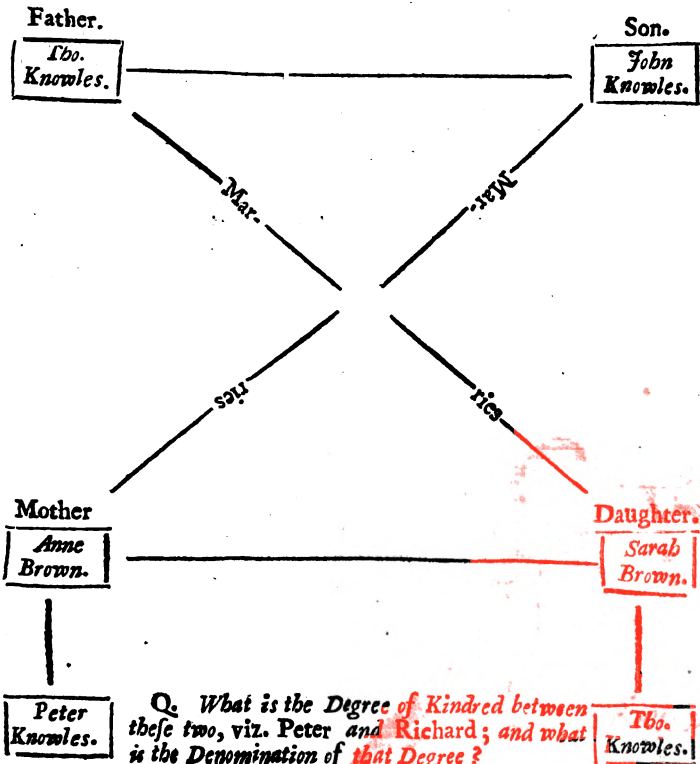
Q. Thomas Knowles, a Widower, has a Son named John Knowles
 a Bachelor.

Anne Brown, a Widow, has a Daughter named Sarah Brown,
 a Spinster.

Thomas Knowles the Father } And has by her } Richard.
 intermarries with } one Son named }

John Knowles the Son in- } And has by her } Peter.
 termarries with } one Son named }

Or, for the better understanding the Question, take the following Scheme.



Q. What is the Degree of Kindred between these two, viz. Peter and Richard; and what is the Denomination of that Degree?

C 3

A. We

A. We meet not with any such Instances in *Tables of Affinity*, nor have we a Denomination particularly for such a Relation: It comes near to that of Cousins of the first Blood, the Relation of a Father and a Son being nearest to that of two Brothers, as also a Mother and a Daughter, as two Sisters, consequently their Issue nearest to the Relation of Brothers and Sisters Children — This is an odd Sort of an inverted Affinity, for the Son is hereby made Father to his own Father and his Mother-in-Law, and the Daughter is made a Mother to her own Mother and Father-in-Law. — If the Question had been continued, *Whether the Mother or Daughter ought to take Place?* We had answer'd, The Law of GOD and Nature must certainly subject the Child to its Parent, notwithstanding any *superinduc'd Civil Law, or Law of Marriage*, which in this Case is yet more obliging than any we have met with; for the Woman always loses her Name, and is more properly married into the Man, than the Man into her, (Woman being made for Man) so that perhaps not improperly, according to this last Law, we may conclude, that both Mother and Daughter having lost their Names, and naturaliz'd into New Stocks, they must, according to the Civil Law, reckon their Preheminence from the Stock into which they are ingrafted; but the Daughter having married the Father, who is to be preferr'd to the Son, she upon the a-

foresaid Reasons must take place of her Mother, or her Husband lose his Place. — But we mention not this to encourage Undutifulness, which the Law of GOD will not dispense with, altho' even in such an Invasion it will dispense with the aforesaid unnatural Order in Civil Preheminences, which, without a due Discretion, may be an unhappy Novel of Temptation.

Q. *Where the Romish Infallibility resides during the Vacancy of the Papal Chair?* [*This was propos'd and answer'd before the last Choice was finish'd.*]

A. Not in the Pope — for the last is in Purgatory, and his Successor not yet in Being. Not in a General Council, for there is now no such thing; — not in Pope and General Council together, because there's neither of 'em in Nature asunder: Not in the Universal particular of the Roman-catholick Church, for the eldest Son of it, the most Christian King, is as good as turn'd Turk, and worle than all that, is so ungracious, to call his Mother Whore. Not in the Cardinals, for then poor Infallibility would be torn all to Pieces — there would be *French Infallibility against Spanish Infallibility*, and the Zealots Infallibility at Daggers drawing with both. — Things being in this Posture, we think it very dangerous to interpose in such a Battle-Royal of Creeds, lest they should all agree and fall upon us for Meddlers; — however thus much we'll venture to say, tho' they should threaten us with the H. Inqui-

Inquisition it self, that whenever the poor Spitch-Cockt Fathers agree where to place this rambling Infallibility, it must be either *K. Lewis's Gold* or *K. William's Sword* will have the casting Voice.

Q. *I find reported in a History, that Aeneas liv'd in the Days of Abdon Judge of Israel, in the Tear of the World, 2790; and that Dido was Granddaughter to Ethbaal K. of Sidon and Tyre, whose Daughter Jezabel was married to K. Ahab; so that by this Aeneas must have lived long before Dido, and all the Historians and Poets fabulous, in what they relate of their Acquaintance and Amours; — whether of the Two is more probable?*

A. The best Chronologers and Historians on this Question inform us — That *Ethobaal*, or *Ithobaal*, or *Juthobaal* (for by all those Names he is call'd) had a Grandson, whose Name was *Metimus*, who had two Sons, *Pygmalion* and *Barca*, and two Daughters, *Eliza* or *Dido*, and *Anna*. That *Pygmalion* having murder'd *Sicbaus*, *Dido's* Husband, for the Sake of his Treasure, as *Justin* and others tell us, *Dido* in the seventh Year of his Reign sail'd into *Africk*, and built *Carthage*, which happened by Contutation an Hundred Forty Two Years after the building of *Solomon's Temple*, which was about some Two Hundred Eighty Nine Years after the Destruction of *Troy*; — when *Aeneas* was in a bad Condition to make a Lover of, for he must have been rotten in his Grave

many Years before. However, 'tis Injustice to blame the Poet for this Mistake in Chronology, which he was not obliged to take any Care of.

Q. *Why the Jews made their Idols in the Shape of a Calf, rather than any other Beast.*

A. No doubt they learnt in *Egypt*, where the Worship of an Ox or Calf was notoriously practis'd.

Q. *Whether Aaron receiv'd the Ear-rings and Bracelets of the Children of Israel, and made the Calf of them, of real Gold? And if so, by what Means did Moses burn it, and reduce it to Ashes?*

A. 'Tis not said in any Translation that we ever yet saw, that the Calf was reduc'd to Ashes: It was indeed burnt, or thrown into the Fire, and melted out of that Form and Shape whereunto *Aaron* had reduced it; — and then, as our Translation has it, stamp'd to Powder; that is, ground or filed it as small as possible, and so strew'd it upon the Water; when as the Jews say, by the drinking thereof, the Bellies of those who had been guilty of Idolatry immediately swell'd, and their Faces were discolour'd, much as in the Case of the Waters of Jealousy, and thereby were discovered to the Levites. The Hebrew makes it plain. *וַיִּטְחוּ עַד אֲשֶׁר־דָּק* Et moluit usque quo comminuit. The Septuagint much to the same Purpose, Κατέλεσεν αὐτὸν λεπτόν, — Contrivit eum minutim, — Ground it very small: The Syriack Version, — *Limavit eum Lima, quoad comminuit*

nutus esset, quasi pulvis, — Filed it with a File, till it was made as small as Dust. — The Targum of Onkelos follows the Hebrew, and the Arabick the Syriack. If in the whole we consider the Sense in which that proverbial Speech, — Beating to Dust, or Powder, is taken, there will be no manner of Difficulty in the Place.

Q. Whence comes it that there's so great a Difference between the Holy Scriptures and Profane History, in the Names of the Kings of Ægypt, Babel, and other Countries; which seems the stranger, because some of these Names are the same in both Histories, as Darius, Cyrus and Artaxerxes?

A. For the Sacred Histories, we are sure they are True, and consequently, if there should be any irreconcilable Difference be-

tween them and others, the latter must be mistaken. But considering the great Distance of Time, the Difference of Pronunciation between the Hebrew and other Languages, the Uncertainty of Profane Historians, who disagree as much between themselves as with the Scriptures, and are, at best, but Fragments, we rather ought to wonder there should be so many Names alike, than perhaps more which disagree. Instance of the Difference of Names we have in Volume I. Page 260. about Abasuerus. There being one Thing more which increases the Confusion, which is, the same Names being given to a whole Succession: As Pbaraob to the Ægyptians, and Artaxerxes to the Persians, as Diodorus Siculus informs us,

Gentlemen, If the following ELEGY (written in Imitation of Milton's Verse, upon a very virtuous and deserving Gentlewoman) may find a Place in your Athenian Oracle, you will thereby not only oblige the Publick, but

Your Humble Servant

An ELEGY on Mrs. H————

*When blest Climene fled to augment the Blest,
And mounting spurn'd this worthless Globe away;
Uriel, who rules that glorious Orb of Light,
Whose flaming Gold incessant Splendor sheds,
And gilds with Waves of Day our darksome World;
Her Rising saw, thro' his divided Rays,
Which fled at her Approach, as Scouts beat in
To their main Body, or as mortal Fires
At his Cælestial Blaze: Still more Intent,
He saw a Form come Shooting by the Moon,
Which cast no Shadow, but excessive Beams,
And fill'd her Crescent with prodigious Light:
Native of Heaven it seem'd, but wanted Wings,
Yet free and vigorous, thro' the wide Expanse,*

*From Orb to Orb mov'd tow'rd the Seat of Bliss,
 By Force congenial drawn ; nor wanted round
 Cherubick Guards, tho' more for Pomp than Need,
 Since none spread under their assistant Wings,
 As wont they, when from Earth for Bliss return'd,
 Convoy to vulgar Saints : Amid the Train,
 He Amiel saw, than whom in all the Quire,
 Shines not a friendlier Spirit to Human Race.
 Then thus—— O greatly lov'd of Earth and Heaven !
 Lover of both, say, what new wondrous Guest
 Your Squadron waits ; for since great Mary's Star
 Shot upward, never such exuberant Light
 Flow'd from Earth's dusky Globe ; such Symphony,
 And Angels loud acclaim I never heard :
 To whom fair Amiel thus—— Brightest of Thrones !
 Commission'd by th' All-High with steady Hand,
 To rule yon Orb, most like the Mount of GOD !
 The Charge we now attend with dutious Care,
 Well merits all our Pomp and Harmony ;
 Nor now first known, for as to Sarai old,
 Mother of Kings, whose hospitable Tent
 Receiv'd us, Angels her familiar Guests.
 Tho' not of Princely Race, (nor only they
 Our waiting Share) yet not ignobly born :
 The generous Ancient Blood which swell'd her Veins
 Flow'd pure, tho' distant from the Fountain-Head.
 Ermins, and Coronets, and glittering Stones,
 Nor worn, nor miss'd ; Mettals and Stars disdain'd,
 Emblazonry of Virtues made her shine.
 So the Great Mother look'd in Nature's Dawn,
 Beneath the fragrant Shades of Paradise ;
 So look'd, so spake : For Uriel ! I was there,
 When on a pointed Sun-Beam you came down,
 To warn Great Gabriel of the Latent Foe ;
 Commanded oft abroad to beat the Groves,
 And walk the Rounds about the Bow'r of Bliss,
 In Station oft, near the first sinless Pair,
 Observing unobserv'd, and there discern'd,
 Such Faith, such Care, so ready Will to please,
 Such Concord, Shadow of Cœlestial Bliss ;
 How kind, how decent ! Nought delights us more,
 Nor ought with keener Spite, or blacker Rage,
 Swells those malignant Spirits that dropt from Heaven :
 Nor wonder thus she liv'd, and mock'd their Hate,
 Where should they fix, when neither Proud nor Vain,
 Their most industrious Malice could discern
 In her fair Soul ? How humble, meek and mild ?
 Her Worth shin'd outward, Uriel ! as thy Rays ;*

All

*All knew it but her self; nor cou'd she hide
 What Heaven for all her Sex a Glass design'd.
 How oft our Golden Censors have we born
 Full of her fragrant Prayers? How oft return'd
 Loaden with Grace and Blessings from the Throne?
 And as she liv'd, she dy'd: for still she pray'd,
 And still she lov'd. ——— And when Life's ebbing Sand
 But a few Grains had left, thick crowding on,
 She thus, to she sad Part'ner of her Soul.*

*The rigid Moment hastes, when I must part,
 (So Life's great Ruler wills) from Life's sweet Air;
 And more, from thee. ——— My best of Friends, Farewel;
 But our true Friendship let no Hour Divide,
 Not even this last; our stedfast Amity
 And spotless Love, shall live, of after-Days
 The Wonder and Example: Heaven it self,
 Where all our Powers enlarg'd and perfected,
 Will let me still love on, till that blest Day
 Which joins us once again to part no more.
 Thus she, thus Amiel, Uriel thus rejoins:
 Then has not Faith or Virtue left the World,
 While such as these are there; or recent, leave
 Such bright Examples; still my Orb shall roll,
 Still shall the Planetary Dance renew;
 Nor that fair Place where Adam's Off-Spring reigns,
 Hung by a Golden Chain to Heaven's high Tow'rs,
 Break from its Stay, and sink in endless Night.*

*Q. How comes it to pass that
 Cain's Damnation is so avouched
 by some Men?*

*A. We confess, there are
 few Judgments of that Nature
 which we do not think rashly
 made, such secret Things be-
 longing to GOD. ——— But yet
 if ever one might venture to
 pass a Sentence, it might be,
 one would think, in the Case
 of Cain and Judas; both of
 whom, some think it uncha-
 ritable for us absolutely to pro-
 nounce among the Damned:
 But whatever their Judgments
 may be in these Cases, particu-
 larly that of Cain, we think
 it at least, among things most
 highly probable, that he is of*

*that Number; both because he
 went out from the Presence of
 the Lord, — the Communion
 of his Church, in his Father's
 Family, whither, that we know
 of, he never return'd; ———
 and because of what is said of
 those Reprobates, St. Jude
 mentions, ——— who had
 gone in the Way of Cain, and
 perish'd in the Gainsaying of
 Core.*

*Q. What Credit is to be given
 to the Account of singing Psalms
 in the Air at Cevennes and o-
 ther Places in France, during
 the Heat of the Persecution, —
 as related by Monsieur Jurieu in
 his Pastoral Letters?*

A. Our

A. Our Opinion is, if the Fact be true, that 'twas only the Echo of some Voices singing in the Hollows of the Mountains, where the poor Protestants might be got together at their Devotions, which by the particular Situation of the Place, and perhaps the Assistance of the Wind, might be heard at so great a Distance, ————— we hope none will take this Opinion of ours in ill Part, since it becomes such as would search out Truth, not to be too credulous in the Belief of such Things as seem visibly to surpass the ordinary Power of Nature.

Q. The Querist dreamt he saw a Comet, and was extremely frighted at it; about a Month after which the great Comet appeared, the last that was seen in England: He desires to know whether there were any thing extraordinary in that Dream?

A. There's no Reason to believe there was, his Dream appearing purely accidental, and form'd from the Idea of such Comets as he had before seen, or heard described. There's another Person who comes in with his Dream too; That he saw a great Man lying dead upon his Back in a River, with marvellous large Teeth in his Head. To which all the Answer we think he deserves, is, That 'tis great Pity the Roguy-Dreamer should not be whipt till he confess'd he dreamt all this waking. Another, of a Gentleman who dreams he himself was hang'd, and looking over the Sessions-Paper, found one of the same, both

Christian and Surname, though both unusual, really executed; seems to be of the same Nature with the first, which we have already judg'd only accidental.

Q. Whether a Person who has been guilty of grievous Sins, but has not been only truly sorrowful for them, but abstained from them, ask'd Pardon of GOD Almighty, and hopes he has obtain'd it: Whether he ought not publickly to confess his Wickedness, and deliver himself up to the Magistrate, to be punish'd according to the Law; And whether his Repentance may be judg'd true and sincere, without he does so?

A. Some of those Crimes in which the Querist instances, are not punishable by the Laws of England. As for the rest, That *Nemo tenetur accusare seipsum*, No Man is obliged to accuse himself, has been ever thought an unquestionable Truth in the Law of Nature; where any considerable Damage will certainly, or in the highest Probability befall him for the same. Where the Crime is not Capital, as in some Sorts of Theft, the Case is somewhat altered: The Party injur'd may be sound'd by a Third Person, as has sometimes been done; and if it may be without Hazard, Acknowledgment of the Injury, as well as Restitution, where 'tis possible to be made him.

Q. Whether such a Person may be judg'd a rightly prepar'd Communicant, unless he openly confess those Crimes, even to his Fellow-Christians?

A. This

A. This seems a nicer Point than the former. However, we are mistaken, if the Resolution thereof does not chiefly depend on the Sincerity of the Repentance. Now we are sure, the same, and greater Sins than these, have by God's Grace been pardoned. Thus in the Case of *Manasseh*, who was an open Conjuror and Murderer, and even in theirs who crucified our Saviour, who yet obtained Mercy. Nor can we see any Reason, why those who have a Right to the Pardon of the Gospel, should not have it as well to the Privileges thereof, and to the Seal of that Pardon in the Blessed Sacrament; and this independent on any, but G O D who gives it. Nor seems there any Reason to strain a Precept, ———
Confess your Faults one to another, to such a Height, as thereby to expose a Penitent to those ill Consequences, which might thence very probably happen.

Q. Suppose a Person who hates me, endeavours to kill me, with the Hazard of his Life; another that loves me interposes to save me, to the Danger of his: In this Case which is the stronger, the Hatred or Love?

A. They seem to be equal, since their Effects are so, and the Hazard just as much in one as the other. Unless from a Theological Reason we should suppose the Hatred to be the stronger, because it makes the Enemy hazard his Soul as well as his Body in killing me; whereas the Friend only ventures his Body, nay, does a ge-

nerous and good Action to save my Life

Q. Were there any such Creatures as the Amazons, or are we to think all that Story no better than a Fable?

A. We are ready to grant many fabulous Things may be reported of these Amazons, as there have also been of the Wars of Troy, where they are said to have been present; but 'twou'd be as hard to conclude from hence that there was never any such People as the Amazons, as that there was never any such Place as Troy, or (with us) never such a Person as King *Arthur*. But for positive Arguments for their real Being, since 'tis only a Matter of Fact, we'll refer the Reader to such Authorities as we have on this Subject. *Plutarch* has an ingenious Discourse thereon, but the Mischiefs, he only sums up the Evidence, not very strong on either Side, and leaves the Reader to be Judge, without himself passing any Sentence. The History of *Alexander* mentions *Thalestris* the Amazonian Queen, who desired to be acquainted with that vigorous Young Conqueror; but *Alexander's* own Letter to *Antipater*, of all that besel him in those Parts, have not one Word on't, which may seem to be as strong as a Negative Argument can be imagin'd, unless some should say for him, That he was a Man of Honour, and had too much Gallantry to boast of such Favours: *Solinus* and *Pomponius Mela* are positive for them, (but for the Credibility of their

their Assertions we wont pretend to vouch) the latter whereof finds two Regions of 'em, one on the River *Thefnodocn*, (those we suppose which came to *Tray*) the other on the *Caspian Sea*. We wont bring either *Pliny* or *Claudian*, or *Homer* or *Herodotus*, all whom we esteem much of equal Credit, to confirm their Existence: Only think it worth the while to take notice, that that Judicious and learned Gentleman *Sir Walter Rawleigh*, did really believe there was such a People, and seems a little displeas'd that he was not credited in his Relations concerning 'em; tho' this in the *West Indies*. Of more modern Authors, *Sir John Chardin* mentions them near *Colchis*, *Mengrelia*, and those Parts, which seem to be the same describ'd thereabouts by the *Roman* Historians, particularly *Am. Marcel*. and the Life of *Pompey*, who came to help the *Albanians*.

Q. *Whether the present Offers at a Reformation are like to prove effectual? And what are the best Methods to detect the vile Haunts and Practices of these lewd Women called Night-Walkers?*

A. To answer this, wou'd be a Task adapted to the Genius of better Pens than any of our Society to engage in: But since some Persons of no mean Quality have been pleas'd to command our Thoughts upon it, perhaps because of the publick spreading of our Papers, (which we could wish as general as the Subject) we humbly offer what follows;

and not without Encouragement, when the best Commanders lead the Way, and where the first Attempts carry the Face of Victory. — We shall first premise;

That *Divine Providence* (according to the Schools) is the Reason of Order to some End. 'Twould be too large a Discourse to shew, how the Providence of God is not in respect of himself; for whatever is in him, is the End, and not tending to the End. How the Measures of Contingence and Necessity fall under the Providence of GOD, and not of the Creature. How GOD superintends all things immediately, as to the Ratio of Order; but mediately, as to the Execution of Order. How particular Causes depend upon general ones: And how the Fate and Revolutions of Kingdoms, and particular Persons are effected. But these have been learnedly treated upon by abler Pens, and we shall only so interfere with 'em, as to remark, That a particular Change of Providence has appear'd in Their present Majesties happy Accession to the Crown, since the Effects do so manifestly evince it. To pass over his Majesty's late *Personal Dangers*, and the daily exposing his Royal Person to more, and this when he might sit down with Honour enough. To wave the Thought of an *Afflicting Absence from the Partner of his Fate and Glories*, and that all the Charms of Rest and Satisfaction, are too weak to struggle with his great Resolves.

When

When we see all these Motives ineffectual, and that he yet pushes on further, we may be bold (in a better Sense than once) to believe, *That for this End GOD raised him up,* and designs to act by him more than we yet see, perhaps more than we can reasonably hope for; tho' we are *naturally extravagant enough in our Expectations.* But that which yet more reasonably induces us to this Belief, is the exemplary Piety which perfects Their Majesties other happy Qualifications. Never had this Nation a greater Want of Two Crowned Heads in't than now; Providence knew it, and by the All-wise Disposal of Causes brought about such a Blessing: Nay more, begins to bless that Blessing with a *Communicative Influence upon the Subject.* *Mobile mutatur semper cum Principe vulgus.* Claud. When crowned Heads begin to lead the Way, 'tis an Argument conclusive with the Subject, and obliging to Imitation. Their Majesties well know that Religion *fixes Crowns, makes happy their People, and renders the Sword victorious.* And 'tis to be hoped, a Victory may not be more difficult over the Vices of their own Subjects, (when 'tis their Interest too) than the Restoring the *Liberties, and Peace of Christendom;* 'tis already begun in both, and we have one remarkable Instance of the Agreeableness of both together; in which, every one that is not wilfully blind, may plainly see the Finger of GOD;

I mean, the late Action at *Agbrim in Ireland.* On Friday Her Majesty's Letter about suppressing the modern Vices of our Age, came to *Hicks's-Hall,* on Saturday the Justices made their Order of Sessions, and on Sunday an Irish Army, really greater than that at the *Boyn,* and much more advantageously posted, was totally routed by our *English Army,* almost two Thirds less than that at the *Boyn.* *'Tis no small Encouragement to push on a Work which Heaven was so willing to join in, that it had almost prevented our Duty.*

And it appears to us, that there's a more particular and immediate Hand of GOD in the *Prosecution* of this *Reformation,* than every one guesses at; for there seems to be a *superinduc'd Spirit,* an extraordinary Disposition amongst the *good and great Men of our Age,* to prosecute the Affair with an unheard-of Vigour. The Design is yet laid deeper than is generally thought; for the Officers themselves will be look'd after, that the least Contrivance on their Part will be severely check'd. But the promising Indications of Success are yet greater, when an *Assignation of many Persons of Quality,* (of which it may justly be believ'd Her Majesty in this Juncture is the *Patroness*) does actually meet to concert Measures about the effectual Suppressing of such Grievances to the Government, and Publick Good. — A *Petty-Sessions* is held Weekly in *Bloomsbury Court-House,* and *Hicks's-*

Hicks's Hall, by a Number of worthy *Justices*, for the Conviction of such Offenders: And the like is now a beginning to be set up in the Liberty of *Westminster*. Fit Persons are appointed, and placed in proper Districts all over the City and Suburbs, to take *In-formations*, and fill up Warrants *gratis*, to carry to the Magistrate to ease him of all Trouble, which he will also sign *gratis*. Her Majesty has commanded the *Officers* over all the Horse and Foot, that they keep a strict Eye upon the *Soldiers*, and prevent the common *Wickedness* and *Disorders* amongst them. Every Body knows of the *anonymous Abstract* of the *Laws* and *Penalties*.

And 'tis observable, the last *Lord's Day*, (*July 26.*) that some Persons disaffected to the present Government, in Contempt of the late *Order* for *Reformation*, went to drink Wine at the *Horse-shoe Tavern* in *Drury-Lane*; being there refused Admittance, they went to another House in the same *Street*, where they drank themselves all so dead-drunk, that one of them never awoke; and the Master of the House will be prosecuted according to Law. There is now an Order preparing to be publish'd by my *Lord Mayor*, for encouraging a *Reformation* in the City, which will be out in some few Days. And for a more effectual Suppression of *Debauchery*, *Orders* are already come forth, that *Banholmen Fair* shall be kept but three Days. We reserve yet a fuller Answer to this

Grand Query about the present *Reformation*, together with some *secret Occurrences* (that will be communicated to us) for the Subject of another *Discourse*: Only we shall mention one Thing more, *viz.* That there is a *Member* of one of the *Four Societies of the Law*, who has not been ashamed to declare publicly in a *Coffee-House*, that all this *Noise is Cheat*, and a *Trick* of the *Justices* to get Money; and that he would give Two Thousand Pound for what they should get by it this Year; which is a *scandalous Untruth*, for we can assure him, that there has been already *seven Store Warrants* granted, for which neither any *Justice*, nor his *Clerk*, have had one *Farthing* for Fees. And Things are so well managed, that in Ten Thousand *Warrants*, which perhaps may be granted before a *Twelvemonth* expires, it shall not be in the Power of the *Officers* themselves that levy the *Penalties*, to cheat 5 s.

None of these Instances are *Secrets*, but *Publick Occurrences*; and besides these, there will be yet found deeper *Measures* on foot, which we doubt not, by the *Blessing of GOD*, will effectually contribute to the *Peace and Piety* of this Kingdom. Other Ages have acted by *Halves*, and play'd with *Reformations*, but never did any shew such *Readiness and Practice* in this *Affair*: Never was there a Cause wherein *Virtue, Glory, Liberty*, and all that is dear to the Good

Good and Great, did join together like the Beginnings of this Reign: Never was there happier Foundations a laying for a happy Government: And if we may be allow'd to judge of Effects from proper Causes, we may boldly aver, That the *Crisis* of England's Happiness is now commenc'd.

Among all the Obstructions that lye in the Way of these new Measures, the Calumny of the Word *Informers* is like to be the greatest; but upon what unreasonable Grounds we shall soon make appear. ——— The first Objection we meet with, is, The very Word *Informers* carries a Baseness and *Odium* in its Sound. ——— To this we answer, That Words are always expressive of Actions and Things; therefore the true Estimate of Words is taken from the Nature of Things whereof they are expressive: This must be granted, or all Converse and Civil Society is destroyed. 'Tis much below the Dignity of intelligent Beings, to make no Distinction betwixt Names and Things. Perhaps, if the Rise of the Word *Informers* were searched, you'd find it as old as the first Persecution, when the Christians, by Heathenish *Informers* lost both their Lives and Estates, which truly was enough to entail a Curse of Ignominy upon the Name; but 'tis an ill Argument to say, Because it was once an Enemy to Virtue, it may not be so to Vice. The Argument indeed lies stronger here; either Persons may make Use of it for Vice or

Virtue (for all Words and Actions are included under one of them two:) Those therefore that would not make Use of it to a virtuous End, shew what they would do, if they had Opportunities to do it to the contrary: I leave the Objectors themselves to make the Application, and be their own Judges.

The Second Objection, is, That an *Informers* is a Treacherous Person. ——— To which we easily answer, as before, That we must take our Measures from the Nature, and not the Name of Actions: But we add, That the publishing the Abstract of the Laws and Penalties, has put every Criminal into a Posture of Defence: So that if for the Future they act contradistinctly to the Measures of Government, they are properly Traytors to themselves; and since such Actions are indisputably against the Peace and Welfare of the Government, all Persons that are not *Informers* against such Actions, when they have Opportunities, are guilty and accessory themselves by *Misprison*. A Government may, for our better Insight in this Matter, be represented to a great Family where the King is the Father: Now for a Son to be in this House, and over-hear the Plots and Conspiracies of some in the House, against his Father's Life, and the Ruin of the Estate, firing the Premises, or any other Outrages which will mightily disturb, if not ruin the Family; the *Informers* in this Case may appeal to our

our Objectors against the Merit of the Title.

The Third Objection is ; That such an Action is base and little. — Answer : We may know an Action, whether it is base or not, according to its Repugnancy to the Ends of a Rational Creature ; but if all just and warrantable Means to preserve Virtue, Liberty, Laws, and all that is dear to good Men, be a Baseness, then such an Action is base ; but if the End of a Man be Ignominy, Ruin, and all that's abhorrent to his Nature, much good may it do those Persons that plead for't.

The Fourth Objection is ; That since the Word *Informer* is in ill repute by Custom and false Opinions, might there not be some better Way propos'd to reclaim the Vices and Irregularities complain'd of? — To which we answer : Common Prudence obliges us not to censure what we can't amend, especially where Authority is immediately concern'd ; though we doubt not but the Design is so fix'd, and that the Prosecution of these Vices is so much re-
 sisted, that, to shorten the Work and make it the easier, they would gladly accept of better Proposals, in order to it, if the Objector can offer such. We have yet met with no other Objections, and probably all others that can be rais'd, may come under some of these Heads, which when consider'd, we desire every Objector to lay by his Prejudices, and

use his Reason, in their Examination.

But the best Answer to all the Objections that can be made, against the Ignominy of the Word *Informer*, is, That those worthy Magistrates who zealously espouse this Cause, have already manifested their Resolution to use the utmost Severity of the Law against all Persons whatsoever, who shall opprobriously call any Person herein concern'd, an *Informer* ; and accordingly have already, for the said Offence, bound over such Persons to the general Quarter-Sessions, where they have been indicted as Disturbers of the Publick Peace, and Obstrueters of Justice ; fined and bound to their good Behaviour. And a Constable, for refusing to execute a Warrant for the seizing of Fruit, publicly expos'd to Sale on the Lord's Day, was the Day following, at the General Sessions, in open Court, turn'd out of his Office, and this not ten Days since. All the Charges incident to such Prosecutions at the King's Suit (where the Statute of Maintenance cannot reach) as well as all other Charges hereto relating, are defray'd by those worthy Societies before mentioned.

We shall here, according to our Promises in our former Advertisements, subjoin the short Account of the Six Nights Rambles sent us ; and we hope not impertinently, since 'tis to expose one of the Capital Grievances against

D
which

quiring the next Day about her, I heard she took me for a Spirit, and was resolv'd to follow the Advice of her strange Monitor.

The Third was a Savoy-Bird, well skill'd in Confidence and the Depth of Pockets, but so simple and foolish in all her Answers, that I think nothing can reclaim her but Afflictions. Such Wretches perhaps may deserve a particular Way of Treating in the new Measures of Reformation.

The next Enterprize was an old Friend, a Companion of mine whom I overtook Carrying a Lady near the May-Pole in the Strand, but being not certain, I kept behind 'em till they came to *S--lase* where seeing 'em turn down, I made a Halt, and they came up again presently into the Strand; so resolving to be satisfy'd, I made up to 'em, and by asking *What is't a Clock?* discover'd the Truth of the Matter; the Lady finding my Acquaintance with my Friend, turn'd off; and he seeing him discover'd, begg'd my Silence, and promis'd a Reformation, which I hope he has kept to ever since, having given me such Satisfaction as argues his Sincerity in this Affair.

The fifth Engagement occasion'd this Confession, That she had an easie tender Education, but her Brother grew extravagant, and instead of paying her's and her Sisters Portions, he spent all, and she

having no Way left to get her Bread, and not being able to work, took up this Course, which (said she) at first was very afflicting and uneasy to my Conscience, but had worn off by Degrees; tho' after all, I could wish I had begg'd rather than liv'd thus dissatisfy'd; for I have lost my Credit, am ashamed of my Friends, afraid of my Enemies, and which is yet worse, see no Probability of living under better Circumstances in my Life, and must die without Hopes of mending it in the other World.

The sixth and last Enterprize was so like the Story of *Paphnūtius's* converting a Harlot, that I shall tell that only, perhaps not yet known to every Body: He put on the Habit of a Soldier and went to an infamous House, and choosing his Woman, he desired to go with her into a private Room, where none might see him; she brought him into a Chamber which he objects against, as not private enough; she brings him into another, against which he also objected; at last she brings him into the most private Room in the House: He looks about every way, and asks if they were secure there? and if none saw 'em? She answer'd, *None but GOD or the Devil.* And believest thou, said he, that there is a GOD? She answered, *Yes.* And believest thou that he is every where present, and seeth all Things? She answered, she did believe

lieve it. And shall we,
 said he, sin so shamefully
 under the Eye of the most
 Just Judge that seeth all
 Things? Hereupon she had
 nothing to say for her self,
 but fetched a deep Sigh, be-
 ing asham'd of her wicked
 Life; and lived afterwards
 on Bread and Water, not
 daring to take the Name of
 GOD into her Mouth, but
 frequently repeated these
 Words, *Thou who hast made
 me, have Mercy on me*; and so
 she continued three Years, and
 died. To this Conviction
 our present Instance agrees,
 and we are not without hopes
 of like Effects in the rest.
Gentlemen, If the Time and
 Moneys spent in these Six
Night Rambles, may reclaim
 or hinder the Debauchery of
 one single Person, I shall
 think it worth all my La-
 bour.

We might be fuller in our
 Accounts of this Nature, and
 of the Methods of Redressing
 such Evils, but a worthy Gen-
 tleman, who is very instrumen-
 tal in this begun Reformation,
 has already drawn up an *Act*,
 which is printed, and intituled,
*An Act for the more effectual
 restraining and suppressing of
 divers notorious Sins, and Refor-
 mation of the Manners of the
 People of this Nation*; which
 'tis hoped the next Sessions of
 Parliament will take particular
 Notice of, in order to the Ends
 designed by it.

*Q. A Cow-Keeper's Daughter
 became very remarkable to a Gen-
 tleman, by reason of the strange
 Deformity of her Person, disa-*

*greeableness of her Temper, Dress,
 &c. so that he seem'd to have
 a peculiar Aversion and Antipa-
 thy against her; his Thoughts
 almost continually being fix'd
 upon her when absent, and his
 Eyes when present; till at last,
 by Degrees, all those displeasing
 Things seem'd to vanish, and he
 fell most desperately in Love with
 her, and wou'd have made the
 most passionate Addresses, but
 that he thought he should be
 deny'd, which he believes wou'd
 certainly kill him: Query, What's
 the Cause of this?*

A. The Story is so odd, that
 were we not certain of the
 Probity of him who sent it,
 we shou'd doubt the Matter of
 Fact. But being assured there-
 of, must endeavour to search
 into the Reason of the Thing:
 — Tho' at first Glance any
 Lover would be apt to reflect
 on the Folly of such an Under-
 taking; and ask us what we
 meant to do, to search for a
 Reason for what's so perfectly
 unaccountable and unreasona-
 ble. The old Poets would say,
 'twas the arch *Wagg Cupid* was
 the Cause of this strange Ac-
 cident; who seeing how high-
 ly the Gentleman regard'd the
 poor Wench for her Ugliness,
 which she could not help, took
 a Fegary to give him a touch
 of his Art; and out of a Piece
 of Justice or Revenge, make
 him fall in Love with her.
 The most probable Account we
 can give on't is, that through
 a strange Inconstancy in Na-
 ture, and Defectibility in Judg-
 ment, her Deformities made
 less and less Impressions upon
 him; till at last it's probable,
 he

he discover'd in her some real or fancy'd Beauties or Excellencies, which drowned the Memory of the other, and reduced the unhappy Gentleman into so strange a Condition.

Q. How shall a Woman that is plagued with an ill Husband, reclaim or make him better?

A. Shew him this Mercury, and tell him, if he don't amend, his Name shall be printed in it at Length, the first Tuesday of the next Month. But to be graver, the best Direction that can be given in so general a Case, is to be as patient as possible; unless the Husband's such a Brute, that this Manner of Behaviour will but make him more insulting.

Q. If any single Man who is much in Debt, and can't conveniently live unmarried, has a fair Offer with a Woman of a good Fortune, by which he might pay all his Debts, and live comfortably in the World——Whether he is oblig'd to make her acquainted with his Circumstances when he courts her, and so run the Hazard of not obtaining her?

A. By no means, every Man being to make the best of himself and his Fortunes, that he honestly can; but he first ought in this Case to take a particular Care that he ben't cheated; and so in a worse Condition than before——Nor ought he actually to affirm himself worth more than he really is, nor to marry any Person without a sufficient Fortune to discharge his Obligations, and answer to the other

Ends of Life; lest he make both her, himself, and perhaps many others miserable.

Q. A Lady of good Birth and Fortune has granted some private Favours to me, but at the same Time so discreetly, as to preserve her Reputation. A Friend of mine courts her honourably, and desires of me to tell him unfeignedly my Opinion of her Virtue: Query, How I shall behave my self in this Case, so as not to transgress the Rules of Honour nor Friendship?

A. If by that Expression some private Favours, be meant, what every one will suspect that reads the Question, all the Answer we'll give is, *Marry her quickly your self;* for till that's done, whatever fine Names you put upon the Matter, you're a —— and she's a ——

Q. How that Person is to behave himself, who has a Lady's Consent; but at present for some private Reasons, or for want of a Fortune, is not permitted to marry her?

A. If he neither has a Fortune, nor a Prospect of any, we think he'd do generously to release her, had she any advantageous Offers; and till some Years after he may perhaps wish he had done, when his Kindness cools, or he has fasted so long, till he has quite lost his Stomach. But if no such Thing happens, there's but one Way for him to take; and that is, to be as patient as he can, since after all, he must be so whether he will or no: In the mean Time, not to pretend to love to such a

Marriage, as, whatever he flatters himself, will in their Circumstances certainly render 'em both very miserable.

Q. A Young Man being gone to Sea, and staying there from his Wife Eighteen Months, she in the mean Time marries another: Query, At the Return of the first Husband, whose Wife shall she be?

A. If the first were really and effectually married to her, she must be his still, if he has a Mind to take her again, and thinks her ne'er the worse for wearing.

Q. Whether a Young Lady ought in Reason or Prudence, to keep by her, after she's married, any Letters or Pictures from any of her former Lovers?

A. It may seem in its self an indifferent thing, unless in some few Circumstances, which totally alter the Case. One, if the Husband be inclin'd to Jealousie; the other, if the Lady when marry'd, lov'd any other Person more than her Husband, whose Letters or Pictures might, on that Account, be as dangerous for her to keep about her, as on the other imprudent. There may yet be one Case more, wherein it mayn't be convenient for her to keep any thing of a former Lover's, but either to restore or burn it: And that is, when there is a Probability such Persons may think or speak unhandsomely of her, if she keep such things; and being enraged at her Loss, they may easily enough take Occasion to do it.

Q. There's a young Lady who

is courted by several Gentlemen, but her Affections are chiefly on a Person who makes no outward Pretention, lest thereby it may frustrate both their Designs. Whether she ought to entertain the said Pretenders, since she does it only to amuse some about her, without any Intentions of having 'em? Or what other honourable Course may she take therein?

A. The entertaining such Pretenders, were, we own, a sure, tho' scarce a handsome Way of keeping the real Amour private. But the Entertaining any Gentleman, engaging his Affections, and giving him Hopes without any Intention to make him happy, we look upon to be both so unjust, cruel, and ungenerous an Action, that no Custom can excuse it, no Necessity defend it, no good End sanctifie so base a Means. As for that Question, *What other honourable Course she may take therein?* If those about her whom she mentions, are her Parents, she ought to do nothing against their Consent. If only Friends, but such as she'd yet keep her Amours private from, either for quiet sake, or other Reasons; she can't want Ways to do it more honourably, than that she has here proposed: It being in her Power to entertain the favour'd Lover as privately as she thinks fit, and at the same Time find Excuses enough to put off the rest.

Q. In your Vol. 2. A Mother and a Mistress being at the same Time in great and equal Danger, which is a Man oblig'd to save, supposing

Supposing one must perish? Your Answer is, A Mistress: I desire to know your Reason for it; (Setting by the Bonds of Inclination) since we are in Duty rather bound to preserve our Parents?

A. In that Answer, we question'd, whether any such thing might really fall out; and therefore the Resolution seems not of so very great Moment. It's true, on the Supposition, we seem'd to carry it rather for the Mistress than the Mother; but this, not only in Point of Inclination but Duty, supposing a Contract had interven'd; Otherwise we were of Opinion, and still are, That the Mother ought first to be taken care of; tho' we still believe the Mistress would be the most regarded, Inclination being so much stronger than Duty, in Cases of that Nature.

Q. Whether there be such People as Cannibals?

A. Yes, amongst the Indians at this Day, who not only eat one another, but also sacrifice their Children to the Devil.

Q. Whether there be such a sort of People as have Eyes in their Breasts and no Heads?

A. Our best Authority is too weak for our own Faith, tho' if the World can believe Mandeville in his Discovery, they may; but it looks to be a sort of strange Figure for a rational Soul; perhaps Physicians will say not only strange, but impossible.

Q. When we are in love, and the Men won't or can't under-

stand our Signs and Motions; what in Modesty can we do more to open their Eyes?

A. Alas, poor Lady! your Case is very hard; — why, pull 'em by the Nose, write to 'em; or if neither of these will do, (as you have been formerly advised) shew 'em this Question and Answer in the Athenian Oracle.

Q. A Minister near Cyrencester in the County of Gloucester, having sworn not to marry any Persons clandestinely in an House, or any other unlawful Place, but in the Church, with Banes or License, did nevertheless marry several People in an Ale-house, without Banes or License; and being asked whether he was not forsworn, answer'd no; for says he, I was to marry none clandestinely in the Ale-house, but a Couple coming to me to be married is some — Upon this Equivocation he thinks himself not forsworn, I would desire your Opinion of it?

A. Several Letters are come to our Hands upon this Subject, which we have been willing to wave, as being very tender of the Reputation of that Cloth: But since by other Letters we are inform'd, that the Consequence of this Action terminates in a very great Fraud and Injustice about an Estate, we out of respect to Truth and Justice have thought fit to return our Answer, which since a Scholar is concern'd in't, we shall first give him the Definition or Axiom of Perjury, which the Schoolmen have laid down, viz. Perjurium est dictum humanum falsum, vel in se vel in juran-

te opinione, jure jurando asseveratum, cujusmodi asseveratio divina adversatur reverentiae, imo Dei contemptum implicatum habet, ob idque merito inter lethalia referretur peccata; liceret nihilominus persona publicum Munus administranti, alterius postulatu, ab eo quem perjuratum sciret, jusjurandum exigere, quod idem in privato homine crimen esset gravissimum, posset tamen privatus, ad rei dubiae confirmationem, ab eo de cujus perjurio nihil certi haberet, sine culpa jusjurandum postulare. Upon a Supposition that the Account we have received is true, which we are as willing as we can to disbelieve, we shall in Examination prove, that the two essential Parts of Perjury must be grounded upon this Action, *viz. Falsity of the Oath, and Falsity in the Opinion of the Swearer, tho' a Truth.* To the first, that it is essentially false, appears both from the Manner the Law requires in an Oath, as also to the Orthography of the Words: As to the Manner the Law requires, The Swearer is to use the Words in that Sense that the Tenderer of the Oath gives it in, and not in his own. A dreadful Instance of Equivocation we have in the Instance of *Arrius* the Heretick, who swore to the Tenets in his own Book he had under his Coat, and not to those that were offer'd to him; and as he return'd home, voided out his Guts in a House of Office: But as to this Equivocation, that a *marrying none was not marrying some.* 'Tis the meanest Subterfuge that ever I knew, and proves just contrary

to what he would have it, to wit, that he is perjur'd, (supposing the Relation be Truth) 'tis suppos'd he wou'd have said, that the *not marrying none had been a marrying some*, for here not and none being two Negatives, make an Affirmative, to wit, *some*. We cannot by this Place suppose him any thing but a Scholar, and if any Scholar at all, then he is perjur'd in his Opinion, as well as in the essential Falsity of his Oath, both which are fully prov'd by the second Oath he took of their being married.

Q. *Whether a Person made drunk, so that he is incapable to return pertinent Answers to the Minister, (either of his own, or as dictated to him) can at such a Time be properly said to be married according to the Law of GOD?*

A. Before I return a Negative Answer where a positive Oath has already been pass'd, as the Letters by me affirm, I shall premise, that other different Oaths were taken, as that *the Man was made drunk*; for Proof of which they alledg'd, that being ask'd, Wilt thou have this Woman to thy wedded Wife? He made no other Answer but this, *I must go to piss*: But upon a Supposition, that by several Times asking, he made use of all his proper Responses, it won't follow that the Law of GOD will look upon this as a Marriage; for the Wisdom of our Church appointed the Matrimonial Office to be used upon a Supposition, that the Words in't are to be offered to such Persons as know what they

they say. The Words of *Matrimony* are not the essential Act of Marriage, but a publick Sign or Solemnization of a Legal Contract made between the Parties beforehand. Now Words being only the Index of our Minds, and when Words are forced upon us by undue means, the Sense of which we neither understand nor will, 'tis a Sacrilegious Rape committed upon the Soul, which by how much it is of a more excellent Nature than the Body, by so much greater is the Injustice, and deserves a severer Inquisition than what our Law requires, for the Satisfaction of bodily Rapes, and all Persons concern'd in such Actions are a Sort of *Spiritual Pimps*.

Q. *Whether a young Man be a fit Hearer of Philosophy?*

A. The general Practice of the learned Part of the World, abound with Instances of Youth above Age, ten to one and more, but at the same time 'tis confess'd some Persons are never fit Hearers, especially when they come to be old: *Senem erudire & mortuum curare idem est*. Youth is flexible, tender and capable of Impressions, when Age is peevish, morose, and conceited; or if none of these, yet so ashamed generally to learn, that they will not be counsell'd. We read *Hakewill's Apol. l. 3. c. 6*. That *Tostatus* Bishop of *Abulum*, at the Age of two and twenty Years, attain'd to the Knowledge of all Arts and Sciences; but besides *Philosophy* and *Divinity*, *Canon* and *Civil Laws*, *History*, and the *Mathematicks*, he was well

skill'd both in the Greek and Latin Tongues: So that it was written on him by *Bellarmin*, *Hic Stupor est mundi qui scibile discutit omne*. He was so true a Student, and so constant in sitting to it, that with *Dydimus* of *Alexandria*, he was thought to have a Body of Brass; and so much he wrote and publish'd, that if three Leaves were allowed to every Day of his Life from his very Birth, there wou'd be some to spare.

Q. *Which is the greatest Sin, to be a Night-Walker, or to rebel against ones Parents?*

A. Either of 'em big enough for *Damnation*; nor doth the greater at all excuse the lesser, as 'tis often design'd in such Comparisons; but to return a direct Answer, we refer you to the Order of their setting down in the Ten Commandments, where Duty to Parents is press'd, before Adultery is forbid.

Q. *Whether Papists ought not to be banish'd the Nation?*

A. The Law is a little more proper Judge than either the *Querist*, or the *Athenian Oracle*. The Wisdom of the Nation has not thought fit to banish 'em, and he must be a bold Man who will pretend to lay down better Measures. But to come to the Reason of the thing, tho' they are Papists, they are Englishmen, and as such have a right to their Country and Estates as well as others, while they don't render themselves obnoxious to the Government, without which their Banishment would be as unjust as impolitick; and impolitick 'twou'd be

be with a Witness, to do such a thing as must unavoidably exasperate all Popish Princes, who would think they had just Reason for Retaliation, and banishing all the Protestants, as we the Papists; besides the Breach of the Confederacy, which would hereby be immediately ruin'd. But what are all these prudential Considerations to an indispensable Duty? They are Idolaters, and as such not to be suffer'd in the Land, whatever Inconveniencies may attend their Removal. Besides, they are always plotting, their Religion won't let them let us alone, and we can't be safe till we are fairly rid of 'em. — In answer, tho' we would not be thought Advocates for Popery, but Truth and Reason; as for their being Idolaters, tho' by their Worshipping GOD by Images, we really think with all Protestants, they are guilty of what may not improperly be term'd by that Name, yet all know there are several Sorts of Idolatry, of which, though bad enough, this is not the most heinous. Besides, we know no Warrant for removing Idolaters, tho' we do Idols out of a Land: For if they stay here, they may by GOD's Grace be converted, if we send 'em away into Popish Countries, they and their Children must inevitably continue in that dark Religion, till the Downfall of Babylon. Tho' still there's a great Difference between our sending 'em all out of our Country, and suffering the publick Exercise of their idolatrous Worship, and their sedu-

cing others to it here; and between our denying 'em the Liberty of Religion, and forcing 'em to embrace ours. As for their Principles directly leading 'em to Rebellion, and hence our not being safe without their remove, we are to remember, that their Councils never oblige 'em to extirpate Heresie, but when they are able. They have smarted sufficiently already, and should be wiser now, and sensible of the Ease they enjoy under the present Government, more than e'er they had before since the Reformation, as well as grateful for the Deliverance they receiv'd by their present Majesties as well as we, they being in as much Danger of the little Mob as we of the great, who began with 'em as if they were in earnest, and had not the Government strenuously interposed, and settled all things, had in a few Weeks rooted up the very Foundations of them and their Houses throughout all the Kingdom.

Q. Some Time before the Death of King Charles the First, there was a very strange Appearance in the Air seen here in England, viz. The Effigies of two Armies in Array one against the other, the General of one of 'em being Headless for some Time, when suddenly there was a Head united to the Body, and thereupon both Armies immediately vanished — Your thoughts are desired upon the whole, and what are we to think of such strange Phenomena?

A. We have read many such strange Stories as this in Books
of

of Prodigies, but with most of 'em better attested than we find 'em. We would fain know of the Gentleman who proposes the Question, what good Author there is relates it? Whether he has it only from some of the *Diurnals* or *Mercuries* then printed, or whether he affirms it of his own Knowledge? But supposing it true, the Event of things has long since sufficiently superseded any Interpretation of ours. Upon the whole, granting that, and several other Things of the same Nature to have really happen'd, as we believe sometimes they have done, it can be refer'd to nothing else but the kind Warnings of some invisible Monitors, those perhaps who preside over the Fates of particular Kingdoms and Nations (if any such there be) in order, by such strange Tokens, to persuade Men to Repentance, that those Judgments may be averted which are just hanging over their Heads. Or we might add, supposing this present Relation of our Querist true, it nearly represented what follow'd, as to that unhappy Prince's Decollation, his Son's Succession, and immediate Peace upon't. What those Phænomena's were, we dare not offer to decide, since we can understand nothing, but either by our Senses, which convey the *Ratio* or *Quiddity* of Objects to our Understanding, or else by immediate Inspirations. The last is not expected of us, and the First is impossible, because the Eye (which in this Instance was all the Medium of

Conveyance) was too far off; though perhaps if it had been nearer, the Apparition might have been Air, or *Clouds condens'd into such Representations, by commission'd Monitors, Angels or Spirits.* But we only offer this as a Conjecture, and leave every Body at their Liberty.

Q. *Whether after the King and Queen had each of them declared their earnest Desire of a general Reformation of the Manners of the People of this Nation: And the Justices of the Peace for the County of Middlesex, in pursuance of Her Majesty's Letter, had caused an Order of Sessions for the Execution of the Laws against divers scandalous Sins, and particularly against unlawful Plays and Sports, to be printed, published, and affixed in proper publick Places; and the Lord Mayor and Court of Aldermen had likewise set out an Order to like Purpose; and had moreover, upon the petitioning of several Inhabitants of the adjacent Parishes, setting forth the Lewdness and Debauchery which hath apparently encreas'd, Tumults, the Bloorish and Disorders frequently committed; and the continual Danger of Fire to the Houses and Estates of the said Inhabitants, at the Fair of St. Bartholomew, by reason of Booths of extraordinary Largeness for Stage-Plays, Musick and Tippling, contrary to the Law, being so many Receipts of vicious and disorderly Persons, and whereby the Trade of the said Fair hath been very much interrupted;* bad

had published and posted another special Order concerning the said Fair, to put a Stop to the farther spreading of Wickedness and Vice, to preserve the Peace, to provide for the Safety of the Inhabitants, and to restore to the Traders the full Enjoyment of their Trades, without Annoyance or Obstruction; And when a happy Beginning of a hopeful Reformation was very vigorously prosecuted; Whether under all these Circumstances, to erect Booths of such Largeness, and for such Purposes as aforesaid, be not an abominable Wickedness and Impiety against GOD?

2. Whether it be not an Act of great Insolence and Presumption against her Majesty, who hath so happily given Encouragement to this Beginning of a Reformation?

3. Whether it be not likewise an Act of Insolence and Presumption against the Lord Mayor and Court of Aldermen?

4. Whether it be not such an impudent Opposition to the Reformation lately begun, and now prosecuted, as ought to be resented by all who wish well thereunto?

5. Whether the Permission of such an Insolence, Presumption, and abominable Wickedness, under the Circumstances aforesaid, be not like to provoke some special Judgment of GOD for it?

6. Whether the permitting of so great an Occasion of Disorder and Wickedness, and so plainly contrary to the Laws, be not a great Blemish to, and

Diminution of the Honour of the City, so famous for good Government in other Respects?

7. Whether the Persons who let the Ground for such Purposes, or so Persons notoriously known to use such Employments, be not equally criminal and punishable with those who erect the Booths for that End?

8. Whether those who pretend the Queen's Authority for these Booths, ought not to be enquired after, and duly punish'd if discover'd?

9. Whether the Suppression, not only of these Stags-Plays, but also all other the like; and of Lotteries, which are not only pernicious, but also contrary to Law, and cannot be Authorized either by any Lease of the Lord Mayor or Court of Aldermen, or by any Charter of the Queen her self, or any Authority less than an Act of Parliament, doth not well deserve the Consideration of all those worthy Persons who are willing to give their Assistance for the promoting of the present Reformation?

A. These are all Questions of very great Weight and Moment, both with respect to the present Reformation, and the several great Persons therein concern'd; and therefore we sha'n't presume to give the World our Thoughts upon'em, without special Orders for so doing.

Q. Whether the way to make a through Reformation, ought not to begin at the great ones in Authority, since they are pleas'd to begin with the little ones; and whether it would not be effectually

Strively exemplary, if a Restraint and Suppression were put upon some Persons of Quality, who notwithstanding Her Majesty's Gracious Letter to the Justices of Middlesex, do yet under the Covert and Veil of Power, act the most vile and little Things? As for Example, A certain Great Person (whose Name we shall conceal for his Family's Reputation) having decoy'd a Gentleman's Wife away from him, took a Lodging for her and her Maid-Servant. Her Husband finding out where she was, came and demanded his Wife, upon which the Great Man orders some Persons to carry away the Gentleman by Force, and kept him several Hours. At last the Affair was so contriv'd, that his Wife's Servant swore Treason against him, which 'twas thought wou'd have taken away his Life. In short, he was Imprison'd, and tho' upon his Tryal clear'd, yet his Wife was kept from him by this Great Man, and no Justice done to the injur'd Party: But had it been my Case as it was the Gentleman's, it shou'd not have ended here, for where-ever I had met the Great Bubble, I shou'd e'en have Esquire Thinn'd his Honour: Your Thoughts on the whole?

A. 'Twould have been a better way to have appeal'd to Heaven, and resign'd the Cause to the Righteous Judge, rather than to encroach upon his Prerogative without a Warrant: But since our Thoughts are required, we answer thus, That we freely list our selves amongst that little Party that have begun to stem the great Torrent

of Impiety. If the worst of Men in an ill Cause can be brave and daring, why should the Proselytes of Virtue be timorous and sneaking? We profess our selves Disciples of that great Man, who being ask'd by Helioabalus how he durst be so plain? Because (said he) I dare Die—— I can but die if I speak the Truth, and I must die if I flatter. We have upon such a Supposition taken Advice upon't, and are assured, that the Husband may bring his Action, and recover good Damages—— And besides, the Crime is punished by Fine and Imprisonment, and may be prosecuted by Indictment by another Person: And we are also assur'd, that if the Gentleman will appear with his Evidence at the next Sessions, that it may be known he hath sufficient Evidence to make good the Indictment, there will Care be taken by as powerful (tho' perhaps unknown) Friends, that the Injur'd shall have the Assistance and Encouragement that the Law affords. 'Tis falsely alledg'd, that the Great ones begin not themselves: Their Majesties and their Officers, with many of the Nobility and Gentry, having encouraged all of us by their pious Example. And tho' some few of the Great Ones do clandestinely act what they are asham'd of, yet there's enough dare let them know they are subject to those Laws they would pervert, and such as will endeavour to make 'em sensible that Titles of Honour are lost in little Actions?

Q. A

Q. A Woman, who was a Foreigner, having taken a House in Stretton-Ground, in Westminster, was observed by her Neighbours to keep her Doors shut all Day; but that toward the Evening there was recourse to her by Persons in Coaches, who seem'd to be of no mean Quality, which occasioned some Suspicion, that those Persons met there upon some secret Business, as plotting Treason against the Government, &c. Whereupon Information being given at Court, two Messengers went to search the House at the usual time of the Company's coming thither; and upon searching, they found only a certain Lord, with a Lady of a noble Family, who was Wife to another Lord.

Q. 1. Whether this Wickedness be not greatly aggravated by the Quality of the Persons, who ought to be Examples of Virtue?

2. Whether Neglect of due Punishment of such Wickedness in such Persons, be not a greater Offence and Provocation of the Judgments of GOD upon the Nation, than a Neglect of Punishment of the like Wickedness in meaner Persons?

3. Whether the Fault of such a Neglect would not be greatly aggravated, by being committed now in the Beginning of so hopeful a Reformation?

4. Whether the due Punishment thereof, be not like to be well-pleasing to the Almighty GOD, and a great Encouragement to the promoting of the Reformation desired?

5. Whether the greater the Persons who should appear to be

concern'd for the Punishment of it, the greater Benefits might thereupon be expected to the Nation?

6. How far the Church, and particularly the Bishop of the Diocess is concern'd in it?

7. How far the two Noble Families related to the Lady and her injur'd Lord, are concern'd in it?

A. To the first Question the Answer is clear and easy, and must be in the Affirmative: The true End of Nobility, or distinguishing some Persons above others, is rewarding Virtue, that such Persons who have done handsome Actions, being advanc'd to Honour for that Reason, others might by seeing 'em in such high Stations, be persuaded even out of Interest to imitate their Virtues. But if instead of persisting in that Virtue which did or thou'd have rais'd them or their Ancestors, they only make Use of their Power to be more vicious than others, and give bad, instead of good Examples, they are as much more guilty than others, as they are bigger than they. Their Names will be expos'd (for they are known) tho' not in this little Paper, yet in the bolder *Chronicles* of the after Ages; and whilst Offenders of lesser Quality may scape with the Lash in *Bridewell*, and their Faults and they are shortly bury'd together, these greater Delinquents shall be transmitted down to Posterity in those proper Colours their Crimes deserve — if indeed they met at the Place nam'd on any Criminal Design, as the Question suggests.

To

To the Second, As the Quality of the Persons aggravates the Crime, so should the Crime escape unpunish'd, 'twould certainly be of much worse Consequence, than if those concern'd had been of a meaner Character. Besides, the malicious World will say, and justly too, that Justice is not fairly hoodwink'd, but makes a shift to get a Glance of the Parties concern'd, and spares one more than another, ——— that all is but a Mock-Reformation, or like those Cobweb-Laws, which great Flies break through; and that it's plain all this Noise is only about little Sinners, while the Drunkard, the Swearer, the Whore-master of Quality, may still take what Liberty he himself pleases.

To the Third, we reply in the Affirmative, and can easily guess what the Thoughts of some will be concerning it, namely, ——— That those engag'd therein, though they have so great an Example, were hardly in earnest, or at least that they durst not prosecute what they had so happily begun.

To the Fourth, If the Fact be plain, the Resolution is so also. The Crime is foul and horrid, the just Punishment thereof must therefore be a brave and noble Act, and as acceptable to GOD, as honourable among Men.

We answer the Fifth as the former ——— for this so good an Example in great Persons, wou'd in some Measure cure the Mischief of one so ill before given by others.

The two last we acknowledge too big for us to answer, may Religion, Justice and Honour direct those concerned.

Q. *A certain Person on Sunday last, in the Sermon time, was drinking in an Alehouse where he dined, for which he was forc'd to pay 3 s. 6 d. Yet the Justice of Peace, who caused the Man to pay the said Money, was the same Day tipping himself in Sermon time. Now I would fain know what Treatment this said Justice ought to meet with, and to whom may a Man safely go to inform against him; for without doubt no Justice will fine or condemn a Justice, but rather send the Informer to Prison; therefore what ought to be done in this Case, that the Reformation may take its free Course? For without doubt, if it is a notorious Crime in a mean Man, it is so in a Justice of Peace? To which for a Parallel we may add another we have received, to wit, A Justice of Peace his Son was lately taken in a Tippling-House, in the time of Morning Service, contrary to the Statute in that Case made and provided; whether or no the Constable that search'd the House for Tipplers, and took him, and afterwards let him go again, because he was a Justice's Son, ought not to be treated in open Court like that Constable you make Mention of in your Oracle, Vol. III. p. 33. who refused to execute a Warrant for the seizing of Fruit publicly expos'd to Sale on the Lord's Day?*

A. In Answer to both these Questions, we affirm 'tis a vulgar Error among Justices (and now

We say then, the Line *GO* shall be reflected to *FH*, and the Line *HQ* to *I*, and the Line *IP* to *f*, so that the Point *G* shall be seen as if it were in the Point *C*, and so of the rest of the other Points, the whole Object making the same Angle with the Eye, and therefore it seems as if it were in the Place *CDE*, which is the Solution of the Question.

Q. Were the Serpents, &c. produc'd by the Magicians of Pharoah, real, or only Cheats of the Magicians, by Tricks of Legerdemain?

A. That they were real Serpents, suddenly conveyed thither by the Power of the Devil, we esteem the most probable Opinion; and therefore they were not conveyed thither by slight of Hand of the Magicians, for these Reasons; Serpents are but odd sort of Creatures to exercise slight of Hand upon; which it's Death but to touch; because this might give occasion for some ill Consequences, which would be further drawn by perverse Men from the whole Story. Because, if we could suppose *Pharoah* and all his Courtiers such Blockheads, as not to perceive a Cheat of that Nature; yet we can't think as much of *Moses*, who besides his natural Sagacity, assisted with all the acquired Wisdom of the *Egyptians*, was endu'd with supernatural Wisdom; nor could ought have tended more to the Credit of his Cause, than his discovering the Magicians Cheats to the World.

Q. Why Religious Converse, as recommended by Dr. Goodman

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in his Winter Evening Conference, is not more practis'd?

A. Because the World is neither virtuous nor ingenious enough to write after so fair a Copy — Tho' we'd be as charitable as possible, and hope one Reason of this Neglect may be, because not many Persons have seen that Book; for we think it almost impossible to read those fine things he there advances, without some Inclinations to put 'em in Practice.

Q. Whether, Adam and Eve had Navels or no?

A. Yes they had *Navels*, tho' not such as ours, being not born, but it was requisite they shou'd have *Navels*; for Physicians tell us, that the use of the Navel is not only to nourish the Child when it is in its Mother's Womb, but that 'tis one of the great *Seats* of our strength.

Q. Whether the Miracles done by the Egyptian Magicians mention'd in the Book of Exodus, were real, or only illusions?

A. The Devil has a great Experience in natural Magick, or the Powers of second Causes produc'd by Agents and Patients fitly join'd, and by many Artifices, and Secrets in Nature, which are not ill, there are several strange things effected by Men; to the Admiration of such as know not the Reason; so far can the Devil act (as before) but no farther, his greatest Miracles being the pure Effects of Nature fitly mixt; and therefore it was that the *Egyptian Magi*, when they found a supernatural Agent making real Serpents, &c. they cry'd

out,

out, *This is the Finger of GOD.*

Q. What Weapon was it that Cain slew his Brother Abel with?

A. This was 130 Years after the Creation, in which Time Adam and his Sons had addicted themselves to Husbandry; so no Doubt but they had got several convenient Tools proper for the Business, one of which 'tis probable Cain slew his Brother with; but his Jury, his Witnesses, and Judge was only GOD, so there were no Witnesses to prove the Matter of Fact.

Q. What's the Reason that a Fool can ask more Questions than a Wise Man can Answer?

A. We acknowledge, tho' we foresee the Application, that none who act like wise Men, will pretend there's no Question which can't be answer'd (without ill Consequences) either by Experience, Supposition, or Reason: So that the main Ground of the common Proverb form'd into this Query, seems only this, *That a Fool's Tongue is more nimble, and his Invention glib and fruitful: But Time, Judgment, and Thinking, are required to give a good Answer.*

Q. Whether the Manner of selling Offices is not obstructive to the Progress of the present Reformation?

A. The Law || 18 Ed. 3 Stat. 4. proves, || That 20 Ed. 3. cap. 1. none but Per- 12 Rich. 2. cap. 2. sons worthy 3 & 6. F. 6. cap. 16. and meet shall 2 Hen. 6. cap. 10. be advanc'd to

Offices, and not any for Money, Favour or Affection; and that great Ministers and Officers selling Offices, shall forfeit their Estate therein; and that Purchasers shall not hold or enjoy the Offices bought.

And, † That † Vid. Lib. Oaths, not any Mini- Petition of ster or Officer Rights, 3 Car. 1. can be admit-

ted to the Execution of any publick Office, without taking an Oath to serve therein faithfully, according to the Laws and Statutes of the Realm, as they tender the Honour, Comfort and Prosperity of the Nation. And, * That all Laws are

to be expoun- * Cook Inst. f. 381. ded to ad- Cook's Rep. Aston. vance the Re- Wood's Case, Plow. mery, and Com. 561. Dyer, suppress the 231, 313.

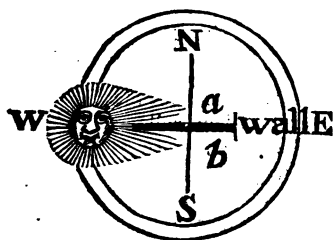
Mischief; and that the Statute, 13 Edw. 1. cap. 50. fully impowers Their Majesties to make all Laws answer the true End

Now according to the aforesaid second Note of Reference, viz. † all Officers or Ministers, taking Oath to serve faithfully according to the Laws and Statutes, and their Oath too, which must certainly be a very great Evil, because by so doing, Places of Trust, and the Management of the great Concerns of the Nation are corrupted; and if so, no Wonder that the present Reformation may meet with many Obstructions; but we hope none insuperable to the great Care, Piety and Examples of those many worthy Persons who are concern'd in't, and who (we doubt not) have

have laid down this Maxim, *That before a Nation can be happy, all concern'd in the Management of its Happiness, must first begin the Regulation themselves, both as to Ecclesiastick and Civil Government.*

Q. How a Wall that points directly from East to West, shou'd come to have the Sun shine on the North Side of it before six of the Clock in the Evening in the Summer Time?

A. 'Tis the Rays of the whole Body of the Sun, from which we must take our Measures in finding out a true shining, or a true Shade. As for Instance in



the present Diagram the Sun is in its Circulation round the Heavens from S. to W. or South to West, and has a right Line

from the Wall exceeded the Western point, with a little part of its Body, which gathering its pretermitted Rays, center in (a) or the North Side of the Wall, according to the Propo- nent's Observation, when as the whole Body of the Sun centers in (b) the direct and true Me- dium of shining. Whence it is evident, that the Sun being in a great Body, and upon Motion some of it will pass by the Wall, before the whole, and consequently will shine on the North Side before six of the Clock, tho' 'tis certain by Ma- thematical Calculation, that the critical Moment of six is when the Body or Center of the Sun is in a right Line with the Wall, which is a consider- able Time after part of it shines on the North Side.

Q. Why are Ofsers smooth one Year, and rough another successively.

A. 'Tis a Mistake, they are only smooth one Year, and every succeeding Year grow rougher.

The following Poem being sent by an ingenious Gentleman, we have thought it very well worthy of a Place in our Athenian Oracle.

On the CREATION.

Before swift Time had try'd its trusty Wings,
Or, in proud Triumph, led successive Things;
When gilded Phosphor, Harbinger of Day,
Had ne'er fore-told the Sun's ascending Ray.
E're shapeless Nothing carry'd in her Womb
The confus'd Fetus of a World to come:

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Then

Then did the Great, the Good, the Three in One,
 In stately Pomp arise from Heaven's Imperial Throne ;
 Down to the Wilds of ancient Night He came,
 To take Dimensions for a future Frame :
 His piercing Eyes view'd all the dreary Realms,
 Which, undisturb'd thick Darkness overwhelms :
 In that vast Space, devoid of chearful Day,
 Th' Eternal King *CREATION* did display.
 His Powerful *Fiat*, cou'd such Charms disclose,
 That meer Privation into Being rose ;
 A formless Mass which soon began to Jar,
 And with fierce Fury wag'd perpetual War ;
 'Till Heaven's Supreme, th' Immense, the Just, the Wise,
 Made fix'd Confusion into Order rise :
 Then dreggy Earth, a pondrous massy Thing,
 Did, with Affection, to its Center cling.
 The spacious Deep, where scaly Monsters bound,
 In close Embraces, clasp'd the Earth around.
 Next, downy Air, in Order, did contain
 The wavy Surface of the raging Main.
 In pointed Spires, light Æther soar'd on high,
 And trembling, upwards, scal'd the lofty Sky.
 To Distance wide, GOD drove each fixed Pole,
 And rear'd the Arches, that around 'em roll.
 A waxing Moon and Stars did Heaven adorn,
 And rul'd the Night until the rising Morn
 Discover'd *Phæbus*, whose bright pointed Ray,
 To Darkness drove the frighten'd Shades away.
 In twice twelve Hours, his heated Horses ran,
 And reach'd the Barrier, where their Race began.
 In twice six Months, along the Ecliptick Way,
 Crossing the Line, Sol's sweaty Coursers stray,
 And *North* and *South* visit with equal Day. }
 Thus GOD's Command had rais'd a stately Frame,
 Which from the Womb of teeming Nothing came.
 Till this blest Time, each living Creature lay,
 Unshap'd, unform'd, depriv'd of vital Day :
 When on a sudden, (wond'rous sweet surprize !) }
 From pregnant Seeds all various Shapes arise,
 Fair in their Form, and perfect in their Size :
 Beasts, Herbs, and Plants, and every thing that grows
 On Earth's wide Plains, fresh Beauties still bestows.
 The Finny Creatures of the foaming Sea,
 That sportive in her liquid Bosom play :
 The chearful Birds, who chanting forth their Lays,
 On proudest Pinions, bear their Maker's Praise ;
 Harmonious all, with native Art do bring
 Immortal Glory to th' Immortal King.

When

When thus the Earth's Foundations GOD had laid,
 And starry Volumes of the Heavens display'd ;
 When ev'ry Shoar, fast lock'd in Chains, did keep
 The bounding Billows of the spacious Deep ;
 When, unconfin'd, thro' Air the feather'd Throng
 Cou'd gently waft themselves, and slide along ;
 Then GOD with Joy survey'd Creation round,
 To find a Creature with his Image crown'd :
 In vain the Search ; none of the Infant Store,
 Or knew its Maker, or his Image bore.
 Concern'd and thoughtful, GOD, at last, began
 To take fresh Measures how to form a Man.
 Such artful Skill th' Eternal did disclose,
 That from the Dust a stately Statue rose,
 In ev'ry Part, with shining Features fair,
 Its Mien was manly, its Complexion rare.
 By slow Degrees, a creeping Tyde there came
 Of growing Life, that shiv'ring, shook the Frame :
 To ev'ry Limb, GOD did the Streams convey,
 Of purple Life, thro' twining Tubes of Clay :
 He fix'd firm Bones, to guard the Urn of Life,
 Where Nature sits, and keeps a beating Strife ;
 And lest that native Moisture shou'd expire,
 Repeated Gusts fann'd o'er the glowing Fire.
 The former Mass, GOD, with impressiv' Mind,
 Inspir'd, and both in close Embraces twin'd :
 United thus, to Heav'n they Homage pay,
 And own Subjection to their Maker's Sway.

One Labour more employs th' Eternal's Mind,
 To frame a Creature of the Female Kind :
 Whilst from the Sun, the Man retir'd to Shade,
 (Where softest Slumbers did his Eyes invade)
 A charming Consort of a Rib was made. }
 The conscious Man with Arms extended wide,
 And Tydes of Joy, caress'd the courteous Bride.
 No sullen Sorrow yet o'ercast their Eyes,
 Within the Bowers of blissful Paradise ;
 Where fragrant Flowers did balmy Sweets dispense,
 And cheerful Odours, grateful to the Sense ;
 Where, with the Blessings of indulgent Care, }
 The wise Creator crown'd the happy Pair ;
 (But *Eve*, ungrateful, was a fatal Fair.)

Unwearied then, the GOD retir'd to Rest,
 More in Himself, than in his Creatures blest'd ;
 When, on a sudden, Crowds of Angels came
 To view the Beauty of the finish'd Frame ;

Amazed all each did his Art employ,
To sing CREATION with excessive Joy.

Q. 3. *Whether Fornication may be favourably esteem'd a venial Sin?*

A. None but Papists ever thought it so, or such who wou'd fain think all Sins venial, which they themselves are guilty of. 'Tis true, in a Sense all Sins are venial, or pardonable, that is, upon Repentance; and all damnable without it, or deserving infinite Punishment; because they have a Sort of Infiniteness in 'em, as being committed against an infinite Being: Nor does this make all Sins equal as to their Degree, internal Turpitude, or Malice, tho' it does as to the Object; according to which there will be infinite Punishments, as for Duration, for all Sins not repented of and pardoned, tho' differing in Degrees or Intenseness, proportionable to the Crimes committed.

Q. *Whether an Informer is not as much a Regue now for informing against those Vices that the Law now takes hold on, as he was for Informing against the Dissenters formerly, when they met together contrary to Law?*

A. This is a very rude Sort of Question, and carries a great deal of Malice and Ignorance in the very Face on't; and plainly shews which Side the Querist wou'd take, if he was to be an Informer. But it may be consider'd, that Words of a good or indifferent Signification have been (afterwards, by

some Abuse or evil appearing in the thing signified) vulgarly used in an evil Sense (see *Vol. III. p. 32, 33. Objections about the Calumny of the Word Informer*) and the like may be observed of Professions and Employments, good and honourable in themselves, but often abus'd, and this in the Case of Information: What shall we think of a Person who prosecutes another upon a Case of Slander, Murder of a Friend or Parent? Without Doubt our Haters of Information wou'd not think it at all scandalous, tho' here's but a particular Member of a Body Politick concern'd; much more is the Case enhanc'd, when the *Fundamental Constitution* of the whole is endeavour'd to be supplanted; for it alters not the Case as to the Action, whether a Republick falls by Ignorance or Malice, 'tis down when fallen; and the Advantages to its Enemies are the same. Hence it is indisputably evident, that 'tis an Indication of Ignorance, or Ignorance and Rebellion, or both, to give such Informers as are Instrumental to the Happiness of a Body Politick, the Epithets of *Base, Little, Scandalous*, or such like. *A common Informer, in the Eye of the Law, is he who meerly for Lucre or Malice doth prosecute vexatious Indictments, Informations and Actions, upon penal Statutes, without Regard to the State and Government, and the Reformation of the Offenders.* And of this Sort

Sort were those who were most active heretofore in Informing against Dissenters, &c. meerly for Lucre, Malice and Faction; for the Dissenters Practices were not Offences in their own Nature, but accidentally such, as contradictory to some positive Laws of the Nation. But the Case is now much alter'd, and those who inform for Suppression of such abominable Wickednesses as are such; both in their own Nature, and in their Consequences, do no more than what every Heathen State wou'd warrant for its own Preservation — *But alas, The English Bravery and Virtue are come to a low Ebb, when its Members start such Objections as would have it absolutely drain'd!* Some through an ignorant, over-busie Spirit (to give 'em no worse Character) wou'd introduce such Measures as wou'd render them and their Posterity miserable, if yet there were not some publick, good wise Men, that have more Pity for 'em than they have for themselves.

Q. What's the Cause of Fly-blows, as they are commonly call'd?

A. Tho' they are call'd so by the Vulgar, who think the Flies spit or blow 'em out of their Mouths, 'tis notorious, that they are mistaken in the End from whence they come, they being no better nor worse than perfect Eggs, by which all Insects (and perhaps all other living Creatures) are propagated. Which Eggs in a little Time turn to Magots,

as those Magots to Flies again, of the same Species with those whence they are first produc'd.

Q. How many Arts and Sciences may a Man by diligent Study be capable of Attaining?

A. All Arts and Sciences; Nay, more than all, and yet none at all. The meaning of this seeming Riddle is only thus much — That the Nature of the Soul appears to be capable of infinite Improvement, or still new Advances in Knowledge, which Sort of infinite Capacity, is one part of that Image of GOD after which Man is made. Accordingly he's not only capable of understanding all the Arts and Sciences already invented, but of more than all; nay, a Thousand Times more, cou'd any such be. He's capable, I say, or has a Power of Understanding 'em all, had he Time or Opportunity for doing so; but he does not actually understand to Perfection any one Art or Science; nay, not so much as one Individual in Physics, as to all its Properties and Essence. The Power, Nature has given to quicken our Industry; the Impotence, to increase our Modesty: Tho' in the mean time so much Knowledge may be actually attain'd, as will serve for the Uses of Life, and even to make us happy beyond it: And the more Knowledge we attain to, the greater and larger still our Capacity is for more, as well from a Habit of Thinking thereby acquir'd, as from that Cognation or Relation there is between one thing and a-

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nother, whence one Art still makes us better disposed for the understanding another.

Q. *Why the French generally love the English, and the English hate the French; the English love the Dutch, and the Dutch hate the English?*

A. At the first reading the Question, we fancy'd the Querist thought himself at *Criss-Purposes*, or just mistook the Matter, and told his Tale the clean contrary Way; but upon further Consideration, we find there may be some Ground for a great Part of the Supposition, as to many Persons at least of those Nations aforementioned; accordingly we shall examine the Question separately. First, Why the *French* love the *English*; We'll first give an Account why they did love 'em—— and 'twas for the same Reason that the *Fox loves the Geese*, or the *Wolf loves the Lambs*, because they were good Prey, they got Money by 'em: We took off all their old Fashions and old Lumber, and sent 'em fine new Guinea's in the Room of them. But there's yet a better Reason why they do love some of the *English*, than why they did formerly: They find all the *World* against 'em, and none but some of the *English* and the *Turks* that are for 'em; all the *World* curses 'em, and prays for their Destruction or Downfal; but we have those who would be call'd *English*, that if ever they pray at all, do it for their Prosperity and Success, and that they may still go on to

plague the Universe. Nay more, the *Swiss-Guards* only sell their Carcasses and Lives for the *Grand Lewis*; but some of the *English*, those who have sworn to their present Majesties, and yet are in the Interests of *France*, are both perjur'd Wretches and false Traytors, to advance the Glory of the invincible Monarch, (for he that still runs away, must of Necessity, till he is overtaken, be always invincible) and certainly the *French* must be very ungrateful not to love those who sell their Consciences, Honours, very Souls, and all to oblige 'em. This to shew why the *French* love the *English*: But 'tis a harder Task to say why the *English* hate the *French*—— only there are some of them are a Parcel of rusty, rugged Fellows, that don't much fancy the Death of a Hogg, first to be tickled, and then to have their Throats cut: They don't care to be Slaves themselves, nor to see any of their Neighbours so, unless they have a Mind to continue in their Bondage. They don't much admire either the Faith or Humanity of the *French* towards the poor Protestants in their own Country, or the *Vaudois* in their Neighbourhood; or their late wonderful Loving-kindness towards the *English* Seamen in the *East-Indies*, all of whom they lovingly knockt on the Head when they had fought 'em bravely, and cry'd for Quarter. So much for the *French* and *English*. For the *Dutch* and We, 'tis hoped we

we shall be sooner agreed : We lov'd them, because they so handsomly repaid our Old Elizabeth-Kindnesses, in lending us such a Fleet and Army, and sending us such a Prince to knock off our Chains, and save us from Slavery and Damnation ; and that's so unanswerable an Argument that the Dutch hate us, that we need say no more on't.

Q. When the English, Dutch, and French Fleets fought last Year, many of my Acquaintance who saw the Battle, cou'd discern the Flashing of Fire, but heard no Guns, the Spectators stood upon a high Hill by the Sea, and others who were Thirty or Forty Miles behind 'em within Land, did bear the Guns very perfectly: Query, Why these Distance cou'd not hear, but those who were so much farther off cou'd?

A. There was another Question sent me by the same Hand, which the Querist may find formerly answer'd : — But to give an Answer to this, a Sound cannot proceed farther than the first Body it meets with, all others are mock Sounds, or Echoes by a Reverberation, or Repercussion of the Air ; therefore the Sound meeting with that Hill, whereupon your Acquaintance stood, was made the first Repercussion, which wou'd answer in the next Valley to it, within Land, and as many Valleys as it met with, so many Echoes it made: So that when the Sound came to those Persons so far within Land, it might

very well be heard half a Quarter of an Hour before it reach'd 'em. It was impossible to hear it upon the first Hill, for want of a proper Echo betwixt that and the Sea. If your Acquaintance had turn'd their Backs and hearkned from the Echoes within Land, they might have heard a faint Repetition of it that Way. We shall in a little Time answer the Question about an Echo, which will plainly solve all Objections that seem to obviate this Subject.

Q. What's the Reason of applying the empty Shells of some Shell-Fishes to your Ear, you may therein perceive a Noise like the Raring of the Sea?

A. Those Shells have a Gyral Conformation, not altogether unlike that of the Ear it self: Now the Air being imprisoned in the Turnings and Windings within, has that particular rushing Sound, either in forcing it self out, or passing from one Part thereof to another, being forc'd in by the Motion of the exterior Air, and wandering about in those Meatus's, or odd Labyrinths wherein 'tis receiv'd.

Q. By what Means a Rudder guides a Ship?

A. By making a small Sort of a Stream or Current, which takes the Ship or Boat either on one Side or t'other, and turns it accordingly which way soever the Steers-Man pleases.

Q. This Account is what I have heard so credibly attested, that I cannot doubt the Truth of it. A Child of Ten Weeks old, being taken with Convulsions,

the

the last Fit it had, cry'd out distinctly, Three Times, O GOD, and immediately dy'd; there was Six People in the Room, Two of them I know, some of them were so frighted, that they fell into Swoons. I desire your Thoughts of it.

A. We have many Instances of Infants, that as they were dying, have lift up their Hands and Eyes, and have smil'd, although their Age incapacitated them to know the Use of either Hands or Eyes, or to be affected with any external Object that cou'd raise a Smile; Which Instances must necessarily have their Rise from some internal Agent: Perhaps their Intellect might have a supernatural Illumination, to see their Innocence, and the Happiness of the Condition they were entering into; and this might be the Case of the present Instance. Or else we shall offer this Physical Reason: When the Soul was forced to leave the Body, it exerted all its Powers at once, to the highest Degree it cou'd, even beyond its common Acting by proper Organs, and in the Strife forced that unusual Instance. Just so an extinguishing Candle, when 'tis going out, rallies all its Powers together, and emits one greater Flame than it did all the Time it had Nutriment enough to sustain it.

Q. *A certain Bully o' the Town has, by his cunning Investigations, drawn in a Young Lady of a Considerable Fortune into a solemn Contract, and Vow of Marriage, his Way of Living being only by Fraud and ill*

Courses; that Obligation has happened without Consent of the Lady's Parents. — Query Whether it is in the Power of her Parents (the Lady also consenting) to make void this Contract, without incurring the Penalties of the Law of GOD?

A. In our former Oracles we gave our Opinion, how far a solemn Contract, made between Two Persons, was obligatory, supposing Persons at their own Dispose; but the Case is very different here, and receives a quite contrary Answer. So long as Parents are living, they have a greater Propriety over their Children than the Age is generally aware of. We don't say, that Parents have that Right over their Children as to marry 'em against their own Consent, the many sad Consequences of such Marriages shew it impracticable: But yet we affirm that Children cannot dispose of themselves without the Consent of their Parents. 'Tis very remarkable, that when GOD permitted the Devil to exercise his Power over the Goods of Job, he slew his Children; whence 'tis evident, that Children are the Right and Goods of their Parents; but Goods cannot dispose of themselves without the Owner's Leave. Our Law has upon this Consideration very well provided against taking away Children from Parents without their Consent, making it Felony, tho' 'tis seldom look'd after, but where an Estate lies in Question, tho' the Right is the same to Beg-
gars

gars — If we read *Numbers* 30th, the Case is yet plainer and fully answers the Question, viz. That the Parent can dispense with the Vow of the Daughter, if he so think fitting. This Institution to the Jews was founded upon the Rights of Nature, and therefore never to be abolish'd, but holds firm, and not to be cancell'd; nay, perhaps, where Parents themselves are not so fit Judges as their Children. I know a very learned, pious Divine, whose Benefice was above a Hundred Miles from his Parents, so that 'twas impossible to have a frequent or great Converse with them further than by Letters; but although this Gentleman knew that his Parents wou'd be satisfied in what Choice he himself should judge proper, yet he wou'd not marry till he had first intreated their Consent, being satisfied of their Right and Propriety in him: So that our Answer is this, That it lies in the Parents Power to vacate the above-mentioned Contract, but more especially they are obliged to it, if the young Lady her self desires it; but if they do it not, she cannot do it her self; and if they do it, she cannot hinder it.

Q. *Whether Brutus, and the rest of the Conspirators, did well, under Pretence of their Country's Liberty, to murder Julius Cæsar in the Senate-House?*

A. Not, if we may be allow'd to judge of the Action by the Event: Besides *Sueton* in *Julio. c. 89. p. 52.* says

that scarce any of the Murderers of *Julius Cæsar* out-liv'd him three Years, but died a violent Death; being all of them condemned, they all perished by one Accident or other, some by Shipwreck, others in Battle, and some of them slew themselves by the same Ponyards wherewith they had before stabbed *Cæsar*.

Q. *Cimon the Athenian sent Ambassadors from the Isle of Cyprus to the far Parts of Lybia towards Ægypt, to Jupiter Hammon, to demand of the Oracle the Resolution of some secret Affairs; the Oracle bad them return again: Because (said he) Cimon is now with me: Which they bearing, went back again, and being come to the Camp of the Irenians, found that Cimon was dead, the same Day that the Oracle bad told them he was no longer living: Query, How these Oracles cou'd give a Resolution of what was done at so great a Distance in so little a Time, and whether the Word With me, did only import the Death of Cimon?*

A. The Intelligence that the black Fraternity of Devils keep for the Interest of Hell, and the quick Dispatches of Spirits, who are not clogg'd with Flesh and Blood, nor need Refreshments or Rest, does easily solve the first Part of the Question. It was the Devil's Interest then to tell Truth, that he might be the better believ'd, and have more Followers; tho' had his Interest lain otherwise, no doubt but he had treated the Ambassadors with as unhappy a Lye as

as he once did before to *Alexander*; for 'twas this *Oracle* that saluted him by the Name of *Son*, and debauch'd that generous Prince into a Persuasion that *Jupiter* was his Father. As to the Words *With me*, the *Oracle* meant no more by it than *Death*, as is apparent from the very same Words used by that *Devil* which the *Witch* of *Endor* rais'd, viz. *To Morrow thou and thy Sons shall be with me*, directing his Speech to *Saul*, for *Saul* and his Sons died the next Day in *Battle* upon *Mount Gilboa*.

Q. Whether all living Creatures apprehend one and the same Object after the same Manner?

A. Yes, in Respect of the Senses? but when the Object comes thither, the rational Creature out-does the Animal, by drawing more noble Consequences from such and such Premises, by Comparing, Ratiocinating, Numbering, &c.

Q. Perusing a learned Auth: who treats of the Vicissitude of Man's Soul from one Body to another, for twelve Generations before its eternal Departure; supposing which to be true, may we not, from undeniable Consequences, conclude Nero's Soul to have its Habitation in the Body of Lewis XIV?

A. Your Author must be a Man of great Learning, if he cou'd give a Reason for Twelve Transmigrations, more than Eleven or Thirteen; but supposing Twelve to be a certain precise Number, 'twill be

found above Twelve Generations betwixt *Nero* and *Lewis*. No, *Lewis* carries his own unparallel'd Soul, and will be accountable for his own unparallel'd Vices.

Q. Why do such as wou'd shoot right, wink with one Eye?

A. Because there is but one Right Line from one Point to another; but from two Eyes, there are two Lines to one Object; which though they both terminate there, yet don't begin together: Therefore two Eyes beginning at several Points, cannot both of 'em act directly, unless he shoot with two Guns at once.

Q. How is it possible that several Figures can be pattern'd out by one Act of Perception?

For Example, How can a Man when he sees a Statue or a Stone, pattern out both the exterior Shape of the Statue, the Matter which the Statue is made of, and its Colour; and all this by one and the same Act?

A. 'Tis an Error, and an Impossibility at once: All Philosphers have generally concluded, That Particularity is the Object of Sense. A Man can do but one Thing at once. I know 'twill speedily be objected, that I can hear several Sounds at the same Time, and by looking at one Object I discern many more about it: I answer, That you can make but one Right Line from the Optick Nerve to such and such an Object; the other are only redundant Rays of the visual Power, which don't at all fix upon the other Objects, and that

that 'tis impossible they shou'd. The Mind it self can advert but to one Thing at once; if to two, then there's no Reason but it may to two Thousand, and if to Two Thousand, then to every Thing; and so we shou'd not at all be different from GOD Almighty in his *Prerogative of Omniscency*. Therefore we must reasonably conclude, that when we suppose that we think of two or three Things at once, (as in the Instance of the present Question) 'tis only a swift Change of Thought from one Thing to another: For Example, I first see the Statue, the Representation of which is conveyed by the Eye to the Mind, which being inquisitive, wills the Eye to take a more particular View of the Shape of the Statue, which it undertakes and makes its second Report, by Representing the Shapes to be so, so; and thus the Procedure is gradual, and not all at once; though we don't deny but that it is much quicker in some Persons than in others, by Reason of a greater Aptitude in their sensible Organs.

Q. Whether he is wise, or otherwise, who has a Displacency at himself for having said something impertinently or undecently?

A. He that is not displeas'd at his Error, can never reform it; and he that reforms not from his Errors, can't be a wise Man; so that the Case is plain. But besides, there's something more in the Case; for the Company to whom his Errors

were publish'd, either consented to 'em, or disagreed from 'em; if the first, he ought to undeceive 'em, and make 'em sensible of the Mistakes they imbib'd by his Means; if the last, he ought to beg their Pardon, and recant, that by giving Honour to Truth and Reason, he may again be admitted into the Number and Society of wise Men.

Q. Whether any Men seem to be more affected with their own Discourses, than those who talk most vainly and absurdly?

A. No; perhaps from this Reason, Wise Men have learn'd to see so much of their Follies, and the Follies of other Men, as to be concern'd and cautious in their Expressions; but vain ignorant Persons have learn'd just so much as to be troublesome and positive; like young Lovers, who will hear no other Characters of their Mistresses, than Wit, Beauty, Charms, and a Thousand Chymical Notions; till upon Trial they find themselves woefully cheated with empty Bubbles, or cloy'd with a dull, flat, insipid o'er and o'er.

Q. How far is it consistent with Wisdom to Banter?

A. So far as is not injurious to the Credit of your Neighbour, or the Reputation of Piety: But this is only meant in jocular Discourses betwixt Persons of equal Tempers. Again, it may be necessary, by Way of Satyr, to shame some Persons out of ill Actions, when other Methods fail; and it has been often found effectual.

Q. What

Q. *What is there in Pride that adds to Happiness?*

A. If the Question had been, *What is there in Pride which adds to Unhappiness?* The Answer might have been, Too much for any thinking Person to be in Love with it: Who more ridiculous, odious, and despis'd, than a proud, imperious, supercilious, opiniative Fool? Who more loathsome and hated by Heaven? And who more uneasy to themselves? When a meek, quiet, resigning Spirit demeans it self too low for the Opinion of any Thing but Vice, and there's Encouragement enough to encounter that, when its own Temper, Heaven, and the Converse of all wise good Men becomes Allies, and join in one Common League of Friendship.

Q. *What's the Reason that People, such as Gally-Slaves, and those visited by visible Plagues from Heaven do not grow better, but rather much worse?*

A. From one of these two Reasons; Either because they think their Punishment Natural, or by Accident; or else because they hate GOD, and as an Earnest of their future dismal State, begin here in Cursing and Blaspheming that over-ruling Justice, which by Reason of their Torments, they will for ever blaspheme hereafter: See the miserable State of Spira, who under his Tortures, wish'd that he was above GOD.

Q. *Is Falshood a greater Folly or Knavery?*

A. The Latter by far— for

it may often happen, and in effect does so, that Persons grow weary of each other, find Defects not observ'd before, long for the Charms of Variety, or fix on a more deserving Object; in many or most of which Cases it may seem *Wisdom rather than Folly* to change — Tho' in the mean Time those who do it first, will have no other Praise for such Fickleness, than to be accounted — *More Knaves than Fools* by all that know them.

Q. *What's the Definition of a drunken Man, and what Degree of Drunkenness will render a Man obnoxious to the Penalties of the Law?*

A. The Definition of a drunken Man is a *drunken Man*, to call him by any other Name would be an Abuse; for the Devil is not so great a Fool, and a Beast is a much more regular Sort of Creature, and answers the Ends of its Being. As to the latter Part of the Question (to wit, *What Degree of Drunkenness will render a Man obnoxious to the Penalties of the Law?*) We answer, The Law is by so much the more perfect and pure, by so much as it has a nearer Relation to the Law of GOD, but there all Intemperance and Excess is forbidden; 'tis not the Quantity, for then some Persons would never be drunk with double the Stint of others. A Man is truly and properly said to be drunk, when he hath exceeded so far as to impair his Health, or prejudice his Reason; both which Cases are a little too nice

nice for our Law to lay hold on, for some Persons are always mad, and some are continually sick, and Pretences of the Cause of either may be falsely suggested; but a drunken Man comes evidently under the Penalties of the Law, when he roars, swears, vomits, quarrels, reels against the Walls, tumbles into the Channels, &c. purely upon the Account of Drink, and nothing else; 'twould be well if the Penalties of the Laws were executed more, and talk'd of less.

Q. Whether the Irish Fugitives that received Relief here by way of Alms (during their Retreat) will be oblig'd to make Restitution when restored to their Possessions; and if so, how, and to whom?

A. Alms is a Gift, and Gift is free, and obliges no farther than Gratitude and Retribution, if ever the Case should be revers'd, and Persons change Circumstances. Hence 'tis hop'd the Irish will be always in our Debt, and that we shall never be so miserable as to have Occasion of Retribution; tho' in the mean time we ought not to think uncharitably of 'em, as that they would not have done the same to us: Charity more rejoices a true Giver, than an indigent Receiver.

Q. What's the Reason that Walking in the Dead of Night, I can perceive a Sort of a Light, which vanishes in a Moment?

A. 'Tis only Fancy, for when you begin to make Use of your Reason, you see no such Thing in Earnest. The

Occasion of it is this, *The Medium of Objects to the Eye is Light*: Now the Eye opening and going to act, your Fancy goes along with it; and (you having not Time to consider) do suppose the *Medium* ready to find an Object by, which suppos'd *Medium*, the Light, vanishes so soon as you find your Error.

Q. There is a sort of a furious little Blood-Sucker call'd a Bugg; pray what is the Reason that they should fall so furiously upon a Stranger of the Fair Sex in one Night, as to make her blind, and yet at the same Time be partial to her tender-skin'd Bed-Fellow; who is of the same Sex, better in Health, and a constant Customer?

A. Purely for Variety's sake, and not out of any Spite to their new Pasture. Nor is it any uncommon Thing in any Creatures to love Change in Feeding. Fleas will do the same, and leave their old Commons at any Time for a new Supper, although their Diet be much courser and more unwholesome.

Q. Whether it be a Fault in a wise Man to be affected, and have a Complacency in himself for having made a fine Harangue?

A. 'Tis supposed that a wise Man thinks, and therefore 'tis impossible but he should be affected with what he speaks; but to ask whether a wise Man (for that looks like the latter Part of the Question) can be guilty of a Folly, is incongruous, and is as much as to say,

say, *Whether a wise Man can be a wise Man and a Fool at one Time?* But perhaps the Querist's Sense was thus, *Whether a Man may act prudently, if he has a Complacency in himself for making a fine Harangue?* To which we answer, That all Things are good or bad; if his Harangue was good and moral, he had Reason to rejoice at it, but he ought not to praise himself for it, but think of St. Paul's Question, *What have we that we have not received?* If the Harangue was wicked and immoral, (for *Wit changes not its Nature, but rather makes it worse*) then the Case is quite alter'd, and there's Occasion enough for Self-regret and Displeasure.

Q. Having heard that there is a Part of the Hebrew Josephus still extant in the Vatican at Rome, but the reverend Dr. Burnet doubting of it: I desire to know whether that is a real Part of it or not?

A. That Ingenious Great Man having doubted of the Report, we sha'n't pretend to give our Opinion after him, unless in the same Words; for every one knows the great Learning he has, the Inquisitiveness of his Nature, and the Opportunities he had to be satisfied of the Reasonableness or Unreasonableness of the Relation, render'd him as capable a Judge of it as any Person living.

Q. Since you have given me the Encouragement of a further Answer, upon a particular Relation of the Nature and Occasions of my Despair, I shall here add, that 'tis the Unkindness of

Parents, not allowing me Necessaries: But chiefly my Discontent arises from the hiding of God's Face from me, and being destitute of all Sense of his Mercy in my Applications to him?

A. In further Answer to your Question, we add, That a Supposition of Unkindness from Parents, in not allowing Necessaries, may be as well an Error of your Judgment, as of theirs; and 'tis much the likelier of the Two; for nothing is absolutely necessary in this World, but a moderate Competency of Cloth and Bread; and for Expences, they are not very necessary amongst virtuous Companions, who may either converse privately, or (which most adds to the Happiness of Converse) walking together, if the Disposition of the Body will bear it; and if Nature would want Refreshment in those Intervals, it may be prevented before hand. Take this for an infallible Maxim, *He that cannot be content in a mean Condition, cannot be satisfied in a great one;* for 'tis not the Condition which in its self affords Satisfaction, but a quiet, peaceful, resigning Breast; if that be disordered, all Enjoyments else are only nominal, and carry but a bare Appearance of Good—But suppose an Unreasonableness of the Parent in the above mentioned Case, you ought not to be disturbed, since 'tis the Performance of your own Duty that is the Test of your Happiness or Unhappiness. *Epidetus* (that great Man, I had like to have said more) divides

divides all things into two Classes, viz. Such as are in our own Power, or such as are out of our Dispose. Of the first, he reckons up the Goods of the Mind, as Learning, Meekness, Temperance, Courage, &c. Of the last, the Goods of Fortune, (with Christians, of Providence) as Preferments, Honours, Friends, Relations, &c. If we are irregular in the first, we have Reason to be disturb'd, but only so far as to take a greater Care for the Future, and keep a nearer Watch over our selves. If we are disturb'd in the last, by Losses or Disappointments of 'em, the Fault deserves I know not whether more Pity or Ridicule; who cries for the Snow in Winter, or the Heat in Summer? Or who's so distracted as to promise himself to escape Death, the common Lot of all Mankind? If your Parents Unreasonableness is out of your Power to alter, all that you have to do, is to carry your self like a wise honest Man, that is, Secure your own Duty, and not vex at Impossibilities. As for the other Branch of your Discontent, viz. Despair of God's Mercy, and the hiding his Face from you, this indeed is more afflicting to rational Beings, than a complicated Heap of all the Miseries, Losses, Confinements, Disappointments, and every thing else that we can give the Title of Horror; for an Enjoyment of the supream Good being our End, our All, (for whatever little Interests we grasp at here, are but faint

Resemblances of the great Original) if we miss this, we miss all, and all that we do is in vain; nor is there any thing else that can make us happy, because there must be a Proportion betwixt every Power and its Object; we distinguish not Sounds by the Eyes, nor Smells by the Ear, but remit every thing to its Proper Sense. Now the Mind of Man, strictly speaking, being the Man, (for the Body differs only in its Shape from Brutes, being Sensual, Weak, &c. it must have its adequate and proper Object too, which is GOD; if we should lay the Scripture by, this may be proved by Reason; for the Dissatisfaction that all other Objects afford, shews that there's not a due Proportion betwixt them and the Soul; for if so, it would fix there, and seek no further; as the Needle touched with the Loadstone, is never at rest till it meets with the Northern Pole, but then it fixes from farther Rambling; now the Despair of meeting this great and only adequate Object, as in the present Case, may well meet with the utmost Horror and Discontent; but in Order to Regulation of the Querists, and other Persons Distractions, that may be under the same Inquietude, we lay down the following Rules.

First, That the Troubles for want of such a Happiness are the first Step to the Attainment of it. No Person will pursue any thing, if the Want of it would not make him miserable.

Secondly,

Secondly, The Sense of this Unhappiness must either be from the Spirit of GOD, or the Suggestions of the Devil; if the first, 'tis an Argument of Sonship and Adoption, and ought to be so received, with this Effect upon you, a greater Care and Encouragement in your Duty. If the last, 'tis an Argument your Case is yet the better, for the Devil disturbs no Body that he is secure of; but to those that he's afraid of losing, he makes good his old Character, *That he is a Lyar from the Beginning.*

Thirdly, That a Sense of the Displeasure of GOD, and the hiding of his Face, is the Cause of many of this People; see the Example of the whole Church in *Solomon's Song*; as also in the *Lamentations*; and for particular Persons, see *David*, a Man after God's own Heart, and our Saviour himself upon the Cross.

Q. How comes a Fright to bring a drunken Man to his Senses again?

A. We Question whether it will do so, they having seldom Wit enough to be afraid: But if it does, this may be assign'd as a probable Reason thereof; The Vapours which fly to the Head from the Stomach, (as the Spirits in Bottled Ale) in a continued Stream, are by such a Fright checkt in their Motion, and return again together with the Spirits and Blood towards the Heart, which leaving the Head freer than before, may bring 'em a little to their Senses.

Q. Whence proceeds that

glimmering Light which we see in the Body of the Moon, when totally eclips'd?

A. It proceeds from those refracted Rays which from the ambient Air strike upon the Body of the Moon, tho' the Sun shines not immediately upon it — as when we hold our Hand, or any other Object before a Candle, especially if at some Distance from it, tho' it darkens the opposite Wall comparatively to what it was before, yet 'tis still much lighter than if there were no Candle at all in the Room.

Q. What causes the Union of Soul and Body of such different Natures, one an active immaterial Substance, the other unactive lumpish Clay?

A. Nothing but that Divine Power who made both; nor perhaps does any one else certainly know the Manner of this miraculous Union, he having left some things in Nature beyond the Reach of human Curiosity, on Purpose to point out a superiour Agent and first Being, as necessary in Philosophy as in Divinity or Policy either.

Q. If a Man has a Brother, by Nature or Affinity, that owes Two or Three Hundred Pound, and is not worth half so much, but goes off with all, with an Intention to pay none, or not half he's able — He deposits this with a Brother, confiding in him, and won't be persuaded to pay as far as it goes: Whether or no the Brother be oblig'd in Point of Honesty to do Justice to the Creditors, in revealing this Money?

A. The

A. The very Question is its own Answer. Every one is obliged to do Justice, if even himself is concern'd, and no Brother can be nearer. He may as well be accessary to a Robbery as a Cheat; for this is no better, and he is no other; nay, 'tis in some sort worse than a Robbery on the High Way — that I may guard my self from, but Breach of Faith I cannot; and indeed it seems a Hardship in our Laws, that a poor Shop-lift shou'd be hang'd for breaking in and pilfering a few Goods, not perhaps Five Pound; nay not perhaps Twenty Shillings Value; and yet one that takes One Hundred, Two Hundred, or a Thousand Pounds Worth, after having Rioted away one Part of it, shou'd with Impunity carry off the other in the *Mint* or *Fryars*, and send it going after the same Rate, or else deposite it in a second or third Hand, who, if he keeps it from the Creditors, is just as honest as the Pick-pockets Receiver, who hands away the Prey which his Brother Rogue has angled for.

Q. What's the Reason of bating Cheese, and other Antipathies?

A. Very often, we believe, nothing in the World but an inveterate Custom. Sometimes it has, we own, a deeper Root, and may probably spring from some Desire or Averfion in the pregnant Mother. Of others, 'tis an occult Quality, that is, in plain *English*, no Body knows what, but a Thing as purely unaccountable as the Comple-

xions, Features, or common Inclinations of different Men, one whereof loves one sort of Fruit or Meat better than another, tho' all the World can tell no Reason why.

Q. Why Adam and Eve after the Fall sew'd Fig-leaves together, and made themselves Aprons?

A. Why do Men now sew Cloth together to make themselves Breeches?

Q. Is there any such thing as Natural Modesty (in the Case above-mentioned) and has not Bergerac Reason for that contrary Custom which he introduces in his World in the Sun?

A. That Custom may do well enough in an imaginary World, but will hardly ever take in a World inhabited by any thing that's Human — and shou'd that mad Author, who recommends it himself, have practised it, he would have been chain'd for his Pains, and treated like a Mad-man as he was, almost in any Part of our World. But 'tis no Wonder to find one ridicule Modesty, who does as much by Piety ic self, any more than that our *Atheistical Sparks* shou'd follow his Steps, and when they had first parted with Religion, send their small Humanity after it. But let 'em say what they please, there is still such a Thing as Natural Modesty, if we can ever know what is Natural, and there certainly must be so, which all Nations and all Men practise, and own to be so. They can't have Modesty in Climates where there's no Necessity, and if there

there shou'd be any found so brutish as to be willing to neglect it; Nature her self has done it for 'em in such a manner, as she has not to any of the rest of the World.

Q. Whether it would not be highly beneficial to Piety, if the London Divines wou'd meet, and take each of 'em a particular Vice, in the same manner as they agreed upon controverted Points in the Two last Reigns, and each handle his Point with all the Charms of sacred Eloquence and Holy Zeal imaginable, since the Common, Lifeless, and Insipid Discourses on these Subjects never make any deep or lasting Impressions on the Minds of the Readers?

A. They have already done what may be almost equivalent to this Proposal, in Obedience to Authority, all their Pulpits having been employ'd as the Querist would have the Presses; and if those Discourses which have been there made, were but that way render'd more Publick, they might go very far in helping forward that Great Reformation of Manners, which the State is so earnest to accomplish, and all good Men so much desire.

Q. How was't possible that the Dew of Hermon shou'd descend upon the Mountains of Sion, when those Places are at least a Hundred Miles distant from each other?

A. This Question, among others, so puzzled St. Austin, that the good Father, as was usual in those Cases, allegorizes away all the Difficulty, and finds out a Mystical Mean-

ing, when he knew not what to make of the Literal. Nor have most of the Attempts since made, been more successful to remove one of those Mountains, and set it a little nearer the other. Some say 'tis the same Specificall, though not individual Dew; as which rate we may say, The Dew of Tennesse descends upon Higgate Hill, but how naturally let any judge. Our last Translation, I confess, does the Business, though a little too effectually, adding some Words to clear the Sense, which are not in the Original. Our Opinion in this Case, with all due Respect and Deference for greater Men of a different Judgment, is, That by the Mountains of Sion here, are meant the Mountains of Gilead, which were part of the Kingdom of Sibon King of the Amorites, and which are just under Hermon, and that the Word Sion here crept in by the mistake of the Transcriber, instead of Sibon, their Sound being the same, or very near, though there are some Letters differing in the Writing. Our Reasons for this Interpretation are,

First, The Impossibility (as it appears to us) of giving any other tolerable Solution of the Place, all those already brought being so unsatisfactory.

Secondly, The Appositeness of the Metaphor, and the Agreement it has with that just before produc'd. The Psalmist there compares Unity, first, to the Holy Ointment which from Aaron's Head ran down to his Beard, and thence to the Skirts of

of his Garment: Just after, to the Dew of *Hermon*, which descends on the Mountains of *Sibon* or *Gilead*, lying near it, and which makes the *Metaphor* much more lively.

Thirdly, Because we find this *Hermon*, call'd *Mount Sion*, or as the *Seventy*, the *Mount of Sibon*, Deut. 4. 48. — even unto *Mount Sion*, which is *Hermon*. As in a great Ledg of Hills, all these being only a part of *Mount Libanus* verging more Southerly, the general and particular Names are commonly confounded. 'Tis acknowledg'd this Interpretation is also liable to Objections, but I think not to as many as the other.

Q. *Whether we are to Resolve all differences in Religion out of the Word of GOD?*

A. All differences in Essential Things are by that only to be decided, and are there plainly enough provided for. Lesser Matters are to be fix'd by lawful Authority, tho' still with Respect to the general Rules there laid down.

Q. *What's the meaning of that in the Psalms — Who feedest the Ravens which call upon thee?*

A. The most Correct Translations have it only thus — He giveth the Beast his Food, and to the young Ravens which cry — And accordingly the best Interpreters Paraphrase it; That GOD (by his common Providence) satisfies the Hunger of those Ravenous Creatures, tho' they are continually crying for new Supplies; as we know their Nature is.

Q. *Is not Opinion the strongest thing in the World?*

A. No: Reason or Truth is much stronger. If it be objected, That that must be the strongest which conquers most, but above half the World is rul'd by Opinion, therefore it is the strongest. — We answer, that the Major Proposition is faulty, since it does not suppose (as it should) an Equality in the Subjects to be conquer'd: As for Instance; a strong Cat (pardon the Metaphor) may kill but six Rats, whilst a weak One shall kill a dozen Mice; thus Reason and Opinion, in making their Conquests, chuse different Subjects to work upon; but above three Quarters of the World being weak, unthinking Persons, Opinion makes a greater Conquest of 'em, than Reason does upon those few that it can find worthy its Empire.

Q. *How does a Spirit become visible?*

A. A Spirit cannot become visible. 'Tis not an Object for a material Eye, being it self not Matter. What appears to us is something that a Spirit assumes, as condens'd Air, or the like, wherein it acts.

Q. *What Reason can you assert why the miracled Stones on Salisbury Plain can't be number'd? I design to go that Way speedily, if you will give me your Opinion what Method I should use, I'll spare no Costs to accomplish my Design in numbering 'em?*

A. Numbering is the Prerogative and Right of rational Beings; that we may number, and number perfectly, is certain

to a Demonstration, unless hindered by some superiour Agent, we are forbidden Numbring in two Cases (unless superstitiously) by Heaven, nor can I ever believe that our free Will is restrained in it. I'm sure Angels and Spirits act not without particular Commission in any thing we do, and sure I am, whatever Power good Angels may have over us by Commission, the Devil and his Angels can't hinder us, unless we are become so little as to be his Servants, by false Persuasion and a blinded Faith, I mean as to any Operations they can have over us, by means of Number, Charms, Characters, &c. So that our Advice is either to let 'em alone, which would shew a great Command over your self at such an Opportunity, and also a slighting the Devil, by not honouring him so far as to doubt of his Power by a Tryal: But if you are resolv'd to try, because you think it a Fable, use your own Reason in marking a Place to begin at, as you would in other things: If there be really any thing in it, as to an impossibility of numbring 'em, pray give us a particular Account of your Tryal at your Return, and you shall have our further Thoughts upon the whole.

Q. Whether those that live in Hatred, Envy and Malice, when they say the Lord's Prayer, do not in a manner curse themselves, and whether 'tis fit for 'em to pray over that Prayer either in publick or private?

A. Yes, 'tis a cursing themselves, but if the Words (as

some wou'd expound them) shou'd be taken in a milder Sense, viz. *Forgive us our Trespases, and give us Grace to forgive them that trespass against us.* Even in this Sense, so long as they forgive not others, 'tis a Sin, and we are expressly told elsewhere, that we shall not be forgiven, if we forgive not.

Q. Whether 'tis not time to send out a Hue and Cry after the lost Practice of Christianity, &c.

A. This Question is of the same Thread with the two former, and we cou'd heartily wish there was as much Judgment as there is a seeming Zeal in all of 'em (for we are charg'd as we will answer to GOD that they be all printed) and we have comply'd, mostly out of Pity. Our Answer to this last is, That there is an Hue and Cry out, (as the Querist styles it) already; and we think the plainest Ministers fittest for such an Auditor as our Querist, to persuade him of it, and we hope that many, tho' differently qualified, are going on effectually with such a good Work; but to expect a thorough Reformation in this Age, is too charitable a Thought; and if so, the same Question may be always in vain urged.

Q. My Education was chiefly at Cambridge, where I continued five Years, in all which time I was not so industrious how to ply my Studies as to keep Company, especially at Drinking-bouts; since my leaving the University (which has been two Years) I have continued under the same Method,

Method, which I am sensible has brought me upon the Confines of a Fever, as by several light Symptoms I have Reason to fear, particularly a vast Quantity of white Scurf upon my Tongue, which is supposed to proceed from the immoderate Heat of the Blood: However, I find no inward Sign of it. My Age is Twenty Four, my Constitution indifferently hearty (especially when I neglect Drinking) I am by Nature very Choleric and Passionate; I sleep little, but when I do, I am extremely troubled with horrid Dreams, which puts me upon Vows of Repentance, but they soon vanish when the Day and old Acquaintance appears; Yet I am (without Vanity) naturally of a good Disposition and very inclinable to Piety; I desire to know your Opinion in this Case, whether you think, upon my forsaking Drinking, I may avoid the Fever that visibly threatens me? If not, how long you imagine it will be e'er it comes, and how I ought to behave my self in the Interim? And lastly, What may be the Cause of these terrible Dreams, and what Effects ought they to have upon me?

A. The best Receipt against Impiety, an impending Fever, and terrible Dreams, is to throw off all your old Companions, and lead such a Life as may not be a Scandal to your Cloth; if you do not, all these Warnings, together with your Education, will appear in Judgment against you; read the Life of Mr. Fulk — and you will exactly read your own, and we hope a due Reflection

may secure you from a parallel Exit.

Q. Whether a Man in a regenerate State commits Sin?

A. Yes, but not to make a Habit of it; when he falls, he rises; and takes the greater care of falling again.

Q. What is the Reason of and when began that Custom of changing the Pope's Name at his Inauguration?

A. Until the Time of Constantine the Great, (who gave so much Goods and Privileges to the Church of Rome) the Sovereign Bishops had been all martyred, insomuch that there was no Suing for the Promotion of the *Papal Chair*; but those that undertook that charge, were constrain'd by Force or Request to accept thereof. Pope Gregory the Fourth being dead in the Year eight Hundred and Forty-two, they chose for the Sovereign Bishop of Rome a Roman of noble Blood, illustrious Education, but of a harsh Name, viz. *Hogsface*; Therefore because this Name seemed to him disagreeable to such a Holy Function, and remembering that our Saviour changed the Name of *St. Peter*, he also changed his Name and called himself *Sergius*, which was his Father's Name; from thence came the Custom observed to this Day, that he who is chosen Pope may at his Pleasure take what Name pleases him best; and tho' they change their Names, they keep this Custom, to take the Name of some one of their Predecessors. See *Platinus, Eusebius, &c.*

Q. *What Description do you meet with in History about Pilate's Lake?*

A. There's a Lake so call'd in *Suisse*, near a Town named *Lucerna*, in a Plain environ'd with high Mountains; from the highest of which (as some Authors wou'd make us believe) *Pilate* cast himself into the Water; and the common Report is, that every Year he shews himself there in his Judge's Habit, and whosoever it be that by chance happens to see him (whether Man or Woman) dies within the Year: *Jacobin Vadian*, the Expositor of *Pomponius Mela*, writes another notable thing of this Lake: It hath (saith he) such a Property, that if any one cast a Bone, a Piece of Wood, or any thing else into it, this Lake swells and grows into such a boistrous Tempest, that it runs beyond its Bounds in great Fury, in such Sort, that it sometimes drowns great Part of the Country, from whence proceeds great Loss and Damage, as well to Trees and Plants as to Beasts; and if these things are not cast in, it swells not at all. This *Joachin* further saith, That there are *Edicts* that forbid, upon Pain of Life, for any one to cast any thing into this Lake, and that divers that have transgressed this *Edict* have been executed — *Pliny* has a Relation much like this, of a deep Pit in *Dalmatia*, into which if one cast a Stone or other heavy thing, there arises such a *boistrous and furious Air* out of it, that it breeds a dangerous Tempest to the Neighbours living

thereabouts. The *Querist* is at his Liberty to believe what he pleases of both.

Q. *What Country-man was Pilate?*

A. Some say, he was Born at *Lyons* in *France*; others say, that this Name *Pontius* comes from a Family in *Italy*, viz. *Pontius Ireneus* Captain of the *Samnites*, which vanquish'd the *Romans*: But be it how it will, this *Pilate* (either in respect to his Person or his Parentage) came to be of great Note in *Rome*, and being known to *Tiberius*, Successor to *Octavianus* (according to *Jesephus* and *Eusebius*) was sent by him, in the Twelfth Year of his Empire, to govern *Jerusalem*, and stil'd him Proctor of the Empire; whereupon *Pilate* governed the *Holy City*, and all the Province of *Judea*, which is call'd *Palestina*, and he held that Office ten Years; in the Seventh of which, and the Eighteenth of the Emperor *Tiberius*, he gave Sentence of Death upon our Saviour *Jesus Christ*. It is also said, That when *Pilate* came to *Rome*, he was accus'd before *Caius Caligula*, Successor to *Tiberius*, to have prophaned the Temple, by putting in *Statues, Images, &c.* and robbing the common Treasury, and other grievous Crimes, for which he was banished to *Lyons*, where he killed himself with his own Hands, eight Years after the Death of our Saviour, according to *Eusebius*; which seems to contradict the Relation of the Lake above said.

Q. *Whe-*

Q. Whether a Lady having a Man to her Husband that keeps ill Company, and debauches himself with common Whores, whether (I say) may not she break the Bond of Marriage, by separating her self from him, and marrying again, or by repaying him in his own Coin?

A. — Upon Proof of Adultery, she may sue out a Divorce from Bed and Board, and one Third of the Estate for Maintenance; but the Law allows not a second Marriage whilst he is living: As for Falseness to him in Revenge, 'tis very wicked and ridiculous, because the Person that transgresses, injures him (or her) self more than the other.

Q. Which is the greatest Sin, Pride or Passion?

A. Passion is only an Effect of Pride, therefore less by far than the Cause it self.

Q. Having lately bought an Horse vouch'd to me for a sound one, and upon Tryal found him otherwise. — Query, whether I am obliged to discover his Faults unask'd to him that shall buy him of me?

A. No, we suppose not; the Buyer's Prudence and Skill are to be employ'd in that; but if he leaves it to you to describe the Qualities of your Horse, you ought to tell him the Truth, and not to be so ungenerous as to deceive him.

Q. What Account can you give us of the Bezoar?

A. It comes from the Province of the Kingdom of *Golsonda, toward the North-East, it is

found amongst the Ordure in the Paunch of a wild Goat, that browzes upon a certain Tree, which bears little Buds, round about which, and the Tops of the Boughs, the Bezoar engenders in the Maw of the Goat; it is shap'd according to the Form of the Buds, or Tops of Branches which the Goat eats, which is the Reason there are so many Shapes of Bezoar Stones, about as big as half a Hazel Nut; the Natives, by feeling the Belly of the Goat, know how many Stones she has within, and sell the Stones according to the Quantity—Some say, that in the East and West of the same Province, Bezoars are bred in the same manner in Cows, to the Weight of seventeen or eighteen Ounces a-piece, but these are of little Value, six Grains of the other working more powerfully than Thirty of this. — As for the Bezoar which breeds in Apes, (as some believe) it is so strong, that two Grains works as effectually as six of Goats Bezoar, but 'tis very scarce, as being only found in those Apes that breed in the Island of *Marrassar*; this Sort of Bezoar is round, a Piece of it as big as a Nut, being sometimes worth 25 *l. Sterling*. — *Portugals* make a great Account of this Bezoar, standing always upon their Guard, for fear of being poisoned.

Q. Where and how are yellow Ambergreese, and Musk produced?

A. Amber is nothing but a certain Congelation made in the Sea like Gum; for you shall find

*Taverniers Travels, p. 153.

find sometimes, Flies, Gnatts, and other Insects congeal'd in't. It's only found upon the Coast of Prussia in the Baltick Sea, where the Sea throws it upon the Sand when such and such Winds blow. The Elector of Brandenburg, who is Sovereign of that Coast, farms it out for 20000 Crowns a Year, and the Farmers keep Guards on both Sides of the Shore, in regard the Sea casts it up sometimes upon one Side, and sometimes upon the other, to prevent the Stealing.

As for Ambergreese, it is mostly found in the Eastern Sea, though some Parcels have been found upon the Coast of England, and in some other Parts of Europe; the greatest Quantity is found upon the Coast of Melindia, but more especially in the Mouth of a River called Rio de Sona; the Governour of Mozambick gets much by it.

All the Musk that comes from Persia, comes first out of the Kingdom of Boutan, from whence 'tis brought to Palna, the chief City of Bengala, to truck it away for other Commodities. It grows in the Bladder of a certain Beast much like a Goat, under the Belly, as big as an Egg, nearer to the Genital Parts than the Navel; when 'tis taken first out of the Bladder, it looks like clotted Blood: There was one of these Beasts lately brought to Paris, but the Scent of it was so strong, that it made all Peoples Heads to ake, that came near it: These sort of Creatures are in vast Numbers,

in Sixty five and Sixty Degrees; and in the Month of February and March, when they have endured a sharp Hunger, by reason of the great Snows that fall: Where they breed they will come to Forty Four, or Forty Five Degrees to fill themselves with Corn, and new Rice, and then it is that the Natives lay Gins and Snares, for to catch them as they go back, shooting some with Bows, and knocking others o'th' Head.

Q. What's the Reason of the Petrefaction of Coral, when it comes in the Air, being soft under the Water?

A. 'Tis a vulgar Error, and as such taken notice of, by the ingenious Monsieur Tavernier, who has described the Nature of its Production, where 'tis to be found, and how 'tis fish'd for, — the Places he mentions are the Coasts of Sardigna, Arquerrel, Bizza, Sicily, Catalogna, Island of Majorque; It grows under hollow Rocks where the Sea is deep. The Fishers fix two Spars of Wood a-cross, fastning a great piece of Lead in the Middle to make it sink; after that, they wind carelessly about the Spar, good store of tufted Hemp, and fasten the Wood to two Cords, one End whereof hangs at the Poop, and the other at the Prow of the Vessel; then letting go the Wood with the Stream or Current by the sides of the Rock, the Hemp twists it self among the Coral, so that sometimes they stand in need of Five or Six Boats to pull up the Wood again, and if

if one of the Cables should chance to break with the stress, all the Rowers are in Danger to be lost: While they tear up the Coral thus by Force, there tumbles as much into the Sea as they fetch up, and the Bottom of the Sea being generally very ouzy, the Coral will be eaten as our Fruits are by the Worms, so that the sooner they get it out of the Mud the better: Among some Branches of Coral, there ingenders a kind of spongy Matter, like our Honey-Combs; in some certain Months of the Year, you may squeeze out of the Branch a kind of *milky Substance*, which falling upon any thing that it meets first in the Sea, as if it light upon a dead Skull, the Blade of a Sword, or a Pomegranate, produces another Branch of Coral. And I have seen a Pomegranate, and had it in my Hand, that had fallen into the Sea, about which the Coral had twin'd at least half a Foot high.

Q. *It is a great Hindrance in my daily Devotion to pray that which I don't understand, therefore pray resolve me the true Meaning and Exposition of the Pronoun It, as 'tis mentioned in the Response in the Gloria Patri?*

A. Glory,—Glory be to the Father, &c. As Glory was in the Beginning, let it be now, and ever.

Q. *What is Reason, and how are we to distinguish between Rational and Irrational Creatures, since a Fox, a Dog, an Elephant, &c. seems to all much beyond some Persons?*

A. We hope we have given a satisfactory Account to the Definition of Reason, in *Vol. I.* p. 194. By which also you may know how to distinguish between Rational and Irrational Creatures. We don't deny Reason to a Dog, a Fox, an Elephant, and more Creatures, according to the Definition some would give of it; but we deny 'em the Power of Apprehending simple and abstracted Notions, as Universals, &c. They cannot number, compound, divide, &c. But consult the above mentioned Definition, and you'll be further satisfied.

Q. *Why drowned Bodies float after Nine Days Time, and whether the common Saying is true, that attributes it to the Breacking of the Gall?*

A. We not long since had a Question sent us, Why Men swim with their faces upwards, when drowned, and Women with their Faces downward, which we have denied upon Experience of the contrary: Nor will *Pliny's* Reason mend the Matter, to wit, *veluti pudori*, &c. Nature modestly ordaining that Posture to conceal the Shame of the Dead; for if so, why not in both Sexes? *Adam* and *Eve* were both ashamed in Paradise after their Transgression. *Scaliger* disliking this Reason, studies another; viz. *Quod Ventre vasto sunt Mulieres*, &c. from the different Make of Men and Women; but we find both Men and Women generally swim with their Face downward, as we have said already in

In the fore-mentioned Question. In like manner some have studied why the breaking of the Gall, shou'd make drown'd People swim upon the Water, when that is not the Cause; nor is Nine Days the certain Crisis of Floating, but sometimes more, and sometimes less; 'tis the Putrefaction and corruptive Fermentation (as learned Enquirers into Nature affirm) that is the proper and only Cause; for the Body, by a Putrefaction, suffers a Turgescence and Inflation, and becoming airy and spumous, mounts up to the Top of the Water, most commonly (but not always) at Nine Days End. This is evident in Eggs, Nuts, &c. Sound ones sink, and the rotten or defective swim. 'Tis said, that Phadiginus the Tyrant caused the Bodies of those Persons he murdered, to have their Lungs taken out when thrown into the River, but to no purpose. Experiment has been made upon Cats and Mice, which have had their Lungs, Galls, Guts and Bladder taken out, and yet have swum, tho' in a longer Time, which shews, that the Reason of Bodies floating upon the Water, is the same, which is before assigned.

Q. *Whether the Sky be of any Colour?*

A. No, if you mean by Sky the *Æther*; nor are Clouds of any Colour naturally, but what they receive by Reflection from different Lights.

Q. *One that pretends to Religion, has rendred himself a great Knave to me in a particular Action, which is not my own*

Judgment, but others also, it being too plain a matter of Fact to be denied; pray how am I, as a Christian, to carry my self to this Person, it being a Christian Duty to forgive Injuries? and whether such base Actions ought to be conceal'd out of Tenderness as a Christian, or made publick, that other Persons may not be injur'd by him?

A. We find no where that we are enjoin'd to forgive Injuries before our Pardon is desir'd, but only to be always ready to do it upon that Condition. 'Tis the Method that GOD uses with us; tho' we ought to tell 'em of it in a friendly manner, that we may have an Opportunity to express our Forgiveness to them; if after all he persists, pity him, and look upon him as a stranger to you. As for concealing or divulging his Fault, you must consider his Relation to you; if he be under your *Oeconomy* or *Government*, you are answerable for what Mischief you might hinder in giving others warning; but if you have not that Power over him, you ought to conceal his Failings, only as you have opportunity, you may at a distance caution such as have to deal with him in the World, which you may prudently do, and yet be tender of his Reputation.

Q. *Whether one who perceives no real, essential, fundamental Difference betwixt the Church of England and the Presbyterian Party, as to the Manner of Worship and Preaching, whether such a one may with a safe Conscience not only bear both Parties, but*

but receive the Sacrament sometimes in one Church, and sometimes in the other?

A. The Querist might have changed the Word, *perceives no real*, &c. into *is no real*, &c. for they are really one as to Fundamentals, and one so persuaded may with a safe Conscience communicate with either; and let those that keep up the Partition-Wall, take heed lest they are thereby excluded out of the Bond of Charity, which makes all of one Mind, and Partakers of the same Privileges.

Q. A Man rehearsing a Story told by another, rehearsed the other's Oaths also; Query, whether such rehearsal of Oaths is sinful? And also whether it comes within the Penalty which our Laws enjoy for Swearing?

A. The Law is not concerned in it, no more than if the Oaths were read out of a Book; yet notwithstanding this there might be a Sin in the Rehearsal of the Sacred Name of GOD, &c. if it were not used with reverence, being thereby guilty of Breach of the Third Commandment; and 'tis hard to use the Name of GOD reverently in an idle Story, or in common Discourse.

Q. Whether to commit Fornication, or eat Black Puddings be a greater Sin?

A. The first excludes out of Heaven, the last does not. For those Texts *Acts* 15. 20, and 29 Verses, were design'd for a few believing Gentiles at Antioch, who were yet newly converted to Christianity; so

that this was to comply with the new Converts amongst the Jews, whose Consciences were weak and tender about the Abrogation of their Ceremonial Laws,—for the Holy Ghost, and the whole Council of the Elders at Jerusalem, condescended to such Weaknesses for a time, rather than to keep up the Partition-Wall; but never condescended to dispense with any Fundamentals of Christianity: That this is the genuine Meaning of the Text, you have our Saviour's Words, *Nothing that goeth into a Man, defileth a Man, &c.* Also the Apostles;—*Whatever is set before you eat, making no Question for Conscience sake.* And many more such Passages.

Q. Why should a Tom-Tit, being the least of Birds, generally have more young Ones than another?

A. Nature supplies the useless, inconsiderable, *worthless Nature of the Bird*, by its Number, and on the contrary affords us with few of the most useful considerable Creatures; as a Cow or a Mare produce one only at a time; and the Elephant, which is the most useful of all Creatures, goes three Years with Young, and then brings forth but one young One.

Q. Whether Snakes kept tame, are hurtful by Nature?

A. Our English Snakes are only perfect harmless Worms, with no more Malignity in 'em than Erasmus his Lizards, as now almost every Plowman and Old Woman knows. That which appears so dreadfully

out

out of its Mouth, and which it brandishes so like a Sting, is only a poor innocent Tongue, more soft, if possible, than any silken Thread: It has Teeth, but never bites any Thing, though never so highly provoked, unless it be its Bran, in which it is usually kept, or the Top of a little Grass in the Fields, when let loose to divert it self there. This we have experienc'd in some of the very largest of their Kind, which has been more than a Yard long, and proportionably bulky; which, when angered, would hiss, and leap at any thing, but never do any Injury. We ha'n't yet had opportunity to examine their Teeth, whether there is any Saliva about 'em, as in real Vipers—which we warn the Reader not to take up, by a mistake, in the Fields, instead of the other, their Poison being very deadly, without speedy Remedies, though 'tis thought not so strong as those in warmer Climates. Yet we have seen those People who make a Trade of catching them, bite off one of their Heads while they have been living, being bitten by 'em at the same instant in the Lip or Tongue, till the Blood has issued at the Orifice, which, that very Moment anointing with Oyl of Vipers, they have felt no further harm.

Q. Whether a Land-Snake and a Water-Snake are two different Reptiles, or only the same Kind?

A. We are apt to believe they are the same; because

those Land-Snakes which we have seen tame, when shewed any Water, have very freely taken to it, and swim excellently well, bearing themselves up on their Train much more high and lofty, and seemingly with more Ease, than in that protrusive Motion which they use when on the other Element. We have often seen those which they call Water-Snakes, in old holes of Banks in Pools, and warm Ponds, and Ditches, sunning themselves in the Water as the other; if other they be by Land; but could never perceive any difference in their Shape, Colour, or Motion: For which reason, we believe 'tis the same Creature, and of an amphibious Nature.

Q. How Infants, aged, and deformed Persons, shall rise at the Day of Judgment?

A. All Divines generally agree they shall be perfect, and about the Age of Thirty, or our Saviour's Age at his Resurrection, which was Thirty Three, for their Knowledge, &c. See Vol. II. p. 331. &c. about Souls, and several other Papers as may be seen in the Indexes at the end of each Volume.

Q. Why does a Rock-Fish appear when a Ship is nigh a Rock, and not at any other Time?

A. Because 'tis impossible for 'em to appear to a Ship where they are not — 'tis their Nature to lye amongst Rocks, and indeed most Fish lye near Rocks and Shores; we cannot believe that when St. Peter walked upon the Water, that he taught the Rock-Fish the Doctrine of Bodies being in two Places

Places at once; Since the Infallible Apostolick Chair (that pretends a Succession) has known that *Hypothesis* themselves, but a few Hundred Years.

Q. Why Carps breed more in Ponds than in Rivers?

A. From their heavy dull Nature, who hate Motion so much, that in those Rivers where they are found, they always keep in the stillest Places; therefore still Places being most agreeable to their Nature, are likewise most agreeable to the Production of their Nature.

Q. Why have red-hair'd People the whitest Skins?

A. White is no Colour at all, as is evident by the melting of Snow; for if Snow were a Colour, it would be the same when it melts; So that it is only an *Accident of Dilations*, for all Liquid Bodies, nay even Ink it self when dilated or froth'd up, appears white. Again, Red is the most imperfect of all Colours, for every one knows that has but little Converse with red-hair'd People, that their Hair is sooner changed into White than other Peoples. 'Tis so in things that are dyed red, as Ribbond, &c. it soonest fades and resolves again into White, which will imbibe all Colours it self; so that the first Question is unnatural, and ought to have been thus, *Why have the whitest skinn'd People the reddest Hair;* and the An-

swer would have been, Because Red is the faintest, and nearest to White, and every one knows that 'tis most natural for like and like to go together. If it be further ask'd, Why some Persons have whiter Skins than others? We answer, From several Reasons, *viz.* From the Mothers Imagination, from Hereditariness, &c. but the truest and first Reason was a Delicacy and Tenderness of Temper: Thus the Spanish Nobility, (who upon the Moors Incurfions retir'd to the Mountains, and mingled not with the Moors, as did the Commonalty) are of such a delicate Complexion, that both their Skins and their Hair are White, and the roughest temper'd Persons amongst 'em (that have not mixt with black inferiour Families) have got into no farther Colours from White than Yellow or Red, and every one that has consulted History, are not unacquainted with the Tenderness of their Education and Constitutions.

Q. Why crooked People are for the most part very good Conditioned, or very bad?

A. The Question had been more proper thus, Why are crooked People, commonly the most Ingenious? Perhaps, because Nature for her Deficiency in one thing, wou'd make amends. Thus the Blind have good Memories, the Deform'd are witty, &c. According to the Poet,

————— Nature took Pains.
To change a beauteous Lamp for Stock of Brains!

But to the present *Question*, the Supposition is false, Deform'd Persons are but few, and therefore more remarkable. Just so some Persons will say, a cut Finger is hit oftner than the rest, which is an Error; for when the rest are hit, there is no notice taken of it, because they are not hurt; but when the Cut Finger is hit, be sure the Pain causes a remembrance, and makes it remarkable.

Q. What's the most profitable, easy, and pleasant Trade?

A. The first bids fair, wherever it is, for the Company of the other two; perhaps a Merchant's Calling answers the *Question*.

Q. Whether a Rook eats Carrion or no?

A. The *Querist* has been very angry with us that we have not yet answer'd his Demands; but for such useless *Questions* as this, we must let 'em alone till their turn comes. But to the *Question*, A Rook does not eat Carrion, tho' Crows do, which are only distinguish'd by their Bills, a Rook's being white, a Crow's black; the Crows lived well enough in the great Frost (about Nineteen or Twenty Years since) so many things dying for them to feed upon, but Rooks were observed,

tho' many were famished and pinched to Death by Hunger, not to alter their feeding, such as Grass and Weeds in Springs, Corn, Hey-Seeds, &c. found where Beasts were fodder'd, for there were no Worms at all for 'em, which is the nearest Dyet to Carrion that ever they are observed to eat.

Q. Why the Hair of ones Beard grows gray sooner than the Hair of a Man's Head?

A. From the Diversity of the Quantity of the Moisture that maintains both, the Brain affords much, and has but a little way to send it forth, there being but little Flesh upon the Skull, but about the Face there's a great deal more Flesh — and also more constringent and close than the rest of the Head, and therefore the Excrecences are not so easily emitted, nor so well fed; and hence it is that they also decay the sooner, by degenerating into white.

Q. Since in breeding Horses, your skilful Jockies by their Care and Choice of the best, both as to Temper, Mettle, Stature, &c. come into a good Race of Horse-Flesh, Whether might there not be also a good Race of Men (if Care was taken at their Generation) both as to Soldiers, Gownmen, Politicians, Mechanicks, &c.

A. This

A. This is a merry sort of a *Question*, at first sight, and not to be despis'd neither for the Comparison: It admits of a positive Answer, that an unmixt Generation of the best Soldiers, might in a few Ages set upon a second Conquest of the World, and so of the rest; for Customs and Habits have a mighty Influence upon human Nature; but yet to be ty'd up and bound in deeper Obligations than GOD and Nature have always limited, wou'd look Tyrannical, and Man having not free Liberty to choose an agreeable Converse further than Generation, it wou'd argue his Mind and better Part of little Use, and the most that cou'd be pretended, wou'd be a Subordination and Subjection to that dull silly thing the Body; so that by such an Alteration of our Liberty, we shou'd by seeking a Perfection of Bodies, lose the Bravery and Nobleness of the Mind, which all wise Men will conclude a very unhappy Exchange.

Q. In order to reclaim some erring Friends, who, out of Fancy, dislike the establish'd Way of the Church of England, though they can't produce one plain or positive Proof, either from Scripture, or true Reason, to demonstrate any Part thereof to be truly sinful, or wicked, only they like one Way better than another; I wou'd desire your Sentiments whether Schism (which is an Antichristian Division, or Separation among the Members of the true Church, where both Sides profess all the same necessary and Fundamental Points) being certainly a Sin, as

being contrary to that universal Love and Union so frequently commanded, whether (I say) this Schism will be justified, or excus'd in the Day of Judgment, by the Law of Toleration?

A. As our Law design'd to patronize no Vice here, so it won't excuse any hereafter: Its Intention is good, but if Persons make use of it to ill Ends, they will be answerable for it at the Day of Judgment: Schisms will be, whether the Law is silent or not; they were before Toleration for Liberty of Conscience, and they are no more now, but less: That long unhappy Separation betwixt the Church of England and Presbyterians, being nearer an universal Accommodation than ever they were, under Restraints and Penalties.

Q. Suppose a Man shall make an Agreement with a rich Dealer, which Agreement is afterwards put into Writing, prepared by the said Dealer, and seeming to be according to the Agreement: Both Parties Sign and Seal it: Afterwards this Dealer consulting a cunning Lawyer, is advis'd, that he may avoid the true Intent and Meaning of the Agreement (at least in the Sense they both knew was meant by it) to the others Damage; for Relief herein he sues. But if the said Dealer, by his Purse or Cunning, shall obtain the Sentence of the Court in favour of him; Query, whether this Defrauding or Circumvention is pardonable, by a bare Repentance, without Restitution?

A. No: Restitution in Case of Injury to our Neighbours, where the thing is possible, is the only Demonstration of the

Sincerity of such Repentance : Nay further, without a Resolution, if possible, to make Satisfaction to the injur'd, there can be no actual Repentance, either for that or other Sins. For to say, I repent of injuring my Neighbour, and continue that Injury, by Non-restitution, is a Contradiction, and one Habit of Sin is as certainly damnable as ten : The Accessary is under the same Circumstances, and his Duty is, as by his Advice he caus'd such a Cheat, so by his Advice he ought to cause a Restitution, or at least do all that lies in his Power in order to Restitution.

Q. What is Solidity ?

A. A close Connexion of material Particulars, usually speaking ; but in Strictness of Speech 'tis a Continuity of Matter, as Glass, and all Diaphanous or transparent Bodies.

Q. What is the Difference between Substance and Body ?

A. So much as is between Substance and Substance, or Body and Body.

Q. Whether the condemning of Thieves to some certain Drudgery or Slavery for their Lives, or for a limited Time, according to their Crime, as in Holland and other Places, to the Gallies and Mines, wou'd not be an effectual Affrightment to others, it being a lasting one ; when the speedy Loss of their Lives, being speedy and transitory, is not so terrible ? And whether this Kingdom might not receive Advantages by their Labours, and their own Soul an opportunity and space of Repentance ?

A. Considering the Frame of these, unthinking Wretches

the Benefit of Affliction to little Souls, who are Strangers to Reformation by Gratitude, and the Advantage to the Publick by their Labours ; 'tis our Opinion (tho' we pretend not to instruct the Magistrate) that 'tis the most proper Method that can be taken.

Q. I desire your Opinion, what Book you would advise me to for my private Devotions, as being a single Person.

A. What so many great and good men have been concern'd in the Composing, viz. the Liturgy of the Church of England — if the Labours of one Man, then Dr. Taylor's Compo-sures, or *The whole Duty of Man.*

Q. One married to a Man by the Laws of the Land, but not by the Laws of G O D and Nature, as she thinks, and one who is of a Temper so rigid as to abuse and beat her, and is also guilty of all Manner of Debauchery ; Query, whether it be Sin for her to leave him or not ?

A. He that retains not one Ear for the accused, is unjust ; but upon a Supposition of Abuses, Debauchery, &c. the last, if prov'd to be Matter of Fact, is sufficient Cause to be divorced from Bed and Board ; but the Law allows no second Marriages whil'st either Party lives.

Q. A young Man, not long since, married one who had all the Qualifications and Charms a Man cou'd wish or desire to enjoy ; but Tyrant Death, a respecter of neither Age nor Sex, depriv'd him of her in a few Months ; Query, having such a Gust of the greatest, and nothing but the Sweets of Love, whether it is as great a Virtue

to live single ever after, as if before he had devoted himself to a Calibacy, provided he had the Gift of Continency? Or whether one is not as difficult as the other?

A. The Querist speaks extremely sensible of that melting, languishing Passion, but withal a little unintelligible, which is as pardonable to any under these Circumstances, as little apish Tricks are to Children. 'Tis not a Virtue to live either single or married, but 'tis a Virtue to live well in either State; if either Way of living has more Advantages for virtuous Actions, 'tis the single (generally) where the Thorn in the Flesh is absent; and 'tis the same thing after Marriage as before, if it be possible to come into the same Circumstances again as to the Concerns of the World. As to the latter Part of the Question, we believe 'tis harder to refrain Incontinency after Enjoyment than before, because Habits (good or bad) are hard to be broke, tho' possible.

Q. In Dan. 5. 25. in the History of Belshazzar, we have these Words written on the Wall, MENE, MENE, TEKE LUPHARSIN. 'Tis desired you'd resolve us what Language are they? What their Signification? Why Daniel in the Repetition of 'em leaves out one of the MENE's, repeating that Word but once? And why he changes the last Word from Upharsin into Peres?

A. To the first Query, we reply; the Words are Chaldee—but why then cou'd not the King read 'em? And why did

he send for the Astrologers, Southsayers and Wise Men, promising them Rewards to read the Writing, as well as to make known the Interpretation? Neither of which, tho' the Story tells us some of these Wise Men were Chaldeans, could any of 'em do, as the eighth Verse informs us. 'Tis lawful here to insert a probable Conjecture of our own, and we think this might be, because it was written in Hebrew Characters, which was the sacred Language.

To the second Query, The Interpretation of those Words, the History sufficiently unfolds 'em, and there's no need of repeating it.

To the Third — Why Daniel omitted one of the Mene's — we answer, he repeated both, Verse 25. tho' he interprets but one Verse 26. The Reason of which was, because they both being the same Words, had the same Signification, being only repeated the more vehemently and solemnly to affirm the Things, as is common in all Languages. Thus the Ἀμὴν Ἀμὴν, and our Verily Verily.

To the last — Why Peres instead of Upharsin? We 'are apt to believe the Word Peres may be falsly pointed in the Copy, and so ill render'd in our Translation, the same Letters with different Points making Pharas, as the Latins have it, or Phares, as the Seventy, which indeed these last use in both Places. Now there's no more difference between Phares and Upharsin, than between the singular and the Plural of the same

Word--which has a double Signification. It's taken both for a thing *abrupt*, *broken* or *divided*, as *Belsazzar's* Kingdom soon after was; and also for the *Persians* who *divided* it, whom the *Caldeans* call in their Language *Pbars*, or *Pbaras*, to whom there is more than an *Allusion* in the Word. Nay, *Pliny* tells us, that the *Persians* were of old call'd *Pbarusi*, which by the easie Transposition of *one Letter* is the same with *Upbarfi*, and both these Senses the Divine Interpreter clearly and succinctly comprizes in his Resolution thereof; Thy Kingdom, says he, is *divided*, and given to the *Medes* and *Persians*.

Q. *What are we to think of such as are born with Cawls about their Heads?*

A. Some wou'd persuade us that they are not so subject to the Miseries and Calamities of Humanity as other Persons, and that some special Privileges are denied the rest of Mankind which they enjoy; to this End they insinuate the History of *Antonius* surnamed *Diadumenus*, related by *Ælius Lampridius*, who being born with such a Coif, did afterwards come to the Sovereign Dignity of the *Em'ire*, in the Management whereof all things succeeded according to his Wishes. *Advocates* in ancient Times usually made use thereof to gain Reputation in their *publick Pleadings*, and to that End were in Fee with Midwives, who knowing the Excellency of such a Coif, sold it at a very dear Rate. Some have had the Vanity to believe,

that such as have come with this Coif into the World, were to expect all good Fortune, even so far as to become *invulnerable*, provided they be always careful to carry it about 'em. Nay, if it shou'd by Chance be lost, or surreptitiously taken away, the Benefit of it should be transferr'd to the Party that found it. But we believe no such Correspondences betwixt the Actions of human Life, and that *Sbirt*; because, if so, the ordinary Dispensations of Providence wou'd be frustrate, and many Actions, which according to their Tendencies wou'd be inverted, and consequently a Confusion in the settled Chain of natural Causes. This Opinion was so strongly rooted in the Primitive Ages Persuasion, that *St. Chrystom* in several of his Homilies speaks against such as made use thereof to gain Esteem, particularly one *Pratus* a Clergy-Man, being desirous to be Fortunate, bought such a Coif of a Midwife, which was very highly censur'd, as *Balsamon* affirms in his Commentaries upon the Canons of the Apostles. In short, we believe neither Fortunate or Unfortunate.

Q. *Why David's Heart smote him when he had cut off the Skirt of Saul's Garment?*

A. Because 'twas a Sort of *Læse-Majesty*: And a Violation of that Respect he ought to have had for a King, who was *immediately design'd and Anointed by GOD*. The Rabbins say, That the Reason of his being struck Paralytical in his old

old Age, was for a Punishment to his Crime?

Q. Why did the Lord commend the unjust Steward?

A. He commended him not for his Injustice, but his Wisdom, as to this World; thereby to provoke true Christians to imitate him in what was good, namely, securing the Future, and making themselves Friends of the Unrighteous Mammon.

Q. Whether the first Ver. of the first Chap. of Gen. be'n't a sufficient Confutation of all Atheists — the First of the Second, of all Sadduces?

A. To an errant Atheist, the first can be no Confutation, for he denies the Supposition on which the Authority of the Scriptures is founded, namely, the Being of a GOD — for if he dares say there is no GOD, he necessarily concludes this is not his Word, nor any thing else — To one who believes a GOD, and pretends to believe the Scriptures, 'tis indeed a Confutation of his Atheism, but he needs it not. But we suppose the Querist may take Atheists in a more large Sense, for those who pretend they own a GOD, and believe the Scriptures, or at least dare not for Shame publicly deny 'em, but yet believe the Eternity of the World, or at least the Eternity of Matter, which is much the same — And to these we think indeed the first of Genesis is an unanswerable Confutation, and have endeavour'd in a former Paper to make it good against 'em from the Word אלהים, and the others in

the Context. For the first of the second's being a Confutation of the Sadduces — We suppose 'tis meant, that Opinion of their's which denies any Angels or Spirits —

The Creation of whom the Querist thinks is prov'd from those Words — Thus the Heaven and the Earth were finish'd, and all the Host of 'em, in which Host he supposes are included the Angels; —

This we take to be the Strength of his Argument. For the Illustration or Confirmation whereof, we can produce more than one Text, wherein by this אלהים or Host, are certainly meant the Angels. That in the History of Abab and Micaiah, 1 Kings 22. 20. (repeated in Chron.) "I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him. And Net. 9. 6. Thou hast made Heaven, the Heaven of Heavens, with all their Host — The Earth and all things that are therein — And thou pre-servest them all, and the Host of Heaven worshippeth thee. And Luke 2. 13. There was with the Angel a Multitude of the Heavenly Host — or the Host of Heaven praising GOD — Thus we have brought all the Light to this Opinion that we can, being unwilling to weaken any Argument which any may think tends to the Establishment of Religion, tho' we here desire to keep our own private Opinion to our selves.

Q. In what Tear was it that Cyrenius, mentioned by St. Luke,

Chap. 2. was Governour of Syria?

A. The Question is too loose — We ought to have known after what *Æra* or Computation of Time he asks the Year. But however we'll answer it as large as we can. He was Governour of *Syria* when the Taxing of Enrollment of all the World *παύσους οίκουμίνους* — All the Roman Empire was commanded by *Augustus*, in the same Year that our Saviour was born — and that was, as Historians inform us, in the Year of the World, 3970. In the third Year of the 134th Olympiad, in the 42d Year of *Augustus*, and the 34th of *Herod*. The Truth of which Allegation is also plain from the History of *Josephus*, Lib 18. *Antiq. Judaic.*

“*Cyrenius*, says he, who had “both enjoy’d the Consulship and other Dignities, was “sent by *Cæsar* with a small “Train into *Syria*, to Cess, or “Tax the People.

Q. Why was Bethlehem appointed for our Saviour's Birth, rather than any other Place?

A. Whatever Place had been appointed for his Birth, the fulfilling of the Prophecie wou'd have directed the People where to have found him — But there may be some particular Reasons why he shou'd be born at that Place rather than another, because 'twas the Town of *David*, the Place where *Jesse* liv'd, and *David* was born; and where cou'd be a more proper Place for the Stem of *Jesse*, and him who was both the Root and Off-spring of

David, to make his first Appearance in the World? But there may be yet a Mystery in the very Name of the Place — *Bethlehem*, which, if we mistake not, signifies, “The House of Bread; and where then cou'd be a fitter Birth-place for him who was the true Bread from Heaven?

Q. In what Sense that Text is to be taken, Gen. 49. — The Scepter shall not depart from *Juda*, nor a Law-giver from between his Feet, until *Shiloh* come, and to him shall the gathering of the People be? And whether or no was it fulfilled when *Herod* came to the Crown of *Judea*?

A. We think it, notwithstanding all the Subterfuges of the Jews, a plain Prophecie of our Saviour's Coming, and a Land-mark whereby any but the hardened Jews might have known it. — “The Scepter “shall not depart from *Juda* — “the royal Ensigns and Authority — nor a Law-giver, “&c partly exegetical of the “former Expression, for the “Legislative Power and Sovereign Authority are inseparable — The meaning is no more, than that neither shou'd their Line lose the Kingdom, nor want an Heir to fill the Throne — Until *Shiloh* come — a Word which signifieth, Sent — He that was to come — or the Messiah, to which it exactly answers — The Scepter was not to depart from *Juda* till this promis'd Prince shou'd come — Therefore when it did pass from him, they might be sure this *Shiloh* was come. And pass from 'em it did, nay, from

from the whole Race of the Jews, in the Reign and Person of Herod— whose Father, as *Josephus* writes, was an Edomite, and his Mother an Arabian, and who therefore by some of his Flatterers was cry'd up as this promised *Shiloh*, which *Josephus* as foolishly attributes to *Vespasian*.

Q. *Whether did Jacob Sin in getting Laban's Cattle from him, by putting the Rods into the Gutters?*

A. No certainly, because 'twas but to obtain his just Wages, he being besides more careful of *Laban's* Cattle than his own, and making good whatever of 'em was lost, as appears by his Expostulation with him, after he fled from him and was overtaken— But we have yet a more unanswerable Argument, that this Practice of his was no Sin, because it appears from what *Jacob* tells his Wives, that the Thing was order'd by GOD, or his Angel, which is in Effect the same, *vide Gen. 31. 11, 12. The Angel of GOD spake unto me in a Dream, saying, — Lift up now thine Eye and see all the Rams — are ring-streaked, speckled and grizzled, for I have seen all that Laban doth unto thee —* And from the same Angels it's not impossible that *Jacob* might learn the Art of the Rods; however, without something extraordinary, he might long enough have put the Rods before the Sheep before they wou'd have Young like 'em — at least all the Cattle cou'd not thus have conceiv'd, which he desired shou'd do so.

Q. *What we are to think of Josephus his Testimony of our Saviour, whether genuine or no?*

A. We ne'er yet could see any convincing Reason to believe it otherwise. 'Tis found in his 18th *Lib. Chap. 6. About this Time, says he, there was one Jesus, a wise Man, if it be lawful to call him a Man, who wrought Miracles, and taught them who embraced the Truth with Gladness — He had many Followers, both Jews and Gentiles; the same was Christ, — And tho' Pilate, by the Judgment of our Elders, delivered him to be crucified, yet he had those which from the Beginning loved him. He appeared unto them alive the third Day after his Suffering, as was foretold by the holy Prophets. Not only these but innumerable more wondrous Things are reported of him; and even to this Day the Christians increase who took their Name from him. —* Thus far he, and let never any more ask the Question — why *Josephus* took no Notice of our Saviour's Appearance, Resurrection and Miracles, when he actually does take Notice of 'em, and that in so noble and august a Manner as we have recited. Nor wants there the most probable Arguments to prove this Passage genuine. *Josephus* was a curious and careful Historian, he omits not the least Passages, much less was he likely to do what wou'd make so much Noise as this. He takes Notice of *John* the Baptist, who was but our Saviour's fore-runner, and bore Witness of

G 4. him

him—giving an Account of his Birth, Preaching, Baptism, Enemies, Imprisonment, Death, and even the Ends of his Persecutors. Besides, had he not been at least well-affected to the Christian Religion, and therefore likely to write at that Rate; how comes he not once to speak ill of it throughout all his Works, which the *Jews* were seldom very sparing of doing? Again, *Eusebius* quotes at large this very Passage in his first Book and twelfth Chap. (according to *Homer's* Division) and after mentioning it, glories in it. — *What Shift or Refuge, says he, have these impudent Persons who have forged Writings out of their own Brains contrary to these Passages? Is it likely he would talk of others Forgery, had he not been secure that what he himself produced was sincere and genuine? Besides, though we deny not that some forged Pieces might even by this Time be spread about the Church, or at least such as were attributed to those who were none of their Authors; and tho' some Things might be struck out of the Fathers; which might not please those who succeeded 'em; yet there cannot Instances be so easily given of Things added unto 'em so early — at least this seems not feasible in the Writings of Josephus, who had given so many Copies abroad, as he himself tells us, and whose Book it self was placed among the Emperors in the publick Library. — Besides, had any such thing been done,*

would not the *Jews* or *Heathens* have loudly exclaim'd against the *Christians* for such a Forgery, or at least against *Eusebius* for making use on't, especially when he gives them so fair an Occasion, and which in a Manner defies 'em all to do it?

Q. Our Saviour ascended corporally into Heaven. 'Tis said, no Flesh shall see GOD — How do these agree?

A. This is so frivolous a Doubt, that were it not for the Querists Importunity, we shou'd not think it worth an Answer. It's no where said, no Flesh shall see GOD — But no Man shall see my Face and live — yet we hope after Death the Just shall see the Face of GOD, and their Bodies as well as Souls shall be in Heaven. There's a Place indeed somewhat like what the Querist alledges, which we are apt to believe he indeed intended — 'Tis that 1 Cor. 15. Flesh and Blood cannot inherit the Kingdom of GOD — That is, the Body of Man, in such a State as 'tis now, cannot enter into Glory — but 'tis added — we shall be changed into *Angelicam substantiam*, as *Tertullian* calls it — we shall be made like to Angels — nay, our vile Bodies shall be like the glorious Body of Christ.

Q. What's the meaning of that Text, Matth. 26. 29. But I say unto you, I will not drink henceforth of the Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom?

A. We

A. We dare not, tho' some have been of that Mind, interpret this of the Time of the Millennium, lest the Conceit shou'd seem too gross; tho' we are sure that Angels have eat and drunk with Men, nay our Saviour did as much after his Resurrection. And indeed to *that eating and drinking* of his we are more inclin'd to refer this Resolution, than to any other; namely, either that with the Travellers at *Emmaus*, which some of the Fathers understood to have been a Sacramental Feast; however, it's probable enough they had the Fruit of the Vine, or Wine there, which was the ordinary Drink of the Country. Now the Time after our Saviour's Resurrection, when the great Work of Man's Redemption was accomplish'd, is sometimes call'd in the Scriptures, the Kingdom of GOD, or the Kingdom of Heaven. Repent ye, says St. John Bapt. for the Kingdom of Heaven is at hand, namely, the Times of the Messiah; and Joseph is said to be one that waited for the Kingdom of GOD. Now that this is the Sense thereof and that our Saviour here refers to his future eating and drinking with his Disciples after his Resurrection, we think it pretty plain, from what we find in the same History, as related by St. Luke, Ch. 22: 16, to 18. *I say unto you, I will not eat any more thereof (of this Passover) until it be fulfilled in the Kingdom of GOD; which seems to bear the same Sense with what follows — I will not drink of the Fruit of*

the Vine until the Kingdom of GOD shall come. He wou'd not eat the Passover until 'twas fulfilled, that is, compleated, the Prophetical Type in the great Antitype, Christ our Passover, who being once offered for us, fulfilled that and other Parts of the Typical Ceremonial Law — after which he eat the Passover again, that is, the Lord's Supper instituted in its Room, which we ought not to believe he tarried so long as forty Days with the Disciples without once celebrating; and accordingly did partake of the Wine as well as the Bread, and thus drank it anew with them in his Father's Kingdom — which he refus'd to do at his last Supper, because he was approaching to the lowest Degree of Exmanition, his Agonies in the Garden, when his Soul was exceeding sorrowful even to Death, as well as his Passion, which soon after succeeded — And here at least we may have Room for a Query, tho' we lay not much stress upon't — Whether when the Soldiers gave him upon the Cross Wine mingled with Myrrh, which when he had tasted thereof, he refus'd to drink, whether the Reason of such his Refusal was not this Promise? — “That he
“wou'd not drink of the
“Fruit of the Vine, till he
“drunk it in his Father's King-
“dom. We are not ignorant that several other Reasons are alledged for it; but this may appear as probable as any.

Q. *Whether it were a Sin in Jacob to defraud his Bruber of the Blessing?*

A. Had

A. Had he only desired old *Isaac's* Blessing, or had he got it by fair Means, without repeated Lies, we think he had done nothing but what was lawful, nay commendable. Further, had he desir'd the Blessing of the First born, this we also think he might lawfully have done, and obtained it too, because he had sometime before fairly purchased the Birth-right of his Brother *Esau*. So that he did not so properly defraud *Esau*, as *Esau* wou'd have defrauded him, had he enjoyed the Blessing, which was a sort of Perquisite to the Birth-right, and was therefore by *Esau* formally renounced, together with it, and sold for a Mefs of Potrage to *Jacob*. Our Judgment then is, That *Jacob* sinned not in getting the Blessing it self, tho' he did in the Manner of his getting it, and making use of Lies to obtain it.

Q. Jesse is said to have eight Sons, in 1 Sam. 16. and but Seven, in 1 Chron. 2. How do you make this agree? &c.

A. Very easily; tho' he had not only, Eight, but in all Eleven Sons mentioned in *Samuel*, and but Seven in the *Chronicles*, it's plain he had Eleven when *Samuel* came to view 'em; for he made *Eliab*, *Abinadab*, and *Shamma* first to pass before him. Again, he made seven of his Sons pass before him, v. 10. and after all, the youngest, *David*, was fetched from the Field, who made up their Number Eleven — But if he had never so many more, they might all die, as some of 'em, no doubt, did before their Fa-

ther; and therefore Four of 'em being deceas'd, and that probably without Name or Issue, the other surviving Seven are only enrolled in the *Chronicles*, and their Names transmitted to Posterity.

Q. Wherein consisted *David's* Sin, in numbering the People?

A. Some think 'twas in that he thereby seem'd to attempt the falsifying or Contradiction of God's Promise, who had said they should be as the Sand of the Sea-shore, innumerable. — But that seems but a figurative Expression; and besides, they were actually number'd both when they came out of *Aegypt*, and at the forty Years End, as well as at their Return from the Captivity, and other Times besides, as we shall anon prove. Another Reason which is given for't is — that his Sin was Pride, and that being now with his People in a flourishing Condition, his Mind was too much elated, and thereupon to feed that Humour more, he was resolv'd to have the Number of his People. But it might be as well from a Political Reason, to know the Strength of his People; or if a little Vanity might be mixt with it, it hardly seems to deserve so severe a Punishment; or if it had, how could the People be justly punished for *David's* Sin? — It must then consist in somewhat wherein the People might be Partakers with him, and this the Devil knew, who therefore stood up against *Israel*, and provok'd *David* to number 'em, 1 Chron. 21. 1. And this *Joab* plainly intimates v. 3. Why

v. 3. *Why does my Lord require this thing?—Why will he be a Cause of Trespas in Israel? Now what this Trespas was which David caus'd 'em to commit, we may have a fair Guess from the 30th of Exodus, v. 12. When thou takest the Sum of the Children of Israel after their Number, then shall they give every Man a Ransom for his Soul unto the Lord, when thou numberest them, — that there be no Plague amongst them when thou numbrest them. Hence we learn evidently — that if the Children of Israel were number'd without paying this Ransom, a Plague would follow. We are sure now that they were number'd, and that a Plague did follow; therefore we may very strongly infer, that it was for want of this Ransom, which either David did not require 'em to pay, the Priests being rich, and the Temple not yet built, or the haste of the Work would not permit 'em to do it, which seems to be a sudden Motion rais'd in his Mind by the Adversary, and as suddenly imparted to Joab, who with the Rulers of the People only was commanded to number Israel, no mention being made of the High-Priest, who was present when they were first number'd by Moses in the Wilderness.*

Q. *Whether Jacob wrestled with an Angel, or with GOD himself?*

A. The Words are, *Gen. 32. 24. There wrestled a Man with him, &c. But both our Saviour and his Angels appearing in the Form of Men, are*

called by that Name. See *Gen. 18. 3. " Abraham lift up his Eyes, and saw three Men stood by him, Two of which were Angels——for 'tis said, v. 12. The Men turned their Faces, and went towards Sodom. But in the 1st of the 19th — There came two Angels to Sodom — yet not only Lot calls 'em Men again, v. 8. but the Holy Ghost it self, v. 10, and 12. The Men put forth their Hands—— The Men said unto Lot——yet Angels again, v. 15. and Men, v. 16. That GOD, or our Saviour was One of the Three, may be proved from the 1st of the 18th.*

" *The Lord appeared to Abraham——but more plainly afterwards—for one only discourses with him, from the 10th v. to the End. He said——and who that was appears from the 13th. And the Lord (or Jehovah) said —— that incommunicable Name, applied to none but GOD; tho' it's true that E-lobim, another of his Names, includes the Angels also. 'Tis evident also from what follows, v. 17. " And the Lord said, " shall I hide from Abraham the thing that I do?——20. —— " And the Lord said, because " the Cry of Sodom is great, " &c. 22. And the Men turned their Faces to go to Sodom, but Abraham stood yet before the Lord——But two Men went, as before, 1st of the 19th. He then which remained with Abraham was the Third, and that Third was GOD—— who also afterwards, as it seems by the Text, joynd the other*

other Two, and appeared to Lot when the Angels had brought him out of Sodom, who in the 18th Verse entreating for Zoar, says, "Not so, my Lord. And v. 24. Then the Lord rained upon Sodom and Gomorrah Brimstone and Fire from the Lord out of Heaven——Whence the *Arrian-Council* at *Sirmium* attempt in their Creed to prove a Distinction between the Father and Son, taking the first Lord here for the Father, the second for the Son, tho' the Orthodox more cautiously pronounce 'em to be but one GOD, one Lord. — This premis'd, because of the Affinity of the Argument, we are to remark, that he who wrestled with Jacob is implied to be GOD, because of the Name given him — *Israel* — and the Interpretation—— as a Prince hast thou Power with GOD—— relating to his wrestling with him, that is, earnestly striving in Prayer to him, which had been Idolatry (by the *Socinians* leave) had he not been GOD. His being struck lame, we esteem as a Punishment for his more than Holy-Boldness, or indeed want of Fear and Reverence enough towards GOD, saying positively. — "I will not let thee go. — It appears also to have been GOD from the name of the Place, as 'twas afterward called by Jacob, viz. *Peniel*, or the Face of GOD; for says he, I have seen GOD Face to Face; namely, GOD the Son, who is also called an Angel, both in the Old Testa-

ment and the New, and the Angel or Messenger of the Covenant. And this sufficiently solves that Expression of Jacob, which the Papists would wrest to the Defence of their own Angel-worship, that in *Gen.* 48. 16. "The Angel that re-deem'd me from all Evil, blest the Lads! Who was this Angel, but he who wrestled with him, which was GOD? But the Angel who appeared to him in *Padan-Aram*, *Chap.* 31. who tho' he's first called an Angel. v. 11. yet when discoursing with him, tells him, "I am the GOD of *Bethel*, v. 13. and bad him go out of the Land — He whom he prayed to, *Chap.* 13. v. 9. when in danger of *Esau*, —— and said, "O GOD of my Father *Abraham*, and GOD of my Father *Isaac*, the Lord which saidst unto me, Return unto thy Country, and to thy Kindred——Deliver me, I pray thee, out of the Hand of my Brother, which accordingly he did; and thereupon Jacob built him an Altar, and called it——GOD, the GOD of *Israel*. The same GOD who also appeared to *Moses* in the Bush, *Exod.* 3. who is called the Angel of the Lord, in v. 2. But in the 4th, LORD and GOD; and in the 6th, The GOD of *Abraham*, *Isaac* and *Jacob*.

Q. *Whether* Jephthah had sinned had he broken his Vow?

A. Let us first examine what his Vow was, and how he fulfilled it; concerning which the Learned are of such different Opinions. The Vow, as we find

find it in the 11th of *Judges*, v. 31. "Whatever cometh forth of the Doors of my House to meet me, when I return in Peace from the Children of *Ammon*, shall surely be the Lord's, and I will offer it up for a Burnt-Offering. And v. 39. He did with her according to his Vow which he had vowed." Now the Law of a Burnt-Offering we know was, that it shou'd be totally consumed on the Altar.—Thus *Ex.* 29. 18. To instance in no more; "Thou shalt burn the whole Ram upon the Altar, it is a Burnt-Sacrifice unto the Lord." He vowed to offer whatsoever met him for a Burnt-Sacrifice; his Daughter met him; he did unto her as he had vowed, therefore he sacrificed her—which tho' several learned Men are of a contrary Opinion, we cannot but believe he actually did it, there being so punctual a Law coming fully up to this very Case, *Levit.* 27, 28, and 29. "No devoted Thing that a Man shall devote unto the Lord, of all that he hath, both of MAN and Beast, shall be sold or redeemed.—Every devoted Thing is most Holy to the Lord—None devoted which shall be devoted of Men shall be redeemed, BUT SHALL SURELY BE PUT TO DEATH." He therefore having opened his Mouth to the Lord, tho' he might sin in so rashly doing it, cou'd not go back without Perjury, and besides breaking this solemn Law

here twice repeated, to make it more remarkable, and reaching not only to Beasts, but Men, if devoted to the Lord.

Q. What's the Meaning of the Woman clothed with the Sun, having the Moon under her Feet, whom we read of in the Revelations?

A. All Commentators we ever met with, interpret it of the primitive Christian Church, who is said to be clothed with the Sun, because illuminated with the true Faith of Christ, the Sun of Righteousness. By the Moon under her Feet, is generally understood her despising and trampling these sub-lunary Things—But a learned Man has another curious Conjecture, either that it relates to the Feasts and Ceremonies of the Jews, which were all mark'd out by the Course of the Moon, as the New-Moons themselves were their principle Holy-Days, or else the Gentile Idolatry, worshipping of Dæmons, and the Powers of Darkeness, which might be represented by the Moon, which rules over the Night, as the contrary thereunto, namely Gospel Light, by the cheerful Light of the Sun. For the twelve Stars they are, we think, by all, interpreted as a Symbol of the *Twelve Apostles of the Lamb.*

Q. What Community in your Opinion comes nearest to the Doctrine of our Blessed Saviour, the Apostles and Primitive Fathers?

A. Undoubtedly it's our Opinion that the Communion we our selves are of, and hope to live

live and die in, namely, that of the Church of *England* is the best in the World, and nearest to the Doctrine of our Saviour, his Apostles, and the Primitive Fathers; and unless we thought so, we should be very ill Men to continue in it. — But this all the World besides think of their own Communion, as well as we of ours, and pretend too to shew their Reasons for't. However there can be but one Right, one Nearest, where-ever it is, tho' there may be many near enough for Salvation: And that we are the nearest, we think we can make good, at least are pretty sure has been often already made good, by better Hands with invincible Reason. That our Doctrine is agreeable to God's Word, both Papists and Protestants agree — The Papists blaming us not for holding too much, but for not holding enough, the Protestants both abroad and at home, not finding Fault with our Doctrine, but with our Discipline only, which Discipline, namely, Liturgy and Episcopacy, which we look upon to be the Essentials or Characteristicks of our Church, we are certain is agreeable to the Practice of the Primitive Fathers, — and for one of 'em, *viz.* Episcopacy, and that a Pre-eminence of one Presbyter above others, we are sure we can prove it, from the Ages next the Apostles, and from those who had conversed with 'em, if not from the Authority and Practice of the Apostles themselves, — and desire any who think otherwise

to shew any Error which was then universally held by the Church of GOD.

Q. Whether he that begs Pardon for a Sin before he commits it, and be that resolves to Sin and repent afterward, are not alike Penitent?

A. We answer in the Negative. For we may all ask Pardon, even in the Lord's Prayer, for those Sins we shall commit, through the unavoidable Infirmities of our Nature, as well as for those we have already committed. — Whereas he that resolves to sin and repent afterwards, is much more guilty than he who through Infirmity falls into a Sin, without thinking at the same time of Repentance, — because one is thro' Inadvertency, the other premeditated. But if the Question be understood of one, who immediately before he commits a Sin, and resolving then to do it, yet begs Pardon for't, 'tis much the same with the other, and is only a mocking the Divine Justice in both Cases.

Q. Whether monstrous Births have rational Souls, and whether they shall appear so at the last Day?

A. That's a Monster which has any thing defective or redundant, either in Parts or Magnitude. A Giant and a Dwarf are Monsters, and so he that is born with six Fingers, or one less than he ought to have upon his Hand. Now none will be so mad to say — therefore they have not rational Souls. Nay, though they should appear much more deformed.

form'd or monstrous. — For their rising at the last Day, we think it shall be, as we have formerly express'd it, at the greatest Perfection of their Natures, for the greater Intense-ness of their Rewards or Punishments.

Q. Can you resolve us, why England, the most devout of all the Reform'd Churches, is yet most remiss in Psalmody? Why these Angelical Songs, those glorious Shouts of Triumph, the highest Part of all Devotion, and which are to endure for ever, shou'd be perform'd so ill — with much less Harmony than profane Songs. — And why a vile Complaisance to a few remiss Persons, shou'd still retain with us alone, that lifeless formal-bated Way of reading, Line by Line, when Thousands abhor it?

A. To give this honest zealous Question what Satisfaction we can upon these Heads — we Answer, — For our being more remiss in Psalmody than others — Something on't may be attributed to the Genius of our Nation in general — who are not so cheerful or musical as our Neighbours. And tho' we are the Ringing, (pardon the Chyming!) we were never called the Singing Island. But there may be other Reasons, some of which have been already touch'd on in a Question not unlike this. — As the Meanness and Miserableness of the Translation, which our Church has been too busy since the Reformation to think of altering; — and yet there being no Canon for

the Use of *Tom: Sternbold*, we see no Reason, besides the Tyranny of Custom, why Mr. *Patrik's*, or any other good Version shou'd not without more ado be made use of in all our Churches — as they are already sometimes in one, not of the least in the Kingdom. But were the Version better, the Tunes which are now so well fitted to the Poetry, are most of 'em such vile ones, that *Orpheus* himself cou'd never make good Musick of 'em. This and the reading 'em at such a lame rate, tearing 'em Limb from Limb, and leaving Sense, Cadency, and all at the Mercy of the Clerk's Nose, which an old inveterate Custom has rooted amongst us, first being it's probably introduc'd by a Sort of Necessity, because few cou'd read, may be Part of the Reason of our Neglect and Defect in this 'Exercise. — Not to add the Decay of Piety in general, and that good old Custom of singing Psalms every Night in private Families, which may have had but too great a Hand in this Matter.

Q. What Language is English?

A. 'Tis hard to say what 'tis; but 'tis a Sort of *Lingua-Franca* — Indeed a *Hodg-podge* of all Languages; and yet, as the *Spanish Ohio's*, it does well enough together. The *Basis* or Ground-work on't is the old *Saxon*, the same or little differing from the *High-Dutch*, or *Germans*; from whose Nation both our Ancestors and their Language drew their Original: With this it has a Sprink-

Sprinkling of *Wells*; a considerable Stock of *French*; *Latin* and *Greek* Words innumerable——not a few *Hebrew*; some *Persian*, and others of almost all the Languages of *Europe*.

Q. *Whether a Minister taking his Text out of the first of Job, or any other Place where the Devil speaks, may properly say—“The Word of G O D requires your Attention?”*

A. Why not——as well as a Witness or a Judge may repeat the treasonable Words of a Malefactor, without being guilty of his Treason; we have in the Scripture the Actions and Words of good and bad Men, and good and bad Spirits too, related, and the Penmen thereof all Christians believe were inspired, on which Account all the Bible is properly enough called the *Word of G O D*——and if the whole, all the Parts of it. Nay, the Devil himself speaks some Truth, tho' he gives it a wrong Interpretation, or mingles it with Lies. For Example in *Job*——*Doth Job serve G O D for nought?* 'I was true he did not——but the Adversary had a malicious Sense in these Words, slyly intimating, that 'twas only Interest which made him Pious, — tho' he was soon prov'd a Liar, and the grand Deceiver himself deceiv'd. Nay, sometimes the Devil himself uses the very *Word of G O D*——as in his Temptation of our Saviour.——
“ 'Tis written he shall give his
“ Angels charge over thee——
but tho' he has abused those

Words, we hope the Abuse there does not take away the Use, but a Minister may make use of 'em again after him, and preach better Doctrines from 'em.

Q. *Why did Christ pray, being G O D himself?*

A. Both for our Example, and because for our Sakes, he took upon him the Form of a Servant, and was Man as well as G O D.

Q. *What Sex was Balaam's Ass of?*

A. We can more easily resolve that, than what Sex the Author of the Query is——For the Ass is at least seven Times expressed in the History to be of the *Feminine Gender*——particularly twice in one Verse, *Numb. 22. 25.* “ And when
“ the Ass saw the Angel of
“ the Lord, S H E thrust her
“ self unto the Wall, and crush'd
“ Balaam's Foot against the
“ Wall——and he smote HER
“ again.

Q. *Whether the keeping so many Hundreds as are kept in Prisons (begging of Bread) for Accidents and Contingencies of Trades, when those that keep them there know they are not in a Capacity to pay 'em, be not a crying Evil, and contrary to all Christian Precedents, Practice and Custom of Foreign Nations? And whether it ought not to be redress'd in Parliament?*

A. We are no Dictators to the Parliament, but are well assur'd, that tho' 'tis a common Practice, yet 'tis so far from a Christian Temper, as certainly excludes the Practisiers out of Heaven, without Repentance; for
there

there are none there that cannot forgive impossible Debts, none but what are merciful, pitiful, and in short, Imitators of the Blessed Jesus.

Q. If a Man has a Brother, by Nature or Affinity, that owes 200l. or 300l. and is not worth near so much, but goes off with all, with an Intention to pay as far as it goes, within a small Matter, and deposits this with a Brother, confiding in him to pay as far as it goes, and the same is refused by the Creditors ——— Whether or no the Brother is obliged in point of Justice to reveal this Money, to become a Sacrifice and Prey to any of those merciless Creditors, that will not accept of what is in a Man's Capacity and Power to do; seeing the Trust was a free Trust, and the Defect came by Accidents and Losses in Trade?

A. We had the Reverse of this Question answer'd already; and to this we say also, that Clause of Paying as far as it will go within a small Matter, in as much as to say, be a little unjust: If any of what he has justly belongs to the Creditors, then all does, since more than all is their due. Perhaps the Creditors believe there are Assets enough to discharge the whole; and till they are satisfy'd of that, 'tis their Charity if they demand less: Yet if after such Satisfaction they proceed in their first demands, they are merciless and uncharitable, and must be asham'd to think of their own Debts to Heaven, and how they can hope for other Measures than they mete to their Brethren. Our Opinion is this,

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That the Trust ought to be deliver'd up again into the Creditors Hands, and the Truth of the plain Case on both Sides be made known by Affidavit, or otherwise, and afterwards referred to the Arbitration of two prudent good Men, who are not at all concern'd in the Affair, nor prejudiced by Passion, Affection or Interest.

Q. Whether a Dissenter is a Schismatick, notwithstanding his Liberty by Law?

A. A christian Church becomes not more or less Christian by being National, (as to the Essence of Religion) but if a national Church agrees in Doctrine with the Doctrine of Christ, and Dissenters agree in Doctrine with the national Church, neither of them are Schismaticks from the Doctrine or Church of Christ; and it was the doctrinal Part of Religion which Christ promis'd to be withal, so that the Gates of Hell should not prevail against it: But if a national Church makes the Terms of her Communion political, another Church, dependent on her, may dissent from such political Terms, if the Magistrate gives the Liberty, without Schism.

Q. What Historical Account can you give of the Antiquity of Tyburn? And who was the Proto-Traitor died there?

A. The Records of the Tower, or Newgate, perhaps, will satisfy you. No doubt but a Papist was the first Criminal that suffer'd, 'tis so long since. Rotten Row in Old-street was the Place of Execution before Tyburn. Some will have the De-

H rivation

riuation of the Word *Tyburn*, from *tye* up and *burn*, meaning Execution by Strangling and Faggot; but 'tis more probable from the River that ran there, as also was the Derivation of *Holdburn*, formerly nam'd *Oldburn*, or a River so called, as you may see amongst *England's Remarks* in the County of *Middlesex*.

Q. Was there ever any such Execution practis'd in England, as hanging in Chains alive?

A. Many, about two Hundred Years since, and some few Instances within a Hundred Years; whence it is common, that you have Relations of Persons eating their Shoulders, and as far as they could reach, to preserve Life a little longer than otherwise it was possible. Under this Head comes that famous Relation of the Woman that kept her Father alive for a very considerable time by the Milk of her own Breasts.

Q. A Person has a perverse Contentious Wife, whether it may not be lawful for him, she also consenting, (sincerely to avoid Passion and Contention, since very destructive to his inward Peace and his Duty) to separate and live asunder?

A. We can't believe GOD will sanctifie any other Means to a Man's Duty and Happiness, so soon as he would those of which he himself is the immediate Author. If the Querist be unhappy in a perverse Wife, 'tis more than probable he wou'd be more unhappy without her; for such an Unhappiness may by GOD Almighty be design'd for his Good;

but if not, a Wise Man can tell how to be happy in any Circumstances. Further yet, they may separate for a Time, (both consenting) but as the Apostle immediately adds, it must be, *so as to Fasting and Prayer, and then come together again, that Satan tempt 'em not to Incontinence.*

Q. Whether the repeating the Word, O GOD, in Discourse, be the plain literal taking his Name in Vain, as forbidden in the second Commandment?

A. 'Tis a very hard thing to make a Custom of using that Sacred Name, and always to speak it reverently; for commonly those that accustom themselves to any set Word in their Way of Talk, know not when they use it. 'Tis then, and only then a Breach of the Second Commandment, when 'tis used in Forswearing, false Vows, or irreverent idle Expressions in our Speech, and yet know not that we speak of it.

Q. Who was the first Philosopher?

A. 'Tis affirm'd by *Laertius*, that *Thales* was the first amongst the Greeks in Natural Philosophy and Mathematicks. He is called by *Plutarch* the Inventer of Philosophy; by *Justin Martyr* the most ancient of Philosophers; by *Tertullian* the first that made an Inquisition after Natural Causes.

Q. What Physical Difference is there between the pale Summer Lightening without Thunder, and that fiery Lightning that comes with Noise and Rain.

A. We have in our former Volumes given, we hope, a satisfactory Account of the Nature, Cause,

Cause, &c. of Thunder, to which we refer you. As to the Pallidity of Thunder, we answer, That in the Summer-time the Heat being greater, must necessarily draw up those bituminous Exhalations a great Height: This is more than probable, if we consider how low the Clouds fly in Winter, and how high they mount in the Summer. Now Thunder, the farther it is off us, the lesser Noise we must hear, and distance abates the fiery Flashes, making 'em appear paler. Some believe the Reason of this Paleness may arise from a greater Composition of Sulphur than ordinary in the Ingredients which make up Thunder.

Q. Whether Bees make that humming sort of a Noise with their Mouths, or with their Wings?

A. A very learned Inquirer into Nature, has made Experiments, and asserts, That without either Head or Wing they will make such a Noise. Aristotle determines in sundry Places, but more expressly in his Book of *Respiration*, that this Sound is made by the Illusion of an inward Spirit upon a Pellicle or little Membrane, about the Precinct or Pectoral Division of their Body. But 'tis not only the beating upon this little Membrane by an inward Spirit, as Aristotle affirms, or the outward Air, as Scaliger conceiveth, which affordeth this humming Noise, but most of the other Parts may also concur hereunto, as will be manifest; for if while they Hum, we lay our Finger upon the Back or other Parts, we shall feel a trem-

bling jarring Motion, much like that which happeneth while we blow on the Teeth of a Comb through Paper: And so if the Head or other Parts of the Trunk be touched with Oil, the Sound will be impaired, if not destroyed; for those being also dry and Membranous Parts, by Attrition of the Spirit, do help to advance the Noise, and therefore also the Sound is strongest in dry Weather, and very weak in a rainy Season, and towards Winter, for then the Air is moist, and the inward Spirit growing weak, makes a more languid and faint Allusion upon the Parts.

Q. Whether, when a Horse Neighs, is it a rejoicing, or because he is angry?

A. We believe neither, but rather a desire of Company, as is frequently observ'd in all the Race, both Old and Young.

Q. One of a Sanguine Complexion being married to a Husband, who soon after went upon a Trading Voyage for Virginia, intending to return back in a Year's Time, but hath been absent from her for above these eight Tears; neither hath she received any Letter from him in all the Time, and not knowing whether he be dead or alive, but by uncertain Reports, she desires to be inform'd whether she may lawfully marry another Man?

A. The Law provided formerly seven Years, after which it suppos'd the Man dead; but since Navigation and Commerce are so well settled, a less Time is requir'd, because Advices arrive much sooner, and more

certain than formerly: If she means by *lawfully*, according to our *Law*, she may marry another; but we can't promise her *Free by the Law of GOD*, which no where makes such an Exception. We have several Instances of this Nature, as the Husband's Distance and Silence for above the Time the Law has prescrib'd, and of the Woman's marrying another, after which her *first Husband* came Home, and *sued the other for his Wife*, and upon Trial, the Judges gave her the *liberty of taking which she wou'd*; and of some that have had their Wife again, and turn'd the second Husband off. Thus the Law has done, we can say no more; but desire her to secure the *Quiet of her Conscience*, and advise with the *Ecclesiastick Authority*, since the other gives her the Liberty she wants.

Q. *There being a strange Story of an Apparition to some Soldiers in Scotland, mentioned in several News-Letters, you are desired to give your Opinion of it?*

A. In the *Essay of recording Memorable Providences*, we have an Instance much like this: At *Meenen* there appear'd a Person all in white, with a Mitre on his Head, being follow'd with two more in black, after him came *four or five Squadrons*, who drew up as if they intended to storm the Town; the Soldiers there refused to stand their Centry, having been so affrighted that some fell down in their Posts; these *Spectres* appeared every Night in June, 1682. But as to the present Instance, 'tis very probable that 'tis an idle Story, or at most a

Confederacy, or an Affignation of *Warlets*, a kind of Wizards very frequently in that Country.

Q. *What ought one rightly to think of such Dissenters as have freely communicated with the Church of England, to keep the Places into which they were put by the late King James, who now will by no means hold Communion with the same Church?*

A. We ought to think, 'tis possible the keeping their Places was not their only or great Reason for Communicating, but something else; 'tis better and safer to err upon the Right Hand, than upon the Left; 'tis the proper Office of a Christian not to judge others, but himself. There are so many Actions which appear ill, that will one Day be found good; and so many Actions which appear good, that upon a just Trial will be found otherwise; that 'tis impossible to censure other Mens Actions now, without condemning our own.

Q. *A young Gentleman falling in Love with a young Lady (not inferior in her Fortune to his own) and married, but through some little Discontent his Relations took at it, after they were married, hawk'd his Fortunes; and her's being not sufficient to maintain 'em both equal to their former Credit, in Case of Fruition, he being willing not to make 'em both miserable together, with such Children as probably they might have, is willing to deny himself the Enjoyment of her, till such time as his Fortune shall give him a better Prospect of living equal to their former Credit.*—

The

happen to Parties troubled in Mind.

Q. *In Delaun's Present State of London, he tells us of a Distemper some time since, called Sudor Anglicanus, or the Sweating Disease: Your thoughts upon it?*

A. The *Polonians* us'd to Plat their Hair, and tye it up, and there was once a Disease amongst 'em call'd *Plica Polonica*; for their Hair being cut or broke, it bled, and they died upon it; but we suppose this and the *Sudor Anglicanus*, were no Natural Distempers, but as immediate Distempers from Heaven, as the Plague or Pestilence.

Q. *Something rises from my Heart in my Sleep, and goes up to my Head when I struggle it goes away, and the next Day, after Three or Four of these Fits, I have a strange Dizziness in my Head* — Query — *The Reason thereof.*

A. If from the Vapours of the *Succus Nutritius*, which are more or less, according to the abundance or deficiency of that Juice, Bleeding, Refrigerating, and a contrary Diet, are prevalent to remove 'em — If from Obstructions, observe a Temperate Feeding; if from straitness of Vessels, use thinner Diet, if the *Querist* knows not which of these, let him practice as if he wou'd cure 'em all at once.

Q. *What is it that causes the Noiſe in Thunder.*

A. Nitre.

Q. *What is the strongest Creature in the Universe, considering its Bulk?*

A. Perhaps the *Ant* — The

Author of this *Query* sent several more, to prove a Non-cessation of Miracles, which we don't deny.

Q. *What are we to believe of Chiromancy?*

A. 'Tis (perhaps) the filiest, Nonsensical Notion in the World, in that Sense, as 'tis usually taken, viz. To know what will happen by it.

Q. *What is the use of the Julus that falls from Walnut-Trees in May?*

A. 'Tis not the *Semen Essentiale*, but *Nodus Generationis*; that is, (as far as we can yet distinguish) not the Seminal part of Generation but rather of Augmentation, being always near a Division of Branches; but our search in this Point is not at all determinative, having resolv'd to refer our Positive answer 'till the next Spring, when we shall make more particular Remarks about it.

Q. *Does the Sap ever descend in Trees?*

A. We think we may be very positive in the Negative, for several Reasons; particularly that Observation we have made in all Bodies that preserve their Essence by Suction or Reparation. Suppose we ask the same Question about the Hairs of our Head; the answer is plain, that so long as there is Nutrition, there is Augmentation, but never no receding to the Radix: 'Tis so in all animal Bodies which subsist by New Attractions, and not by any intrinsic Power in themselves; as for instance, a Person starv'd to Death, which comes near the Instance

Instance of declining Trees in Winter; the radical Moisture that is preserv'd by the last Supply of Nourishment, returns not again into Bread, Meat, Drink, but exerts in Power so long as the spirituous Part is able to sustain the Offices of Motion; and so it is in Trees, whose Sap never descends, but exerts its Power, either in Increase or Germination, or supplying the Defects in Nature, and when that Vigour is spent, the whole Nature of the Tree languishes, till reliev'd by fresh Nutrition the next Spring.—

We had another Question by another Hand, about the different Fructifications of Trees— to which we answer, that one and the same Trunk will give Nutriment to Apples, Pears, and all sorts of Fruits that have Pippins in 'em, but not to stoned Fruit, as Plumbs, Apricocks &c. which are of a different Species; this we have Experienced.

Q. Whether cutting off the bottom Root in planting of Trees (as is usual) does not more hurt them good?

A. No, the nearer any thing is to Individuation, the nearer it comes to the Nature of immaterial Beings, and by consequence is the more perfect; as for Instance, a long Sucker acts not only to maintain it self, but the whole Trunk for which it acts; but a short Sucker saves so much for the Nourishment of the Trunk as it spares, compar'd to a longer.

Q. Whether the Variation in Plants, as Holly, Phitarchea, Myrtle, &c. be a Defect or Virtue in Nature?

A. A Virtue certainly, as different ways of Working in one and the same Power is a Virtue; only this is certain, that the best Colours argue the greatest Perfection, amongst which, perhaps, Green is the Best, and most Noble of all Colours in the Universe.

Q. What is the use of Oak-Apples?

A. The same as Warts, Corns, Moles, &c. which are Excrescences or Defects in Nature.

Q. Your Thoughts about the Nature of Blights?

A. Some Countries call it Blasting, 'tis an Effect of such Winds as are brought from the most Nitrous Climates.

Q. In the first Volume of your Athenian Oracle, I find you have seen a Quarry, or a Rock of Stone broken asunder for Building, and in a solid Place of it there lay a Toad, with just room enough for her Body, and no more — I desire to know how the Toad came there.

A. 'Tis very probable, that falling into some Chink, where she cou'd not get out, the Rock might close upon her by degrees as it grew; Thus Keys, Stones, and other Things have been found in the Veins of Mines, which as the Mines encreased, were enclosed; for Rocks, Mines, &c. do thrive and encrease in the Ground, as well as Trees &c. above it.

A Letter sent us upon our Explication of Psal. 133. 3. which being a Collection of so great Pains and Care, we are willing to communicate it to the Learned, our design being not so much our own, as the Publick Good.

Gentlemen,

YOUR Explication of Ps. 133. v. 3d hath produced these Notes thereon. The Text, in my Opinion, is truly translated, in our last Translation, according to the proper and genuine Sense of the Hebrew Tongue, which being very concise, hath innumerable Elliptical Sentences, that must be filled up with the Sense that is most plain and obvious; and amongst other Ways, this is one, which the nature of this Language requireth, that is, to have one Word stand in the place of two; that by the Repetition thereof, the Text may be plain, as it is in this Place, and many others observed by the Rabbies, who best understand the nature of their own Language, and its proper Idiom.

Rabbi David Kimchi thus explains this Text, *As the Dew of Hermon*, &c. **בְּקִיָּם שְׁנַיִם** *Ketal Omed bekem Shenim*; This Word *Ketal*, as the Dew, stands in the Place of two; that is, ought to be repeated as he explains it. **בְּטֵל הַדְּמִיוֹ וּבְטֵל שְׁנוֹדָד עַל הַר הֶרְמוֹן וְצִיּוֹן כְּאִילוֹ אָמַר** *Ke ilu amar ketal Hermon Uketal Shejo-red al bareree Sion*; as if he should say, *As the Dew of Her-*

mon, and as the Dew that descended upon the Mountains of Sion.

The like he observeth on Psal. 9. v. 18. *For the needy shall not always be forgotten, the Expectation of the Poor shall not perish for ever.* This last Word *not*, is not expressly in the Original, any more than the Word *Ketal*, as the Dew, was before; but it is to be supplied by the Sense, and so *Kimchi* saith on this Place also **עֵימָד בְּמִקוֹם עֵימָד שְׁנַיִם לֹא שׁוֹבֵד** *this Word, lo here, mentioned, standeth in the Place of two מקיפות ובו פנה הלשוברה* and so is the manner of the Tongue in many Places.

The like is used, *Numb. 4. 15. Job. 30. 20, 25. Chap. 31. 20. Prov. 30. 3. Deut. 7. 26. 2 Chr. 19. 20. Compare 1 Kings 10. 21. so Kimchi supposeth Hes. 3. 3. to be read; and like to our Text is Psal. 18. 31. Ps. 19. 8, 9, 10. 2 Sam. 21. 16. He being girded with a new Sword, is supplied, for so it should be; hereon Kimchi thus writeth, **בְּרִיאָה שֶׁהָ בְּרִיאָה וְכִמְדוּ וּמֵאֲבָלוֹ רֵיִל** like unto *Ezek. 34. 3. Teat the fat: as much as to say, the fat Sheep. וְזוֹ רֵדָה הַמִּקְרִי* And this is the Way of the Scripture in many Places, (of which he gives more Instances elsewhere.) **וְחִסְדוֹ יִתְּבוֹנוּ לְפִיּוֹת עֵינָיו** And the defect is to be understood, according to the Sense, as he doth *Psal. 73. 10. Waters of a full Cup is to be supplied. הַסֵּךְ הַמִּתּוֹאֵר רֵיִל מוֹכִיִּם הַקְּצוּבִים מֵלֹא וּמִימְלֵא כִּמְדוּ וּמֵאֲבָלוֹ בְּרִיאָה כְּעֵד מֵלֹא**

וַיִּהְיוּ מַיִם לְהַשְׁלֵם and the Words מַיִם לְהַשְׁלֵם Waters of a full, wants the Substantive; and it is as much as if he shou'd say, and Waters of a full Cup: According to the Defect used in Ezek. 34. 3. and like unto another used Cant. 4. 2. A Flock of Sheep that are even shorn: Here Sheep is defective, and is supplied by *Aben Ezra*: with other like hereunto, as *Kimchi* and *Aben Ezra* on this last Text, and elsewhere, gives Instances. Several of which *Buxtorf* hath collected in his *Theſaurus Grammaticus*, p. mihi, 315, 316, 317. de anomaliss in convenientia nominis cum nomine, and elsewhere. Thus much I thought at present enough to justify our Translation, in repeating, and thereby supplying the Sense with the Words, And as the Dew: Which if you think convenient to insert in a future Oracle, is at your Dispose: So, to do otherwise, I desire it may be returned to me.

Moreover, I think it may not be much amiss to translate what *Kimchi* further saith on this Verse, *Psal. 133. v. 3.* — and he mentioneth *Hermon*, it being one of the great Mountains of the Land of *Israel*, as 'tis said, *Tabor and Hermon shall sing*, &c. and he mentions the Mountains of *Sion*, because there the Kingdom shall be. And he saith Mountains, in the plural, and 'tis said, *The Mountains are round about Jerusalem*. And before he speaks of *Oil*, a Similitude, belonging to the Chief Priest, but now he mentions *Dew*, which is an Emblem of a

King, as it is written, *The Wrath of a King, is as the Roaring of a Lion; and his Favour, is like Dew upon Herbs.*

And moreover, because that Deliverance is like unto Dew; as 'tis said, *As a Dew from the Lord*, &c. and he mentions *Dew upon the Mountains*, because on them it is a Blessing, and they have more need of it than Valleys and plain Ground: And he mentions *Sion*, for there, viz. *On the Mountains of Sion, the Lord hath commanded a Blessing, and there he hath commanded Life for evermore*: And the meaning of, for ever, may be a long time, as it is written, *For as the days of a Tree shall be the days of my People, and mine Elect shall long enjoy the work of their Hands*; or the meaning of it may be for ever. And speaking in the beginning of the *Psalms*, of the *Dew which descendeth upon Mount Sion*, which, saith he, is more blessed than all the Dew which comes down on all the World. Thus far *Kimchi*: And indeed the Blessing and Love of GOD to *Sion*, his Church and People, is beyond all that is in the World.

To conclude, the Love I bear to the Truth and Purity of the Scripture on the one hand, and the Modesty wherein your Opinion is delivered on the other encouraged and occasioned these brief Meditations from,

Your unknown
Friend and Servant,
J. W.
Q. W. b.

Q. Whether do Bells on the Harness of a Horse chear the Horse, since 'tis suppos'd that Beasts cannot distinguish Harmony or musical Sound?

A. Pliny (as I take it) has observ'd that all Beasts but the Ass are concern'd at Musick. That it delights some, is certainly true, by daily Experience; and that it terrifies others we want not Instances: I know one, who when all his Company had left him to run away from a mad Bull, fell a playing upon a Base-Viol, just as the Bull had got up to him, upon which the Bull set up his Tail, and ran away. Some we read of that have play'd away Bears, &c. But as to this present Instance, we are satisfy'd, that Carriers use not Bells on their Horses Necks to chear 'em, so much as to lead the rest of the Company, for all but their leading-Horse are without: But that a Horse can distinguish Musick is plain, as those that get their Livings by Dancing-Horses can sufficiently inform you.

Q. Whether a Regulation in the Election of Members to serve in Parliament, will not greatly contribute to the REFORMATION so much spoken of and desired? Or can it be a compleat Reformation without it? And would not such a Regulation crown the present endeavours, and be a means to provide for the Establishment of the Reformation begun, and for the lasting Continuance thereof?

A. — Sed quis custodiat ipsos? &c. That such a Thing wou'd be of excellent Use upon divers accounts; and especially

to the good Work the *Querist* mentions, there's no manner of Doubt to be made——

But all the craft is, how shall such a regulation be accomplish'd? for it must be done in Parliament, and consented to by those who are so much Parties—— that we can neither with Safety or good Manners say any more on so tender a Subject.

Q. Whether Men of Understanding, virtuous and sober Lives, and true Lovers of their Country, and in a Word, the best Men; are not the fittest of Men to be chosen Members of that Honourable Society?

A. There's no more doubt to be made of this, than the former—— But where shall we find enough of 'em, (out of Parliament) who fill up that Character? And upon this Question we shall take the Liberty of Free-men and Englishmen, and advise those who have VOTES, (in any further Parliament) as they value their Conscience, their Country, or their Honour, to choose such Persons as deserve so high an Employment: And in Order thereunto shall give such Directions as we are confident no honest Man will dislike, if Interest does not extremely byass his Judgment.

1 That these they give their Votes for, be Men of Sense and Ability; by which we mean, not only of sound Reason, but well vers'd in the Interests of their Country, and of all Europe; and in a Word, fit to make up a Part of one of the most August Assemblies in the World.

2. That

2. That they be firm Friends and Lovers of the present Establishment in Church and State; yet no Bigots, nor Hot-heads, who are the unfittest Men in the World to make Laws for others, when they han't Prudence enough to rule themselves; those Extreams being the certain Arguments both of weak and narrow Souls.

3. That they be Men, as far as can be guess'd, of true Piety, which can only be known by their virtuous, sober, and religious Conversation. — For such as these will neither be corrupted by all the Gold in France, nor sway'd by any Faction in England, nor so soon byass'd by any little private Interest, injurious to the publick Benefit of the Nation.

Thus have we endeavour'd to Answer the Gentleman's second Question — but alas! we may be yet far enough from making any such Choice; for while the Electors are govern'd by Passion or Interest, or Vice it self, it's not like their Votes shou'd be any juster than themselves; and 'tis too certain that most of those Qualifications mention'd, wou'd bring their Owners many Enemies, for no other Reason but because they were so. Considering then the present State of Affairs, we doubt the Reformation must be more general, and begin below, as it has already above, before it can reach the middle.

Q. What Methods will be best to take, that such Persons may be elected, and being chosen, that they may be duly returned?

A. This is rather a Parliament Business, than the Work of Athenians — A little more Wit and Honesty 'tis true, and, a little less Drink and Money wou'd do the Work without it — But the two first of these Commodities are much scarcer than the two last: The former of which is almost always the great Hinge of Elections, and the latter too often of Returns: For it cannot be imagin'd how much it inclines a Scribes Hand to slip, when it is cram'd full of Guineas, or even his Head it self to mistake, when some particular Interest or Faction — fills every Cell of his Brain. Some Persons have proposed, and that with Reason enough, that the Penalty of false Returns shou'd be greater, both on the Returner and the Returned — for it is an easie matter if the worst comes, to pay a small Sum of Money for a good Friend who has forfeited Conscience, Honour, Soul and all, to oblige a Gentleman: Whereas, were the Penalty in this Case more severe, and upon that side it can hardly offend; the Crime having perhaps as bad or worse consequences than the very highest of those which we make Capital: (however certainly a little more heinous than Stealing an old Mare, or Thirteen-Pence-half-Penny.) We say, were the Penalty, Entire Forfeiture of Personal and real Estate, making the Family eternally infamous, by some Publick Brand set upon 'em, and rendring 'em utterly incapacitated for any further Employment — This wou'd make

make those who are concern'd, a little more afraid of *Burning their Fingers*. — but whether we shall ever live to see such a happy *Regulation* —
N. L.

Q. *Whether to purchase Votes with Money, or procure 'em by Treats to Excess with Wine or strong Drink, &c. be not an irregular and unfair Proceeding? — And can such Persons have a true aim at the right Ends of Government, who endeavour to be chosen by Methods so repugnant and contrary thereunto — And can any true English-man, who is willing to serve as a Member in Parliament, out of a true Zeal for the Good of his Country, and having nothing else in his Eye, give Countenance and Encouragement to so ignoble and base a Choice?*

A. To purchase single Votes with Money, is so base and mean a Thing, that we can hardly think there's any that pretend to be Gentlemen can be guilty on't. To procure or obtain 'em only by Treats, &c. is much the same with the Other — but there's some difference betwixt procuring *Votes* by these Treats, as they are here call'd, and only allowing some moderate Refreshment to those who perhaps come many Miles to give them, and must toil and sweat in a Crowd sometimes a whole Day, before their Votes can be taken: — However, so great and scandalous is the Abuse in things in this Nature, and so vast is the Consequence thereof, that 'twou'd, perhaps, be happy for *England* if this Custom were intirely left off, nay, forbidden by some severe Penalty: For

the People have more need to hear a Sermon, or some Discourse, directing 'em in their Choice, before they set about it, than to make themselves Brutes before they come to choose Members of an Assembly, that is to regulate the Affairs of almost all the World. But the misery is, That *rebus sic stantibus*, Let a Gentleman have the Virtue of a Saint, and the Wisdom of an Angel, if he'll not use the accustom'd Methods, and liquor *Mobs Throat*, he gets not a Soul of 'em to lift up their Voice or Hands in his behalf — and the Charge is now grown so extravagant, that there are many Elections which cut away from a Gentleman's Estate, what wou'd formerly have been thought a good Fortune for one of his Children, — which makes many deserving Gentlemen of the clearest Sense and Reputation, and excellently accomplish'd to serve their Country, sit at Home (while others of much less Merit are most forward Candidates) rather than injure their families, to humour the *Extravagance of a drunken Crowd*. As to what is pleaded of the Peoples *Fatigue*, they might be moderately refresh'd when the work was ended, at much less Expence than usual on such Occasions — But this might be discharg'd with much more Justice, by the Country than the Candidate, since 'tis for their Service that the Gentlemen expose themselves to much more *Fatigue* than going a few Miles, or standing in the Field a piece of a Day — We mean

mean, taking long Journies to London, and from the most distant part of England, and remaining there at great Expences as long as the Session holds. But after all, we can see little likelihood of having this regulated; tho' if ever ADDRESS or PETITION were defensible, or advisable, 'twou'd be in a thing of this nature: Not but that we are sensible 'twou'd be no very easie matter to persuade all the worshipful Electors to set their Marks to an abhorrence of Cakes and Ale, since there's a great many of 'em wou'd sooner be brought to part with their Wives and Children.

Q. Whether the Commons of England assembled in Parliament, are not a Fountain from whence our Laws spring, and will not an industrious Care and Concern in the People to preserve that Fountain from Corruption, be in a great degree the Effects of Reformation, and a true Proof of their earnest Inclination and Delight to drink at a clear Stream?

A. To find the Fountain of the English Laws, we must enquire by whose Authority they are enacted: And that all the Acts of Parliament tell us, is by the King, Lords and Commons, and by the Authority of the same. Therefore King, Lords and Commons, are the Fountain of the English Laws, neither without the other; as we think all true Englishmen have ever granted, and we see not how any can deny, unless such as run madding, either after Democracy or Tyranny. It's true the Question is proposed cau-

tiously, and the Commons are therein called a Fountain, not the Fountain whence the Laws proceed. But Sovereignty in the proper Sense of the word, can be but one: Now the Sovereign Power in England, if it be a Mixt Monarchy, must be in the Parliament, or Body of King, Lords and Commons, whereof the King is the Head, tho' consider'd conjointly with his People, without whom he is no King, and can no more live than a Head separated from a Body. This Sovereignty, we say, wherever 'tis, must be one, tho' the Administration thereof is by the Constitution of our Country in different Hands. The executive Power is in the King, all Writs and Forms of Law running in his Name, whereby we come as near as we can to the Advantage of Absolute Monarchy without the mischief and inconvenience, namely, closeness of Councils, and readiness of Execution. The Legislative Power is mix'd in both, for both their Consents, both their Authorities, are requir'd to any Law. The Power of the Purse is in the Lords and Commons own keeping, tho' the Sword is in the King's, and tho' the King's Consent is requir'd to the granting any Taxes, (but we han't many Instances of Money Bills not passing) And this secures us from the Inconvenience of absolute Monarchy — He who has both Law and Money on his Side, may make his Subjects Slaves whenever he pleases; but that People who have them in their own Hands, if they are Slaves,

Slaves, 'tis their own Faults. Now these three, King, Lords and Commons, according to the Constitution of *England*, are, as has been said, but one Body in Parliament, and but one Authority inherent in 'em altogether. Therefore our Laws cannot be properly said to have more than one Fountain, namely, the High Court of Parliament.

Now as to the Head thereof, Thanks to Heaven we have already such a one as every good Man, and true *Englishman* wou'd wish to have, might he be put to his Choice. As for the *Ordines Regni*, the Lords and Commons, not to enter into the thorny *Question*, how the three Estates are to be divided, we shall only say in Reference to the Reformation mention'd and desired, as to the Lords, that the Example of such a King, and both the Examples and Precepts of so many of their Members, the *Lords Spiritual*, than whom even Envy it self must grant that never better Men fill'd the *Pastoral Chairs*, these things, their own Consciences and Honours, and Time, may, we hope, make them answer the Ends for which they enjoy their Dignities, and be themselves Examples to others in this Reformation. For the Commons, we have discours'd of 'em in the last *Question*, and made that our Conclusion which is the chief subject of the present *Query*. And thus much of the *Questions* relating to the Parliament, which being on the same Subject, and sent all by the same Person, we have answered here all together.

Q. *Whether a Kingdom of the Peoples giving be worth taking?*

A. So it has been thought, or else how comes there to be so much striving to be King of *Poland*? But further, we should hardly have had any Kings in the World without it, since either Force or Consent is confessedly the Original of all the Kingdoms at present in being, (*for the Patriarchal Story is out of Doors*) and whether of these two shall be thought the more manly way of attaining Power? But we doubt there's more Poison in this *Query* than appears, which we shall endeavour to provide an Antidote against, without discovering it more plainly. We say then, and are pretty confident we can make it good, that the Kingdom of *England* neither is, nor ever was Elective, unless perhaps partly so in its Original, or some peculiar single Instances which can't make a Denomination, any more than if on the contrary, the Son to the present King of *Poland* shou'd happen to succeed his Father in that Kingdom, wou'd the Crown thereupon cease to be Elective and deserve the name of *Hereditary*? We yet go further, and add, That neither can there be said to be so much as an Instance of an Election, where an Abdication of the prior Possessor, a proper and a derivative Right, a Right if not of a Conqueror, yet of a Deliverer, come not in for shares, in so great an Event.

Q. *Whether the Government*
encou-

encourages this Reformation for GOD's Sake or their own? For our Comfort is, GOD and the Queen are now on the same side.

UPon Wednesday the 4th of November, 1691. There was a Triumphant Arch about the middle of Cheapside erected in the Manner of two Tables. Over this the First was a Draught of the Gun-Powder-Plot, with this Inscription,

The Powder-Plot.

*See Protestants, what your Fathers bore,
Then mark, that Papists plotted heretofore;
Admire no more they undermine the Laws,
Who undermine your Lords with like Applause;
Alike their Treachery, alike their Cause.*

Upon the second Table was a Draught of French Cruelties, thus subscrib'd:

French Cruelty.

*Monstrous Tyranny, desolate France declares,
Whose Civil Butcheries out-do the Wars.
The groaning Natives wander for Repose,
And Exile, rather than Oppression chuse.
Wars fill the World, and Horrors reign abroad,
Whilst William's Cares our Wealth and Peace restor'd.*

Upon the other side of the Table was drawn the King's Landing, and inscrib'd,

The Prince of Orange's Landing.

*Just Heavens, who all Oppressions doth oppose,
And acts as infinitely as he knows,
By special Conduct our Deliverance brought,
And this we annually celebrate.
Thus we give Nassau Thanks, and Heaven blefs;
That, for the Action; this, for the Success.*

And

And upon the other was drawn the Siege of *Limrick*, with this Inscription,

The Siege of *Limrick*.

*Athlone and Aghrim, Limrick, Ballimore,
Is William's now, and Ireland's Peace secure.
No more the Terror of Bellona's Fears,
In all his settled Government appears.
His Conquering Hand for future Trophies waits,
To ballance Kingdoms, and give Laws to States.*

Just above the Tables was a *Britannia*, with a Javelin and a Crown.

On the other side, just opposite, was a *Victoria*, dress'd in Armour and Spoils.

There were five Flags, the uppermost had their Majesties Arms. Upon the two outmost were writ, *Vivat, Rex & Regina*. Upon the two inmost were writ, *No Popery, no Slavery*. There were also three curious Wheels, about the first and largest were written, *GOD blefs King William and Queen Mary*. Upon the Second, — *Delivered from Popery and Slavery Ann. 1691*. Upon the Third, *Prosperity to the Protestants Religion*.

The two sides were twisted with Imitation of Orange-Trees, and Oranges growing upon them.

Q. Suppose a Man and Woman were shut up in a Room together, who had never seen nor heard of the Differences of Sexes before; how d'ye think they'd behave themselves? ———— Wou'd they ————

*A. in answer to this hasty Question, which had almost over-run us, had we not tript up its heels — We say ——— that we don't know what to say. We are very unwilling to send the Ladies to *Daphnis* and *Chloe* for Information — that*

that Book is too waggish in some Places, and not spiritual enough for 'em: As for the Tempest, that don't come up to the Question, tho' *Mirande* and *Hippolito* are pretty fair fir't, who had never seen, tho they had heard of Man and Woman — Well then, there's no Remedy but we must fall a guessing, but promise to do it as far from the Truth, and as civilly as possible ——— Why what shou'd they do, but fall a purring upon one another, for Nature

Nature wou'd work; and then do the self same that we use to do when we were Children, make Dirt-Pies together; be very inquisitive, and very innocent, and share in one another's Bread and Butter, till they know how to employ their Time better.

Q. Whether Fondness after Marriage is more pardonable in a Man or Woman?

A. 'Tis silly enough in both—and besides cruel, to set other Peoples Mouths a watering, as if you were cutting a Lemon. Further, 'tis indecent to be always slabbering, like a couple of Horses nabbing one another. Again, it often Times shews all things are not well behind the Curtain, when there's such a deal of Love before Folks. And last of all, there's Danger lest their Love should not last long, if they squander it away to fast at their first setting up. But to compare this Fondness of both Sexes, we think it seems worst in a Man, because there 'tis most unnatural, and looks like a Woman with a Beard, so very monstrous, that all the Street points at her, whenever she appears; as they may easily do, for the World is not now much inclin'd to that Vice; and if the City it self be never burnt again, unless for that Fault, 'tis like to stand just where it does till the last Conflagration.

Q. Whether it be lawful for a good Man to marry his Daughter to one of a vicious Life, but of a good Estate, rather than to one of a meaner Fortune, and an honest Man?

A. If it shou'd be lawful, we neither think it kind nor prudent for him to do so; since his Daughter is likely to be unhappier with the rich ill Man, than with the other not in so good Circumstances, if truly pious and religious.—

And indeed from hence it follows, that 'tis not lawful, since he's oblig'd to do the best he can for those he has brought into the World, and is really faulty if he neglects it: Whereas on the other Side, if he marries 'em to honest Men, they are both likely to be better, and so richer Husbands, in both Senses of that Phrase; and can besides expect the Blessing of Heaven for 'em, which the others have no Title to.

Q. Whether it be better to marry a Woman with a singular good Temper, and not truly religious, or a Sbrew of a crabbed Temper that is religious?

A. For the First; there's hopes of her, if she's of a good Temper, and that well manag'd, that she may improve, and by God's Mercy become truly pious and religious: Tho' if not, we believe even a good Man might live more comfortably with her than the other; since for her, if she be a true Scold, she'll only presume upon her Husband's Goodness, who after all may be mistaken in her Piety, how much soe'er she pretend to't; for 'tis certainly true of Woman as well as Man, if they bridle not their Tongue, all their Religion is vain.

Q. I have heard that several good Men have order'd Books to

be given away after their Decease. — *Query, Whether Books are not more proper to be given at Funerals, than Bisquets, Gloves, Rings, &c?*

A. We vehemently suspect this Query is sent in by some Bookseller or other, who has either a great many Books fit for such a Business, or is about to print one that is design'd to that End. And the Mischief is, we can't here oblige the Bookseller, but we must at the same Time draw upon us the Displeasure of the Confectioners, Glovers, and Goldsmiths, by intrenching on their Profits. — But to silence them, we assure 'em before-hand, the Project is ne'er like to take, as long as Persons value their Hands and Palats, more than their Brains; which the generality of Mankind are likely to do, as long as Bisquets are eaten, or Rings are worn. — Now we have done with them, let's to the Booksellers; whose *Question* we answer in the Affirmative: — For undoubtedly a Book would be a far more convenient, more durable, and more valuable a Present than what are generally given; as much exceeding them, as the Soul does the Body; and besides, will much better, and more profitably preserve the Memory of a deceased Friend; if good, teaching how to follow him; if bad, to avoid his Example, that they may escape his End: And the Truths contain'd therein, we shou'd think, would make a more lasting Impression even than a Sermon it self, much

more than a dull Death's-Head; for having always before our Eyes the Idea of those for whom 'twas given, they'll still, as it were, preach from the Dead unto us. But after all, this depends very much on the Choice of the Book, and that lies between the Executors, Booksellers and Authors.

Q. My Friend having the Misfortune to fall from his Horse into a River, where he was drown'd, his Body could not be found in fourteen Days after; at the Expiration of which Time there appear'd a Light like a Candle, which crossed the River three or four Times; and search being made, he was found in the same Place where the Light directed. — *Your Reason for it?*

A. We must here, once for all, desire those Gentlemen who send in Questions of this Nature, to be more particular in their Relations, and to specify the Places where, and Times when things happen'd, and what Evidence there is that they ever did so. — Which when we are satisfied in, and that we are not imposed upon, nor those who desire Resolutions, we can with more Freedom enquire into the Reason of the Thing. As for the Case here mention'd, to give our Thoughts freely till we know how it's attested, we must take the Liberty to doubt the Matter of Fact; because the Gentleman not being suppos'd to be murder'd, and no natural Reason appearing for so odd an Accident, we cannot imagine why any Superior Agent should interest it self

self in a Thing of that Nature ; without which, we believe it cou'd never be.

Q. A Gentlewoman who never used to be fanciful, was awaked from Sleep by a strange unusual Voice, calling a Friend of her's, who was two or three Miles distant: The Name was repeated above four Times after she was perfectly awaked — She is since inform'd, that the Person so call'd, was at that Time sick, and shortly after dy'd. The Gentlewoman is satisfy'd it cou'd be no human Voice, and desires your Opinion of it?

*A. This Question comes under the same Predicament with the former, and therefore we have plac'd it so near. It becomes such as wou'd successfully search after Truth, neither credulously to embrace every strange Thing without sufficient Evidence, a Fault which many *Virtuosi* are charg'd with: Nor yet, on the other Side, obstinately refuse Faith where there is credible Evidence. However, this Story of*

the Two sounds something more probable than the other; we have many undeniable Instances. of Warnings given by some invisible Agents, before the Death of some Persons; — Nay in whole Families, which there are of our Society, who can affirm of their proper Knowledge, having been Ear-Witnesses thereof. That this strange Accident was of the same Nature, we cannot deny; nay, shou'd be inclin'd positively to affirm, were we but satisfy'd of the Fact — That the Lady had not before heard ought of her Friend's Illness, or was not on any other Occasion intensely thinking of her; and lastly, That none else in the Family knew of her Illness, or repeated her Name in the Manner asserted — Concerning all which, we our selves wou'd now turn Questions, and desire a Resolution of the Party concern'd, not only on our own Accounts, but for the Publick's Satisfaction and Benefit.

The Happy Man.

THE happy Man the pompous Palace flies,
Lives not on airy Fame's phantastick Noise;
The Tyrant's Frowns ne'er ruffle his Affairs,
Nor fill his trembling Breast with anxious Cares:
The Monarch's Smiles ne'er tols him to the Skies,
In Tempests of Romantic Extasies;
He laughs at all his Threats, and stormy Power,
As Sailors at the Waves, themselves ashore.
Bright Heaps of Gold in vain his Envy move,
And brighter Charms of beauteous Dames, his Love.
Lewd Ribaldry and Insolence he hates,
And the loud Tumult of the Bar's Debates.
He drowns no Days in sparkling Bowls of Wine,
But feeds on Joys, and drinks from Springs Divine:

An humble House, and Rural Joys he loves,
 Green Vales and Woods, and Streams and silent Groves ;
 With solid Truths his healthful Mind is fraught,
 With Care receiv'd, as by hard Labour sought;
 He's deeply skill'd in Reason's sacred Laws,
 And thence can trace out Nature's fruitful Cause ;
 Faintly unfold the Glories of his Throne,
 Tho' ne'er descrie a blessed Three in One.
 His Duty to his highest Lord he knows,
 By Proof, which from untainted Reason flows ;
 And what's above dim Reason's fainter Ken,
 He seeks from Volumes of inspired Men ;
 The Blandishments of Sense with Care he flies,
 And views all present Scenes, as changing Toys,
 But keeps sage Correspondence with the Skies.
 He spends each Day as if the setting Light
 Wou'd cloie his glimmering Eyes in Death's dark Night :
 Yet in these Shades, his Thoughts are calm and bright.
 On Faith's strong Wings, from mouldring Walls of Clay,
 He springs, and mounts to blisful Worlds of Day ;
 Surveys the promis'd Land, all delug'd o'er
 With Seas of richest Joys, that want a Shore.
 Thence to his Earthly House, with flaggy Wings
 Returns, and Stores of Heavenly Bliss'es brings :
 Thus whilst he lives, beset with Shade and Wind,
 He spends his Hours to wretched Earth confin'd ;
 Deep as Earth's Center his strong Hopes are laid,
 And his broad Branches cast an awful Shade :
 Tho' Nature's self shou'd shake, and sink, and die,
 And blazing Orbs fall headlong from the Skie ;
 The firm Supporters of his Joys wou'd stand
 Proof against Fate, and Time's devouring Hand.

*Q. Kind Athens say, (for surely you must know
 What's done above the Skies, and what below)
 Whence had the Soul its intellectual Birth?
 Or sprung it from refined Parts of Earth?
 Or is't the Flow'r of pure spirituous Blood,
 When Male and Female in an am'rous Mood,
 With high wrought Passions swell and fiercely burn,
 And both with Sister-Flames their Loves return?
 Or is th' Almighty's powerful Arm employ'd
 To raise the Creature from an empty Void?
 And does he Drudge and Cater every Hour,
 And prostitute his own Almighty Power ;
 And make a Soul, when each unclean Desire,
 To Bestial Embraces does aspire?*

Or, mix'd we not amongst that shining Throng,
 When Morning Stars th' Eternal Parent sung,
 And Echoing Heaven with loud Hosanna's rung?
 Say, did we not, (for now no Sense remains,
 Whether or how we liv'd in those blest Plains?)
 Say, did we not against th' All-High rebel,
 And therefore into these dull Bodies fell?

A. Athens will still be kind, like those above,
 Whose chief Employment is to Sing and Love;
 But ANGELS being meer Intelligences,
 Have (properly) no Bodies, nor no Senses;
 But sacred Legates of the Holy One,
 To treat with you, they put your Nature on.
 Stay, during their Commission, and that past,
 Turn t' Elements, from whence they were amass'd;
 Yet you wou'd know what's done above the Earth,
 Whence Souls proceed, and how they have their Birth?
 Alas! Sir, Nature that does load, not pair
 Bodies with Souls, too great for Men to bear;
 As some put Extracts (that for Souls may pass,
 Still quick'ning, where they are) in frailer Glass:
 Whose active generous Spirits scorn to live,
 By such weak Means, and slight Preservative:
 So High-born Souls, whose Dawnings like the Day,
 In torrid Climes, cast forth a pleasant Ray;
 Whose vigorous Breasts inherit (throng'd in one)
 A Race of Souls by long Succession;
 And rise in their Descents, in whom we see,
 Entirely summ'd, a new-born Ancestry.
 These Souls of Fire, (whose eager Thoughts alone
 Create a Fever or Consumption)
 O'er-charge their Bodies, lab'ring in the Strife,
 To serve so quick, and more than mortal Life.
 For Souls, they do so far transcend Esteem,
 Beauty's Idea, doth less beauteous seem:
 But what they are, or how the Soul is given,
 You ne'er must know, until you get to Heaven:
 Say, cunning Men, who Brow and Feature scan,
 And know so well each Line i' th' Face of Man,
 Can tell no more what Souls dwell there, than we,
 By falling Stars can tell what Angels be.
 If none can comprehend the Great Three One,
 How can his Works be to Perfection known?
 Of fluxing Time, let finite Creatures boast;
 A parte Ante, and a parte Post,
 To him, 'fore whom the Angelick Myriads bow,
 Are nothing else but One Eternal Now:

Souls then, if they from *Pre-existence* came,
 Or are *each Hour Created*, 'tis the same
 To him who does *eternally* behold,
 What Time to us does *every Day* unfold:
 Nor can there ever the least *Blemish* be
 In him who is *Essential Purity* :
 Unspotted *Holiness* does always shine
 In him who has declar'd *All Souls are Mine* ;
 Mine, as before all Time decreed to be ;
 Mine, as in Time brought into *Entropy*.

Q. Some Means being usod (withut my Knowledge) to make me Dream of my Sweet-heart, had such Effect, so as to represent to me in my Sleep a Person for whom I had only entertain'd a some small Hopes and Wishes of such a Nature, and it so happen'd, that the next Time I saw her (which was in some short Time after) she was standing in the very same Place, in just the same Manner, and with the same Company (being her Father and Brother) as I had seen her in my Dream. Our Thoughts of this are desired, and whether the Dreams of such Persons thus dealt withal, are not more according to their own Desires and Wishes, than the Effect of any thing else? And whether if I had not known this Person, I might probably by Virtue of such Means, thus usod, have Dreamt of her? And if so, whether I may bereupon venture to entertain any Hopes that I shall ever marry her, she being a good Fortune, and mine at present none of the best?

A. The whole is a pure strain of *Fancy*, wound up to a very brisk *Height*, and not at all lessen'd in the *Reflection* : But as to the latter Part of the *Question*, viz. *What hopes may be entertained in Relation to*

Marriage : We Answer, As strong ones as the *First*, about the *Dream*, or stronger if possible ; provided all this while you act the Part of a *Wise-man*, So to fix upon things which are out of your own disposal, that you may be easi: under the *Disappointment*, if it shou'd happen. But as to the *Querist's* being but a mean *Fortune*, and therefore productive of mean *Hopes*, we shall for his *Encouragement* give him a parallel *Relation*. A Person under very low *Circumstances*, like a *Light* that is just *expiring*, had a *Mind* to appear the greatest, just before his *Fall*, and pretends to court a *Fortune*; being ask'd by his *Neighbours* what he design'd? He told 'em, to marry such a *Person* if he cou'd ; whereupon they began to *ridicule* his *Vanity*, and the great *Improbability* of such *Success* : Well, says he, *this don't dishearten me, who knows what ill Luck she may have?* and accordingly he prosecuted his *Design*, and married her. We give this *Instance* to our honest *Querist*, not to be over desperate, lest he takes the readiest *Method* to hinder his *Wishes*, but yet he ought at the same *Time* so to consider the *Good* of the *Lady* (which he must

must do if he really Loves her) as not to take such Courses as in all Probability may make her and himself unhappy.

Q. Mr. John Conyers, Apothecary in Shoe-Lane, having lately made a Proposal to the Publick, of exposing his Collection of Rarities to such as shall be curious to see them: I desire your Opinion concerning the Proposal, whether it may be of use to the Publick?

A. Tho' we did not know any Thing of Mr. Conyers, Intention this Way, till our Querist gave us the Hint; yet having heretofore seen his Collection our selves, and on this Occasion conferr'd with some that are Persons of Judgment, (from whom we are informed, that he hath not only new methodized the Things that he then had, but also made very considerable Additions to them, so that the whole may appear new even to those who have heretofore seen his *Museum*) we may affirm, that it may be many ways useful to the Publick: For the worthy Collector and Keeper of it, hath both with Industry and Charge, for above thirty Years together, made it his Business, upon all Occasions, to procure all such Subjects, either of Nature or Art, that had any thing of Rarity in them, not only in this and the Neighbouring Nations, but even from the most remote Parts of the known World; tho' if our Querist think fit to visit the *Museum* himself, it will give him a juster and fuller Character of its worth, together with the indefatigable

diligence of its Compiler, than so short an answer as our Method confines us to, can give him. He will there find a vast Number of Curiosities, and yet not more observable for their Number, and Variety, than for their Selectness and Worth. For Natural Things, he will find *Exotick Beasts, Birds, and Fishes, Insects, Shells, and Sea Productions, Corals, Halcyons, Sea Shrubs, &c. Exotick Vegetables, Fruits, &c. Minerals, Metals, Stones, Gems, Petrefactions, &c.* in great Plenty. For Artificial Things, you will find Antiquities very valuable, both *Aegyptian, Jewish, Grecian, Roman, British, Saxon, Danish, &c. Viz. their Deities or Idols, Incunula, Amulets, Talismans, ancient Vessels used in Sacrifices, Sepulchral Urns, Lachrymatories, Lamps, Gems, Medals, Coins, Seals, Tesseræ, Rings, Keys, Armilla, Sculptures, Models, Fibula, Stiles, Armour, Shields, Weapons:* As also a large Account of New Magnetical Experiments, *Philosophical Manuscripts,* several Improvements of *Heraldry, in Ancient Glass,* and otherwise; *Ancient Manuscript-Rolls,* and *Almanacks,* with the Ancient Improvements of *Arithmetick of Figures,* together with a considerable Improvement of Variety of Letters in all the forementioned Languages, as they have been invented in Tract of Time; Ancient Books relating to the Laws; *Scottish, Irish, and Welch* Books of Antiquity, relating to the Laws of Nations, &c. Besides a Collection of Ancient Manuscripts, in the

Latin, Chinese, Saxon, Islandic, Muscovite, French, and English Languages, as also Bibles and Testaments both in Manuscript and Ancient Printing: Many whereof are of great Use and Value; old Printed Books, &c. Not to mention his outlandish Garments, Weapons, his Pictures, Prints, and a vast many other things. Now of what use a careful and observant view of these things may be to the Divine, the Naturalist, Physician, Antiquary, Historian, or indeed any Person of Curiosity, will not be hard to determine.

Q. Suppose I shall make an Agreement with B, who is an Alderman or rich Dealer, which is afterwards put into Writing by the said B, which seeming to A to be according to the intent of the Agreement, both Parties Sign and Seal it; afterwards B consulting a cunning Lawyer, thereupon, is advised that he may evade the true intent and meaning of the Agreement in the Sense B knew, and the Lawyer also believed in his Conscience that A meant it, and thought B did so too, whatever other mental Reservation B might possibly have to himself. A being grieved, sues for Relief: But suppose B by his Craft, Power or Purse, shall insidiously obtain the Sentence or Decree of the Court in Favour of him, greatly to the Wrong and Damage of A——The Question is, Whether according to the revealed Will of GOD in Scripture, B is guilty of the Sin of defrauding or deceiving his Neighbour? and if so, Whether GOD Almighty can (according

to the Scripture and the Perfection of his own Nature) pardon the same upon B's bare Repentance, without Restitution? And whether such Lawyer that shall advise and encourage him in such a Suit, be guilty of the like Sin? Or what Sin? Or whether any or no?

A. We have thought it convenient, being desired by a worthy Person, to answer this Question in this Oracle, since the Determination of the Cause is of great Moment. This Question is already resolv'd in this Vol. p. 81. only the first Part, which seems to want a Satisfaction about the Nature of Reserves and double Meanings in Contracts, is not spoken of. We might urge many fine Morals, but since the Matter is of great Moment, we will pass over our own Sentiments, and give one that will abide the Test against all Invasions, 1 Thef. 4. 6. That no, Man go beyond or defraud his Brother in any Matter, for the Lord is the Avenger of all such, as we also have forewarned. The Emphasis is plain for the Application of such as deserve it.

Q. What are the Royal Society now a doing, and what have they done for these several Years last past? and the Reason that we hear so little or nothing from 'em?

A. There's still a part of that Noble Society, who if we are not misinform'd, do yet commonly meet at Gresham College according to their former Custom, tho' it's not at all difficult to guess at the Reasons why they may not have lately made

so much Noise in the World as they formerly did. One, is the Death not only of several of their worthy Members but even of their great Founder and Patron, in whose Fate they sympathiz'd and have droop'd ever since;—to which may be added, or indeed partly preceded, the Confusion in State by a parcel of Plots still trumping up against one another for several Years, in order to make way for a Popish Design, which look'd boldly abroad in the late Reign, which was too religious in their Way to mind much Learning, it being their known Maxim, *that Ignorance is the Mother of Devotion*,—but to that Heaven hath put a period. As for his present Majesty, (GOD preserve him to the Confusion of all his Enemies) when he came to the Throne, he found Work cut out for his Sword for some Years, and is to be sure too busie to have yet leisure for the Cultivation of the softer Arts of Peace in his Kingdom, which indeed never thrive well unless blest with the Sun-shine of Royal Favour. But when all those Fatigues of War are over, we have no Reason to doubt but he'll again recover the Reputation of the *English Learning*, which may have been of late somewhat Eclips'd, and give our Arts at Home as much lustre as he has already our Arms abroad, throughout all Europe: And then 'tis we may expect this *Royal Society of Worthies*, like the *Phoenix*, to arise out of their own Dust, more lively and vigorous than ever. Nor in the

mean time are they altogether silent, but some of their Worthy Members now and then give us a Specimen both of what they have been, and what yet may be expected from them.

Q. What is that Defect in Nature which we vulgarly call Broken-Wind in a Horse, and whence does it proceed?

A. The late great Physician and Virtuoso Dr. Lower, made an Experiment on a Dog before the *Royal Society*, as we find in their Transactions, Vol. 2. Page 544. which clearly solves this Question. He took the Dog, and after binding it according to Custom, cut the Nerves, which on both sides of the Breast pass along the sides of the *Pericardium*, towards the *Diaphragm*, on which it immediately fell a Breathing like a *Wind-broken Horse*; whence we may easily infer, that when a Horse is infected with that Disease, those Nerves are accidentally broken by hard straining as they were separated on purpose in the Dog, when the Doctor made the Experiment.

Q. What's the Reason that the Males of most Sorts of Creatures, notwithstanding they are most vigorous, and otherwise shew the greatest Courage, yet never fight with, or beat the Females of their kind, tho' provok'd to't, but chuse rather to turn Tail and run away from 'em?

A. we ought indeed rather to have postponed this Question as being fitter for the *Ladies Oracle*, than to come in here: However since't has stumbled in

n, let it e'en take its chance here among the rest; accordingly we answer, That 'tis from that natural Instinct placed in 'em by the Maker of the World, for the Preservation of those several Species which he has placed therein; and what this Instinct is, and how it differs from Reason in Men, we have formerly decided. The Difference of Sex among 'em, it's true, they partly know by their Senses; but their Behaviour thereon, they are taught by a higher Principle, namely, that *universal Reason* that guides them and all the World.

Q. Which is the greater Number, Even or Odd?

A. The two first Numbers are Two and Three, for a Unite is no more a Number than a Point Body, or a Moment Time: Now of these two first, which are even and odd, we need not tell the Gentleman which is the greater, and when he'll assign the two last, we'll satisfy him there too; which till he has done, we'll only tell him, that the last Number he thinks on in a progressive Motion is still the greatest, but whether 'tis even or odd, he himself must determine.

Q. Your Opinion, whether 'tis possible, and if so, how Passion may be utterly subdu'd in one, who, though sometimes fortify'd (as himself thinks) impregnable by Reason, Religion, and Relative Bonds against it; is yet upon some

Occasions so violently transported therewith, that at such Times he cannot truly be call'd Compos Mentis?

A. Resolution and Judgment are absolutely necessary to the Conquest of such Enemies — 'tis no Cowardice to fear ill things and avoid them; This is one Instance, Fly all Occasions, and often give your self the liberty of thinking, which, with Religion, will render you a Conqueror.

Q. Two Persons not unfurnish'd with reciprocal Liking, Reason and Courage (The Ingredients of Friendship) desirous, for the future, of securing their mutual Affection from the severe Shocks to which it has hitherto been expos'd, by their own Misunderstandings, and others mischievous Designs of separating them, intreat your Advice, how they shall best secure their Friendship inviolable, and continue steadfast to each other in all Places, at all Times, and every Condition?

A. Make much of, and cheerfully accept all mutual Offices of Friendship, and when any thing appears to be a Breach of that Sacred Bond, suspect its Pretences, and make Excuses for your absent Friend; but if when he's present, he cannot defend his Carriage, pity him, and be proud that you have an Opportunity of making him a Debtor to you, against the next Time that you offend.

Genesis, Chap. 11. Vers. 26. *Terah* was Seventy Years old, and he begat *Abram*, Vers. 32. The Days of *Terah* were two Hundred and Five, and he died. Now *Abram* went for *Canaan*, being Seventy Five Years old, Chap. 12. Vers. 4.

Q. Now the Question is, How *Abram*, going for *Canaan*, after the Days of his Father, could be but Seventy Five Years old, when his Father liv'd Two Hundred and Five, and *Abram* was born in the Seventieth Year of his Age? But if it had been that *Terah* liv'd 145; then the Computation is right. I desire you Students of Little Athens, to reconcile this Difference?

A. *Terah* was Two Hundred and Five Years old when he dyed.

Terah was Seventy Years old when he begat *Abraham*.

Abraham was a Hundred Thirty Five Years old when *Terah* died.

Abraham was Seventy Five Years old when he went into *Charran* out of *Haran*, which was also Fifty Five Years before *Terah* died, from whence (and not before) he removed, after his Father's Death, into *Canaan*; Compare your own Citations with the Seventh Chapter of *Acts*, and you'll

find all the Difficulty reconcil'd.

Q. I am certainly informed, that some base Wretches have berogu'd and bely'd me most unmercifully, in several Places; They are such intolerable Cowards as not to answer my Demands for Satisfaction; I am not likely to meet with 'em, where I can, undiscover'd, give them the Merit of their Services; and Publickly I dare not cudgel 'em (they are such true Traders, that to name Sword to 'em, would be a Reflection on a Man's Courage!) lest I incur the danger of Prosecution at Law, wherein I may fear a Foil! Now pray Gentlemen, be pleas'd in this difficult Case, to favour me with some feasible Instances, or Advise, for a moderate Punishment to these uncom-at-able Rascals?

A. Either they have injur'd you or not; if they have not, 'tis Injustice to demand Satisfaction: If they have, know, that such Opportunities are put into your Hands to exercise Virtue: A noble great Spirit is only fit to receive Injuries, and not be mov'd: Without this Exercise, true Generosity languishes, and dwindles into the baseness of little Revenges. The noblest Revenge is upon those domestick Enemies we carry in our Bosoms, which are always betraying our calmer Peace with Appearance; Secure these, and all outward Efforts fall before they reach you, or recoil back to their Original, and carry their Effects with them.

On TIME and SIN.

ON easie Wheels, TIME's speedy Chariot runs,
 And gathers Motion, as it rolls and burns;
 His well-breath'd Steeds scarce print th' Ætherial Plains,
 But, eager of the Goal, forget the Reins.

When first the Sun's bright Ball aloft was hung,
 Time snatch'd the Reins, and forth the Coursers sprung;
 And as his Race with Sol's bright Course begun,
 So shall it end, when he his Rounds hath run:
 And now his Wheels on their last Axles roll,
 And now his Horses view the shining Goal.

Yet all secure, in Sin, the World is drown'd,
 And, uncontroll'd, bold Satan walks his Round;
 And dragging Souls, that round his Chariot throng,
 In Triumph bears the immortal Slaves along,
 Thro' painted Scenes of gay voluptuous Joys,
 The Drudges post to Brimstone-Miseries.

Ah, wretched Fate; that Spirits, sprung from Light,
 Shou'd basely hug the deadly Shades of Night!
 Welter in Dust and Smoak, nor dare to rise
 And taste the pregnant Springs above the Skies,
 That teem with Bliss, and overflow with Joys;
 Whose limpid Streams supremely please the Sight,

And fill the Bosom with sincere Delight!
 That those that stream from the bright Source of Day,
 Shou'd wand'ring, from their happy Fountain, stray!

SIN's monstrous Embryo to perfection grows,
 And ready Hands assist its Parents Throws;
 Flush'd with its native Pride, it vaunts aloud,
 Disdaining to retire behind a Cloud.

And now Time staggers on, oppress'd with Age,
 And now he labours through his last bright Stage.

These dismal Signs forehode th' approaching Day,
 When Heav'n's vast Arch must flame and pass away;
 And all the summon'd Dead, awak'd shall rise,
 See the rock'd Earth below, and flaming Skies.

And with the Tumult some shall mix their Cries;
 Be toss'd with Fears, lest those vex'd Skies presage
 Th' Eternal Lake, where nether Flames shall rage:

So once the careless World, in Sin, was drown'd,
 And the vast Deluge cover'd all around.

(.) When

Q, When the sad Hour of shady Death appears,
 And all our Friends stand round, dissolv'd in Tears,
 And sigh and weep it o'er their parting Friend,
 Whilst shortning Gusts of Breath, Life's ebbing Lamp portend;
 What unknown Path do's the loose Spirit beat?
 And in what Mansion fix her airy Seat?
 Or does she, towering, and uncag'd from Clay,
 To fairy Shades of Nothing wing her Way?
 Or is Life nothing but a Blast of Wind?
 Or Clay, more nicely turn'd, and more confin'd,
 By the Almighty and Immortal Mind;
 Which, thro' the Nostrils, fanning Lungs provoke,
 As swelling Bellows breathe the issuing Smoke?
 And do's she hence expire within the Tomb,
 Nor bigger dare, but vanish in the Gloom?
 Or mounts she to th' Immortal Fund of Souls,
 Who sluggish Mass and active Mind controlls,
 Who is th' exhaustless Magazine of Day,
 And whose dread Nod th' obsequious Worlds obey?
 Say, Learn'd Athenians, Run the Wonder o'er;
 And may you, nimbly, to Life's Fountain soar,
 O'er our dark Clouds, and mix amongst Heav'n's Host,
 In rapt'rous Deluges of thronging Pleasures lost.

I.

Ans. Like as the Sun above, the Light doth bring,
 Tho' we behold it in the Air below;
 So from th' Eternal Light the Soul doth spring,
 Tho' in the Body she her Powers do show.

II.

And as our fiery Soul, our Bodies Star,
 (That ever is in Motion circular)
 Conceives a Form in seeking to display it,
 Through all our cloudy Parts, it doth convey it
 Forth at the Eye, as the most pregnant Place,
 And that reflects it round about the Face.

III.

And tho' this Soul be to the Body knit,
 As an apt thing, her Pow'r to exercise,
 Which are Life, Motion, Sense, and Will, and Wit;
 Yet she survives, altho' the Body dies.

IV. She

IV.

She is a Substance, and a real Thing,
 Which hath it self an actual working Might;
 Which neither from the Senses Power doth spring.
 Nor from the Body's Humours temper'd right:
 She is a Vine that doth no propping need,
 To make her spread her self, or spring upright:
 She is a Star, whose Beams do not proceed
 From any Sun, but from a native Light.

V.

But how she leaves this Tenement of Clay,
 Or in what Shape she vanishes away,
 I know no more than you, or Mr. K ———

Q. Kind Athens tell, from whence those secret Fires,
 Which warm our Blood, and kindle strong Desires?
 What subtle Charms can in a Moment move
 The Soul, and dance our Spirit's into Love?
 What Flames so keen dart from a Female Eye?
 And what's the melting Rhet'rick of a Sigh?
 What is this mighty Phantom, Beauty? Where?
 In what consist the Glories of the Fair?
 What is that Power, what that Art, which can
 So easily, so kindly conquer Man?

The Hero, bred amidst the loud Alarms
 Of War, forgets the Conquest of his Arms,
 And stops ingloriously to Female Charms:
 His Laurels wither, and his Courage dies,
 And all his generous Boldness turns to Sighs.
 Whence is it (tell the Mystery) and how
 The weaker Sex the stronger shou'd subdue?
 The Learned to the Ignorant submit?
 And Beauty be more prevalent than Wit?

Ans. What would'st thou have? Unquiet Breast;
 What is it thus disturbs thy Rest?
 Is't LOVE's strange Fires that burns thee so?
 From whence they rise, thou shou'd'st to know.
 Thou say'st, 'Tis Beauty conquers Men:
 'Tis no such Thing! For surely then
 No bargaining for Wives wou'd be:
 But Men are fitted; for we see
 That JOINTURES conquer more than we.

But

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But Women dart that from their Eyes,
 That turns the Hero into Sighs,
 And he must wed her, or he dies.
 'Tis true, he'll sigh in dying Notes,
 To what is dress'd in Petticoats;
 But 'tis not for the tempting Grace,
 But for the Gold, in *Celia's* Face:
 'Tis Gold that makes her Young and Witty,
 And the same Gold can make her Pretty.
 I know my Friend, you will object,
 That Beauty gains 'em much Respect:
 Yes, for the Plague of Human Race,
 These Devils have an Angel's Face.
 But still fond Youth, I must declare,
 That for the Glories of the Fair,
 They don't consist in Paint, or Air:
 For say my LOVE were blacker than
 The Night or Sun-burnt AFRICAN,
 If lik'd by me, 'tis I alone
 Can make a Beauty where there's none:
 For, rated in my Fancy, she
 Is so, as she appears to me.
 'Tis not the Feature of a Face
 That doth my Fair Election Grace;
 Nor is my Fancy only led
 By a well temper'd White and Red;
 Cou'd I enamour'd grow on those,
 The Lilly and the blushing Rose
 United in one Stalk, might be
 As dear unto my Thoughts as She:
 But I look further, and do find
 A Richer Beauty in her Mind,
 Where something is so lasting Fair,
 As Time and Age cannot impair:
 Hadst thou a *Prospective* so clear,
 That thou cou'dst view my Object there;
 When thou her Virtue didst espy,
 Thou'dst wonder, and confess, that I
 Had Cause to like, and learn from hence,
 To love by Judgment, not by Sense.
 Thus have I shewn, as 'twas my Duty,
 That Virtue conquers more than Beauty;
 And that there is no MYSTERY
 IN LOVE, for which Men hang and die,
 Cou'd they but see as clear as I

Q. Whether after sundry honourable Methods taken, which have prov'd ineffectual to advance the Fortune of one, too well bred to comply with the common mean Shifts of scraving a Livelihood, and who (for Reasons not to be named) likes not to engage in Arms at present, perhaps he has not met with the Reward of his Service; The High-way be not

as honourable and laudable a Stage to appear upon, as a Shop, especially since in that, Lozns shall be desir'd only of Persons capable; and in this, all is made Fish that comes to Net, Rich or Poor, Acquaintance or Strangers, being alike sure to be cheated, if not by their own Judgment delivered from that Fate?

————— *For in this City*
(As in a Fought Field, Crows and Carcasses)
No dwellers are, but Cheaters, and Cheatees.

A. I know not whether such Resolution would bear the Test, if Man were an independent Creature; but as he is dependent, he ought to consider, that the universal Good is look'd at by the Divine Author of Beings, more than to gratify the particular Humour of this or that Person: But 'tis observable, that among all the various Dispensations of Providence, no Person is so dispos'd of, but it lies in his Power to be great and honourable, that is (in other Terms) be Virtuous and Just: 'Tis not the Meanness of a Calling that truly denominates one to be mean, but mean and sordid Management of any Calling. A Shop is honourable under some Circumstances, but a High-way under none.

Q. Whether do you account the best Christians, and the most in the Right; these Eliza Protestants, to whom the Liturgy and English Hierarchy owe, if not their Formation, their Foundation; to which you may add the most eminent Divines in James and Charles the First's

Times, who never honour'd the Romish Hierarchy with milder Epithets than Antichrist, Man of Sin, Idolatrous Papists, Synagogue of Satan, and such like ——— Or, our better-bred Doctors of the present Age, who complement the same Constitution with the Civil Titles of Romanists ——— Gentlemen of Rome ——— Church of Rome ——— Old Gentleman, ay, and sometimes Reverend Father, &c.

A. The Answer is most proper to be ask'd by the Authors themselves; tho' if we must give our Opinion, Religion ought not to take its value from Epithets, or Names, either given or received, but from its own innate Constitution; and if so, both might be best, and both might be worst. The Querist is too Judicious to be ignorant of what we mean.

Q. To what End and Purpose our Divines begin their Prayers; I fear, as none shall hear them, mocking their Auditors; and, I fear mocking GOD; Since they take Occasion to reprehend the Church

Church of Rome, from 2. Cor. 14. And can it any more profit their Hearers to whisper a Prayer, than to pray in an unknown Tongue? To what end and purpose, I say then, are they so low at the beginning of their Prayer, louder at the latter end, and louder than that in their Sermon? And why not as loud in their Prayer as Sermon? since they expect the Church to join with them, when they say, Let us pray, &c.

A. I believe it Accident more than Choice, their Affections being more warm after. It ought (in our Opinion) to be always so loud, as to be distinctly heard; if 'tis not, 'tis either Infirmary, or an Error.

We shall here give a full and true Relation of a strange Account, which, as a Supplement to what we have before said of Apparitions and Witches, we offer to the Impartial Consideration of our Modern Sadduces; who deny the Existence of Witches, Spirits, &c. The whole Relation and Affidavits hereafter, are Originals, and we have also had a more particular Account from the Captain of the Ship, Viva Voce, because we would neither be impos'd upon our selves, or be accessory to the imposing upon others.

The Relation, Verbatim,
is,

Memorandum, that on the first of October, 1674. putting forth from Plymouth into the Sea with the Ship Recove-

ry of London, John Wood Commander, bound to Virginia, we had very bad Winds at West South West, and at South, with bad Weather, that all our Fore-Shrouds broke at times, being good Ropes, our Top-mast broke twice, our Mizzen-yard broke, Sprittle-yard washt from the Boultispreet, one Main and two Fore-tops split, most of our running Rigging shatter'd, the Ships Planks working from the Stern-Post, our Men tired with working: Fair Weather or foul, it was all one; what was mended in one Day, would the next Day be in pieces: In this Condition we put in to the Road of Fiall, in hopes to mend our Gear: But being bad Weather for Six or seven Days, that we were like to lose the Ship, scarce able to get up our Anchors, though all at Ground, our best Bower Cable broke, the Buoy under Water, at a high Water which at half Ebb bearing, and good Weather, our Boat went to the Buoy, and taking hold of the Rope, of seven Inches and a half, almost new, hal'd it up, having no hold of the Anchor, which we lost; the Ship rowling excessively, Sea, or no Sea: Upon this the Master ordered his Mate to get up the other two Anchors, and stand off and on the Road, until he went with the Pinnacle to clear the Ship with the Council; but proving calm, the Ship drove to Sea: The Master sending two Portagees Boats with Wines after her, could not reach the Ship, she drove so fast out. The meantime the Pinnacle-grabnels would

not hold, that she drove ashore and sunk, breaking the hoodings, strake off her Keel, upwards from the Stem: The People on Shoar telling us, we had a Witch aboard: After much pains, the Master and Men with the Boat put from the Shoar, before Night the Ship two Leagues at Sea, which at midnight got near the Road: The Pinnace put aboard another Ship; not being able to swim; the next Morning, by Daylight the Carpenter wrought on her; and at nine of the Clock turned her in the water, and going to *Leeward* of the *Island*, not seeing the Ship, we put into Port with the said Pinnace, and went up a very high Mountain, were we could see the Ship five Leagues to Leeward; plying up, the Ship drove five Leagues out in four or five Hours Calm, which is admirable. Upon sight of the Ship, we put to Sea with the Boat, making a Sail with three Bifquet Bags, and one Oar for a Gard, with which through GOD's great Mercy we reach'd the Ship, the Wind fresh at North-East, the said Ship accidentally Tacking, fetcht the Boat; which if the Ship had stood but one Hour longer, and then Tackt, she had weathered the Boat out of sight, that undoubtedly we had all perish'd, being very Leaky, that we continually hove the Water out with Rundlets, and incapable to row, when we were well on Board; and the Boat in the Ship, bearing away our Course, we began to consider our miserable Trouble,

and loss of Time, Anchor and Wine. One of our Passengers fell from the Ship and was drowned. Thus being again at Sea, we fell to our old Trade of breaking Shrouds, Chain-Boulds, and Plates, Rigging and Sails: Infomuch, that neither Iron, Wood, Ropes, or Canvas would hold, our Shrouds drive through and break the Seazings, that they be always so slack, and not stretching, that it is a wonder the low Masts are not lost: Notwithstanding we new seize them, and set them up often. Our Fore-yard broke with little Wind, the Eye-Bolt of the Mizzon-sheet broke, the Sheet was flown, the Sail was split to Flitters: Our best Hollands Duck Main Sail the Foot-Rope broke at the weather Clew; a special good, great Rope, the Sail split and blew away, with a fore-top-Sail: Our double Dore-Course split in the same nature; but we saved the Canvas, our Main and Fore-sheets broke, the Jears and Straps of the Jear-blocks broke, that our low Yards came down upon the Deck, our Sprit-Sail split our new Duck, the Main-top-sail giving way, often our Tiller broke in the Rudder Head: The Main-top-sail Barrel, held in a fresh Gale many times; at last setting him with little Wind, the Parelts then firm: In an Hour's time the Rope drew through the Racking, that the Sail hung from the Mast by the Tye, the Rope and Racking whole. We met with a Fly-Boat Bound for *Virginia*, but could not keep her Company; though

though she made but little Sail : For every Night procured the Day's Work following, the weather fair or foul, our Men all Sick, but the Master, Doctor, and Steward ; Blessed be GOD, none of our Seamen died, but were very weak and lame: Only one Man, with a rowl of the Ship, was flung from the Head of the Main-topmast, making fast the Topgallon Sail which blew loose, and was drowned under the Ship's Stern : And another tumbled over the Waist before Day in a Calm, and was drowned : We lay continually in such a distraction in the Trough of the Sea, and sometimes before the Wind with no Sail, that had not the Ship been an extraordinary strong Ship, she could not have swam with us. The third of *October*, 1674. at three or four a Clock in the Afternoon, our Carpenter's Mate told our Master, our Ship was bewitched by one Witch aboard and two in *England* : And that we should not get to *Virginia*, but lye and spend our Provision and Liquor in the Sea, and have no Men left to help us, unless we bore away in time for some other Port, for which we should not want a fair Wind Four and twenty Hours, GOD sending us there. Our Master questioning him how he understood this Business, he answered ; those often and unusual Accidents attending us continually, gave him occasion fervently to call upon GOD, begging of him to reveal to some Body the Reason of our Miseries, and that accordingly in Prayers, the Parti-

culars above mentioned were revealed to him. Upon this Information, our Master observing *Elizabeth Masters* Posture, being on her knees on the Fore-castle, with her hands up, as if She were at Prayers with her Elbows between the Kenels, where we were going to belay the Tack of our single small Foresail, which was now brought to our Main Yard, no Female being upon Deck but her self, our said Master calling down presently, said to several People, he feared she was the Witch, wishing she had no Intent of mischief to the Tack to which the Sail was there belayed : At Eleven a Clock at Night, the Master found the said *Masters* by her self upon the Deck, all the rest of the Passengers in their Cabins ; in the Morning after Day light, the said Tack broke in little Wind, it formerly holding a double Sail one third bigger, and in much more Wind ; we hal'd up our Sail, and brac'd it to the Mast, bent the Tack again and got it aboard them ; than rang the Bell to Prayers. Our Gunner calling the Passengers, sick and well, up, the said *Masters*, as one startled at it, said, What is the Matter, Gunner ? Who answer'd you must all to Prayers ; she seeming blank, said no more, but was one of the first up, being observed to sit all the time in a very careless Posture. At last the Foot-rope of the Main or rather Fore-sail broke in the Clew, it being little Wind, as the others formerly did, and split, but we saved the

Canvas: Upon this Suspicion, our Master apprehended, and clapt the said *Masters* in Chains at a Gun in the Steeridge: After which Apprehending of her, these Particulars hereafter written, followed:

Memorandum, That some time after the Ship *Recovery* of *London*, bore up for the *West-Indies*; We rummaged to know what Beer and Water was in the said Ship, and found seven full Butts of Water, and Three of Beer; and that in the time of spending two of the Butts of Water, two and a half of the Butts of Beer were strangely out, with two Butts of Water; that there was left but half a Butt of Beer, and three Butts of Water; that in the Evening before we saw the Land of *Daseado* in the *West Indies*, there were two full Butts of Water left, and the next Morning the Water in both them was likewise out and lost, with the Prints of the Claws of some Creature, as a Cat, or the like, left upon the Hoops of the said Water Cask, and that we seeing of the Land the same Morning, got into *Marigalant*, with about One Hundred and Thirty People, and not above 3 Gallons of Water left us, no sign of Leakage, by Wet about any of the Cask. Two Hours before we saw the Land, our Fore-Yard broke in a strong place, no Ropes left us to hall up a Sail, that we were forced to lower our Yards to stow our Sails.

William Rennols, Passenger on Board the Ship *Recovery* of London maketh Oath,

That in the Month of *October*, 1674. in the Night, *Elizabeth Masters* came to him as he lay in his Cabbin, between the Decks of the said Ship, and called him this Deponent by his Name, who answered her the said *Masters*. This Deponent farther saith, that then the said *Masters* said to him, will you be of my Gang; and if you will, you shall not want for Gold or Money; Saying she was with this Deponent's Mother but the Night before. This Deponent farther saith, that he said to the said *Masters*, No truly, I will not have to do with you: This Deponent farther saith, that the said *Elizabeth Masters* told him his Mother was a Witch, and if he would be of her Gang, he should go out of the said Ship, and see his Mother when he pleas'd: This Deponent farther saith that his own Mother was a very Lewd Liver, and kept a Brothel-House in *Deg and Bitcb Yard, London*, and would often in the Night go abroad, and come Home very Bloody; and that the said *Elizabeth Masters* lived with his said Mother.

The Mark of William—
Rennols.

John Hall Passenger on Board the Ship *Recovery* of London, maketh Oath,

That on or about the Twenty third of *October*, 74. He this Deponent did see in the Night between

between the Decks of the said Ship, two things like black Cats, which presently ran into a Scupper hole, he this Deponent catching at them but mist them: This Deponent farther faith, that the next Night he desired to watch with a Sword in his Hand, to see if he could see any more Cats? This Deponent farther faith, that accordingly he did watch, and that then about Eight of the Clock in the Evening, he did see in the Great Cabbin of the said Ship, something in the shape of a great black Cat: And this Deponent farther faith, that he did then and there with the said Sword strike at the said Cat Three Blows, and, to his thinking, hit her every Blow; and so it vanished. And this Deponent farther faith, that there was not, to his knowledge, any Cat in the Ship, and farther faith not.

John Hall.

Matthew Lewis Passenger on board the Ship Recovery of London from Marigalant to Barbadoes, maketh Oath,

That on or about the Twenty Fourth of January, 1675. as the Ship was at Anchor at the Island Marigalant, he the said Deponent did then on board the said Ship see a thing about the bigness of a Cat, which looked him in the Face, and that it came out of the Steeridge of the Ship where Elizabeth Masters lay chain'd, and at his, this Deponent's Cry, passed forward and vanished: But farther faith not.

Martha Jeffres Passenger on Board the Ship Recovery, maketh Oath,

That on, or about the Eighth Day of October, 74. near Noon, she, this Deponent, went into the Steeridge of the said Ship, where Elizabeth Masters lay chain'd; and that the said Masters then and there asked her, this Deponent, if the Wind was fair for the Ship? Who answered, she knew not: The said Masters voluntarily saying, that the said Ship should never get to Virginia, nor to any other Place, but should lye tumbling in the Sea, until the People were almost famish'd for want of Victuals and Water: And this Deponent farther faith, that this, the said Elizabeth Masters farther said, that the said Ship never should get to England, unless some place of the Ship was opened; and that the Master should have a worse Passage Home than he had out; saying, that she would drown him, the said Master, if she could; and be revenged of some other Person in the said Ship, if she liv'd. This Deponent farther faith, that the said Elizabeth Masters came to her to her Cabbin, between the Decks of the said Ship, at Midnight, about the middle of the Month of October, 74. and desired her to go to London in a Coach, which she would provide for her, with four black Horses, to fetch on Board the Ship, Mary, living in D.g and Bitch-yard, London: She, this Deponent, farther faith, she accordingly to this Elizabeth

K 3

Masters

Masters second request, went into a Coach, with four black Horses the same Night, and was conveyed out of one of the upper Decks Gun-ports of the said Ship, into a dark Room, which, after a little time, was light, with a Fire in the Chimney: She this Deponent, farther saith, she stayed there a small time, speaking to the said *Mary*, to whom she was sent, telling her, that *Elizabeth Masters* would speak with her; the which said *Mary* answered her, that she knew were she was, and would come that Night in a Coach to her the said *Masters*: This Deponent farther saith, that the time she stayed in the aforesaid Room, she did see many black shagged Dogs, and that at her return to the said Ship again, she this Deponent, brought with her aboard the said Ship in the said Coach, several Men and Women. This Deponent farther saith that the said *Elizabeth Masters* sent a Woman with her who turned like a Bullock when she talked with the aforesaid *Mary*; and that ending her Discourse with *Mary*, she, the said Woman, which turned like a Bullock, turning again like a Woman, said to this Deponent, Will you be as I am, and you shall want for nothing; you shall live as if you were in Heaven, and keep a Maid. This Deponent farther saith, that on or about the twelfth of *October*, 1674. at Mid-night, a Cat carryed her on her Back, from her Cabbings, up the Steeridge Scuttle, so through into the Forecastle to ease her self,

and from thence into the Steeridge again; where a Woman, a stranger, tempted her, this Deponent, to turn; who still refusing, the said Woman vanished. This Deponent farther saith, That the said *Masters* told her, that if she should tell either the Captain, or any other Body in the Ship of what had pass'd, she, the said *Masters*, would torment her Night and Day: This Deponent farther saith, that the said *Elizabeth Masters* saith, she will dye before she will confess any thing; but further saith not.

The Mark of Martha Jeffres.

Frederick Johnson, *Quartermaster on Board the Ship Recovery of London, maketh Oath,*

That on, or about the Sixth Day of *December*, he, this Deponent, about Eleven of the Clock at Night, sitting in the Steeridge on Board the Ship, smoaking Tobacco, saw a thing, in the shape of a black Cat, come from the place where *Elizabeth Masters* was chained, crossing the Steeridge, and went out of the Doors upon the Deck. This Deponent farther saith, that on, or about the Middle of *January*, as the said Ship was at Anchor at the Island of *Marigalant*, the Main-yard lowred down; he, this Deponent, in the Night, did see the Larboard Yard-arm of the said Main-yard, full of Men, as if they were furling the Sails; this Deponent declaring, he stood upon the *Quarter-Deck* near, and viewing them

them for the Space of half a quarter of an Hour ; at last all vanished : And he this Deponent farther saith, That there was not, to his Knowledge, any Cat in the Ship, but farther saith not.

Frederick Johnson.

William Goodfellow, *Cooper,*
on Board the Ship Recovery
of London, maketh Oath,

That as he lay in the Great Cabbin of the said Ship, on, or about the twenty second of *December*, near Midnight, something passed over him very hard, that it left the Print of a Cat's Foot, or the like, in the Flesh of his Thigh, through his Cloaths : This Deponent farther says, That a Night or two after, he did, then and there, in the said great Cabbin, see the shape of a great black Cat, which one of the Passengers on board the said Ship, *Jobn Hall* by Name, having a Sword in his Hand, struck ; and, to this Deponent's thinking, hit her the said Cat two or three Blows, and then it vanished : But farther saith not.

The Mark of William Goodfellow.

Mary Leare Passenger on Board the Ship Recovery of London, maketh Oath.

That in the Month of *December*, 1674. she was dreadfully pinched at the small of her Back, Hips and Buttocks : This Deponent farther saith, That she was very desirous to get Blood of *Elizabeth Masters*,

believing it was she that pinched and bewitch'd her ; the which Blood, the said Deponent saith, she did fetch of the said *Masters*, and from that to this Time hath gained her Health, and been at quiet, but farther saith not.

The Mark of Mary Leare.

John Westrow Passenger on Board the said Ship, maketh Oath,

That on, or about the twenty third of *December*, 74. he this Deponent standing behind *Elizabeth Masters*, where she lay in Chains, in the Steeridge of the said Ship, it being after a sick Man had pricked her, to get her Blood ; which said sick Man often declared, he see her the said *Masters* pinch him in his Cabbin, between the Decks of the said Ship ; which said Man is now dead : He, the said Deponent farther saith, He did then and there hear the said *Elizabeth Masters* say, you prick and punish me, but you do not punish *Martha*, who went the other Night to *London*.

The Mark of John Westrow.

Remarks upon the first Deposition.

TIS an egregious Cheat the Devil puts on 'em, making 'em believe they enjoy such and such Treasures, Entertainments, &c. which is evidently false, by their being always lean and poor ; 'tis also observ'd, that 'tis not Whores which commonly turn to
K 4 Witches ;

Witches; but such Persons as tempt GOD, by despairing of Necessaries, &c. for this Life; and also such as are very malicious and revengeful, as may be gathered from all the Eminent Tryals of Witches.

Remarks upon the 2d Deposition.

These *Apparitions* are not the real Parties chang'd into such Creatures, for the Witches are always exanimated at such Times, and their Bodies at home appearing to be dead, as we have given Instances of such as have been watch'd; such was the Woman employ'd by the *French King*, to fetch him Fruits a great Way off in a little Time; she was exanimated, and in the mean Time was blooded, and her Arm bound up again; and when she came to her self, she confidently affirm'd she had been there, and had seen such and such things; when 'twas the Devil, or her Spirit in some Airy Vehicle, not her self.

Remarks on the 3d Deposition.

'Twas no Cheat, being seen by many; the Captain himself says, he saw it.

Remarks upon the 4th Deposition.

This is a further Confirmation, with an Addition of more Apparitions in human Shape. This shews there are Wizards as well as Witches — 'Tis probable they were the Spirits of the Confederates. See the *Second Remark*.

Remarks on the 5th Deposition.

As this strengthens the Credit of the forementioned Depositions, so it offers an Argument, never to be disputed against: We will allow Fancy may do much to the representing of the things, but it cannot pain a Man to make him cry, nor wound him with shapes of Cats Feet, &c. The Captain (as himself told me) and all in the Ship heard him cry, and all saw the Impression upon his Thigh.

Remarks upon the 6th Deposition.

She cou'd not be pinch'd and abus'd by her own Fancy, tho' it were possible she might be deceiv'd in her sight; every one saw the Marks.

Remarks on the 7th and 8th Depositions.

'Tis a great Question, Whether the Devil can use any Art to save a Person from expiring, in so swift a Motion as this must be, we believe not; but rather that this *Martha* was her self deceiv'd, and was really a *W—ch*: (For the Captain told me, he heard she was afterwards burnt for a *W—ch*.) 'Tis probable, all that she thought, said and did, was Delusion, and suggested to her Fancy by the Devil. All Power whatever, that Witches or Devils have over Persons, or their Goods, is permissive, and not originally their own: And it has been experimentally known by several Instances, that such Persons as have been least afraid of 'em, have escaped better

better than those that have been more afraid of them than of God; who therefore, or for some other secret Ends, best known to himself, does sometimes suffer such things for his own Glory — We have not Room, or we might enlarge upon that Part of the Relation, as speaks of fetching Blood, viz. That 'tis unlawful, and a Breach of the Sixth Command, as well as all other Tricks of Boyling Urine, burning Clothes, Hats, Needles, Horseshoes, &c. 'tis an unaccountable, Wickedness, and a running to the Devil, to be cur'd of the Distemper.

To which, for Parity of Matter, we shall add the three following Accounts sent us by other Hands.

Q. Gentlemen, perusing your Athenian Oracles, and perceiving your Design of publishing to the World, an Account of Witches, and observing your Request, puts me upon sending you a true and certain Account of a very strange and unusual thing, that happened very lately, within this Month or Six-Weeks, in a Family that resides in Aldermanbury; the Persons Names I conceal, by reason they are People of Fashion, and desire not to be made publick; the Account is this, viz. They were first molested and troubled with such Swarms of Lice, both about themselves, and in all the Furniture of their House, as in their Bedding, Hangings, Chairs, &c. that they could not get rid of 'em for a great while; they were so troublesome, that above twenty of them would be crawling about their Faces while they have been

at Meals; and these Vermin were so swift in their Motion, that they could not hold them between their fingers; after some time they had been troubled with these, they were no sooner rid of them, but they were haunted with crooked Pins, being scattered up and down their House, being crook'd after an unusual manner, in great numbers; their Clothes were strangely and antickly pinn'd, sometimes in one place, and sometimes in another, not discerning who did it; their Stockings have been pinn'd together, so that they could not stir one Leg before the other: and one of the Family has been struck blind several Times in a Day, as if their Eyes had been pinn'd together; and several other Circumstances that are too long here to relate: Now I would know your Judgments about this, and from what Cause it may proceed.

A. We believe that the Relation (if true) is Witchcraft: for the ordinary Chain of Causes has no such Caprice in't; and nothing has more of the Antick in't than that Sin.

Q. Two Persons of Quality (both not long since deceased) were intimate Acquaintance, and lov'd each other intirely: It so fell out, that one of 'em fell sick of the Small-Pox, and desired mightily to see the other; who would not come, fearing the catching of them. The Afflicted at last dies of them, and had not been buried very long, but appears at the other's House, in the Dress of a Widow, and asks for her Friend, who then was at Cards, but sends down her Woman to her to know her Business, who, in short, told her, she must impart it to none but

but her Lady, who, after she had received this Answer, bid her Woman have her into a Room, and desired her to stay till the Game was done, and she would wait on her: The Game being done, down Stairs she came to the Apparition, to know her Business; Madam (says the Ghost, turning up her Nail, and her Face appearing full of the Small-Pox) you know very well that you and I loved intirely, and your not coming to see me I took so ill at your Hands, that I could not rest till I had seen you; and now I am come to tell you, that you have not long to live, therefore prepare to die; and when you are at a Feast, and make the Thirteenth Person in Number, then remember my Words; and so the Apparition vanished. To conclude, she was at the Feast where she made the thirteenth Person in Number, and was after asked by the Deceased's Brother, whether his Sister did appear to her, as it was reported? But she made him no Answer, but fell a weeping, and died in a little Time after. The Gentleman that told this Story, says, that there is hardly any Person of Quality but what knows it to be true.

A. We have already given our Opinion of such Instances as these.

Q. About eight Years since I I dwelt in a Country-Town, six Miles distant from the City of York; a young Man, of my Acquaintance, who lived in the same Town, being inform'd that upon every St. Mark's Day at Night, between the Hours of eleven and twelve, the Spirits of all those who should depart the en-

uing Year, came to the Church belonging to the place where they dwelt; he being desirous to know the certainty of this Report, went, with one of his Acquaintance, to the Church, and about eleven at Night placed himself just by the Door; a little after he saw his Grandmother (with whom he then lived) make to the Door of the Church, to whom it seemed to open; the Woman being old and decrepid, always went with two Crutches; as she past by her Grandson, she struck at him with one, and so went into the Church, but he felt nothing of the Blow: About an Hour after he went home and going through a long Entry, which led to the Room where she lay, he saw her, in the very same likeness, walk before him, and at the Door she vanished: He went immediately on, and found her sleeping in Bed; about a quarter of a Year after she fell sick and died. Why upon that Night, and no other, the Spirits of those that depart, appear? And why they always go to the Church, or your Opinion thereon?

A. We our selves know some such Passages, and have convers'd with the Persons that say, they have made such Tryals; but they have been such as have had very weak Judgments and strong Fancies, which persuades us, that 'tis only the Suggestion of their own Fears; though we deny not, but God Almighty might permit the Devil to affright such as are over-curious of Futurities, and take unwarrantable Methods to know 'em-- But why upon that Night, and no other? We answer (if true) 'Tis only a heightning of the Super-

Superstition, by observing a fix'd Time, tho' all Times are the same to the Devil; but 'tis not only this, but several other *superstitious Wickednesses* have been transmitted down to Posterity, from the *Ancient Inhabitants of this Nation*, before the Gospel was preached, as the Charming of the Tooth-ach, Diseases, &c. and the Observation of gathering *Fern-seed*, upon *Mid-Summer-Night* precisely at twelve a-clock; when some tell us, any Body may have a fair Combat with the Devil. We know one, who with his own Mouth declar'd himself beaten with *Invisible Blows*, at that Time, and upon that Action: Of this Nature are Maids Tryals for Sweet-Hearts, the Nature of charming, and finding out Thieves by the Turn of the *Key and Bible*: But these and all other such Examples are the Effects of *False Faith, Irreligion, and Ignorance*; fit Qualifications for the Devil to make use of. As to the latter Part of the *Query*, about going to Church, we answer, It has been one Part of the Devil's Policy, to make Pretences to Holiness, and holy Places, on Purpose to carry on his Designs the better; tho' in this Instance, it looks also a little pertinent that it should be there, since the Church and Church-yard are the Dormitories of the Dead.

Q. *What Rule can there be given to measure Reason by? I ask this, in regard we oftentimes meet with much Confidence in Arguments, both on the one Side and the other, each Party contending*

his Reason is best: But if there were a Rule by which to measure or try their Reason's Strength and Goodness by, it would cut off the Dispute. If it be answer'd, that Reason is a Rule to it self, how comes it to pass that these Rules are so discrepant and various that seldom they agree, but in Argument and Controversie each Party contradicts the Goodness of t'other's Reasoning, concluding his Rule's straight, but the other's crooked.

A. Reason it self is the Rule of Arguments, not of it self, for that's impossible. The Question shou'd have been, What is the Rule of what appears reasonable? Then our Answer had been, *A Demonstration of just Consequences drawn from true Premisses*. There are many plausible Arguments (we confess) that seem to carry a great Force of Reason in 'em, which when examin'd, are found to be but Noise, or else Equivocation; yet the Truth and Falsity of some Things is so plainly discern'd, that there's no need of Help from the *Schools*; but in some things Truth and Error lie too deep to be fetched up, without a great deal of Learning and Reason too; to contract a long Argument into a little Room (tho' not Syllogistically) is the readiest way to find out whether it carries its Demonstration along with it.

Q. *I have heard of an Attempt made to move a Ship by Artificial Wind, viz. by fixing a proportionable Pair of Bellows at the Stern; Which Experiment 'tis said was once tryed on one of the Boats in the Thames with Success. I desire your Thoughts of its Probability.*

A. 'Twould

A. 'Twould be of great Use to the Publick, if to be perform'd.

Q. I have seen an ancient Picture painted above an hundred Years upon a Board, and I have lately seen a Copy of the same. It sets first a Lady sitting upon

the Grass, and an old Gentleman lying in her Lap, and at a Distance three Men of different Ages walking down from a Castle on a Hill, all in genteel Habits, according to the Fashion of that Age; underneath the Picture was written these Verses:

*Madam, I pray you unto me show
Who yond three be if them you know,
That come from the Castle in that Degree,
What is their Lineage and Affinity?*

To which she Answers;

*Sir, The First by my Father's Side is my Brother;
The Second is so on the Part of my Mother,
The Third is my own Son lawfully begot,
And all Sons of my Husband lying in my Lap,
Without Hurt to Lineage in any Degree,
Tell me in Reason how can this be?*

A. The Resolution of this is of no Use to the Improvement of Knowledge, and a Man is neither better or worse for knowing or not knowing it; and besides, if we would give our selves the Liberty of thinking, 'tis discernible at first Sight, that it may be resolv'd many Ways, and therefore no Stranger can be positive what is really intended by it; what looks most probable to us is this. Her Husband by whom she had the last Child, might be once her Father-in-Law, by marrying her Mother-in-Law, and both Father-in-Law, and Mother-in-Law, might have either of them a Son by Prior Marriages, which is distant enough, and answers the Question: It might be answer'd other Ways, but 'tis not worth our Labour to study about it.

Q. A Piece of Liver of about half a Pound fell into a Tub of Water containing an hundred Gallons, lay there some Time, about five Days, and afterwards did swim: The Reason?

A. From a corruptive Fermentation of it self, whereby it suffers a Turgescence and Inflation, and becoming airy and spumous mounts up; this is the Cause why dead Bodies swim after eight, nine or ten Days, and not from a breaking of the Gall, as some have vainly surmis'd.

We can't but look upon it as a particular Providence, that in our First Volume, in the Questions about Infant-Baptism, we deliver'd our Assertions a little darkly, because thereby we have encouraged the Anabaptists to speak not only very confidently of their Tenets, in their Animadversions.

versions upon our Positions, but that they have now given us to understand wherein all their strength lies: So that we are now the better enabled to speak home to the Matter in hand, both by exposing their Tenets, and clearing our selves from the weak Objections they have rais'd against us; and we doubt not but to act so candidly and mildly therein, that not only themselves (if not extraordinarily prejudic'd) but every other unsatisfied Reader will have a clear and distinct Notion of the Difference betwixt us, even to an Acknowledgment of the Truth.

Upon our first Question (Paragraph First of your *Athenian Oracle*) you urge, that we prove not, that whole Families were baptized of the Profelyted Gentiles in their Initiation among the Jews.

We answer, our *Athenian Oracle* was small, but we'll confirm it now since you seem to desire it; and first in this particular. *Tertullian de Baptismo*, Cap. 18. *Præfectura igitur Juridica quæ Baptismo præerat profitebatur Profelytus ipse Majorennis Legem Mosaicam se servaturum.* Such as cou'd not answer themselves, did profess or promise by *Major Domo's* or *Sponsors* to keep the Law of *Moses*. A stranger that is circumcised (saith *Maimonides*) and not baptized, or that is baptized and not circumcised, is not the Profelyte till he be both baptized and circumcised. But to put all out of doubt, since the Jews themselves are the best Witnesses, you shall find the *Rabbi's* Expositions upon *Ex. 19. 8.* and *Gen. 35. 2.* If he

have not a Father, and his Mother bring the Child to be profelyted, they baptize him, because there is no Profelyte without Circumcision and Baptism. Hence it is that a Jewish Profelyte is called *βεβαμμένος*, a baptized Person; all which considered, sufficiently clears this Head.

As to the second Head in the same Paragraph about Baptism, being the Antitype of Circumcision, wherein ye say, that we affirm, but not confirm it, but rather give away our Cause and say, that it was not properly a Type, but rather a Continuation of a Custom: What we said we shall prove, and then let the World judge who has given away the Cause. 'Tis not absolutely necessary that the Type and Antitype shou'd agree in every thing. *Isaac* was a Type of our Saviour, he was the promised Seed, so was our Saviour; he was the only begotten Son of his Father, so was our Saviour; he was brought to *Mount Meriab* to be offer'd, and so was our Saviour; *Isaac* carried the Wood, so our Saviour carried the Cross, but he was not really offer'd after all, but our Saviour was: Nor was *Isaac* intentionally a Sacrifice for any, our Saviour actually was so for the Sins of the whole World. 'Tis enough to our purpose, that Circumcision was a Mark of Distinction from the Gentile World, as Baptism is a Badge to distinguish betwixt Christians and Heathens: That as Circumcision was a Seal of the Covenant betwixt God and his People

People then, so is Baptism now. Thus we see they agree in all the Substantials, and in what they differ, there may be a special Reason given for it. To prove this further; *An Ordinance once enjoy'd and never repeal'd, is always in Force; but the Ordinance of Childrens Inconvenianting was once in the Old Testament enjoyn'd, and was never repeal'd, Ergo, 'tis yet in force;* if the Anabaptists say not, let them shew where. This shews yet the Analogy betwixt Baptism and Circumcision: Again, the Privileges of the Gospel are not only to as many as the Lord shall call from afar off, but also to Believers and their Children, *Acts 2. 39.* And 'twas also thus under the Old Covenant of Circumcision; but to come to the Exposition of that Text which TE have so strangely perverted, *Viz. In whom also ye were circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, having been buried with him in Baptism.* The Scope of the Apostle here, was to take off the *Colossians* from the Rudiments of the World, especially Circumcision, which troubled most of the Churches: Therefore he saith; ye are compleat in him, being *circumcised with the Circumcision made without Hands.* But they might object, *We want the outward Circumcision to us and our Children, which was of singular use to the Jews to strengthen their Faith—* The Apostle answereth, *Ye are buried with him in Baptism, or*

you are in Effect circumcis'd, because baptiz'd; for Baptism supplies the Place of Circumcision, and is every way as advantageous to you—see the Expositions of the Fathers, and you'll find 'em agree with this. We have not room to paraphrase upon the rest.

In the same Paragraph you urge, that we say, *Christ and his Apostles added to Baptism what was necessary to make it an Antitype of Circumcision, but that we say never a Word what it is—* Answer, 'tis your Prejudice, or Inadvertence, for you'll find it in *Emphatick Italic* in the same Paragraph, if you please to read it over again.

A little further, as also in the fourth Column, you put a Dilemma upon us, to know what we mean by the Covenant, and whether Remission or Salvation is sealed to the Infant; for the Covenant, see at large *Heb. 8.* and *Jer. 31.* which we have not room to paraphrase on, or need we, since we think we are already agreed upon't as to adult Persons. As to the latter, whether Children receive *Remission of Sins and Salvation by Baptism:* We answer, Yes, as sure as adult Persons, *viz. both of 'em conditionally, and no otherwise;* for what signifies Baptism to an adult Baptist, if he forfeits his Conditions? As little we are sure as the Baptism of Children: So that there's as much a Sealing of a Blank to apostatizing adult Persons, as to non-performing Children

Children when they become capable.

You seem to be angry, that we urge a Continuance of a Custom was the likeliest Way to find Encouragement, adding by way of *Interrogation*, that the Gospel was not calculated to please Mens Humours: We'll grant it, but there's a deal of Difference between gratifying Converts in some Circumstantial, and choosing Methods to comply with Wickedness; pray read the Counsel of the Elders at *Jerusalem*, which was sent to the *Gentiles*, as also *St. Paul's* Condescension both to *Jew* and *Gentile*, to win both.

Under the second *Question* you father a false Translation upon us, about the Words of the Commission, μαθεύσατε πάντα τὰ ἔθνη rendring μαθεύσατε, Teach ye, and then asking us whether Children can be taught; how unfair such an urging is! This noted, we refer all the World to our first Exposition, *which we shall ever stand by*; to wit, *Disciple all Nations, Baptizing and Teaching 'em, &c.* where baptizing goes before teaching; and with this Order of Doctrine, that of *St. John the Baptist* agrees, *Mark 1. John did baptize in the Desert, preaching the Baptism of Repentance.* And here by the by, our Antagonists do well in passing over the Faith of *Fairus* for his Daughter, which shews, that believing Parents Faith avails for their Children; as likewise the *Syriac* Translation in the Example of the *Jaylor, Baptizatus est ipse cum omnibus filiis*

Domus sua. But there's no disputing with such Persons as evade what they can't tell what to do with, and when they are put to't, for all their Pretensions to the Letter of the Scripture, have the Confidence upon *Dr. Taylor's* Words, to deny our Saviour's, who assures us, that Children have Faith, *Mat. 18. 3, 4, 5.* compared with *Mat. 9. 36.* also *Mat. 18. He that offendeth one of these little ones which believe in me, &c.* We wou'd ask whether that Passage, *They brought little Children to him; and that, suffer little Children to come unto me, &c.* be spoken definitely, or indefinitely; if definitely, let 'em shew what Children are exempted; if indefinitely, the Case is plain on our Side. Besides in seeking to evade this, in *Column the Fourth*, (for we must follow 'em from Place to Place for one Argument) they wou'd have no Children pro-selyted but such as *Timothy*, who from a Child had known the Scripture: To which we answer, that according to the Original, those Children which did ελθεῖν πρὸς or προσελθεῖν, were such as were brought to our Saviour, and he took 'em in his Arms, therefore they were too little to go themselves.

A great deal of Paper is spent to prove (tho' it does not do it) that the Word *all Nations* does not belong to every individual Person: There's no Body ever took it in any other Sense but this, *That of all Languages, Tongues and Nations, some shou'd be discipled and made Christians*, and not all of all

all Nations, for the *Gospel spread by Degrees*, and was never in its Purity in all Places at once.

In the second Paragraph, *Column the Fourth*, you come over us with your old Exposition, and won't admit of any other: What Reason have we to believe such an Exposition as has been contrary to the Sense of the *Primitive Church*? The *Ancient Fathers* believ'd, that *federal H. lines* of Parents made their Children Candidates for Baptism — Take one among the rest. *Tert. de Anim.*, c. 39. *Hic enim & Apostolus ex Sanctificatione alterutero Sexu sanctos procreari ait, tam ex seminis prærogativa*, &c.

We wou'd ask these Anabaptists, Whether Children ever were in Covenant? Whether they can shew where they are put out of it? Whether there's not as much Right to their *Baptism*, as that of *adult Females*? For 'tis no where said, *She that believeth, and is baptized*, &c. where have they one Instance of *Female Baptism*? How the Faith of the Parent can put the Child further off from GOD? How Children can lose by Christ's coming, who came to take away the Sin of the World? which most interpret original Sin. But to put all out of Doubt, *Children are holy, for of such is the Kingdom of Heaven*; but Holiness comes by the Operation of the Holy Spirit, and who can forbid Water to such as receive the Holy Spirit, that they should not be baptized? Again, the Covenant is not

alter'd at all as to Children, from what it was in Circumcision; GOD said to *Abraham*, *I will be thy GOD, and the GOD of thy Seed*: Which compared with *Gal. 3. 14.* and *17.* *That the Blessing of Abraham might come upon the Gentiles, &c.* *This I say therefore, that the Covenant which was confirmed of GOD in Christ before, the Law, which was 430 Years after, cannot disannul, that it shou'd make the Promise of none Effect.* See that Exposition of this Place by *St. Peter*, in his Sermon to the *Jews* upon the Day of *Pentecost*, viz. *The Promise is to you and your Children; and all that are afar off, even as many as the Lord our GOD shall call*, agreeable to other Texts: *To the Jew first, and also to the Gentile* — and many more such Texts, that shew believing *Gentiles* have the same Prerogative as to incovenanting, as the promis'd Seed of *Abraham*, viz. *both Parents and Children.*

The next is about the *Universal Consent of Churches for Infant-Baptism*: You tell us you never read in *Holy Writ*, that any of the Churches in *Asia* consented to *Infant Baptism* — What a miserable Shift is this! Because the Scripture is not an *Universal History*, for to speak of every thing, therefore nothing else is to be believ'd; but 'tis in vain to speak more of it. since you tell us, *Column 3.* that you may be as well persuaded to believe *Transubstantiation* and *Purgatory*, as those things which the *Divine Rule* has no Tongue

to

to speak; pray why do you believe there were such Persons as *Alexander the Great, Cato, Hannibal*? Or why do ye believe *Infant Baptism* was introduc'd into the Church some hundred Years after our Saviour, when the Scripture does not mention it? Once more we refer your second Thoughts to what we have said upon this Subject: You tell us, that the Churches in *Rome, Corinth, Ephesus, Galatia, Philippi, Coloss, Samaria, Caesarea*, were all for baptizing the Adult:—

We grant it, but 'twas such adult Persons as came over from the Heathens———We challenge you to prove that any one of those Churches did not also baptize Infants.

As to that Paragraph which pretends to enervate and weaken the Testimonies of the Fathers, tho' we have yet better, which we shall shew anon, and such as are unquestionable: We appeal to any disinterested Persons, whether there's any thing more than Suspicion, and begging of Questions, and not any Proof at all; therefore what we have offered, must and will stand, till better Arguments are found out.

But you seem to make a stir that we should say there never was a particular Congregation of *Anabaptists*, till above three Hundred Years after our Saviour: But since this won't please you, we'll prove that there was so far from being any particular Congregation of 'em then, that there never was any one Person that oppos'd *Infant Baptism*, till three Hundred Years

after our Saviour. *Auxentius the Arian was the First: Prove any Patron of your Sect before him, if you can: We'll give you Authority for what we here assert.—Anabaptismi institutio non nupera & nova est, sed ante Annu quoque Mille trecentos turbas in Ecclesia dedit Gravissimas, & tantum virium acquisivit ut hujus seculi nostri comatus, tantum lusus adhuc si cum illo conferatur, videri possit interim, tamen Divinae veritatis telis nunc quoque expugnatus & plane dejectus est.* Zuingl. de Pædobapt.

You affirm, 'Tis well known, that *Augustine* was the first that preached *Infant Baptism* necessary. 'Tis a great Mistake; read *Clemens Romanus*, Lib: 9. c. 19. ΒΑΠΤΙΖΕΤΕ ὃ ὑμεῖς τὰ νήπια, &c. *Baptize your Infants*, and educate them in the Discipline and Admonition of GOD, &c. and a little after he gives this Reason, *There is this Difference betwixt baptiz'd and unbaptiz'd Infants; that baptiz'd Infants enjoy the good Things of Baptism, which these that are not baptiz'd do not. enjoy; and that they enjoy them by the Faith of these who offer them to Baptism.* This we hope was long enough before *St. Austin*——

Polycarp was the Disciple of *St. John*, and *Ireneus* was his Disciple, who tells us in several of his Works, (particularly *Ep. Irenæi ad Florinum*, adv. Heres. l. 3. c. 3. l. 5. c. 33. *Ep. ad Florinum* lib. 9. cap. 39.) that he conversed with several Ancient Presbyters that had lived in the Apostles Times, of whom he had enquired after the Apostles

Practices: And yet we are sure from him, as well as his *Contemporary*, Tertullian, that *Infant Baptism* was then of general Practice in the Church: Your Animadversions upon the Third Question deserve no Thought, the Sum of it being treated on all along.

In Question the fourth, you are troubled about our *Saviour's Baptism* at Thirty Years of Age, and ask, Why he was not baptiz'd when an *Infant*? We have given you one Reason already, and offer now another, *viz.* Because he was a Jew; profelyted Heathens were only baptiz'd when young, as we have proved above.

In the fifth Question you tell us, we have done partly *fair and partly foul*, about the *Modus of Baptism*. We Answer, since you were not pleas'd to accept of our Compliance before, we further offer, that the *Original does not signifie to dip*; 'tis another Word, see *John 13. 26.* ἐμβάψας τὸ ψῶμιον. This, with the general Acceptation of the Word amongst *Grecian Authors*, shews, that it signifies only a bare and slight *Washing*; *Plunging and Washing are very distinct*, see *Exod. 15. 4, 5.* κατεδύσασιν τὸν λαόν, this Difference did the *Greek Writers* make betwixt *baptizing and plunging under Water*, and they were certainly the best Judges of their own propriety of Language: See *Beza in Mattheum* — The ancient Oracles of the *Athenians*, Ἀσὸς βάπτισιν δυνάει δεινὸν εἶθους ἐστὶ; *Baptize or wash him as a Bottle in Water, but do not dr. w. him.* In short, con-

sult all Authors, and you'll find that βάπτω signifies *to dip or plunge*, but βάπτισμα *to baptize or wash*. So that if the Manner it self were absolutely necessary, we have it nearer than you; but we think it not very material, and therefore all the long Harangue that you make afterwards, is upon wrong Supposition, and therefore too impertinent to the Matter in hand, to be further considered by us.

In your Close, you say, we reproach you, in saying your *Ring-leaders came to ill Deaths, and repented of their Notions when they died*; alledging, so was our *Saviour*, and so was *St Paul*: We answer, *Truth is no reproach* — Our *Saviour* and *St. Paul* were accus'd, but fallly; nothing cou'd be fastened upon 'em, or prov'd against 'em; but we can prove what we say, and 'tis done already: But since you desire more, take it: *Muncer*, the first of your Sect in *Germany*, at the Point of Death did acknowledge his Error, his Mind being exceedingly cast down, so that he was not able to give an Account of his Faith. To mention one other: *Joh. Bocold of Leiden* said, *That the Grace of the Gospel hath been long enough offer'd, that from henceforth all who had rejected it, were to be killed by a material Sword.* Read *Winter's Treatise of Infant Baptism*, p. 174. *Beza* said of 'em, *Quidam illorum, &c. Some of 'em deserve Pity rather than Punishment*: And *Erasmus* said, *Anabaptistas Commiseratione, &c. The Anabaptists deserv'd Pity, as*

Offenders that sinn'd more by Ignorance than Malice: But if you have a mind to see the Tragical ends of several of your Ring-leaders, read the latter Part of Rosse's View of Religions, and you'll find enough unhappy Patrons of this Erroneous Doctrine.

To conclude, what we have here writ, is not so much to vex you, as to convince you, and such unthinking Persons as for want of Judgment may be by-als'd by your Doctrines—We wou'd caution ye, as you will answer it at the Day of Judgment, not to be covctous of other Peoples Ruins, by disturbing the Church of Christ with a false Doctrine, lest ye suffer for others Sins. Think on Sir Tho. Moor's Words, who in those doubtful Errors he held in his Youth, was content to be Heretical, if it shou'd prove to be so, without a party, or the proselyting of others to his Opinion. We protest seriously, that what is here offer'd is not out of Prejudice or Passion, but what we are really periuated is and will be found Authentick and warrantable at the great Day of Tryal, and we hope He will accept it as such at our Hands. If ye are yet further unsatisfy'd in any thing, let all your Arguments be drawn Syllogistically up, without running long Divisions, and needless Paraphrases, and you shall have your Answers with all Meekness and Candor imaginable. We heartily wish your Judgments enlightned and rectified, to the Acknowledgment of the Truth as it is in Jesus.

VOL. III.

The following *Postscript* was transmitted to us by an unknown Hand.

POSTSCRIPT.

IT will ever redound to the Honour of Mr. Eliot of New-England, that he was so very earnest for the bringing poor Children under the Bond of the Covenant, that he very openly and earnestly maintain'd the Cause of Infant Baptism, against a Sort of Persons risen since the Reformation; who forget that in the Gospel-Church-State, as well as in the Jewish, the Promise is to Believers and their Children; and are unwilling to reckon Children among the Disciples of Jesus Christ, or to grant, that of such is the Kingdom of Heaven; Or to know, that the most undoubted Records of Antiquity affirm Infant Baptism to have been an Usage in all the Primitive Churches; that even before the early Days of Nazianzen, Chrylostom, Basil, Athanasius Epiphanius, in the Greek; and Ambrose, Jerom, Austin, in the Latin Church, all of which gave glorious Testimonies for Infant Baptism; even Cyprian, before these, assures us, that in his Days there was no doubt of it; and Origen before him could say, 'Twas from the Apostles that the Church took up the Baptism of Infants; and Clemens Romanus before him could say, that Children should be Recipients of the Discipline of Christ; besides, what plain Evidence we have in Ireneus and Justin Martyr: And that the very Arguments

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with which some of the Ancients did superstitiously advise the delay of Baptism, do at the same time confess the Divine Right of Infants in it.

My own Practice has confirmed my credit to that Ancient Doctrine, that our Country claims a Debt from us; 'Tis for others therefore, more than my own sake, that I am bold to Query,

Q. Whether since nothing is more evident, than that all Governments (of what kind sever) honour those to whom they owe their Creation, with less Reward, than such as resisted that Constitution, till forced to submit therunto by those. All who have any (and all ought to have some) Care and Regard to their own private Weal, and the Prosperity of their Families, are not discharged (at least in this ungratefulest age) from thus serving the Publick, whereby, in all Probability, they hazard the Welfare of their own dear selves, and dearer Posterity?

—*Probatum.*

A. There is a Debt due to our Country, and the Adage will always hold, non nobis ipsis nati sumus; and what signifies it to my Duty, if another is unjust to me, it cancels not mine? My Virtue is the greater, if I can lay by all mercenary Pretensions, and act chiefly for the Reward of Virtue; other additional Favours make me not the better Man, and then it is certain the want of 'em can't

make me worse. The Injury of not giving me my Due, is the Creditor's; if he'll not repay, he is an ill Man; and therefore deserves my Pity; and I also come under the same Predicament, if I don't give it.

Q. Whether in point of Conscience, as well as Law, upon my Presentation of a Clerk to a Living, I may require of him a Bend to resign the Living at my Pleasure, and upon my Demand? And whether there be any thing in the Oath of Simony, or in the Authority of a Bishop over his Clergy, or otherwise, that should disable the Clerk from giving such Bonds; and whether I may be in Danger of Forfeiture by taking it?

A. If the Gentleman deserves the Living as well as any other, you can't repent giving it him absolutely, since there's no selling it; if you are not satisfied in him, you may let him officiate till you and the Congregation can be better accommodated; only this, in the meantime that he officiates, let not the least Part of the Rights of the proper Incumbent be detained from him; in so doing we think you act safely, and are at your Freedom; but for taking Bonds, &c. we know no Precedents for it, and therefore 'tis impracticable.

Q. A Gentleman, tho' married, makes his address to a Young Lady, concealing his marriage, not designing any thing dishonourable by her, but purely out of a Desire to gain her acquaintance, being charmed by her Conversation. His Wife is since some considerable time dead, and
be

he extremely melancholy, which was imputed to the Memory of his Loss: But being privately watched, he has been heard to repeat several Sentences relating to Love, which are supposed to be express'd in his Letters formerly written to the Lady, and with a great deal of Passion when in private, sighing, abruptly calls upon her Name, using several other expressions of Love, even almost to Madness. But being censured by her Relations for his former Intrigue during his marriage; and dissuaded by his own Friends from entertaining any Thoughts of Love now, 'tis feared by his Actions that he will make some desperate Attempt upon himself, if not by continual Watching, or other means prevented. Your advice therefore, Gentlemen, is speedily desired, and what you think may be the readiest Way to divert his Malady; and whether the young Lady may not, without any Cause of Reflection upon her honour, entertain him, notwithstanding his former Fault (as they are pleas'd to term it) provided his Person, Fortune, &c. be not disagreeable?

A. This is a very uncommon Relation, but if it is the utmost that has pass'd, we think both the Querist and the Lady may proceed honourably enough to the highest Bond of Friendship: For things are, as they are in their own Nature, and not what Prejudices of Custom, and the Groundless Opinions of the Age represent 'em.

Q. Can they who study the Black Art, otherwise called Conjurars, or, in a Word, any who deal with the Devil, tell any Per-

son the Event of his Life absolutely, that is, without the Maxim held by all Astrologers, (Viz.) *Astra regunt Homines, sed regit Astra Deus?* And further I desire your Thoughts upon the Heinousness of the Sin, particularly in Order to deter a Friend of mine from committing it, but more especially the whole Kingdom, a great Part of which do too often use it. Your Answer speedily, lest it comes too late, as to my Part?

A 'Tis the incommunicable Attribute of GOD to know things to come. All Knowledge that Men or the Devil himself has of Futurities, are owing to the Prophecies in Sacred Writ, or else the quick Correspondence that Devils keep; they can give notice a Week, a Fortnight, nay, many Weeks (if the Voyage is long enough) before an ordinary Post or Message can; or else the Devil knows from Natural Causes, as thus, such and such Causes have always produc'd such and such Effects, and must do it again. But for Men, Devils, Spirits, Angels, &c. to know futurities from an immediate Principle of Fore-knowledge in themselves, is an Impossibility; and those Persons that suppose it and practise either by themselves or others, are abus'd, and know not what an impious Folly they are guilty of.

Q. An Old Country Gentleman of about Sixty, upon the Sight of a gay Lady about Twenty, whether it was by Sympathy or otherwise, found such Locomotive Faculties perplex him in some peculiar Parts, that nothing

could satisfy his Appetite but Enjoyment, for the obtaining of which, he carcs'd, vow'd, sung danced, treated, and what was still more efficacious, he presented to the highest Degree, Gold-Watches, Pearls, Guineas, and all things that might win the charming Fort; which had so powerful an Operation, that after having view'd the pleasing Fort, &c. he was promis'd by the Governess a Surrender in a short time. Now in the Interim he finds his former Passions to be but empty, and he wants the Power to become victorious, desires your Opinion, which Way he may best serve the Lady, hide his own Inability, preserve his Honour, and yet not beg the Help of any neighbouring Garrison.

A. We know no better Way for the Gentleman than to make as honourable a Relinquishment of his Pretences as he can, for Nature can't, won't—

Q. Two Gentlemen of the Protestant Church falling lately into Discourse; among other Things the one asserted, that there was a Motion before the Creation; the other, that there was not; your Opinion?

A. No; Creation supposes a making something out of nothing, and nothing cou'd move or be moved, before it had a Being.

Q. Why do Parrots, Magpies, &c. talk, when several other Birds cannot, if the same Means be used.

A. From a natural Instinct of imitating Sounds, and not as some believe, from a proper Formation of their Tongue; for if it lay in the Tongue,

then the likest to Mens were the most proper, as a Dog, Cat, and other Quadrupeds, wou'd speak better than Parrots.

Q. There is, a certain thing in Wales, and I am told seen no where but in the Diocese of S'. Davids, called in the British Tongue Tan-Corph, English Fetch-Candle; 'tis a certain Fire that is seen before the Death of any Person, generally believed to proceed from the very Body it self, some time before he diet, and often before he sickens; and observed to go all along the Way the Corps is afterwards to be carried to the Place of Burial, tho' it be through a River, and over the Grave seen to vanish with a little rustling Noise; it's bigger or lesser, redder or paler, in Proportion to the Person to de cease: There are many things said of it by the Natives, and such Circumstances as are very amazing, too long to insert: But that there is such a Thing is past doubt, my self being once an Eye-witness of it: Now I would fain know your Sentiments concerning it, and as soon as conveniently you can.

A. 'Tis possible this may be a Truth, but before we search for a Reason, we desire to be satisfied from such Persons that are Inhabitants there, whose deceased Relations have been concerned in this Account, and who are themselves Persons of Credit and Judgment, and by Consequence not apt either to impose, or be impos'd upon by Prejudices, or strength of Fancy; if we get a subscription of such Persons, we'll give all the Satisfaction we are able to our Querist.

Q. Whether

Q. Whether it is a Sin for a Surgeon to cure the Venereal Disease? The Occasion of the Question is this; the Querist is speedily design'd for some Employment; but amongst all that have been propos'd, that of a Surgeon pleases him best: But he knowing that Disease to be one of the chief Hinges on which that Profession depends, has deferr'd his Answer till he hears from you, whether it is lawful without offending God, to cure it, since it seems design'd by him, as a Punishment for those Offenders.

A. There's no Sickness in the World but 'tis for the Punishment of some Sin; now we are commanded to use the Physician; for God hath created him: 'Tis true, some sort of Cures are esteem'd more honourable than others; because Irregularities that caus'd 'em, may not be in so ill a Reputation as others; as for Instance, those that proceed from Drunkenness, Intemperance, &c. The Body is the Organ of the Soul, and (next to God's Glory in the Workmanship of it) is created for the Use of the Soul; so that 'tis suppos'd, whatever Kindness is offer'd to the Body to make it more apt to discharge the Functions of the Soul, it is to be look'd upon as serviceable to the Soul; if the Use of it is mis-employ'd, the Owners themselves are accountable for that, and not such as make 'em able to continue in Wickedness: GOD himself does immediately give Life and Health to ill Men, and will exact an Account of the disposing of it. Divines

and Physicians are the great Imitators of GOD himself.

Q. A Person about some ten or eleven Years since walking in his Ground in the Country, heard the crying of a young Child, and drawing near to the Noise, perceived it to be a young Infant naked: Pity mov'd him to take it, and carrying it home, nurs'd it for about the Space of six Months; one Morning the Child lying in the Cradle, as they thought asleep, four or five People being near it, something rapped at the Window, the Child and the rest hearing of it, the Infant spoke, which it never was heard to do before, saying, My Daddy calls, and immediately vanishes out of the Cradle, and was never since seen or heard of: Now pray Gentlemen give your Answer as full to the Point as may be, resolving whether it was Flesh and Blood, or indu'd with an immortal Soul, or not?

A. Pray send to us the Name of the Place and Persons where this happened; for the Relation is too strange, especially since 'tis anonymous, for us to give any Credit to it.

Q. I presume you have heard of (if not seen) that Noctelucient Insect call'd Λαμπυρις or the Glow-worm; two of which I brought from the Hedges cut of the Country to London with me, you'd very much oblige me, and doubtless some others, with your Conjectures concerning the Reason of that great Light that little Part of the Tail gives? Whether it is an igneous, or hot Substance, or no? [I'm for the Negative, because they feel so frigid in one's Hand] or from

and Seal, never to marry any before her, but having no Benefice at that Time, gave her a Bond of 500 l. to marry her at the End of three Years, which Time she waited and refused very good Matches; but the Man immediately after broke his Vow to GOD, and Contract to her, by marrying another with less Fortune, and leaving the Former to the Contempt of the World: I humbly beg your Opinion, whether 'tis more prudent for the Clergy-man to make an Agreement with the injur'd Woman, or to abide a Tryal in an open Court of Equity?

A. We hope the Relation is not Truth, if it be Matter of Fact, and can also be prov'd, a Court of Equity (in our Opinion) will give her the Money, if the Business be not otherwise compounded.

Q. I desire your Thoughts upon that Scripture, — 1 Cor. 11. 14. Doth not even Nature it self teach you, that if a Man have long Hair it is a Shame to him? Whether these that wear long Hair (as abundance now do) not only meer nominal Christians, but such as are Members of particular Churches, and pretend to greater Strictness in Religion than others; whether (I say) these Persons do not Sin against the Law of Nature and Apostolical Censure? Or whether the Commonness of the Custom of wearing long Hair by Men, can make it the less sinful, and whether the Pretence that it doth no Body Harm, unless the Parties themselves, bath any Weight in it? For I conceive, besides that it is a Sin against Nature, (which I suppose doth

therefore reach all Persons, Times, and Places) it occasions an unnecessary Expence, and gratifies that corrupt Inclination to pride of Apparel that is naturally in most Men, but sure by Christians ought to be mortified; besides, if it be a sinful Custom, or at least, if there be Ground to fear or suspect it to be so, the Practice is so much the more inexcusable, because there is less Temptation to this Sin than to most others; for there is (as I conceive) neither Profit nor Pleasure in it, as is usually said also of vain Swearing: Or if this Scripture be not to be understood according to the plain literal Sense of it, what other tolerable Sense can in Reason be made of it?

A. 'Tis an Error not only of the Querist's, but of many more, to take Shame for Sin; there's nothing can be a Sin that does not oppose some Law; but this opposes none, ergo, 'tis no Sin; it opposes not the Law of GOD, being nowhere mention'd in it, nor the Law of Nature — For Men are Men, tho' diversify'd by Languages; and we find that History makes mention of some Nations that wear their Hair extraordinary long, especially in some Parts of the Indies, where the Inhabitants have their Hair above a Yard long very commonly, which they oyl, and bind it round their Head in Wreaths; again, the Word long, is indefinite; as to measure, there is no set Limit to Mankind; and that which appears long to some Ages, is short in Comparison to others. Our Opinion is — That Cu-
stom

stom is the Rule, and he that by a Singularity affects the wearing of his Hair either longer or shorter than what is worn by his Neighbours, thereby becomes ridiculous, and a ridiculous Action is the proper Object of *Shame*, which shocks our Nature; and this we take to be the Meaning of *St. Paul's* Words, and not any thing that is sinful.

Q. Another Question I desire your Solution of, is this, — Whether or no (as to these Creatures which GOD hath allowed us to take away their Lives for our Food and Nourishment) it be not sinful and wicked in Christians, willingly to put any of them to more Pain than is absolutely needful to take away their Lives; and if so, whether Cock-fighting, Bull-baiting, &c. be not unlawful for Christians?

A. As in the aforesaid Case, there's no Law broken; so that all that this amounts to, is a certain Sign of an ill-natur'd, not a sinful Person.

Q. Why do you seem to ridicule your own Nations, by contradicting your selves as to Males and Females in Trees.

A. We beg this Gentleman's Pardon, if our last merry Answer has any Way conduc'd to his Uneasiness; since we design'd nothing of that Nature. 'Tis true, we offer'd what the Learned have already said upon the Subject, to wit, that there is a Difference of Sexes in Trees; but with Submission we can't chuse but believe it a merry Conceit, and no more; all the Arguments that have been offer'd prove it not, no

more than that *Motion is the Male of all Matter, which by Action produces Heat*: But to give the Reason of our own negative Conclusions; there is no need of Male and Female without Communication, and if Trees communicate, it must be by the Fibres, or some other near Way; but we are experimentally assur'd, that very great Distances have not hindred Productions; besides we shall have most Trees to be all Male, or all Female, since we can name several Species that no Effects can shew any Difference at all betwixt 'em.

Q. Your Design of exposing Atheism is worthy and commendable; I shall give you two Instances to be inserted, if you please, in the next Oracle. My Mother's eldest Brother dy'd at my Father's House at Tacklestone in Norfolk. He dreamt a little before his Death, that his Father was dead, and bury'd five Foot deep in Water. That which he dreamt of his Father, besel himself, for the Grave-maker had no sooner taken up a Brick in the Chancel, but the Water appear'd; and altho' my Father set many Hands to work to empty the Grave, yet it could not be done, but they were forc'd to lay the Corps into the Water; and to add to the Strangeness of the Thing, there was never any Water before or since found either in the Church or Church-yard Graves; my Father was Minister of that Place eleven Years, and in the wettest Seasons he never knew any appear. I think the second more worthy your Notice. The Minister of Hendon, near London,

London, told my Father of a little Child in his Parish who when it was playing with his Companions said, I shall die to Morrow and be put into the Pit-hole. The Child continued well till the next Day, and then fell sick and dy'd.

A. We have already given our Opinion of Instances of this Nature. See our former Volumes.

Q. I have to maintain my wicked Extravagances wrong'd a certain Person who is now dead, both of Money and other Things; for which I being very sensible of the Heinousness of my Offence against Almighty GOD, am resolv'd to the utmost of my Power to make a full and speedy Restitution to the Widow of the Deceased; but the Shame of owning my self guilty of such a Fact, makes me unwilling to put my Name to a Letter I shall send with the Money. Pray Gentlemen, your Opinion, whether the Satisfaction won't be sufficient without discovering who I am?

A. We have in our former Volumes an Instance almost of the same Nature, to which we refer you, only telling you in short, that Restitution is always absolutely necessary where possible; but the Criminal is not obliged to expose his Fault personally, since Custom and the Prejudices of the Age, will meet the greatest Sincerity with an uncharitable Treatment.

WE have lately found some of our Querists so very troublesome, that we must be forc'd, in order to live a little

quieter, to fall from Answering of Queries, to Answering of Letters, tho' we resolve to dispatch all that we have any thing to say to, in as little room as possible, as well for our ease, as the Reader's Diversion; and, by that Time we have done, hope we shall be pretty even with 'em for their Epistles: And if either they, or some of their dear Friends, happen to be expos'd a little, they may e'en thank themselves for giving so much Occasion.

For the first of our Sparks, he, it seems, has met with a Question concerning the French, &c. not answer'd to his mind, which has made him so very angry, that he cou'd not so much as see the right End of his Paper, but writes as if he were blind-fold; now one End on't uppermost, and then th'other—We shan't trouble the Reader with the whole Letter altogether, but only produce it Paragraph by Paragraph, with some short Notes of our own, by Way of Illustration—He begins thus, *I had once a good Opinion of the Athenian Mercurists.*—(for which we are very sorry, and know nothing we have done to deserve it) *That they were an Ingenious and learned Society of Virtuosi* (What if he should be mistaken?) *whose Design was only the Advancement of the Belles Literæ, and the Entertainment of the ingenious World* (one wou'd think a Person who so hugely admires the French, shou'd have us'd their Language, and rather written, *Belles Lettres*, than *Bella Literæ*—

but

but that's so small a thing, 'tis hardly worth minding, for now the Plot thickens, and you shall immediately hear him thunder) *But in such an Oracle, I find so foolish, ridiculous and trifling an Answer to this Question, Why the French love the English, &c. that rather raises Shame than Anger* — (Good News if it be true, that one who is of the *French Side* has any *Shame* left; for 'tis now e'en too late for 'em to be *angry*. As for the *Answer* — We must confess we did not much endeavour to please him in't, since whatever that is, we are sure enough that the *Question* is sufficiently *ridiculous* — Why the *French love the English, &c.* Which, how much they love us, we may pretty well guess; if we consider the *English* are the *Nation* which has now check'd 'em in their ambitious grasping after the universal *Monarchy* — They may love us, 'tis true, as far as a *Compliment* and *Grimace*, for that's the *Nature* of the *Creature*; but how inwardly, how intirely they love us, when by *Force* or *Treachery* they get us in their *Power*, we have but too many *Instances*; but need go no farther than that of *Sicard* in the *Gazette*, whom neither the *Laws* of *Nations*, nor those of *Hospitality*, cou'd restrain from shewing his *Nation's* Love to our *Countrymen*, by the most *barbarous* of *Villanies*.) He goes on, *First of all, the barbarous and ungenteel Manner of Reviling a whole Nation* — (when we charge a whole *Nation*

with those *national Vices* which they are really guilty of; 'tis indeed neither *Reviling* nor *slandering* 'em, unless it be with *Matter of Truth* — And we don't doubt but that this *Gentleman* is as *angry* with *Cesar* for *reviling* the *whole Nation* of the *Gauls*, by giving their *true Character* formerly, as with us for doing it now — But besides this, *Losers* may speak; and when we reflect, to whom we owe all our past and present *Expences* of *Coin* and *Blood*, both in *Ireland* and *Flanders*, namely, to our good *Friends* and *Well-wishers* the *French*, they must forgive us, if we no more admire their *Good-nature*, than we do their *Valour* or their *Honesty* — After all, the *Writer* of this *Epistle* has the least *Reason* in the *World* to blame us for *Reflecting* on a whole *Nation*, when not only the famous *French Scribere* has done it most egregiously in his *Lampoon* on our *Nation*, which he calls, *A Voyage into England*; and even he himself follows his *Example*, and uses almost his very *Words*; when speaking of the *English*, and that, for ought we know, his *own Nation*, in the following *Paragraphs* — But the *Truth* is, there's *Difference* in *Nations*, as you may see by what comes next; “ And that the bravest *Nation* “ in the *World*, whose *Air* and “ *sublime Genius* above the “ rest of *Mankind*, all their “ *Neighbours*, though they en- “ *vy* them, cannot forbear imi- “ *tating*.) How brave they are, we shall see, when we can per-

persuade them to fight, for they ne'er dar'd to do it this Summer, unless before our Army was got together, and just in the Tail of 'em, when drawing away. As brave as they are, we have beat 'em out of two Kingdoms already, and, at this present Time, unless, as their Way is, in some sudden sneaking Enterprize, when they have none to oppose 'em, they are running away all the World over; and thousands of their choicest Troops are beaten every Day by not so many scores of poor half-naked *Vaudois*. But, let's give 'em their due, though we can't be persuaded to believe they love us, and own they have as much or perhaps more of the Art of War, at this present, than any Nation in *Europe* ——— We'll suppose too, what we'll never grant 'em, that they had lost the Qualities of their Ancestors, and were as good at bearing an Impression, as they really are at making one — Let's suppose on, that all the Towns they have taken by Surprise or Treachery, as well as all other Advantages they had gain'd, had been gotten by pure Dint of Sword, yet all this cou'd not make 'em *brave Men*, they wou'd still be unjust and perfidious, and the great Robbers of the Universe; and cou'd no more pretend to *true Bravery*, than a Banditti or Cut-Throat ——— So much for their *Bravery* — As to their *Air*, and high *Genius*, which the rest of the World imitate ——— We grant, they generally *look like Men*, but so

did the *Irish* themselves; and another *unlucky sort of an Animal*, whose *high Genius* puts him very often on bestriding the Ridge of an House, and such kind of desperate Enterprizes. They are, we own, the fittest to make *false Counts* of, of any Nation in the World; and as for true *Greatness of Mind*, if it consists in *Humility*, or not to abuse so good a Word, a servile Baseness, they may indeed pretend to't, since, as one tartly observes, there are more *Cooks* and *Valet de Chambres* of that noble Nation, than any other in *Europe* ——— and as for any others imitating 'em, 'tis hoped those Days are now over; and neither *French Diseases*, nor *French Fashions*, so generally worn as they have formerly been. [“ And because
“ they have more Humanity in
“ 'em, and Breeding in their
“ Treatment of Strangers, than
“ the surly and Bull-dog-like
“ Nature of an English-Man is
“ capable of, your own Ignorance makes you impute it to
“ their Interest.] For their Humanity — *Sicard* again! But that's a single Instance ——— What then was the *Parisian* Massacre, afterwards carried all the Kingdom over? Then for this present Age, there's *Luxemburgb's* former Humanity in *Flanders*, not yet quite forgotten ——— and there's the immortal *Lewis's* Humanity, in torturing, murdering pillaging, banishing so many hundreds of Thousands of his own natural Subjects, for no other Reason, but that they were too good

good for him, against all Law, Faith and Obligation; and, o'th' other Side, bringing his dear Brother and Ally, the *Turk* and *Tartar* in upon *Christendom*, and forcing the poor Duke of *Savoy* to use his Subjects as ill, as his Kinsman had done his own; not confining his Humanity to so narrow a Compass, as either his own Kingdom, or *Christendom* it self — for all which he is daily deify'd by his crouching *Slaves*, for *Subjeçt's* a Word too good for 'em, either because they are pleas'd with what he does, or to make a better-natur'd Construction on't, for the same Reason the poor *Indians* make a God of the Devil, that he may'nt devour 'em. So much for their *Humanity*: Now for their *Breeding*, in the Treatment of Strangers — If we formerly were too civil to 'em on that Head, we're now ready to retract our Error; since the best Piece of Good-breeding they shew to us, is, that they take it very kindly to be kick'd down *Stairs*; which Way of Salutation it's true our *Bull-dog English* are not well acquainted with. But their Breeding towards others may be guess'd, by what they use among themselves. They are ready enough to stile us *Insularies*, *barbarous* and *rude*; whereas the *French* make their *Wives* wait at *Table*, at least admit 'em not there, when ours always sit down at the *upper End*. Now for their *Breeding* to others, especially to us *English*, we confess, we need go no farther then *Diep* or *Calais*, when those *Ports*

are open, to see abundance on't; where, to borrow the Words of one of the best *Writers* in our Nation, "We are indeed generally welcom'd with Care enough, for the Inhabitants of those Places seize on every Part of us, some catch our Cloaks, some our Hats, some our Portmantaus, and when we are by Piece-meal brought to Shore, our officious Friends demand their own Rates for having thus obliged us; so that sometimes we scarce know whether we shall call it a Landing, or a Wreck. This for their *God-breeding*, which we readily grant an *Englishman* is not capable of, whom he calls surly, and Bull-dog-like; much after his Master *Sorbiere*, who complains, That the *English* are of a gloomy, extravagant, fanatick, melancholy Humour; and in another Place, That they are capricious, dark, irregular, suspicious, and have a Melancholy peculiar to themselves, wanting Wit to distinguish between *Serious* and *Sullen*, as the same excellent Author tells him; and all this only, because we can't Caper up to the Heights of his own Nation's *Genius*; who, unless he himself bely 'em, where-ever they come make such a Noise, that they draw all the Children and Dogs in the Town after them — But the *Epistle-Man* now lets the *English* take *Breath*, and to work he goes with the *Dutch*; and tells us ["'Tis no wonder the *French* hate them, or that, as a generous Man bates a Villain, so

“ so the bravest Nation in the
 “ World shou’d detest the most
 “ vile, perfidious, rascally
 “ Race of People under the
 “ Sun, and the very Dregs of
 “ Mankind—] A civil, mo-
 dest, well-bred-*Person*, this;
 and gives very handsome *Language*,
 scorning to follow him-
 self what he before so severely
 blames in us; our *barbarous and*
ungentle Manner of Reviling a
whole Nation——But we
 must give him leave to forget
 himself a little; and, as he
 was just before *ashamed* without
 being *angry*, so now to be *an-*
gry without *Shame*, *Fear*, or *Wit*
 either, or, any thing else, be-
 sides dull *Ribaldry*, and *down-*
right railing. And yet ten
 to one, but the good Man has
 more Reason for this than we
 know of——None certain-
 ly can *love France*, but they
 must hate *England*, they being
 as contrary as *light* and *dark-*
ness; and none hating *England*
 but such as are *Jacobites*: And
 for those, their Talent lies in
Scolding, which we must e’en
 let the Feeble Creatures alone
 in now they have done *scratch-*
ing ——And see what *Reason*
 there was for such a
Guess ——In the very next
 Words the *Cloven-Foot* begins
 to peep out very barely, where-
 in he complains ——“ That the
 “ *Dutch* did not send *K. James*
 “ Word before they came o-
 “ ver——Why truly that was
 like a parcel of *Boorish Fellows*,
 and very *uncivilly done* of ’em;
 for had the late King known of
 their coming sooner, he’d have
 been better provided for ’em,
 and not have been surpriz’d,

and frighted out of his King-
 dom with an Army of Forty
 or Fifty Thousand Men, by a
 Parcel of some Fourteen or
 Fifteen Thousand; and the
Gazette tells us, they were no
 more at their Landing. For
 the Proclaiming War; ’twas
 none of their Business, ’twas
 the Prince’s private Design, and
 the main on’t at his Charge;
 no War was intended; he on-
 ly came at the Desire of many
 of the best of the Nation, like
 another *Hercules*, to cleanse our
Augean-Stable, of all the filthy
 Loads that the *Romish Priests*
 and *Jesuits*, and some other
Bearing Beasts of our own had
laid there——This certainly
 was his Design as his *Decla-*
ration tells us; and thus we
 may suppose the late King him-
 self understood and believed it
 to be, when he himself, we
 had almost said, *Signed an ad-*
dress to him, as well, as some
 of his Friends before; and
 made him Generalissimo of all
 his Forces, actually command-
 ing ’em to submit unto him——
 But supposing none of this had
 been true; and that the *Dutch*
 had, without any Provocation,
 or Proclamation, actually made
 War upon the *English*; How
 well does this Accusation sound
 from one who defends the
French Nation? ——How often,
 how notoriously have they vi-
 olated the most Sacred Leagues,
 with no better Cause than their
Monarch’s Glory, and no more
 Warning, than one Drop on
 Fire gave to another? ’Twou’d
 make even a *Turk* laugh
 (though they have now little
 Reason for’t) to hear the
 French

French complain of foul Play, Treachery, and breaking the Law of Nations; when the History of this whole Age will be made up of little less than what they themselves have done of that Nature— Well, but this good Patriot is further troubled, that for this Service of the Dutch Six Hundred Thousand Pound was bought a small Gratuity, though they never laid out the Money— How then— Was the Fleet equipt with nothing at all, or

were the then Prince's Army ferryed over in a few Scullers? That Fleet which then made both *Shores tremble*, those at least even of our Side; who, like this Gentleman, so much sympathiz'd with those on the other— He goes on [*A very good Requital this, for all the English Blood and Treasure expended in their behalf against the Spaniard, to ruin those who preserved 'em;*] concerning which he desires us to read this following Epigram;

*Austriacum Batavis Regem detraximus Angli,
Austriacum nobis gens bene grata tulit.
O mercatorum par impar! Hæc dedit ultro
Gens Libertatem, vendidit illa jugum.*

He concludes thus, for we'll now make an end with him; Gentlemen, I desire you to Answer this, and so adieu! Ye have a Cause to manage, which is not to be supported by human Wit.

That what the Dutch have done for us is a handsome Requital, for what we formerly did for them, is true without an Irony; and for their ruining us, Thanks to Heaven and our good King, we are yet Heart-whole and Old. England is a-

live, and alive like to be, and as stout as ever, whatever some of her good Friends o't'other side the Water, and their Correspondents here may wish her— For his Epigram we might have let it alone, had he not defy'd us to answer it, which the English Mastiff-Temper, as he calls it, can't well endure. Stand clear then Tully and Priscian, and have-at it in the best Lawyers Latin we can get.

*Austriacum Batavis Angli fudere Tyrannum,
Scotigenam nobis gens bene grata fugat.
O Benefactorum par compar! Hæc dedit ultro
Gens Libertatem, sustulit illa jugum.*

IACOBITES.

We, for the Dutch, dethron'd the Austrian King;
To us that grateful People Orange bring:
Merchants ill-match'd, that Freedom freely gave,
This made the other pay to be a Slave.

Which,

Which, together with the other, for the Edification of our She-Customers, both *Fascobites* and others, we shall endeavour to make speak *English*, as much of 'em, at least as we can squeeze into our shorter Verses.

WILLIAMITES.

For *Holland* we proud *Philip's* Fetters broke,
They kindly rescu'd us from *James's* Yoke;
Both *Friends* well-match'd! To them we *Freedom* gave;
And *England's* Chains they loos'd, when doom'd a Slave.

Thus we have answer'd this bold Challenger: And though to carry on his own Bull-Dog Metaphor, he has given us a little Toss, we hope we have pinn'd him to the Ground for his Labour: One Word more, and then we part as good Friends as we are like to be, unless he alters his Opinion. That we are certain we have a Cause to manage which has so much Truth on its Side, and such a King to boot, that 'twill be at no great Loss, though we bring not much Wit to defend it.

Another of the same by —
a GENTLEMAN.

Q. *Gentlemen!* — *Whereas you have printed some Passages in your Oracle reflecting upon King James, which I wrote t'ye about, and ye have yet taken no Notice of it? So this is to give you to understand, that I am a GENTLEMAN, and one who am ready at all Times to call any Man, of the best Quality in England, to account, for affronting the Queen's Royal Father; therefore, if hereafter ye print any thing sawcy, or reflecting upon him, know, that I have*
V O L. III.

sworn to cane you where-ever I meet you, and doubt not to engage a hundred GENTLEMEN to do the like —

A. Good angry GENTLEMAN! Where did you run away last — at *Salisbury*, the *Boyn*, or *Aghrim*? Well — never was poor Cause so put to't for *Secretaries*; and if they fight no better than they write, no wonder they've made such haste to lose three Kingdoms. But, we doubt, they are abus'd only — This is certainly some Whore's Hand, for the late King has still some Friends in a Corner, some *Pucelle* or other, who is resolv'd to cane whole Armies for the Sake of her dear Master, and has put on a Pair of Breeches, as my Lady Straddle her Jack-Boots, for that very Purpose. But be it He or She, all we shall say to their Cantel, is, that they are very bold People to fight with they know not who and how many; since, for ought they know, there may be a Hundred of us as well as them; and then it must be a pitch'd Battle between us, and enough to make another doleful Ditty as long as *Douglas* and *Piercy*.
M But

But to prevent the Effusion of christian Blood, we promise 'em, that when they think as well of the late King's Royal Son and Daughter, as we doubt they do of the Queen's Royal Father, we'll be Friends with 'em, and Dudgeon shall sleep in Rest and Oblivion — and that even in relation to that late unhappy Monarch they discourse of, if they'll but let us alone, we'll endeavour to forget him, which is the greatest Respect we can now shew him. Here's one more in great Hastē.

Q. Gentlemen — I'm just booted and spurr'd, going out o' Town; I have sent you several Questions which ye don't think fit to answer — However, I'll send you this one, and desire a Resolution in your next —
“ Whether you, Gentlemen, that answer such a Parcel of impertinent Questions, have any Patent, or other Authority, thus to make the City ring of your daily Nonsense? Tours, &c.

A. Good Mr. &c. Why so short and angry? 'Tis a hard World indeed, that a Man can't talk Nonsense, and print it too, without having a Patent for't — However, as long as there is no Law, nor Act of Parliament against it, that ever we heard of, we claim the Privilege of Englishmen, and if we have any Occasion, shall still make bold to print it, as well as you to write it.

Q. Supposing there were ten Bushels of Coals laid en a Heap, and Fire put to 'em, that would consume 'em all to Ashes, about three Bushels of Ashes still remaining — Pray what becomes of

the rest, since nothing can be annihilated?

A. The Question might have been put closer in an Instance of another Nature, where there are no Ashes left at all — particularly in a Candle, where tho' there are some small Ashes from the Wick, there would be none at all from the Wax or Tallow, tho' the Candle should be like what the Seamen vow'd to the Virgin, as big as a Main-mast. However it is much the same in both Cases, the unctuous Substance, both in Coals and Candle firing the Flame, and the Faces or heavier Part either subsiding in Cinders and Ashes, or being forc'd up in the Smoak, some Parts flying one Way, others another, by the violent Whirl of the Matter, when put in so brisk a Motion, but yet no other Part thereof being really annihilated, tho' no Man, nor perhaps Angel, could find all the scattered Parts and join 'em together again, as they were immediately before their Dissolution.

Q. Whereas the Letter G is sounded Ghe before the Vowel I, in Give, Guilt, &c. and before the Vowel E in Get, Geld, Geer, Gehazi, Gedalia, but melts into Gi or J (as to the Sounds) before the same Vowel in Gin, Gibbet, Gilly-flower, &c. and in Gender, Generation, George, &c. Now where G melts in Sound, as before, may not the Use of an J Consonant reconcile this Contradiction, and the Words be written Jin, Jibbet, Jilly-flower, Jender, Jeneration, JGeorge, &c. and so the J deserve a Place in the Alphabet, and not dwell in the Pen

Pen only — and whether such an Alteration may not pass under the same favour with the common Abbreviations now used of writing [em] for [them,] [tho'] for [though] and many others?

A. The Sound of the English Letters is so arbitrary, that we believe 'tis impossible to make any Canon for 'em with fewer Exceptions than *Busby's Rules*, which are so many, that you may e'en throw up *Cross* and *Pile*, which shall be the Rule, and which the Exception. This of G particularly, is at once so different and so difficult, that 'tis as hard for Strangers to know how to pronounce it, as to pronounce it when they know it; we mean the *Liquid* Sound, for when 'tis *mute* 'tis easie and common to all Nations: And indeed the *Greeks* know no other Sound of it than that more blunt one which we use in *Give*, *Get*, &c. any more than the *Germans* do now, who pronounce even their own Names as we the Words just instanced — and we are apt to believe the *Romans* did the same; but for us as has been said, we are altogether arbitrary, pronouncing the same Letters, the same Syllables, and, taken from the same Language, after a different manner. Thus *Gyges* and *Giant* are both from the *Greek*, and yet we pronounce one *Mute*, and th' other at least a *Sense-liquid*, and 'tis as common in many other Words both from the *Greek* and *Latin*, not only to pronounce 'em contrary to what they are in their own Language, when we have made 'em Denizens of ours, but even to appropriate one

found to 'em when we express 'em in their own Language. Thus in some of those Instances by the *Querist*, *Generation*, *Gender*, *George*, and that even in the *Latin*, *Generatio*, *Genus*, *Georgius*, whereas there is little doubt to be made but the *Latins* pronounced their *Georgius* and *Genus* as the *Greeks* did their γένος &c. and there is no more reason why we should pronounce *Genus* with a liquid Sound in *Latin*, to accomodate it to our own *English*, nor indeed the *English* Word *Gender* it self is derived from it, than γένος in *Greek* after the same Manner. But tho' we have the right Pronunciation, yet methinks we should keep the right Spelling in the Words mentioned, and others like 'em; that they may at least in some Measure confess their *Original*, as in *Gender*, *Generation*, &c. otherwise we shou'd quite lose both. We think therefore 'twou'd be inconvenient to use an *J* Consonant in these Words, as others of the same *Notation*. For the others, 'tis true, there seems to be some Reason, in one of that kind, to wit *Goal*, *Custom* has already made it a moot-case, whether is the true Way of spelling it with a *G* or an *J*; in another, *Gilly-flower*, it's only a Corruption, and the true Word *July-flower*, tho' this has obtain'd so long, as writing *Surgeon* for *Chirurgion*, that we now as commonly write one as th' other. For using the *J* Consonant in all such Cases, would indeed be the Way to avoid some Confusion; but yet such an Innovation seems so odd,

That we hardly believe 'twill ever be practis'd. For the other of those Abbreviations now used, there may be several Reasons why they obtained, which this Alteration would want. Those were used generally by our Poets, *Ben Johnson* and the rest; they are more convenient and expeditious for writing, and withal more neat than writing at full Length.

Q. *Whether if the Soul can be absent from the Body for a limited Time without Death, provided the Body remain tenantable, what has been or may be the Means used to preserve the Body thus tenantable in the Soul's Absence, and for how long Time may it be done? And whether may any such things be lawfully endeavour'd?*

A. We must be very kind, and give very liberally, before we can come near enough to answer the greatest Part of this Query — which indeed takes it for granted, that we'll resolve those immediately going before in the Affirmative, whereas we are rather for the contrary Opinion. “ Thus we say 'tis in vain to enquire what has been the Means to preserve the Body tenantable during the Soul's Absence, when there's no such thing as this Absence of the Soul without Death.” And for the other Query, Whether it be lawful to endeavour it — that is, we suppose, to preserve the Body tenantable, if it may be lawful, 'tis yet sufficiently absurd to attempt it.

We having received a very remarkable Letter relating to

the desired Reformation, wherein are Matters of very great Concern to the Publick, think fit to publish it for the most Part in the same Words we receiv'd it, as well as the Questions following. The Letter bears this Sense.

S I R,

One who has the Character of a religious Person, is suspected by his Neighbours to be concerned in the Business of the Reformation, and thereupon represented by his Enemies as an ill Man, and a base hypocritical Fellow; and others who are willing to entertain a more favourable Opinion of him, say they'll not believe it, that being a good Man as they charitably suppose him, he'd be guilty of any thing of that Nature. — Others say — they wonder Mr. — who lives well and in good Reputation, should undertake such a Thing, there being Rogues enough to make Informers of, &c. And this is not the Discourse of meaner Persons only, but even of Parish Officers, and such as are sworn to put the Laws in Execution against Vice. Others represent him as a Busybody, saying 'tis the Business of Officers, and not private Persons — On the whole, pray answer the following Questions relating to this Matter.

Q. *That the World may be satisfied that pecuniary Profit is not the Cause of such Informations, I desire you'd tell us what Benefit those Persons get who inform against prophane Swearing, Cursing, Drunkenness, &c.*

A. This

A. This is already done very plainly in a *broad Sheet of Paper*, sometimes since published for that purpose. But an infallible Way not to be thought mercenary in this Case, is to refuse that Share in the *Mult* which the Law allows, and let it be given to the Poor, and then Malice itself can't charge it upon you.

Q. What that Person may expect, who having been punished for profane Swearing, does endeavour as much as he can to ruin that Person he suspects to be the Cause of his Punishment, and Threatens to squeeze his Soul from his Body?

A. 'Tis no great wonder that one who deals so ill with GOD himself, shou'd have so little Respect for Men; nay, for the Magistrate, who bears the Sword to punish Vice: Nor is it any great Wonder, when all manner of Vice has been so long Rampant, the Devil should be so unwilling to leave those Wretches whom he has so long possess'd; no, it's to be thought he'll ne'er do it without tearing 'em and making them foam at the Mouth for a farewell. For this Wretch who is so far from being amended by wholesome Punishments, that he's only the worse for't, it's a Sign he wants a great deal more than he has yet had; and deserves to be made as exemplary in Punishment as his Fault has been. In Order to which, we desire his Name and Habitation may be sent hither, which if 'tis done, perhaps he may find there are greater Persons will appear against him than he expects,

in the Case of Virtue and Religion.

Q. What must those Parish-Officers expect, who being Sworn to perform their Duties, do notwithstanding return the Money levy'd upon offenders, against the late order of Sessions, to the Persons offending, whereas it ought to be given to the Poor?

A. 'Tis Pity but they shou'd be better known, and then they might expect something like their Deserts——but in the mean time, shou'd they escape publick Justice, they must expect the Vengeance of GOD upon 'em, for wilfully and shamefully neglecting their Duties, for abusing their Places, and for the worst and most impudent of Perjuries; when instead of discouraging Vice, they go so far to strengthen and defend it——and besides all this, they'll have the Souls of those unhappy Men to answer for, whom they have encouraged to persist in their Wickedness, by granting 'em, as far as they could, Impunity in it——and this their own Consciences will tell 'em louder than we, when they themselves come to be Criminals at the Bar of the Almighty——which if they'd in earnest consider, we hope they'd severely repent of any such Actions, and for the future avoid 'em.

Q. What shall we think of that Man's Religion, who has formerly had his Goods seiz'd for being at a Dissenter's Meeting, and lately had them seiz'd again for Swearing?

A. We won't be so uncharitable to say as some wou'd, that

that the Common Proverb is crost, and here's one will swear and lye too——but we must observe first, that there are *Knaves of all Sides*, and then, that Ten to One the Seizing his Goods formerly for Dissenting, only made him a *Hypocrite*, instead of really converting him; and from such an one as this, we cou'd expect no other.

Q. How shall that Person behave himself, who being concern'd in this Reformation, but thereupon lost the Love of his Neighbours, by whom he was formerly very much esteem'd, and having Publick Business, has lost some already, and is like to lose the rest, and is further excluded their Society and Company as a base Fellow?

A. If the Person is satisfy'd in his Intentions, that they were fair and honest in what he has done, and that he has acted out of Obedience to GOD and the King; these Considerations alone will afford him great Satisfaction——He has our Saviour's own Blessing——*Blessed* are ye when Men shall revile you and shall cast you out as *Evil-doers*, &c. He is to consider himself as a Confessor, and almost a Martyr, for the Cause of Virtue, and the good Laws of the Land——This we say he may have already; but if he'll let us know his Name and Circumstances, all well attested, which we promise shall not be made use of to his Prejudice, he may perhaps find those who may as much encourage and advantage him, as his Ill-Neighbours have before injur'd and abused him.

Query.——From another Hand. *Whether, think ye, will the Laws against Vice be as duly now put in Execution, as those formerly were against the Dissenters.*

A. Twou'd be a shame if they shou'd n't; and if they are not, we may e'en thank the under-Officers for't; since all has been done from above that was possible, both by Example and Command, toward so great a Work.

Q. A virtuous Man marry'd a Wife, purely to live honest. After several years Cohabitation, and divers Children born and yet living, she has forsaken her Husband, and obstinately refuses to live with him, or so much as to see him. He's under great Temptations to that Sin which he married to avoid, which he now in vain endeavours to overcome. Continnence is God's Gift; all Persons have it not, and you know the Apostles advise in that Matter, which the Querist accordingly follow'd. On the whole, he desires your Judgment, whether his Wife continuing thus obstinate, and without any Cause refusing his Company, he may'n't take another in her Room? Or what means he ought to take, in Order to reclaim her?

A. 'Tis strange she shou'd thus forsake him without any Cause, and either *Falshood* or *Unkindness*; if he has been guilty of either he ought to do all he can towards a *Recompence* and *Reconciliation*; if he has not, but been both *faithful* and *obliging*, and taken care to provide for her, one wou'd think it shou'd not be so difficult to reconcile

concile 'em; by the means of some *common Friend* to 'em both, especially if she's a Person of Piety or Virtue; which wou'd soon make her consider, that nothing can warrant such her *Separation*, besides a *notorious Breach* of the *Marriage-Vow* in her Husband, or absolute *Neglect of Provision* for her: Consequently she's guilty of a great Sin in *forsaking* him, when he has not first *abdicated* her, and exposing him to such *Temptations* as she knows she does, when the Scripture has expressly told her, that she has not Power over her self ——— but her Husband.

As for him, he can't be at *Liberty to marry another*, unless he can not only get a *Divorce* from her, but particular *License* for a new *Marriage* from the *Supreme Judicature* of the Nation; which if he cannot do, nor get his *Wife reconciled*, he has no Way but frequent fasting, and Mortification, and such honest and prudent Methods as he must have us'd, had he never *marry'd*; which must have such good Effects as he desires, tho' with some Difficulty; for we shou'd never have been commanded to live *honest*, had there not been a *Possibility* of doing so.

Q. *A late Author says, Moles have better Eyes than those that won't see a Resignation of Providence in the Dimness of their Eyes, which are made only to see the Light, not other Objects. What's your Judgment in the Case?*

A. Mr. *Hbbs* himself, and another *Philosopher* not much

more famous for Piety, have both own'd, that those Persons are wilfully blind, who won't see and acknowledge the *Wisdom* of the *Creator* in the curious *Machine* of the Eye, which they think sufficient to convince the greatest *Atheist* in the World. What then wou'd they have thought, had they seen the curious Discoveries and Observations of *Briggs* and others on that Subject, which since their Time have appear'd in the World. Among other *Mistakes* of the Ancients, the *Blindness* of the *Mole* was one, wherein they were very positive; but tho' this be not true, 'tis certain that its *Eyes* are extremely *small*, and indeed almost invisible, vastly *disproportionable* to such a *Body*, wherein, at least, the *Wisdom* of the *Creator* may be clearly seen, that *Creature*, as well as others, having its *Eyes* so placed as to be most serviceable to the *Course of Life* appointed for it. Now the *Mole* being to live under Ground, were its *Eyes* proportionable to its Bulk, 'twould endanger the loss of 'em; especially when he's a constant *Miner*, for which End his *Hands* are made so *short*, and extremely *strong* and *broad*, and set on in the most convenient *Manner*. Nor is't only the *Mole*, but, as has been said, all other *Creatures* have their *Eyes* especially as well as other Parts, exactly fitted for their particular way of living. As in *Cats*, *Owls*, &c. So *Horses*, and all *Creatures* that *graze*, and are to travel, have their *Eyes* far on both Sides of the *Head*; *Swine*, who are to *root* in *Dirt*, have theirs very

far from their *Snout*, (which is long) and also very *small*, much of the same Make with those of the *Mole*, and for the same Reason. And if hereby some Creatures are more capable of doing an Injury to *Man-kind*, they are also highly serviceable to him some Way or other, tho' his *Laziness* may oftentimes hinder his discovering their particular Use.

Q. Whence comes it to pass that the Indians suffer Pain so unconcernedly?

A. Partly from *Custom*, partly perhaps from the *robust* and *athletick* Constitution of their Bodies, much stronger generally than those of *White Men*, as we may see evidently in the *Skulls of Negro's* &c. there being no doubt but the more delicate and tender the Constitution, the more impatient of Pain, generally speaking, are those who are so unhappy to have them.

Q. How can we be said to be in a State of Tryal in this World, in relation to GOD?

A. Not at all in relation to him, unless *humanly speaking*? because he's *Omniscient*, all *Tryal* being properly in relation to our selves or other Men, and consequently either for *Purification* or *Example*.

Q. May a *Virgin* save her Chastity by Killing the Aggressor, if she cannot otherwise?

A. Yes, or a *Woman* either (if they can have the Heart to do't) as all *Casuits*, we think, are agreed. For if you may lawfully defend your self so as to kill a *Robber* upon the Highway, if you can't otherwise pre-

serve your *Money*, much more sure here.

Q. How can you solve this Phenomenon? A certain young Man, by giving a Maid some Powder in her Drink, caus'd her to follow him out of one Company into another, kissing him before 'em. all, and not regarding any else in the Room. Whence comes this strange Power of these Philtres over the Will, so as to determine it to one Person more than another?

A. This *Virgin* wou'd scarce have liked the *Resolution* of the former Question; but to the *Business*: If there be any such thing really effected, it must be either by *natural Magick*, some crabbed occult *Quality* or other, (the *je ne sçay quoy* of the Philosophers) or else plainly *Diabolically*; and down-right *Witch-craft*.

Q. In the 28 of *Isaiah*, at the 8 v. It's said the Sun return'd ten Degrees, by which Degrees it was before gone down in the Dial of *Ahaz*: Was this Miracle by a real retrograde Motion of the Sun (or rather seem'd to be, because of the Diurnal Motion of the Earth) thereby causing an universal Difference of that Day from others; or is it to be understood only concerning the Shadow, and that in the Dial of *Ahaz*, as some learned Persons will have it; for if so, how cou'd it positively be affirm'd to be a Miracle, since it might have easily been perform'd by only changing the Situation of that Dial?

A. First for the *Dial*, then the *Miracle*. This is, without Doubt, the oldest *Dial* we meet with

with in History; and some say one of the strangest, for they describe it, not as drawn on the *outside* of any *Wall* or *House*, but contriv'd within a winding *Stair-case*, so that every *Step* bears *Proportion* to the *Distance* of an *Hour*. The 70 here make use of the Word *ἀναβαθμῶν*, which signifies either *Stairs*, or *Degrees*, and has it every where in the *Titles* of the *Psalms*, where we read, a *Psalms* of *Degrees*. *Adridwinius* thinks 'twas set up against the *Walls* of the *Temple*, and made by *Ahaꝝ* out of the *brazen Altar*; tho' that, the *Scripture* tells us, he order'd to be left for himself to enquire by; more certain 'tis that he took away the 12 *brazen Oxen*, and put the *Sea* upon a *Pavement*, 2 *Kings* 16. 15, 17. And if he only built this *Dial*, and gave it to the *Temple* instead of it, 'twas much like the more modern *Exchanges* (which we can't say were no *Robbery*) of *fat Manors*, for *lean Impropriations*.

For the *Miracle*, it must certainly be such, whether 'twas the *Sun* or the *Shadow* went backward. If the *Form* of the *Dial* were as 'tis represented, it cou'd not be by the *Change* of the *Situation* of the *Gnomon*, which might perhaps have been done by some *accidental Alteration*. But there cou'd be no *Practice* in the *Case*, because *Hezekiah* had his *Option*, and might have chosen whether the *Shadow* shou'd have gone forward or backward, and perhaps might see this *Dial*, as he lay in his *Bed*; however it seems to have been near the *House* of the *Lord*,

if not upon it, as describ'd already. *Lightfoot*, with other learn'd Men, is of *Opinion*, that 'twas the *Sun* it self went backward, and the *Miracle* not confin'd to that *Dial* only, and that 'twas this *Miracle* which brought the *Ambassador*, and *Presents* from the *King* of *Babylon*. *Josephus* only mentions the *Shadow* of the *Sun*, not the *Sun* it self, which was a deal too big for *Ahaꝝ's Dial*; and therefore it must be understood the *Shadow* only, where the *Sun* is mention'd, as in the 38 of *Isa*. Tho' neither there, nor in the *Kings*, nor *Chronicles*, is it said, that the *Sun* and *Moon* stood still in the *Heavens*, as in the *Case* of *Joshua*, where 'tis added, there was no day like it, before or after it, when the *Book* of *Joshua* was writ, nor even since, because both *Sun* and *Moon* were then fix'd, whereas, here at most, 'twas the *Sun* only.

Q. I'm under some *Trouble* and *Doubt* how to be a *worthy receiver* at the *Lord's Table*, whether I have presumed to go with as much *Faith* and *Repentance* as it pleased *God* to give me, and having learn'd out of good *Books*, (tho' I'm sensible that I'm my self simple and ignorant) the *Reasons* for which 'twas instituted, and the *Promises* annex'd to it. Accordingly I examin'd my self as well as I cou'd, and hope I have been a *worthy Guest* when I've been present at that *Sacrament*, and resolve to go to it again. But one thing troubles me; I was never confirm'd by the *Bishop*, and therefore know not whether I han't done amiss in receiving
the

the Sacrament. I went sometime since to a Divine, and made my Case known, telling him how weak and cold my Devotions generally were: He suspected I was guilty of some great Offence; and when I had assur'd him of the contrary, he thought me under some Indisposition of Body; and advis'd me to go to a Physician, which was all I cou'd get from him. I am not sensible I have been guilty of any heinous actual Sin, tho' I must own I've too much. In the mean Time, pray how shall I know whether I have true Faith and Repentance, or am fit for the Sacrament? And if I've any Friends at difference with me, concerning their own Welfare, and I know not where they are, to be reconcil'd to 'em, ought this to hinder me from the Sacrament? Or will it be sufficient for me heartily to forgive them, and desire God to do the same? One thing more, whether a Master of a Family is not concern'd to take the Care of his Servant's Soul as well as Body, and to encourage him to Religion by his Advice and Example? Forgive my Tedioufness, and be pleas'd to answer these Questions which are of great Concern to me, the Resolution whereof will highly oblige your, &c.

A. As the Right of Confirmation is of great Use and Benefit, and has been very ancient in the Church of God, for which Reasons the most learned of the foreign Protestants have approv'd and commended the Practice of it, so there's no Doubt but any Person who has an Opportunity of receiving it, does very ill in such Neglect: And

this ought to be perform'd, as the Rubrick directs, as Persons are of sufficient Age and Knowledge to understand " what was " promis'd for them in Baptism " that they may, with their " own Mouth and Consent, openly before the Church, ratify and confirm the same. And this, with the publick and solemn Prayers of the Church which are us'd in that Office, might be a good means to remove that Coldness and Indevotion which you complain of. Tho' perhaps there might have been more of Weight and Reason in the Advice of the Divine you consulted, than you are sensible of, or willing to believe; Melancholy People are too much inclin'd to interest Heaven in their own Weaknesses and Follies. If you do well, shall you not be accepted, seems by the manner of the Expression to admit an easy answer in the affirmative, even from the Principles of Natural Religion. There's no doubt but Passion is a Sin, and it cost Moses very dear and ought rather to be fought against and conquer'd, than excus'd; but yet still we are Men, and Allowances will be made for unavoidable Infirmities, which are not cherish'd often in our Minds. Faith and Repentance are to be known like Life, by Action; and the livelier the Action, the stronger the Life: The latter being a true and deep Sorrow for Sin, evidenc'd by forsaking it, in the main course of our Lives. The former, a firm assent to all God has reveal'd, with an actual Trust in his Mercy, on Obedience

ence to his Commands: If you have these Qualifications, you are certainly fit for the Sacrament, habitually fit, without which you can never be actually so; and if you are thus habitually prepar'd, you Sin if you absent your self from it, tho' any ways unavoidably hinder'd from a more solemn and actual Preparation, tho' the more serious and seldom that is, the more Benefit may you rationally expect from the Celebration. Nor can you want Directions how to behave in all Parts of that Holy Office, there being so many excellent Books extant to that purpose, among which the *whole Duty of Man*, is as full and comprehensive as any. If your Friends won't be reconcil'd t'ye, 'tis their own fault and ought not to hinder you from the Duty. A Master is doubtless oblig'd to take a more particular care of his Servant's Soul than his Body, tho' all *wholesome Discipline* is now almost lost in the World.

Q. In the Year 92. May 2. at 2 of the Clock, Venus being then in Conjunction with the Moon, was seemingly seen in the obscure parts of her Body. What's the meaning of this, since the Moon is a solid Body, and the lowest of all the Planets, both according to Copernicus and Ptolemy?

A. Doubtless 'twas one of the Fallacies of Opticks, occasion'd, we suppose, by the Refraction of the Rays, in their Passage through such various mediums, the Atmosphere of the Moon, the Earth, and perhaps more: In which cases, in either of these a thicker medium than the other,

the Object must be seen higher than it really was.

Q. A Person of no mean Quality has in his Youth been guilty of Capital Crimes, of which by GOD's Grace he has been sensible and repented: His Reformation gain'd him such Credit, as brought him to a Station where he's to give Sentence on others, for the same Crimes of which he himself had been guilty. Pray what ought he to do?

A. If the Story be true, he whose Wisdom and Abilities have rais'd him to such a station, can't want such mean direction as ours in a case which he himself may without difficulty resolve. 'Tis generally granted by all, that, no Man is bound to accuse himself, tho' every one, in his proper Post, to prevent and punish Evil, and even those Miscarriages which he himself has been guilty of, if legally brought before him; otherwise a Justice of Peace, who might perhaps have been himself guilty of Swearing, and now reform'd and repented, cou'd not lawfully punish another when convicted before him for the same Offence, which none will affirm, and is so far from being true that he ought the rather to express his Zeal against it: Tho' at the same time, an ingenuous Man and a good Christian wou'd hardly fail to make some secret Reflections on his own former Folly and God's Mercy.

Q. In the old Testament we read in more than one Place [that there was nothing in the Ark beside the two Tables of Stone which Moses put there in Horeb] but in the New Testament, in

Hcb.

Heb. 9. 4. "That in the Ark of
"the Covenant there was the
"Golden Pot that had Manna,
"and Aarons's Rod that Bud-
"ded, and the Tables of the
"Covenant. How do these
"agree?"

A. The Sense will be plain and the Difficulty vanish, if we consider, that 'tis not said, The Manna, Rod, &c. were in the Ark, in the New Testament any more than in the Old, but the [wherein] ἐν ᾧ does not relate to κιβωτός to the Ark but to Σκηνή the Tabernacle, or Holiest of all, mention'd in the preceding Verse; such Transpositions being frequently met with in Sacred Writings.

Q. 'Tis said in the 1 Kings 6. and 1st. That Solomon's Temple was built but Four Hundred and Fourscore Tears after the Children of Israel came out of Egypt; but Josephus tells us, 'twas built Five Hundred Ninety and two Tears after their Departure thence; whether of the two ought we to believe?

A. 'Tis no great Difficulty to answer; surely GOD rather than Man; Josephus was like other Writers, but Holy Men we know, spake as they were mov'd by the Holy Ghost. But that this mayn't be thought gratis dictum, there are Arguments to be brought from the Nature of his writings to suspect him rather than the Scriptures, even supposing neither of 'em inspir'd, for that Writer is by all allow'd to be most Authentick, who is the most impartial; and so on the contrary: Now, tho' we grant Josephus a very polite Writer, and a Noble Historian,

yet it can't be deny'd that he's openly partial to his own Countrymen in several Instances, less'ning their Faults, as any one may see in the Instances of Saul, Jehoiachin, and many others. He commends Saul as a just, valiant, and prudent Prince, and imitable to those who desire to eternize their Memory; and Jehoiachin's Character in him is χερός ὡς καὶ δίκαιος, that he was both good and just, tho' the Scripture says expressly that he did Evil in the sight of the Lord. Again he flatters and Magnifies his own Ancestors above the Truth, and lays hold on some things generally reputed fabulous, which sound to their advantage, as in the Romantic Loves, and Wars of Moses, which are plainly of a later Date than that Age, having nothing of the Simplicity we find in the Transactions of the first Times. And in another Place makes Abraham a mighty King, and all his Servants so many Captains under him, while he himself is Commander of a vast Army, where-with he might, had he pleas'd, have recover'd Queen Sarah from the King of Egypt. But he's visibly guilty of yet less tolerable Faults than these; for he does in more places than one, lessen the Miracles of GOD wrought for the Jewish Nation, on purpose to make his History more palatable to the unbelieving Heathens, whom he more than once leaves at liberty whether they'd credit 'em or not. Whereas the inspired Writers both of Old and New Testament positively assert 'em, and require a firm Belief to every part of 'em.

All

All which Considerations, we doubt not, will with any impartial Person lesson the Authority of *Josephus*, where he clashes with sacred Scripture, especially when he is but a *Transcriber*, and that the *Original*, as he himself frequently acknowledges.

Q. *Whether a Death-Bed Repentance may be sincere?*

A. There is an infinite Hazard that attends a DEATH-BED Repentance. Then venture not Eternity upon your last Breath; make Religion your early, your continual Business, your Duty, your Obligation; which will administer a delightful Reflection on your following Years; prove the truest Frugality and Improvement of Time, the greatest Ease and Quiet, Comfort and Safety both of Life and Death. All Men seek the Lord some time or other, only wise Men betimes while he may be found—"All sorts
 " of Men, (*says a*
 * *Dr. Lloyd* " *learned*Writer*)
in his Fair " that have gone
Warning to " before us into
a Careless " an eternal State,
World. " have left this
 " great Observa-
 " tion behind them, that upon
 " Experience they have found,
 " that what vain thoughts so-
 " ever Men may in the Heat
 " of their Youth and Lust en-
 " tertain of Religion, they
 " will sooner or later feel a
 " Testimony GOD hath given
 " it in every Man's Breast,
 " which will one Day make
 " them serious, either by the
 " inexpressible Fears, Terrors
 " and Agonies of a troubled

" Mind, or the unconceivable
 " Peace, Comfort and Joy of a
 " good Conscience.—Of this
 Truth we think the *Penitential*
Letter written by Sir DUN-
 COMB COLCHESTER, late
 of *Westbury* in *Gloucestershire*,
 [which *Letter* is affixed to Mr.
 TURNER's *Essay upon the Works*
of Creation and Providence, new-
 ly publish'd] is perhaps as ex-
 traordinary an Instance as this
 present Age has either read or
 heard of; and that his Repen-
 tance was sincere, is evident by
 his causing (*in his Life-time*)
 the said LETTER to be read
 in the Parish-Churches of *Michael-Dean* (the Place near
 which he liv'd) and *Westbury*;
 and shewn to such *Gentlemen*,
Friends and others, as might
 bring GOD most Gory. And
 as a further Argument of his
Sincerity, he signed and delivered
 the said LETTER in the pre-
 sence of several of his *Friends*.—
 He continued his REPEN-
 TANCE and RESOLUTION
 to the Last, often, and very
 freely declaring upon all Occa-
 sions, the Horror he had suffered
in his Soul, for his sinful Life
past, far exceeding all that he
 had suffered in his Body,
 which was very great; his
 Sense of the wonderful Mercy of
 GOD to him, and that he
 would die rather than commit
 the least wilful Sin.—For a
 farther Account of this extraor-
 dinary Instance, we refer you
 to Mr. IURNER's ESSAY (be-
 fore mention'd) where you'll
 find a true Copy of this Letter,
 with other Instances of the like
 Nature.—We ought to
 take Example by such Instances

as these, to be serious in the Matter of our Eternal Concernments; and not to put off our Repentance to a Death-Bed, lest we be made Examples our selves.—As to the Question, *Whether a Death-Bed Repentance can be sincere?* We answer in the Words of a later Author: “It’s in vain to ask whether GOD cannot save a Man after a vicious Life, since his own Will seems to restrain his Power; that he will not save Men without a Recovery to Holiness. He is Holy, Just, and True, as well as Merciful. The same Word that informs us, *He is merciful and gracious,* likewise tells us, *He will by no means clear the guilty.* That if we live after the Flesh, we shall dye. That he cannot lye, nor deny himself. I have no Pleasure in the Death of him that dieth, saith the Lord; wherefore turn your selves, and live; implying, except we turn to him, his Mercy will do us no good. What Reason have we to expect it, which we have used to evil Purposes, and his Dishonour? That he should work Miracles for us while we despise the Means? Cause the Sun to stand still for us, because we have trifled away our Day? Turn Stones into Bread for us who have been slothful and are ready to perish? That he should stand ready for us with that Grace at last, which we have so long refused and rejected? God is as preemptory for the Time and Seasons, as for the Duty it self. There’s a Time when he will not be found nor accept our Offering. The

Day of Grace lasteth not so long as the Day of Patience: The Fruitless Fig-Tree stood still in the Vineyard, un-cut down, but withered away under that fatal Curse. *Never Fruit grow on thee more.* Tho’ he will pardon the Infirmities of the sincere, yet *there’s is a certain Period set for the return of Sinners, beyond which, all their Industry is ineffectual.* Jerusalem neglected the Day of her visitation, and the things of her Peace were irrevocably hid from her Eyes: Esau found no Place of Repentance (in his Father) tho’ he sought it carefully with Tears: The foolish Virgins saw, and were troubled that they wanted Oil, and endeavoured after it, but too late, the Door was shut, and no knocking powerful enough for their Admission.

The Design of the Parable of the Vineyard, (so grossly abus’d) where those that went into it at the last Hour, were rewarded equally with those that bore the Burden and Heat of the Day; was to teach the Jews that tho’ GOD had chose them first to be his People, yet at the Eleventh Hour (i. e. in Gospel Times, or End of the World) he would call in, accept of, and reward the Gentiles as largely as they, notwithstanding their Repining and Murmuring at this his Grace and Mercy; the Reward being to all, of Grace, and not of Debt. At least it’s no advantage or encouragement to those that are call’d upon and engaged, yet refuse and delay coming in, till old Age; adjourn their serving GOD, to their

their going out of the World: For those that went in at the *Eleventh Hour*, were not call'd before, but found *standing idle*, because no Man had hired them.

And as for the *Thief upon the Cross*, it's a bare Example, not confirm'd by any Promise: It's a *single Example*, without a Parallel in the whole Word of GOD: It's an *extraordinary Example*, ranked among the Miracles Christ wrought when he left the World: It's an Example *impertinently alledg'd*, to warrant *Delay in us*, who have the Sound of the Gospel continually in our Ears, yet wretchedly cheat our selves of the *Remedy* of our miserable Condition, by adjourning the Use of it to a late and uncertain Futurity, which seldom or never succeeds well. Vain Men, to conclude an Universal Law, from *one single instance*; a *personal Grace and Privilege* extended to *that one Person* that stood close to that Sacrifice, that was offering it self up to God; when the Conqueror was triumphing over Principalities and Powers, and making a shew of them openly upon the Cross; and displaying the Power of the dying Mediator, to forgive Sins in his lowest Humiliation. The Scriptures, that are an History of more than Five Thousand Years, have but *this one Instance* of one accepted upon a *Death-Bed-Repentance*; and in that, such extraordinary Conjunction of Circumstances, as will never fall out again. No Man professing Christianity, bath any Reason to expect to fare as this Thief did, till Christ

come into the World, and suffer again, and that between two Thieves, and be be alive at that Time and Place where he suffers, and be one of the Thieves, and the good one too; exercising so many Acts of a true Repentance and lively Faith in Christ, when (probably) first preach'd to him; when he saw him in so despicable a State, under all the Infamy and Misery of a shameful Death, and nothing to make such a Greatness as he ascribed to him, probable; which will never be. But further concerning the *Thief upon the Cross*, it is observable,

First, That it appears not of him (nor have we any Reason to charge it on him) that he ever *procrastinated*, or purposefully post'd off his *Conversion to this so late a Date*; and so he will not be matter of Comfort to them that do.

Secondly, That as far as we have any knowledge, he seems not ever to have heard of Christ, at least, to have been called or *instructed by him*, till he met him upon the Cross; and consequently he can be no Precedent to any that have lived an Age or great Part of it, under the Preaching of the Gospel.

Thirdly, That for the *Thief* to be converted then, and believe in Christ in that State of greatest Humility, upon the Cross (which so scandalized the Jews, when by all other Motives they were inclined to believe on him) was a most notable, illustrious eminent Act of Faith and ought in all Reason to be preferred before that which

which is ordinarily found among Men.

Fourthly, that it was accompanied with as many *Effects* of sincere *Conversion*, as that condition was capable of; *Confession* of *Christ* and devout *Prayer* to him for his *Mercy*, or *Remembrance* when he came to his *Kingdom*.

Fifthly, That it was not extorted by the *Fear* of *Death*, but proceeded from a *Sight* and *Acknowledgment* of the *Innocency* and *Power* of *Christ*, even upon the *Cross*; and this was an *Argument* to himself and others, (and was, it seems, so acknowledged by *Christ*) of the sincerity of his *Faith*, and *Conversion* to *GOD*; and that being supposed sincere, will undoubtedly be accepted, *be it never so late*.

Sixthly, This was done by the *Thief*, in the midst of all *Temptations* to the contrary; the *Cross* one great *Temptation*, and such as almost all the *Disciples* were shaken with; and besides, the other *Thief* was his *Tempter* to the contrary, railing on *Christ*, &c. *Luke* 23. 39. And also the chief *Priests*, and *Scribes*, and *Elders* mocked him, and they that passed by reviled him, wagging their *Heads*, *Mat.* 27. and so that new *Convert* *Thief* was a singular *Person*, almost the only *Confessor* in the *Company*. These *Particulars* being observed, will give us *Reason* to acknowledge the *Difference* great betwixt the *Example* of the *Thief*, and any that make use of that *Example*, to defer their *Repentance* till the last; and will consequently ad-

vertise us that though it succeed very well to him, it may succeed very ill to us.

They dreadfully mistake themselves, that crowd up *Repentance* into so narrow a *Room*, as a *Sick-Bed*, when Men have scarce *Time* to reckon up all the particular *Duties* that make it up. That imagine the *Tree* that hath been always barren, should bring forth good *Fruit* now it is a cutting down: That a *Man* should live a *Life* of *Holiness*, when he is just a *Dying*: That a week infirm *Person*, of disabled, disturb'd *Faculties*, should build that in *Three Days*, which others, notwithstanding all their *Abilities* and *Diligence*, find hard enough to do in *Forty Years*: That those who have had the *Knowledge* of *GOD*, and been call'd upon all their *Lives* to give up themselves to him, should be accepted when they pour out to him, instead of the generous *Spirits* of *Life*, the *Lees* and *Dregs* of it. When the *Blood* cools in the *Veins*, and the *Spirits* are ready to stand still, the *Season* of the *Pleasures* of *Sin* is over, and a *Man* is no longer to live where they are; to cast himself upon *Religion*, when there's nothing else to vie with it, when all things else fail: That he must take us in at *Night*, tho' he hath in vain stretched out to us his *Hand* all the *Day* long; as if this *State* were prepared only for a *Stage* for *Men* to act their *Vices* and *Exorbitances* upon; and then *GOD* should remove them to *Heaven*, that have but just begun to acknowledge

ledge him by some weak Devotion, extorted even out of Necessity, and given the Bulk of their Time to Sin; that have sacrificed the *Male of their Flock to Lust*, and even with impious Designs kept the corrupt thing for him. That the easie Yoak, the light Burthen, which cost the Son of GOD his Life to obtain Heaven upon, an intolerable Load are to be had on easier Terms. That GOD should have only the *faint and feeble Services of a Death-Bed, for his Mercies vouchsafed us all our Days.* That he should accept of such a Communion for the Obedience due to him, as a *Death-Bed-Repentance*, a few Sighs and Groans, Tears, Promises, Scatterings of Devotion, in exchange for all our Duties, sufficient to *expiate a whole Life of Impiety*, with a Breath to retract all the Dishonour we

have done him in it; as if he had made us to take the *Delights* he most abhors, and after all to give us such a *stupendous Reward.* From the *Word of GOD Men have no Promise to warrant such a Confidence;* If they have, let them shew it; if they have not, they must thank (or rather condemn) *themselves*, for bringing *themselves* into a Condition without the *Covenant*, without a *Promise, b. peless and miserable,* And oh! How *miserable* must he needs be, that lies upon the *Brink of Eternity*, encountering the Throws and Horrors of an *Imminent Dissolution*, the Doubts what will become of him in another World, the Fears of *Hell*, the Uproars of a guilty *Conscience;* whom GOD hath left to the boiling *Sea* of his own *Terrors*, and thrown them out no *Anchor of Hope?*

TO CODRUS.

NOW gentle Sleep my willing Eyes had clos'd,
 And this gay Scene the smiling GOD impos'd;
 Methought I in a Mirtle Shade was plac'd,
 My Tresses curl'd, my Brows with Lawrel grac'd;
 Fresh was the Air, serenely bright the Day,
 And all around look'd ravishingly Gay,
 Active my thoughts, my Lyre was in my Hand,
 And once more *Codrus* did my Voice Command;
 Once more the Charming *Hero* did inspire
 My daring Muse with an Heroick Fire,
 The smiling *Cupids* softly flutter'd round,
 Till animated with the generous Sound,
 Like fighting Gods, each shook his Dart and frown'd.
 The listening Streams enchanted with my Song,
 Scarce drove their still preceding Waves along;
 Whilst o'er and o'er complaisant Eccho bears,
 Through every *Cavern*, the immortal Airs;

V O L. III.

N

About

About my Lips th' impatient Zephyrs hung,
 To snatch the tuneful Numbers from my Tongue;
 And the pleas'd Graces crowded round to hear their Dar-
 (ling Song. }

The Queen of Beauty, and her Doves, stood by,
 When I to please the Lovely Deity,
 Told her what Looks, what Eyes, and smiles he had,
 Not her own Charms more fatally betray'd;
 At ev'ry Strain the wounded Goddess sighs,
 Strains sweet and pow'ful as her own fair Eyes.
 Then Smiling tow'rd's her own bright Orb she flew,
 And with her all the Sanguine Visions drew.

A Pastoral ELEGY.

Philomela.

SO gentle Destinies, decide the Strife,
 Ah! Spare but her's, and take my hated Life,

Daphne.

Cease, cease, dear Nymph, the Fates ordain not so

Philomela.

The more ungentle they; but wilt thou go?

Daphne.

I must; and wish my Epilogue were done,
 That from this tiresome Stage I may be gone.

Philomela.

Ah me! ah me! This breaks my feeble Heart;
 But find'st thou no Reluctancy to part?

Daphne.

Daphne.

Without the least Reluctance, all below,
 Save thee, dear Nymph, I willingly forego;
 My Swain, my Mates, my Flocks and Garland too.
 In those blest'd Shades to which my Soul must flee,
 More Beauteous Nymphs, and kinder Shepherds be;
 Who ne'er reflect on what they left behind,
 Wrapt with the Joys they in *Elysium* find.
 By Silver Streams through blissful Shades they rove,
 The Pleasures to Eternity improve.
 There all the smiling Year is cloth'd with Green,
 No Autumn, but Eternal Spring is seen.
 There the wing'd Choir in Loud and Artful Strains
 Transmit their Eccho's to the happy Plains:
 And thither *Strepson* will my Soul pursue,
 When he, like me, has bid the World adieu.
 There, if her Innocence she still retain,
 My *Philomela* I shall clasp again;
 And there when Death shall stop his noble Race,
 With a more God-like and Heroick Grace
 Thou shalt behold the matchless ——— Face,
 But now farewell, my latest Sands are run,
 And *Charon* waits, impatient to be gone.
 Farewel, poor Earth, from thy unhappy Shore
 None ever launch'd more joyfully before.
 Not Death's grim Looks affright me, tho' so near;
 Alas! why shou'd the brave and virtuous fear?

Philomela.

She's gone, she's gone; my dear Companion's gone,
 And left me in this desert World alone;
 Unforc'd her beauteous Soul has took its Flight,
 Serene and Glittering to Eternal Light.
 More blind than Dove or Chance, relentless Death,
 Why didst thou stop my charming *Daphne's* Breath:
 The best, the brav'st, and faithfull'st Friend alive;
 Fate — cut my Thread, I'll not the Loss survive.
 Alas! why rises the unwelcome Sun?
 There's nothing worth our Sight, since *Daphne's* gone.
 Go smile on some blest Clime, where thou'lt not see
 A Loss so vast, nor Wretch so curst as me.
 Whom Grief has wrapt in so condens'd a Shade,
 As thy intruding Beams shall ne'er invade;
 For what avails thy Light now *Daphne's* gone,
 And left me Weeping on the Shoar alone?

Yet could the Gentle Fair but see me mourn,
 From that blest Place she would perhaps return.
 But vain, alas! are my Complaints; she's gone,
 And left me in this Desert World alone.

For ah! depriv'd, my dearer Life, of thee,
 The World is all a Hermitage to me;
 No more together we shall sit or Walk,
 No more of *Pan*, or of *Elysium* talk:
 No more, no more, shall I the fleeting Day
 In kind Endearments softly pass away;
 No more the Noblest Height of Friendship prove.
 Now *Daphne's* gone I know not who to love.
 Mourn all ye Groves and Streams, Mourn every thing,
 You'll hear no more the Pretty *Syren* sing.
 Tune, Shepherds, tune your Pipes to mournful Strains;
 For we have lost the Glory of our Plains.
 Let every Thing a sadder Look put on;
 For *Daphne's* dead, for the lov'd Nymph is gone.

Q. *Your answer is humbly desired to the following Questions, I shall relate the most material Circumstances of the Case which are as follows.* My Wife was Prudent, Wife, and Virtuous, her Mind and Person agreeable: But she had a Friend and Companion of an intire Virtue, perfectly well accomplished, with all the good Qualifications of her Sex; Pious, Wife, Prudent, Pleasant, and very Witty; unknown to her, and in Opposition to my own Reason, she obtained my particular Esteem with a great share of the Affection which was due to my Wife; Yet this Incomparable Woman no sooner understood my Esteem and Inclination for her, but she retired from my Wife, went into a far Country to avoid what might prove hurtful to mine, and her own Reputation. This honourable, as well as Innocent Retreat, almost broke my Heart, and made me the uneasiest Man

alive, till I had an Opportunity to see her. Her Love to my Wife, and her Concern for her own Virtue and Reputation was such as engaged me, of my own free Will, and with Deliberance, to heighten the Value and Esteem I had of her worth; and in spite of her, by my own proper Inclination moving me, did Swear, and Vow, and faithfully promise before, and in the Presence of God Almighty, to have taken her to be my Second Wife, if ever it should please GOD that the First should be taken from me; and that she and I remained free Persons. And now my Wife to the great Grief of both of us, is dead, and I am free from any Obligation, which might hinder me from performing what I formerly promised. This Lady do's not dissuade me from fulfilling it; the Concerns of my Family, Children and Affairs, only forbid

bid me to marry her, and bid me marry another Women.

Q. 1. Whether or no I am obliged to perform my Vows in Favour of her, who is the best Woman alive: Or to obey the Dictates of my Friends, Children, and Necessities of my Family, and other Affairs, and marry another Woman?

Q. 2. What Power I had to make such a Promise whilst my other Wife was living? But seeing I have vowed, sworn, and promised without Constraint, and now in Condition to perform; am I in Conscience obliged or not, to marry this Gentlewoman? Or may I, salva Conscientia, marry another? I love her still extremely, and she is still as indifferent, and continues virtuous and lovely.

A. 1. Poor Man: Your Case is deplorable, being even overcome with the mighty Grief and Affliction for the Loss of a Wife: Nay, and such a good Wife too, whose good Graces were so prevalent o'er you, that you had scarce the Power so much as once to think upon another whilst she lived; but it seems she being gone the Way of all Flesh, you find it expedient to noose again, knowing your self of such a constant Temper that nothing can divert your Love where once fix'd. Well then, we'll give our Consent; but advise you, if you intend still to have the Pleasure of admiring your incomparable Lady, not to marry her; for being once your own, she'll soon lose all her Merit, and become the same dull insipid thing as your former Wife.

As for your Doubt, whether you are obliged to it in Conscience, we believe scarcely without her Consent, and if she's that wise Thing you report her to be, she'll not easily venture on a Man who cou'd violate his Duty to his first Wife, tho' he had so many Obligations to preserve him in it. Besides, in this Matter you must consult your own Affairs, and neither ruin her, your self, nor Children.

A. 2. Such Promises are foolish (if not unlawful) because a Person is not certain he shall ever be in a Capacity to perform them; and it is almost impossible he shou'd not wish the Death of those Persons who hinder him from it; yet being once made, we believe 'em obligatory, and can only become void by a mutual Consent, if interchangeably made; but if only on one Side, the other Party's refusing leaves them at Liberty. Tho' if you still love this Woman, and your Circumstances forbid the Match, you'll do both your self, and any other Woman, an Injustice to marry her; and therefore ought to remain as you are till either your Affairs will agree with your Love, or your Love submit to your Affairs.

Q. What is the Nature and Uses of Copper, Brass, and Iron, and where found?

A. Copper is found in the North-East Parts about the Sound; where being plentiful, 'tis used as we use Lead, for Pipes and Coverings of Houses: But in remoter Parts for Vessels, great Boilers, Furnaces,

N 3 Kettles,

Kettles, Boxes, and Cups, &c. And is coined for smaller Parts of Money in most Parts of Europe; because Silver and Gold is scarce in the Northern Countries, therefore Copper Plates are the Computation of Riches, and pass in Barter instead of Money; so that a Bargain is satisfied by it, and a Maid's Portion carried Home in Carts. Copper, being blanch'd, imitates Silver; and when artificially mix'd with Calaminary Stone, makes Brass; hence comes the nauseous Taste and vomitative Power of Liquors standing in that compounded Metal: Its Canker or Verdigrise is of good cleansing Power in outward Applications to putrid Sores. Brass also makes very useful Vessels, and works smooth, close, and clean for Stopcocks, Mathematical Instruments, and the finest Engines, as Clocks and Watches. A farther Composition of Brass, Iron, and Antimony, makes Bell-Metal. And Copper, tho' its Colour be red or yellow, yet its Tincture is blue, as is evident in chymical Operations; its Vitriol (and great material in the Weapon-Salve and Sympathetick Powder) and its Calx is used in the painting of Glass.

Iron is one of the most useful and necessary Metals we have, because all Tools for Work, conducing to the Life and Happiness of Men, are made of it; its Hardness makes it fit to receive and retain an Edge and Point. The Necessity of it further appears in those Inventions Men have

contrived to supply its Defect, the using of sharp Flints, Fish Bones, &c. Amongst the Americans and Africans, to this Day, Exchange is made of Gold for it almost of equal Weight; and to shew the great Esteem and Value they put upon it, they wear it for an Ornament, as we do Gold, about the Neck and Arms: Amongst the Oar of Iron is found the admirable Magnet, which is so congenial to this Metal, that it draws it to its self, and directs it to the North, a Mystery in Nature not only of great Use in Navigation, but of that Subtilty and Sublimity, as well deserves our Consideration; and except the Light of the Heavens, and alimentary Surface of the Earth, we receive more Advantages from Iron than any other Body whatever. Iron, when first melted, runs into Molds; and makes Vessels, Guns, &c. But afterwards, being hardned, becomes more tough, elastick, and springy; if highly concocted in Fire without melting, (as also by Hammering) it becomes Steel. When first beaten into thin Plates and washed over with Tin, it is called Lat-tin. With Brimstone it will melt and calcine for Medicine, and give the Tincture of Glass Black.

Q. How is the Composition of Metals made, and what is that which is called Middle-Mineral?

A. The Composition of them, is the mixing of divers Simples either with pure Metal, (as Lead and Tin for Pewter) or with some Mineral, (as Copper with *Lapis Calammaris* for Brass)

Brass) Iron, Antimony, and other Metals (except Lead) for Bell-Metal. And many other Mixtures for various Uses may be made, as Occasions require, or the Artist pleases. So in *Spiliter Alchimy*, Metalline Glasses or Speculums, Printing-Letters, and the like; whatever is made by these Mixtures is stiff, hard, brittle and apt to vibrate (or ring, tho' what is composed by the Founders may again be analysed and resolved by the Refiner.

Middle-Mineral is neither wholly Stone or Metal, but partakes something of both, as being generally fusile but not ductile; such are Salt, Sulphur, Quicksilver, and its Arsenick, Fossile, Allom, Antimony, Marcasite (or Mundick,) and its Vitriol abstracted from it, Tin-Glass, Calamy, (or *Lapis Calaminaris*) &c. All which are an imperfect Sort of Metal or Mineral.

Q. What is the Reason of the Maculae in the Body of the Sun, and why are they not seen as frequently now as formerly, in the Time of Galileus, Hevelius, and Scheinerus. For Dr. Twisden tells us, he took several Observations, but cou'd never discover any but once; and I have been very diligent my self in making Observations for the same Reason, but with the same or worse Success, for I cou'd never find any.

A. The Body of the Sun seems to be either one Great Vulcan, whence, as Dionysius expresses it, "Ἡμαδ ὁμῶς ἔχοντες ἀνεσπῶντες ἐκκίχουσι πῦρ;" Or else to consist of innumerable

lesser Vulcans, ebbing and flowing, sometimes perhaps breaking one into another, at others overflowing and running out in Streams of Liquid Fire, as Aetna frequently does in its Eruptions: Nor is't any wonder that the Matter should not be consumed in the Tract of so many Years, since he who first lighted up that great Lamp, was no doubt, able to supply it with Food sufficient for the Time he had design'd it should burn. There having been, it's not improbable, some Mountains even on our Globe, which may have burnt ever since the World began, at least we have Accounts of 'em for Thousands of Years, and yet sad Experience tells their Neighbours, that their Matter is far enough from being yet consum'd. Now where there's so much Fire, what wonder there shou'd be some Smoke, or at the least that the sides of some deep Caverns (perhaps the Cups of the Vulcans) shou'd appear Dark and Black at such a Distance, either of which may be the Occasion of those Spots which we discover in that glorious Body; which being thus accidental, they must consequently increase, or decrease, or quite disappear, according to the Alteration, different Disposition, or Consumption of the Matter that caus'd them. Hence it may be easily accounted for; why they are seen sometimes. and not at others; nay it's very likely in one Place, and not in another, according to the different Position of the Smoke. or Flames, or the Parts of the Body of that

Luminary. Nor is't any more strange that for some time these Spots should not appear in some parts of the World, than that in some Ages (particularly at the Death of *Cæsar*;) they shou'd appear to such a considerable degree, and for so long a time together, as to darken the Air and to hinder the ripening the Fruits of the Earth.

Q. What are your Thoughts of a certain Person, not long since living in *Rosemary-Lane*, who reading that Scripture, If thy right Hand offend thee, cut it off, &c. Soon after castrated himself: I saw him my self, and he appear'd not at all concern'd at it, but rather justified what he had done, tho' as I afterward heard, he died of the Wound.

A. He had not so fair a Text by much, as *Origen*, if he did that of which some accuse him; however, none, one wou'd think, but a very great *Enthusiast* cou'd make such an Interpretation; there being other Ways, and such as are certainly lawful, to prevent such Inconveniencies as the Person mention'd was so careful to avoid, tho' the Way he took to do it, involv'd him in the Crime of Self-murder.

Q. I sent you a Question some-time since; it was to know whether the Europeans could make use of those Boats which are us'd in *Greenland*, and some other Places, figur'd almost like a Weaver's Shuttle; which we have describ'd in *Crew's Rarities of Gresham Col. Fol. 364.* I saw one of these Boats about six Years ago in *Zealand*: I have a great mind to try to make one of 'em,

and whether it ben't possible for an European to Sail or Row in 'em in the same manner with the first Inventers. Pray let me know whether you know of any that has try'd it before me?

A. There are several of these Boats in *England*, and other places near us, tho' we never heard of any in our part of the World so bold, as to endeavour to row back in one of 'em to the place from whence they came, *Greenland* generally, not *Greenland*, where there are no Inhabitants besides Bears, and some other wild Beasts. Besides *Dr. Crew's* Account there's a History of one of these *Greenlanders*, with the Picture of his Boat, and way of Fishing at large in *Pits Atlas*; The Additions to *Camden* in the Description of *Scotland*, speak of it, as a not very uncommon thing for these People, (they call 'em *Fin-Men*) to be cast in their Boats on the North of *Scotland*. " In the Year 82, as " we are here told, one was " seen sometimes sailing, some- " times rowing in his little " Boat, at the South end of the " Isles of *Eda*, most of the peo- " ple of the Isle flocking to see " him, and when they mann'd " out a Boat to see if they " cou'd take him, he got away " from 'em all; and in the Year " 84, another was seen from " *Westra*. Tho' another of 'em it seems did not escape so well, his Boat being taken and sent from *Orkney* to *Edinburgh*, where 'tis to be seen in the Physicians Hall with the one Oar that he Rows with, and the Dart wherewith he fishes. The same we have in the *Trinity-house*

House at Hull, which with its Owner was taken by one *Andrew Barker*. And if the *Querist* cou'd make the like, and sail with 'em after he has done, it might perhaps be of some use, and we believe he'd be the first of our Country-men who had ever try'd the Experiment.

Q. *Whether an high Diet of Flesh, Fowl, and Fish, with high and delicious Sawces, be not Incentives to Lewdness, and effeminate those Men that give themselves up to 'em? And whether an Herbal and Radical Diet, and such other Innocent Meats as our Fore-Fathers liv'd on, does not make Men more Masculine, as well as assist Thinking and Meditation, and raise the Mind to a more noble Apprehension of Things?*

A. There's no doubt but *Extravagance* in any Thing is inconvenient and dangerous, and 'twere well if the *Weekly Bills* cou'd shew us all the mischief which high Feeding does to the World; which there's no doubt reaches a great deal farther, in private Persons, as well as Families and Nations: There being a *Natural Reason* that the more *abstemious Men* are, the better Soldiers they should be, especially now 'tis grown so great a part of the *Art of War* to out-fast one another. But after all, we can't think that eating *Flesh* moderately does effeminate Men, the contrary appearing to be true by our own Nation, who propotionably eat the most of that sort of Diet of any Nation in *Europe*, and yet are not reputed Gluttons, and all the World knows we are no

Cowards; and we must go a great way for any of our *Progenitors*, who fed on nothing but *Roots and Herbs*, as high at least as the other side of the *Flood*, before we can find 'em. The more common Fault of our *Soldiery* being *over-drinking*, rather than *over-eating*, whereby they render themselves *hot* and *extravagant*, and careless of giving Advantages to the Enemy. As for the Damage which a too plentiful Diet is to the *Intellect*, clouding and oppressing it, as well as the Body, there's none can question it, who does but observe the Difference between himself betimes in the *Morning* and after a *full Dinner*, to that degree, that for any *Intellectual Operation* he'll scarce appear the same Man. But all this is not sufficient to persuade a Wise Man to fall a *grazing* presently, and stuff himself with nothing but *Pulse* and *Sallads*, which wou'd be, we doubt, very disagreeable to our *English Bodies*, which have been accustomed, even from our *Infancy*, to a much more *substantial Diet*.

Q. *Pray what think you of Stone-henge in Salisbury-plain? Are the Stones Natural or Artificial? If Natural, how came they there, and to what purpose were they set together in that Place? If Artificial, whether the Art of making such be now lost?*

A. The *Querist* must not be angry if we acknowledge, that all *Athens* together han't as much Learning as *Mr. Camden*, who yet fairly owns in his Description of this prodigious Pile, "that he's rather troubled that the Founders of this noble
' Monu-

“ Monument can't be found out,
 “ than able to give any account
 “ of it. All therefore which
 must be expected from us concerning it, having our selves never seen it, is to give some Description of it from the best Authors, and compare the most probable *Hypothesis* concerning it, taking the common Liberty of Mankind, to express our own Judgments which of those Conjectures we think most agreeable to Truth. “ 'Tis situated on a rising ground, environ'd with a deep *Trench*, still appearing, about 30 Foot broad. It had three Entrances, at each of which was rais'd two Stones, Gate-wise; and against 'em in the inside two others, less than the former. The Work consists of Four Circles of Stones (Mr. *Camden* is mistaken who says there are about three) the outmost about 100 Foot Diameter, the Stones whereof, four yards in height, two in breadth, and one in thickness. Two Yards and an half within this great Circle is one of lesser Stones. Three yards farther the principal part of the work, made up of two Rows of Stones. The outer, of great upright Stones, twenty foot high, two yards broad, and a yard in thickness, coupl'd at the top by large Stones like *Architraves*, seven Foot long, and half as thick; within this a Range of lesser Pyramidal Stones, six foot high. In the middle was formerly a Stone lying toward the *East*, four foot broad, and six long. This for the Description.

Now for the Name: 'Tis certainly *Saxon*, that we mean by which 'tis commonly known, *Stone-benge*, tho' 'tis also pronounc'd *Stone-bedge*, or *Stone-edge*, the Vulgar say, from *Stones set an edge*; if *Stone-benge* be the true Name, 'tis thought to take it, either from *Hanging-Stones*, for such the *Cross-Stones* appear; or rather from *Stone-bengist*, as 'tis written in ancient Manuscripts; it being the general Tradition, both in Prose and Verse, that 'twas erected by *Ambrosius*, as a Monument of the *Britains* that were here treacherously slain by *Hengist*. This is generally agreed, that the slaughter might be at or near the Place, as well as *Ambresbury*, (now commonly pronounc'd *Amesbury*) which none deny to have taken its Name from our famous *Ambrosius*. But how the *Britains* were able at that Time, when involved in Wars, to erect such a prodigious Pile, which carries no mark of Christianity in it, we believe 'tis impossible to resolve, unless we take in *Merlin*, and the help of his *Lubber Friends*, as the Tradition is, to trail the Stones thither. That it was not built by the *Romans*, appears from these Reasons, because of its roughness and rudeness, because there are no *Inscriptions*, or *Coins*, or *Urns* found near it, nor is it near any *Roman Station* or *Fort* or *Way*: The *British* have a Name for't, which perhaps may express more of its Original than is generally believ'd. They call it *Choir-Gaure*, or the *Giants-dance*; and one wou'd think no Hands but

but

but such as were beyond the extraordinary Strength of Nature, were able to erect 'em; and that we had Giants formerly in *Britain*, is we think past dispute. This is certain, there are many *Circles of Stone*, much in the same Form, tho' without *Architraves*, in several other Places of *England* and *Scotland*, to some of which the *Romans* were reached; nor cou'd they be *Danish*, because mention'd in writing some hundreds of Years before ever the *Danes* were Masters of any considerable Part of the Island. Some have thought it a *Burying-place*, others a *Temple*, we believe it both; for the *Heathen-Temples* were no other than *Busta*, as the Fathers often tell 'em; and the ashes and bones which have been here dig'd up, confirm the Conjecture. Nay, we are apt to believe it may have been a sort of a *Pantbeon* of the ancient *Britains*, a kind of a *Cathedral* to all their other *Temples*, and what if you shou'd find the very Deities they worshipp'd yet remaining in it? And we are mistaken if the inmost Range of *Pyramids* be any other: For 'tis notorious that the very Gods of the ancient Idolaters were erected in the Form of *Pyramids* and *Obelisks*: And the famous Stones at *Burrough-Brig* are also *Pyramidal*. And what if, after all, *Stone-hedge* shou'd be the true Name, from an *Hedge of Stone*, (as well as *Stone-street*, *Stony-bursh*, and the like) it being certain that the old *Idol Temples* were made in this Form, and the Story in *Beda*, sufficiently famous, of King *Coffy's*

breaking down the *Hedge* of one of these *Idol Temples*. And now we are at *Conjectures*, what if we should step a little further, just over to *Salisbury*, whose Name, *Sorbiodunum*, has puzzled Antiquaries whence to derive it; what if it should be *quasi Sorbiodunum*, from the *Service-Tree* or *Sbrub*, and its *English* name *Sarisbury*, a like Corruption of *Sarvice-bury*, and its other *Latin* name *Saveria* shou'd have the same Original? The Reader is welcome to laugh; for most *Etymologies* are good for little else. For the *Stones*, we believe 'em natural, being convinc'd by *Dr. Lyster's* Reasons. Tho' how they got 'em thither does not much concern us, since we are not to fetch 'em away again.

Q. Pray what's the Reason of so many odd Laws which were given to the Children of Israel; particularly those we find in Deut. 22. 5. *The Woman shall not wear that which pertaineth to a Man, neither shall a Man wear a Woman's Garment*; and v. 9. *Thou shalt not sow thy Vineyard with divers Seeds, lest the Fruit of thy Seed and thy Vineyard be defiled*; and v. 10. *Thou shalt not plow with an Ox and an Ass together*?

A. To resolve these Questions, 'twill be necessary, first, to enquire in general into the Reason of that great number of troublesome Rites and Ceremonies, impos'd on the Nation of the *Jews*, and then of these in particular, which the *Querist* mentions. As to the general Reason of 'em, there are these following Opinions, First, that many

many or most of 'em were *Arbitrary*, and only impos'd on that People by an *Absolute Legislator*, as a *Tryal* and *Exercise* of their Obedience. Others think, that the main Body :of these Ceremonies were so order'd as to preserve 'em from Idolatry, and in Opposition to the Customs of the Heathens round about 'em, so as to keep 'em at the greatest distance from them. A third sort, nay, which is strange, even some of those who held the former Opinion, do think that many things were indulg'd 'em, in Compliance with the Customs of the Nations, a little being granted for the Hardness of their Hearts, for fear they shou'd take all, and entirely degenerate in Idolatry. There's a fourth, who make all Mystery, and significative either of something moral, or natural Truths, as generally *Jesephus*, *Philo*, with the *Platonizing Jews*, and some of the Fathers; or else typical of our Saviour and the Time of the Gospel, as many of the same good Fathers, and some modern Commentators. If it may not be thought immodest to give our own Opinion standing upon the Shoulders of many Giants, we must beg your Leave to express it in the following manner. And first, we can't agree with the first, because no wise Prince or Legislator, will chuse to burden his People with many troublesome and unnecessary Laws, only to try his Power, and their Obedience; which wou'd be very likely to make 'em refuse their Obedience, even in such things as are just and agreeable

to Reason. *Moses* was undoubtedly such a Prince and Legislator, and yet more, had so passionate a Tenderness and Concern for his People, that for their Sakes he even wishes his own Name struck out of the Book of Life: This supposing *Moses* only directed by God in *Lation* of those Laws, but he seems further to have had most of 'em *immediately inspir'd*, as well as the least Circumstances in the Tabernacle, and then it holds *à majori*, for tho' that be true, if taken in a sound Sense, that God may do what he pleases, yet 'tis certain he is never pleas'd to do any thing but what is *just*, nay, what is *best*, and most suitable to his own *Perfections*, one of which Perfections it is, that he can do nothing that's *ill*, or contrary either to *Reason*, or *Goodness*. As a Punishment, 'tis true, he might give 'em *Statutes that were not good*, that is, some particular *Rites* and *Ceremonies* for them, on some Accounts, and for some *temporary Reasons*, to be hereafter examin'd, and that will fall under the second Reason assign'd for their *Imposition*. That 'twas done in Opposition to the Customs of the Heathen Nations round about 'em, and indeed of all the World, which was at that Time generally lost in Idolatry. Which seems to be made good by the frequent Injunctions given to 'em *not to do after the Manner of the Nations* near 'em, or of those whom the Lord had destroy'd before 'em; and the same yet more plentifully appears by a particular Examination of many of their

their Laws, which how Arbitrary soever they seem, it may be made very probable that they had their Foundation and *formal Reason*, in the Opposition of some *notorious Custom*, and for the most Part idolatrous Rite among the Heathen, and that perhaps in some Cases which were in themselves *indifferent* and *innocent*, as in the manner of *Shaving*, *Fringes*, and the like. And if this be granted, it seems utterly to overthrow the *third Opinion*, That God *indulg'd* the *Israelites* some certain *Usages* even in *Sacreds*, in Compliance with the *superstitious Customs* of the Nations, and even after their *Inventions*, giving 'em *something*, lest they should take all; as in particular, they instance in the *Waters of Jealousy*, which these learned Men are of Opinion the *Jews* had from the *ancient ordeal* of other Nations, and so *Prophecies*, *Oracles*, and the like, which, say they, were permitted 'em to prevent their running to *Conjurers*, and *Southsayers*, and turning wholly off to Idolatry. But this Opinion seems to us by no means either *true* or *rational*, nay, it has dangerous Consequences with it, very derogatory to the Wisdom of God, and even contrary to the said Reason assign'd for their Imposition, tho' falling in with the first, as much as it seems to contradict it: The Consequences are, that granting this, we shan't know where to stop, for if *some* of the *Jewish Sacreds*, were from the heathen *Egyptians*, and the like, how shall we know they were not all thence, consequently only call'd by *Moses*, as some dream,

from the *several Superstitions* he had been acquainted with; if so, what becomes of *Sinai*, and *Divine Revelation*? Nay, this wou'd be to send God's own chosen People to learn such *Rites* of worshipping him, as either *Satan* himself or his Priests invented, wou'd infallibly harden the *Idolaters* in their *Errors*, and incline the *Jews* to fall off to 'em for altogether, when they saw their Worship so much alike; which they were too ready to do even without *Occasion*, as in the Case of the *Golden Calf*. We say then, as to those *Usages* which they had in common with the Heathens, as *Temples*, *Altars*, *Sacrifices*, and many others, much the same that our *Divines* answer to the *Papists*, and others, when they object that our common Prayer was taken out of their *Mass-book*, to them he reply'd, That with more Reason it may be affirm'd, their *Mass-book* was taken out of our *Common-Prayer*; that is, it *degenerated* from the ancient *Liturgy*, and we reforming after the *primitive patterns*, cou'd not but have *some things common* with 'em, because they had not left *all* which they had receiv'd from Antiquity: So here the heathen Nations had preserv'd some Footsteps of the true *ancient traditionary Religion* which they had received from the *Sons of Noah*, as *Altars*, *Sacrifices*, and the like; tho' they had lost the *main* of it, and were now generally sunk in *Blindness* and *Error*: The *Law of Moses* was a Sort of a *Reformation* from this *Catholick Idolatry*, wherein God did not think fit to reject all the *ancient Usages*, as abus'd by the Nations,

Nations, but continu'd such as were of true *Primitive Antiquity*, even among his own People, Re-forming from their abuse, not totally abolishing the *very Use* of them. Nor does this any more contradict the second *Opinion*, than it does the last, *viz.* Those *Mysteries* which many think are coucht under the old Law; not that we believe it can be made appear that every particular thing, every *Pin*, or *Nail*, or *Knop*, or *Flower* in the *Tabernacle*, was so big with *Mystery*, as the *Rabbins*, and some others fancy, but don't seem to us so much as probably to prove it: Nor yet that there were any *physical Mysteries* in the *Temple-Service*, as that the *Canalestick* and its *Branches* shou'd represent the *Sun* and the other *Planets*, as *Jesephus* and several others wou'd persuade us, thereby less'ning the *Gravity* and *natural Decency* of those Matters, by endeavouring a *mimical Accommodation* between them and the *upstart*, and *novel Pbisfologies* of the *Grecians*, and other *Heathens*, which at the highest cou'd be no older than *Idolatri*, tho' most of 'em much younger; whereas the true *Traditionary Worship*, which made up the main of the *Jewish Sacrifices*, *Altars*, and the like, was as old as the *World*. But the *Mysteries* of the *Jewish Service*, we are apt to believe, were partly moral, partly evangelical. The moral generally in the Ceremonies, and Matter of lesser moment, in many of which, besides their primary and direct Tendency to oppose, and root out the *Idolatri* of the heathens,

there seems to be some moral Lesson also included, being a Sort of an *Hedge* to the *Moral Law*, as the *Rabbies* say of their Traditions. Thus for Example, the Law, *Thou shalt not scathe a Kid in its Mothers Milk*, as 'tis not improbable that 'twas given in opposition to some idolatrous Custom then in force, so 'tis very likely that they were, besides that, thereby caution'd against Cruelty, of which the *Jews* had need enough; as the same by its Sister Law, of not taking the *old Bird and her young together*, and several others of the same Nature. As for evangelical Mysteries, tho' as before, we can't believe, or at least han't seen it fairly prov'd, that every little Circumstance in the old Law, was referr'd to its Antitype in the New, yet it seems plain from the Scriptures themselves, that the main and chief Parts of the *Tabernacle-worship* had a higher and deeper Sense, and a propheticall Reference to that *Tabernacle* which the Lord pitched, and not Man, being design'd to shadow out to the *Jews*, the greatest and most necessary Truths of the Gospel, particularly in the bloody Sacrifices of the Law, especially the *Passover*, which none, we think, can reasonably deny to have been a most lively representation of the great Sacrifice of the Gospel, in the Death of our Holy Saviour, the *Lamb* slain from the Foundation of the World, as the Apostle himself argues. Again, in the *Mincha* or *Bread-offering*, which we ill render *Meat-offering*, and which is more than once stiled the *most Holy* of all the *Offerings* of

of the *Lord*, we think 'twill hardly be deny'd but there was an evident type of that *unbloody Sacrifice* of the *Eucharist*, as the Fathers often call it, which indeed was one of the most ancient Sacrifices, being offer'd by *Melchizedec*, and perhaps by *Abel*. Nor does this mysterious Signification and Intention of some Part of the *Law*, whereby 'twas in a strict Sense a *Schoolmaster* to lead to *Christ*, any Way contradict that other respect and reference already mention'd, namely, the Opposition to Idolatry and prevention of it. But rather magnifies God's Wisdom, in framing an Instrument to serve for so many noble Uses. But enough of the Nature and reason of these Laws in general, tho' not more than necessary, because all the particular Instances in the Questions before us will hereby be more easily cleared, as well as many others of the same Nature. And as to the first: *The Woman shall not wear that which pertaineth to a Man, &c.* The learned and accurate *Dr. Spencer* is of opinion that it owes its rise to the prevention of a very ancient superstition among the Heathens, whereby they as *immodestly* as *unnaturally* chang'd their Garments, a Man taking that of a Woman, and *vice versa*, in their idolatrous Worship; and that this was the Custom among the ancient Heathens, is notorious to any who is acquainted with their *Sacreds*. *Maimonides* thus explains the Law, who indeed is the chief Defender of this Way of Interpretation, and for that Reason the foremention'd

learned Person makes great use of him on these Subjects. "Tis written, says that *Rabbi*, in a magical Book, that the Man must put on the Woman's habit when he stands before the Star, or Idol of *Venus*; and the Woman the Helmet, and Armour of a Man, when she stands before the Star, or Idol of *Mars*; which 'tis probable they were order'd to do, because their Gods were often *Herma-phrodites*, a *Deus Lunus*, and *Male-Venus* being not rarely found amongst 'em; besides, in these Disguises they were fitter for other lewd Ceremonies of their fulsom Religion. And this Interpretation is confirm'd by the Word *Abomination*, by which Title this Custom is call'd; and as a Commentator has observ'd upon the Place, that Word is generally taken in the Scriptures for *Idolatry*.

The second Question admits much the same Answer, none others that are given seeming sufficient, That the *Vineyard* was forbid to be sown with divers Seeds, to prevent Covetousness, or an over-large Increase, or getting the Ground out of *Heart*, or the like, which are either mistaken suppositions, or not much to the Purpose; more probable 'tis as the forenam'd *Rabbi* has observ'd, that this also was an idolatrous and magical Rite, (for those were almost always joyn'd) or Ceremony of the fore-mention'd Worship, whereby they hoped to procure a plentiful Harvest. *Seldon* tells us, some of the *Greeks* were won't to sacrifice a Sort of a Lenten *Olia-podrida* to *Bacchus*

Bacchus and *Mercury*, made of all Sorts of Seeds boil'd together; and other Nations did the same both of Seeds and Fruits, to *Pan*, *Pomona*, *Ceres*, &c. and perhaps the *Cornu-copia*, as well as Garlands, were religious, and offered to the Gods.

3. For the third, *Deut.* 22. 10. *Thou shalt not plow with an Ox and an Ass together.* Here *Dr. Spencer* leaves *Maimonides*, who is of Opinion, as well as most of the Rabbies, That the Intention of the Law was to prevent *unnatural Mixtures*; the same with that, *Lev.* 19. 19. as well as the other, that 'twas because of the Inequality of their Strength. And a third, that it had a mysterious or symbolical meaning, to prevent the *Jews* from Marriages with strange Nations; and is still, for the old Reason, that 'twas some magical or idolatrous Rite, that's here oppos'd and forbidden, which is probable enough, (tho' he brings no Proof for't either from Ancients or Moderns) because 'tis placed among several Laws of the same Nature; but tho' that shou'd hold, the Opinion of its Symbolical meaning does not fall; and we confess we are of *Bochart's* Opinion, and inclin'd to believe that it had some such Intention, from the very same Word us'd by the Apostle, to prevent unequal Marriages or Converse among Christians; *μη ἕτεροζυγῆσθε*, be ye not *unequally yolk'd* with Unbelievers, the same Word us'd by the Seventy, to translate the Hebrew Word here. As for the Doctor's Objection, That these

Marriages were sufficiently and plainly forbid in other Places, which needed not Repetition here; we may say the same or more of *Cruelty*, which is plainly enough forbid in the sixth Commandment, and other Places, and yet has a symbolical Prohibition in the Instances before-mention'd; to which add, that these Heathen-marriages were a Crime too frequent with the *Jews*, and the original of great mischief among 'em.

Q. *I am an Apprentice, and have very considerable to set up with; yet my Friends allow me but very little spending Money, and by that Means I am indebted to a young Man Forty or Fifty Shillings; he asks me so constantly for it, and threatens to persecute me till I pay him, that I have ask'd a young Maid as I know, to lend me so much, but she will not without I marry her; and if I should marry her, I shall disoblige my Friends; for they have provided against I am out of my Time a very great Fortune, and I dare not ask them for it by no means; your Advice is humbly craved, whether or no I shall marry and get this Money to prevent further Inconveniences; or what Way else shall I take, being resolved to be determin'd by you?*

A. Procure enough you may by that means, if not your utter Ruin; tho' by your Question, we shou'd judge you are hardly either worth her Money, or our Answer; but lest Nown Dad shou'd lose all his Hopes of such a towardly Son, we'll lend our Advice, if that will do, to keep you in the right Way. If you have any particular

Particular Friend that will assist you in this Matter, your best Way is to desire it of 'em; If not, and the Debtor is still importunate, you may let him know 'tis better to have a little Patience, then never to have it; and that 'tis Gratitude and not the Law that will oblige you ever to pay him; since nothing is to be recover'd which is lent to Persons under Age. Tho' if he continue troublesome, and you fear his telling your Friends, 'tis better for you to do it your self, who will certainly sooner forgive it, than they would your marrying after such a manner without their Consent.

Q. A Gentleman having courted a Lady for several Years together; at last (through his persistent Constancy obtained the Lady's Favour so far, that by private visits they enjoyed (with mutual Consent) that Felicity which is always allowed to chaste Lovers, and wanted nothing to consummate their Earthly happiness, but the fixing the Wedding-bond between them, which they unanimously long'd for: But an unlucky Accident happening, put almost an end to all their Hopes of obtaining One the Other, which is, the Young Lady's Father had (unknown to her self) promis'd her in Marriage to an ancient Batchelour, of about Sixty Years of Age, whom she, being about Eighteen, would have disliked, altho' she had not been so far engaged with the other; the Father is so far from being perswaded to draw back his Promise, that he daily with rigorous Threats upon her Re-

fusal commands her to take her Affection from the One, and bestow it upon the Other, which he has provided for her, and to that Purpose has appointed the Wedding-day Now the Lady wou'd rather chuse to die, than to be inconstant to the First, and be a Slave to the Second: So being in a great Streight, desires your speedy Advice what to do in this Case?

A. It being her Duty to please her Father, if possibly she can, without making her self miserable, she must quit her Love, if in her Power, since she cannot dispose of her self without her Father's Consent; but we advise her, if he won't let her please her self, to take Care how she ventures on his Choice; for such a Disparity of Age as there is betwixt Eighteen and Sixty, will make the Match very disagreeable, if not wicked; and a Parent can no more force a Child to marry against her Consent, than a Child is permitted to act contrary to the Parent.

Q. From whence did Polyhistor receive that Name, since it seems that was not his True, but Adopted One?

A. Alexander (the Historian) for that was his true Name, was afterwards called Cornelius, because, that being taken a Captive in War, he was sold to Cornelius Lentulus, in Sylla's Time; but afterwards surnamed Polybistor, because of the great Number of Histories he had written.

Q. I have met with a Person who has assured me that the common Computation of the Age of

the World, is not only differently received between us, the Chinese and other remote Nations, who urge a great many idle Stories, and suspected Testimonies to prove what they alledge concerning it; but that also several Christian Authors have affirmed the world to be older than is generally supposed: Now the Favour I entreat of you, is not to give your own Opinion in the Matter (since that you have already done, in Confirmation of the received Account) but only a brief Relation of what Authors have defended this Opinion, and the most probable Arguments these have urged who maintain it; this is not only desired by me, but by several Gentlemen who will receive your answer as a very great Obligation.

A. Since what has been said by those who hold this Opinion is only desired, we shall relate it without determining at present any thing about it. They affirm, that all the Fathers and Ancient Authors before *Eusebius* of *Cesarea* (whom they say first began to abridge the Time) reckoned about five Thousand five hundred Years before our Blessed Saviour: *Julius Africanus*, whose Testimony they rely much upon, also counts five Thousand five Hundred Years from the Creation of the first Man, until our Saviour, as *Scaliger* tells us, and that it was, because it was then commonly so received; *Rursus quod omnes uno ore, ab Adamo ad Christum quinquies mille quingentos annos putarent, huic quoque parti Africanus deesse noluit.* And to make this Account the more plausible,

they urge the Piety of *Julius* and the Motive of his writing his History; and say, that living in the Third Age of the Church, and having gain'd a great Reputation upon the Account of his Learning and Honesty, he was sent in the Year 221, from the Province of *Palestine* to the Emperor *Antoninus Alagabulus*, to desire the re-establishment of the Town of *Nicopolis* (otherwise called *Emmaus*) which was then ruined; this he obtained, in the following Year of *Alexander Severus*. And this learned Man seeing that it was not only through cruel Torments, that the Gentiles endeavour'd to extirpate the Worship of the Christians, but also by accusing them as Innovators, as if they had their first beginning under the Reign of *Tiberius*; he undertaking to confound their Malice and Ignorance, writ an History of Time, wherein he goes back to the First Ages, and shews that the Christian Religion had no other Original than that of the World that it was continued under a long Succession of Patriarchs, Judges, and Kings, and maintain'd by a great Number of Prophets who had foretold the coming of *Jesus Christ*, the expected *Messiah* of the *Jews*; that the Appearance of our Saviour upon Earth had only perfected this Discipline, and that he made a new Covenant with his Disciples, the Old having been so many times violated by the *Hebrews*, whom the Christians succeeded. He shews them that this Religion which they traduced as a dan-
gerous

gerous Novelty, had near six thousand Years Antiquity; and on the contrary, that that of the *Greeks* had not been established Two Thousand Years, and that of the *Romans* not a Thousand. What Design, say they, could be greater or more useful? and therefore he took a particular Care not to be deceived; he not only made use of Holy History, which he exactly observed, but also diligently sought in the Prophane what had been preserved of Antiquity; he shews the Beginning of the most Ancient Monarchies of the World then known, as that of the *Assyrians*, and *Egyptians*, that of the *Chinese* being then undiscovered. In this History, he gives the Succession of the Princes who had for so long a Time possess'd *Asia*, and of those who had under the Name of the *Pbaraochs* reigned in *Egypt*, to which he adds all the first Kings of *Greece*, viz. of *Argos*, *Athens*, *Lacedamon*, *Corinth*, *Macedonia*, and some other Places, under whom all the Gods and Mysteries of the *Greeks* had their first Rise; from whence he proves that their Religion was neither ancient nor true, shewing, that through the Error and Irregularity of Mankind it was first invented, that the Ignorance and Stupidity of People at that Time had made them approve it, that the false Wisdom of the later *Greeks* had encouraged it; from whom the *Romans* received it without Examination, and added it to their new *Superstitions*, and introduced it amongst those Na-

tions which they conquered. Those who incline to his Computation of Time, say, that a Man so learned, and who had so many Helps, cou'd more easily discover the Extent of Time, than those who lived fourteen Ages after him, and who have with much difficulty only saved some Fragments of those ancient Histories, which he had entire. However, they allow that this Antiquity might be suspected, if only maintain'd by his Testimony, but say it is authorized by all the Fathers who before him writ against the Gentiles, as by *Justin Martyr*, *Theophilus of Antioch*, *Tartian*, of *Syria*, *Tertullian*, *Clement of Alexandria*; *Origen* was also of this Opinion, and *St Cyprian* not very far from it; for writing to those he exhorted to *Martyrdom*, that they must prepare themselves courageously to maintain their Faith against the Assault of the Devil, who was an old and experienced Enemy; and that for near six Thousand Years he had not ceased continually to War against Man, in which long Time he learnt all the Ways of Tempting and all the proper Artifices to overcome. *Sex millia annorum jam pene complentur, ex quo hominem Diabolus impugnavit; Omnia genera tentandi, & artes atque insidias dejicendi usu ipsi vetustatis edidit.* *Lactantius* was of the same Opinion, and thought that in his Time there was little less than six Thousand Years from the beginning of the World; no body then, say they, disputed this Truth, as is evidently con-

firmed by the Testimonies of *Justus*, and *Jesephus*, both Hebrews, and Contemporaries with the Apostles; and also by many ancient Authors, as *Demetrius* who lived under the Reign of *Phylometer* the Sixth King of *Ægypt*; *Philo*, not of *Alexandria*; *Eupolemus*, who was under *Ptolomes* *Phisoon*, and *Demetrius* *Ster*, King of *Syria*, who was also a Friend to *Judas* *Maccabeus*. All these *Historians*, and many others, who are cited by *Clemens Alexandrinus*, in his *Stromaton*, by *Eusebius* in his Ninth Book of the Evangelical Preparation, and *Jesephus* in his First Book against *Apion*, have reckoned unto their Time about five Thousand five Hundred Years. They further say, that *Eusebius* of *Cesarea*, who lived under *Constantine*, was the First who contradicted this Account, retrenching about three Ages to make *Moses* contemporary with *Cecrops* the first King of *Athens* contrary to the express Authority of several of the Ancients, who have placed him in the Time of *Inachus* the first King of *Arges*. By this Computation, say they, allowing only five Thousand two Hundred Years from the Creation of the World unto the *Messiah*; *Eusebius* cuts off three Ages from the Time of the Law, which according to all the Ancient *Hebrews*, endured about two Thousand Years: *Duo annorum millia lex*, as is observed in their *Talmud*. *St. Jerom* being desired by two of his Friends, *Vincent* and *Gallianus*, to translate these *Greek*

Chronologies into *Latin*, as being a very useful Work, he did it, and by that Means gain'd the Writings of *Eusebius* a general Approbation in the *Western Church*; since which all *Latin* Authors who have treated of *Coronology*, excepting *Bede* and Five or six others, have held his Calculation, authoriz'd by so many Ages, altho' the *Eastern Church* have only followed the other. Here is we think their chief Arguments, which tho' they appear so plausible, yet perhaps, if throughly examin'd, wou'd conclude nothing.

Q. *Whether it is lawful for a Man whose Circumstances are very unhappy, and hinder him from Marriage, to castrate himself, that he may be delivered from the most arguent Temptations; I have look'd on Pool, in his Criticks on that Place, (some have made themselves Eunuchs for the Kingdom of Heaven) who denies it to be lawful, explains it Metaphorically, which to me seems a Mistake, the same Word Eunuch in the immediately preceding Sentence being took literally. And as for the Objection that it may endanger Life, it is but slight, for if it be done by a good Surgeon, the Danger is little or none.*

A. 'Tis not only the Opinion of Mr. Pool, but in general of our best *Casuits*, That that Place is to be so taken as well as those other Places, which command the dismembering our selves rather than transgressing our Duty. We think that the most natural and best Interpretation some late *Divines* have

have given of it, which is, that the First, through the Defect of Nature; the Second, by the Command of their Superiours, are incapacitated to multiply their Kind; and the Last, through their own Determinations, it being the same in Effect, whether a Man is an Eunuch, or resolves to deny himself the Embraces of a Woman; which amongst the other Enjoyments of this Life some have wholly relinquish'd, that they might be the more disengaged from the World, and the more absolutely devote themselves to Piety. 'Tis very much to be doubted, whether Castration wou'd take away all such unruly Desires, but if we were assur'd it wou'd, and that it were lawful upon supposition that it might be performed without Danger of Life, yet tho' done by the best Surgeon, the Event being uncertain, it cannot be lawful.

Q. One of my Sisters (for whose Welfare I am extremely concerned) hath a plentiful Fortune in my Hands, and I being unwilling to trust it with any Husband but one as she may live happily with; and she and I being at some Difference about the Man, I have prevailed upon her to be advised by you, upon the ensuing Question (admitting the Fact to be true, which will be my Province to evince to her) viz. Two Gentlemen offer themselves, the One makes his Addresses for Interest Sake, having an Estate unworthy her Fortune, and is commended? The Other courts her out of a pure Affection, abstracted from a mean Design of preying

upon her Portion, having an Estate clear, that well deserves her; the First is skilled in the Art of Rhetorick and such plausible Gallantries, as mostly engage the Minds of the soft Sex; the last is honest, modest, downright and sincere; they are both personable Men: Pray resolve her, which is the most proper Object of her Affection, or more fit to make her a Husband. We are in some Pain for your Answer, and if it come not suddenly, she and I may be unhappy.

A. We very much doubt her being persuaded by you, that the Character you give them is just; for cou'd she believe that, there wou'd be no need of our Opinion, since no doubt the Qualities of the Last is much to be preferred. Nor will it be improper for her to examine whether his honest downright Sincerity mayn't deserve the Name of Churlishness, and his Money only make him appear to you better than he really is, in which perhaps, if the other equalled him, you'd think him the fittest for your Brother. It being for your Sister's Life, if you love her as you pretend, you must consider which will make the kindest and most obliging Husband, as well as which will be the richest; Money alone cannot make us happy, altho' the mistaken Opinion some Persons have of it, has caused a great many unhappy Matches; tho' where they can be had, Conveniencies are desirable; and to be happy without 'em, requires more Philosophy than most Persons are capable of.

O 3

Q. I have

Q. I have been for some time in love with a young Lady, who receives my Addresses with all that Civility which usually accompanies good Breeding, without any mixture of Inclination. She owns she has a very great Esteem and Value for me, that she shou'd have a Share and Concern in any Happiness or Misfortune that beset me, and that she is very well pleas'd to hear me talk in any mix'd Company, and to other People; but whenever I speak to her, she says, she has so great an awe and damp upon her Spirits: ('Tis her own Way of expressing it) that she suffers all the Confusion and Uneasiness in the World; this makes her lay hold of all Opportunities to avoid me, which you may be sure is to me the greatest Misfortune, and the most rigorous Punishment she can lay upon me. This is the Case, and I think it very extraordinary; for 'tis the first Time perhaps that any Conqueror stood in Fear of his own Slave. Gentlemen, we both desire to know from what strange Cause this wonderful Effect can proceed; she says one Thing and I another, but the Matter is to be determined (if you please) by you.

A. Having no Acquaintance with this Lady, we may not perhaps be so happy in our GuesSES, as if we had; since much depends upon the Constitution and Education of the Person. We can only judge according to the Nature of things, by which it appears, that she has a very great Value for you, and is unwilling to lessen yours for her, having 'tis probable too humble an Opi-

nion of her self, believing there is a great Difference between the Qualities of your Minds. Or perhaps she's afraid of discovering too much of her Love in particular discourses, having heard Men are generally ungrateful after once they know they are loved again; we can find out no other Cause, except she's bashful, not having used her self to much Conversation, and if it's any of these, a Remedy is easily found.

Q. I am in League with a Lady, who was before engaged to another, unknown to me, for she first shewed Kindness to me, and in so remarkable a manner, that 'twould have tempted any Man to have done the like, the Lady being no Way despicable in Person or Estate; the Gentleman hearing of it, was much concerned, and 'tis verily thought, if he has not the Lady it well cost him his Life; I also am in Love, that I cannot part from her without running the same Hazard; I am resolv'd never to part, unless it can be proved to be against the Law of GOD. Now Gentlemen, I would desire to know whether I may safely marry the Lady, having her Consent, without committing a Sin against GOD, or a dishonourable Act against the Gentleman, it being unknown to me that they were engaged. Your Answer is desired with Speed, I being impatient till the Doubt be resolv'd.

A. You can neither lawfully, nor honestly, have any thing to do with her, until her Obligations to the Gentleman are first cancelled. Which, if he were of our Mind, wou'd not be

be very difficultly accomplish'd, since the Love of a Person who is inclined to be inconstant, is not worth the preserving. You were no way to blame for loving, before you saw any Reasons against it; but shou'd you still pursue your Passion, and your Mistress under her former Engagement, 'twould not only be ungenerous to the Lover, but also very displeasing to GOD Almighty, since by their mutual Vows and Promises, they have almost made it a Marriage.

Q. I desire you wou'd be pleas'd to answer the following Question, with all possible Speed, for the Satisfaction of one, whose Case requires great Compassion, and a speedy Resolution.

He contracted Debts many Years since, and was not of Ability to pay them till of late, and now is told by some, that by the Length of Time, he may avoid the Payment of them.

Q. 1. Whether his Repentance can be true, and he on good Grounds hope for Salvation, if he die before he pay the said Debts, or so much of them as he is able (and his Creditor will accept, whose Condition now needs the same, much more than formerly): Altho' by such Payment he be disabled to support himself in his old Age, so full, and at so much Ease, as he hath done of late?

Another Person desires you will consult, Mat: 12. v. 47. And answer the following Question thereupon.

Q. 2. Whether after the Birth of our Lord, the Virgin Mary had Children by her espoused Jo-

seph, and what their Names were.

A. No Duty is more press'd in Holy Writ, than Justice; we are commanded to render unto every one his Due, not to defraud any one; and what is required of thee, O Man, but to do Justice, love Mercy? &c. In this Summary of Religion, Justice is look'd upon as necessary as any other of its Parts. This being so plain a Duty, whilst any Man lives in the Breach of it, he can never be said to repent of his Sins, for true Repentance supposes an absolute forsaking of them. This Person ought to consider that what he keeps, he has no Right to, that 'tis another's; and that if the Law of Man cannot call him to an Account for it, yet God Almighty requires him not to defraud his Neighbour on any Account; but to give unto every one his own, and wholly cast himself on his Providence. Altho' the Debtor must be willing to do this, yet on the other Side, the Creditor ought not to be too severe, but if possible to be done without his own absolute ruin, to permit the Debtor still to retain so much as may put him into a Capacity of supporting himself, and paying the whole Debt with less Inconveniency. Yet tho' the Creditor won't do his Duty, the Debtor is not on that Account dispensed with for his. And if a Man who has but just enough to pay his Debts, ought to do it, much more in this Case, where it may be done without the depriving himself of the Necessaries of Life.

A. 'Tis generally agreed upon, that the Blessed Virgin had no other Child but our Saviour, and that those mentioned in St. Matthew, were only Kinsmen; which the Roman Catholics and many Protestants were not only well persuaded of, but also believe that both *Jeseph* and *Mary* vowed perpetual Virginity.

Q. I desire your Opinion in this following Question, a Man having a decrepit old Father, wholly incapacitated by Age to maintain himself by his bodily Labour, and an only Son so disabled in the Wars, in the Defence of his Cuntry, as to be under the same Incapacity, and this Person whose Father and Son are under such Circumstances, not being able to maintain both, which of the Two may he provide for, and which neglect?

A. As for the Son, if he has lost any of his Limbs, the Government has made such a Provision for him, as will supply Necessaries; if only sick, he may have help from the Hospitals. But the Father has none of these Advantages, and therefore must be relieved by him. Yet supposing the Son cou'd have no support but from him, and the Father and Son were both upon the same Terms, he ought not to refuse his Assistance to either, but rather to make an equal Distribution; and his pious Endeavours being known, would undoubtedly induce good Persons to supply the rest by their Charity.

Q. I have been very curious to know what Meteors are composed of, and to that intent have search'd

all the Authors that I can find which treat of 'em, yet am not fully satisfied about it. I desire you to give as particular an Account as you can of their Composition, various Kinds, Manner of appearing, and common Effects.

A. They are either fiery, airy, or watry; the fiery is composed of Fume, or a dry Exhalation, which (the Ancients say) is kindled by the Virtue of the Heavens and Heat of the Air, or by *Antiperistasis*; but the modern Account is more probable, which tells us, that many sulphurous and inflammable Parts, scattered and roving about in the Air, meet with more of their own kind, with which combining they produce a Mass of inflammable Matter. To this if Particles of another Nature occur, they cause an Emotion, Attrition, or Fermentation, (like Water on unslaked Lime, or as Spirits of Nitre and Tartar do) which may so encrease as to become flame; this only continues so long as the sulphurous Parts are in Combination fit for mutual Attrition; but when these are broke again and scattered abroad, it ceases. The frequency of these Meteors, as to certain Times and Places, may depend partly upon the heavenly Influences, according to the respective Positions, whereby these inflammable Matters are volatilized, and prepared for a more copious Ascent. Hence, perhaps, it is that within the Tropics are more abundant, and eminent fiery Meteors; as also in part from their bed in the earth where they are generated, from whence they will not arise till suf-

sufficiently fermented. Bread, Beer, Wine, Syder, moist Hay, &c. have their respective Times, which they require for the height of their Fermentation; and these times again are varied according to the Temper of the Air, and Season of the Year, with other outward Circumstances. Besides, several Parts of the Earth have greater quantities of divers kinds of Matter, as mineral Countries of Fossile, Sulphur; Church-yards; Places of Battle, Dunghills, &c. have more of Animal Fat; and Sea-water may likewise have the Oil of Fishes floating at the top, which may easily be drawn up by the Sun-Beams. These Varieties cause different kinds of Meteors in the several Regions of the Air.

In the lower Region, the flying Dragon, of a viscous or clammy Fume, cras, inflamed, and incurvated by some cold Cloud, in, or through which it passes not far from the Earth. In a cold still Night 'tis sometimes seen like a long Flake of Fire, hanging, or gently passing through the Air, something resembling the smoak of a Pipe of Tobacco, or Candle just put out.

Ignis fatuus, the foolish Fire, (*Jack with a Lanthorn*, or *Will with a Wisp*) is like the other, is cras, heavy, and nearer the Earth; one alone appearing, named *Helena*, was look'd upon by the Ancients as an ill Omen; but two together, (called *Castor* and *Pollux*) as a Presage of good Fortune. This is said to lead Men out of the Way, into Ditches and dirty Places, be-

cause in a dark Night a Person not well acquainted with his Way, seeing a Light, may approach nearer to it, expecting to find an House, or a Man with a Lanthorn, but being deceived by it, instead of Company he may find himself in a Ditch, the Amazement of which has sometimes so disturb'd Men, as to make them wander about all Night, and they perceiving in the Morning they have not been far, have been apt to think themselves misled by an evil Spirit.

Ignis Lambens, the Licking Fire, is an Inflammation of the Steams proceeding from the Body of a sweating Animal, which without hurt seems to hang on the Clothes or Hair, yet not so as to be brushed off, because it is renewed by continual steams; it happens chiefly when Men have drank much, and in a still dark Night ride hard to get Home. The first enkindling probably is (not only by *Antiperistasis*, if at all, but rather) by some Spark of a Flint, trodden upon by a Nail in a Horse or Man's Shooe. Now as the Steams of Spirit of Wine easily catch Fire, so may the vinous Spirits (known and discovered by Chymists to be plentiful in the Body of Animals) when they are in any great quantity exhibited by Perspiration.

In the middle Region, is the Falling Star, or Star shooting, which was supposed to be a more compact and globous Matter, inflamed in those Parts of the mass that were inflammable, and the rest, which is earthly and watry, to fall down in a Jelly.

Jelly. This Appearance is generally in Summer-time, when the Earth sends more plentiful Effluvioms.

The *Burning Lances*; these in a dark Night we have seen many Miles distant, arising out of a thick Cloud, which seemed to be a Segment of a Circle, appearing about the *North Horizon*, near twenty Degrees high, not rising all alike, but some behind the rest, like a Company of Pikes in a Counter-march; some wou'd suddenly start up to Fifty, Sixty, or Seventy Degrees, and others fall down within Ten Degrees of the Cloud, and soon disappear, but still what remained were as bright as Flame. The cause might be the swimming of sulphurous Parts above a thick watery Cloud, which being there inflamed, and having no humid ones above them, they freely blazed up in the Place where the Matter lay. The Reason of their rising so small, is probably because they were above the Atmosphere, and therefore no Pressure to hinder their Ascent, else wou'd their Flames have enlarged below, and joining together have made one great Blaze, as we see in our Culinary Fires.

Fulmen, for which we want a proper *English* Word, whose Sound is called Thunder, and its Light Coruscation or Lightning; 'tis composed of three principal Parts, Sulphur, Nitre, and Water, and sometimes earthy, and sandy mineral Steams are mixt with them, which produces what is called the Thunder-bolt; the man-

ner how they are made, may be thus: There being of the three principal Steams great Quantities raised and held up; the Sulphur and Nitre meet together, [and fermenting and working upon each other, in their struggle they beget a Heat; this draws more Steams to them, first of their own kind, because more volatile, and afterwards of Water; hence proceeds the thick Cloud which we see gather and conglomerate in one Place, as if the Winds blew from all quarters, whereas in reality there is none stirring. These Clouds being fully disposed to fall into Rain, are yet held up by the attracting Heat of this combustible Stuff, something like which we may see by the steams of warm Water set on the Hearth, which the Fire draws towards it. The two active Principles of Sulphur and Nitre being thus enclosed, by the *Antiperistasis* of the cold Clouds, augment their Heat, till some Parts which are more heated take fire, which presently seek more Room for the Flame to expatiate it self in; and because it cannot be found, it makes through the thick Cloud, whose Parts thus separated, yet pressing hard together, as soon as the Flame is gone, fall one against another, and from that Vacuity thus filled, issues the bouncing Sound; but because the Cloud is broken but by degrees, the Sound is continued in a long Series of Bounces, and those great or less, according to the Resistance made by the Clouds.

Clouds. Something like this may be observed in a great hot Iron when quenched in a Smith's Forge, for then in cooling, the fiery Particles fly off, and break through the Water tho' not in a Flame. In a Gun the Flame is better seen, but then the Bounce is single, because the Flame presently dilates it self every way when it is out of the Gun, the Atmosphere being heavy enough to make one Bounce, but not to keep the Parts of the Flame together. Hence it follows, that if a Gun were shot off in a Thunder Cloud, it wou'd repeat its Sound like the Thunder; and if let off above the Atmosphere, 'twou'd yield no Sound at all. When the Flame is out of the Clouds, if it breaks downwards, we see its Light immediately, but the Sound (tho' it be formed at, or before the Flame's breaking forth) is somewhat longer in coming, according to the distance of the Cloud, of which distance an Estimate may be made (by the means of a Pendulum) compared to the distance of the Light, and sound of a Gun. After the Fire and Sound, at another distance of time, comes the broken Cloud in a Shower, for now the Heat of the Flame holds it no longer up. For the Water sets forth with the Light and Sound, yet it cannot break its way through the Atmosphere with the like Expedition. If all the combustible Matter does not fire at once, as it rarely does, then the Lightning, Thunder, and Rain, are often

repeated in several Flashes, Claps, and Showers, till all the inflamable Matter be spent, If the Cloud breaking downwards be near the Earth, the Lightning burns higher Buildings, blasts Plants, and hurts Animals. If the Cloud break upwards, we have Thunder without Lightning: And in Summer Evenings, after extream hot Days, if the Cloud is not very cold and moist, we have Lightning without Thunder. If amongst the Nitro-sulphurous Parts are any considerable Quantity of Sabulous, Ashy, or Mineral Parts, they are melted into a Glas or Metal, by the vehement or brisk Fire, and breaking out with the Fire, does the Work of a Bullet, rending Trees, and destroying Animals. This is called the Thunder-bolt, which tho' it may come soft through the Cloud, in coming down generally hardens and congeals into a Roll, the Motion contributing to the Figure. The Blasting of Lightning, where it burns not, seems to be from *Vitriolic*, *Arsenic*, or other corrosive Steams, which flung with vehemence by the Lightning, and in small Particles, enter the Garment without change, and yet hurt the Body. The turning of Liquors by Thunder into a sour Taste, is only what may be done by Bells, Guns, Drums, or other vehement Sounds, whereby the smart Percussion of the Air causes all the Vessels and Liquors to vibrate, which to alter the Sight of those volatile

tile Parts, that preserve the Liquor by their orderly Circulations, that they cannot do their Office; the same Concussion also gives motion to the corruptible Parts, which before were quiet in the Lees.

Not having Room to speak here of the Meteors of the upper Region, we shall defer it till a more convenient time.

Q. I was formerly a Servant to a Gentleman, I received and disbursed some Monies for him; I wronged him of a small Sum, and he is dead, and I did not make him Restitution. I am now Servant to his only Son, whom he made his sole Executor, I can restore it to him by the way of Disbursement, as I may do secretly, or must I discover it to

him? Or pray what can I best do for the clearing of my Conscience in this Case?

A. You ought not only to restore the Principal, but likewise to consider whether he sustained no further Damage by your taking it; if he did, you must also make some Satisfaction for that, all which may as well be done secretly as with his Knowledge, since by giving the Heir the Money, the Injury is to the utmost of your Power repaired. But as you have not only injured your Master, but likewise offended God Almighty, so you must repent, and beg his Pardon, and confirm your Repentance by an exact Restitution.

By Despair.

*Q. W*hen the intruding Horrors of the Night
Had just depriv'd our Hemisphere of Light;
And sable Foldings seem'd to imitate
The Blackness and Confusion of my Fate.
As by a River's Side I walk'd along,
Uncur'd and loose my artless Tresses hung.
Despair and Lowe were seated in my Face,
And down I sunk upon the bended Grass;
There to the Streams my mournful Grievs relate,
Cursing the spiteful Stars that rul'd my Fate.
To see my Tears, the gentle Floods swell high;
The Rocks relent, and groan as oft as I:
The Winds, less deaf than my ungrateful Swain,
Listen, and breathe o'er all my Sighs again.
Ah, never, never, said I, with an Air
That poor complacent Eccho griev'd to hear;
And softly fearing to increase my Pain,
No, never, never, she reply'd again:
Then all Things else, as Trifles, I despise,
Said I; and smiling clos'd my wretched Eyes.

To Orestes.

TO vex thy Soul with these unjust Alarms,
 Fie dear Mistrustful, canst thou doubt thy Charms?
 Or think a Breast so young and soft as mine,
 Could e'er resist such charming Eyes as thine?
 Not Love thee! Witnejs all ye Powers above,
 (That know my Heart) to what Excess I Love!
 How many tender Sighs for thee I've spent,
 I who ne'er knew what serious Passi:n meant.
 Till to revenge his slighted Notaries,
 The God of Love, couch'd in thy beauteous Eyes;
 At once inspir'd and fix'd my roving Heart,
 Which till that Moment scorn'd his proudest Dart.
 And now I languish out my Life for thee,
 As others, unregarded, do for me;
 Silent as Night, and pensive as a Dove,
 Through Shades more gloomy than my Thoughts, I rove;
 With down-cast Eyes, as languishing an Air,
 The Emblem I, of Love and of Despair.

A. What Charms to two such Feuds wou'd equal prove?
 You are possess'd with Poetry and Love.
 Fruitless Experiments no more we'll try;
 Lost to Advice, Rhime on, Love on, and die.

Q. I have read your Definition of Love, and the Remedies for it; I intreat your Opinion concerning Hatred, and the Remedies for that, having a Friend whom I fear is strangely overcome with that Passion. Therefore, as they are my Friends, after having read your Answer, I will recommend the best Remedies I can for so sordid a Disease, and if it prove effectual, will certainly inform you of it.

A. 'Tis easier to tell you what Hatred is, which every Body knows, than how to cure it. We believe there's no Man in the World that naturally hates a Woman, tho' there may be some Accidents which make 'em

do it, and the most common is Loving them too well; which if it once sour to hearty Hatred, or so much as Coldness or Indifference, 'tis easier to recover Vinegar, and make it good Wine again, than to restore it back to Love. In which Case we know but a few cold Remedies, such as Patience, Scorning him again, and the like; tho' there's one behind which has a little more Comfort in't, and that is, to admit a more faithful Lover in his Stead, if you know where to find him.

Q. "About three Years ago
 "I married a Woman, young
 "and handsome, and I may
 "say purely out of Love, for
 "I

" I was promised but a very
 " inconsiderable Matter with
 " her, and had not that; yet I
 " loved her intirely, but she,
 " like a giddy young Creature,
 " knew not how to prize it,
 " but grew cold in her Carriage
 " to me; I was much concern'd
 " at my Misfortune, and us'd
 " all the endearing Ways ima-
 " ginable to reclaim her, as did
 " all People that saw her Beha-
 " viour to me, but all this a-
 " vailed nothing; but she would
 " say, *All the World is no Ex-
 " ample to her, for she would do
 " as she pleased;* and would use
 " to put her Fingers in her Ears
 " when I offer'd to talk to her;
 " I was then in a good Post at
 " Sea in the King's service, and
 " have been so almost ever since;
 " she would often come on
 " Board to see me, and by her
 " silly Actions there, made her
 " self odious, and me ridicu-
 " lous; I growing, out of all
 " Patience, threatned to leave
 " her; which she not regarding,
 " bid me *March;* at the same
 " time I wrote to you for Ad-
 " vice, but had not the happiness
 " of an Answer; I had reason e-
 " nough to suspect her Chastity
 " with many, but more especi-
 " ally with one in the same Post
 " wth my self; I often taxed
 " her with it, and she as pe-
 " remptorily denied it; till
 " getting her in a good Hu-
 " mour, and promising my Par-
 " don, she at last confess'd it.
 " This is now about a Year and
 " half ago; since which I have
 " one Child by her, but have
 " still a great deal of reason to
 " believe she does not love me;
 " for she is of a devilish domi-

" neering Spirit; and when I
 " have told her of her Adul-
 " tery, she maintains her act,
 " and vows she cares not if all
 " the World knew it, and
 " seems not in the least sorry
 " for it; she contradicts me al-
 " most in every thing I do or
 " say; Frowns, Ghides, and
 " gives me ill Language before
 " any Company; and has often
 " sworn to my face she hates me
 " like a Toad, and wishes me
 " dead, tho' I maintain her ve-
 " ry well, &c. She wants no-
 " thing but Grace and Content.
 " All my Friends have heard of
 " her Fame, that I am asham'd
 " to see them; so that in short
 " I have no longer Patience
 " with her: Therefore have
 " Thoughts of leaving her, for
 " tho' I have all along exerci-
 " sed Patience to a Miracle, I
 " can bear no longer, but I am
 " willing to have your Advice
 " by the way; therefore for
 " God's Sake do not fail (if
 " possible) to give me your
 " Answer to these following
 " Queries, because I am just
 " going to Sea in a very few
 " Days; pray do not fail, as you
 " tender the welfare of the Soul
 " and Body of a Christian
 " Friend, and Well-wisher. to
 " your Studies; for if God's
 " Grace, and good Advice do
 " not assist me, I fear a sudden
 " Ruin.

Q. 1. *Seeing I know her guilt
 of Adultery; notwithstanding
 I promised her a Pardon, whe-
 ther on her Justifying the Act,
 and continuing her base Carriage
 to me, I may not lawfully sue out
 a Divorce, having no Evidence
 but her own Confession to me?*

Q. 2. *Whe-*

Q. 2. *Whether I may not lawfully leave her to shift for her self, if a Divorce cannot be had?*

Q. 3. *Would it be any Sin to marry another Woman, she as an Adulteress being no Wife to me?*

Q. 4. *Whether I may not lawfully deny her a Maintenance, being never content with any thing I can do for her?*

Q. 5. *If none of this be allowed; how must I carry my self towards her, for to my Shame I love her still?*

A. To Q. 1. Her justifying so odious a Crime, is rather worse than her first committing it, and makes her, while she continues in that Mind, both incapable and unworthy of any Pardon from God and Man, and does in our Opinions, effectually reverse your Promise of pardoning her, which none can suppose cou'd be made without a full Implication of her Repentance. You are therefore, without doubt, at liberty to sue out a Divorce; tho' her Confession to you, if not before Witness, will be no Evidence against her, nor is there any reason it shou'd be, for this wou'd give Advantage to every Man that grows weary of his Wife, to get rid of her whenever he pleases: Indeed our *English* Laws are very kind to the Women in this Case, and you must get substantial Witness of Matter of Fact, before you can obtain any Remedy.

Q. 2. *Whether you mayn't lawfully leave her to shift for her self, if a Divorce can't be had?*

A. Doubtless you may, if there's no hopes of her growing better, by your assuring her that you'll take this Course unless she does so.

Q. 3. *Wou'd it be any sin to marry another Woman, she as an Adulteress being no Wife to me?*

A. In this Case you must be regulated by the Laws of the Land, which with good reason make such Divorces very difficult, and do not, in ordinary Cases, permit any second Marriage. Tho' the Parliament cou'd grant it, as they did in a famous Case that not long since happen'd.

Q. 4. *Whether I mayn't lawfully deny her a Maintenance, since she behaves her self in this manner towards me, and was never content with any thing I cou'd do for her?*

A. 'Tis hard to maintain an Adulteress, tho' the best on't is, she'll not know how to force you to't if you are at Sea, and may, we think, justly deny it if she continues in her lewd Courses: If she grows better, you may lodge something in a Friend's Hand to keep her from want: And the Answer to the last Query may be easily concluded out of the former, to which we shall only add, if you are so unhappy to love her still, discharge her immediately, keep out of her Sight, away to Sea with the next fair Wind, and God send you a *boon Voyage*.

Q. *Was there ever any such thing as Sepulchral Lamps, which will burn many hundreds of Tears without consuming?*

A. We

A. We confess we had never yet the good Fortune to see any of 'em, nor we suppose is there any such Relick, either in *Gresham College*, or the *Oxford Laboratory* (yet Burning we mean) tho' it seems immodest to question many Relations that appear authentick enough, concerning things of this nature. Some Writers tell us, that the Ancients had a Way of dissolving Gold into an oily sort of a Liqueur, which they made use of in these Lamps, where it wou'd continue burning for many Ages, which the Reader is at liberty to believe or not, as he pleases, as well as that there was such a Lamp found burning in a Tomb at *Tork*, on the Dissolution of Abbies, supposed to be the Tomb of the Emperor *Constantius Chlorus*, which *Camden* mentions, upon the Information indeed of credible Persons, as he himself tells us, tho' not of his own Knowledge.

Q. What think you of the Story of the Hawthorn Tree at *Glastenbury*, which has been said to bud every Christmas-Day?

A. All that *Mr. Camden* says of it, is, that if any one may be believ'd in Matters of this nature, this has been affirm'd to him to be true, by several credible Persons. It was not in *Glastenbury* it self, but in *Wirral-Park*, hard by it. However, this superstitious Tree, true or false, was cut down in the last reforming Age, tho' it seems they did not make such *Root* and *Branch* Work with it, but that some Stumps remain'd, at least some Branches or Grafts out of it were sav'd, and still

growing in the same Country, as we learn from the Additions to that noble Author: Tho' whether they have the same Virtue with the former, or that had any more than any other *Hawthorn*, we don't pretend to determinè, any more than the foremention'd *Historian*.

Q. You having promis'd to make your Account of Meteors more perfect, by adding that of the upper Region, I doubt not but you will do it in Time; yet the sooner, the more obliging, since there are several of us who expect some Satisfaction from it.

A. the Meteors of the upper Region, are such as beginning to be inflamed in the middle Region, ascend above it, and there shew themselves; they are reckoned six, but there are but five real ones of them. First, the Candle, which we see blazing like a Torch, about twenty five Degrees above the North Horizon, in a Summer's Evening, and so continued in the same Place for a Minute or two, and then falling, extinguished like a flaming drop from a Torch, which goes out before it comes to the Ground. The long Blaze, which if it lie horizontally, it is called a Beam; if perpendicular, a Pillar; one of which we once saw; the lower End at length descended to the Earth, where it destroy'd some Acres of standing Pease, the reason of which might be the meeting of two fiery matters passing several Ways, as the Wind that makes a Whirl-puff, and so the inflamed Matter shews it self, as the Dust does which is lifted up by the Whirl-

Whirl-puff. The Dart, so called, more from its Motion than Figure, such we suppose was that Ball of Fire seen some Years ago to pass over Northampton-shire, Bedford, and Hartford-shire, Middlesex, Essex, &c. leaving a stream of Light in the Place whence it passed, which continued four or five Minutes after it was gone: The Reason of it may be guessed by observing a Rocket which flies from the end of its Inflammation, it may be therefore conceived to be a Mass of combustible matter, mixt with other glutinous not so combustible, which may cause it to burn gradually, and fly from that side which was first kindled. The skipping Kid, this consists of many tumes of unequal Density, which hovers in the Air, like the Smoak of Tobacco, so as the more dense being kindled, shew themselves like a Flame, and the more rare only serve to convey the Inflammation to another, with which it is continued, like the lighting of a Candle newly blown out, by its Smoak only touching the Flame of another Candle. Thus the Flame, as it were, skips to and fro, like a frisking Kid, and upon thence has its Name. Sparks are when the Matter is more dense and discovered in small Parts each from the other, as Charcoal-Dust that falls kindled from the breaking of a Rocket. To these some improperly add Comets, since they are neither fiery, nor Meteors.

Q. A Merchant of London, being engaged to a virtuous Lady about two Years ago, of no great

Fortune, before the Day of Marriage was prefix'd, sustained such a great Loss by the French as disabled him to pay his full Debts, yet such was his Affection, as she promised him to stay till he could settle his affairs with his Creditors, which accordingly is done, and the Creditors of their free offer gave him something as a Fund to carry on his Trade for his subsistence; which amounts to about as much as the Lady herself has. But through the persuasion of some Friends (tho' she is at her own Dispose) who represented to her that what he was extorted from his Creditors, and will not prosper; she seems to decline, and would be disingaged from her Contract, under this Pretence, that she might be at Liberty to marry another that has made his Addresses to her in the mean time.

Q. Whether by the Laws of GOD and all good Men, she is not obliged in honour and Conscience religiously to keep her Contract with him, if he cannot resign up his Interest in her; whose Defect being in Success and Losses, not in his Power to avoid, and by no ill Husbandry of his own?

A. If the Lover tells his Story right, we think instead of being free from him, his Mistress is now more obliged to stand to the Bargain; for, if she promised to have him, whilst his Affairs were dubious, she cou'd have no Pretence to leave him, when they were settled after the best manner cou'd be expected.

P. Q. About

Q. About three Years since being instigated by the Devil, and my own unruly Desires, I endeavoured to debauch, and bring over to my Will, a certain young Woman, but she resisted all my allurements, and countermining my designs, I rashly wish'd I might perish, if ever I attempted to do the like again: Notwithstanding which Imprecation, not three Months since (such was the Frailty of my Nature) I not only attempted, but fully perpetrated that deadly Sin; thereby justly meriting that dreadful Sentence I had already past upon my self. Since the Commission of which heinous Act, I have had frequent Conflicts within my self, concerning the Nature and Pardonableness of the same; and upon deliberate Consideration of the Crime, and serious Reflections on that direful Wish, find my self in a very deplorable Condition, both in respect to my present State in this, and my future State in the World to come, wherefore I heartily beseech you to consider the Case, and to give me such Counsel, and Directions as may enable me to make my Peace with that GOD, whom I have so Egregiously offended, and may divert the Judgment which by my rash and wicked Imprecation I have most justly deserved.

A. Crimes committed after such Imprecations, are almost of the highest nature, since it is in some respect a questioning the power and omniscience of GOD Almighty; for no Man, if he was absolutely perswaded of these Attributes in GOD, wou'd dare so impudently to tempt his Justice; Yet tho' such Offences are very heinous, our mer-

ciful Creator has promised us Pardon, upon sincere Repentance, and this implies an absolute forsaking of, as well as Sorrow for Sin; which if we diligently observe, we shall certainly be accepted; therefore we ought not to doubt the Goodness and Mercy of GOD, but only carefully to watch our selves, that we don't fall again by the like Temptations. To which also, where any Injury is done to another, as well in this as in other Cases, some Recompence must be made, as likewise endeavours to convince, and if possible reform that Person whom we have been any ways the Occasion of seducing. And tho' our Sins are never so great, and many in Number, yet if we repent and amend, we shall be freed from their Dominion here, and unhappy Consequences hereafter, on the Account of our blessed Saviour's Merits and sufferings.

Q. A Gentleman marries two Sisters successively; He had one Child by the first, but it was still-born; after her Death he marry'd the second, and has had six Children by her, They have liv'd asunder some Years, now they desire your advice whether they may lawfully come together again, or marry any other Persons. There was a kind of a Contract between him and the Second before he marry'd the former.

A. If any real Contract past between him and the second, the worse Man he for breaking it, and marrying the first. However, when that was actually done, and consummated, he had for ever shut himself out from marry-

marrying the second, without a Breach both of his Country's Laws, and the Laws of GOD. The case being much the same with that of *Henry the Eighth*, and his first Queen *Katherine*, who was marry'd to two Brothers, as this Man to two Sisters, and tho' she had no Child by the first, nay 'twas question'd whether ever any Consummation, and several by the *Second*, yet the marriage was declar'd void, by most of the Divines and Universities of *Europe*. By those of *Bononia, Padua, Ferrara, Orleans, Paris, Bruges, and Toulouse*; nor was it only their Authority, for they brought Reasons for its being disannull'd from the New and old Testament, from the Authority of Councils and Canonists, and the Greek and Latin Fathers: The Universities of *Oxford and Cambridge* did also at last give their Opinions for the *Divorce*, tho' with much Opposition, for fear it shou'd favour *Heresy*. This Marriage of two Sisters is contrary to the usages and Laws of our own Land, and as was then urg'd, contrary to the Moral Law, for the Prohibitions in *Leviticus* were not purely ceremonial, but natural and Moral, a Revival of the Law of Nature, to prevent incestuous Mixtures, by the Breach of which, GOD himself says, the Land was desil'd even by Heathens; for which Reason it did vomit out the Inhabitants; and the Breaches of those Laws are call'd *Wickedness and Abomination*, *Lev. 18. 17. & 24. 5, 6.* And among the forbidden Degrees here mention'd, is the Bro-

ther's Wife, and by Parity of Reason, the Wife's Sister, or Sister's Husband, both which are mentioned in the Table of Affinity, as forbidden by Scripture and our Laws to marry together. The Scripture is plain, *Levit. 20. 21. If a Man shall take his Brother's Wife, it is an unclean Thing, &c.* Repeated in the New Testament, *St. Mat. 24. 4. It is not lawful for thee to take thy Brother's Wife.* And that these Degrees are still forbidden, appears further from the Case of the incestuous *Corinthian*, who marry'd his Father's Wife, we suppose his Mother-in-Law, one of the Degrees forbidden by *Moses*; nor is it probable this cou'd be in his Father's life time which was too great a piece of Villany to be suppos'd, even tho' he had been an Heathen, it being a Crime of such a Nature, as the Apostle justly observes, as was not heard of among the Gentiles, rarely or never practis'd by them. *Tertullian* says, this Law concerning a Brother's Wife did still oblige Christians. *Gregory the great* writ to *Austin* here in *England*, that such Marriages were sinful and unlawful, and Persons thus married were to be separated. By the Council of *Neocesarea*, if a Woman had been married to two Brothers, she was to be excommunicated till Death, and the Man that marry'd his Brother's Wife, to be punish'd in the same manner, (all along remember the Equality of Relations, and Parity of Reasons) and this was confirm'd by succeeding Councils; *Origen, Chrysostom*

softom and *St. Basil*, were all of the same Opinion, the latter coming fully up to the Case in Hand, and refuses the Opinion of those who thought the marriage of two Sisters not unlawful. *St. Ambrose*, *St. Jerom*, and *St. Austin*, were all persuaded of the moral Obligation of those Laws, and answer the Objections from *Abraham's* marrying his Sister, or from *Jacob's* marrying two Sisters, both before the Law, and of the same, or a higher Nature than *Poligamy*; as also that in *Deut.* of a Brother's marrying his Brother's Wife, if he dy'd without Children, which as the Jews themselves interpret it, only held in *Judea*, in one particular Instance, for the Succession to Inheritances, which has nothing to do in the present Case neither. 'Tis not said that these Marriages are primarily against the Laws of Nature, some moral Precepts having in themselves natural Evidence, others are drawn from publick Inconvenience and Dishonesty, and founded in the prevention thereof, as *Confusion in Families*, and the like, if such Prohibitions from GOD himself did not prevent 'em; which, tho' he may dispense with, and perhaps has done so in some few Instances, yet none besides can pretend to do it. This, we think, is the summ of the Arguments in this Matter, which may be found more at large in the *History of the Reformation*, Part 1st. p. 97, to 104. To which we refer the Querist, if he desires any farther Satisfaction. From what has been said, it

follows, that they can't lawfully come together again, but are at Liberty, as *Henry the 8th* was, to marry another.

Q. *I'm of Opinion that the Office for Churching Women, ought not to be us'd at Home, in a private Chamber; in this I have the Misfortune to differ from the generality of the Clergy here about Town. The Reasons on which I ground my Opinion are, 1st. The plain Words of the Rubric in the Common-Prayer Book, before and after that Office. 2. The Decency of the thing. 3. The many Inconveniences of the contrary Practice. 4. The Weakness, to say no more, of the Reasons which I have yet heard from the wisest Men of the contrary Opinion. If you require some Instances under the 3d Head, a great many may be given from ordinary Observation. I beg your impartial Thoughts in this Matter; if I'm mistaken, neither they, nor you, who differ from me, shall find me obstinate: I'm sometimes told that herein I pretend to be wiser than the greatest Divines, who have and do allow it; but I think I may tell 'em in return, that they pretend to be wiser than the Compilers, of our Liturgy: They accuse me of unreasonable Stiffness, and I cannot forbear judging them guilty of a much more unreasonable Compliance. I am sometimes afraid of being singular, and yet I can't persuade my self that in things of this Nature we ought to humour every vain Lady, or ignorant Midwife. I don't love to be wonder'd at, neither wou'd I be govern'd by a Custom, in my present Judgment so ill-founded.*

founded. Pray your Judgment in this Matter?

A. Our old Acquaintance come again! (if we don't mistake his Hand) Got cut of Love, and into Divinity. Tho' we must tell him, this is not the Way to get a rich Mistress among the London Ladies (if he ben't already provided.) For tho' they grant it reasonable for poor Felks to be church'd themselves, and bring their Children to Church to be baptiz'd, yet sure there's an Exception for Quality or Wealth either; they ought to take State upon 'em, and make the Mountain wait upon them, or they'll never come to the Mountain, especially when they can be so easily humour'd and flatter'd in their silly Pride and Vanity, and if one won't, another will; and it may be, at bottom, they are often indifferent whether 'tis done at all, and they have a long Custom to plead for their Folly, and 'twould be difficult and invidious to break it. That this Chimney Churching is in the first Place absolutely contrary to the Rubric, is plain enough to any but such as have no mind to see it; for besides that 'tis a Jest and a Mockery in the very Name on't, the Rubric says [the Woman at the usual Time after her Recovery, shall come into the Church, &c. and kneel down, and then the Priest shall say, &c.] and tho' there be, in Case of a real and extream Necessity, Allowances for private Baptism, never was any such thing dreamt of for private Churching, which is just as much Sense as a private publick-assembly. Be-

sides, how they will avoid mocking GOD Almighty, and telling a direct Lie, if the former of the two Psalms appointed for this Office are made use of in the private Thanksgiving, we can't imagine. For there they say (or the Minister in their Stead) [I will pay my vows now in the Presence of all his People, in the courts of the Lord's House, &c. And as it appears undeniably from the Rubric before the Office, and the Office it self, that no' such Chamber-Practice was ever design'd or allow'd by the Church, so it's as plain from the end of the Rubric, where 'tis added, " The Woman that comes to give her Thanks; if there be a Communion, it is convenient that she receive — So much for the Rubric, which certainly, and we think indispensibly, obliges all the Members of the Church of England, to praise GOD in publick, for such a Mercy as well deserves it. The Decency and natural Equity whereof (your second Argument for it) is as clear as the superadded Obligation. For what can be more comely, or more reasonable, than to call upon others, to invite the whole Congregation to assist in those Praises which are offer'd up on so solemn an Occasion? But what are all these and your other Arguments against Pride, and Luxury, and an almost inveterate Custom, and Prejudice to the contrary, which yet ev'ry good Man ought to stem as stoutly as he is able, and not to complain he can't break it, when he'll never try to do it. The

Nature of Man is capable of being wrought upon much more than is commonly believed. Indefatigable Industry works almost Wonders. There are certain *molliora Tempora*, sometimes, and some honest Arguments, which will work on almost all the World; and if ever the good Women are brought to a better Temper, and to be willing to let other Folks thank GOD for their Delivery as well as themselves, it must be by *discoursing* 'em either just before their *Child-bed*, or immediately after, when they are affraid of it, or are new got through it, and scarce yet quite forgot it. And till these and such like Methods are used, both with the Women and their Husbands, and all done that may be to bring People to this Conformity to our Church (for all these before mention'd, as well as all who lead lewd Lives, are arrand Nonconformists, how high soever they may pretend the contrary) they can't *excuse* themselves in this Matter, but are highly guilty of this great Irregularity.

Q. I beg the Favour of your charitable Advice: I am a young Man, am lately set up, have but a small Stock, few Friends, and but little trading. yet I find great Inclinations to marry, tho' at the same Time I don't well know how to maintain a Wife. I am continually perplex'd with unruly Desires, by which I am affraid I sin against GOD, tho' I do what I can to divert these Thoughts; I find them still very powerful, and doubt in Time

I may be tempted to go beyond, altho' I thank GOD I have hitherto preserved my self. from any unlawful Act of that kind. *What must I do in this Case?*

A. We may give you a great deal of good Advice, and bid you avoid Temptations, fast and pray, &c. But that has not always been found powerful enough to cast out this Devil; where it is so, 'tis very happy, since it prevents many Inconveniencies which Persons bring upon themselves, by precipitate Marriages; and if you can find that means sufficient, 'twill be much the best; if not, you must marry with all convenient Haste: Perhaps you may get a Wife that can add so much to your Stock, as may put you in a better Way of living; but if you can't do that, you must get one will help by her own Industry, or at least be content with your Circumstances whatever they be.

We have several Querists under the same unhappy Circumstances, whom we refer to this Answer.

Q. I am a young Man, and take a great Delight in Reading, but the Badness of my Memory takes off a great part of my Pleasure, which otherwise I think would accrue to me from it, whereby I am almost discouraged from the Prosecution of my Delight, and which is the more augmented by my meeting with some of my Acquaintance, who have many times read the same thing as I have done, and perhaps not so lately neither; yet they can repeat many Passages with great Fluency: Now Gentlemen, my Memory I'm sensible you

you nor my self can't make better, but what I desire of you is, to give me some short Rules which may be for my Government in reading, and perhaps may something help my Memory.

A. Endeavour to understand well what you read, and read the same things very often; don't meddle with any thing of a distinct Subject, before you have well digested one, and use your self to repeat and talk much of what you read, and this Method, if any thing can, will be very helpful to you.

Q. If I receive an Injury from any Man, upon his repentance and submission, I acknowledge my self by the Law of GOD oblig'd to forgive him. But then, as to the Performance of this Duty of Forgiveness, I find in my self these Doubts: Whether the forgiving of an Injury, does in Scripture-sense imply an absolute forgetting it. And if I do forgive, am I by any express or positive Law in the Gospel oblig'd so far to forget, as never to mention the Injury any more? Supposing it to be such, as may very probably by the same Offender be offered to other People, or at least if I have just Suspicions from my Knowledge of the Man, to imagine that the like may be again offered: Whether, I say, I am not then rather oblig'd to mention the Injury (tho' I do forgive him) (and to use the Scripture Phrase) to note that Man, that others by my Example may avoid his Conversation?

A. We are not required wholly to forget it, since that can't be done without the destroying of our Faculties, and

may absolutely be said not to be in our power, but the Injury must never be remembered with any Malice or Regret; consequently never to mention it to the Prejudice of the offending Party, or where it may have any ill Effects. Yet if the guilty Person be such an one, as wou'd only want an Opportunity to injure any Man, it alters the Case; and we ought for the good of others, but not out of private Revenge, to discover what he is.

Q. I know some Persons have believed, that by the Parable of Lazarus, and the wicked Rich Man, our Saviour design'd to represent himself and the Jews; but I don't see which Way the Comparison can hold; and desire you, if you have read what has been said upon it, that you wou'd give us some short Account on't.

A. Some learned Men indeed have thought that by this Parable, our blessed Lord intended to signify something of his own State upon Earth, and that of the Jews at that time, and we'll leave every one to judge with how much Probability. They say that *Dives* represented the Jews, and particularly the proud ambitious, and covetous *Pharisees*; *Lazarus*, Jesus Christ; tho' the whole Design of the Parable was to reproach the Jews with the Contempt they shew to *Moses*, the Prophets, and their Doctrine, by making the main Business of their Salvation to consist in Ceremonies, and external and pompous Worship, whilst they rejected the *Messiah*, because he appeared under the form of a poor Man like *Laza-*

rus. Which Opinion they endeavour to confirm, by the whole Sequel of the Discourse, and by the Etymology of the Word *Lazarus*, which they derive the Hebrew Word *לָאָזָרֵאֵלֶּעָזָר* *Eleazar*, which may be understood *GOD my Help*. The Crumbs which fell from the rich Man's Table, were the Poor and Despicable among the Jews, whose Salvation was passionately wished by the Saviour of the World: And the Dogs which licked the Wounds of *Lazarus*, were the Gentiles who embraced the Gospel. *Lazarus* and the rich Man died, *Jerusalem* was taken and sacked. They say no mention is made of the Sepulchre of *Lazarus*, because the Death of *Jesus Christ* was so far from injuring his Doctrine, that it was a Means to spread it through the World. But that it is expressly said, that the rich Man was buried, which answers to the utter Destruction of the Republick of the Jews, since which Time that Nation has always been Strangers and Vagabonds, always unhappy and persecuted: They hoped to have lifted up their Heads under the Empire of *Adrian*, but instead of lessening their Afflictions, they did but increase them. And they say the Reason why *Abraham* sent the Jews to *Moses* and the Prophets, was because 'twas chiefly after the time of *Adrian*, that they were so prejudiced in favour of Traditions, having about that Time composed the *Talmud*, that they equall'd, nay, even preferred them to the Holy Scripture.

Q. In the *Ebionites Gospel* which is called the Gospel according to the Hebrews, why are these Verses in the 19th of St. Mat. concerning the young Man, changed after this Manner? A rich Man said unto him, Master, what good thing must I do to gain Life? *Jesus* answered him, Man, obey the Law and the Prophets: He replied, I have done it. *Jesus* said unto him, Go sell all which thou hast, divide it amongst the Poor, and after that come and follow me. Upon which the rich Man began to shake his Head, not thinking the Advice good; *Jesus* said unto him again, How say'st thou I have fulfilled the Law and the Prophets, since it is written in the Law, Thou shalt love thy Neighbour as thy self, and there are many of thy Brethren, the Children of *Abraham*, who are but ill cloth'd, and ready to die with Hunger, whilst thy House is full of good, and thou dost nothing towards the relieving of them. Then turning himself towards *Simon* his Disciple, who was sitting near him, *Simon* Son of *Johannes*, says he, it is more easy for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven.

A. The Reason why *Ebion* made this Change in these Verses, making our Saviour merely a Commentator upon the Law, was, because he did not believe *Jesus Christ* to be either the Son of *GOD*, or a Law-giver, but only a simple Interpreter of *Moses*.

Q. Whether I may not as safely bear a Minister who preaches good and sound Doctrine, altho' his Life be not ever pious, as a Minister

Wister who lives well, and preaches so indifferently that little is to be learnt from him?

A. Yes, since we are only to examine the Reasonableness of what he delivers, and not how far it influences himself.

Q. *Your speedy Answer is desired by me, who am a Widow of no fix'd Place of Abode, who have been belov'd by an ingenious Man for some Tears last past, but he now is married to a very good discreet Woman, but she is old, and therefore he can't love her, but still really doats on me, to that Degree that he is almost Lunatick; and so disturbed in Mind, that I am afraid my Unkindness to him in not marrying him, whilst single, will break his Heart; for he is already rendered by me incapable of any Business whatsoever. I am satisfied he really loves me as he loves his Life, and wou'd hazard it to the utmost, if he could by any Means thereby be but any thing serviceable to me; he has such a tender Love for me, he values not what time he spends in serving me, and therein thinks himself happy, which appears plainly to me by what he has already lately done. If I had had him, our Age, Quality and Fortunes agreeing, we might have been both happy in the Enjoyment of each other; but now he is ruin'd by my Ingratitude, for when he was most Loving I was most out of Humour, for which upon serious Consideration since, I am heartily sorry, he being unhappy through my Means, and that I shou'd be the Cause of his Misfortunes. Therefore with all Speed, pray let me*

beg your Directions what Course I must take to make him Satisfaction to each particular Injury; if not possible for all, to as many as I can, and you will oblige me.

A. You having only in general said, you have injured him by ungratefully marrying another, we can only return you a general Answer: You must do all you can to render him happy, for which there is but one Way, and that is by doing his Duty; you ought indeed to beg his Pardon, having offended him in the highest Nature you cou'd, except you had taken away his Life; after which, if you cannot by urging his Obligations of Love and Tenderness to his Wife, (whose Age ought to have been considered before Marriage, and can be no excuse to him now) prevail on him to divert and conquer all the Irregularity of his Love for you, the most probable Way must be taken to effect it, which is, by removing your Habitation so far from him, that he may neither ever hear from you, or know where you are; this Determination you shou'd acquaint him with, lest by his having any hopes of seeing you again, his Passion shou'd be continu'd; and the Object being thus removed, 'tis impossible but that in time he may be able to recover his Liberty.

Q. *From what Principle had Idolatry its first Rise?*

A. The most common Opinion upon the Original of Idolatry is, that it begun by Adoration of the Sun and Stars; Men being naturally inclined

to

to respect what they imagine to be the Source of their Happiness and Pleasure, at first, adored what they look'd upon to be the most noble and most general Causes of their Felicity, as the Heavens and the Stars; and afterwards they came to pay the same Homage, to the greatest Part of those Objects, which contributed to their Preservation, or was able to do them any Harm. This Opinion wou'd not be improbable, if Man had been the Work of Chance, and formed after the extravagant Manner that *Epicurus* and many Poets have imagined,

*Genſque virum truncis &
rupto robore nata.*

And if they were the Authors of their own Religion. But what the Scripture tells us of the Creation of the World, that it was peopled by one Man only, and re-peopled after the Deluge but by one Family, does not agree very well with this *Hypothesis*. From thence it is very plain, that the chief Care of the Patriarchs Respect to their Children, was to teach them, that whatever we see was the Work of an invisible GOD, and that no creating Power cou'd be attributed to any thing that is the Object of our Senses. 'Tis not very likely that all the Nations of the Earth shou'd so soon forget these Instructions, and so easily confound the Creator with his Creatures, nor that they shou'd change their God and Religion all of a sud-

den, therefore Idolatry must insensibly be introduced, and have taken its Original from some false Explanations which have been made of the true Doctrine. In the Beginning they only adored GOD, and altho' in the Time of the Patriarchs, to whom Angels often appeared, they had a great Veneration for these celestial Spirits, yet they carefully distinguish'd this Respect from divine Adoration. They believ'd also soon after the Beginning of the World, that the Souls of just Men after their Death were placed in the Ranks of Angels, and by Degrees they were accustomed to look upon these Spirits, as Beings unto whom GOD had committed a Part of the Care of the Universe. After which they come to think, that since GOD had given them so much Power, they might require their Assistance, and endeavour to make them favourable to 'em, by paying them a religious Worship. In Pursuance of which they immediately erected Statues to them, and celebrated Games and anniversary Feasts upon the Day of their Death, and by Degrees they came to set up Altars, consecrate Temples, and offer Victims to them. So that in a little Time the World was full of Divinities; each Nation thinking it an Honour to have more of 'em than their Neighbours, and to increase the Number of their Gods, passed amongst 'em as a Mark of their Intelligence. This was a Mystery which the Heathens afterwards thought they were obliged

ged to hide from the common People, altho' the Learn'd amongst 'em were not ignorant of it. *Hesiod* says freely, that the Gods were good Mortals,

who by the Will of the great *Jupiter* were become the Guardians of Men, and distributed Riches, and the good Things of this World to them.

Τὰ μὲν δαίμονες εἰσι δῖο μεγάλα δια βελάς
Ἐλάσι ἐπιχθύνιοι φύλακες θηήτων ἀνθρώπων
Πασιδοῦται, καὶ τὰ τὸ γέρας βασιλῆιον ἔχου.

And this was the Reason that *David* calls the Sacrifices of the false God, to which the Daughters of *Moab* invited the Children of *Israel*, מִיִּשְׂרָאֵל, *Zeb che Methim*, the Sacrifices of the Dead, *Psalm 106. v. 28.* *St. Austin* affirms upon the Testimony of *Varro*, that in all the Writings of the Heathens, 'twou'd be very difficult to find any of their Gods who were not Men; *In omnibus litteris paganorum, aut non inveniri, aut vix inveniri Deos, qui homines non fuerint.* *Pliny* who has made such deep Inquiries into Antiquity, speaking of *Vespasian* and other Roman Heroes, which had been placed in the Number of the Gods, says, *Hic est vetustissimus referendi bene merentibus gratiam Mos, ut tales naminibus adscribantur. Quippe Omnium aliorum nomina deorum, & que supra retuli siderum, ex hominum nata sunt meritis.* 'Twas a very antient Custom of testifying their Acknowledgment to Persons of Merit, by placing them in the Number of the Gods; and as for the Names of all other Divinities, they ow'd their Birth to the handsome Actions of Men, as may be seen in consulting *Hidorus* of *Syril*.

Q. I am under a very great Misfortune, and humbly beg your Advice? I have by long and hard Drinking almost lost my Eyes, yet I hope if I forsake it, it would much conduce to the Recovery of my Sight, but I am so much influenc'd by bad Company, and a bad Habit, that I find it too hard to do, tho' 'tis like to cost me so dear as my Eyes; I beg your speedy Advice, which by God's Assistance I do resolve to follow: I pray don't fail, and you will ve-ry much oblige, &c.

A. Nay, if you have more Respect for our Judgment than for your own Eyes, we may do some good upon you; this ill Habit is generally more difficult to quit than any, yet since you seem to be sensible of the ill Effects on't, and the Necessity of leaving it, 'tis probable you may in Time get rid on't. But as it has been long contracting, so you cannot expect to forsake it presently; you must not only resolve against it, but likewise take such Measures as may make your Resolution effectual: Begin with spending one Hour in a Day less in this lewd Company, and drinking, than is your usual Custom, and if possibly you can command your self so far, drink some-thing

thing less; thus make strong Resolutions every Morning: And tho' you shou'd fail once, or twice, or more, let not that discourage you, but still pursue them, and in some time you'll make it easie to you; and having gained thus much, go on and make it two Hours, and so till you have got the entire Conquest. And if you are so happy as to be successful in the Attempt, be sure never to admit of any such Acquaintance again: But 'tis not only your Eyes that lie at Stake, but your Conscience, your Heaven, your All, your Interest and Duty are both Advocates; think of this, and then act as you think fit.

Q. What was Bishop Usher's Opinion concerning the Extent of our Saviour's Death?

A. He says there are two Extremities to be shun'd, the One which extends the Benefit of our Saviour's Satisfaction too far, as if by that GOD had on his Side actually reconciled himself to all Mankind, and really acquitted all Men of their Sins; so that if Men enjoy'd not the Fruits of our Saviour's Death, 'twas because they had not Faith; from

whence it follows, That GOD pardon'd their Sins, and justified them before they had Faith. Whereas on the contrary, the other gives too little Extention to the Satisfaction of Jesus Christ, as if no one had any Share in it, except some who were elected before the Creation of the World, altho' the Gospel commands every one to believe that Jesus Christ died for him; from whence it wou'd follow, that Men were in Conscience obliged to believe a Lie, and that they were commanded to embrace a Merit which respected not themselves. In which two Extremities he says there are unavoidable Absurdities; and 'tis his Opinion that we ought to distinguish between Satisfaction considered absolutely, and the Application GOD had made of it to each particular Person: The First, says he, was once made for all Men, and the Second is still made every Day. The Satisfaction of Jesus Christ has put Men into a Condition of obtaining Pardon for their Sins, but by the particular Application GOD makes of it, he actually grants them a Pardon for them.

The Four following Poems were receiv'd from the Pindarick Lady.

Revel. Chap. I. from v. 13. to v. 18.

I.

WHo could, and yet out-live the amazing Sight!
 Oh, who could stand the Strefs of so much Light!
 Amidst the golden Lamps the Vision stood,
 Form'd like a Man, with all the Awe and Lustre of a God.
 A Kingly

II.

A Kingly Vesture cloth'd him to the Ground,
And radiant Gold his sacred Breasts surround ;
But all too thin the Deity to throwd ;
For heavenly Rays expressly shone through the unable Cloud.

III.

His Head, his awful Head was grac'd with Hair,
As soft as Snow, as melted Silver fair ;
And from his Eyes such active Glories flow.
The conscious Seraphs well may veil their dimmer Faces too.

IV.

His Feet were strong and dreadful, as his Port,
Worthy the God like Form they did support ;
His Voice resembled the Majestick Fall
Of mighty Waves : 'Twas Awful, Great, Divine, and Solemn all.

V.

His powerful Hand a starry Scepter held,
His Mouth a threatning two-edg'd Sword did wield,
His Face so wondrous, so divinely fair,
As all the glorious Lights above had been contracted there.

VI.

And now my fainting Spirits strove in vain
The uncorrected Splendor to sustain ;
Unable longer such bright Rays to meet,
I dy'd beneath the ponderous Load, at the great Vision's Feet.

VII.

Till he that doth the Spring of Life contain,
Breath'd back my Soul, and bid me live again ;
And thus began (but Oh with such an Air,
That nothing but a Power divine had made me live to hear)

VIII.

From an unviewable Eternity
I was, I am, and must for ever be :
I have been dead, but live for ever now.
Amen — And have in Triumph led the King of Darknes too.

To a very young Gentleman at a Dancing-School.

I.

SO when the Queen of Love rose from the Seas,
Divinely fair in such a blest Amaze,
Th' inamour'd watry Deities did gaze.

II.

As we when charming * *Flammin* did surprize,
More heavenly bright, our whole *Seraglio's* Eyes;
And not a Nymph her Wonder could disguise.

* T was his
Name.

III.

Whilst with a graceful Pride the lovely Boy
Pass'd all the Ladies (like a *Sultan*) by,
Only he look'd more absolute and coy.

IV.

When with an haughty Air he did advance,
To lead out some transported She to dance,
He gave his Hand as carelesly as Chance.

V.

Attended with an universal Sigh,
On her each Beauty cast a jealous Eye,
And quite fell out with guiltless Destiny.

To the same Gentleman.

AH lay this cruel Artifice aside!
This barbarous Distance, and affected Pride!
Or else resign my Heart, which is too great
For you in this imperious Way to treat.
I know you're gay and charming as the Spring,
And that I ne'er beheld a lovelier Thing,
But know as well the Influence of my Eyes,
Nor can you think my Heart a vulgar Prize.

A Pastoral

A Pastoral.

DAPHNE.

Why sigh you so? What Grievance can annoy
 A Nymph like you? Alas, why sighs my Joy?
 My *Philomela*, why do'st bend thy Head?
 Hast lost thy Pipe, or is thy Garland dead?
 Thy Flocks are fruitful, flow'ry all thy Plain;
 Thy Father's Darling, why should'st thou complain?

PHILOMELA.

Unfriendly thus, when I expect Relief,
 To mock the weightier Causes of my Grief.

DAPHNE.

Thou dost abuse my Love: How should I guess
 The unknown Reason of thy Tears, unless
 Thy Birds are fled, or else the Winds have blown,
 This stormy Night, your tallest Cypress down?
 Thy Shepherd's true, or I had nam'd him first.

PHILOMELA.

Ah! were he so, I would condemn the rest.

DAPHNE.

Why dost thou fear it? Not a truer Swain
 E'er drove his Sheep to this frequented Plain.

PHILOMELA.

Like thee in Ignorance, how blest were I?
 But Nymph, a saller thing did never sigh:
 Curse on his Charms! Accurst the unlucky Day,
 He sought by Chance his wand'ring Flocks this Way;
 When gay and careless, leaning on my Crook,
 My roving Eyes this fatal Captive took,
 Well I remember yet with what a Grace
 The youthful Conqueror made his first Address;

How

E

How moving, how resistless were his Sighs;
 How soft his Tongue, how very soft his Eyes;
 When spight of all my natural Disdain,
 I fell a Victim to the smiling Swain!
 Ah, how much blest, how happy had I been,
 Had I his lovely killing Eyes ne'er seen!
 In these delightful Pastures long I kept
 My harmless Flocks, and as much Pleasure reapt;
 In being all I hop'd to be, as they,
 Whose awful Nods subjected Nations sway.
 The Shepherds made it all their Care to gain
 My Heart, which knew no Passion but Disdain,
 Till this young Swain, the Pride of all our Grove,
 Into my Soul infus'd the Bane of Love.

Q. By whom were the Predestinarians first called Hereticks? Was it not by those who accused St. Austin of Heresie? And how long is it since it fell under that Reproach?

A. It was undoubtedly the *Semi-Pelagians*, the Divines of *Marseilles*, who first placed the *Predestinarians* in the Catalogue of Hereticks; at which we are no more to be surprized; than that in requital the *Predestinarians* called those Hereticks who were not of *St. Austin's* Opinion. Bishop *Ward* believed 'twas *Arnobius*, the Author of a Commentary upon the *Psalms*, who first accused *St. Austin's* Doctrine, concerning Predestination, of Heresie, and who gave the Name of *Predestinati* to those that maintained his Opinion. The Bishop thinks, this *Arnobius* lived before *Tyro-Prosper*, *Faustus* and *Genadius*. Some have believed he lived in the Time of *St. Austin* himself, because his Commentary upon the *Psalms* is dedicated to *Laurentius* and *Rusticus*, two African Bishops, who were in the Council at *Carthage*

the same Time *S. Austin* was. And altho' these Names are not to be found in any Council of *Carthage*, yet it is not improbable, because we find two African Bishops, both named *Rusticus*, who signed a Synodal Letter to *Innocent I.* wherein *Pelagius* and *Celestius* are condemned. This was written two Years after the Council held at *Carthage*; wherein the Canons of the Precedent Councils were confirmed. This Council consisted of 217 Bishops, of which Number *St. Austin* was one. But there were but 24 of them signed to these Councils, amongst which there was one *Laurentius Jostanus*. Besides what may be here infer'd from hence to prove *Arnobius* contemporary with *St. Austin*, *Erasmus* has observ'd in him many false Latin Words which were in use in *St. Austin's* time.

Q. A Gentleman having lost the dearest Friend by Death, is so over-press'd with the Grief which the Remembrance of the Loss causes, that his Life is a Burthen to him, therefore he desires your charitable Advice how he may

may gain some conquest over his Melancholy.

A. This Melancholy is such an insinuating sort of a Distemper, that tho' those who are troubled with it, find some Uneasiness, yet they have so much Satisfaction in it, tho' unaccountable, as very often makes them unwilling to part with it; this makes the Cure difficult; but where Persons are once resolved against it, they won't find it an unconquerable Companion. In this Case we think it the hardest, because no Possession can be more justly valuable than that of a tender deserving Friend; yet as we are reasonable Persons, the reflection that all the Grief in the World is useless, and won't recall 'em, will something prevail, and that as Christians we ought to be satisfied with the Hand of God Almighty, who may justly take as well as give; tho' this alone will scarcely be sufficient: Therefore the Person shou'd for some time be continually either in Business or diverting himself according as his Circumstances require.

Q. I have heard much Talk by some Travellers of the Custom of the Leopard amongst the Negroes, but don't know certainly what it is; if there is really any such thing, I desire the Favour of you to acquaint me with it, and the manner of it.

A. Historians give us an Account, that there is certainly a very pleasant Custom concerning the Leopard, amongst those sort of People, performed after this Manner; they call this Beast the King of the Forest,

and because this pretended King treats his Subjects very cruelly, and often makes great waste in the neighbouring Countries, the Inhabitants are almost at continual War with him. But when the People of any Town where their King lives not, have taken a Leopard, they are oblig'd to carry him to the Place where he keeps his Court. And the Inhabitants of the Town where their King lives, thinking it a shameful Thing that a Leopard taken by other Persons shou'd enter into their Town without any Resistance, they go and meet those who bring the Leopard, and offer them battle; and on the other side, those who come with him, looking upon it to be a Point of Honour to force their Passage, stand still and expect them: They first go to fisty Cuffs, and afterwards being a little warm'd they fall to fighting with Sticks, and flinging of Stones. When they are weary with fighting, if those who bring the Leopard have the worst of it, there comes a Man from the King who introduces them into the Town, and leads them into the Marketplace where all the People are assembled; then they take off the Skin of the Leopard, and give that and the Teeth of it to the King, and afterwards boil its Flesh, and distribute it to the People, who keep all that Day as a solemn Feast. The King himself eats none of this Flesh, because he says no one must eat his own likeness; he likewise believes 'twou'd be an ill Presage for him if he shou'd

fit or walk upon the Skin of this Animal; and to avoid this Misfortune, he sells it immediately. He makes Presents of its Teeth to his Women, who hang them in their Clothes, and make Necklaces mixt with Coral of them. When the Men of the Village where the Leopard is taken, happen to be in a very small Number, and have not Courage enough to make this *Bravado*, they address themselves to others who are more expert than they, and having found one amongst them who is strong enough to carry the Leopard into the King's Town, he takes two or three other resolute Men with him, and watching an Opportunity when they see no Body, he enters by Night into the Town, and lays the Leopard in the Middle of the Market place; having done this he retires into the House of his Acquaintance until some Body has seen the Leopard: He who perceives it first, goes crying through the whole Town, *They have brought hither another King without letting us know any Thing of it.* And all the People alarmed at his Cries gather together; then he who brought the Leopard discovers himself, and each Man laying his Hands on this Person's Shoulders, *Go, say they to him, you are a Man in whom we may trust in case of Need, we are all Witnesses of what you can do.*

Q. I have often wonder'd at the vast Difference between the Translation of the LXX, and the Original Hebrew, particularly in the Lives of the Patriarchs

before the Flood, a hundred Years being added before their $\tau\epsilon\lambda\epsilon\upsilon\omicron\gamma\omicron\upsilon\tau\iota\alpha$ which I find alters the Chronology extreamly; and yet on the other side, that Translation seems to be of great Authority by its being quoted so frequently by our Saviour and his Apostles in the New Testament, even where it differs from the original Hebrew. One Text I remember which is very remarkable. 'Tis that on the 6th of Gen. v. 27. Where it is expressly said in the "LXX. All the Souls of the House of Jacob which came into Egypt were Seventy and Five. Whereas 'tis in the Original only Seventy; yet St. Stephen in the Acts of the Apostles or St. Luke at least, in the Repetition of his Sermon, follows the Seventy, and in like manner reckons 'em Seventy five, tho' it appears on Summing up their Names, that here were indeed but Seventy. If you could reconcile these appearing Contradictions, and direct me which to follow when they thus differ from one another, you'd oblige me, and, I believe many more besides me.

A. This is a Subject which has employed many learned Men in the greatest Part of their Lives, and we believe might still employ as many more, Criticism being so far from being exhausted by the Labours of those who have gone before us, as some wou'd persuade themselves, who care not to be at the Pains to imitate 'em, that we have some Reason to believe there's a larger Field left untouch'd than has ever been meddled with. Particularly as to the

Difference

Difference in *Numbers* and the *Chronology* of the Scriptures, which yet, as it is, must be own'd much more perfect than any among the *Heathens*; *Plutarch* himself complaining in more than one Place of the *Obscurity*, *Uncertainty* and *Contradictions* of all the *Chronologists* that wrote either in his Time, or before him. Nor is it any wonder that in so many different *Translations*, and *Copies*, and some Thousand of Years intervening between our Times and those wherein those Books were written, that there shou'd have been some *Mistakes*, in lesser Matters, in all those at least which we now have, which in the *Numbers*, which we often meet with, is a thing almost *unavoidable*, unless we shou'd suppose the *Holy Spirit* any more oblig'd to preserve every *Scribe's Pen* from slipping in those Days, than he is now to prevent the *Mistakes* of every *Printer* and *Composet*. However all unprejudic'd Men must still own, that all *Copies* and *Translations* so far agree as to answer the end of their being given to the World, that is, to be an adequate *Rule of Life*, of *Faith* and *Manners*; and until the contrary to this be prov'd, any little *Mistakes* and *Differences* in the *Transcribers* or *Translators* (for there cou'd be none in the *Original*) will be of no great Moment. As for the *Differences* between the *LXX.* and the *Hebrew*, we confess we are of another Mind from what we were formerly, and are now of opinion that the *Hebrew* is generally in the *right*, and the

ô mistaken; oftentimes the *Translators* themselves, for we have no great Reason to believe the Story of their *Inspiration*, they having evidently and willingly translated several Places differently from the *Original*, as learned Men have observ'd; in many others they themselves seem plainly to have mistaken the *Sense* of the Word, by reason of some *Ambiguity* in the *Hebrew*, and in more than both, especially in *Numbers*, we are apt to believe they have suffered by their *Haste*, or *Carelessness* of *Transcribers*; For the first of these, that they have willingly, and of set Purpose, translated in some Places differently from the *Original*, the *Rabbi's* produce *thirteen*, which they say, the *Seniors* render'd in that manner on Purpose that they might not offend *King Ptolomy* and the *Ægyptians*: Most of which, it's true, a learned Person clears 'em of, (in his *Prolegom.* X. to the *Polyglot*, pag. 60.) but some there still are with all Respect to his Judgment, that he seems not to get so cleverly off with, and several others, that the *Rabbi's* themselves have omitted: Of the former Number seems to be the *seventh* place they instance in *Exod.* 4. 20. "And *Moses* took his Wife and his Sons, and set upon an *Ass*, &c. This the *Rabbi's* say is not fairly translated by the *LXX.* Who render it, *super id quod gessit filios hominum*, instead of *super Asinum*. Upon that which bears *Men*, instead of, upon an *Ass*; his answer is, that the *Sense* is the same, they having

translated it, ἐπὶ τὰ ὑποζύγια *super Subjugalia, sive Fumenta*, on Beasts of Carriage or Burden. But under Favour, 'tis not the same thing, nor is the Sense the same, unless all Beasts of Burden were alike, and an Horse and an *Ass* the same Creature. It had been, we think, but fair, for that excellent and learned Author, how great soever his Zeal was for the *ó*, to have taken notice of what the *Rabbi's* here add, as the Cause of their changing the Word, which we have in their *Chronic. Temp. secundi*, who gave this Reason " *Ne Rex, &c.* Lest the King " shou'd despise our Master " *Moses*, because he rode upon " an *Ass*; and he shou'd say, " how came an *Ass* to carry " his Wife and two Children? " The Reason must needs have " been the Poverty and Mean- " nefs of their Condition. Thus far they, which 'tis true *B. chart* endeavours to get clear of, and to defend the *Seventy*, by urging that ὄν and ὑποζύγιον, are always *Synonymous* in their Version, who use one for t'other at least in 24 Places: But neither does this clear the Matter, for still the Objection lies, how came they to use a Word which has quite another Signification, than that from whence they translated it? Besides, this is the First time they use it, in all the Scripture, tho' 'tis *Chamir* in the Original at least five times before, in 4 of which they translate by ὄν and in the 5th there's a plain Reason why they don't, tho' neither is it there ὑποζύγιον. 'Tis that *Gen. 49. 14. Issachar* is a strong *Ass*, &c.

which it seems they thought such a Reflection on their *Patriarch*, that they take no Notice on't, but were pleas'd to read it differently from others, and to make we know not what of it, τὸ καλὸν ἐπιδόμισεν, " Has desired what's good, tho' 'tis plain, *Ass*, even in the *Samaritan*, and other Versions. Nor do they use ὑποζύγιον, even where one shou'd most expect it, when any thing of *Weight* is to be carry'd, as in the Case of *Joseph's Brethren* loading Corn, where they translate *Chamor*, as they ought to do, by ὄν in two Places; but 'tis remarkable that the first Place in the Bible, where they change the Word, is here, when their Prophet is concern'd and mention'd, and we believe in few others, if any, without a manifest Reason, as we found in those we consulted; for while we were examining these Matters, we thought of a Way whereby we might at least probably guess whether our Suspicions were just, and the *LXX.* had here on Purpose mis-translated in this manner, which was to see how they translated *Balaam's Ass* of one side, and their *Messias's* on the other, *Numb. 22.* and *Zach. 9.* And we found as we expected, that they set *Balaam* upon a bare *Ass*, ἐπέταξε τὴν ἄνον αὐτῆ. But they have ordered it better with the other, and set him like *Moses*, ἐπὶ ὑποζύγιον ἢ πῶλον ἴον.

Nor indeed can we find the Word ὑποζύγιον us'd for an *Ass*, in any Authors but the *Septuag.* or those that quote out of them; not so much as in the

New

New Testament, unless in general Terms, among other *Beasts* of *Burden*. But we are apt to suspect yet a *farther Reason*, why the *Seniors* were so careful of introducing their *great Propbets* riding upon an *Ass* in a Translation that was to be *study'd* by the *learned Men* of *Egypt*, and seen by all the *People*. And that we conjecture might be, because the *Egyptians* had an *incredible Aversion* for an *Ass*, and reckon'd it among the *Animals sacred* and *abominable*; nay, even hated all *red hair'd Men*, only because of the *same Colour* with the *Asses* of that *Country*, which are generally *reddish*, not *ash-colour'd*, as ours in colder *Climates*. This *Plutarch* tells us, and with all the *Reason* of it, in his *Discourse de Iside*; nay, that they were so very angry with those poor *red-hair'd People*, as on some publick *Feast-days* to *affront* or *abuse* 'em, as much as they cou'd possible, tho' they us'd to *scold* better than the *Ass* himself, whose *Neck* they broke, by throwing him down from some *Precipice*; and the weighty *Reason* they gave for all this was, *διὰ πύρρον γεγονόςαι τὸ ἐν τυβῶνα* &c. Because their dreadful Bugbear *Typhon* was *red*, and of an *Ass's Colour*: Now this *Typhon* was certainly *Moses*, of whom they had a sort of a terrible *wild* *traditionary Remembrance*; and lay upon him all that's evil; *Murrian* of *Cattle*, *Blasting* of *Corn*, and the like, and *sacrific'd* an *Ass* to him; and a very *pleasant* *Story* they tell, that a *Typhon* Brother to King *Osiris*, of the *same Mother*, tho' a *different Fa-*

ther, conspir'd against the King his Brother, taking *seventy two Men* into the *Conspiracy*, the Queen of *Ethiopia* also assisting him, and after a deal of *Wickedness*, "That *Typhon* fled away "upon an *Ass* for seven Days "together, and had afterwards "two Sons, *Hierosolymum* and " *Judeum*: Who can't see the broken Relicks of *Tradition*, concerning the *Life* and *Miracles* of *Moses* in these *Stories*, tho' told after such a *perverse manner*? And what can be plainer now than that the *Egyptians* describ'd *Moses* himself riding upon an *Ass*? And is't not very probable for this very *Reason* the *LXX* *dismounted* him. Nay, we may find more *Foot-steps* of their *Care* in this *Matter*: For where we read, *Exod.* 13. 13. and 34. 20. "The *Firstling* of an *Ass* thou "shalt redeem with a *Lamb*, "and if thou wilt not redeem "him, thou shalt *break his neck*; the *LXX.* were so afraid of favouring the *Coptites* *Superstition*, who us'd to *sacrifice* an *Ass* by *breaking his Neck*, that they have made but *indifferent Sense* on't in either *Place*, but turn it, "If thou wilt not re- "deem him, thou shalt *pay for* "him. Which *Custom* all the *learned Men* in the *World* cou'd never persuade us, that *Moses* had from the *Egyptians*, when it seems pretty plain the *Egyptians* took it from some *Fragments* of *his Story*.

Another *Place* the *R. bb's* instance is, *Levit.* 11. 5. where they translate מַרְרָא instead of *Lepus* a *Hare*, by δαουμιδα, *R. ugh-foot*, not Δαγός; that they

they might not seem to place *Ptolomy's Wife*, whose Name they say was *Lagus* among the *unclean Beasts*. To this 'tis answered by the learned Man already mentioned, That it appears not that *Ptolomy's Wife's Name* was *Lagus*, which was, he tells us, his *Grandfather's Name*. We find indeed *Lagus* reckon'd the *Father of Ptolomy Philadelphus*, as well as his immediate Predecessor, and the *Rabbi's* came pretty near the Matter, tho' they might mistake in that *Point*, whom all know to be wretched *Historians*, since at least they are right in the *Family*, in the *Name*, and why might not he marry his *Sister*, as was then not very rare?

We'll go no farther with the *Rabbi's*, but beg Leave to give one or two *Instances* of our own, wherein if we are not extremely mistaken, the *LXX.* have voluntarily render'd Words differing from the *Original*, and that for some such Reasons as have been before alledg'd. The first Place is *Gen. 43. 10.* Where old *Jacob* said to his Sons, "Take of the best Fruits of the Land, and carry down the Man a Present, a little Balm and a little Honey, &c." מֵעֵט צְרִי יִמוֹנֹט דָּבֵשׁ, and so all the other Versions. But the *Seventy* thinking be-like 'twou'd have been a *Reflection* on their *Father Jacob*, and their *Ancesters*, to make a *small Present*, have left out both the *littles*, and plainly say, δῶρα τῶ μίλιον, &c. A second Place, which we think yet plainer, is *Exod. 4. 6.* יְרוּ מֵעֵרְעָה כִּשְׁלֹן

כִּשְׁלֹן 'tis said of *Moses*, "Behold his Hand was leprous as Snow; where the *ó* have only ἐγενήθη ἡ χεὶρ αὐτῆ ὡσεὶ χιὼν. His Hand was as Snow, but not *Leprosy*, which is express'd in the *Samar. Syriac* and *Vulg.* tho' omitted in the *Arab.* which in many Places closely follows *ó*, and in the *Chal.* that of *Onkelos*, which was done not long after the *ó*, for the same Reason it's probable, that they also omitted it, which we are now about to enquire into, and it seems to be no other than lest they shou'd seem both to reflect on their great Prophet, as leprous and unclean; and yet worse to favour and confirm a fabulous and scandalous Story of the Egyptians, that *Moses* was himself a *Leper*, as well as all the *Jews*, and for that reason driven out of *Egypt*; which we may find at large recited, and consulted in *Josephus's* first Book against *Appion*; where *Manetho* acknowledges that these things were only Reports divulg'd among the common People, that is, as we've said before, some Fragments of perverting Antiquity, whereby they endeavour'd to cover their own Disgrace, and throw it on the *Hebrews* as they do in other Instances, for *Lisymachus* (who as well as *Cheremon* and *Manetho*, tells this idle Story of their *Leprosy*;) gives an Account, that when these *Lepers* were carry'd by the Egyptian Soldiers into the *Wilderness*, they wrapt a Number of 'em in *Lead*, and threw 'em into the *Red Sea*, which seem'd from a mistaken or perverted Tradition of that part of *Moses's* Song

Song (which a learned Man says is *Hexameter Verse*) *Josephus* is so careful to clear *Moses* from being a *Leper*, that he stiles *Appion*, *impious*, for describing him such; whereas, say he, "his own Words testify him to be clean from the Diseases of *Leprisy*, for he commands all *Lepers* to be expell'd out of *Towns* and *Villages*. And thus much for the wilful *Mistakes* of the *Seventy*; concerning which, we have also several of the *Fathers* almost of the same Mind, who say, that the *Seventy* did in some Places, *ex consulto*, translate differently from the *Original*, tho' they give another Reason for't, namely, for *Concealment* of *Mysteries*.

We shou'd proceed to the two other Parts of our Assertion, much easier to prove than what we have already done, that the *LXX.* were sometimes, nay, very often, *themselves deceived* by *Ambiguity* of Words, in the *Original*, which any one may see almost in every Chap. by comparing 'em with his *Heb. Bible*; and that they are yet more often injur'd by *Transcribers*. But this we han't Time to make good in this *Oracle*, nor the Reasons why our Saviour and his *Apostles* made use of a *faulty Translation*, which we shall remember in some other. All that remains in this, is the doubt in the Query, why *Seventy five* in the *LXX.* and but *Seventy* in the *Heb.* and yet *St. Luke* follows the former: The thing is clear, that here, as well as in the *Gospel*, he quotes out of the *Seventy's Version*, and therefore must have it accor-

ding to them, that being the only Bible then understood by the *common People* and *St. Stephen*, and read in the *Synagogues*, even in *Jerusalem*, and supposing some lesser, literal or *verbal Faults*, as there are in all we ever yet saw in any *Language*, it still remain'd, as has been said, a sufficient *Rule of Life*, and plain in all *necessary Directions*. As for the Difference here in the *Numbers*, it arises from the *Addition* of *five* more Names in the *Seventy* than the *Hebrew*, out of the *Chronicles*, to wit, *Maabir* and *Gilead*, the Son and Grandson of *Manasseh*, and *Sbuthelam*, and *Tallam* the Sons of *Ephraim*, and *Edom* his Grandson, perhaps to break the Number of *LXX.* which the *Egyptian Fables* report, went up with *Typhon* into the *Wilderness*.

Q. I have heard a very pleasant Relation of the People called *Hottentots* in *Africa*, near the *Cape of Good-Hope*, particularly of their Food, which is said to be *Guts uncleaned, and raw Flesh*; some have affirmed them to be *half Man half Monkey*: I desire the Favour of you to tell us, if there are such a People, and what you know of their Customs.

A. Without all Dispute there are such a People, who we think may properly be called *Men*, tho' something brutish in their Customs and Manners; in *Queen Elizabeth's* Time there were two of 'em brought into *England*, by some Merchants, who when they were upon their Coasts, decoyed them into the Ship, and brought them away against their Consents; they

Q 4 were

were taken naked with some undressed Skins and Guts hanging upon them, and were forced to put on Clothes, tho' very unwillingly at first, yet kept them on very contentedly when they came into colder Climates; they were presented to the Queen, who seeing them very much dissatisfied, caused them to have rich Apparel, to eat well, hear good Musick, and have the best Entertainment they were capable of receiving; yet their Love of their own Country was so great, they cou'd never forget it, and one of 'em soon died, as was supposed of Grief; the other was retained about five or six Years longer, and all possible Endeavours used to make him learn our Language, and be better reconciled to our Customs, but all to no Purpose; for he either would not, or cou'd not, ever speak one Word, but was observed to take all the Opportunities he cou'd to bewail the Loss of his Country, as was understood by some who had been in those Parts, and was a little acquainted with their Gestures and Tone of Voice; upon which the Queen ordered him to be sent back with the next Ships that took that Voyage, he went in the same fine Clothes he had here, and as soon as ever he was set on Shore, he tore them off, and stampt them under his Feet, got on a Paunch of Guts again and went away rejoicing with some of his own Country-Men.

But we have yet a better Account of the *Hottentots* than

cou'd be discovered by these two; for which we are indebted to the *Hollanders*, who have planted a Colony at the Cape of *Good Hope*, and have very industriously acquainted themselves with the Manners and Customs of that Nation. They tell us the Country is wholly uncultivated a great way, and has but a small Number of Inhabitants, who are all clothed with fat Beasts Skins, their Food is Roots, the Fat of Whales, Fish half boiled, and very often Flesh quite raw. They have this Conveniency, that their Dinner is always ready, for if they have a Mind to eat, and have nothing else by them, they cut Pieces of the Skin which they wear, and broil it upon the Coals until it is as hard as Sea-Bisket. If they find Honey at any Time they eat Wax and all. If they happen to be in a *Dutch* Man's House when the Pot is on the Fire, they will drink down the Scum boiling hot. Their Drink is Water or Milk; when any one is Sick, they make a sort of a Pottage, with Cabbage, white Wheat, Mustard-Leaves, and Pork all boiled together. Their great Remedies are Bleeding a Vein in the Back, applying a hot Iron to the Arm of the sick Person, then to wash the Wound with hot Milk which has had Herbs boyled in it: With this sort of Food, and with these Remedies, they commonly live an hundred or six score Years. All the Crafts known amongst them, are the heating of Iron red hot, and beating and pointing

ing it betwixt two Stones, (which serves them both for Anvil and Hammer) and fastening it to the End of their Arrows; And that of making Matts of Rushes to cover their Cabins; and these were both taught them by the *Dutch*, for before they came into their Country, they knew nothing but how to feed their Flocks, and defend themselves against wild Beasts. Nevertheless when there is any Dispute about their Right, and what belongs to them, the *Hottentots* urge very good Reasons in their own Cause; an Instance of which we may see in the Answer, which one of 'em, who was taken Prisoner by the *Dutch*, gave to some who pressed him, to tell them the Motives which induced his Nation to take Arms against them. " First, tell me, ye *Dutch* Men, " replied he in Anger, what " obliged you to cultivate our " Lands, and sow your Corn " in our Pasturages? By what " Right came you to seize upon the Inheritance of our Fathers, a Country which has belong'd to us, Time out of Mind? And by Virtue of what Law can you forbid the feeding of Cattle in our own Lands, upon which we first permitted you to come, only to refresh your selves as you passed by? And yet you dispose of our Goods like Lords, and every Day encroach yet more upon what belongs to us, by forbidding us to approach to such or such a Place. What wou'd you say, if we shou'd quarrel

" thus in your Country, wou'd you be contented to suffer it? " Therefore you cannot justly " blame us for what we do.

These People punish Adultery very severely, they cut the Man almost to Pieces with a Whip, and then hang his wounded Body upon a Tree, and burn the Woman alive. Simple Theft they only correct with a Blow of a Stick, given by the Head of their Nation to the Criminal, in the Sight of all the People; but if any one is convicted of stealing by Night, they make him fast four and twenty Hours, and the Morrow tie him to a Tree, and whip him on the Back till his Shoulders run down with Blood, then they turn his Face to the Spectators, cast melted Pitch, or a kind of Gum upon his Neck and Stomach; and this scalding Liquor, wherever it touches, fetches off the Skin in an Instant; and after having treated him thus harshly, they untie him, permit him to breathe a little, and give him something to eat, but afterwards they again tie his Feet and Hands, and leave him three Days, without suffering him to taste any thing, and yet they think they do him a great Favour if they quit him with this Chastisement, and don't send him into exile. They are as severe against Murderers, especially if he who kills another, passes for a witty or learned Person, is rich, or has any Share in the Government; for they say that such Persons are absolutely inexcusable, because they cou'd not be ignorant of their

their Duty ; they strangle them immediately, and cast their Bodies into the Sepulchre of those they have slain. Such as murder in robbing, they pierce their Knees, tying them up to their Shoulders, and leave them to expire in those Torments. But if the Murderer is some poor ignorant Fellow, who has committed the Crime in some transport of Anger, or when his Imagination was disturb'd by some strong Drink, they have Respect to his Ignorance and Weakness, and quit him only for undergoing the Whip, or Confiscation of his Cattle, or some other Punishment which is less than Death.

They acknowledge a kind of Sovereign Being, to whom they give the Name of *Humna*, who causes the Rain to fall, the Winds to blow, and gives Heat and Cold; but they don't think themselves obliged to render him any Homage, because, say they, sometimes he almost drowns the World with Rain, and sometimes dries and burns it up with Heat, instead of keeping a due Proportion. They seem however to give a sort of a Worship to the New Moon, since they are observed to gather together in great Numbers, when it begins to appear, and to pass the whole Night in Singing, Dancing, Leaping, clapping their Hands together, and in making an odd Sort of a murmuring Noise.

Q. I observ'd t'other Day in the Temple, that my Chamber look very much at the Instant (and a little in the Intervals) of discharging the great Guns in

Southwark: Pray resolve me whether 'tis the Air (only) suddenly retorted against the opposite Building by the Force of the Powder; or does the Violence of the Clap cause an Emotion in the Earth by the Means of any Concavity, or otherwise, or what else is it, hath such an extraordinary Effect so far off?

A. 'Twas only the Shock of the Air, of which a very notable Instance happen'd some Years since, when the Powder-Mills were blown up at Hackney-Marsh; for the Windows of Hackney Church were broken by the violent Emotion of the Air, which was so forcibly carried against them, that it produced the same Effect, as the throwing of several Footballs wou'd have done; and 'twas observed it shook the very Houses near the Royal Exchange.

Q. A young Gentleman falling in Love with a Lady, persecuted his Suit with that Vigour, that in a short Time he gained his Mistress's Affection, and nothing being wanting to perfect their Joys, but Hymen's Bands, she takes her Leave of her Spark, and goes into the Country to see what her Friends would give her; while she was there, he writ to her, that he would not have her, unless her Friends would make her worth so much as he named. She understanding this, told him again, that she thought her self deserving of as good as he with what she had of her own, and so the Match was broke off; but since they have been parted she is come to Town, and his old Passion being call'd to Mind, he has fell Sick, and swoons very often,

ten, but yet in his greatest Agony, if they tell him they will send for her, he is revived: His Friends were the Occasion of his large Demand, for 'tis thought he loves the Lady very well. Now, Gentlemen, we desire to hear your Opinion, whether Love can have so great an Influence upon him; as to make him swoon, or whether he shamms it to gain his Friends Consent, they being averse, yet are willing to be determined by you.

A. 'Tis very probable, Love may really cause these Disorders, tho' perhaps after such an unhandsome Treatment, it may be as difficult to persuade his Mistress, as 'tis to persuade his Friends of it.

Q. In how long Time may one about seventeen Years old, and of a good Capacity, learn the Latin Tongue, whose Occasions require the speedy learning thereof? Your Answer is begg'd as soon as your Conveniency will permit, because the Querist depends upon it.

A. Sir Samuel Hartlib, and Mr. Milton, who were both good Scholars, and ingenious Men, thought it the best Way to delay the teaching the Latin Tongue till Lads were about this Age; at which Time they would undertake to convince the World, they might better learn in two Years, than if begun with about six or seven Years old, they could in seven or eight Years; to which End Mr. Milton writ a Latin Grammar himself; and in that Time we don't doubt but a sharp Youth may make a very considerable Progress in the Latin Tongue. But then a good

Master is requisite, who may be capable of giving the plainest, and best, as well as shortest Methods to learn it; to which must be added the speaking part as soon as possible.

Q. What are the Affections of the Air?

A. The Affections of the Air are either absolute or relative; those are absolute, which properly appertain to it; and are considered without Respect to the Mixture in the Atmosphere; these are three, Fluidity, Springiness, and Weight; Fluidity, or easie Separation of its Parts, which have no Cohesion (at least, much less than the Parts of Water have) and from thence arises that Aptness to receive into it Heterogeneous Bodies, such as Rays of Light, Steams of the Atmosphere; and (from particular Bodies) Evaporations, which give unpleasing and offensive Scents, Springiness, (called the Elastical Power of it) whence proceeds an Aptness to return to its due Extention, when the Parts are pressed together, or stretcht asunder beyond their natural State. Illustrated by a Pound of Wool, which is capable of being thrust into a Quart-Pot. This when freed from the Compressure, will of it self expatiate to its former Bulk; and on the contrary, any curled Hair of that Wool may be drawn out to a greater Length than it usually stands at, which when discharged of its Force will shrink again into its former Pressure; it's the same with the Air. The Compression of it is called Condensation, because

cause it has then more of the Matter in less Room or Space ; and its contrary Distention, is called Rarefaction, because it has less of the Matter in greater Space : As to what fills the Vacuities between these little Parts in Rarefaction, in such Cases where no sensible Supply can be perceived, is yet undecided. As for Instance, in the *Thermometer*, or common Water-Weather-glass, the Water standing at some Distance from the top, (which can't be exactly described without a Diagram) the Warmth of the Air, or one's Hand laid on the top, will bring it down much lower ; by this the Air is rarified in the Ball, and the Parts of it at the greatest Distance one from the other ; But whether there is only a Vacuum between these little Parts, or that the Distance is supplied with an ethereal, or fiery Matter, that can easily permeate the Glass to avoid a Vacuum, has not yet been determined, but only that 'tis probably one of these. The third absolute Affection is Weight, or its Tendency to the Center of the terraqueous Globe ; of this it must have some Proportion, else the upper Region, at least, wou'd be diffused and lost in Æther, which lies between us and the other Planets, nor wou'd the Steams of the Atmosphere be very easily held up by the Reflection of the Sun's Beams, nor cou'd those very Beams well return to the Sun, the Fountain, unless crushed up by the Air ; (as Cork is out of the Water) till they come to the Surface thereof, and into

the Æther where, they meet no Resistance.

The relative Affections of the Air, are such as are ascribed to it, as being mingled with our terraqueous Steams in the Atmosphere. This Mixture is, by the reflecting Beams of the Sun, carrying something of what they strike upon, like a Ball, which licks up Dust or Moisture, according to the Place it lights on, and the Particles carried up are minute Bodies, keeping the Qualities of their Original. From this it is, that the two lower Regions of the Air are denominated, not only of the first Qualities, hot, dry, cold, moist, but have also two notable Attributes ascribed to them, which are greater weight, and Aptness for breathing. That the Air of these Regions has a greater Weight than that which is natural and absolute, is proved, and measured, by the *Toricellian* Experiment, to be equiponderant in a Cylinder of Glass, suppose of an Inch Diameter, and 40 Inches long, close at one End, and open at the other, filled up with Quick-silver, and stopt with a Finger ; then it being inverted, and the close End turn'd upwards, immerse the Finger and open End in the Quick-silver contained in a Glass, or wooden open Vessel ; the Finger then being removed, the Quick-silver in the Pipe that was before full up to the Top, 40 Inches from the Surface of the stagnant Quick-silver in the Vessel, will perfectly fall down, and hang 29 Inches from the said Surface. The Reason of which is said to be, because

cause a Pillar of the Atmosphere of the same Diameter with the Quicksilver in the Glass, reaching from the Surface of the vesselled Quicksilver to the utmost Extent upward of the said Atmosphere, is equiponderant to the little Pillar of Quicksilver (29 Inches more or less) sustained in the Pipe ; and because the close End at the Top bears off the Atmosphere, from the Quicksilver in the Pipe, and it falls without on the Quicksilver in the Vessel, therefore it must press or keep up so much Quicksilver in the Pipe as will equiponderate the little Pillar throughout the Atmosphere. This Weight of the Atmosphere varies in divers Times, and in divers Places, the Cylinder in the Pipe is shorter on the Top of an high Mountain, than 'tis in a Valley, because the like Cylinder of the Atmosphere is longer in the Valley, by the whole perpendicular Height of the Mountain, and therefore must weigh more, and have more Quicksilver in the Pipe to counterpoise it. Dr. Power tells us, that *Pasulius* in a Mountain 500 Perch high, found the Difference three Inches ; and also says, that by the Rule of Proportion, the Height of the Atmosphere may be found ; in the same Place it likewise varies so as to press up the Quicksilver in the Cylinder, more or less, in the Compass of about six Inches, according as the Steams are less or more ascending, or descending in the Air. So likewise the Aptness, nay, even Necessity of breathing is ascribed to the Atmo-

sphere, and its colder Parts ; for the pure Air is unapt for Respiration. This Air mixes with our animal Spirits not only by breathing, but by permeating the Pores of our whole Body, and from hence rises the Distinction of wholesome and unwholesome Air, sweet or corrupted ; for if it be impregnated with benign and balsamick Particles ; it nourishes, maintains, or restores Health ; but if on the other Hand the Steams are fetid, poisonous, or otherwise malign, they destroy the Health, and endanger the Life. Hence Fires in the Streets of a City, Shooting off great Guns, and Ringing of Bells, are accounted profitable in Times of Pestilence ; and also the natural Helps of Frosts, Winds and Rains, because these in some Measure dissipate, or break down the *Miasmes* (or corrupted Steams) that hover in the Air ; Hence our Care is, or shou'd be, to mind well the Place of our Habitation, that the Air of it be suitable to our Bodies, by its agreeable Steams ; upon this Account also some Persons in chronical Distempers, are sent for Health to their native Steams as have formerly agreed with their Bodies.

Q. Worthy Gentlemen, Please to answer this Question: How came the Continent of America, and the Islands adjoining, to be inhabited before the Discoveries made by Christopher Columbus, Anno Christi 1490. and Americus Vesputius, Ann. Christi, 1497.

For surely had they been derived from any Nation of the
When

then known World, they could never have lost Knowledge, Learning and Discipline to such a Degree as they have done; for 'tis said, they had not the Use of Letters nor Hieroglyphicks, whereby to read or write; no, nor Understanding or Reason, Edge Tools, or any thing else, wherewithal to build Ships, or any other Vessels wherewith to Trade, (except some small Canoes, by which they maintained a Commerce 'twixt themselves)

A. 'Tis very probable, that in our first Discoveries of *America*, they had this Tradition, that they all at first came from one Man, and one Woman, which is a fair Argument that they must proceed from some of *Noah's* Sons, who were all told so. If you ask how they came into *America*, since according to our present *Geography* 'tis not contiguous to *Asia*, or *Europe*, or even *Africa*, and therefore how should they be transplanted thither? To which we may answer, 1. *Noah* and his Family having been accustomed to the *Ark*, wou'd doubtless from thence build some Sort of Vessels at least for coasting along Shoars, and when they were encreas'd, and spread over the Northern Parts of *Europe*, might very probably be transported by contrary Winds or Tempests, from *Denmark* or *Scotland*, to the Northern Parts of *America*, it being no great Distance. 2. This will still appear more probable, if we consider that Earthquakes, Tempests, &c. have caused those strange Alterations in the Face of Nature, that many Countries

are now cover'd with Water, that were formerly Land; and many that are now Land, were covered with Water, that some are separated by the *Sea*, as *England* and *France*, which formerly lay together, of which we meet with Examples enough, in consulting the most ancient *Geography*; then the Question will not any longer be involv'd with that Difficulty: As for their Ignorance, 'tis no Argument for or against their being, or not being the Sons of *Noah*; the greatest Part of *Africa*, and especially *Southwards*, are altogether as illiterate as those in *America*, and generally more savage.

Q. I desire you to affirm, or confute these Words following, which are to be found in Mr. William Norris's 3d Vol. of Practical Discourses, Pag. 95. What we think we see, taste, smell, in Bodies which are without us, is not really in the Bodies themselves, but is all transacted within our own Minds. Pag. 96. I offer nothing but what is strictly and Philosophically true; which I cou'd easily demonstrate upon the best Principles of Science that ever yet appear'd in the World.

A. The Position is very true.

Q. Pray resolve these Questions.

1. How does GOD exist, whether successively, or altogether, that is, is he past, present and future at this tò vöv? If he exists, tò vöv, or altogether, how can it be said that he coexists with his Creatures, which exist successively?

2. How does the Image in a Looking-glass seem to be more or less

less distant, according to the Distance of the Object.

3. How comes it to pass that a Man never sees his Face in its proper Posture in a Glass? Because that which is the right Side of the real Face, is the left in the Glass, and vice versa: So that was a Painter to pretend to draw a Man's Face by that which he sees in the Glass, 'twere impossible for him to do it truly, because the right Side wou'd be the left, and the left the right?

4. What Difficulties does Des Cartes's Solution of Gravity labour under?

A. 1. Read his own Character & wh^o he certainly always is; Motion, Succession, Change, &c. are Words that we borrow, as adapted to express those Ideas we have concerning this material World, but they are very improperly us'd in Reference to the intellectual World. A just Philosopher never says, that GOD Almighty coexists with his Creatures, but that his Creatures exist in him; 'tis in him we live and move, and have our Being.

A. 2, 3. There are several things previous to be known, before an Answer wou'd be intelligible to you, you must understand Geometry or Algebra, or both, and then read Dioptrics to be resolv'd.

A. 4. More than either Descartes, or any Body else can tell what to do with.

Q. I am a Prentice to — almost out of my Time, was educated with the Advantage of a good Grammar-School, and blessed with a Volubility of Speech, and having frequently dialogued

with my Master's Wife, both in Matters of Divinity and History; she hath so endeared me to her, with her pleasing Conversation, that I am never easie when I am out of her Company; she seems delighted with my Expressions, and always looks chearfully and innocently upon me; I have no Inclination to any thing unlawful upon her Account, nor has she I really believe any unchaste Thoughts towards me. However, I beg you to resolve me whether it be prudent to continue this Conversation; and if there be no Danger that it may improve it self into an unlawful Amour, we being both in the vigorous heat of Youth, and the Frailty of human Nature, too too ready to comply with any Temptation or Opportunity; your Speedy Answer will very much oblige, and may be very serviceable?

A. 'Tis not impossible but your Conversations may still be continued with all the Innocency in the World, yet if your Master is any Way a disagreeable or disobliging Husband, and your Affections wholly free, there may be Danger in respect to both of you; the most secure Way is to avoid all Temptations, and except you are well assured of your own Power over your selves, 'twill be best for you to talk less together.

Q. Since GOD certainly knows when he creates a Man, whether his Soul shall, or will live in Happiness or Misery; How is it consistent with his Goodness to make that Creature, whose Soul he foreknows will certainly suffer what no Tongue is able to express?

A. If

A. If GOD Almighty's foreknowing laid any Necessity on that Creature, so that it cou'd not avoid eternal Misery; without doubt, the Querist wou'd be in the right: But since it does not, 'tis so far from being inconsistent with Divine Goodness to create Man, (because he may be miserable) that 'tis one of its noblest Effects, since he has made him capable of eternal Happiness, and has given him so many Helps and Encouragements for the attaining it, that 'tis every Person's own Faults (without any Reflection on the Goodness or Justice of that most perfect Being) if they perish eternally.

Q. Whether it be lawful to court a married Woman, with a Design to marry her, after her Husband's Death? And whether a Contract made with her be obligatory?

A. 'Tis so far from being lawful to court a married Woman, that 'tis a Crime to love or desire her, it being a plain Breach of the tenth Commandment, if not of the Seventh, nay, the Sixth too; since it's hardly possible to love the Wife without wishing the Husband's Death, which is a high Degree of Murder, and will be punish'd by GOD Almighty as such, without a severe Repentance. But if in spite of Virtue and common Prudence, they have proceeded so far as a Promise or Contract; when the Woman's at Liberty, we do think such a Contract, or Promise obligatory, tho' unlawfully made, as appears by the Case of the *Gibeonites*; when

they had by a Wile drawn *Joshua* and the Princes of *Israel* into a League with them, to preserve them from Destruction. Tho' such a League was expressly contrary to GOD's Command, *Deuteronomy* the 7th, He says, they should make no Covenant with those Nations, but utterly destroy them, yet after they had promis'd to protect them, GOD was so much displeas'd with the House of *Saul* for slaying the *Gibeonites*, that he plagu'd *Israel* with Famine three Years, in the Reign of King *David*, *2 Sam.* 21. And they were not delivered from that Plague, but by hanging seven of *Saul's* Sons.

Q. In the 4th of *Ephes.* 26. We are exhorted to be angry and sin not; now when can a Man be said to be angry without Sin?

A. When the Cause of his Anger is lawful and reasonable, and when it does not transport him so far as to make him forget his being a Christian, and a rational Creature. The Truth is, there's but very few Cases wherein a Person can well be angry at all, but he may be allowed most Warmth, when either he does himself, or sees others do any thing that tends to the Dishonour of GOD.

Q. All good People being troubled with vain Thoughts, what do you think the most effectual Way to prevent them?

A. There's a great many good weak People, that because they can't always keep their Thoughts on pious Subjects, conclude them vain and unlawful.

ful, but they are as certainly (tho' not so dangerously mistaken, as those that think thoughts are free and unaccountable; we shall, in as few Words as possible, tell ye what we think vain Thoughts, and how to prevent 'em. In the first place, all unjust and low thoughts of GOD, and all designing, contriving, or desiring to break any of his Commandments; all Proud, impure, revengeful, malicious, or uncharitable Thoughts. The suffering the Mind to wander with the Fools to the ends of the Earth, or to frame absurd or ridiculous Ideas of Persons and Things, when it might, or shou'd be more religiously, or usefully employ'd, is certainly vain: But o't'other side it may sometimes be not only lawful but necessary to give a loose to the Mind fixing it upon no Subject, as in case of hard study, much Business, or Sickness, tho' not to let the Thoughts go so far, but that they may be readily recalled. Now, the best way to prevent, or cure these, or any other kind of vain Thoughts, is to furnish the Mind, with good and useful Knowledge, it being commonly the most ignorant Persons, that are so much inclin'd to vain Thoughts: To call the Mind often to an Account, exercising it often with pious Meditations, using it to make occasional Reflections upon things, but above all things to endeavour as much as possible, to attain and keep a constant devout Temper, there being nothing that so directly tends to the purifying the Soul, as Devotion, and the Love of

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GOD; and indeed when the mind is filled with the Contemplation of that pure and perfect Being, 'twill be no very easy thing for vain and trivial Thoughts to gain Admittance.

Q. I'm a very unfortunate Person, and my Case is unlike that of others. My Creditors are Usurers, and want not their Money. I have a young and good Wife, beside several small Children. My Wife and I were never extravagant; but great Losses, no Business, and two Tears Imprisonment have reduced us to great Extremities. I am willing to deliver all that I have in the World towards the Payment of their Debts, and will give any Assurances that's possible to them of it. But they refuse to accept these Terms, or grant me Liberty, resolving rather that I and mine shou'd starve. These Calamities reduce me to the utmost Desperation, I begin to harbour dark and turbulent Thoughts that may be my eternal Confusion; I do not, cannot think God Almighty is all Goodness, but rigid and severe, and not so tender of his Creatures as he's represented to be; I am dispirited, I have not the help of GOD, nor the Strength of a Man; in short, I feel myself perishing, because I cannot comply with what's impossible for me to do. I desire an Answer therefore to the following Queries, First, where Creditors are (or may be) satisfied, their Debtor has nothing to pay, and that if they detain him long he must be starv'd, whether or no they ben't guilty of wilful Murder? Secondly, if any Creditor dies resolving never to forgive, or release his Debtor, when he knows he has nothing to make

R *Restitution,*

Restitution, whether he can expect Forgiveness from GOD?

A. Your Case is really very hard and miterable, and such as one wou'd think wou'd incline even *Usurers* to Compassion; But you need not make your self much more miserable, by being *Criminal*, and that in so high a *Degree*, as to question GOD's *Providence* and *Goodness*; perhaps those very Thoughts may be one great reason why he suffers your Creditors to be so cruel and inhuman, and 'tis highly imprudent to disoblige

such a Friend as is able to raise you others, at least to calm your Mind, and in spite of all their heavy Misfortunes, make you happy. Now to your Questions. To the first, there's no doubt but if your Case be as 'tis represented, your Creditors are guilty of a more barbarous Murder than if they had cut you in Pieces yet living, and there's a proportionable Punishment due to 'em in another World. To the second, we answer in the Negative, the thing being very clear on the first Proposal.

The two following Poems, were written by the most ingenious Pindarick Lady.

To *Celinda*.

I.

I Can't, *Celinda*, say, I love,
But rather I adore;
When with transported Eyes I view
Your *shining* Merits o'er.

II.

A Fame so spotless and serene,
A *Virtue* so refin'd;
And Thoughts as great, as e'er were yet
Graspt by a *Female Mind*.

III.

There Love and Honour dress'd in all
Their *genuine Charms* appear,
And with a pleasing Force at once
They conquer and in dear.

IV. *Celestial*

IV.

Celestial Flames are scarce more bright
Than those your Worth inspires,
So Angels love, and so they burn,
In just such *holy Fires*.

V.

Then let's, my dear *Celinda*, thus
Blest in our selves contemn
The treach'rous and deluding Arts,
Of those *base things call'd Men*.

Thoughts on Death.

I.

I'M almost to the *fatal Period* come,
My forward *Glass* has well nigh run its last;
Ere a *few Moments* I shall hear that fatal Doom,
Which ne'er will be recall'd, when once 'tis past.

II.

Methinks I have *Eternity in view*,
And dread to reach the Edges of the Shore,
Nor doth the *Prospect* the less dismal shew,
For all the *Thousands* that have lanch'd before.

III.

Why weep my Friends? What is their Loss to mine?
I have but one poor doubtful Stake to throw,
And with a *dying Prayer* my Hopes resign,
If that be lost, I'm lost for ever too.

IV.

'Tis not the painful Agonies of Death,
Nor all the *gloomy Horrors* of the Grave;
Were that the worst, unmov'd I'd yield my Breath,
And with a *Smile* the King of Terrors brave.

V.

But there's an *After-Day*, 'tis that I fear:
Oh, who shall hide me from that angry Brow!
Already I the dreadful *Accents* hear,
Depart from me, and that for ever too.

Q. 1. Mayn't we believe those Men have an extraordinary Gift from GOD, who can willingly bid adieu to the Delights of Society and Conversation, and purely out of Devotion retire themselves to some barren Mountain, or Desert, far from the Company of Men, spending their Time in Contemplation and Devotion?

Q. 2. Whether such a Course of Life be'n't preferable to most Conditions of human Nature?

Q. 3. Wou'd not such Hermits have been more applauded in the Times of the Primitive Fathers, St. Austin, St. Jerom, and the like, than they are or wou'd be now?

Q. 4. Supposing a young Lady shou'd have a Desire to enter into such a Course of Life, and to retire from the Follies of this ungrateful Age, wou'd not her Parents be much to blame to oppose so commendable an Option?

Q. 5. Whether it were not better to have Seminaries, or Receptacles for the younger Brethren and Sisters of great Families, where, in Imitation of Colleges, they may be maintain'd in regular and suitable Employments, Studies, Needlework, and the like, than to give 'em such narrow Fortunes, as wou'd expose 'em to Want, or many dangerous Temptations?

A. to Q. 1. Aristotle has long ago answered this Question, when he affirms that a solitary Life, is either brutish or divine, above, or below human Nature: A much greater than he has told us, indeed, of a single Life, "That he that can receive it, let him receive it,

"but to all it is not given; whence it follows that such Continence is a Gift, and an extraordinary Gift, as St. Jerom himself owns, tho' he seems to press it too universally". Nay, we are apt to believe that a very good Man might on some Accounts live much more happily if withdrawn from the World, and employing all his Life in Meditation and Devotion, than he cou'd possibly do if he continued in it; as he'd doubtless be more happy if he cou'd employ all his Life in Prayer, than when he meets with frequent Business and Interruptions: But this is not a State of Life which GOD has designed for Mankind. He has made us sociable, and required us to be so, and to be assistant to one another, which how shou'd we be without Conversation? Besides, there are several other indispensable Duties which cannot be perform'd unless in Society, as Publick Prayer, the Sacraments, and the like; nor is't enough that the Hermit has his Priest, to read Mass, and to confess him, tho' this was more than the strictest ancient Hermits allow'd, as we may observe in the Life of St. Paul the Hermit, in St. Jerom's Works, who when Anthony went to visit him, had no Company but a Wolf, or some such rough Servitor. For granting he shou'd have some Attendant, at least Visitant, as St. Anthony had, who ministr'd to his Necessities, it must be a pretty strong Figure to make two Persons either an Assembly,

or a *Communion*; whereas in the publick Assemblies for God's Worship, a pious Mind may be as happy at that Instant, as 'tis possible for any to be out of Heaven; and the more Difficulty in collecting his Thoughts among so many Objects, the greater still the Piety, we dare not say *Merit*, in doing it, and the greater certainly will be the Reward; and yet further, the more good Men meet together and join in their Prayers, the more effectual, may they rationally suppose, they will be both for themselves and one another.

Q. 2. *Whether such a Course of Life be not preferable to most Conditions of human Nature?*

A. That Condition of Life is certainly most preferable, which is most agreeable to the Will of GOD, and the Example of our Saviour, and wherein we may be most useful to the World: That a sociable Life is the First of these, we have already prov'd; that 'tis the Last, is, we think, *self-evident*; nor is it less plain, that 'tis more agreeable to our Saviour's Example, who came *eating and drinking*; and he must be very bold, nay, blasphemous, who pretends to live more perfectly than our Saviour, who 'tis true did for a Time withdraw himself from the World, sometimes a whole Night for Prayer and Devotion, and once *forty Days and forty Nights*, to prepare him for his Entrance on his Office. Besides, 'tis a great Fondness for Men to persuade themselves that they leave the Devil behind them,

when they forsake the World, as long as they carry the *Flesh* with them; a Solitude has many Temptations that are not found in the *Crowds*, and, it may be, some that are more dangerous than any there, especially to Pride, Positiveness, Peevishness, Ill-nature, Impatience of Contradiction, Conceit of Merit, *Enthusiasm*, and the like; from all or most of which we wish we cou'd say the greatest and best of those *Anchorets* which have been famous even in purer Ages, had been quite free: We can't except St. *Jerom* himself out of the *Number*, tho' he had more Learning than all the rest put together, and we believe, more *Piety and Godness*.

Q. 3. *Whether such Hermits wou'd not have been more respected in the Times of the Primitive Fathers, St. Austin, St. Jerom, &c. than they are, or would be now?*

A. That there were several Reasons to be brought why we believe they wou'd have been, and some that hold, tho' others are not valid; some of these *Holy Anchorets* fled from Persecutors into the Wilderness, as *Elias* did before them, tho' we doubt the same might be said of them, that was to *Elijah*, *What dost thou here?* Or to the Disciples who would have follow'd the Example of *Elisha*, and call'd down Fire from Heaven, *Ye know not what Spirit ye are of!* But sure enough 'tis, if this Practice of theirs were voluntary, 'twas perfectly contrary to our Saviour's express Command, who bids them indeed, when they are *persecuted*,

in one *City*, flee into another, but never bids 'em flee into the *Wilderness*. However, 'twas a *vitious Imitation* of these Men that encouraged several other devout Persons in after Ages to forsake the World, and run into Desarts; especially about the Time of the Irruptions of the *Goths* and *Vandals*, where, if their Histories han't too much of the *Legend*, they left prodigious Examples of an *ascetic Life*, and such Severities as we can never think cou'd be any ways agreeable to that Being, who delights in the Happiness of his Creatures, but never in their *Torments*; where-in they were more cruel and severe, many of them, to themselves, than the worst of Tyrants could have been for their Religion. For Example, what rational Man can believe that *St. Anthony*, ever pleas'd GOD the more for his lying so long upon the Ground, and eating nothing but a few *Dates* for several Days; or *Simon Stylites*, by being *Spitch-cockt* a Top of a *Pillar*, I know not how many Years, in the *scorching Sands* of the Eastern Nations; tho' our *Simon Stock*, his half Name-sake, the first Head of the *Carmelites* here in *England*, had a little more Shelter, when he got into the *Stock* or *Trunk* of an old Tree, and liv'd there seven Years, like *Diogenes* in his Tub (only he cou'd not carry his House with him as he did) from whence he had also his Name, as we find in the Histories of that Order; and the Truth is, the *Easterlings* cou'd much bet-

ter abide it, and *Anchoretism* fits much better on their *Stomachs*, than it does with us in these cold *Northern Climates*, it being more Pain, as those have said who have try'd in both, to *fast* one Day in these Countries, than four or five in those that are warmer, which 'tis said they frequently do without any Inconvenience, as the Heat of the Air makes it more tolerable, nay, more pleasant with them, to live in *cool Caves* and *Grotts*, than in *Cities* and *Houses*; and their *very Water* is much more nourishing and delicious than ours.

But besides those several Accidents before mentioned, which drove *Men* into Desarts, in Times of Persecution, and towards the Fall of the *Roman Empire*, we must grant, that many of the Fathers, whom none own infallible, might have too great a *Fondness* for such Practices and Usages, especially *St. Jerom*, who indeed seems to have led most of the rest that Way by his great Wit and Learning. Tho' how much he overstrain'd things in this Matter, making it almost an impossible Business to live honest in this World, will appear to any who but takes the Pains to dip into his Writings. Nor has he been less eager on his other darling Subject, that of *Virginity* and a *single Life*, which he carries so high, and declaims so heartily against *Marriage* (which therefore, as *Erasmus* well observes, 'tis very unlikely that either he or his *Adversaries* took for a *Sacrament*) that many good Men, Bishops,

Bishops, and others, were extremely offended at him, to that Degree, that he was forc'd to write a particular Apology inscrib'd to *Pammachius* on that very Subject: And to say Truth he had need on't; for as all his *Wit* and *Learning* cou'd not answer some of *Jovinian's* Arguments, as *dull* as he makes him, but instead on't he's forced to fall a *Rhetorizing*, not to say *Railing*, so never was such miserable Stuff as that which he brings for Argument against *Marriage*. "A Time to plant" and a Time to pluck up, is as plain a Text with him for "Virginity, as the First Commandment really is for *Matrimony*. And how do you think he makes it out? Why wonderfully, *subtily* and *mystically* as you can imagine, for by *Planting* he tells us, is meant *marrying*, &c. by plucking up, *Abstinence*, or what he calls *conjugal Chastity*; consequently by a Time for *Planting*, the *Law*; by a Time for plucking up, the *Gospel*. This is pretty fair, but has many as good, tho' none better than his proving the Excellence of *Virginity* before that of *Matrimony*, nay, of abstaining when marry'd for good and all, by *Moses's* pulling off his *Shoes* when the Angel spake to him out of the *Bush*, a *Type* of *Matrimony* he says, tho' a wonderfully dark *One*, and such as the good Women wou'd scarcely thank him for! and a plain Argument he thinks that those who have any thing to do with *Holy Things*, must part with their *Wives*, which *Fancy* he seems through

the whole *Course* of his *Writings* to believe as heartily as tho' it had been an Article of *Faith*; and it must be confess'd many of the *Ancients* were of the same Mind; but surely they were mistaken, or else how did the *Primitive Christians* do, who all of 'em receiv'd the *Sacrament* every Day, nay, before *Day-break*, and yet sure they had *Children* as well as other People: Without which what do those who now also communicate daily?

Q. 4. *Supposing a young Lady shou'd have a Desire to enter into such a Course of Life, whether her Parents wou'd not do ill to hinder her?*

A. Her Parents wou'd do well to obstruct such a Design, supposing they themselves wanted her *Attendance*, or they knew any other good Reason against it, of which a Protestant cou'd find enough, especially that she can find no such *Place*, unless she flies to a *popish Nunnery*, where sometimes they have more Company, and not better, than while abroad in the World. Besides, what shall we think of their *Innocency* who are frequently as bad as the *Grates* will let 'em be, where 'tis notorious they make *Affignations*, carry on *Intrigues*, just like other frail *Christians*, which may also partly serve for an Answer to the 5th and last Question. Whether it were not better to have such private *Nurseries* for *Gentlemen and Ladies*, younger *Brothers and Sisters* of great Families, where in Imitation of *Colleges*, they may be maintain'd in regular and suitable *Employments*.

ments, than to give 'em such narrow Fortunes as would expose 'em to Want, and many dangerous Temptations? For if the Danger be greater in such Circumstances than 'twas before, as in many Cases it doubtless is, the Parents give 'em *Poison* instead of a *Remedy*, exposing 'em to worse Temptations, than while they were abroad in the World; that is, supposing they confine 'em there, as is often done in Popish Countries, contrary both to their Constitution and Inclination. But after all, why, we'd fain know, must all the *Family* be broke to set up *one*, it may be the greatest Blockhead of 'em all, merely because he was born before 'em? What Reason, or *Necessity* or *Justice*, any more than the contrary Custom of some Places, where the *youngest Brother* keeps all? However, if the *Elder* may demand a double *Portion*, there's no Reason why his should be so large, as to starve the rest. For Education, 'tis true, such Places as here mention'd may be *necessary*, and for the Men, there are Colleges enough already, but imprisoning them there for their Lives, 'tis *unnatural* and *unreasonable*; and if any Lady or Gentlemen are desirous to retire from the *World*, either for a Time or for their whole Lives, they may, we believe, live as contemplative a Life in *London* it self, as if they were in a Desert, and have all the Advantage of an Hermitage without the *Temptations*.

Q. Having lately read in one of the Books of Dea's Euclid,

3

something concerning perfect Numbers, and it not being in my Capacity (being but a young Student) to comprehend the true Notion thereof; I beg your Assistance in it, so far as to satisfy what they are, and by what Means I may find any one of them out, for I find them to be of great Use to me, and in so doing you'll highly oblige your Friend, &c?

A. A perfect Number is that which is equal to all its aliquot Parts added together; according to this Definition 6 is a perfect Number, because if you take its aliquot Parts, which are 1, 2, 3, their Sum will be equal to 6; again, 28 is a perfect Number, because its Aliquot parts 1, 2, 4, 7, 14, added together make 28. Now if you will find as many of 'em as you please, take the following Progression 1, 2, 4, 8, 10, 32. &c. Which it is easy to continue in doubling every last Term; chuse in this Progression any one Term, subtract Unity from it, if the Remainder is a prime Number, multiply this Remainder by the Term immediately preceding, the Product will be a perfect Number; but if the Remainder is no prime Number, you must chuse another Term: This Rule will be clear'd by some Instances; take the Term 4, subtract Unity from it, the Remainder is 3, which being multiply'd by the Term immediately preceding, *viz.* 2, the Product 6 is a perfect Number; again take the Term 8, subtract Unity from it, the Remainder is 7, multiply this Remainder by 4, the Product is 28, which is a perfect

perfect Number. But if you would take 16, because having taken Unity from 16, the Remainder 15 is no prime Number, the Product of 15 by 8 wont be a perfect Number; therefore take the following Term 32, and working as is prescrib'd, you will find 496 for another perfect Number. This is a very easy Rule, and we expect our Querist will be pleas'd with it; but we have something of far greater Consequence to him, which is, that we guessing by his Question that he is apt to attribute some Virtue to perfect Numbers, (or else why shou'd he think they can be of great Use to him?) and Doctrine of attributing Virtue to Numbers, being a pure *Chimera* of Caballistick Spirits, we advise him to imploy his Time better, than in such a vain fruitless Contemplation.

Q. We would desire you to solve this Query, because we have laid a considerable Wager concerning it: Suppose a Pipe to be 120 Foot long, and the Air to be exhausted cut of it, whether the Water would ascend into it any higher than 30 Foot.

A. Quick-silver in such a Pipe ascends to about 28 Inches, and no more; Now, Quicksilver is reckoned 14 Times heavier than Water, therefore Water would ascend 14 Times higher than Quicksilver, and no more, that is about 32 Foot and 8 Inches.

Q. 1. If in an Arithmetick Progression from Unity the last Number be thirty six, and the Sum of all the Numbers be one Hundred and forty eight, how many Terms are there in all?

Q. 2. And if eight Numbers be in Arithmetical Proportion from Unity, the last Term thirty six, what is their common Difference; and how may these two be discover'd and resolv'd?

A. In the first Question the Number of Terms is eight. And in the second the Difference is five, both resolv'd by this Method; let *a*, be equal to the first Term *t*, equal to the last Term *n*, equal to the Number or Terms *d*, equal to the Difference, and *s* equal to the Sum of all the Terms: Then by this Theorem $S = \frac{1}{2} an \times \frac{1}{2} nt,$

it will be found $n = \frac{2s}{a + t}$ and

s, *a*, and *t*, being already given, *n*, will be discovered to be equal to eight, the Number of Terms sought. And in the second Question, where the Difference of Terms is required, *t*, *a*, *n*, being given by this Theorem, $t = a \times \frac{1}{2} d n = d$, it will be $d = \frac{t - a}{n - 1} = 5$, equal to the Difference.

I sent this Question 4 or 5 several Times, but never had your Answer, which makes me send it once more to refresh your Memories; I beg you would not refuse me still.

Q. We find in the Copernican System, 3 Motions annex to the Earth, viz. An annual, diurnal, and an inclining Position, which is by him term'd Motus Inclinacionis. Qu. Why might not a perpendicular or coincident Position have been as well introduced by this Astronomer, and what Absurdities would follow the Assertion of either?

A. The

A. The *Motus Inclinatiois* is not properly a Motion, 'tis only a perpetual Parallelism that the *Axis* of the Earth keeps with it self, which is moving in the Ecliptic: To conceive this well, take a common Sphere, that shall represent the Firmament, upon the Ecliptick of which turning a little Globe, so that its *Axis* be constantly parallel to the *Axis* of the World, and you have a true *Idea* of this *Motus Inclinatiois*; it has been invented to give a Reason of the Diversification of Seasons; and to explain, as in the common System, the continual increasing of Days, from the Winters Solstice to the Summers, and their Decreasing in the same Order as they have increas'd; but if you will know further how this Parallelism of the Earth's *Axis* may cause all these Appearances, and why they happen to be the same as in the common System, we will answer you, That it is a Matter of some Difficulty to be understood in such short Discourses as these are intended to be; however, not quite to disappoint an honest Querist, who may be is somewhat uneasy, we will tell you, that the whole Diversity of Days in the Ptolemaic System, proceeds from the Diversity of Parallels that the Sun describes every Day: Now, according as these Parallels are more or less remote from the Equator, the Angle comprehended by a Ray drawn from the Centre of the Sun to the Centre of the Earth, and by the *Axis* of the World, changes accordingly; for In-

stance, the Sun being in the Equator, this Angle is right, but if it is in the Tropic of Cancer, it makes an Angle of 67 Degrees (measuring the Angle from the *North*) then if the Parallel is given, the Angle made with the Ray and the *Axis* is given also; and reciprocally, if the Angle is given, the Parallel is given: Now, in the Copernican System the *Axis* of the Earth being parallel to the *Axis* of the World, the Angle comprehended by such a Ray as we have supposed, and by the *Axis* of the Earth, is the same as was in the Ptolemaic System; therefore if the Parallel describ'd, or rather that which seems to be describ'd, is the same, then the Appearance is the same.

Q. *I have suffered very much these Wars by the French Privateers, and am of Opinion, 'tis a Way of living not warranted by the Laws of God, tho' it be so much authorized by Lewis the XIVth, grand Tyrant of France: If I live long enough to see Times of Peace; As I use the Sea, I really desire to take and plunder as many French Ships as I shall happen to meet with, and can conquer, until my Losses are made good, and no farther; I pray your Judgments as to the first, and shall govern my self as you shall direct in the latter, and humbly pray your Answer to b. th, as soon as you please, in one of your Oracles? In the mean Time I am yours, &c.*

A. If by asking our Opinion of the first, you would know what we think of Privateering in general, tho' our Thoughts mayn't

mayn't be of any Service in such a Case, yet since they'll gratify you, and can do no Harm, we'll tell you: We look upon it to be very different in Times of Peace and War, for when any Prince is at War with another Nation, if despoiling and weakening this Enemy at Land is lawful, which no Body disputes, 'tis doubtless the same at Sea; but in Peace it is not justifiable in him; nor do we think it lawful for private Persons merely on their own Accounts at any Time. As for your Case, tho' 'tis very bad, yet we think the Course you intend to take to right your self something dishonest. Now whilst we are at War with the French, if you can serve both the Publick and your self by impoverishing them, either by Commission in his Majesty's Ships, or otherwise, 'twould be very hard to refuse you the Advantage of it.

Q. Was there any one of the Jewish Rabbins, who was of any Repute, that has given us an Account of the Jews baptizing of Children when they proselyted them?

*A. Several of the Rabbins mention that Custom, the Talmud gives us an Account of it, and Maimonides in his Treatise of Slaves, says, that if an Israelite found a Child, and baptized it in the Name of a Profelyte, *לשון* it became a Profelyte from that very Moment. From whence 'tis very plain 'twas in Use amongst 'em.*

Q. How did the Jews understand these Words of our Saviour in St. John? Except a Man be

born again, he cannot enter into the Kingdom of Heaven.

*A. The Jews took these Words in a Sense very different from ours, and indeed their Interpretation seems unnatural enough; they thought that to be born again, meant the vigorous observing of their Ceremonies, and especially the Tradition they had concerning Phylacteries; and very strict they were in their Observations of this Tradition; as a Story the Talmud relates to us of one Rabban Gamaliel, will sufficiently shew; for this Man, even on his Wedding Night, recited his Phylacteries; upon which his Disciples speaking thus to him, *Have we not heard that a Bridegroom is not obliged to read his Phylacteries?* He answered, *I shan't be so complainant to any one, as for their Sakes to quit the Token of the Kingdom so much as for one Hour. And by the Kingdom of GOD or of Heaven, they understood the State of the Jewish Church under the Messiah.**

Q. What was the Jews Manner of admitting Profelytes?

A. When they received a Profelyte, they first ask'd him, if it was not for some worldly Consideration that he embraced the Jewish Religion, as through Fear, the Desire of Riches, or for the Love of some handsome Israelite? If he assured them it was not, then they proceeded, and represented to him the Difficulty there was in observing the Law, and the Punishments which were inflicted on those who broke it: But for Fear of discouraging him, they also told

told him the Recompences the Law promised; and further added, that altho' Israel lived miserably in this World, GOD had prepared a Felicity for him, which he kept conceal'd, the Possession of which they should be assur'd of, if they observed the Law: That the Reason why GOD did not make the *Israelites* happy upon Earth, was to prevent their becoming proud; and tho' other Nations seem'd happy at present, yet they should perish eternally in the Life to come. After which they told him, if he repented the having presented himself to be received into the Number of Profelytes, he might withdraw if he pleas'd; but if he convinced them he continued firm in the same Mind, they circumcised him, and when he was cured, they led him to some Place where there was Water, into which he presently went in up to the Neck; while he stood in this Manner, the three inferior Judges of the Place recited to him divers Precepts of the Law; after which he plunged himself all over Head and Ears in the Water, and then came out in a Moment. If it was a Woman who was baptized, they were Women who assisted her to go into the Water, the Judges standing a great Way off the Place while she went in, and turning their Backs towards her when she came out.

Q. When did the Assyrian Monarchy begin?

A. The general Account is, that it was the first Monarchy in the World, the great Mo-

narchs of which were *Nimrod*, *Belus*, *Ninus*, *Semiramis*, *Ninias*, *Sardanapalus*, &c. But this ancient Chronology is all contradicted by one *George Herwart*, who affirms that the *Assyrian* Empire begun only with *Pbul Beloch*, who was the *Belus* of the *Greeks*; as *Ninus* was the *Tiglab-Pbulassur* of the Scripture, and that the *Belshazzar* in *Daniel*, was the *Belas Assur*, or *Assyrian Bellesis*, who had the Government of *Syria* and *Assyria*, in the Time of *Cyrus* the younger, or a little before; which Chronologist also says, That the Temple of *Belus*, which was at *Babylon*, was ruined by this same *Cyrus*, and that it was he, and not the first *Cyrus*, which the Prophet *Daniel* speaks of. He also says, That the fourth King spoken of in *Daniel* 11. 2. was *Darius Codoman*, the Fourth after *Darius* the Bastard, who made War against *Alexander* King of *Greece*. We incline to the first Account, but leave our Readers to determine as they please.

Q. Pray do me the Favour to consider these following Verses in the twenty ninth Chapter of *Genesis*, and tell me your Thoughts, whether *Jacob* had really served several Tears to *Laban*, when he gave him *Leah*, and seven Tears after, before he had *Rachel* given him to Wife?

20. And *Jacob* served seven Tears for *Rachel*, and they seemed unto him but a few Days, for the Love he had for her.

21. And *Jacob* said, Give me my Wife, for my Days are fulfilled, that I may go in unto her.

25. And

25. *And in the Morning when he saw it was Leah, he said to Laban, What hast thou done? Did I not serve with thee for Rachel?*

27. *Fulfil her Week, and we will give thee this also, for the Service which thou shalt serve with me yet seven other Years.*

A. He was so far from serving Fourteen, that he did not serve the first seven Years before he married her, but afterwards: From thence it is said, *that they seem'd to him but a few Days*; whereas the Time would rather have seem'd long, had he not been married to her, for as *Solomon* says, *Hope deferred makes the Heart sick*. In the 21st Verse, where he says to *Laban*, *Give me my Wife, for my Days are fulfilled*; by these Words, he meant it was Time he was married, he was now at least seventy six Years old: *And Esau* was of the same Age, who had been married about thirty six Years, for he was but about forty Years old when he married, *Gen. 26. 34*. It is not improbable but that *Jacob* may in these Words also refer to the Month's Trial, mention'd Verse 14. It's certain they can't be meant of his seven Years Service, which will appear evident to any one who considers these two or three following Reasons against it. First, it must then be supposed, that *Jacob* had twelve Children in the Space of seven Years, *Gen. 30. 25, 31, 41*. Which is by no Means allowable. For *Leah* had seven at seven several Births, which might well take up seven Years. Besides, 'tis

certain she intermitted bearing some Time, *Gen. 29. 35. and Gen. 33. 17*. And in the mean while, we have an Account of the Birth of *Dan* and *Neptali*, *Gad* and *Asher*, before *Leah* bore *Isachar*, *Zebulun* and *Dinab*, *Gen. 30. secondly*, This Opinion would suppose *Reuben* to have been but four Years old at most, when he brought the *Manarakes* to his Mother. For after this his Mother not being then with Child, bore three Children at three several Births. And 'tis likely enough that *Jeseph* was born after this, *Gen. 30. 22*. This Opinion is contradicted by *Jac's* Age, who was, when he went to *Laban*, about seventy six Years old, and the Birth of *Hezron* and *Hamul*, *Chap. 46. 12*. also forbid us to receive it, according to which *Judab* could not be above three or four Years older than *Jeseph*, consequently not above forty three or forty four Years old, when he with his grand-Children went into *Egypt*, *Jeseph* being then at most but forty Years old, *Gen. 41. 46*. To reconcile all which, it must be supposed (by those who hold this Opinion) that *Judab* married at twelve, and had *Er* when he was thirteen Years old, that *Er* married at twelve, and *Onan* at the same Age. *Tamar* stayed for *Shela* after the *Days were multiplied*, and *Judab's* Wife died, *Gen. 38. 12*. And then she bore *Pbarez* to *Judab*: We allow but three Years for this, and then supposing *Pbarez* to marry at twelve Years old, and that he had *Hezron* and *Hamul* (taking them for Twins) at the Age of

of thirteen, and that they went into *Egypt* at one Year old; all this amounts but to forty three Years. These Things considered, will we think justly overthrow that Opinion, that *Jacob* served seven Years before he married *Leab*. His Words are, *only that I may go in, &c.* And not take her away, for that he could not justly do till he had served seven Years. In the 35th Verse, these Words, *Did not I serve thee?* must be understood as if he had said, not only covenant to serve thee, but actually served thee, and gave thee a Proof of my Industry for a Month, (as in *verse 14.*) And by the 27th Verse 'tis very plain that he had *Rachel* immediately after *Leab*, for *Laban* only requires him to fulfil her (*Leab's*) Week; that is, keep the Solemnity of seven Days feasting, which Space was allowed for Marriage-feasts, *Judg. 14. 12.*

Q. I have heard very strange Stories of the different Effects of Poyson; as that some Poysons have been of such a Nature as to continue in the Body of a Man unperceiv'd for some Months, nay, Tears, before it proves mortal; and of other Poysons so strong, that they will certainly kill a Person in a Quarter of an Hour, tho' taken but in a small Quantity: I desire to know whether there are such Sorts of Poyson, or not; and if it was ever experimented?

A. Without Doubt there is, as has been too often found: For the more dilatory Way, there have been some *Germans* and *Italians* who have understood it very well, and put it sometimes in *Præice* too.

Not many Years ago in *France* there was one of 'em employed by a young Lady, who had a mind to send her Friends the nearest Way to Heaven, that she might possess their Estates. They took their Time to effect this Project, and in about four or five Years, she that at first was worth little or nothing, became vastly rich, through the Death of her Relations, having removed all of them by this devilish Art, as she saw convenient, without any Suspicion. And being encouraged by the Success, she proceeded by Degrees to take away all her Enemies; but at last by an Accident, as the Miscarriage of a Letter, or some such thing, they were discovered, and he took such a Dose of his own Preparation, as soon put him out of the Power of the Law; but she received publick Justice. The *Indians* have also this Art to Perfection. Tho' in *Nubia* we believe they have the strongest of all Poysons; there is such a one found, that only one Grain of it will kill ten Men in a Quarter of an Hour; and if one Man takes a Grain of it he will die in a Moment. The Inhabitants set a great Value on it, as appears by the Price, for they won't sell it under a Hundred Ducats an Ounce; and when they part with it to Strangers, they make them take an Oath that they will never make Use of it in their Country.

Q. In the fifth Chapter of Numbers, where the Water of Feculosity is spoken of, this Verse: Then

Then shall the Man be guiltless from Iniquity, and this Woman shall bear her Iniquity, seems to me to intimate, that the Trial concerned the Innocency of the Man, as well as that of the Woman. If not, why should there be these express Words, then shall the Man be guiltless?

A. The Opinion of the Jews about it, is very probable; they from these Words concluded, that the Water would not try, nor have any Effect upon the suspected Woman, if her Husband were not innocent himself, when he brought her to this Trial.

Q. 1. There is a young Lady who is under the Government of a designing, niggardly, griping Mother; she is of a good Fortune, and very beautiful; she has been courted by several Gentlemen five times her Equals in Fortune; but her Mother's ordinary Guise is to say, the Estate is remote, or else to discredit her Reputation or Person; so with this Tale of a Tub, she puts her off without looking any further, having inured her by some Force, and a great deal of Flattery, to this Dutifulness.

Q. 2. Whether it is not highly probable, her Mother does this to make a Hand of her?

Q. 3. This promised, how far she is bound in Duty to obey?

A. 1. Prejudice so often prevails in the Judgments we make of other Persons Actions, that 'tis difficult to discover the true Motives of 'em. Yet in this Case, if the Mother has several Times refused marrying her Daughter, when she could have done it to her Advantage,

it won't admit of a very good Construction; and it may be reasonably feared she does not intend her Good.

A. 2. Tho' a Child is in Duty obliged to consult the Will of a Parent, yet it is also required, that the Parent endeavour to promote the true Happiness of the Child, and not obstinately refuse to consent to any Thing that may be very advantageous to it. If this young Lady is as well satisfied in all Respects with continuing single, as with a married Life, and has enough in case her Mother dies to secure her from the probable Accidents of Fortune, and Contempt of the World, we think she'd do very well to bear with this Frailty in her Mother. But if not, that she may very lawfully accept of the next good Offer, only out of Respect to her Mother, staying some Time, to see if she can gain her Consent.

Q. Why doth almost every Man, both old and young, if he overtakes a Woman (especially if she be fine clothed) look earnestly into her Face?

A. Partly through the natural Propensity he has to the fair Sex; and partly out of Curiosity.

Q. After what Manner doth the People in Barbary live? Are they governed by any Law, or Customs like ours, or do they live independent, without Regard to one another; and what Sort of Worship generally have they?

A. The greatest Part of the Moors among 'em are Corsairs, who believe it lawful to live by Piracy, and build Mosques, wherein

wherein they make Vows to Heaven, and pray for their Success in the taking of happy Prizes. These People have some good Customs which the *Europeans* have not. How much soever they may be transported with Passion, they never swear, nor murmur against GOD, or Heaven. It is affirmed by some, who pretend to know very well, that in the *Arabian, Turkish, and African* Languages, which are used by them, that there is no Words fitted for such Expressions. If they surprize any Renegade swearing in his own Language, they punish him severely. There is never so much as one Assassination or Murder heard of amongst them; and how high soever their Quarrels may arise, they never come to Blows. It is true, as they are very ignorant, so they are ridiculously superstitious. They have particularly a very pleasant Way of curing the Pain in the Head, and delivering Women with Child. If any ones Head akes, their Manner is to take a Lamb, or a young Kid, and to beat it as long as it can stand, and when it falls to the Ground, they imagine the Pain will pass from theirs to the Head of the Animal. Their Method of helping Women in Labour is not less comical; as soon as a Woman falls, they send for their Children from School, and give a Sheet to hold at the four Corners, into which they put a Hen's Egg, and then the Children are sent out into the Streets singing certain Prayers; and whosoever hears these Songs run immediately, and

fling full Pails of Water into the Middle of the Sheet, directly upon the Egg, and they believe that through the Power of Sympathy, this Effusion of Water, causes the Woman to be delivered.

The Religion chiefly profess among them is *Mahometism*. These generally bury their Dead; (tho' in some parts they burn them) and place but one of them in one Tomb, for which they give this Reason, that they may be so much the readier to appear in the Day of Judgment, and not lose Time in seeking their Bones. They differ something from the other *Mahometans*; they look upon the Doctrine of *Aliomar*, and the other Interpreters of the Law, as human Traditions; they receive none but the Writings of *Esurcan* as faithful Commentaries of their Law. This Change of their Doctrine was effected by *Hamit*, who was the Author of the Schism, and who by his seditious preaching found the Way, from the Condition of a poor *Monk*, to establish himself in that of a powerful King. Tho' other *Mahometans* forbid all Persons (who are of a contrary Religion) on Pain of Death to enter their *Mosques*, or Temples; yet these permit all Sorts of Men, as well *Jews* as *Christians*, to frequent their Sermons, and to assist in the Ceremonies of their Religion. Since this Separation these dissenting *Mahometans* so much hate the rest, that if they take any of 'em. Slaves, they treat them with as much Rigour as they do the *Christians*. Yet in
some

some Places there are very reasonable Persons amongst them, as the Manner of receiving any one into their Religion, in the Province of *Tedly*, evidences; which is as follows, when any Christian wou'd apostatize, Custom obliges him to advertise his Brethren of it; after which a Place is assigned, where an equal Number of *Mahometans* and *Christians* meet, and he who has a Mind to change his Religion is placed in the midst; the Christians are permitted to give him what Reasons they can to oblige him to keep firm; after which he may renounce his Faith, or continue to make a Profession of it, as he pleases. Those who are minded to have a larger Account of these Stories, may read what *Dapper* says of them.

Q. What was the respective Offices of the Priests and Levites?

A. The holy Function of the Priests consisted chiefly in these two things, in the Blessing the People; and in ministering in holy things, and performing divine Offices. As *Moses* in *Deut.* speaking to the *Israelites* of the Priests, says, *Ibem the Lord my God has chosen to minister unto him, and to bless in the Name of the Lord.* And in another Place *Aaron* is said to be separated, that he shou'd sanctifie the most holy things, he and his Sons for ever, to burn Incense before the Lord, to minister unto him, and to bless his Name. Strictly speaking, the Priest was the Peoples Advocate with God, and the Ministry required of *Aaron's* Sons was various. It generally related to the Altar of

Incense, *within the Vail*, here they were obliged to offer up Incense; this was the most holy Place; where the High Priest only was allowed to enter, but from that Place to the brazen Altar the inferior Priests might enter. Their Office also related to the Altar of *Burnt-Offerings* without, wherein they were obliged to sprinkle the Blood, as in *Leviticus* they were commanded to do, by the Door of the Tabernacle; to put Fire and Wood on the Altar. The People being forbid to approach the Altar to minister, tho' they were permitted to carry it in the Wilderness: To burn the Parts; to remove the Ashes; and the Priest having put on his Vestments, shall take up the Ashes which the Fire has consumed with the Burnt-Offering, or when the Fire has consumed the Burnt-Offering, *Lev. 6. 10.* And to offer the Memorial of the Meat-Offering. 'Twas likewise a Part of their Employment to light the Lamps, to blow the Trumpets, to judge of the Leprosy, and to order and dispose the Fire upon the Altar, which was never quite extinguished. It was also the work of several of 'em together, (as seems to be intimated by the Word *Priests*, *Lev. 1. 8.*) To lay the Parts, the Head, and the Fat in order upon the Wood or Fire, which was on the Altar.

The Work and Office of the Levites, was to minister to the Priests, *Num. 3. Bring the Tribe of Levi near, and present them before Aaron the Priest; that they may minister unto him.* To serve at the Tabernacle, as appears,

by their being commanded to keep the charge of the whole Congregation, and herein they served the People, 2 Chron. 35. 3. *Josiah said unto the Levites who taught all Israel, &c. Levi's three Sons, Gershon, Kohath, and Merari, had each a particular Charge. The Gershonites were to take Care of the Tabernacle, the Tent, the Covering thereof, and the Hanging of the Door of the Tabernacle of the Congregation, and the Hangings of the Court, &c. Lev. 3. 26, 27. The Kohathites had the Ark under their Charge, the Table, Candlestick, the Altars, and the Vessels of the Sanctuary, &c. v. 31. And under the Merarits was the Charge of the Boards of the Tabernacle, the Bars and Pillars thereof, &c. The Sons of Kohath were to carry the Sanctuary, and all which belong'd to it; till after the Temple was built, when they were excused from it; but then they were appointed to be Singers in, and Porters at the several Gates of the Temple. They had the Charge of those things which were dedicated. And in David's Time, they were some of them made Officers and Judges in the Business of the Lord, and Service of the King, 1 Chron. 26. 30.*

Q. If the Devil doth not know Peoples Thoughts, how shou'd he suit his Temptations so agreeably to the present Circumstances and Inclinations of their Minds?

A. Tho' he can't be said properly to know Mens Thoughts, yet he is such a cunning old Serpent, that he has a wicked Guess at 'em. He knows the

general Stream of Persons Thoughts by their Words, and Actions, and thence can argue to Particulars, or provide particular suitable Temptations. He can know much by the Face, by the Motions whereof even an observing Man will have a mighty Guess what passes within; and even in the most retired Meditation, where he can't pierce to the Thoughts, he'll at least endeavour to disturb and distract them, either by presenting external Objects, and working upon them, or it may be by insinuating Crowds, of vain, or worse Thoughts, and immediately fixing them on the Fancy, as 'tis believ'd he does in some sort of Dreams.

Q. I was persuaded by a young Lady of my Acquaintance, to wait on her, to a Fortune-teller; after the Lady had receiv'd answer to all her Questions, she ask'd the Fortune-teller about me; he made her Answer, that I seemed to be born very happy, but desired I might have a Care of a certain choleric, rash, lean Man, who was my Enemy, under the most specious Shew of Friendship; and when he saw me smile in derision of his Art, he told me not to laugh, for the Person he meant was a lean bald Man, had small Eyes, his Hair betwixt black and brown; it happened two full Years thereafter, that a Man, with all the foresaid Marks, did of a sudden, without any Provocation, abuse me in my good Name with so much Spite, Malice, and so dishonourable a Way, upbraiding me with such things in which he had interposed religiously his Oath of Secrecy, that he was put it out

of

of my Reach to use him by the Laws of Honour; your Opinion of the Matter, and of Fortune-telling.

A. If this Story be true, and the Lady that went with you, or some other, had not before inform'd the Figure-flinger, of your Acquaintance with such a Sort of Man as you have here describ'd, here is, we think, a pretty fair Instance of the Devil's so far endeavouring to act the Part of an honest Man, as to be as good as his Word, for he has first set this tall, lean Fellow, upon the Invention of Lies and Slanders, or the revealing of *disobliging Truths*, and betraying his Friend; and at the same Time, 'tis likely enough, will set both of you on cutting one another's *Throats*, (so that whoever loses, he's sure to be a Gainer, since *Mischief* goes forwards) and sending your *Souls* we can't tell whether. And here, once for all, we must profess what we think we have formerly had some occasion to mention, that we never knew any Persons who were given to those foolish and wicked Arts, but had some extraordinary Misfortunes befell 'em, and were, generally speaking, extremely miserable.

Q. Our Saviour says, if a Man abide not in me, he is cast out as a Branch. Qu. Whether this be spoken of the Sincere, or of the Unsound, or Hypocritical? If of the Sincere, do they ever fall away to Damnation?

A. That Phrase which our Saviour here uses in the 15th of St. John, *abiding in him*, he afterwards explains, by *continuing*

or *abiding* in his Love, v. 9. 10. Which in the 10th he says, those shall do who keep his *Commandments*. They are spoken by Way of Caution to his *Eleven Disciples*, who, no Doubt, were all *sincere* and *faithful*, Judas being already gone out from them, *Chap* 13. 30. Nay, he tells them, v. 30. of this *Chap*. *That they were clean, through the Word he had spoken unto them*. And v. 5, 6. *I am the Vine, ye are the Branches, if a Man abide not in me, he is cast forth as a Branch, and is wither'd, and Men gather them, and cast them into the Fire*. Of which there was not only a Possibility, but even a Danger, otherwise our Saviour would never have warn'd 'em of it, as he does St. Peter himself, the firmest of 'em all, telling him, that he had pray'd for him, that *his Faith should not fail*; which there had been *no Need of doing*, if no Possibility of its *failing*. After which 'tis added, *When thou art converted, strengthen thy Brethren*. By which seems to be imply'd, That he should afterwards receive a so much *higher Degree of Grace*, that he should not actually fall, there being no Question but that 'tis in the Power of GOD to preserve a mutable Creature from actual *Mutation*; tho' this, without offering any *Violence* to his Nature; and consequently he never does, nor will do it, unless *Man*, as a *rational Creature*, embraces that *Grace*, or *spiritual Assistance*, which is certainly offer'd unto him in good earnest. These Words are spoken to those who were then *sincere*; but might

afterwards prove *unsound*, having a Freedom of *Will*, at least to *Evil*, tho' they *did not*, being preserv'd by *GOD's Grace*, co-operating with their own Endeavours, from that *hypothetical* Threatning, which will certainly take Place on those who don't continue to the *End*, and press forward to perfection, how sincere soever they might be in their *first Profession of Christianity*.

Q. *Whether there be not an initial unconfirm'd Degree of Grace, like Adam's, which may be lost?*

A. That *some Degree of Grace* may be lost, there's no Manner of Question, for the Scripture says as much of *Faith*, *Stedfastness*, and the like, tho' these generally initial, *unconfirm'd Degrees*; and yet in some Instances, those who have arriv'd to much *higher Degrees* than others, so as to *shine as the Stars*, in the Church of *GOD*, in Knowledge, Holiness of Life, Faith, even in Miracles, may be pull'd to the Earth by the *Tail of the Serpent*; and therefore when they think they *stand*, ought to take Heed lest they *fall*, which they shall never do finally, if they use their best Endeavours, and humbly and faithfully depend on him who is able to keep them from falling, as well as to present 'em faultless before the Presence of his Father, with exceeding Joy.

Q. *Whether the Effects of GOD's Will, have a Tendency to the Salvation of all Men?*

A. That here *GOD* really wills the Salvation of *all Men*, as far as is consistent with the

Liberty of *Man*, and his own *Purity and Justice*, is as sure, as that he is *not willing* that *any should perish*. And as he really wills the eternal Hapiness of his *Creatures*, so we are not to think the Will of *GOD* produces no *Effects* towards that great End, that 'tis such a weak, and ineffectual *Velletoy*, as that of a *Man*, who often only wishes it, whereas *GOD* has used all the *necessary Means* for our Salvation, nay, we may say all that were possible to be used, considering the Nature of a *Man*, as has been already observ'd.

Q. *Whether God hath made an universal Act of Grace or Oblivion, giving Pardon of all Sin, and Right to Life in Christ, to all Men without Exception, on Condition of believing and Acceptance?*

A. He has made such an *Act of Grace*, as none who *believe and repent* are, or ever shall be excepted out of it. But he that *believeth*, and is *baptized*, shall certainly be saved.

Q. *If this Act of Pardon was purchas'd by Christ, and given to all, Qu. Whether he so far died for all, as to purchase for them all that he actually gives 'em?*

A. We think this Query answers it self, and is easily resolv'd in the *Affirmative*.

Q. *If GOD be willing that a Man shall be saved, Qu. Whether he will not also make him willing to be sav'd?*

A. This is resolv'd in the Reply to a foregoing Question. He proposes fit external *Motives* to move his Will, he also **moves**

moves him inwardly by his *Holy Spirit*, and does all to make him willing, which is agreeable to the Nature of a *free Agent*; and shou'd he do more, he could not be said to make him willing, but to save him against his Will, whether he would or no.

Q. Whether Unwillingness comes from a physical Impossibility, through the Want of natural Faculties, or from a voluntary Pravity?

A. None ever affirm'd (except one fanciful mistaken Person) that Original Sin had chang'd the Substance of the Soul, and was now become the Essence of a Man: The natural Faculties therefore remain the same in Essence, that they were before the Fall, tho' accidentally deprav'd, and extremely corrupted; and tho' this Corruption be in the whole Soul, in the other Faculties, the Understanding and Memory, as well as the Will, yet the highest and most deadly Venom

seems to be in the Will; tho' neither we think can the Aver-sion of the Will, to true Goodness be said to amount to a physical Impossibility, which would include a natural Necessity of sinning, which would take away any such Thing as the Will, change and destroy the Nature of a Man, and make him no longer a *rational Agent*, nor GOD a righteous Judge in punishing him, since it seems as agreeable to his Justice to punish a Beast or a Stone, as any Thing in the same Circumstances with them. And so much for these Questions, wherein if we express our Minds in some Things contrary to many more learned and religious Persons, we do so because we are at present really persuaded of the Truth of what we have asserted, endeavouring to give Reasons for what we assert, and professing our selves always ready to change our Opinions upon better Reason.

The following Copy of Verses were sent us by a young Lady, who is resolved to stand up for the Interest of her Sex, and give the Age an Idea of what might be expected from it, if their Education was agreeable to their Capacity and Merit. The Thoughts are pretty enough, and a few finishing Strokes might set 'em off to better Advantage; but as we received 'em, so we print 'em without any Alteration.

An Hymn to Learning, written upon Occasion of Ladies despising it in Womankind, &c. dedicated to the Athenian Society.

By a young Lady.

I.

HAIL sacred Learning! Thou that art the Light,
 That brought the chearful Day:
 And chasedst quite away,
 Of Chaos old, the long, the dismal Night.
 Dark is the Mind of Man, and blind his Eye,
 Till thou the Beauties of the World descry:
 He blindly feels about, and sore
 Afflicted is to find the Door,
 Thou giv'st him inward Light, a Key,
 To enter in and find the Way
 Into his Heaven and eternal Day.
 Man grovels on the Earth,
 Weak like the Infant at his Birth,
 Thou strengthens and inspires him from the Ground,
 Then lifts him up, and shews him Nature's Wonders all around;
 And after this thou fixest him above,
 Eternally in Happiness and Love.

II.

When the Almighty first began
 To make his Creature Man,
 Lifeless and Senseless lay
 The pure and richly temper'd Clay;
 Till a commanded Spirit fit,
 By learned Knowledge enter'd it.

When

When first the Man awoke,
 He wondering at himself, arose, and spoke.
 But 'twas not long ere new-made Man did fall,
 And lost his Knowledge, Innocence and all.
 He lost thee then, nor can we thee regain;
 Till by long Train of Thought
 We after thee have sought,
 And to the Life of Rationals attain.
 Thou once recover'd dost to us restore
 Some Part of what we lost before;
 Thou teachest us the Golden Mean; where we
 Are happy and at rest,
 Nor put up nor deprest,
 By Greatness or by Poverty.
 That Riches can us bless,
 But with a treacherous Happiness;
 And that our Earthly Good,
 Consists in necessary daily Food.
 The Wretched thou dost raise, the Proud abate,
 By shewing in a Glass,
 As they by us do pass,
 Of human Things the vain, the transient State.

III.

In every Age
 That pass'd o'er the Earthly Stage,
 Thou had'st thy Votaries and Scholars true
 To Wisdom's Love, amidst the vulgar Crew;
 For ancient *Adam*, and his long-liv'd Race,
 Whose numerous Years pursued Nature's Trace;
 Down to wise *Solomon* that Kingly Sage,
 That glorious Wonder of the Age;
 That Royal *Herbalist*, who saw,
 And penetrated Nature's secret Law;
 In Birds, and Beasts, and Trees both great and small,
 Down from the Cedar tall,
 To th' humble Herb that creeps upon the Wall.
 The *Eastern Sages* did thy Rules observe,
China and *India*, do 'em still preserve;
 Not ancient *Greece* alone, but *Britain's* Shore,
 Thy Laws explore.
 The *Bards* of old, Philosophers of late,
 Serve and enlarge thy State.
 Not Man, (incroaching Man) alone,
 Thy Laws and Light have known;


Each Age produceth many a learned she ;
 With thy Cœlestial Fire,
 The fair, the tender Sex thou dost inspire,
 And far below, the rest, the poor, the unworthy me.

IV.

Oh, that the illiterate and the brutish Crew,
 Thy Goodness, Worth and Bounty knew,
 They would thee prize,
 Like to their Eyes ;
 Without which Nature's Riches all are fled,
 With Darkness over-spread.
 But Fools love Ignorance, and Batts the Night,
 Toads haunt the gloomy Shades ; Owls hate the Light.
 Women and Fools to no more Knowledge bred,
 Than but to please the Taste, and 'tire the Head ;
 These only do despise thee ; This the Band,
 That censure what they do not understand.
 But let the Vermine creep on Earth,
 From whence they had their Birth,
 Lick up the Poyson, and on Venom feed ;
 And like 'emselves an odious Issue breed ;
 A nobler Prize sha ll entertain mine Eye,
 The soaring Eagle scorns the Earthly Fly.

V.

In some far distant Desert, where,
 Nor Ape, or Fox, Lion, or Bear,
 Have never set their Foot ; nor foppish Man,
 In Follies Service who consumes his Span ;
 Nor envious Woman, that
 Doth say she knows not what ;
 There out of reach of those,
 That are learn'd Man or Woman's Foes,
 Let me securely fit,
 Accompany'd by Learning, Books and Wit ;
 In such Retirement ever let me be,
 From Noise and Clamour, Fears and Jealousy,
 From Pride, from Censure, and from Nonsense free ;
 There with few Books and Learning's Help, will I
 Study, first how to live ; then, how to die.

 'Tis desired that the Young Lady that is the Author of this Poem, would send Word to the Athenians how a Letter might be directed to her.

Q. I

Q. I desire you to explain those Places in the 27th Chapter of Ezekiel, concerning Tyrus, as, "The Fir-trees of Senir in the Isles of Chittim, and Elisha, the Ancients of Gebal, the Merchants of Arvad, Javan, Tubal and Meshech, and they of the House of Togarmah, the Gammadims; and so on to the End of the Chapter." Likewise the Navigation of Tyrus, whether they went, and with whom they dealt?

A. You have provided Work enough to employ us, an Age or two, after other Queries; For 'tis agreed on all Hands by learned Men, that there was hardly any Part of the known World with whom the Phœnicians did not traffick. However, we must give some Account of their Navigation, and try if we can explain all those hard Names you have mention'd, and the rest which contain any Difficulty in the same Chapter. We begin with the fifth Verse, *They have made all thy Shipboards of Fir-trees of Senir.* What this *Senir* was, we may learn from *Deut.* 3. 8, 9. *Mount Hermon, which the Zidonians call Sirion, and the Amorites call Shenir.* Where, as well as in *Cantic.* 4. 8. The Copy which our Translators made Use of, seems to have been with a *Schin, Shiner*, whereas those from whence that in the *Polyglot* was transcrib'd, has only a single *S*, as well as here in *Ezekiel*, and therefore reads *Senir* in all the three Texts. Tho' by Comparison of the two former, that in *Deuteronomy* and the *Canticles*, it seems that the Name *Se-*

nir was at last appropriated to one Part of *Hermon*, at least by the Hebrews in *Solomon's Time*, tho' the *Amorites* call'd all *Mount Hermon* by that Name, which is it self but a *Spur* of *Lihanies*. 'Tis variously written in the *Syr. Senor*, in the *Arab. Targ.* and vulgar *Lat. Sanir*: In the *Vatic.* 70. Σεσιγ, in the *Alexandr.* Σασιγ, and by some, at *St. Jerom* says, 'tis also call'd *Sanior*. Ver. 9. *Of the Oaks of Bashan have they made thy Oars.* *Bashan* was formerly the Kingdom of *Og* on the other Side *Jordan*, afterwards *Batanaea*, famous it seems for Wood as well as Herbage. It follows in our Translation, *The Company of the Ashurites have made thy Benches of Ivory, brought out of the Isles of Chittim.* The *LXX.* far enough from the Sense, ["They made thy Temple of Ivory, thy, οἶκος ἀλωόδας, *Domus Sylvestres, Lodges, Wood-houses* or *Hunting-houses, from the Isles of Chittim.*] What we translate the Company of the *Ashurites*, is in the Original *Bath-Assurim*, which may be render'd the Daughter of the *Assurites*. This some interpret by the ingenious Artificers which they hired from among the *Assyrians*, their Neighbours: But *Buxtorf* and other learned Men have observed, that when the Word *Assurim* signifies the *Assyrians*, 'tis writ in another Manner than 'tis here, with a *Dagesh*, whereas here't has none; tho' we doubt whether all those Points are not much more novel than this Prophecy. *Grotius, Bochart,* and other learned Men are of opinion

Opinion that the *Masireths* were here mistaken, reading אַשְׁרִים כַּח for כַּח אַשְׁרִים the Name of a Tree, and that no other than the *Box-tree*, which we find in *Isa.* 41. 19. St. *Jerom* turns it *ex ebore Julio*; the *Cbal. Targ.* & *tabulis buccinis, calatis ebore.* Box inlaid with Ivory, which *Bochart* well explains by that of *Virgil.*

— *Quale per artem, (hintbo, Inclusum Boxo aut Opicia tere-Lucet ebur.* —

The seventy seem to have made at least two Mistakes in these Words; for first they have render'd what we translate *Benches* or *Planks*, by *Temples*, without Doubt from their reading, קָדְשָׁר instead of קָדְשֵׁר, as learned Men have observ'd in this Age; tho' if we don't misremember, St. *Jerom* has remark'd it before them. The other is, they read *Both Affurim*, instead of Bath, or Be, whence they render'd it *oixus*, Houses.

The next Difficulty is [the *Isles* of *Chittim*.] St. *Jerom* turns it, [from the *Isles* of Italy,] and adds in his Notes, "That he means those Islands that are nearest to Greece, by which he understands all the *Western Isles.* But in *Loc. Hebr.* he says by *Chittim* was meant *Cyprus*, where was a City call'd *Cittium*. Nor do we see how one of these Opinions can be well reconcil'd to the other; for *Cyprus* was never reckon'd to *Italy*, being far enough from it. Though 'tis most probable, as *Erasmus* has observ'd in his

Edition of St. *Jerom*, that those *Loc. Hebr.* were not all his Work; but Part of them at least might be added by some other learned Man; unless we should say with *Grotius*, That *Chittim* does primarily and properly signify *Cyprus*; but afterwards any *transmarine Parts*, especially *Macedonia*, whose People are call'd *Maceti* in *Profane Authors*; and in 1 *Maccab.* 1. 1. expressly *Cbeshim*; Now after *Alexander*, Son of *Philip*, a *Macedonian*, who came out of the Land of *Cbeshim*, &c. Nor does this contradict *Bochart's* Notion, that, by *Chittim* in the Text now in Controversy, is meant the *Islands* about *Italy*, *Sardinia* and *Corfica*, which may as properly be said to belong to it, as the *Isle* of *Wight*, or *Portland* to *England*; in which *Islands*, especially in *Corfica*, he tells us there grows Plenty of excellent *Box*, from several good Authors. See his *phaleg. Lib.* 3. *Cap.* 5. p. 180. Not that we deny that *Italy* it self, at least some Parts of it, may also be sometimes included under that Name, and *Ben-Gorion* be right-er in this Piece of his *Geography* than many others, when he explains *Chittim* by *Apulia*, as the *Targum* here also does, rendring it *de provincia Apulia*: There being many Footsteps of that Name left in *Italy*, as *Bochart* in the Place already mention'd, as the City *Cetia* in *Plutarch*, *Echetia* in *Stephanus*, the River *Cetus* near *Cuma*, in *Aristotle*, of a petrifying Nature; and that the *Latins* and *Romans* were the Posterity of the *Chittim*, was the Opinion of *Eusebius*,

Eusebius, Suidas, and others; and Bochart observes, that the very Name of *Latium* is much of the same Signification with that of *Chittim*, both in the Arabick and Hebrew Language. And if so, the Prophecy of *Balaam*, Num. 24. penult. may be thought to have had a double Completion, and that [by the Ships which he says should come from the Coast of *Chittim*, and afflict *Assur*, and afflict *Eber*,] might be intended both the *Macedonians* and the *Romans*, tho' the *Caldees* were so possess'd of the Eternity of the Jewish Nation, and Commonwealth, that because it follows on the Affliction of *Eber*, "That he also shall perish for ever: They translated *Eber* by those that are beyond the River of *Euphrates*. But enough of *Chittim*. From whence we pass to the Merchandise of *Egypt*, *Fine Linen*, with broider'd Work. Learned Men have here some Dispute concerning the Difference between עֲבָרָה and עֲבָרָה . Some think by what we render'd *Fine Linen*, is meant *Xylinum* or *Byssus*, which latter plainly comes from the *Chald.* עֲבָרָה as the *Turkish Shash* probably from עֲבָרָה . Signifying, as *Aben-Ezra* tells us, the finest, best, and whitest Sort of Flax: Which it seems never dy'd among the *Egyptians*, yet scarce good enough to make *Sail-Cloth* for the *Luxury* of *Tyru*, which had also [Blue and Purple from the *Isles* of *Elisba*.] *St. Jerom* says, these were the *Islands* of the *Ionian Sea*, as *Bochart* of the *Egean* and *Cretan*. *Elis* and the *Eli-*

sian Fields, being named from this *Elisba* the eldest Son of *Javan*, from whence his *Posterity* after him. And *Bochart* farther observes, that *Coos*, *Carpathas*, *Cytheras*, *Rhodes*, &c. were famous for the best Purples; was that which cover'd thee *operimentum tuum*. *Heb. Me-cassek*. He goes on, v. 8. The *Inhabitants Zidon* and *Arvad* were the *Mariners* of *Zidon* is plain: *Arvad*, and thence the *Aradii* and *Arvadii*, was an *Island* on the Coast of *Phenicia*, where 'tis expressly nam'd, and seated by *Dionysius*, v. 510.

Ἄλχι δὲ φονίχινς Ἀράδος, μέγαλῳ ἐν τῷ Ἰόνῳ, near *Phenice* is *Aradus*, in the *Great Sea*. A very ancient *Epithet* is *Great* for this *Sea*, as *Little* as the *Mediterranean* is in Comparison of the *Atlantick*, for *Great* and *Little* are only comparative Terms, and 'tis call'd the *great Sea* in Scripture, in Opposition to the *Sea* of *Sodom*, the *Sea* of *Fazer*, of *Cinneroth*, &c. of which *Aradus* the *Scholiast* mentions, ἡ φονίχινς ἡ Ἰωνία ἢ Ἀραδία, and again, λέγονται ἢ γινώσκαι πότε ἐνδοχοῖσι οἱ Ἀραδιοί. These *Aradians* are said to have been formerly very famous, or glorious, of which he afterwards gives an Instance in their assisting *Callinicus* against his Brother *Seleucus*. And they were so considerable it seems in the most flourishing Age of *Tyre*, as to be their *Auxiliaries*, or *Confederates* both by *Sea* and *Land*, for as they are reckon'd their *Mariners* here, they are in the 11th Verse muster'd among

mong their *Land Forces*. 'The
 'Men of *Arvad* with thine *Ar-*
 'my, were upon thy *Walls* round
 'about: Unless we should sup-
 'pose that the two *Arvads* should
 'be here meant, the first, the
 'Inhabitants of the *Iste near Zi-*
 'don, the other in the 11th v. of
 'the other *Aradus*, an *Island* not
 'far from the other of that Name,
 'of which the *Scholiast* before
 'mention'd, ἐστὶ ἕτερον νῆσος
 'Ἀραδῶ, &c. There's a
 'nother *Island* call'd *Aradus*,
 'which is mention'd below
 'the same, no Doubt, which
 'is call'd *Antaradus* in other
 'Authors: Both so famous in
 'ancient Story, that they are
 'spoken of by *Stephanus*, *Ar-*
 '*rian*, *Pliny*, *Ptolomy*, and al-
 'most all who have Occasion to
 'describe those Countries. We
 'shall add one Thing more con-
 'cerning these Men of *Arvad*,
 'that they are the only Remains
 'of the *Arvadites*, which we
 'find in Scripture, once it seems
 'a considerable Family of the
 '*Canaanites*, and mention'd a-
 'mong them in *Gen.* 10. 11.
 'The *Hivite*, the *Sinite*, the
 '*Arvadite*, the *Zemarite*, &c.
 'and so much for *Arvad*.

We go on to the *Gammadims*,
 'who are some of the most dif-
 'ficult to be found of these Con-
 'federates of *Tyre*, as little as
 'some make of 'em. For *St.*
 '*Jerom* himself terms 'em *Pyg-*
 '*mæes*, *Pigmies*, *viri Cubitarii*,
 'Men of a *Cubit* high, from the
 '*Hebrew Gomad*, which signifies
 'a *Cubit*, tho' if there ever were
 'such Men in Nature, a Race
 'or Country of 'em we mean,
 'which all are now satisfy'd to
 'the contrary, (the *Poets* ha-

ving formerly mistaken the
 '*Monkeys* for *little Gentlemen*,)
 'we say, supposing there ever
 'had been such Men, they had
 'been the *unfittest* in the *World*
 'to defend *Towers*, and join with
 'the *Arvadites*, where *Giants* had
 'been more useful than *Pigmies*:
 'Others therefore derive their
 'Name rather from the *Syrian*
 '*Gomad*, which signifies a daring
 'Courage, or Valour; whence
 '*Gammadim* is as much as *daring*,
 'or courageous, a proper *Epi-*
 '*thet* for the Defenders of such
 'a *Town*, and probably to be
 'here used, the *Syrophœnician*
 'Language being spoken in all
 'that Country. But the very
 'learned *Grotius* has put the
 'Thing beyond Controversy, ha-
 'ving observ'd in his almost in-
 'finite Reading, that there was
 'formerly a *Town* in *Phœnicia*
 'call'd *Gammade*, written cor-
 'ruptly in *Pliny*, *Gammale*, which
 'was afterwards call'd *Ancone*,
 'being of the same Signification;
 'and having its Name like *An-*
 '*cœna* in *Italy*, as *Stephanus* says;
 'a situ qui Cubiti Flexuram refert.
 'From its *Situation*, like the
 'bonding of an *Elbow*, which
 'the *Greeks* call *Anœna*, as well
 'as those Places which are situ-
 'ated in the same Manner. And
 'so much for one *Oracle*. As for
 '*Tarshish*, *Javan*, *Tubal*, *Meshech*,
 '*Dedan*, and *Togarmah*, *Haran*,
 '*Canneh*, *Eden*, *Sheba*, &c. And for
 'the Merchandise of *Tyre*, *Iron*,
 '*Tin*, *Lead*, *Minnith*, *Pannag*,
 '&c. as well as the Place with
 'whom they traffick'd, among
 'whom was *Britain* from very
 'ancient Days, as has been ob-
 'serv'd by learned Men of our
 'own Nation, some Ages before
 'Bochart;

Bochart; all this must keep cold till some other *Athenian Oracle*;

Q. I beg Leave to ask your Advice in a Matter, which is too hard for me, and wherein depends all my future Happiness. 'Tis this, there is a Gentleman who pretends a great Kindness to me, and has made many Protestations that he'll marry me when an old Woman is dead, who he expects should make him her Heir, but says he is fearful she will never consent for to marry one that is so unequal to him as to Fortune: He would have had me break a Piece of Silver with him as a Token of Fidelity, but was not free that any Friend of mine should be by as a Witness. If I should consent to this, I doubt he would expect some greater Favour than I should be willing to grant before Marriage. I have promis'd to submit to your Judgment, and therefore beg your Answer by the next Oracle; whether two Persons, being just one to another, and designing really to marry when their Circumstances will permit, may not lie together before Marriage, without a Breach of God's Law? Pray fail not to answer, &c.

A. As we have said before, we don't expect that any of these Sort of *Querists* will have Patience or Honesty enough to stay for our Answer, which we observe they are zealous, more than others, to have precisely by the next Oracle, for a plain Reason, lest they should lose Time, and not make Haste enough to their Ruin. But we must confess, amongst all our hasty *Querists* of either Sex, we

never yet met with any that came so home to the Purpose, or spoke such plain *English* as this present: She is not it seems at all concerned at the Infamy which has been justly laid on Concubinage without Marriage, nor the particular Laws of her own Nation, nor the Usages of the Church wherein she was born, the Excommunication she incurs, and the publick Penance she ought to undergo; and if Discipline be so broken, and those Things are now unusual or unregarded, we know whom we are to thank for't. If nothing of all this deserves a Thought, one would think the Illegitimation of her Children should have some Influence on her Mind; all that has been said already is certain and inevitable, but there are other Inconveniencies which are next to certain, which it may be she may be more concern'd at than those already mention'd. Has she any Security that her Spark will be true after all, and won't turn her to shift when he has rifled her of all he cares for? Did she never know any Instances of such forsaken Fools? Nay, how many can she give the contrary? Is there any likelihood that the Honour of a Person may be depended upon, who would break the Laws of his own and all other Nations? if Women generally think their Lot is hard by Reason of their Subjection to their Husbands, and that despotic Power which they pretend to over them, how much harder must theirs be who depend for their Bread, on the Lust of any Man, his

absolute

absolute Will and Pleasure, and the Ebbs and Flows of his Fancy and Humour? Nay, may have their Children as well as themselves turn'd out of Doors every Moment, without any Help from those Laws which they despis'd? And can there be a more vehement Suspicion of any Thing, than that this wonderfully virtuous Spark will never marry one, when he has already got all that many marry for; especially when he does little less than fairly confess his Intentions, by refusing to let her have any Witness, so much as of the Contract between 'em? Nay, supposing he had a Design of being just to her, would any Person of Discretion give any other such a violent Temptation to be otherwise, as he needs must have when thus left to his own Liberty? For if Variety have such Charms to lewd and wicked Men, that even the most publick sacred Vows and legal Bonds of Marriage cannot oftentimes keep 'em true to one Person, how much less likely is't they should remain so, when nothing but their own private Word obliges 'em? All this is said on Supposition the Man tempts the Woman: But if the Danger lies a t'other Side, as one would be almost ready to believe by reading the Query; and this forward Lady has such a Mind to an Estate, and is in such Haste to get it, that she'll throw off all the Modesty of her Sex to obtain it, and for ever forfeit the Esteem of all virtuous and pious Persons, who, she cannot but know, abhor the Thoughts of any such Practi-

ces; let her at least, and all others who may be in her Circumstances, have some Regard to the righteous Judgment of God, who has said, he'll judge Whoremongers and Adulterers, who requires the utmost Purity of Life and Heart in Christians, on no less Pains than those of eternal Misery; and who has so strictly charg'd 'em in his holy Word, not to deceive themselves, because neither Fornicators, nor Adulterers, nor unclean Persons, shall ever inherit the Kingdom of Heaven.

Q. Suppose a Man has made Conscience of all his Ways through the whole Course of his Life, and yet in Sickness, by Reason of the Extremity thereof, is distracted, and dies raving and blaspheming, What are we to judge of this Man?

A. Doubtless we are to judge charitably, as God will mercifully, who will never punish an involuntary, which is not properly an human Action.

Q. Why our blessed Saviour lov'd St. John best, when St. Peter lov'd him most?

A. St. John appears to have lov'd the Person of our Saviour better than St. Peter, whose Zeal for him seems to have been chiefly grounded on the mistaken Notion of his Countrymen, that he was to be a Temporal Messiah, to conquer Kingdoms, and make his Apostles his Viceroy's all the World over. Besides, St. John was a Relation of our Saviours, and of more agreeable Temper than St. Peter, who was hot and hasty, tho' well-meaning and honest.

Q. Pray

Q. Pray the true Interpretation of that Text, St. Luke 23. 31. "If they do these Things in a Green Tree, what shall be done in the Dry?"

A. It seems to have been a proverbial Speech among the Jews, or at least to allude to some such Speech, and what the Meaning of it is we shall more easily discover, if we can find in what Sense a *dry Tree*, and a *Green* are taken in the holy Scripture and the Jewish Writings. Now *Grotius* tells us, that the Jews did commonly call, *Good Men, Ligna virida, Green Trees, or green Wood*; as *bad Men, Dry*, it being a Proverb trite enough amongst them, "If there be two Pieces of dry Wood together, and one of Green, the dry will burn up the Green; whereby they either design'd to warn Men of ill Company, or, as *Grotius* thinks, would signify that good Men, as being generally the smaller Number, are easily oppressed by the Conspiracy of Evil. And that this Scheme of Speech was taken from common Conversation, and used in the sacred Writings, will appear by several Texts in the old Testament and new; as indeed how should our Saviour and the Prophets express themselves, but as their Countrymen used to do? One very clear Place is in *Ezek.* 20. 47. Where God says, "I will kindle a Fire, and it shall devour every Green Tree in thee, and every dry Tree; which is explain'd in *Chap.* 21. *Ver.* 3. "I will cut off from thee the righteous and the Wicked. And wicked Men are

frequently compar'd in the New Testament to dead and fruitless Trees and Branches, whose End is to be burned. Thus the Baptist, *St. Mat.* 3. 10. "The Axe is laid to the Root of the Tree, every Tree which bringeth not forth good Fruit, is hewn down and cast into the Fire. And to the same Purpose our Saviour in the 7th of *St. Mat.* 19. From these Observations apply'd to the Context, we shall have no Difficulty to come at the Sense of these Words.

In the Verses before, our Saviour advis'd the Women of *Jerusalem*, (who wept when they saw him leading to his Passion) not to weep for him, but themselves and their Children, because of the terrible Judgments which were coming upon 'em. "For if they do these Things; if these Things are done in the Green Tree, what shall be done in the dry? If I myself, being just and innocent, must yet by the righteous Dispensation of my Father, suffer these Things from the Romans; what then must your wicked City and Nation expect to suffer from the same Hands? If the Righteous scarcely be saved, that is, not without many Tribulations and Calamities, what will become of the Sinner and Ungodly? and as *St. Peter* says, If Judgment begin at the House of God, what shall the End be of them that obey not the Gospel?

Q. If I can communicate weekly without Sin, is it not a Sin for me not to communicate?

A. We dare not affirm that; there being a great deal of Difference

rence between those Propositions, nor will the Consequence always hold, nor is't easy to determine precisely in these Matters. All we can say upon't is, "the frequenter the better, if with a devout and prepar'd Mind; nay, we could never see any Reason why *habitual Preparation* shou'd not be sufficient where there's no Room for *actual*, or where a Person's whole Life, or much the greater Part thereof, is employ'd in Acts of Piety and Religion, which must needs produce a constant and awful *Sense of the Divine Presence*, and such a habitual prevailing *Love to God* as was in the *Primitive Christians*, who yet did by no Means live idle, but follow'd their own Employments, and took Care of their own Houses; those who neglected this, on any Pretence whatsoever, being accounted by the Apostles *worse than Infidels*. And yet we know these good Men did communicate not only weekly, but daily; nor can we think that the Frequency thereof made it cheaper, and less impressive upon their Minds, which is the common, but we think weak Objection against *frequent Communion*, that which brought the Papists to once a Year, and some others to not above once, perhaps in *seven Years*; we see, I say, that slighting the Sacrament, as is objected, is by no Means a *necessary Consequence* of such *frequent receiving*, the contrary appearing in the *primitive Christians* already mention'd, who may be thought to have ow'd much of their exemplary *Piety, Constancy, and Zeal* to this very

Practice. And we are sure it has still much the same Effects on some of those pious Persons (all that we know of 'em) who are now so happy to communicate daily, who certainly can have no greater *Bliss* till they come to *Heaven*.

Q. *A Lady that's extremely troubled with Corns, desires to know the Reason?*

A. Alas poor Lady! There may be many weighty Reasons assign'd for this sore Calamity, some of which our Society will sooner light upon than all the College. Perhaps her hard Heart has infected her Toes, and made 'em as obdurate as she her self; or else the little *Wag Cupid* is taking his Vengeance upon her, for having murder'd some of his *Humble Servants*, and is turning her into Stone for a flinty hearted Creature as she is, as his Cousin *Apollo* serv'd *Niobe*, and she is now dying upwards, as *Daphne's* poor Toes rooted in the Ground, and if she appeases not the little angry God the sooner, must in a few Days more expect to be perfect *Plaster of Paris* all over.

Q. *As I was travelling between Cinford, and Bury St. Edmonds, I was unfortunately set on by three Men in Disguise, who not finding their expected Booty, were so incens'd as to rifle me of all my Cloaths, and were sending me home naked, had not one good natur'd and more compassionate Rogue than the rest, told his Brothers in Iniquity, (pulling the Evangelists out of his Pocket) That if the Gentleman would swear to send*

send them Five Guineas to such a House, and promise upon Oath, not to discover them, I should enjoy my Clothes, otherwise I must expect to be ill treated, and exposed to the Weather: So I swallow their Oath, willing to be at liberty, and sound, promising all; but before I pay the Money, I have a Mind to know your Opinion, Whether the Oath be Obligatory? I'm satisfy'd almost about it; and if the publick Good, by bringing these Road-Plagues to Justice, would not be satisfactory for the Breach thereof? Give me a Solution by the Middle of this Month; for this Money is to be paid speedily?

A. An Oath is not properly so, unless it be free and unconfin'd; Fear, Passion, &c. which are the Causes of an Oath, ought to be repented of, as such, rather than the Oath it self; which, by the by, will shew the Unfincerity of Death-Bed Repentance. But to answer the Question directly, we are satisfied that the Querist is not only free from his Oath, it being forc'd from him, but he is also oblig'd to use what lawful Means he can to secure the intended Receiver of the Money, if not the rest that are concern'd, tho' Honour, good Nature, &c. may tempt him to the contrary — Our Reason is this; We are commanded by GOD to obey the Magistrate, but the Magistrate has establish'd such and such Laws, which not only contradict, but punish such Practices; Therefore whoever is accessory, (as the Querist is, if he keeps his Oath) acts contradictingly to

the Laws of GOD, and the Laws of Nature. Our Advice is this, That the Querist repent of the Rashness, Ignorance, and Cowardice of such an Oath, and that he resolve for the future to suffer bravely in any just and honourable Cause, rather than oppose Truth and Justice for little base Ends. We cou'd give several other Reasons that his Oath is cancell'd, if the Case was as doubtful as formerly, but every Casuist is now satisfied. Read Mr. Perkin's Case of Conscience, ch. 13. p. 320.

Q. Whether Methusalah was the longest Liver, or not?

A. He was the longest Liver, as we learn from the Scripture, tho' he was not properly the Oldest Man, because Adam being created at perfect Age, which then must amount to near Sixty, or in the same State of Body which he wou'd have been in, had he been born as others were, and liv'd till Sixty. Add to this, his Nine Hundred and Thirty which he liv'd, and it makes Nine Hundred Ninety, which at that Rate amounts to Twelve more than Methusalah, who died at Nine Hundred Sixty Nine.

Q. Is it not the Duty of a Child to pay his Parents Debts, if contracted by them, necessarily and without any Design of injuring him, w'en by the Father's Death the Child becomes Heir to the Estate, or by the Death of the Mother to the Joynture, or whatever the Father left her, and especially when what either of 'em left is above 20 l. per. Ann. and the Debt exceeds not 20 l. the Principal?

I A. This

A. This depends upon the Nature of the Estate. If a Father purchaseth an Estate, and contracts a Debt upon that Account, the Son that inherits the Estate is without doubt bound to pay the Debt in Conscience, tho' not by Law: But in an in-tailed Estate, or a long Decent, it is otherwise, and especially if the Father contracted the Debt by Intemperance or Ill-husbandry, which was the Reason of that Law-Maxim, *Lands pay no Debts*: Let the Creditor look how he trusts, the Heir's Lands shall not be charged, tho' the Stock shall: But if the Mother in her Widowhood contract a Debt, the Heir is less obliged, because he had nothing from the Mother in this Case, the Estate coming from the Father, and the Widow having only an Estate for Life, and therefore ought neither in Law nor Equity to charge the Estate.

Q. What was it that Eve Spun?

A. Nothing at all that we know of, since nothing the Scripture tells us; she was a *Sempstress* indeed, for so she did, as well as *Adam*—when they sew'd *Figleaves* together to make 'em *Aprons*; but no *Spinner*, whatever Title the Law gives her *Daughters*.

Q. A Lady affirmed their Sex to be more excellent than Man's, because let a Man wash his Hands never so often, there will be some settled Dirt in the Water, and that 'tis not so when a Woman washes: Whether is this true; and if so, what's the Reason?

A. That the fair Sex in some things excel ours, there's hardly any so surly to deny; that the pretty little Half-virtue of Neatness, or Cleanliness, which the *Latins* call *Munditie*, both better becomes 'em, and is more eminent in, at least most of 'em, is as certain as the other. Accordingly it's very likely that a Man's Hands, which are more used to Business, may have more Dirt on 'em than a Woman's; and if 'tis of any long standing, 'twill not easily be removed, perhaps not all of it, with several Washings. But this, it's plain, is wholly accidental, for take a Cook-Maid and a Gentleman, and let 'em wash their Hands, and we doubt not but the Event will be quite contrary to the Lady's Observation. After all, we doubt the *Querist's* Hands might not be very clean when he waited on her, for which she was a little pleasant, and put this innocent Falacy upon him.

A New

A New System of Philosophy in Verse.

*The Usefulness and Distinction of ETHICKS
from THEOLOGY.*

QUESTION.

THE Happy Traits in Sacred Leaves enroll'd;
The utmost End and Means of Life unfold:
'Tis therefore Vain and Needless to pursue,
Conducted by dim Reason's weaker Clue,
The flying Dame, when from the parting Clouds
We learn with Ease the Pleasure of the Gods.
Kind Heav'n at last has torn the spreading Vail,
Which o'er the Heathen World did long prevail;
'Tis done, and now the Beaming Day we view,
Which does at once our Bliss and Duty shew:
Say then, if Reason's Laws can useful prove,
To teach us better how to Live, and Love?

ANSWER.

MORALS are useful, as they tend to prove,
The Standard, by which Rules we ought to move:
On what an Everlasting Base we build,
The strict Obedience which to Heav'n we yield:
On what strong Pillars all the Frame aspires,
And Scheme of Piety which Heav'n requires.
THEOLOGY proceeds, a stately Queen.
While She * supports behind her swelling Train;
Her Birth she teaches, and Commands explains,
And o'er the rest, but her fair Mistress, reigns:
Both claim one End and Object, 'tis confess'd;
To form our Actions well, and make us blest'd:
Yet variously the Sisters treat the same,
Two Disciplines, and Posts, they therefore claim.

* *Ethicks*

Q. A young Man that was an
Apprentice in the Parish of St.
Giles-Cripplegate, London, his
Master and he had some Diffe-
rence, whereupon he went away
from him; his Master sent to this
young Man's Mother, and told
her that he would throw up her

Son's Indenture, for he could not
rule him; she came and told him,
if he could not rule him, she could
not, (she being a Widow:) Here-
upon they went out to drink toge-
ther, and sent to see if they could
light of him any where, which
they could not do for some time,

but at last they heard where he was, and his Mother sent to him to come to her and his Master, but he swore bitterly he would not; his Mother went to him to persuade him, but he swore, God rot his Soul and Body, he would not; nevertheless, after much Persuasions of his Mother, he yielded to go along with her; so soon as he came to the Door of the House where his Master was, his Tongue began to swell, so that he could not speak, and when he came into the House, his Eyes rould a out in a very strange manner, and immediately he fell down on the Ground, and soon after died: Your Thoughts are desired upon this sad Providence?

A. We are very well assur'd of the Truth of this Relation, the young Man being yet unburied at the sending of this Relation to us: We could give many such Instances, but we shall only mention one. At *Friburg*, a Town of *Misnia*, are yet the Footsteps to be seen of a *Stubborn Son*, who cou'd not be remov'd from the Place where he stood all his Life long, till he died of the *Plague*, with whose *Disobedience* his Father being one time exceedingly provok'd, had pray'd God he might never stir from that Place he was then in whilst he lived. *Camer*, p. 400. We could mention others who have wish'd many heavy Imprecations which happen'd to 'em. Our Remark upon the whole is this, That our modern Atheists who attribute all things to a *Regular Mechanism of Nature*, may plainly see the *Finger of God* in such Instances, since the ordi-

nary Course of Nature is thus inverted, and that at such *Critical Moments* when the Sin calls for the immediate Vengeance; and by the by, we may observe, That *Disobedience to Parents*, and false Imprecations, bear the greatest Share of immediate Judgments from *GOD Almighty*.

Q. I have sent you this true Relation, which I had from two *Gentlewomen*, Lodgers in the House of one who keeps a *Chandler's Shop* in *Berry-street*, *St. James's*, as followeth: About the 25th of the last Month, about Break of Day, *Mrs. E*—went to open the *Street-Door*, which she did, and just without it found a tallow Candle (as fair as a wax one) burning, the End turn'd up very finely some 6 or 7 Inches long, which she put out, and laid by. The next Night when her Husband and she went to Bed, she lighted this Candle; she was no sooner in Bed but she fell into a burning kind of a Fever, and continued so long as the Candle lasted; four of the Lodgers found four Candles more, which was not every Morning successively, but every other Morning, or every third Morning, that I did not ask exactly, nor do I suppose it material, each one being some half an Inch less and less, but none durst burn theirs. *Mrs. E*—found a second, but did not use it; and this Morning a Youth found another at the aforesaid time about Day, which he carried up to one of the *Gentlewomen* whom I had it from, who threw it out of the *Window*, saying, As the Devil brought it, let him take it: This may be had upon Oath, if desired: Your
Opinion

Opinion of this Matter is requested in your next?

A. Some Authors tell us, that Candles compounded of Human Fat, are reported to have great Operations on People, the Devil by this gratifying the Desires of profligate Wretches, to believe it's in the Nature of the Candle absolutely, if it be set up lighted in any Part of the House, it will keep them sleeping that are asleep. A famous Instance of this was printed of a Thief who practis'd this Art, but being deceived by one that was out of the House, who came home, he and his Confederates were seized, and they discovered their Practice, and their Murders and Robberies, and he that was the most notorious of 'em was drawn in a Cart throughout the chiefest City in Norway, and at the Corner of every Street had his Flesh tore with red hot Pincers till he was Dead, to deter others from this Magical Practice. We are not able to dive into the Relation contain'd in the Letter, but we believe all to be a Trick, and that the Feyer would have happen'd without the Candle. *Albertus Magnus*, and many Authors speak of strange Effects of Candles, and Lamps to make Sport, as to make People seem without Heads, or as if the Room was full of Snakes.

Q. I am no Stranger to our common Practice of using Equivocations in Oaths; but however since you are generous to allow the Gentleman set upon by Highway-Men, to forfeit his Honour

for the Love of 5 Guineas, I shall use no other Argument than to beg a Solution of this Query: *What Favour the Gentleman must expect (or indeed deserve) should be ever fall into these Highway-Mens Hands again?*

A. The Querist wants a true Notion of the Word Honour, or he would not have charg'd us as Patrons of an ill thing. Honour and Honesty are both one, and come from the same Radix: But we beg the Gentleman's Pardon, if he be the Person that is like to lose the Five Guineas by our Answer, since we advis'd no such thing; we only told him how far his Conscience was oblig'd, and if after all he has a Mind to be generous, he is at his Liberty, and we have nothing to do as to that.

But to answer the Question fully, we say, that he would deserve very well at their Hands, because he acted very reasonably, and if they treated him otherwise, 'twas their Fault and Ignorance, not his.

Q. A certain old Woman pretending her self to be a Fortune-teller, came the last Week into a certain House at Bristol, and having some Discourse with the Mistress of the House, told her of many Truths concerning the Family, which was impossible for the old Woman to know, had she not been a Witch. The Discourse being ended, and the old Woman gone, the Mistress of the House found that she had lost all the Money out of her Pocket, tho' she is certain that she had it at the time of her discoursing with the old Woman, and yet the Witch

never touched the Mistress, nor came near her: The Query therefore is, Whether it be possible for a Witch to bewitch the Money out of any one's Pocket, without touching the Party in whose Pocket the Money is?

A. The Substance of this Query is resolv'd in our former Volumes.

Q. *You affirm, that a Rational Soul is distinguishable by its Actions, and if a Monster can Number, Discourse in Questions and Answers, that such a Monster hath a rational Soul, and shall be accountable in the Day of Judgment for its Actions: Query, whether the Mer-woman you gave an Account of Vol. I. may be included in that Rank?*

A. She could never be taught to speak or discourse rationally, therefore she could not be rank'd in the Class of Rational Creatures: Her Docility which was very uncommon, exceeded not that of other Creatures; the strange Relations of Dogs and Elephants exceed this, especially the latter, of which some have learn'd so far as to make Letters in Sand with their Feet, which bids fairer for Pretensions to Rationality. But we need not go out of the watry Element for more intelligent Creatures, witness that of the Dolphin, who, as to the exceeding Love he bears to Mankind, leaves us Examples of the Preservation of some that have been cast over-board; amongst the

rest, History informs us of one which us'd to keep near the Shore where Boys were wont to play; and were so familiar with one of 'em, as to carry him up and down, and bring him to Shore again, till one Day by some unlucky Motion, the sharp Fin upon his Back run into the Boy's Belly, which the Dolphin perceiving, made what Haste he could to Land, and threw himself and the Boy out of the Water, and dy'd with him. But to be short, we are not so much to judge of Shape, as Accomplishments, for an Index of Rationality, since we find many mishapen Wretches, and Humane Monsters, that have not so much of humane Figure, as some Creatures we meet with in Authentick History.

Q. *A certain Virtuoso affirms, that in Rain is contained Salt, and that if the unprofitable Parts by which it is involved be taken away by Distillation, a Salt as white as Sugar may be found. Your thoughts whether it be so or no?*

A. Chymists have made a great Noise about the *Sal Mundi*, or Salt of the World, which is caus'd by a Fermentation of the Elements, and the Operation of the Mechanism of Nature; and as to this mentioned in the Question, they pretend to a great use of it as to Cures. Certain it is, that upon the Evaporation of all Liquids, nay, in Blood it self, there is Salt, which answers the Question.

PARADICE.

PARADISE.

AND now the Earth on its vast Axle rolls,
 And now had often journey'd round the Poles;
 Burn'd in his Orient Seat the youthful Sun,
 And scatter'd shedding Glories as he run;
 All Beasts were form'd, and *Adam*, tho' alone,
 Amongst the Speechless Crowd, serenely shone:
 When lo! The Pow'r that joys his Love to show,
 And gladness sees the bounteous Channels flow;
 An happy Seat for Man's Retirement made,
 Fruit for his Food, and Arbors for his Shade!
 Behold the *Sylvan Scene*! How fresh and fair!
 Hark how the Native Musick fills the Air!
 See how the Trees in taper Ranges rise,
 And with their waving Branches sweep the Skies!
 Conspicuous in the bleis'd Inclosure stood
 The *Tree of Life*, it self a sacred Wood;
 In Pomp and Beauty it o'er-look'd the Plains,
 And Green Life travers'd its immortal Veins;
 Divine *Nepenthe* from its Branches flows,
 And loads with dangling Sweets th' Enamel'd Boughs;
 Sparkling and clear the racy Liquor pours,
 And deals about the Grove Ambrosial Show'rs:
 Grief, Pain, and Care, its hateful Presence shun,
 As foggy Vapours dread the rising-Sun:
 The Suns of Night its Magick Virtues knew,
 Struck with the baleful Influence, and withdrew.

And there — (See how it struggles into Birth!)
 The *Tree of Knowledge* breaks from cleaving Earth;
 Mysterious Branches crown its Rev'rend Head,
 And all around a sacred Horror spread,
 The springing Symbol of the Contract sign'd,
 By Heaven's great Lord, with *Adam* and his Kind.

*Forgive the Rashness that I rudely press
 Within the Borders of thy dark recess.*

Ten thousand Trees besides in Order rise,
 And form Green Alleys as they dare the Skies.
 In equal Balances the Heat and Cold
 Were weigh'd and temper'd in th' Ætherial Mould;
 Th' Almighty Pow'r, who saw the Rage encrease,
 Chid the mad Warriours into silent Peace:

By Nature's Hand, with kind Profusion strow'd,
 The Flow'rs their Spicy Bowels round bestow'd
 And wanton *Zephirs* tois'd the balmy Load;
 Green Plains, and Woods, and Silver Streams, conspire
 To feast the Sight, and lure the Soul's Desire.

There is an hollow Vault, where under Ground,
 From rocky Shere the swelling Waves rebound;
 Discharg'd, the rougher Manions of the Deep,
 Thro' Subterranean Holes the Trav'lers creep;
 And there collected, roar, whilst o'er the Dale,
 The shouldring Surges lavishly prevail,
 And form a Current, as they roul along,
 Smooth, yet not dull; and Crystalline, tho' strong;
 All down the Vale it prodigally teems,
 And moistens all the Plain with liberal Streams.
 Thence, with an easy Flow, the Channel glides,
 And into four transparent Heads divides;
Pison, the First, in mazy Folds she winds,
 And with a flowing Zone thro' rich *Havilah* binds:
 Thro' smiling Vales the sportive *Gibon* pours,
 And Serpents round the *Æthiopian* Shores;
 Th' unwilling Nymph chides her exhaustless Urn,
 Which urges on her Flight, and checks her wish'd Return:
 Crooked the winds, and lingers in her Way,
 Fain wou'd, and murmours 'cause she must not stay, [vey }
 While down the Stream-strange Waves the love-sick Fair con- }
 Fair *Hiddkel* next cuts her watry Way,
 And Eastward rouls impetuous to the Sea:
Euphrates last of all th' immortal Names;
 Down from a Mountain disembogues her Streams:
 Mean while rich Beauties bless'd the blooming Grove,
 Where *Adam*, and anon his spotless Love,
 Their speedy Hours in various Bliss employ,
 And living Extasies in Dreams enjoy:
 Hark! how they praise Heav'n's Arch that o'er 'em rouls!
 — They breath pure Raptures from o'er-flowing Souls:
 Transported Eye-balls dancing to the Bliss,
 The Tides of pressing Ravishment confess.
 How blissful were your Hours! Ungrateful Pair!
 Fenc'd from the black Invasions of Despair,
 And the thin Shapes of Pain, and Death, and Care!
 God-like you look'd, in fleshy Fetters bound,
 Illustrious as those Youths who your bright Seat surround:
 Your Knowledge large as your wide Empire spread;
 Lofty as *Tenariff's* aspiring Head,
 Without the Clouds that round his foggy Brows are spread!
 But ah! too nice th' aspiring Creatures grew,
 And thence, displeas'd, the wrathful Goddess flew.

The Worship of the true GOD. A Poem.—

WHilst yet the Sacred Fruit ungather'd hung,
 And all Things, as immortal seem'd, as young;
 Th' eternal Deity, who all Things rear'd,
 Our Orisons and prostrate Bodies shar'd:
 No Molten Idols gain'd the unequal Prize
 Of warm Affections, and exalted Eyes,
 That in Devotion roul'd, and Flame-like scal'd the Skies.
 No sinning Stragglers wander'd from their Way,
 Exhal'd as Clouds by the bright Source of Day:
 While yet bright Reason press'd the burnish'd Seat,
 And Subject Pow'rs did on her Orders wait,
 While thus th' imperious Dame pronounc'd in State.
 That mighty HE commands thy only Love,
 Who bad thy Soul with that brisk Passion move;
 All the fair Charms that circle round his Throne,
 Engage your Love, and challenge it alone:
 A jealous Fire around his Altar flames,
 And scatters Menaces in burning Streams.
 Brandish'd aloft, his well-pois'd Thunder roars,
And on him falls who speechless Gods adores:
 His milder Mercy, with her softer Charms,
 Invites your Homage, and your Bosoms warms.
 The Humane Mind angelick Powers enjoys,
 Nor vulgar Bliss its vast Desires supplies:
 Alone th' unbody'd Spring can Streams distill,
 To drown her Woes, and raging Sorrows kill,
 And with immortal Solaces can fill.
 Rise then, and spurn the Pageants in your Flight,
 Sublimely rise to upper Worlds of Light;
 Disdain the drowsie Gods the Heathen Love,
He only IS, who reigns enthron'd above:
 Only essential Fulness can redress
 Your Ills, and fill your Breasts with lasting Peace.

Q. What's your Opinion of Men that have good Estates, and also Sons and Daughters, who keep no Will by them, tho' they can't be ignorant of the various Accidents and Misfortunes which may befall 'em, and suddenly put it out of their Power to dispose of what they have, according to their Intentions and Desires, and then they very well know, that the eldest Son comes in for all, who perhaps may wish for such an Opportunity, and the rest of the Children get little or nothing out of the Estate; The Query is, Whether such as these would not do well to keep their Wills always by 'em, to prevent any such Mischiefs?

A. This

A. This Case needs little more than stating to decide it. Those who have any thing considerable to dispose, whether *Young* or *Old*, can never excuse themselves of an almost *unpardonable Folly*, if they are one Moment without a *Will* by them, for the Reasons the Question mentions, and one more, namely, because they have a *Scal* to dispose of, which *pro forma*, ules, indeed, to take up the first Part of the *Will*, but if there be too many Particulars follow after, and these not provided for till Death is just *approaching*, the last may at least *endanger* the first; or however, 'twill certainly trouble Men about *many things*, when *one only* is needful: The Mind ought then to be entirely employed in contemplating the great Change 'tis going to make, that *huge Leap* into an *unknown s. mewhere*; for which Journey, if 'tis not then *provided*, 'tis in vain to expect any Accommodation upon the Road, and very unfit is't then to be *cumber'd* with all the *Impairments* or *Luggage* of this World. The only Reason, or *Prejudice* rather, which we can conceive hinders Men from this *necessary Work*, is that foolish whimsical Fancy, that if they once make their *Wills*, they shall hasten their *Deaths*: There might be somewhat in't, should they make a *Cut-throat* their *Heir*, and let him know they had done so, who would be ready enough to kill them while they were in so good a Mind: But for any other Way of hastening their *Deaths* by

making their *Wills*, it can't be suppos'd; for have we not seen Instances enough of those who had their *Wills* twenty, thirty, forty Years by them, and liv'd to change 'em almost as many times over? Nay, we have known several, who being very weak before, after they have settled their Thoughts, and made their *Wills*, have unexpectedly recover'd.

Q. What was the first Offence committed in the World?

A. If the Angels fell before the World was made, as most are of Opinion they did, then the first Offence committed in the World, must be that of the Devil's tempting Eve to eat the forbidden Fruit; the next was her criminal Desire after it, (if her forsaking *Adam* and wandring by her self were not also fault, for if 'twas not good even for Man to be alone, much less was it so for Woman.) Then her hearkning to the Serpent so far as to believe him before GOD, and then the fatal eating, which ruin'd us all.

Q. Why are not the Jewish Women suffer'd to enter into their Synagues in Time of Divine Service, but oblig'd all the while to sit without in the Galleries?

A. Either because of that silly Opinion, that the Sex have no *Sculs*, or else to prevent their Eyes from wandering, (for which Job made a Covenant with his) while they are about religious Duties.

Q. What is your Opinion of the Magick Glass? Whether there be any such thing possible, as representing Actions, or shewing

ing the Face of any Person desired in it, as is usually reported?

A. We shall readily grant, that most Instances of that Nature may be meer *Cheats*, as well as that strange and almost prodigious Things may be perform'd by the Help of *Optick-Glasses*; tho' we can hardly swallow what is related in *Powel's Opticks*, of a certain *Italian* in the last Age here in *England*, who pretended to shew Persons, in a Glass he had, their Friends walking in the Streets of *Paris* and *Madrid*, and all by the natural Power of *Opticks*: However, tho' as is said, many Things of this Nature may be *Cheats*, it does not follow that all are so; nay, we are sure of the contrary — And that the Devil has actually represented Things very distant to the Eyes of Spectators; for which we not only have much *Moral Evidence*, but even *Infalible*; for there's no Doubt but he used this Art, when he shew'd our Saviour all the Kingdoms of the World in a Moment of Time.

Q. Whether Magicians or Conjurers can cause or force stolen Goods, living Creatures, &c. to be brought to their Owners again, tho' many Miles distant, in a short Time, and also cause a Man to be carried through the Air, as some report, two or three Hundred Miles an Hour?

A. Undoubtedly the Devil has Power, by GOD's Permission, himself to perform all this — and may do it at the Desire of his Slaves, in order to enslave others, and take 'em the more off from their Dependence

on the divine Being! That he has Power to remove Persons and Things from one Place to another, we learn from his doing as much even by our Saviour, whom he set upon a Pinnacle of the Temple, and carry'd backwards and forwards to several Stations: And if by him, certainly by any other, and that almost in an Instant, for Weight is, nothing at all to a Spirit, and therefore he may travel as fast as he pleases, without Fear of being tired or overtaken — tho' we suppose there are few who would not in this Case be of the Fool's Mind, (in another) *That a Man were better go on Foot, than be thus mounted.*

Q. A young Gentlewoman married, and in a few Years was left a Widow, her Father took both her, and her Children home, and maintain'd them all. Her Mother had a Pearl Necklace, worth 300 l. which was left at a Goldsmith's for some Time, for which at length she sent her aforesaid Daughter to fetch home: Accordingly she went, and by the way concluded with her self to keep the Necklace, and to tell her Parents her Pocket was picked of it coming home, which she did with all the Signs of a great and real Sorrow; she pretended not to sleep for some Nights, and wept extremely for a long Time, which made her Mother and Father to believe her. The Question in Dispute is, Whether it was not as great a Theft in her to wrong her Mother, as it would have been if it had been any ones else: She alleges for her self, her Father gave her no Fortune: We desire your Judgment, if that can excuse her?

A. Theit.

A. Theft is Theft, however circumstantiated; and 'tis (instead of being the better) much worse when we steal from, or injure our Benefactors: When according to our *English* Proverb, *I make bold with my Friend*, 'tis under this reasonable Presumption, that either the Matter is so inconsiderable, (and so agreed upon by the general Notion of the World) that 'tis not worth the telling of it; or else, that if he knew, he would not be displeas'd, and the Opportunity would slip before I could ask Consent. But the Case, here is very different, all Methods being taken to secure the Knowledge of the Fact, as also a deal of Lyes and Hypocrisy to disguise it, and make it appear something else. Virtue never sculks in the Dark, nor needs any Excuses; but

Vice, as conscious of its base and mean Demerits, improves all Methods to keep it self unknown: Nor will the Excuse brought in the Question extenuate, but heighten the Crime; for if a Parent gives not me what I think convenient, I ought not to take away his Prerogative of Disposal, and wrest the paternal Power out of his Hands: If I can persuade him to it by Reason, or the Intercession of my Friends, or (which is best) carry my self so towards him, as to win upon him by dutiful Behaviour, I do all that I can in the Case, and can sit down with this Satisfaction, *That I am not the worse for deserting well*. Restitution and Repentance towards God and Parents in this Case, is absolutely necessary, if Pardon and Innocence be so.

By Mrs. — A Poem on Pleasure. *To one that had writ on the same Subject*

URGE me no more to this unequal Theme:
 The Task requires a Genius so sublime,
 Exalted so, and so resembling thine,
 So soft, so strong in every charming Life;
 No Wonder I the vain Attempt decline.
 Once having tasted thy poetic Vein,
 What can I say in my dull common Strain,
 But while I write on Pleasure, give the Reader Pain?
 Well might I blush when th' awkward Work is done,
 And in low Verse I heavily lag on.
 I'll yet, t' oblige the noble Friend, in Spite
 Of Nature and resisting Dullness, write.

Begin the high Seraphic Song,
 In Heav'nly Numbers roll along;
 Thro' all the spacious World extend thy View.
 And still the growing Thoughts pursue.

Shew

Shew how o'er-Kings and humble Swains
 Her Empire Sov'reign Pleasure still maintains;
 How to our Souls she finds the Way;
 How Earth and Heav'n confess her Sway,
 And how both Worlds her mighty Power obey.

Begin the high Seraphic Song,
 In heav'nly Numbers roll along.

In vain, alas! In vain, I can no more;
 Fain would I rise, but must the Flight give o'er,
 Unfurnish'd with thy Fire, and Wits unbounded Store.
 Thy noble Work to full Perfection brought,
 With Spirit and Flame, yet such Exactness wrought,
 Surprizes, and bears down each meaner Thought.
 Just so of old, in silent Deserts bred,
 Content and harmless as the Flocks he fed,
 The lonely Shepherd rang'd around the Lawns,
 Pleas'd with the verdant Groves and sporting Fawns:
 In rude Simplicity his Life he pass,
 Nor vain Ambition knew, nor flying Honour chac'd:
 Nor happier wisht to be than when they meet,
 To-bless the Spring, and relish all its Sweet;
 When Vocal Strains with rustick Musick join.
 And the gay Nymphs in careless Dances shine
 Beneath the craggy *Alps*, or lofty *Appennine*.

Till by some Chance he quits his native Home,
 And wand'ring views at length Majestick *Rome*;
 Where all the Glories of the Earth unite,
 To form a Scene transporting to the Sight.
 Astonish'd, here vast Theatres he views,
 The Pomp, the Grandeur of the Publick shews;
 The ancient Capitol's imperial Head,
 Whence *Rome's* great Genius strikes the World with Dread;
 High gilded Temples, and the bright Abodes,
 And Statues of their own and foreign Gods;
 Rich *Parian* Marbles form'd with artful Care,
 Triumphs of Peace, and the loud Rage of War.
 Ravish'd amidst an unexhausted Store,
 The homely Cottages he loves no more;
 No more he can admire the trifling Things
 Beneath the shady Oak *Sylvanus* sings.
 When the rough Salvages around him stand,
 And Voice and Looks alike unpolish'd Souls command.

Virgilian Harmony now charms his Ears,
Which with Delight the great *Augustus* hears,
While Fame aloft the mighty Laureat bears.

Like him, my Friend, t'uncommon Things aspire,
Let vig'rous Heat thy generous Thoughts inspire,
With Mantuan Musick and Pindaric Rage,
In Subjects worthy thy great Soul engage,
Instruct, reform, and please the rising Age.
By late or ancient Models unconfin'd,
Let loose thy Genius, and enlarge thy Mind;
Nor rivall'd but by bright *LUCINDA's* Lays,
In noble Verse immortal Trophies raise,
That ev'n the lovely *SHE* her self may praise.
No longer hid, and enviously obscure,
Go boldly on, of Glory now secure.
Refine the Art till we can hope no more.
Nor dare great *DRTDEN's* wondrous Loss deplore.
Rise higher still, born on the Wings of Fame,
And let no other Man the Laurel claim;
Assert the Muses Right, and fix an endless Name.

If any then the lovely thing would know,
Whence soft sublime resistless Pleasures flow:
Sure all Mankind will strait agree with Me,
'Twould be to read (and to converse with) Thee.

Q. One J. W. of C. in the County of Essex, co-habited with a Woman in C. Nine or ten Years, his supposed Wife; they traded together with the same Interest as Man and Wife for so many Years; he has by her two Children; but now lately upon a Curtain-quarrel between them, the Man leaves her, declares he was never married to her, and in a very few Days after, he really marries a Widow in the same Town: Quest. Which is his Wife in the Sight of GOD?

A. Cohabitation has formerly upon Trials been admitted sufficient to bind the Parties as Man and Wife, the Cohabitation being the public consummating of the Pro-

mises that interchanged privately betwixt them, which would prevent many such Practices, were it confirmed. They in Conscience were Man and Wife, only for Want of the civil Obligation of Matrimony, Children cannot legally inherit, and the Woman consenting has no Damage in the Law: He is liable to Penance, and must secure the Parish from the Charge of the Woman and Children, and provide for the Children. Were it not for the Law, such a Man's Conscience would boggle at no Villany, and so he ought to be looked upon as such.

Q. Being

Q. Being lately at a certain Town in Norfolk, where some Concerns carried me, I heard of a very strange, and to my Thoughts, unnatural thing, a Woman miscarried of seven Children: I being a little incredulous, enquir'd the Truth of it, of a very judicious and understanding Person, that was present at her Miscarriage; the Truth was affirm'd to me, and the Party will stand to it before you, Gentlemen, or any of the College of Physicians. There were distinct Coats, &c. and Nature design'd so many Children: Now the Question is, Whether such Instances can be met with according to the Course of Nature, and what Solution you can give of 'em?

A. That there are innumerable Instances in History of like Nature, no Body that has convers'd a little in that Part of it, but is satisfied of the Truth of it: Nor can we see so unnatural a Thing in't as some Persons are willing to believe; for if 'tis not so esteem'd in Twins, why in three Children, which is very frequent, and there are some Women that have never less than two or three? 'Tis the unaccustomedness of Things that surprizes, more than the Nature of 'em. As for a more particular Discussion of the Nature of these Things, it ought to have more of Privacy, than this Oracle is like to meet with; only in general Terms, we can assure the Querist, that a humane Conception, and its Consequences, whether double, treble, quadruple, &c. have all the very same natural Causes, that a single one has, which,

as we said before, by Reason of its Frequency, wants the Surprise of the other.

Q. It's observable, that in the little Space of Europe, there's a vast Difference of the Air and Weather, some Places almost intolerable with Cold, and others with Heat: Now since we are inform'd by Sailors, &c. that both the torrid and the frigid Zone are Inhabitable: I would know how it's possible for those People to live?

A. Custom, no Doubt, may contribute much to the enduring such Extremities, which because continual are not so to them; but Mankind, however differently dispers'd through the Earth, are too much a-kin not to be lost in those Extremities, were there not some other natural Reason for the rend'ring 'em supportable. And first, As for those that live under the Frigid Zone, Providence has so order'd, that there's a great Company of Furs, which are no little Defence against the Cold; besides, those People live in Dens and Caves, and Places made under Ground, on Purpose to shelter them from the Assaults of the Weather. As to those that live under the Torrid Zone, there must necessarily be vast Exhalations through the Heat of the Sun, which by Reason of their Quantity, continually turn to Rain and Winds, and thereby extenuate the Heat, and make it more tolerable than is commonly imagin'd. Add to this, the cool Breezes which come off the Sea every Evening, and continue all the Night, which is near twelve Hours all the

the Year about; all which things considered, may take away the suppos'd Wonder in the Question, and perhaps give the Querist the Satisfaction he wanted.

Q. There is a Gentlewoman not far from the City, who has the Misfortune to be married to a Jealous Old Coxcomb, who besides a great deal of other ill Usage, forces her to wear an ITALIAN - PADLOCK. Now I desire to know, Whether it be not an Entrenchment upon the Liberty of the Free-born English She-Subjects? And whether this horrid Custom be to be endured in England? And whether a Wife's Duty here in England obliges her to such a Compliance with her Husband, to suffer this Barbarity from him? This Relation is true de facto, as I said in my Letter, desiring that this Popish Innovation might be made publick.

A. This is one of the Questions deliver'd by the Mask'd Lady, who (in her Letter dated about October 28.) not only assures us of the Truth of the Relation, but gives us a very particular Account of the Parties concern'd, and the Place of their Abode, which we shall say nothing of here, being willing to be as tender of the Reputation of the Persons concern'd as can consist with our Design of *Expressing Vice*. — Our Answer is, That perhaps this Jealous Person mentioned in the Question, being Conscious of his own Pranks, it makes him afraid, lest by the *Italian Law* he shou'd be paid in his own Coin, or be beaten by the Scabbard, which he has found as good Metal as

the Blade. Experience having taught him, that *Lockets, Necklaces, Amulets, &c.* are no Spels against Back-sliding, and perhaps he has read of those terrible Words, *Oderdam, Birdam, Girdam*, to Conjure him up to assist them; or perhaps may have heard of the Virtues of the *Powder of the Bone of the right Side of an Owl, put into a Nut-shell*; but these Mysteries are not proper to be divulged. What Arguments were used so forcibly to persuade her Consent to this barbarous Usage, is not related; it's a stricter Doctrine than *Cloistral Chastity*, and may have its use against the Danger of Ravishments, and be Proof against all *Assaults*. What Discourses have been made about these *Padlocks*, have not come to our Ken; some Almanacks remember when they came first into England; and among the Choice Legacies bequeath'd by *Sir Henry Watton*, these *Padlocks* are Inventory'd in his Will, as the Writer of his Life acquaints us: But in England the Laws to punish the *Levites* and *Apostasies* of Women, are the Rules to walk by here, therefore *She* may refuse, unless she submits to this Imprisonment to atone for some Transgression. Naturalists boast there is a certain *Herb*, which applied to Fetters, Locks, &c. presently unlooses them; but the *Italian Way* is the *Privado* slips it off while she hangs by a Swing, and so may she, any Law, Usage, or Custom to the contrary notwithstanding. The other Question is answer'd in Writing.

Gentlemen;

Gentlemen,

Q. I Have married a Man of a contrary Opinion to my own: Query is, if I may lawfully bring up the Children in my own Opinion, unknown to him, tho' he be utterly against it?

A. The Resolution of this Query depends upon Fact: If you are of the right Religion, you ought undoubtedly to bring up the Children in the same, if possibly you can; and which is the right, we have enquir'd into in a former Question.

Q. I am desired to answer for a Child, whose Father knowingly will not let it be baptized: Now, whether I may not justly refuse it for that Reason, fearing I shall not be able to perform that Promise I shall make for it? Pray, Gentlemen, your speedy Answer to it.

A. To this we reply, that the Baptism of a Child is of so high Concern, tho' it mayn't be absolutely necessary to Salvation, that it ought not to be omitted, tho' one of the Parents should be so against it, unless he actually oppose it in such a Manner as it can't be accomplish'd — But this Baptism cannot be legally perform'd in the Church of England without Sureties, therefore some there must be; and you may have Opportunity to remind the Child when it comes to Age, of what was promis'd for it, and do all that you can to have it well instructed; nor does God or the Church require more, your Task being also the less, because the Mother's Care may partly vacate yours.

Q. There's a Raven has built a Nest in the northwest Pinnacle of Louth Church in Lincoln-

shire, (which Church is 57 Foot higher than Bow) the like has not been remember'd of 60 Years, and above: Some People look upon it as ominous, your Thoughts are desir'd on the Matter?

A. The Business is a great Way off, and therefore as the old Woman said, it mayn't be true — But true or false, 'tis scarce worth the while to go so far for Satisfaction; since, be it Raven or Owl, or what it will, 'tis all one, and signifies no more, we believe, than that the Raven was willing to choose the best Place she could find for a Prospect for her self, and her young ones. As for any Thing ominous in't, we think it's only fit to be laugh'd at with the old Auguries; for it can signify nothing that we know of, either naturally, or by Institution; and indeed how should a Bird know more than a Man? And how foretèl others Fates, that does not know its own, whether it shall be shot, or starv'd, or what End 'twill come to — As Messulam in Josephus wittily said, when he took his Bow and Arrows, and kill'd the Bird out of which the Soothsayers were going to fetch Miracles. By the Way, poor Lincolnshire is very unlucky of late, for thisit seems is the second direful Omen that wise Mr. Mob has discover'd in't within these few Weeks, the Sutton Whale being full as famous as the Louth Steeple-Raven; tho' we confess, had this Raven, like a Halcyon, swam down the River, built its Nest in the Sea, and this Gentle Whale flown o'er the Mountains Tops — Topt the Wouds and been Shipwreck'd on the North-

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west

west Pinnacle of Louth Church, there had been then something in the Business, if not very ominous, yet very wonderful, and would have well deserv'd the Notice of the Chronicle, as well as the Athenian Oracle.

Q. About half an Hour after the eating a Spoonful or two of Honey, I have always had several little Swellings about the upper End of my short Ribs that point towards my Stomach, on both Sides, something resembling the Sting of a Nettle, but always much larger; sometimes broader than a new half Crown, usually bigger or less according to the Quantity eaten, and always preceded and accompanied with a Tingling and Itching. They usually continue an Hour or two, and go away gradually: This I have often experienc'd, and your Opinion in't will oblige, yours, &c.

A. We know from many Experiments, that several Persons have really such a great and an unaccountable Antipathy to Honey, that, for ought we know, our old Friend Aristotle's occult Qualities must help out the wisest Philosopher in the World, or else he must say nothing at all, which is just the same. The Royal Transactions give us two remarkable Instances of what we have asserted, one of a Gentlewoman in Ireland, who had such a strong Aversion for Honey, that it being only an Ingredient in a Plaister she had Occasion to make Use of, it had almost cost her her Life, swelling her as if poison'd. The other more fatal, here in England, of a Gentleman, who having the same Antipathy against

it, and accidentally drinking, when hot, a Glass of Mead, without tasting or knowing what 'twas, within a few Minutes after dropt down dead, and never came to himself again. These Instances are both strange enough, but the present outdoes them both, being indeed so strange, that 'tis but fair we should desire further Satisfaction of Matter of fact, before we puzzle our selves and the World with any Hypothesis of the Reason on't; We therefore must desire the Gentleman to appoint where he'll meet some of the Society any Time next Week, and they'll wait upon him, and afterwards, if the Thing be as he asserts, endeavour to enquire how it comes to be so, at least propose it publickly to the Ingenious, that it may receive a clearer Solution than we can give it.

Q. I'm a young Man free from the bad Consequences of a depraved Education, and have hitherto endeavour'd always to act by that Golden Rule, Doing as I'd be done to: Nevertheless being desirous, if possible, to settle my Mind in the true Orthodox Religion, desire you'd speedily set before me the Follies and Errors of these following Religions, and the Reasons why I ought not to embrace any of them—Mabometanism, Paganism, Poperly; and of those call'd Protestants, Anabaptists, Quakers, and Muggletonians: Now if you can prove any Religion the only Way to Salvation, I shall immediately embrace it, being at present pretty indifferent as to those Matters?

A. This is a large Field, having almost alone employ'd the whole

whole last Ages. To answer as briefly as we can, *Mahometanism* can't be the true Religion, because 'tis founded upon Force and *Imposture*, and contradicts Morality and *natural Religion*. That 'twas planted, carried on, and is preserved by Force and Blood only, is too clear to need any Proof: That 'tis a perfect *Imposture*, is as plain, because its Author pretended a miraculous Mission from Heaven, with a new Law, but brought no Miracles to attest it, as our Saviour did; nay, his Writings contradict our Saviour's, the Truth of whose Doctrines were attested by numerous and incontestable Miracles. Lastly, it contradicts *natural Religion*, because the natural religious Sentiments of our Minds incline to Temperance and Purity, but *Mahomet* permits an unbounded Extravagance in Pleasures of that Nature; nay, makes it Part of his brutal Heaven. For Popery, we think it not the true Religion, among a Thousand other Reasons, for these two or three, we think pretty weighty ones; because perfect Popery, abstracted from pure Christianity, is visibly founded upon Interest and Practice, and old Wives Tales, because it denies us the Use of our Senses and Reasons, where God leaves them at Liberty; because it teaches and requires to worship God by Images, which is *Idolatry*. And because the Pope's Antichrist, as we have formerly prov'd from Scripture, Authority and Reason. Neither can Paganism be the true Religion, or right Way of worshipping God, because they make *Ima-*

ges of the Divine Nature, and adore him thro' and by them; —and because all their Religion, distinct from *Natural*, was made up either from ridiculous Imitations of the Jewish Ceremonies, or Novel Inventions of their own — and besides, their Worship was all different from each other in different Nations, whereas Truth is *uniform*. For those several Sects here at Home which you've nam'd, we have dealt with them in former Papers, and may again in succeeding. For the first, they are generally Orthodox, unless in the Point of Infant Baptism, wherein we think they are mistaken. For the second — God forbid but we should believe those of them may be saved who believe a Saviour, a Christ without, as well as within them, who sits at the right Hand of God. For the *Muggletonians*, we know not where to find an Account of their Creed, unless in *Bedlam* or *Newgate* — but according to all we have seen of it, we dare affirm, notwithstanding all their Curses, that 'tis impossible it should bring a Man to Heaven, unless *Nonsense* and *Blasphemy* be the Way thither. By removing the false the true will appear — which must be first, *Christian Religion* in general, in Opposition to Paganism and Mahometanism, we'll add, what is call'd *Deism* — That this Religion must come from God, appears plain to us, because 'tis most like him, as far as we can know any Thing of him by Nature or former Revelation — It gives us the justest and highest Notions of him, and the most

pure and simple Way of worshipping him, and tends to make Mankind happy, and brings with it the Evidence of Miracles and Reason: All this, Deism, or natural Religion, abstracted from reveal'd, was and is too weak to perform — as we see in Fact, when all the World having that only for its chief or main Guide, sunk into Paganism and Polytheism: Nor, considering the Blindness of our Minds and Weakness of our Reason, could it do any Thing else, against both of which Christianity helps us. This in general; for the particular Forms of Christian Worship, we must first premise, that there's a great deal of Difference between the only Way, and the safe Way to Salvation. Christ Jesus indeed is the only Way, his Word the only adequate Rule of Faith and Life, and accordingly the Christian Religion in general; but then in particular, some Sorts of Christians may come nearer the Rule, and some be farther from it — The nearest to it we think is the present Doctrine and establish'd Discipline of the Church of England, (if we did not think so, 'twould be a Shame for us to be of it, and we hope we can prove what we think) this being in our Judgments the most grave, decent and rational Communion that we know of, and built so firm upon the Foundation of the Apostles and Prophets, the Confessors and Martyrs, that as they never yet have, so we trust the Gates of Hell never shall prevail against it.

Q. I'm a Tradesman not long since set up in the World, having

nothing to begin with, and married one that had just as much. — We have been at considerable Charge, as 'tis usual for young Beginners; but besides this, I have a Father who is in publick Service all Summer, and receives his Pay but once a Year, when he spends it extravagantly, and comes and lives upon me all the Winter, my Mother being also with me — This Charge I find makes me, notwithstanding all my Care, run behind Hand in the World, being considerably in Debt, and am afraid shan't be able to hold it much longer, tho' I am satisfied I spend nothing but what's absolutely necessary either myself, or in my Family: I desire your Advice therefore, whether I'm thus bound to relieve my Father, and how I shall get my Creditors paid, and my Wife and Children maintain'd, without being chargeable to the Parish?

A. We'd very unwillingly write any Thing that should but seem to encourage Disobedience, or Disrespect to Parents, which all the Witty Fools of the World are now pleas'd to think almost a necessary Part of good Breeding. However, in this Case, we think 'tis neither one nor t'other, not to wrong other People as well as your self, and Wife and Children, not to relieve the Wants, but to furnish to the Extravagancies of your Father — You ought therefore as handsomely as you can, to let him know your Circumstances and Burden, (and if you can think of no better Way, shew him our Answer here) and that you rather might expect Help from him, he having no Charge but

but himself and his Wife, than he from you, as the Case stands with you. Do this; and desire him, as respectfully as you can, to remove, and then live as thriftily your self as possible, which we question whether you do, notwithstanding your Affirmation, there being many Experiences (particularly great Feasts at Christenings) which are far from being absolutely necessary, tho' we generally think them so. This is the best Way that we can think of, after performing your Duty toward God, and in order to get his Blessing, to get out of your present melancholy Condition.

Q. The Inclos'd is sent with a Request to know your Opinion, whether any one violently in Love could write such a Letter, upon no other Ground than some few haughty Expressions spoken to a passionate Lover, when we believe, if ever we have Power; and if to be forgiven, with a Request? if given in Behalf of the Writer, how to get Right again in his Opinion, and to govern my self for the future?

The Letter was in these Terms.

YOU Women are the oddest Things in Nature; if any one of Sincerity tells you of their Esteem, you presently despise him, but your Manner of doing it is wonderfully particular, your Language uncommon, and your Affections so full of unmannerly Pride, that should my Footman have the Esteem I had for you, I should conclude him rool, and discharge him of my Service. I had the Opinion you were Mistress of some Un-

derstanding, and more Goodness, and that Opinion laid me open to an Impression troublesome enough; but the brutish Returns made me, have rased that Character, and stain'd every Drop of Blood you have, with the much truer one of haughty, insolently proud and vain; Proud and Vain were given you in your earlier Age, and then you were excusable; but in declining Years, when scarce any Thing but Goodness is left to recommend you, to double the Humour, is intolérable. You think possibly the Title of Sir — and my Lady's Daughter, a Coach, and the Reputation of a Thousand Pounds a Year, (tho' something overvalued) with the Acquaintance of a neighbouring Earl or two, entitle you to your phantastick Air, your haughty Toss and Step, and to despise implicitly all without the Title of my Lord, Sir, — or your Ladyship. I'm sure this Opinion suits your Mein, and I mistake if not your Understanding; and in Complaisance, take this Wish at parting — May your Pride have the lofty Title, and the empty Thing familiarly tack'd to it, and may that idoliz'd Title be your only Satisfaction; and be assur'd when next you make my Prospect a Contemning Smile, remember me, that towering Vanity in her proudest Dress must down, tho' set in Beauty; that the Beggar will level with us all, and have six Foot of Ground as good as the proudest Stee; nay per'aps better, for Osborn says, which you had known, had you consulted Books half as much as your Looking Glass, He that lies under the Herse of Heaven is convertible into sweet Herbs and Flowers that may rest in
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their Bosoms, who would shreek at the ugly Buggs may crawl in the arch'd and costly Tombs of Kings, ——— *And now adieu,* incomparably proud and violently affected — *fondled into Folly by doating Parents, who having none but you to represent them have bugg'd their Image till they have desec'd it.*

A. 'Tis a *swinger*, we must confess; tho' alter all, the Style speaks the *Writer* a Person of *Sense*, and a *Gentleman*; nay, as strange as that seems, a *Lover* too; for that's a *vain, capricious, testy, angry* Thing, that knows not what he writes, nor does, nor says. — We confess, *Madam*, he has wounded you in the most sensible Part: If he had only call'd you *Vain* or *Haughty*, they had been but such Characters as may indifferently serve for almost all *Mistresses* — (not that We think there's much *Vanity* lost between the Sexes; for verily as our Friend *Sternhold* says, tho' in a grave Sense, *Man is a vain shew*—). We say, if this had been all, it had been no great matter; but to tell you you were *Old* too, if you'd please ingenuously to confess, this makes it *sting* deeper than all the rest; and did you not need all the Goodness your *Lover* says you are *Mistress* of, to forgive it? However, if your *Ladyship* thinks fit to have our foolish Opinion in this matter, We think you may honourably enough forgive him, for this Reason because you are not to believe one Word that a *Lover* says or writes, either for or against you; since that arch *Wag, Cupid*, as soon as e'er he has caught them, puts his own

Muffler about their *Eyes*, and makes them play at *Blind-man's Buff*, running about like *Mad-folks*, feeling and stumbling, and breaking their own *Noses* and *Shins*, and other *Folks*; and Woe to them that stand in their *Way*, or come within their *Clutches*. But now to be grave, we think, *Madam*, your *Goodness* will, and your *Honour* may, forgive him; because he gives you the Satisfaction of asking your *Pardon*; on which account you may still entertain this *honourable Love*, it being very possible for him to write such a Letter as he is a *passionate Lover*, nay, very *Natural*; *Love* and *Anger* being both great *Passions*, and very near akin, though so far different, as the same *Muscles* of the *Face*, are made use of for *Laughing* and *Crying*. — As for your *Question, How you are hereafter to manage your self towards him*, — In our Opinion, you ought to seem to be as angry with him as you can, as long as you can, (a few *Moments*) and to make him pass a *Purgatory* before he gets to his *Elysium*. Nor need you do more, we think, effectually to mortify him, than now and then to shew him his *Letter*, and when he sues for any *Favour* — a *Touch* or *Kiss* — of your *Hand*, — remember him, you are — *Old*. — Keep him thus at *Eyes-end*, and *Lips-end*, but for a *Week* or a *Fortnight*, and we'll undertake for him he becomes as true a *humble Spaniel Lover*, as any of,

M A D A M,
 Your *Ladyship's* Humble
 Servants, &c.
 Q, Tere

Q. You told us your Sense of the Book of the Confession of Theodore John: But you would do well further to direct b^w the Doubting sort of People may be satisfied of the truth of the Matter of Fact?

A. That the Author gives in his *Preface* to it, where he tells you his Lodgings are at Mr. Mears's a Hatter in *Puddle-dock*. And besides, Mr. Edzar, Minister of the *Lutheran Church in Little Trinity-lane London*, is a Person well known to the *Eminent Clergy* of this Town to whom, as well as to the Author himself, if any shall please to go, they will not miss of the Satisfaction they desire; thus much for *Matter of Fact*: Then as for the *Book* it self, which is already in the Hands of our most *Eminent Prelates and Learned Clergy*, with their high Approbation, they will find so full and worthy a Character of it in the *Compleat Library for March*, now coming out, where that Judicious Author gives not only his own, but the Sense of some of the *chiefest Divines* of our Church about it, that it will very well answer the Expectation of them that shall read it, and altogether supersede what we can further say about it here.

Q. Why does Moses in the 10th Chap. of Genesis, after he has enumerated the Sons of Cush in the 7th Verse, add in the 8th, That Cush begat Nimrod? Was he a Bastard, or is it spoken because he became the most famous among his Brethren?

A. For the latter Reason, we suppose, which seems fairly intimated in what follows, he was a mighty Hunter of Beasts, we

think, rather than Men, and the beginning of his Empire is afterwards describ'd.

Besides, tis very probable he was the youngest of all the Sons of *Cush*, because nam'd after all the rest; which, if true, what becomes of the so much talk'd of *Patriarchal regal Power*, we mean, as it has been roundly asserted of universal and eternal Obligation; this *Nimrod* being, we think, generally granted the Father of Monarchy? And is't not much better to let Things of that Nature rest on the steady Laws and Constitutions of Kingdoms, than on such weak and unfaithful Foundations as some People have laid for them, on which they may indeed build high, but not safe, any more than *Nimrod's* Subjects, when their foolish Tower was brought to Confusion.

Q. Some time since happening to be present at a Wedding in a Country Church, I plac'd my self, as soon as the Minister began the Ceremony, just behind a Pew, in which was a Young Gentlewoman of a considerable Fortune, a good Face and Shape, an Acquaintance and Relation of mine, together with her Mother and Brother: A Gentleman who stood by, came and deliver'd her to me in the Place of her Father, he being dead: Having her by the Hand, I repeated the Words after the Minister with an audible Voice, and the Lady, tho' she did not speak the Obliging Words, yet did not endeavour to disengage her Hand from mine, tho' for my Part I us'd all the Ceremonies requir'd and made use of at such a Solemnity — Pray is this

a valid Marriage, or how far binding either Party.

Q. We think you did not well to jest in so serious a Business as Matrimony (verily) is: But if you say you were in Earnest, so it seems was not the Lady, she not repeating the binding Words — for which Reason it can only be a Marriage on one Side, which is just none at all.

Q. In the Society of some Persons who are my Equals in Age and Quality, and of no disagreeable Temper, and for whom I've no Aversion, I yet find my self very uneasy, and under so great Constraint, that I can't discourse or use the Liberty which in the Company of others of higher Quality, great Age and Gravity, I can freely take: Pray the Reason of this? And be pleas'd to advise me how I shall attain to an easiness of Behaviour and Unconcernedness in Discourse in all Companies?

A. You ought to have been particular, whether it's one Person or more, Man or Woman, that thus disturbs you. — If one Woman, (whether she you stood behind the Pew with, or any other —) it's a very dangerous Symptom, and you ought to be shut up with an Inscription at your Door for Suspicion of Love. If they are more than one, or of the other Sex, it's possible there may be some unaccountable antipathy (we might e'en as well have call'd it an occult quality) between your Body and theirs: But it seems clear, the Cause of this can't be a want of Assurance and Conversation, because tis not so when you're with other Persons; and if natural, we suppose you don't expect any Remedy.

Q. Have Moles in the different Parts of the Body any Signification, or are they purely accidental?

A. We think them only accidental, because many Persons who have had Moles in the same Places, have yet been of perfectly contrary Dispositions, and meet with different Fortunes — But this we have our selves observ'd, that for the most Part they answer one another, as Saunders and others assert on that Subject.

Q. I know a Gentleman who was born with a Mark upon his right Arm, near the Joint of his Scoulder, about the breadth of an English Six-pence, of a very lively bright and white Colour, far exceeding the other Parts of his Body, tho' they are also of a very good Complexion, having several Radius's proceeding from the Center unto all the Parts of its Circumference: Pray let me know whether this may presage any thing extraordinary to him?

A. We have heard of a teeming Woman that long'd for the Wind of a pair of Bellows, but one shou'd think this Gentleman's Mother had a Mind to a Belly full of the Sun, or some Star or other; and losing her longing, thus markt her Son. There have been several whole Families and Races have had particular Marks for a long succession, particularly the Anchor in that of one of Alexander's Successors; but no Presage that we know or believe in the whole Matter, either of good or evil.

Q. What think you of the strange Story mention'd in La Crose's Memoirs, and the Monthly Mercury —

cury, concerning the Fellow that by his wonderful Wand discovers Money, Robbers, Murders, and so many strange Things beside? — And supposing the Matter of Fact true, what is your Opinion of the Hypothesis, whereby La Crose attempts to solve it?

A. When we read the Story first in the Mercury (where the Translator, we thank him, has turn'd this Conjuror, or whatever he is, into a Minister) We were not at all inclin'd to believe it, thinking it only a *Gratrix* sort of a business or a Trick of the *French King* to get what Wealth his Subjects had under Ground, since he has all that is above Ground already. — But on reading what Mr. *De la Crose* says about it in his last Journals, to be ingenious, We know not well what to think on't, since so well circumstantiated, and attested, that it seems both immodest and foolish either to doubt or deny it. As for the Reason on't, in our Judgment, the foremention'd Author has laid a very probable one, and we think the best that the Thing will bear; but whether true or no, requires more Consideration, and perhaps Judgment too, than we can bestow in examining it; only thus much well add upon't, that if the presence of an ordinary Robber or Murderer, will make the Peasant's Wand whisk round at such a rate, certainly he might find some of that Character both at *Versaille* and *S. Germans*, at whose sight his Wand wou'd twirl so fast, that 'twou'd be impossible for him to hold it.

Q. A Marriage is much desir'd between an Aunt and her Nephew, viz. her Husband's Sister's Son;

they are prompted to it not only by mutual Affections, but by the Convenience of many Advantages of the Match; being advis'd by some as to the Agreeableness; and dissuaded by others, as to the Unlawfulness: They earnestly desire your speedy Determination, Whether such a Thing may be done without Sin?

A. We think it unlawful from *Levit. xx. 20.* where the *Uncle's Wife* is expressly forbidden, and sure the *Mother's Brother's Wife* is the *Uncle's Wife*: Consult some former Questions of ours of the same Nature (to which our *Index* will direct you) for further Satisfaction.

Q. Reading in the Second Volume of the *Pacquet* broke open, I find mention made of *Silphs* and *Salamanders*, which are Things I never heard of: My Ignorance makes me Curious, and I beg of your — Society to gratify me with an Account of them, what their Nature and Office is, and by whom they were first discovered?

A. We won't defraud you of so much *Diversion* as you may have by reading the History of the Count of *Gabalus*, where you'll find a very pleasant Account of all those new Discoveries; which if you are in danger of believing after you have read 'em, (as the Author himself seems to have been, tho' he tells all the Matter with an Air of *Drollery*) 'twill then be time enough for you and *Athens* to have further Discourse about them.

Q. I'm a marry'd Man, of a sanguine Complexion, in the Flower of my Strength and Age, my Wife infirm, and for her Sake
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the Physicians advise me to take a Journey into the Country, to see my Friends, which I find I can't do without great Inconveniency: Pray your Advice how I shall behave myself in this Matter?

A. Pray Sir, stand by a Minute or two, till We have dispatch'd another importunate Querist, that crouds in, and will take no Denial.

Q. *I have been marry'd some Tears, my Wife and I middle-ag'd, and both healthy, but never yet had any Children, at which we are both extremely troubled, having a good Estate to dispose of: My Wife fancies my Smoaking Tobacco, which I do in great Quantities, may be the Cause of the Misfortunes which we both complain of, viz. which if I thought it was, I'd leave it off, how difficult I never it might be: Pray your Advice in this Matter.*

A. to 2.] You're come very luckily Sir, for your own Sake, and the Gentleman's there, that stands just by you — [to both] Let 1. take Tobacco soundly, for some Time, without going into the Country, and if it has the Effect which 2's Wife fancies, let him give us an Account on't and we'll not fail to let 2 know it.

Q. *Whether if a Man has an only Daughter, and marries her to a Sh.pkeeper, who breaks, but lives well on his Estate, may he detain this Daughter lawfully from her Husband; — and if he may, whether there's any Way for a Man to recover his Wife again? This is Matter of Fact, therefore pray let it be answer'd.*

A. Nothing ought to separate those whom God has joyn'd, without it be a Cause indeed of

very great weight and moment: Suppose height of Lewdness, or absolute Carelessness to maintain a Wife and Children, or such intolerable Abuses as put her really in danger of her Life, and we question whether any other Causes can be sufficient, where a Marriage is once valid. For the way of recovering such a Wife again, if worth Charges, you may consult our Indexes, and find it in our former Volumes.

Q. *Who was the first Lawyer?*

A. We can tell you who was the first Lyer, (forgive the Pun if you can, for the sake of the old Story) who was the first Cheat, and first troublesome Disputant, Brangler, or if you please Baretter, that ever was in the World; but for the first profess'd Lawyer, tho' we verily believe there was never any more ancient than those we have been talking of, we must ingenuously subscribe *N. L.*

Q. *What's a Star?*

A. It's generally now thought that all the fixed Stars are Suns; and 'tis plain that all the Planets besides are opacous Substances, and very probably of much the same Nature with our Earthly Globe.

Q. *Pray prescribe Rules to please a passionate Father, and to break my self of being passionate, which is not easy, because I take my Blood fr. m him?*

A. Never cross him when he's Angry; never do any thing that looks like a slight upon him; be ready to obey his Commands, and remember he's your Father. For your Self, 'tis sure enough that the Inclinations we receive from our Parents are much to be better'd and conquer'd by Industry and Reason, tho' Exam-
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ple teaches more forcibly than either. Do but observe then how your Father looks when he is Passionate, how he exposes himself, and what weak things he speaks and does, and always reflect upon these, three Minutes three Quarters precisely, by your Watch, whenever you feel your self inclin'd to Passion; and this alone, We should think, as 'tis a very proper, so wou'd prove an efficacious Remedy.

Q. I would desire to know whether Eggs may not be hatch'd and brought to Chickens with a continued material Warmth, without a Hen or any Natural Heat?

A. Yes undoubtedly they are so, Millions at a Batch in Grand Cairo, and may as well be in Europe, if we had the knack on't; the Duke of Tuscany having built Ovens, and produc'd live Chickens in the same Manner.

Q. A Gentleman of a very plentiful Estate, and having a desire to educate his Son and Heir in the best manner he can, and to accomplish him with all sorts of Learning and Breeding, is advised to put him into the Charge of a Man that keeps an Academy, who is recommended to him to be a fit (well made) Man for that Purpose, but upon his Enquiry of him, he is well satisfy'd he is a very ill Man in his Morals, and of a lewd, vicious and debauch'd Life and Conversation: Your Opinion is desired, *Whether the Example of such a Pedagogue may not be prejudicial to the aforesaid young Gentleman's Education? If so, you are desired to give some Directions for the well educating the said young Gentleman?*

A. If his Education be left wholly to such a Person, undoub-

tedly, if notorious especially, wou'd be very dangerous — But query — Who's this that in such an Age thinks his Child has any *Soul* to be taken Care of? For his Education what wou'd you have him learn? Languages, History, and other Parts of necessary Learning, he may be taught by an ingenious Tutor, either at home or the Universities, which are certainly (we positively affirm it of our own certain Knowledge, as far as our Words will go) much less debauch'd than London. Then for Dancing, Fencing, and if he please Music, and other Parts of Mathematicks, there are particular Masters; and for the *Great Horse*, he must stay till his *Bones* are well knit before he learn it — We forgot to add, That if you send him to the Universities, it may not be unserviceable to cast an Eye upon some Hints We have given on that Subject.

Q. I've a dreadful Scold of a Wife, and wou'd willingly give you half my Estate if you cou'd tell me how to tame her.

A. That we'll do for nothing, on Condition you won't turn the *Old Proverb* upon us: The Method we'd prescribe for taming your *Sbrew*, is, Laugh at her; and let her scold on till she is weary; seem to take no Notice of her: Do as a *Mastiff* wou'd to a little whiffing *Cur* that barks at him, or we to those that hope to get themselves *Fame* by pretending to write duller than any Man in Athens, — say nothing to her, unless a little by the by, and Ten to One, when she sees herself slighted, she'll burst for meer *Vexation*.

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Q. I lately dreamt I was in the Field under a Tent, with several other Persons, whence we were all carry'd by a great Tempest int the moun't of the Sea, where most of those that were about me sunk, but I with much ado kept my Head above Water; at length I saw a glorious Light above, and one came and rais'd me up to it, but when I was gettith r, I saw my Husband below struggling in the Waves, and just sinking, at which I was very much afflicted: Pray can ye interpret this strange Dream?

A. Look ye Madam! You know there are divers and sundry sorts of Dreams, Divine, Natural, &c. Now how is't possible for us to know how to rank this of yours, unless you'd dream it over once or twice more, which if you do, we shall think there's something in't, and 'twill then be time enough to try our Skill in *Oneir-criticks* in Order to your Satisfaction.

Q. What I send you, Gentlemen, is certain Matter of Fact.— The Day that King James II. was Crown'd, several eminent Citizens being in a Room together, a Gentleman came in amongst 'em, who was a Stranger to 'em all, but all thought him each other's Friend; and stand-

ing in the middle of 'em, said aloud these Words — “ By this time four Years will the Prince of Orange be Crown'd King of England, and in four Years more he'll Conquer France, and triumphantly enter Paris:” What think you of the Man, and what of the Story?

A. What should We think but that the Story's a pretty Story? and we could be very glad if 'twas a true one too; but don't expect to make the World believe it, unless you'd be so kind to send some of the Gentlemens Names who were present when this was said; which if you'd do, and some of our Members might have the Honour to wait on 'em, and see it personally attested, We promise to endeavour your Satisfaction about it, and shall besides take Care to print it authentically enough, as a noble Piece of Service both to the Government and Christianity.

For a small Parcel of Poetry in the Conclusion, pray take this Epigram — to a very modest Friend and Brother Author of ours, of the ancient Family of the *Dullmans*, who is a little sparing of his Works, and can't endure to hear his own Praises, either in *Prose, Verse, Print, or Conversation.*

Reading thy Works has us inspir'd,
And with the self-same Fury fir'd.
Thy Works so pleasant and so pure
We'll read 'em Ten Times o'er for sure.
They're all Terse wit, no Crambo-stuff,
The Mischief is we've ne'er enough.
Write on! Why shou'dst thou envious be?
Come, hang this foolish Modesty,
Thou'rt all one Epigram, and this
Dear Friend! thy very Picture is.

Q. Whether the Revolution of any Globe (though never so big) upon its own Axis in the Space of 24 Hours, be a Motion unnaturally swift?

A. Unnaturally swift is an odd sort of an Expression, upon supposition of a thing that always is so, which is as much as to say unnaturally natural; but We know of no Globe so big as this Question supposes, for tis evident that the whole created Universe is imply'd.

Q. Seeing we perceive not by Sense any Motion of the Earth, (because if it move as the Copernicans affirm, the Atmosphere is also carried about with it) Whether it be not as natural to suppose that the Revolution of the Universe carrying with it all the included Bodies in their several Places, would never cause any such Disorder or Inflammation of the Course of Nature as the Copernicans imagine, and by which they suppose to demonstrate the Impossibility of placing the Diurnal Revolution elsewhere than in the Earth?

A. We deny, that there's any such a Thing as the Revolution of the Universe, which carries with it all the included Bodies in their several Places.

Q. What think you of the Solidity of the Orbs?

A. We think, and are assur'd, that there's an absolute impossibility there should be any such thing since one Planet is sometimes found in the Sphere of another.

Q. If the Earth mov'd round, it would be very reasonable to conclude, that a Man running towards the East, should rid more

Ground than if he ran towards the West; as also that a Gun would shoot much farther one Way than another.

A. Tis scarce observable in a little Way, but in your long Voyages, such as are made to the East Indies, one may sail from Europe to India in four Months, though there's no Sailing back again under 6 Months, which seems to be more than probable that the Earth moves round from East to West on its own Axis.

Q. Gentlemen, I desire you to give me the Philosophical Solution.

1. Of that Fire which is caused by the striking of one hard Body against another, viz. the Steel and Flint, the Indian Cane, &c.

2. Of that dim Light which some sorts of rotten Wood, and putrified Fish give in a dark Night?

3. Of the shining of certain Worms, as the Glow-worm, &c.

A. 1. For the Solution of the first of which, you must observe, that the nature of Light consists in the Motion of the Particles of Matter which, according to the Degree of Swiftnes, are more or less hot; if the Motion be very intente, and the Particles be contiguous, as in a piece of Iron, a Stick, &c. they so shake the Fibres of the Retina, as to give the Sensation of Red; if the Particles be incontinuous, and loose, and are whirl'd round swiftly, as in the flame of a Candle, they appear more lucid or shining (by the help of the Medium thro' which the Rays pass) do also move sensibly the Fibres of the Retina, by whose Motion the Sensation of Light arises.

arise, and is communicated to the Brain; you may easily imagine, that by the forcible striking of the Bodies one against another, some Particles must needs be loosened and broken off from the Bodies, and thereby put into a very quick agitation, as Mr. *Hock* in his Experiments about the Flint and Steel, found that the Particles that fell down, which seem to be so very light, were little pieces of Steel and Flint vitrify'd through the excessive Heat and swift motion of the Particles of matter, first put in motion by the first striking of 'em together.

A. 2. As for the 2d. (whereas these things do not shine unless they putrify) you must grant, that nothing can putrify without a certain motion in its parts; for if the Particles be in an exact state of rest, the whole Body must necessarily remain continually in the same; it is manifest also, that the Body which putrifieth doth evaporate many of its parts, by becoming very sensibly light: This being supposed, 'tis plain, that the Motion communicated to the Optick Nerve by the mediation of the Globuli of the Air, (which are put into a Right lin'd motion by the agitation of the Particles of the corrupting Body, and the Vapours which ascend therefrom) is the Cause of that shining which we see in them.

A. 3. As for the shining Worms, the only Cause that can be given for the Lustre which they give in the Night, is, that they send forth a continual Vapour after the manner of Sweat in other Creatures, which is so

fine, and of so acute a Motion, that it presseth the finer Particles of the Air in a right line so sensibly, as to act upon the Retina, by whose motion the sensation of Light arise; which Reason is so much the more probable, in that they cease to shine when they die, the motion which causes that Evaporation being then gone.

Q. *Gentlemen, I desire you would be pleased to give me a General Rule to determine what Sections of a Cone the Parallels of the Sun's Course, &c. will describe upon any Plain, however situate?*

A. In Answer to which we assent, That all Dial Plains, whether Erect, Direct, Declining and Reclining, are Horizontal Plains in some Part of the World or other. When you have found where 'tis a Horizontal Dial, take these Rules:

1. That in all Horizontal Dials falling between the Pole and Artick, and Antartick Circles, the Parallels of Declination of Days Length, &c. will be Ellipsy.

2. Under the Artick, or Antartick Circles they'll be Parabola's.

3. In all other Parts of the World they'll be Hyperbola's.

Q. *Gent. I have proposed several Questions to you, and you were never yet pleased to resolve one, yet I am come now to your own Motion, and so hope (as you promise you will do) that you'll answer me this as followeth: I courted a Maid in the Country, of ordinary Descent, no great Beauty, and a very slender Fortune. Now so far I have said unto her, that I could fainse her as to make her my Wife, with the Consent of my*

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Relations, and sometimes I promis'd to marry her if she pleas'd, contrary to their Minds, and she refused: At last upon the hearing of my relinquishing my Country, she fell sick almost unto Death, and paying her a Visit, I revived her again: And now in the City I have a Prospect of a very good Fortune, whom I can freely make my Wife, no Obstructions in the way, save waiting for an Answer from you, which I beg, and importunately entreat, and implore that you would not fail to answer this, whether it be sinful in the Sight of God to marry the latter or no, and how far it is sinful?

A. We think in any Cases of this Nature, all these Promises, Contracts, &c. either are actually mutual, and equally binding, or are reasonably to be supposed so, and consequently 'tis not just one should be oblig'd any farther than the other, for which Cause we think the Querist is at Liberty to embrace the second Offer.

Q. I am a Gent. of a considerable Family, and was Heir to a good Estate, but being led away by ill Company, I became very extravagant, whereby I consumed all my Estate, and am now in great want, (my Friends disowning me) so that I am forced to live as a Bully, and use all cheating Tricks and Debauchery whatsoever I can invent, whereby to maintain me (according to my Education :) But now being past my Youth, my Conscience accuseth me, and I have been very penitent for my former Extravagancy, and would willingly leave off this Course of Life, so that I could get a Competency whereby to main-

tain me like a Gentleman. Now Gent. let me have your Advice, having no other way to maintain me, whether were I best to starve or steal?

A. No Necessity of either—to the Wars as fast as you can, where you may live or die honestly, neither of which you are like to do if you continue in this way of Life.

Q. I have woo'd a Maid, and have got her Consent to marry me, but she refuseth to consummate the Marriage, unless I will agree to omit these Words in the Matrimony that oblige her to honour and obey her Husband; however she is willing to be confined to your Judgment in the matter: Pray be so kind as to answer it without Delay, for my Interest depends on't?

A. We'll tell you the best way we know to compromise the matter between you; if she expects one Dispensation, 'tis but fair you should have another—And our Judgment is, That if she leaves out [Honour and Obedy] you should have Liberty to omit (With my Body I thee Worship) and then we think things will be pretty even: If she condescend not to this, we will and decree that you shall not to the other.

Q. Gentlemen, I desire your Advice in this Case which followeth: Some time ago 'twas my Fortune to become acquainted with a young Woman of extraordinary Wit and Virtue, whose Conversation was no small Pleasure to me, and she seem'd as much satisfied with mine, so that in a short time we arrived at a great degree of Friend-

Friendship and Confidence in each other; but some Affairs obliging me to go from home, and her likewise to remove elsewhere, 'twas with no small Regret we parted, promising each other an inviolate Friendship and a constant Correspondence, which we performed with all the Tenderness with which two Women could be supposed to write to one another; when after two or three Months time I returned home, I found by her Letters she had an earnest Desire to see me once more, which I assured her I wished for as much, and accordingly I never rested till I had overcome all the Difficulties which opposed our Meeting; but when I thought I had attained to that wished for Happiness, I found my self under the strangest Disappointment imaginable; for instead of that kind obliging Friend, who heretofore espoused all my Interests, Opinions and Inclinations, on the contrary, I met with not only a cold disobliging Reservedness, but an absolute Opposition to all I either said or did; nay, to any thing she had experienced in our former Conversation to be my Opinion or Inclination; many times to downright Rudeness, which I endeavoured to bear as well as I could, being in my own Father's House; but at length I took occasion to upbraid her with her Change, professing my own Innocence, and reflecting upon every thing I thought could be any ground for a mistake; but she not only assured me she was well satisfied in all other particulars, but that

as she had no Cause, so she did not apprehend any Change in her self; as her ill Humour still continu'd, so I could not forbear often to press her to explain the ground of it, which at length she did, and expressed her self to this Purpose, That truly she was not at all altered, but that I judged of her by my self; and tho' she said I had done something which did extremely dissatisfie her, she bid me not trouble my self about it, for she was resolved never to tell me; so that I was constrained to make use of all the Patience I had till the time came we are again to part, which we did, tho' with more Indifference than usual, yet civilly enough; since which we have continued Writing, which she still very earnestly desires, tho' our Letters are the coldest in the World; neither could I ever prevail with her to explain her self by Writing no more than by Word of Mouth, so consequently I'm not in a Condition to clear my self: *Now, Gentlemen, I desire your speedy Answer as to your Opinion of this Lady, and your Advice how I ought to carry my self towards her: And whether I had best continue my Friendship and Correspondence with her or not?*

A. Can't you guess at the Reason by running over your former Acquaintance?—Are you both *unmarry'd*? And if so, may there not be something of *Rivalship* in the Case? If you can't find any Reason for her Change, 'tis not just you should continue your *Friendship or Correspondence*

respondence with her, for all other Offices ought to be mutual.

Q. I'm the Wife of a Person of considerable Estate and Quality; before I was married I was courted by one much below me, and being overcome by his Importunity promised him Marriage; but before the Day was fix'd, was address'd to by one of a Fortune far beyond what I could ever expect; and being ambitious of Riches, soon married him, unknown to my former Suitor; who on hearing thereof was much surpriz'd, and accus'd me of horrid Baseness: This is now near Ten Years since, but my first Lover still continues unmarried, tho' he has considerable Offers; I'm so disturb'd in my Mind for what I've done, that I dare not receive the Sacrament till I've some Satisfaction as to the Nature of my Crime, and what Method I ought to take to reconcile myself to God and my much injured Lover: Pray let me have your Advice as soon as possible, for I live in the Country, and am now just going out of Town?

A. In the first Place, when things were brought so far, you did very ill to forsake your first Lover, especially on the account of Fortune, if he gave you no Provocation or just Reason; and he had ground enough afterwards for his Reflections and Complaints — But Marriage is like being born; when once 'tis done, there's no undoing, unless Death loose the hold. If therefore your former Lover still continues his Pretences, we suppose there's none doubt but he sins as much in making them, as you in admitting them; and therefore you do ill in putting God

and your much injur'd Lover so near each other: Rather ask Pardon, as the Case now stands, for the Wrong you do your much injured Husband, in but so much as thinking of any other, tho' your Intentions may be still virtuous; — for Thoughts are not free, by the Proverb's leave. You must therefore if ever you'd have Peace of Mind, or taste any Happiness in Religion, take off entirely your Affections from their former Object; if not, don't complain of your Disquietude, for your Fault will still prove your Punishment; and while you remain criminal, you must be miserable.

Q. I am necessitated to be often in the Company of a Spark whose chiefest Talent lies in Bantering, and so wretchedly addicted is he to it, that no Man but what is of his own Kidney, can keep him Company. I suffer the greatest Uneasiness imaginable thro' his means, for he's continually at his Trade, and for my Life I cannot keep a Presence of Mind to outbraid him; which he perceiving, runs upon me the more, and endeavours to ridicule me. The Case thus offer'd, Gentlemen, I desire your Thoughts on the whole, and how this Person is to be dealt with, as also how I shall manage myself, and retain that presence of Mind, which never leaves me but in his Company. I suffer daily more and more, therefore (if you please) be as speedy as conveniently you can, and you will much Oblige,

Your humble Servant, &c.

A. The converse of such Persons is to be avoided as much

(perhaps more) than that of Children and Fools. The Accomplishment of the Grin and Sarcastic Laughter, would do well enough in an Ape, or a Cage Bird, and is pardonable in *Bedlamites*, that can toss Straws, and delineate their Kingdoms or Mistresses on the Walls; but God and Nature, and all civilized Parts of the World, condemn or pity such an Excrecence, or Froth, or what else you please to call it, in Humanity: The method of freeing ones self from such a Trouble, where a Man is necessitated to such Company, is to take no notice of it, nor seem in the least concern'd: You may observe, that any despicable Wretch which is follow'd and harass'd by unthinking Boys and Rabble, and bears it quietly, takes away the occasion of Pursuit; whereas another not so contemptible as the former, resenting the *Contumely* and *By-word*, shall never want that rude Company, and all imaginable Provocations that the Boys can give. 'Tis just so with these larger sort of Boys, whose Growth and Beard (if there be such a Miracle) does not promote them out of the *Classis* of *fourteen*, nor indeed ought they to be exempted from the Penalty of the *Red* and the *Ferula*: Another method may be this. Be always provided of some News or Story, to divert the *Singling Storm*; or begin to talk of something else, as if you heard no Body speak. Lastly, if this won't do, send to us but the Gentleman's Name, and Place of Abode, and we'll see what Conversion

we can work upon him, signaling him to Posterity, as a Master and Professor of his Art.

Q. *You having formerly (in an Oracle of yours) desired to be inform'd of prodigious Memories, I send you this following Account which I know to be true: (viz. A Gentlewoman, a Cousin German of mine, who has been blind ever since she was a Quarter old, is so perfect in the New Testament, and in the Old, as far as the latter end of Job, that she can immediately repeat Verbatim (without leaving out, or adding the least Particle) any Text of Scripture you can desire, and she will immediately tell in what Book, Chapter and Verse any Text is, that is read unto her; she can also repeat all the Psalms of David.*

Gentlemen, I desire to know in your next Oracle your Opinion concerning her, and whether you think (as to Memory) there is any equal to her, in which you will oblige, &c.

A. Truly our Opinion is, that she ought to be recorded for the greatest Memory that our Age affords us, and the Prodigy of the Relation it self will be more welcome to most Persons than a good Answer to several common Questions.

Q. *I having spent some of my Estate, was forc'd to take an Employment under the King, which caused me to leave my Family: I being plac'd in a Town, I often frequented a Gentleman's House; having been there some time, one of the young Ladies fell in Love with me, but her Modesty would not let her declare it; the Lady grew very melancholy on it, and*
ber

her Sister desired the Reason of it, which she told, but the other's Modesty would not permit her to tell, till such time as the Lady grew in Despair; the Sister then told her Father the Occasion; he came to me, and desired I would keep his Daughter Company; I acquainted him I was married, and it might be of ill Consequence, but on his Request I did, two or three times a Day; having spent some Days with her, she told me the Occasion of her Distemper; I told her I was married, and had several Children; but she importun'd me so much, that if my Wife should die, that I would marry her; I considering her Condition, what it might bring her to if I deny'd, and the Probability of her Cure if I promis'd, (which I did) and after four Months time I was removed to another Place; being there about one Month, a Widow about 40 Years old fell in Love with me, and is in the same Condition as the young Lady was; this Widow never had any Children, and having at her own Disposal 150 l. per Annum, the other but 60 l. per Annum, I having promised both, I desire your Answer in your next, which I ought to have when my Wife dies?

A. If you had been pleased to have sent a Copy of the Lease you have for your Life after your Wife's Death, We should have been better able to have given you an Answer; in the mean time we think you ought to lay by your immortal Humour; or if you will forecast for Futurities of this Nature, think what Choice your Wife (that you now have) ought

to make, amongst the numerous Suitors which she will have when you are dead.

Q. I took a Tube of 20 Inches long, open at both Ends, and fill'd it full of Mercury, then unstopt the lower Orifice, and I found the Pulp of my Thumb that stopp'd the upper Orifice forcibly thrust in as if it was drawn down with a Weight: Now, according to the Hypothesis of the Weight of the Air, the Mercury ought to press against the Part that stops the upper Orifice, and by consequence the Pulp of my Thumb not thrust into the Cavity of the Pipe: I desire you to reconcile this with the forementioned Hypothesis?

A. The Reason of this is very evident, for there being 20 Inches of Mercury in the Tube, supported by the Pressure of the Air at the lower Orifice, which Air would buoy up 30, therefore the Mercury in the Tube presseth against the Pulp of the Thumb at the upper Orifice, with a Force able to bear up only 10 Inches of Mercury; but the external Air presseth against the Parts without the Tube, with a Force able to bear up 30 Inches. Now since the outward Parts are prest upon by 30, and the inner by 10; therefore the Pulp of the Thumb will give Way, and be thrust into the Tube.

Q. Pray, Gentlemen, what is Chyle? And how made?

A. Chyle is a pretty thick white Juice, like Barley Cream, made out of the Aliments taken in this manner, while the Meat is chewing in the Mouth, it is mix'd with the Saliva, which not only softens it, but

endows it with a certain fermentative Quality, unto which contributes also the Drink, (whether Beer or Wine, &c.) which often contains in it acrimonious particles, and fermentacious Spirits. The Stomach by the help of its Fibres embraceth closely the Meat thus chewed and swallowed, and mixeth therewith specifick fermentacious Juices bred in its inner Coat, and impregnated with the Saliva; then by a convenient Heat there is made a Mixture and Eliquation of all, for that the fermentacious Particles entring into the Pores of the Meat, do pass thro', agitate and eliquate its Particles, separating the purer from the Crass, and making them more fluid, so that they make another form of Mixture, and unite among themselves into the resemblance of a Milky Cream; after which, together with the thicker Mass, with which they are yet involved, by the Constriction of the Stomach they pass down to the Guts, where by the Mixture of the Bile and pancreatick Juice, they are by another manner of Fermentation quite separated from the thicker Mass, and so are received by the Lacteal Vessels, as the thicker is ejected by Stool.

Q. How is the Chyle turn'd into Blood.

A. Tis done in this manner, the Chyle out of the *Receptaculum Chyli* ascending by the *Ductus Thoracicus*, and flowing into the *Subetavian Vein*, together with the returning venal Blood, is poured by the *Vena Cava* into the right *Auricle*, and so into the right *Ventricle* of the Heart in

its *Diastole* or Relaxation; then by its *Sistole* or Contraction it is driven from thence into the Lungs, from whence it ascends again into the left *Auricle* first, and then into the left *Ventricle* of the Heart, out of which it is expelled through the *Aorta*, and passing along with the Blood through the *Arteries* of the whole Body, returns again with it by the Veins to the Heart; for it undergoes many Circulations before it can be assimilated to the Blood.

Tis evident from hence that if one let Blood 4 or 5 Hours (or later) after a full Meal, there will a great quantity of the milky Chyle itself swim a top of the Coagulated Blood.

Q. A brisk Young Widower talking with his Mistress, among other Complements, concluded with this, that he hop'd she would — plead his Breeding in his Absence: She can't understand what he drives at, and wou'd desire you, who are us'd to hard Questions, to try if you can explain his meaning?

A. And that we think is clear enough: An Horse that's well-breed, as well as of a good Strain, is most fit for Service. Now this being a known Truth, the Gentleman desir'd the Lady in his Absence that her Love or Goodness might often recal to mind his pretty Parts, and neat Address and Behaviour, to make a fair and impartial Judgment of his extraordinary Accomplishments and good Breeding, and plead his Merits for him more strongly and tenderly with herself, than he (*modest Man*) cou'd ever do when actually present.

Q. A

Q. A Gentleman hath been for some Time extremely in Love with a Lady of a Fortune superior to his own, who has a'ways had a good Esteem for him, yet he never durst by Word or Action discover his Passion, confining it to his own Breast?

Another whose Love is not inferior to the former, Courts a Lady with all imaginable Adresses, and she receives him with as much Rigour, not enduring so much as his Sight without a visible Constraint and Uneasiness: Query, Whether of these can boast himself the unhappier Man?

A. Truly neither has much Cause to boast; only Lovers have a way of Expression different from other Men: However for the present we think the former is the less Unhappy, because not under the Frowns of his fair Idol, who tis not impossible may hereafter reward that Passion she's now ignorant of, and may still continue to be so, if he has Prudence and Constancy, till perhaps she may love him as much as he now adores her; which if she once comes to, Inequality of Fortunes will make no Difference, but she'll rather be pleas'd, if generous, that tis in her Power to advance his: But again, let him manage wisely so nice a Point, or he loses her for ever.

Q. I am a Barber; being lately sent for to a Tavern to comb out some Gentlemens Periwigs, as I was a combing 'em, one of 'em ask'd me whether I was willing to serve the King under Brigadier Stewart; I reply'd, Yes, thinking to speak Loyally, not knowing they were Officers; they gave me a Shilling,

which I thought was for combing the Periwigs and so stopt me, telling me I had list'd my self for a Soldier: We went before my Lord Mayor, where I was put to my Oath; I swore I did not list my self, so was dismissed: It has troubled me since that I swore so rashly, therefore pray give me your Opinions in your next Oracle, Whether I have done Ill in Swearing so, I not understanding their Meaning, nor why they then gave me the Shilling? If I had gone, I had been ruined?

A. If in your Oath you spoke according to your Intention, and as you understood them, when you receiv'd the Money, we think you have not done amiss.

Q. Pray, Gentlemen, of what Use is the Wind-bladder in Fishes?

A. The Wind-bladder, where-with most of them are furnish'd, serves to poise their Bodics and keep 'em equiponderant to the Water, which else would sink to the Bottom, and lye groveling there, as hath by breaking the Bladder been experimentally found. By the Contraction and Dilatation of this Bladder, they are able to raise or sink themselves at pleasure, and continue at what Depth of Water they please.

Gentlemen,

Q. Finding so much Satisfaction in your Resolution of others Doubts, encourages me to propose one of my own, which I desire you would be pleased to answer as soon as possible, because the Case requires it; it stands thus: I am courted by two Gentlemen, the one I have been acquainted

quainted with from my Childhood, and scarce ever knew him guilty of any Extravagancy; his Person is neither comely nor contemptible, his Education has been liberal, his Profession honourable, our Fortunes equal, besides I believe he entirely loves me. Our Friends on both sides were very well pleased with the Match, till the second Lover came, who is a perfect Country Squire, whose Conversation has been wholly among his Dogs, or Company as brutish; his Temper is resolute and stubborn, and I fear he prefers a Bottle before his Mrs. but to make amends for all, he's blest with a far larger Estate than the former, which has so much influenced my Father, as to order me to discharge my former Lover. *Your Advice is desir'd in this Matter by your Nameless Servant.*

A. Truly, Madam, 'tis a little dangerous to interest our selves in a Case, where we must either disoblige Child or Parent, and perhaps them most that we would most unwillingly choose; therefore to take no Party, Our general Advice is, to consider, that 'tis the Fear of God, and good Humour, that are more happy Qualifications in so near a Consort, than abundance of Wealth and Titles. We want not Instances enough, and some of nearer Acquaintance, that have involved themselves in Rich Misery. All that we can say, is, you may not act contrary to your Father's Pleasure in disposing of your self; nor can he by any Right of Nature force you to marry whoever he pleases, purely because it is his Pleasure,

or where his Judgment is misguided: But there ought to be a great deal of Caution in such Things, for Parents are more often in the right than their Children; and the Curse of Disobedience is a little too severe to be incur'd for the sake of an idle unaccountable Passion. You ought to weigh your Parent's Reasons well, and consult the Strength of them with others that are wise and pious; and if your Father be in the wrong, there are handsome Methods enough to let him know it, by Friends, &c. If you are mistaken, you must endeavour to bring your Mind and Affections into their proper Chancel; and let 'em be regulated by a rational, discreet Adventure, considering always, that these things are but for a while, and all the most material Trials and Circumstances of *this Life*, entitle us to no more than *Actors or Probationers for another.*

Q. Gent. I'm 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 3 d. 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 Drunkenness 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

Be.

Behaviour: I look upon't 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. A Lady with her own, and Relations Consent, not only admitted of, but gave all the Encouragement to the Addressee of a Gentleman, that a modest Courtship would allow of; after, on Examination of the Estate and Fortune, and the Approbation of both Parties with their Relations, the Gentleman perceiving his Affections hourly encrease, told the Lady of his improving Love, begging an Assurance from her by a Promise that his growing Affection might be securely settled on her, and that he might absolutely depend upon the being happy with her in a Wife: To which the Lady kindly reply'd, "Sir, I'll promise you that if ever I marry any Man breathing, it shall be your self;" which Words she not only frequently reiterated to the Gentleman since, but as often told several others, that they were Man and Wife before God, and she did fully resolve to have him. After this, the Lady proving un-

kind, the Gentleman takes his Leave (and as he thought final) three several Times, and is as often sent for again by the Lady's own special Command; the Gentleman upon his return found fresh and new Assurances of her Promises; the Lady owning she had been cruel and unjust, both to him and her self, promising before Witnesses she never would do the like again. In a small Time after, the Lady again relapses, and wholly casts off the Gentleman, at the same Time declaring, she has no Objection either against his Person or Estate, only does it out of a Piece of Self-will, which (as 'tis reported) was purely created by the selfish Persuasion of a deaf *Demi-Portuguese* Brother-in-law who not long since wheedled this Lady to the Removal of her Person as well as Fortune into his own safe keeping: As to her Person, he has declared, he thinks it safest (for his own advantage) to be kept single; the Fortune he has been pleased to convert to his own use, to make him a Landed Man, and a Merchant; and for several good Reasons well known to himself and the World, cannot think of repaying it, notwithstanding he always seemed a publick Promoter of this unhappy Business, till he found his Sister in earnest call for her Monies, and then privately forced her to the Breach of Vows and Matrimony. *Gentlemen*, your impartial Answer is earnestly begg'd to the following Questions:

1. *Whether this Lady is not bound in Honour and Conscience to marry the Gentleman?*

X 4

2. *If*

2. If the Lady should marry another Man, whether those Promises made to the Gentleman, with those made to others, attested by several Witnesses, is not a sufficient Cause of Divorce, *Causâ Præcontractus*.

3. What the Brother-in-law (who is the Original of the Unbappiness of both the Gentleman and the Lady in this Affair) may justly deserve for his honest Dealing with the Gentleman, and for the safe keeping his Sister from Marriage and her Money, to learn *Homebred Hypocrisy, and Bishopsgate Breach of Promises?*

A. Having considered your Relation, there is a Passage or two in it, which if you had spar'd, you had appear'd the wiser Man, and consequently deserved the Lady better. Your Enemy is never the worse, or more scandalous, for being either *deaf* or a *Demi Portuguese*, and what you mean by *Homebred Hypocrisy, and Bishopsgate Breach of Promises*, is hardly confinable to either Place: But to your Questions.

To the first we answer, Yes, if all is true that's represented, and no material Circumstance obliging the contrary omitted.

To the second, Your own Profession can inform you the Affirmative, (as well, perhaps better than we) provided the Case be fairly stated; but this depends upon the Suspicion in the first Answer.

To the last, We answer as positively as you please, that you ought to treat him with good Language, and persuade him if possible, by your self or Proxy, to be just; which if he will not be, and if you have Kindness enough for, and Interest with the

Lady, marry her, and then try by the fair and proper means, that your Profession furnishes you with, to make him honest whether he will or no.

Q. Writ above the Chimney-piece at Chillingham in Northumberland (of a Toad that came out of a large Stone that the Workmen were sawing for Chimney-pieces) in Latin, and translated into the following English.

' Ho, Aristotle, come hither,
' if thou wouldst have something more wonderful than
' thy Euripus; the Seas may ebb
' and flow, and he may be Lunatick who would rob *Diana* of
' her Honour: Lo, here's a
' Wonder which *Africk* has not,
' nor *Nilus* with its gravelly
' Sands, Fire and pure Flame,
' yet void of vital Air. The
' Hands of a Mason (the Midwife) gave Light to a living
' Toad from the blind Reclute
' (or Hole) of this cut Stone,
' which thou seest: The Disgrace of *Plebeian Philosophy*
' was born in the Noble Hall of
' a Noble Man, *Democritus* not
' seeing his Atoms: Here, here,
' the three-headed Juggler may
' vaunt abroad Seconds for the
' First, (or Shadows for Bodies).
' It is needful that thou sail an
' hundred Times to *Antyera*,
' if thou wouldst find out all
' the sound Whims which occur.
' Sooner may *Themison* count the Sick he has slain, or
' *Hippia* the Men with whom
' she has lain. I can give thee
' an *Ædipus* (or Interpreter.)
' Forsooth here thou mayst see
' the Shell of this pretty Chick.
' *Harvey* will tell thee where
' this Chicken was.

A. We

A. We have formerly given an Instance much like this, but the Toad immediately died when it came into the open Air: Perhaps it won't be amiss to philosophize upon the Matter, and enquire first, *How 'twas possible that the Toad should come there? Next how she should subsist?* To the first we think we may easily account for it thus; 'tis very well known that Minerals and Stones grow in the Earth; and since we can allow no such thing as *Equivocal Generation*, or that this Frog could be produced without Parents of the same kind, we conclude that it fell into some Chink of a Rock, probably when it was very small, and not being able to leap out again, the Rock grew and clos'd upon it; but since common Motion will wear any Thing away, therefore much more will it hinder the growth of what would be; so that the Toad moving very often, and the Motion of Palpitation or drawing its breath being continual, it's impossible that the Stone should close together where it was; also the *drawing of its Breath being a continual brisk Agitation of Air*, it's impossible but that the Rock, which is of its own Nature porous, would accidentally be so much more where the Toad had Communication with the open Air, and perhaps the very same Conveniency; so that we rather incline to believe that it was not the Grossness or Change of Air that kill'd the Toad when he came into the open Light but some Hurt or Bruise. If it be demanded, how 'twas possible that a Toad could live

so considerable a Time without Sustainance? We answer, 'tis very hard to determine whether a Frog or a Toad has any other Sustainance besides Air, which, tho' not commonly taken Notice of, gives great Nourishment, and answers for Creatures upon the Earth what Water does to Fishes, &c. But no Body ever questioned, but Water gave one half of the Nourishment that the whole Creation usually receives either immediately or under some other form, as Drinks, and even the radical moisture of the Plants, Herbs, Trees, Fruit, is in some great Measure Water under another Form: 'Tis more than possible that the *Hiatus* or Chink of the Rock might not be perfectly clos'd up, and that the Rain falling might stand in it, and drain thro' the Pores to the Relief of the poor Captive; however, Air it self might be sufficient for its Preservation, for any Discoveries that have been yet made of other Nourishment for these sort of Creatures.

Q. Gentlemen, There is now, as has been ever since *January* last past, young Frogs (in a dry hollow parcel of Ground in *Redriff*, at the South end on the West-side of a Rope-Yard, next to *Fountain-Stairs*) at their first appearing they were very small, such as we expect in *June* from them which were spawn'd in *March* by Generation of Animal Parents of the same Species: *Quest. Whether these were produced Oviparous, Viviparous, or Spontaneous, from Putrefaction; no Animal Parents of the same Species being abroad to generate them, nor any Spawn to be found, nor the hollow*

bollow Ground holding Water to vivifie such Spawn? Discourfing of thefe Frogs and the Worm mentioned in your Oracle, an old Gentleman affirmed that to his Knowledge about 50 Years fince in a Shower of Rain, there fell with it here in London an innumerable Company of fmall Frogs: And he knew a Woman that was violently diftracted, and upon the Advice of a Sea-Surgeon's Widow had a Medicine directed, which brought from her feveral ftrange Worms, upon which her Delirium left her. Mites in Cheefe, Lice in young Children, cum multis, &c. God's Infruments, Frogs and Lice as they were in Egypt, fo now to puzzle and confound the Magi's.

A. We acknowledge ourfelves obliged by this Relation, and fhall take care to make fome Obfervations upon them the beginning of the next Year, that we may be better able to give an Account of them; however, in the mean Time, the publifhing of this will no doubt fet other inquisitive Perfons at work, to make all poffible Obfervations at this Time; which if any one does, and will be pleafed to fend them to us, they fhall be as gratefully received and publifhed; only at prefent we dare be pofitive, that they are produced Oviparous, and by Parents of the fame Species, fince Frogs can't be produc'd otherwife, unlefs by the immediate Finger of God.

Q. Gentlemen, being at a Play, called (if I miftake not) Henry the Second, King of England, I faw one representing an Abbot, others Confeflors, &c. the Mat-

ter which they fpake did plainly accufe thofe Perfons of Ambition, Pride, Covetoufnefs, and fhameful Hypocrify; but in fuch Words which feemed to hint at all without Exception, and reproach all the Clergy, as well Proteftants as Papifts, as if every one were guilty of the fame Vices, &c. *Q.* Whether thefe Satyrical Expreflions, when indefinitely, and without Exception delivered, and the Word Church, and other Sacred Things, fo highly fpoken of, doth not bring Contempt on the Proteftant Clergy, as well as a juft one on the Popifh Priests; and thereby encourage both Atheifts and the Prophane in their evil Opinions and Practices? And if fo, why Care ought not to be taken to regulate thefe Things; and when Perfons pretend to correct the Wicked, they be not more cautious in ordering their Stripes fo, as not to lafh the Innocent? I could inftance many things more of like Nature; but looking on you, Gentlemen, as not being ignorant of either, I fhall only defire you to be as judicious and copious in your Answer as poffible may be, both to ferve the Publick, and Yours, &c.

A. We leave this to be confider'd by thofe above us, tho' our publifhing it as fent does determine our Judgment in the Cafe.

Q. I have an Acquaintance now in Newgate for Clipping, and I can't perfuade him that 'tis a Sin; pray your thoughts upon it, if poffible it may alter his Judgment, and make him apprehend what Danger he is in from the Law of God, as well as that of Man.

A. There's

A. There's no body that has the Cunning to know the Methods of Clipping, but he must also have the Sense to know he is a dead Man, if he be discover'd; the Consequence is, that he is a hardy, wilful Self-Murderer, because he does that which (so many Examples almost every Sessions) does prove fatal to the Criminal; and who is he, that being accessory to his own Destruction, can flatter himself with the Thoughts of Impeccability? He that clips the current Money of the Kingdom, is guilty of a Cheat; and where's the Difference betwixt one that robs by wholesale, and another that thieves by retail; 'tis a Breach of the 5th and 9th Command; of the 5th, for under the Term Father and Mother, is universally understood not only our natural Parents, but all Magistrates, Princes, Kings, &c. but this strikes at the Regal Power, thro' the bare Effigies stamp'd upon the Money: The 9th, in the Cheat, and coveting what is not our own. Such as would confine the 5th Command to Natural Parents, may be sufficiently assured of a greater Latitude, if they consider the Penalty (if the Condition is not performed) of *living but a little time in the Land which the Lord his God giveth him*; for the Negative is always imply'd under a contrary Supposition: And how many Instances do we find of Persons who are cut off in the midst of their Days, for this and other irreverend and ill Misdemeanors to the Patriots or Fathers of their Country, and the wholesome establish'd Laws?

To think this no Sin, is to condemn the Prudence and Knowledge of so many great and good Men who have establish'd such a Penalty for it, and yet continue it. But what is yet of sadder Consequence to these deluded Wretches, they may with Terror consider, that Magistrates are set up by God; therefore whoever flights that Ordinance, condemns God himself, who has commanded us to be subject and obedient to Magistrates and Laws, not only for Wrath or Fear of Punishment, but for Conscience; therefore this Honour to them will be exacted and brought into the great Account at the last Day. Besides all this, the many Mischiefs and Inconveniences that this Trade of Clipping would soon involve a Commonwealth in, as to Trade, &c. especially in all Foreign Exchanges of Moneys, where such Money would go but for its Weight. Lastly, Such Persons are to consider that God is just, and would not permit such grievous Punishments to fall upon them, if their Sins did not deserve it; and therefore instead of extenuating their Guilt, they ought to humble themselves, and rather aggravate their Sins, it possibly they may find Grace to repent and be pardon'd.

Q. *Being now to appear upon the Stage of the World, and having nothing to recommend me to the Spectators, but my so, so, ingenious Education: The Consideration whereof prompts me to some noble, sublime, and generous Design, but my Pocket (Infelix Paupertas!) will not reach it; and being tur-*
moil'd

would with Consultations, what to do in this Matter, and coming to no definitive Conclusion, I have resolv'd at last to assume a Levitical Gown, and Ecclesiastical Robes, thinking that very suitable to my present Condition (as I can cheat, impose, lie, dissemble, and God-a-Mercy, any thing for a fat Benefice) but thereupon I desire to be satisfied first, Whether those antecedent Particulars are not consistent with, and applicable to Divinity? Or whether they will not contribute to the Completion of a true Son of the Church; and herein you'll oblige your Scholar in Theology?

A. Look-y'! little witty Friend of ours! Those notable Qualifications, which you so modestly mention, are such pretty things, that if you can but make out your Title to them, you need not in the least question your Preferment—to the Whipping-Post or Gallows, we mean, or a *Jacobite Ordination*—but if you have a Design to scandalize the Gown, by getting fairly and canonically into't, as some have attempted before you, we doubt you, as well as they, come a Reign or two too late; since, Thanks be to God, the Sees are not now fill'd with such Bishops, as will suffer either *Apes* or *Wolves* to creep into the Fold, tho' never so well disguised in *Sheeps-cloathing*.

Q. Gentlemen, I received this Morning a Letter from a Gentleman (the Copy of which I send you) whom I know loves me very well, the Contents much trouble me; I am advis'd to send it to you for your Solution of it, as hoping it to have a better mean-

ing than it outwardly bears: Pray be speedy in your Answer, for I am very uneasy about it.

Madam,

TO be plain, I most mortally hate you, and most vehemently love and esteem those which any ways re-criminate or injure you; and have so strongly and implacably fixed all my Kindness, Love, and Affections towards you, as contagious and mortal as the rankest Poison; so constant and immutable is and ever shall be the Spleen I have to you, that I now irrevocably recal the tender Love I ever have or had for so perfidious and ungrateful a Person as your self, and could for Satisfaction wish that my Sword could but sacrifice from my Hand your hateful Life, which I can as freely without Remorse devote to my just Revenge and Rage, which is the only way I have to make you sensible of the extreme Passion I have for you.

Yours,

R. W.

A. If you are willing to flatter your self, you may fancy he design'd only some part of the Letter to be read by you, the rest a cover and sham only to conceal it from some Persons whom he'd not have see it—for read it thus, and 'tis a *right-Lover's Letter*.

Madam, To be plain, I most vehemently love and esteem you; and have strongly fixed all my Kindness, Love, and Affections towards you; so constant and immutable is, and ever shall be the tender Love I ever have

have or had for you; and could for Satisfaction wish that my Sword could but sacrifice my Life, which I can as freely, without Remorse, devote, to make you sensible of the extreme Passion I have for you.

Q. Gentlemen, a certain young Gentleman having a great Veneration and Esteem for a Lady, and they both sympathizing, entered into a Vow never to marry any but each other. The Father of the Daughter, upon Notice to him given hereof, extorts (she being in a Consternation and Surprise) a Vow likewise, contrary in effect than the other, and upon the Non-observance of the same denounceth and imprecates terrible Judgments to his own Blood. Sirs, This is a plain Matter of Fact, without Extenuation or Aggravation of their several Circumstances; whereupon you are desired to resolve, which of the two abovemention'd Vows is most obligatory; and herein you'll oblige your humble Servant, tho' unknown?

A. She was not at Liberty to make a second Vow, being before obliged by the first, which for that Reason must still hold.

Q. Having been in Company with those that are Atheistically inclin'd; and having been prevail'd upon by the Validity of their Arguments to imbibe some of their Principles, (yet act without some Reluctancy, my Education being far different,) I presume to obtrude this Query to you, Whether there be any such Place as Hell in Facto, or whether it be us'd as a Representation of the Horror, that the Conscience of ones Guilt and Wickedness must needs administer?

A. Poor Man! you write indeed as if you were a great Judge of the Validity of an Argument. To your Question, we have often enough replied in our former Papers—that there will and must be such a Place as Hell, and actual corporeal Torments therein, as soon as there are any Bodies to be imprison'd in it; and besides that, if there were no actual Fire, which we believe there will be, and that eternal too, from God's express Word, yet Horror of Conscience would be Hell enough, and so ill Men will find it without Repentance.

Q. Gentlemen, I am a Person of a very fair Estate, and thinking myself obliged to keep it in a Family, wherein it had continued in a long and uninterrupted Succession from Father to Son, I married a young Woman, who had nothing but her Beauty, and seeming Virtue to recommend her, tho' of Birth and Quality equal to mine; her Deportment was so easy and natural, her Looks methought so unaffectedly modest, that I had not the least whispering Jealousy of her Lewdness or Dishonesty; but was quickly undeceived, and upon my Marriage found, by Tokens evident enough, that she was no Maid; notwithstanding which Discovery, she knew so well how to improve her Charms, not the least powerful, that my Anger (so blind is Love) was soon turned into Gentleness, and my fond Caresses gave her clear Signs of my revived Passion: But to sum up my misfortunes, five Months had scarce run out, before my

virtu;

virtuous Spouse was brought to Bed, dying herself the very moment of her Delivery, and leaving me the unhappy Keeper, not Father, of a Son. Upon the whole, I shall be obliged to you, if you will do me the Favour to resolve me these Queries :

1. *Whether this Child ought, in foro Conscientiæ, to inherit my Estate, or any Part of it?*

2. *Whether I am oblig'd to take any more Care of him than of a Stranger laid at my Door, since he is really so to me?*

3. *Whether I may not justly dispose of him to those wandering People, who for a small Piece of Money take Children and educate them as their own, and so rid my self for ever of that which would otherwise be a perpetual Shame and Trouble to me?*

A. To 1st Query,] Neither, in Equity, whatever he might by the Law, supposing the Case really be as you represent it — He not being your Child, and therefore having no manner of right to your Estate. But if the Lady brought any Fortune, the Case we think is something alter'd, for he is certainly her Child tho' not yours.

2. To the Second, *Whether you are oblig'd to take any more Care of him than of a Child laid at your Door, since he's really so to you* — We answer, He is more to you, for he is born in your House; nay, cou'd, we believe, in Law, recover the Estate; be-

ing born in *Wedlock*. However, there is Difference enough between taking No Notice of him, and making him your Heir, as will appear farther from our Answer to the

3d Quer. *Whether you may not justly dispose of him to those wandering People, who for a small piece of Money take Children and educate them as their own, and so rid your self for ever of what wou'd else be a perpetual Shame and Trouble?* — We answer, No, for the Innocent Child will have very hard Fortune to be bred a Rogue because his Mother was a — and if he's committed to those careful Tutors you talk of, no better can be expected than that he should be brought up to the Whipping-post or Gallows. But there is a middle Way between both these Inconveniences — You may convey him immediately to some honest, tho' poor Person at a Distance from your self, and there let him have *Honest Education*, without knowing what he is, till of Age to go Abroad, when you may put him young to some Master of a Ship, and oblige him to leave him in the *Indies*, or some remote Place, having taken Care there for his Subsistence, and something wherewith to begin the World; all which is scarce more than Charity wou'd oblige you to do, if in a Capacity, for a *Foundling*, or a Child laid at your Door.

Having

Having receiv'd the following Poem from an Ingenious Gentleman, we have inserted it in our Oracle, to oblige the Reader.

The *Mourning Shepherd*, or the *Remedy of Love*:
A Pastoral.

THE ARGUMENT.

Cytherus a young Swain in Love with Sylvia, and despis'd by her, falls into Melancholy; Astrophel, a Philosophical Shepherd, to moderate his Passion gives him a short History of his own Amours, and upon Request, prescribes him a Remedy in a Story of a Shepherd in his Circumstances, who got rid of Love, by applying himself to Virtue, which he describes under the Notion of a Plant of Medicinal Virtues: Afterwards he confirms this Expedient with another Tale of an Arcadian Swain, who making his Addresses to Pallas, was directed by her to the same Remedy, which proved successful. Hereupon Cytherus abruptly takes Leave of all his Mistresses, takes to Virtue, and the Night parts 'em.

ASTROPHEL.

AH! Why Cytherus, once the happiest Swain
That with shrill Reed did ever charm the Plain!
Why sit you thus, with down-cast Looks alone,
And to the list'ning Forrests make your Moan?
The Groves are green, and all the Valley springs,
And *Philomel* her Mourning Carols sings,
Whil'st your wan Looks a mournful Aspect wear,
And seem to stop the Turning of the Year;
Why lean you musing on your Shepherd's Crook,
And with your Tears encrease the swelling Brook?
On *Thyrsis* is the branching Palm conferr'd?
Or have the Wolves broke loose, upon your Herd?
Say, for your Voice so melting sweet is known,
You charm all Sorrows, as you tell your own.

CYTHERUS.

Nor *Thyrsis* self has born away the Prize,
Nor boasts with mine the Rival of his Voice;
My Flock excels the fairest on the Plains,
And late yon Neighbouring River took their Stains.

ASTROPHEL.

What other hapless Fate has caus'd your Care?
Or is your *Sylvia* false, as she is fair?

CYTHERUS.

C Y T H E R U S.

Too loud, alas ! too loud my Sighs resound,
 Or to be quench'd, or in my Bosom drown'd :
 Ah hapless Swain ! Ah cruel Maid ! I cry ;
 Ah cruel Maid ! the Vocal Woods reply.
 In vain I wander through the Springing Groves,
 And gather powerful Herbs to heal my Loves ;
 I blend the magick Juices, but in vain,
 The Flame grows brighter with her cold Disdain.
 Oft, on the Rivers bending Bank I've stood,
 And thought to drown my Sorrows in the Flood :
 As oft I've raving to the Mountains run,
 Her Image, with my growing Cares to stun :
 But first this rapid Stream shall cease to flow,
 Ere Fate redreth my Tears, or 'swage my Woe.

A S T R O P H E L.

I've languish'd too beneath Love's heavy Yoke,
 And felt the Poison of young *Delia's* Look ;
 I've prov'd the Fate that on her Forehead lyes,
 And know the Magick of your *Sylvia's* Eyes.
 A Savage Wretch the silent Wood I've sought,
 And fled to Caves as dismal as my Thought ;
 My Folly thrice, and thrice I curs'd the Stars,
 And thrice the cruel Cause of all my Cares :
 At last the kinder Gods dissolv'd her Reign,
 And freed the Captive Shepherd from his Chain.
 Cease, cease your Tears, I'll bear your equal Care ;
 And joyn the Song to charm your cruel Fair.
 Then raise your Voice, and to the Woods complain,
 How *Sylvia* scorns, and how her Shepherd loves in vain ;
 The Verse, perhaps, her kind Regard may move,
 And strike her melting Breast to glowing Love :
 The Trees which danc'd to the gay *Thracian's* Lyre,
 Were cruel Maids who felt Love's struggling Fire.

C Y T H E R U S.

Harmonious Songs and Spells in vain conspire
 To kindle in her Breast th' unwilling Fire ;
 Or if a Spark in her cold Bosom rise,
 It glimmers first, and then for ever dyes ;
 No Art the short-liv'd Passion can improve,
 Nor ripen the abortive Heat to Love ;
 It only gives me Power to bear my Chain,
 Life to Love on, and linger thro' my Pain.
 Her Smiles I've courted with my rising Sighs,
 And urg'd my throbbing Breast and streaming Eyes.

The

The Wreath from *Daphnis* in her Sight I've torn,
 And to her Hands the blushing Present born,
 Whilst all the Green has with Applauses rung,
 And own'd my shriller Voice and sweeter Song ;
 Yet from her Brows the spreading Gift she'd tear,
 Then cast a scornful Glance, and bind her flowing Hair ;
 Straight to the Woods the Virgin Huntress flies,
 And only gives her Bosom to the Skies.
 Say if your calmer Wisdom can bestow,
 A Charm to ease my Breast and sooth my Woe :
 Begin, and let the willing Vales attend,
 And list'ning Hills, redoubl'd *Ecchoes* lend.

ASTROPHEL.

At *Damon's* Feast we sat, a num'rous Throng,
 And each gay Shepherd gave the rest a Song ;
 Good old *Dametas* sung among the rest,
 And won the Lawrel, for he sung the best ;
 The wise *Manalcos* taught him in the Grove,
 Thus to disdain the blooming Charms of Love ;
 He sung the living Bough that cures the Care,
 And how young *Strepbon* 'scap'd the flatt'ring Snare ;
 The tuneful Song began with mighty *Love* ;
 And ended with the Sacred Power of *Jove* ;
 Come, all ye Shepherds, come, who sigh in vain,
 And Nymphs who of your perjurd Swains complain ;
 In those blest Regions where unceasing Day
 Reigns without Night, and all the Months are *May*.
 A Sacred Plant in a Green Valley grows,
 And whispers o'er the Stream, which past it flows ;
 Sov'raign its Taste, and pow'rful is its Juice,
 (Such as th' Immortal Gods would often use)
 Soft Cares to drown, and richer Pleasures to infuse.
 Large are its fragrant Leaves, and ever Green,
 And taper grown, and *Cynthia* is the Queen.
 Spangl'd with beaming Light it paints the Ground,
 And scatters, as it sheds, a Sacred Horror round.
 Divided from the Forest-shade it stands,
 And all the subject Trees in height commands ;
 A thousand *Forms* who Charms and Sabres wield,
 From Sacrilegious Hands its Honours Shield,
 Their borrow'd Shapes the various Fiends bely ;
 Yet if resisted, to the Groves they fly ;
 At first in peaceful Ranks the Phantoms close,
 Then with portended Spears your Breasts oppose,
 But soon the flying Terrors flit to Air,
 And all the open way is smooth and fair.

On holy Turf th' Immortal Med'cine grows,
 And branches out at large its spreading Boughs ;
 Each different Leaf a various Grief repairs ;
 This, raging Love ; and that, Salt Floods of Tears.

Of middle Size and Height, its trembling Head,
 Nor Thunder blasts, nor gath'ring Damps invade,
 Fixt as the Plant of *Jove*, it spreads below
 Invulnerable, though it heals all Woe ;
 No Winds the unmolested Boughs invade,
 Nor ruffle the Retirement of the Shade ;
 Only soft Whispers through the Branches play,
 And toss the ambient Air, and brush the Mists away ;
 The circling Juice through winding Channels flows ;
 Ferments and swells, and gathers as it goes,
 Till in a starting Bough the Life ascends,
 And in a Throng of rising Tendrils ends ;
 Four * larger Boughs, which from the Parent rise,
 Compose the Plant, and waver in the Skies :
 From these the subdividing Branches shoot,
 And thence the verdant Leaves and blushing Fruit.

* The Four
 Cardinal
 Virtues.

This growing Gift the pitying Gods have chose,
 Our mortal Cares to soften to Repose ;
 The *Queen* of Love its magick Virtues felt,
 When for the Youth she burn'd that could not melt ;
 By *Pallas* aid the healing Grove she found,
 And straight regain'd her heart, and lost her Wound.
 The Fate of *Strepson* and his Flame are known,
 Far as *Love's* Shafts on *Zephyr's* Wings are blown ;
Lesbia HE lov'd a fair *Arcadian* Swain,
 And yet his Passion met unkind Disdain ;
 A-nights the Threshold of his Love he sought,
 With Tears his Eyes, with Madness charg'd his Thought ;
 Alone the silent Shadows saw him mourn,
 And scarce the midnight Stars did fiercer burn ;
 Rich Presents of *Arabian* Smell he paid,
 To move with Pity the relentless Maid,
 He sigh'd and dy'd, and charm'd the wond'ring Plain ;
 Sung like an Angel, but he sung in vain ;
 Deaf to the Musick of his moving Sighs,
 She smil'd or slumber'd as he pour'd his Eyes ;
 At last *Minerva's* sacred Shrine he sought,
 And a rich Offering to her Altar brought ;
 The fleecy Present flam'd, while he address'd
 His Orisons, thus risen from his Breast.

Hail Goddess of the Cornet, Lance and Spear,
 Whom Mortals worship, and th' Immortals fear,
 Wisdom's fair Queen, with whom the Head of *Jove*
 Conceiving, with immortal Labour strove ;

Without

Without whose happy Smiles, and pow'rful aid,
 The World a savage Defart would be made.
 Troy's dusty Ruins own thy vengeful Hand,
 The fatal Issue of thy Form disdain'd :
 Conduſt is thine ; and thou our genial Guide,
 We ſafely ſail o'er Life's tumultuous Tide.
 Inſtruct me how to quit a Lover's Snares,
 And loſe that Image which renews my Cares ;
 Love's pondrous Yoke I am too frail to bear,
 Or She too Fair, his preſſing Chains to wear :
 Or, link'd unequally, I ſtrive in vain
 To make her bear her Part, and ſhare my Pain :
 Yet ah ! Why did the Queen of Love beſtow
 Charms that are ſtronger than her Wanton's Bow ?
 Or teach her in an equal Flame to burn,
 Or me, no more her cold Diſdain to mourn.

• He ſaid, The Fane, and Holy Statue ſhook,
 And nodding thrice, receiv'd the riſing Smoke :
 When from the Place, this iſſuing Voice was heard ;
 Thy Wiſh half granted, is on Terms deſerr'd.

The Charms of V I R T U E will ſucceſſful prove,
 And only thoſe, againſt the Charms of Love :
 With God-like Thoughts the Boſom ſhe inſpires,
 And catches and conſumes all baſer Fires ;
 She is all Rapture, yet Serene, within ;
 And knows no Sorrow, for ſhe knows no Sin.
 Immortal Youth and Gai'ty ſhe beſtows,
 And ſtiſh'ds th' impenetrable Breſt from Woes.
 Retain the ſprightly Paſſion of your Love,
 The Object change, and from the Nymph remove :
 The Gods alone can merit your Eſteem ;
 And only Virtue your paſt Joys redeem.

Go then and bid th' unwilling Nymph adieu,
 Go bid her languiſh, but in vain for you :
 Then with warm Blood my recking Altars ſtain,
 And own your ſelf a Vot'ry to my Reign ;
 Straight ſhall your happy Days ſerenely fly,
 Black with no ſullen Cares, but freight with joy :
 A verdant Wreath your conqu'ring Brows ſhall bind,
 And my ſoft Hand ſhall ſooth your Cares behind.
 S H E ſaid ; The Shepherd heap'd the od'rous Smoke ;
 And chang'd the Chains of Love for Virtue's Yoke :
 Her parting Smile the gracious Pow'r confeſs'd,
 And riſing in the blaze, ſhe look'd the reſt.
 He took the chearful Omen from her Eyes ;
 And Incenſe pav'd her Paſſage to the Skies ;
 The calm Remainers of his Life he gave
 To Heav'n ; and what could ſlumber, to the Grave.

CYTHERUS.

Then Farewel *Sylvia*,

ASTROPHEL.

— Take in *Phillis*,
And your gentle *Amaryllis* ;

CYTHERUS.

And adieu my softer *Celia*.

ASTROPHEL.

With the fair, the haughty *Delia*.

CYTHERUS.

Then Farewel *Sylvia* with the rest,
And welcome *Virtue*, welcome to my Breast.

They Sung: The Skies with sudden Stars were hung,
And Hills and Vallies catch'd the flying Song.

Q. There was a Man ow'd me some Money, we accounted, and he paid me; but afterwards considering with myself, I do think that the Interest was counted in the Sum, and by that means I might take more than my Due: Now he had a Wife whom he accused of Adultery, quitted her, lived some Miles from her, and married another, gave her separate Maintenance, and wasted his Estate with the latter, and since is dead, leaving two Daughters by the first: Pray, Sirs, tell me to whom I ought to pay this, their Mother or them, or one of them; for one is well provided for, the other very poor, which if the Law and Equity would give me leave, I would put her to Apprentice, that she might afterwards be in a Capacity to maintain herself; but living at home with her Mother, will be for ever ruined in all Probability?

A. We think you ought to pay it where the Man, if he were alive would give it, were he immediately to leave the

World again upon it; and 'tis most rational, by what we can gather of the Circumstances of the Question, that he would do something with it for that Daughter, which you say is in so mean a Capacity. We know not what you can mean by Law and Equity suffering you to do a charitable Action: We know not who can be against it, and no doubt but the Mother will readily embrace such an Offer from you; in such an Act you will do very well, and like an honest Man.

Q. I have been much minded to send to know your Opinion about a Dream that I several times have had, but I being no great regarder of Dreams, and unwilling to trouble you, did forbear, till the other Night, talking of my Dream, a Gentlewoman (who is Wife to a wealthy Citizen, and a very discreet sensible Gentleman) says she has several times had the like Dream, and pressed me to send to know your Judgments: It is thus— I have of late dreamt that I have gradually got up from

from the Ground in Sight of many People, and said in my rising, *See how I fly*; and have with Unweariedness made my Coursethorow the Air, and moved my Arms and Legs just as a Man does in Swimming, and have come down again with Ease; I did not stand upright in the air, but lay along as if I was in the Water swimming (tho' I cannot swim at all).

Once I dreamed I did it in the Country from the Top of an high Hill, and I set myself down on the High-way: Another time I dreamt I got up at the End of the Mall in St. James's Park, and flew to the other End; and another time in *Chancery-lane*, besides other Places that I cannot so well remember, (I thought in my Dream I was very sensible when I was thus flying) and one Day I went to the Mall, and used the same Postures as I had in my Dream, but could not raise myself to fly at all. *The Gentlewoman's Dream was much like mine, and she did fly, and said, See how I fly: Pray resolve me as soon as you can?*

A. Use a little temperate Diet, and Fasting sometimes, and you will find your Dreams alter'd; 'tis a sanguine eager Complexion that you owe these Fancies to, and not any officious Genius or Supernatural Cause that prompts you.

Q. About 18 Years since I was riding in *Cannon-street*, where my Horse stumbled and flung me to the Ground; but I rose up and took hold of the Stirrup to mount again, but at that Instant I fell down the

second time, my Sight failing me, and being in a Swoon; some Porters there took me up and carry'd me to an Ale-house: During all this time I saw no Body, but heard every thing that was said, and fancied my self in great Joys — *I desire to know the Reason that I lost all my Senses, except that of Hearing, which I had all the time that I was in that Disorder?*

A. For your *Admiration* we never bespoke it, and think it may be kept for better Uses — But if we can serve for your *Diversion* and *Profit* together, we have our *End*, and you are never the worse. To the 1st Question, It had been very necessary to have known what part of your *Head* fell to the *Ground*, if the *Fore-part*, as we believe it did, the vast *Contusion* there might either disorder the *Animal Spirits* that serve for *Vision*, or perhaps the *Organs* themselves, whilst those which serve for *Hearing*, being deeper in, and better guarded, might escape. For the Joy you fancy'd you felt, it might arise from a sudden brisk *Agitation* of the *Spirits*, recoiling to their *Fund* within, and producing an unusual sort of a *Sensation*.

Q. If a Woman and I have promised to live together faithfully like Man and Wife, according to the Laws of Matrimony — *Whether the Carnal Knowledge of one another be in that Case Fornication?*

A. We have often enough answer'd to Cases of this Nature, and again reply, That if it be not *Fornication*, 'tis yet first, a great *Folly* in both, for

He may leave you, or you her, which is almost likely. Instances of which are frequent, as we could prove by many Complaints on our File of that Nature; besides the Injury it may be to your Children, if you have any; then 'tis highly dishonourable, and every good Man ought to value his Fame, unless he'll plainly own he's content to be Infamous. Lastly, 'tis a Sin, because against the just Laws of the Nation you live in, which ought to be Sacred, and were accounted so by the very Heathens; and 'tis against the Custom of all Civilized Nations, Jews, Christians and Heathens, who have made Matrimony a solemn and publick thing, to prevent innumerable Inconveniences.

Q. A Gentleman, on whom Nature had lavish'd her Stock, to render him an unresisted Instrument of melting the Breasts of the softer Sex; yet notwithstanding the Excellency of his Nature, as Poor in Purse as Aristides at his Death. This Gentleman (respect not Sirs on the matter) has allured that Gift from me, which is only due to a Husband; and would willingly since be so; But my Fortune being inconsiderable, should I condescend to tie myself to this, I fear I should not only forfeit the Obedience due to those that gave me my Birth, but render myself despicable, and irretrievably Poor. Besides, I have a Despondency of my Friends Condescension hereto, for that they have introduc'd a Gentleman of an insidious Estate, to be my Owner, whose Person I could like, had I not first seen my handsome Deceiver. I was wrack'd

with Confusion, what Resolution I shall take herein, and since my poor Judgment is weak and imperfect, as is incident to my Sex; I intreat you'd speedily impart your friendly Advice to your Distressed and Expecting Servant?

A. First Repent — then either remain unmarried, or marry him that has been so well acquainted with you, — for you can't be justly any others — and besides the Event may be Tragical, since the World is now generally too lewd to be cheated in matters of that Nature — We had not printed this, but that others might take warning by your Example.

Q. I have for some time made my Application to a Lady whom I love beyond Expression, she entertains me with a civil Freedom, not ill becoming the strictest Rules of Virtue and Modesty; yet gives me some assurance of her affection by way of Protestation; We have often parted with an Intent of never seeing one the other more, except by accident, and have made Promises thereto, but could never keep them. I have several times pressed her to Marriage, but she still alledging the extream Love she bears her Brother, (notwithstanding her Father and Mother are living) will not permit her to dispose of her self without his Consent, which is never likely to be obtained, he being averse to it, and my Aversion to him so great, that I could not condescend to ask him, tho' sure to have his; it cannot be for Interest she loves him, he being a

Gown-

Gown-man, and never likely to leave her any thing; the assured me, were it not for him she would do any thing for me that lay in her Power: Pray Gentlemen your Opinion: *Whether I have any ground to hope she has any Love for me, or that kindness she pretends be real, when I believe she would forsake me and all the rest of the World for that Brother of hers: I am persuaded that the Love she bears him, must exceed the Rules of Virtue, or else she does not love me at all. Your speedy Answer will very much oblige your unknown but most humble Servant.*

A. We are unwilling to conclude so uncharitably as you do, tho' we confess any that reads the Story wou'd be tempted to do so. It may be only a just Esteem: However, we confess, we can't tell what to make on't.

Q. I have long since continued in a very vitious Course of Living, rendring my self incapable of resisting any Temptation, by first being guilty of excessive Drinking, that Inlett to all other Mischiefs. 'Tis my misfortune to have contracted too great a Familiarity with a Woman, who being sensible how much I despise her in my more sober and sedate Thoughts, endeavours chiefly to seduce me, in the midst of my Extravagance: My Case is such that I live near her, and Affairs compel me to frequent her abode. if (considering the Sin to God, as well as how detrimental the Consequence may prove to my immediate Fortunes) I resolve wholly to decline her, and all Conversation, especially with

those most likely to occasion my Intemperance, I can then easily perceive the aversion I ought to have, and in what manner to treat her; but again she daily confers some peculiar Favours on me, and diligently uses all her insinuating Charms and deluding Stratagems, a piece of Sophism Women seldom are ignorant of; which sometimes prove so inviting, that the gaudy Bait, tho' treacherous and destructive, becomes inevitably resistless, and Reason itself deprived of that Power which ought to withstand such damned allurements. Thus I commit what is afterwards the abhorrence of my self, knowing while I embrace her in my Arms, I only embrace my Ruin, and but the more involve my self in a thousand Troubles and Inquietudes of Mind; tho' I feign a Respect, fearing should I in the least disoblige her, I should incur her Hate, which I doubt will be very inveterate, and greatly prejudice me in the Family where I live.

Gentlemen, This Letter is of more moment than some Questions whose Subject being intricate, makes them only troublesome, which encourages me humbly to entreat your Advice, how I shall disengage my self, and that you will be pleased readily to publish your Answer?

A. That Fornication is damnable without Repentance, is own'd by all but Papists and Atheists — and 'tis as plain that there's no Repentance without Amendment, and we doubt no Amendment while you are near her; which if there be not, you

ought to fly the fair Destroyer, tho' 'twas to the Ends of the Earth. We have given you our advice as brief and close as possible, and pray God give you Grace to follow it.

Q. *Walking not long since in*

Moor-fields, I had the Curiosity to turn into the House of one of the pretending Fortune-tellers, to enquire of mine, ; who presently without any previous Question put me, express'd himself in Verse to this Effect, viz.

Fond Youth, who thy own Fate would'st know,

Hearken and tremble at thy Woe :

Learn not to love, for Grief of Mind

The happiest Lovers often find :

(1) *But you, believ't, will be despis'd*

There where you covet to be priz'd :

(2) *Then quit not Books and learned Cares,*

For gilded Hopes or groundless Fears :

So shall you lead, secure from Strife,

An happy, but inglorious Life.

I was a little surpriz'd when I heard him speak thus, for I am well preferr'd in the University, tho' I think he could not possibly by my Habit guess at my Circumstances. His discovering to me in some measure (2) what I was, and that, which, to my Sorrow, I have since found to be (1) true, makes me desirous to know, how he came to guess so right? A speedy Answer (if you think it deserves any) will oblige your humble Servant.

A. 'Tis an odd Story— but if you acquainted any with your Resolution before you went, it's not improbable that they put the Jest upon you, and sent the Finger-fingers Advice, Verses and all: If only a sudden Motion carry'd you thither, yet he being a Cunning Knave, might guess you a Scholar, either by your very Look, or some unbedeeked Expressions which dropt from you. However let him be what he will, or come by his Knowledge how he pleas'd,

it's as certain that he gave you very good Advice, as 'tis probable that you'll not have the Wit to take it.

Q. *Gentlemen, I beg your advice in the following Concern: It was my unhappy Fortune to be courted by a Gentleman that all my Friends are extremely against, and they sent me away from him, thinking that absence might part Affections; but it did work no such effect upon either of us, but the contrary upon me; but I did so much confine my self, as not to write to him out of Obedience to my Parents, and for the sake of my Promise; but they have been very unkind to me, since I came from them, which might have justly expected the contrary, when I denied my self so much to obey them; but now this Person is come to the Place where I am, and renews the same thing again, and I cannot withstand him: So pray, good Gentlemen, give me*

me your Advice, *Whether in Conscience I may marry this Man, without sinning against God, or Disobedience to my Parents, they being still against it, and I am willing to obey them? and how their Consent may be gained if possible? If your Answer be not to marry, as I fear it will, pray your Advice, how I must prevent the Danger that will follow? Your speedy Answer will oblige a poor distressed Maid.*

A. Well, if this be't Innocence, there's none in the Sex. Poor Lady! We are troubled we must give such an answer, as we know she'll not like before we give it her, and ten to one will never follow our advice after she has it. However we'll discharge our part, and must then leave her and her Lover to ruin themselves, if they are fully resolv'd on the matter. You did well, Madam, not to write, when you had promised the contrary. Your Parents did ill, if they did not shew you all the Kindness possible, when you had endeavour'd to Sacrifice what was so very dear unto you, and seems to be so still, to their Satisfaction. But your loved Enemy has it seems found you out where you are, and attacks you again, nay what's worse, you find your self so weak that you can't withstand him. Why then there's no Remedy that we know of, besides crying Quarter, or running away, the latter the better here; for you ought to send to your Parents, and give 'em an account how closely you are invested, that they may come quickly to raise the Siege, and bring you

relief; you ought not, nor can you in Conscience, surrender without their Consent; which how you'll obtain is too hard a Point for us to resolve you. Yet if the Gentleman is really a deserving and suitable Match, or if he wants only an equal Fortune to yours, and has enough comfortably to maintain you, we'll tell you what we think the most likely way to work upon them. Go to your Mother first, (if she loves you best, as is usual) fall upon your Knees, shed Tears plentifully (they'll cost you nothing but a little wringing and a few hard Faces) and tell her you can be happy with no other Person; adding, that tho' you'll not marry him against your Parents Consent, yet you are resolv'd never to marry any other; for so far Children may lawfully go, and entreating her, as she ever knew what Love was herself, to pity yours, and if you once melt her, let her alone with your Father. This way, if any, is like to prevail, and may probably obtain you their Consent to make your self miserable.

Q. I am a young Woman descended of a good Family, and an Orphan of London, and of late have been much exposed to the World (thro' the Unkindness of Relations) that I want Necessaries, the Trouble whereof has so much seized upon me, that I am almost out of my Senses; and I have strange Fancies and Thoughts, as if I heard something say to me, "Come to such or such a Place, I should meet a Gentleman that will give me as much Money

" as

“ as I would have, to buy me what I want”. I was sitting at Work in a Room by my self, and had a Thought so seized upon my Mind, that for a great while was burthensome to me, and it was that I must go into *Shoe-lane*, and there I should meet a Gentleman in black Cloths, and a Lord in a grey Wig, and he would give me a great deal of Money; but I did not go. *Now Gentlemen I would desire your Advice and Leave, whether I were best reveal it or no? And who you think it to be?*

A. Poor Lady! your Mind is *disturb'd* with your *Misfortunes*, and that raises these melancholy Fancies, which a *good Husband* wou'd soon cure: But alas, where shall an *Orphan* find one! It being almost as easy to recover her Money again, as to get such a Convenience without it. *God's heavy Curse will certainly light on all those who have cheated you, if any have willfully done it, exposing you and many Hundreds more to the extreamest Miseries.* In the mean Time, *Madam*, it's your Duty and Interest to forgive those who did it, and your unkind Relations, to banish, as much as possible, all these foolish Thoughts and Fancies, wherein there may be something of the *Devil* as well as your own *Melancholy*.

And lastly, by true Piety and constant Devotion in the Exercise of all religious Offices, humbly to throw your self upon him who pities the *Desolate*, and is a Father to the *Fatherless*; and tho' the World may, he never will forsake you.

Q. I loved a Gentlewoman for her Piety and Virtue, and continued to do so for three Years; at last I proposed Marriage to her, she refuseth me, tho' not absolutely; I turned very melancholy, and wrote to her, but she gave me no satisfying Returns, tho' I was not requiring Marriage, but only to speak my Thoughts to her to be eased of that Distemper; she altogether denied me any Comfort or Relief, tho' my Requests were consistent enough with Chastity and Modesty; wherefore I apprehended that she hated me, and was my Enemy; yea, her Unkindness to me was so great, that I esteem'd her neither reasonable nor religious, tho' she be a great Pretender to both; for she denied me both common Civility and Christian Compassion: At length I was freed from my Melancholy, and it seized upon her, and now she is very willing to be married to me, but I cannot love her otherwise than an Enemy. I have forgiven her and done her some Kindnesses, to satisfy my own Conscience that I can do good to an Enemy: But her proud Mind will not acknowledge her Guilt, which is the Cause of the continuance of my Uneasiness. We are of different Humours, and both subject to Melancholy: We are both dissatisfied, and cannot agree; for I cannot condescend to marry one whom I cannot cordially love, and she cannot be satisfied except she be married to me: *Your Advice in this melancholy and uneasy Matter is earnestly desired with all Speed, by your humble Servant?*

A. There

A. There is such an Air in this Letter, and some Circumstances besides, that would persuade us that 'tis all Trick and Pretence to make the too good natur'd Lady believe you don't love her, which is false; the great Haste and Uneasiness you confess before you are aware, shews you are deeply gone, and are now making good the Lover's Proverb, that *The falling out of Lover's is but the renewing of Love*. If we were to advise the Lady, she shou'd reassume her first Distance, and keep you poor in Favours, and then you wou'd know how to relish the Blessings of such a tender Friendship.

Q. *Gentlemen*, It was my Fortune about four or five Years ago (I being in a mean Station) to be conversant with an ingenious Gentlewoman, whose Husband had been absent four or 5 Years, or more in Captivity, and by her supposed to be dead. Our modest Familiarity being great, and returns of Courtesy being reciprocal, begat the Discoveries of some Secrets to each other: I acquainted her with my Invitation to court a Person of her acquaintance, and desired her approbation: She out of modesty seem'd to approve highly of it; but observing her countenance alter several Times in the very Minute she spoke, made me retract my former Purpose, and apply myself instantly to her. She generously grants my Request, provided she were certifi'd of her Widowhood in a certain Term of Years (not yet expired); on these Conditions a Promise of Marriage was made to each other.

Now contrary to our Expectation, she is certified of her Husband's Life (tho' never like to return) *Is our former Covenant obligatory or not? And may I with Honour and Equity quit it or not; I having now an Offer of double her Fortune, tho' far short of her excellent Endowments?*

A. In the Relation, you say that she generously granted your Request, upon Supposition that after such a Term of Years she should be persuaded of her Widowhood. Which you also say is now prov'd the contrary; so that if any Question can be ask'd about it, it might properly be this, *where's the Difficulty?* If the Promise was mutually made upon such a Supposition, which now is frustrate, nothing is more evident than that the Promise is so too. But some People are very willing to believe what they would have be, and every little Excuse and Appearance of Argument becomes conclusive, because of the Prejudice.

Q. It is well known that the direct Rule of Three in Arithmetick consists of three Numbers, whereof the two Extrems are of one and the same Denomination, and the middle of different Denomination, and that the manner of working a Question by that Rule is, by multiplying the middle Number, either by the greater or lesser of the two Extrems, according as the Question requires, and dividing the Product thereof by the other of the two Extrems; and the Quotient, if the Work be rightly done, will infallibly answer the Question truly: As for Example,

If

If 16 Men shall have 8 l. equally divided between them, how many Pounds shall 4 Men have?

$$\frac{4}{32} \left(\frac{16}{16} \right)$$

18 ——— Answ. 4 Men shall have 2 l.

And so it is of any other Question, how many soever the numbers be of each Denomination, and whatsoever the Proportion be which is sought.

Query, *Wherein doth the Reason of the Rule lye? To me it seemeth difficult to answer, considering the manner of working it; for in multiplying 8 l. by 4, the Pounds are quadrupled; and by dividing 32 l. the Product, by 16, they are reduced to one quarter of their true Number: How comes it to pass that this manner of working, in which two extravagant Things are done, should rightly answer the Question?*

A. We desire for the future to be disengaged from these trivial Questions in Arithmetick. The Rule of three depends on this.

§. I. The Ratio of two Numbers is the Quote of one divided by the other, as the Ratio of 8 to 4 is $\frac{8}{4}$ or 2, the Ratio here is duple, the Ratio of 4 to 8 is $\frac{4}{8}$ or subduple.

§. II. If a Number multiply two Numbers, the Products shall be in Proportion to the Numbers multiply'd by the 17th Prop. of the 7th of *Euclid*; let the Numbers be 4 and 2; and let three multiply them both, then 3×4 (or 12) 3×2 (or 6) :: 4 2 therefore the Product of the Means and Extreams will be equal, for $3 \times 4 \times 2 = 3 \times 2 \times 4$.

§. III. Hence arises the Rule of Three, if the second Term multiply the third, and that

Product be divided by the first, the Result will be the fourth Term; for Instance, as 2. 3 :: 4 to a fourth proportional, which call *a*. then $2 \ 3 :: 4 \ a$. but the latter end of §. II. $2 \times a = 3 \times 4$. Now divide each Part of the Equation by two, then there will arise $a = \frac{3 \times 4}{2}$, which was asserted.

Q. Two Gentlemen courted me; one very well accomplish'd, the other rough and unpolish'd; both passionately lov'd me. I lov'd, lik'd, and admir'd the Genteel Spark, but the other would take no Denial; so I was compell'd to marry him, and withal (considering a speedy Marriage was necessary) I yet retain some Kindness for my former Admirer. I beg to know, *Whether such Sentiments be absolutely Criminal, and if Fate ever allow me my Freedom, whether I may not have him for my Second, who but for some fatal Circumstances had been my First?*

Gentlemen, Your speedy Solution will oblige your unknown Querist; and if at your Leisure you answer the seeming Paradox that ensues, it will be as gratefully received by your Humble Servant.

There are two Persons, One belov'd by me, the other hated; I blush equal at the Sight of either. How comes it two such contrary Passions should have the same effect?

A. 'Tis Sin and Folly to entertain any other Thoughts, than what

what a Virtuous Friendship will admit ; and perhaps that is not safe neither ; for there may be such unhappy Consequences in that, that nothing but an absolute Strangeness can prevent ; a quiet and peaceable Mind is preferable to all Enjoyments whatever, and that's never to be got but by such as endeavour to be content with their Condition.

A. 2. The Contrariety of Passions can't make the thing dark, for what signifies by what Methods the Spirits are put into a vehement Commotion ? Laughing or Surprize will do it as well as the rest.

Q. *Gentlemen*, I am a Young Woman of about fifteen Years old, and have a considerable good Fortune. My Father and Mother being dead, left an old Uncle Guardian over me ; who keeps a very strict Guard over me, insomuch that I have not the Privilege to go to Church, which is not six Doors off, without one to be continually in my Sight, nor am I suffered to speak to any Friend, but they must be secret to it, except one which shall be hereafter named. I am courted by two Gentlemen, one of a greater Fortune than my self, the other much about the same Fortune with my Self ; the former has the Privilege to come to me when he pleases, and the other, since it was known that he courted me, has not the Privilege to come into my Sight, but only what I hear from him by private Letters ; wherein he gives me a full Assurance of his constant Love to me. Now I would have your Opinion, *Whether I should marry*

the Gentleman with the great Fortune, and so keep in Friendship and Favour with my Uncle ; or marry the other with equal Fortune to mine, and venture at the disobliging of my Friends ? I desire your speedy Answer, for having Advice given me by my Friends and Relations, some one way and some another ; so that I am at a Stand what to do ; but in the Conclusion I am fully resolved to be ruled by your Judgment ; you being the Persons I have made choice of to be Umpire in this Cause between my Friends, which cannot agree, *which of 'em is it better for me to marry ?* Pray answer me as soon as you can : So hoping you will pardon my Boldness, and the Ignorance of a Woman, &c.

A. Truly (Madam) you are Young enough to be deceived, and may live long enough to repent an Action of this Nature ; it's impossible for us to advise you, since we know nothing of either of your Admirers ; if Money be the only Motive for your Friends to marry the admitted Spark, without any Regard to other Qualifications, you have ill Counsellors ; you ought to enquire into their Morals, Tempers, and Inducements of making Love to you, and if they appear equally qualified in every Respect (which is almost impossible) you ought to prefer him that has the additional Advantage of a good Estate, provided you can love him ; as the Circumstances are, we can say no more upon the Matter.

Q. *Gentlemen*, I am a young Gentleman, who attained to the Age of one and Twenty, and have

have something of an Estate, tho' not answerable to my Way of Living; but I have an Uncle who is very ancient, and has at least Eight or Nine Hundred Pound *per Annum*, but he formerly playing in the pleasant Garden of *Venus*, had the Misfortune to be — which has occasioned his being a Hater of all the Fair Sex; I am very well assured I should have been the Heir of his Estate had I not married; but I being very often in Company with a Lady whose Birth and Quality was far beyond what I could expect, (but being very familiar with her) I often asked her about Matrimony; and finding her not a little inclining that Way, I had the Boldness to attempt the Fort, which was so strongly fortified with Beauty, and after some Time, she gave her Consent, and we were married; and in a short Time going into the Country to pay our Respects to him, we had no sooner come to the Door, but he shut it against us; so we were forced to come home without speaking to him: I have since wrote to him several Times, asking Pardon; but I am credibly inform'd he burnt the Letters, and will never read them: *I desire you to tell me how I may insinuate myself into the Old Gentleman's Favour, and you'd highly oblige your Servant tho' unknown?*

A. There's no Way but to make Friends of his intimate Companions, especially one whose Person and Counsels he has a particular Respect to; if this is impossible or proves ineffectual, you must e'en sit down

content; for if you can't get an Estate to your Mind, you ought to get a Mind to your Estate.

Q. Reading a Book of Mr. *John Weaver*, call'd *Ancient Funerul Monuments*, I found this Story following: In the Parish-Church of *Newport-Pagnel* in *Buckinghamshire*, in the Year 1619. was found the Body of a Man, whole and perfect, lying North and South, all the concavous Parts of his Body, and the Hollowness of every Bone, as well ribs as other, were fill'd up with solid Lead, the Skull with the Lead in it weigh'd 30 Pound and 6 Ounces, which with the neck-Bone and some other Bones full of Lead are reserved in the said Church, the rest are taken away by Gentlemen that love Rarities. *Gentlemen, your Opinion is desired concerning this, Which way the Metal should possibly fill the Bones?*

A. In *Gresham College*, there's an *Egyptian Mummy*, where the Bones are all full of a sort of Matter like Pitch; it's as unaccountable how that should get in as Lead. There are many Arts that are quite lost, as the Casting of Pillars, (such as are in *Westminster-Abby*) Painting in Glass, &c. which we could wish restor'd; but since they are not of absolute use, their Loss is more tolerable; and this Instance (if true) we look upon to be of that Number; if it had been Quick-silver instead of Lead, it had been more accountable.

Q. I court a Gentlewoman of a various Temper, one Hour merry, and another melancholy; I have daily made Addresses of Love to her four or five Months,

Months, and she has been very ungrateful; but now in those Hours of Mirth, she gives my Love acceptance with many kind Expressions. But for 3 or 4 Nights I have heard continually in her House the Noise of a Watch, just as it were upon my Hat Verge, altho' I moved from one end to the other: I have often requested Marriage, and she makes no Reply, but *Death haunts us, Death haunts us*; and if I request it in the Day-time, She knows not what to say, nor what to do; yet I am sure she knows I love her from all the World. Now Gentlemen, give your Opinion of the *Death-watch*, and my disorder'd Mistress, and oblige your humble Servant?

A. Poor Gentleman! Your Love disturbs you, and we durst for once venture the Credit of *Ashens* upon it, that you were the first that heard the *Death-watch*; so that her answer, *Death haunts us, Death haunts us*, is only a Jest upon you, and to humour the Business. The *Death watch* is all ridiculous Stuff, 'tis nothing but a small *Insect* in the holes of rotten Wood or Worm-eaten Timber, that clicks and makes a Noise, and this has been often experienced; sometimes they lye behind Partitions in Chamber-walls, and the Number of 'em is very often so great, that you would suppose your self amongst a hundred Watches; 'tis done (as supposed) by the Feet like Grasshoppers. As for the various Temper of your Mistress, it's very probable it's also owing to an over-tender

Passion for you; there's a hundred ways to find it out. We see nothing in the Case but what is common enough with other Lovers, and which will remove upon Enjoyment, when you have both time to think whereabouts you are. Courage and Importunity are very successful Qualifications in a Lover, and such as you need not much doubt will make you Master of what you desire.

Q. Gentlemen, *A Friend of mine is very much given to talk in his Sleep, and does so rise out of his Bed in his Sleep, that without great Care he is very apt to run against Chairs and other things that are in his way, to the great hurt of himself; therefore we would desire your Advice, how this may be avoided, and therein you will oblige us that are his Friends, as well as himself?*

A. The safest way is to have a sort of Net-work about the Bed, that he can't get out of Bed.

Q. Having some Occasion to come to Town, I saw your answer to my Letter concerning the Apparition (as I must still think it) in the Shape of a Parson, to me: That the matter of Fact is true, (when, for several Reasons, I don't care to divulge my Name on that account) I know no other way of assuring you than only telling you so; and that it was no corporeal Inhabitant of our Earth, the discovery to me of my own undivulg'd Design, which no mortal could ever guess I intended, seems to me a sufficient Demonstration. I have often since walked in the same Place, and begg'd (if
Wishes

Wishes may serve for Language, to those of the immaterial World) his Company once more, but all in vain, except what my continual Thoughts of him (for I can't believe it was he) imprinted on my sleeping Fancy. I once dreamt I saw him, and he was talking something to me about the perpetual Lamps of the ancients, so often found in some Sepulchres; but on what Occasion, or what he was discoursing of them, either I did not dream, or do not remember.

I shall think myself extremely obliged to you, if in your next (if possible) you will give me your Thoughts on this Question, *Whether or no it is lawful to pray for his re-appearing?* And then if you will appoint any Place where I may meet any one of you on *Thursday* or *Friday*, with this Promise you'll not divulge who I am, I'll give you all the Satisfaction in the Case I can.

A. If you please to read our last answer, you may find that we should be more pleas'd to have a more satisfactory account than any new Questions upon so strange a matter; but as for what you have wrote by way of Supplement, since it may be useful in other Cases being general, we answer, That we may pray for any thing, which after a reasonable Inquisition we think may be for our good, but with Submission to the best Judge of it; for we ought not to pray for any thing (without Limitations) but what reveal'd Religion directs us in. As for any meeting we desire it not, since there is no Satisfaction we

can expect in this affair, but may be communicated by a Letter.

Q. *Whether are Telescopes improvable?*

A. 'Tis certain that these we already have are the better, by how much the longer; there have been some made 200 Foot long; and might yet be longer, if the Unwieldiness of them did not render them impracticable; and 'tis not to be despaired but even very short ones may be made, as useful as any yet discover'd; for the improbability of finding the first out was greater, and if unknown wou'd appear so, than another Improvement.

Q. *A Person having some Tears been obliged against his Inclination to receive the Sacrament before he thought himself prepar'd, pretended to receive, but indeed toucht the Cup with his Lips, and put the Bread in his Mouth, but immediately convey'd it out again; kept it since, and has it still by him, but knows not what to do with it, nor what to think of his own Case: To this he most impatiently desires your Answer, having sent it some time before; but never yet finding any thing of this Nature in your Paper, tho' many things he thinks of much less Importance.*

A. It was not the small, but the great Importance of the Question, which hitherto hinder'd us from replying to it; and indeed had rather now have sent the Querist a particular Letter, had we known where, than publish'd a thing of this Nature, reflecting severely, though so justly, both on the Querist, and others

others who brought him into this Condition. The *latter* who *disgrac'd* our excellent Church, by *forcing* others into her *Communion*; tho' indeed they themselves thereby forsook her best and most distinguishing *Character*, that of her most Christian *Moderation*. The *former*, who perhaps might be more fit for the *Communion*, than in his *Scrupulosity* or *Humility* he thought himself; or at least, if he were not, *ought* to have been so, and 'twas undoubtedly his own Fault in being *unprepar'd*. Now to the Question — He is oblig'd in the first place, sincerely and heartily to acknowledge his Offence to *Almighty God*, in *refusing* so great a *Benefit* as was offer'd him, and both *mocking God*, and his *Church*, in pretending to receive what he really did not; for were he *prepar'd* or *unprepar'd*, as before, he is *guilty*, and the *Fault* must lye at his own *Door*: After this, he would do very well (and he can't do better) to reveal the Case to his own *Parish-Minister*, if there be not some notable Reason to the contrary, as there scarce can be in a City so well furnished as this is; or if not to him, to *some other learned and discreet Minister of God's Holy Word*; and if he advises him, receive the same Bread which has so long lain by him, at the first *Communion* which offers; and that if it can conveniently be had, as it commonly may in this City, a *Private Communion*, where it may be more conveniently order'd, without any others *Observation*. This is our Advice

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and present Judgment, after some Thoughts upon the matter; and if any Person dislikes it, shall be glad to hear their Reasons, and *better Advice* on so *rare* a Case as this seems to be.

Q. *Suppose* one should know one to be a Witch, and should do any thing that should cause her to burst, *Whether* in so doing, one should not commit a Sin against God, who has positively said, *Thou shalt do no Murder*?

A. To use any *Magical Ceremony* to be reveng'd on any Person, supposing we were sure they had injur'd us in the same manner, would be no better than downright *Witchcraft*, and to drive out one Devil by the Help of another. But to use natural means to defend oneself from the attempts of those wretched and malicious Creatures, is, we think, as lawful as to resist a *Thief* or a *Murderer*; consequently, when they appear to torment us, be it they or their Shapes, let the Devil and them shift it for that matter, we should make no *Scruple* to strike or stab at them; and think if we killed them while they were in the act of tormenting us, 'twou'd be no more than we were warranted to do by a Principle of *Self-preservation*.

Q. *How long* has the *Invention of Guns* been in the World?

A. According to the *Portugal Relations*, the Gun was invented *Anno Christi*, 85, in the Kingdom of *China*, where most of other *Inventions* began, by one of their Kings named *Vitey*, a great Magician; but it appeared not in *Europe* till 1350. when

Z it

it was found out by one *Bertoldus*, a *German*, occasioned by an accident which he saw happen in a mixture of Sulphur and Nitre inclos'd in a Vessel, over the Fire, in order to an Operation in Chymistry, which was his Profession.

Q. A young *Gentlewoman* being sometime since, by the Consent of her Friends, marry'd to a *Gentleman*, liv'd a little while very comfortably with him; but making a Discovery that he was marry'd to another at the same time he courted her, she absented herself from him, and return'd to her Friends, where she is now courted by another to a second Marriage, whom she refuses, thinking her *Obligation* to her *Husband* makes it unlawful. Your Opinion is desir'd, *Whether she being ignorant of his first Marriage when he courted her, may not embrace this Offer of a second Husband, tho' he's yet alive, it being besides more than conjectur'd that he has marry'd a third time since she left him.*

A. Your Marriage to this *Great Turk of a Husband*, that keeps such a *Seraglio* of *Women*, must be void, because by our *Laws* a Man can have but one *Wife*, at one time, nor (we think) does the *Christian Law* allow any more: Consequently you are not in *Bondage* in that *Case*, but may embrace any fair Offer that's made you; though you ought not to impose upon your new *Servant*, but let him know what a sort of a *Widow* you are, if he's yet ignorant of it.

Q. My Father had two *Sons*, my *Elder Brother* and my self;

he had a plentiful Estate in Land for him, my *Fortune* not great, being bred to the *Law*: Near us liv'd a young Lady of surpassing *Beauty*, and great *Wit*, and a *Fortune* (exceeding what I could expect, as a *Younger Brother*) entirely in her own *Dispose*, her *Friends* being dead: So her my *Father* commanded me to make *Addreses* of *Love*; which I did, and got her good Will, and we were engag'd each to other, as fast as *Vows* and *Promises* cou'd make us; of which I acquainted my *Father*, who was then well pleas'd: Since which, my *Elder Brother* is dead, and I'm left the only *Son* and *Heir*— But now my *Father* forbids me to prosecute my *Suit* any farther, thinking I may have a greater *Fortune*;—if I desist not, he threatens to deny me his *Blessing*; tho' his Estate is so entai'd, that he cannot dispose of it from me after his *Death*. I have solemnly promis'd to marry this young *Woman*, and the *Day* is appointed. Pray, *Your Direction* in this *Matter*?

A. *Disbedience* is as much your *Duty* in the present *Case*, as 'twou'd be if your *Father* should command you to *kill* your *Friend*, or betray your *Country*. His first *Command* has precluded his second; and you are not to do a dishonest thing, either for *fear* he deny you his *Blessing*, or even to avoid his *Curse*; which causeless, shall not come; much less would Heaven ever ratify it, if only sent for an honourable and virtuous *Action*. Your *Obligations* to the *Lady*

Lady could not be made void by your Father, tho' they had been *without* his Consent; much less, when you had not only his *Permission*, but *Command* for what you did.

Q. I am at present with my Mother, where I often times undergo very hard measures as any can imagine; and all by the Insinuations of a Servant-Maid to my Mother. My Mother she is of a different Temper from other Women; for she'll hear this evil-minded Person divulge very scandalous and ignominious Talk concerning me, and diligently receive it; and then she'll condemn me without reasoning the least matter, scarce suffering me to speak. I have several Times intreated her, with all the dutiful Reverence imaginable, (as a dutiful Child ought to do) to inform me of the Contriver of such Falsities, and from whence such Stories arise; she immediately rebukes me, and sharply replies, that what she hears of me is certainly Truth, and thus I am continually treated. It's scarce imaginable how prevalent are the Insinuations of this Maid upon my Mother; and what is yet a Riddle, she pretends to have an extreme Affection for me, and shews strange Signs of Love for me; when looking on me, she's sighing; when talking, then smiling; when out of sight, she's groaning; and such like allurements she uses. I tried her Humour to see what she aim'd at, and I found her Inclination was strongly bent to Marriage; but taking a due Consideration of what I was, I thought it

very-improper to be conversant with so mean a Person, that was so low descended, I accounted her Love not real, according to the precedent: She's one who has no Parts, ill condition'd, and wanting all good Lineaments. *Now, Gentlemen, I humbly beseech you, that you would fully satisfy me, why my Mother should be so unnatural to me, and use me in such a manner; and withal, pray let me know what this Maid means, and what her Intentions are? In so doing, you'll gratify your humble Servant.*

A. Certainly it must be a Prejudice of an uncommon Nature, that has overtaken your Mother, or else the Case is not fairly stated by you; if the Fault be yours, you have the less Reason to complain; if your Mother's, your best way is to get a Friend to speak to her about it, that she may hear you, which cannot justly be denied you. As for the Maid, as'tis neither her Duty nor Business, so no doubt but (if you are found innocent) your Mother will look upon her as she deserves, and take another in her Place less amorous, and more modest; both for your Reputation and Quiet, and to prevent Scandals and other Inconveniences.

Q. Gentlemen, *Is it not possible to cure a Distemper at a Distance, yet never see the Party, nor giving them any Medicine, nor directing them any, inward or outwardly. But as Sir Ken. Digby's Sympathetical Powder. A Friend of mine asserts it upon above forty Experiences, which*

have so satisfied him, that he intends to make it publick; if it be denied, then we may as well call in Question all Physick, as his confessed Empirical Medicine? Your Answer with what Speed possible, which will much satisfy the Publick, but especially your humble Servant.

A. We can believe nothing of the matter; and if the Gentleman your Friend has a Mind to give us any Reason to change our Mind, he may have Opportunities to do it, by giving us Examples; and (tho' we desire not his Secret) the Reason of the thing; for there is a Reason why a thing is so or so, or it could never have been.

Q. Gentlemen, I have had the ill Fortune, tho' I sent three times to you, never to get an Answer to this Question, which I hope is intelligible. Pray a speedy answer to it now, which will oblige

Your assured Friend,
and humble Servant.

May 14th 1658. About One a-Clock in the Morning, a drougthy Season, the Sky clear, in the Mine-Country in Staffordshire, it happened, that I having had some Occasion abroad, and being upon an high Ground, suddenly a great Light shone all the adjacent Ground about; when looking up I saw a great Flame of Fire, burning and frying like to the great Pieces of Iron metal when it comes out of the Forge Fires, but in Shape of a Dragon, as it is usually painted; only the Tail was brushy like a Broom, seeming 5 or 6 Yards long, and gliding through the air, sloping down-

wards, with Drops of Fire falling from it as thick as Rain, in a manner as Sparks from a Flint, but much greater; after it had gone in that manner two Miles, as I conceived, after I first saw it, it took upon the Earth in a Pasture, call'd Ribden, about a Mile, as I guessed, from the Place where I stood; and running in a straight Line some Space, decay'd by Degrees, and at length wholly disappear'd. Some time after I went to view the Place, where I apprehended it fell, and found some Pieces or small Fragments of Lead and Copper Ores, cast up by Moles and other accidents upon the Superficies; but could not obtain Liberty to search or dig till about 6 Years ago, when presently, in the very same Place I discover'd a rich Vein of Copper running in a straight Line, just as this Scintillation did, which is at this present in work, and holds extraordinary good.

Question; Whether this Coruscation, or fiery Dragon, as some call it, be any thing to the Generation or Production of the Metal, or of bringing it to its Maturity or Perfection? Or whether before that time there might be Metals in that Place perfectly concocted, as they are now found, or only Fumes, Quires, or Oils lying in those subterranean Wombs or Cavities? Or if Metals, whether in such Quantities as they are now found? Or whether they might not be of another Sort, as Iron, Lead, &c. and by this Meteor suffer a Transmutation? For it appears there hath been a mighty Heat there in the Bowels of the Earth, the very Rocks in the Veins being

being burned to Lime, and a dark sooty Substance lying all along with the Ore, as if it were the Dross or Excrement of the same; as likewise a green Vitriol dispersed every where amongst the Metal, and melted, as if by Fire, in several curious Shapes or Forms, as like Isicles, Tobacco-stops, hollow Globes, Snail-horns, &c. which Vitriol doth also tincture or intermix with all the Metal in greater or lesser Quantities to the very Heart or Center thereof, being like a Sperm or Seed to it; for where that is Wanting, either in greater or smaller Pieces, it is barren, and dead, and cold, no Metal at all. These things deserve a deep and philosophical Consideration; therefore I desire your Opinion of them, to whom I do humbly submit them?

A. We have already somewhere given an account of these fiery Exhalations, which represent themselves to us sometimes in the form of *Dragons, Darts, Swords, Dishes, Tubs, Horns, Lamps, Torches, Axes, Rods, &c.* which are compos'd of a certain bituminous and oily matter; but it's not only improbable but impossible, that (as in the Question propos'd) these Coruscations should either transmute or generate Metals. As to the Generation of Fossils, particularly the Metalline, *Robault* gives a pretty account of it; and doubtless the Instance of the green Vitriol, dispers'd every where amongst the Metal like a sort of Seed, and where it's wanting the Veins become barren, does mightily confirm what our later Philosophers have said in this Case. The Querist may

rest assur'd, that those Veins he mentions were in being before the Apparition of his fiery Meteor; which are more frequently seen in Countries full of Mines, because the Exhalations of such Places are more proper for the Generation of 'em; and as for their kindling, it's generally suppos'd to be done after the same manner that Thunder is, viz. like that of the Stone call'd the *Pyrites*.

Q. On Thursday the 27th of July, 1693. sailing down the River Medway from *Chatham* to *Sheerness*, about six a Clock in the Morning, there appear'd a strange Sun: I observed it to be about 28 Degrees from the true Sun to the South; and both of an equal Distance from the Horizon; the Sky was a little overcast, yet not so much but that the true Sun shin'd pretty clear, the false one being much inferior to it for Lustre, yet seem'd to have the same Dimensions and Motion; it continued about three quarters of an Hour, and vanished gradually. Pray give your Judgment of the said Sun, and from whence it did proceed?

A. The Sun fills the Air with its Images or Species, which pass quite thro' the same, unless they be reflected by some Body that is smooth and resplendent in its Surface, but opaque at the bottom; such are Looking-glasses and Water, whether it be upon the Earth or in the Clouds: Now when a smooth Cloud that is ready to fall down into Rain, happens to be opposite against the Sun, (being terminated either by its own

Profundity, or some other opaque Body) it represents the Figure or Image of the Sun; and if there happen to be another opposite to this first, it reflecteth the Figure in the same manner as a Looking-glass, opposite to that wherein we look, receives the Species from the former, and represents the same; and if we may believe *Seneca*, there is nothing less worthy of Admiration: For if no one wonders to see the Representation of the Sun here below in clear Water, or any other resplendent Body, it can be no great Wonder that the same Sun imprints his Image as well on high as below; not in one Cloud, or two only, but also in many, as *Pliny* affirms he himself saw. This multiplicity of Suns (which are call'd *Parbelii*) generally, tho' not always, happens either about the rising or setting of the Sun: *First*, Because the *Refraction* which is necessary for seeing them, is not so well made to our Eyes, which is more remote when the Sun is in the Meridian. *Secondly*, Because when the Sun is in the Meridian, he is hotter, and does not allow the Cloud any time to stay, but dissolves it as soon as it becomes opposite to him; which he does not at his rising or setting, being then more weak. The same Cause that shews us 2 or 3 Suns, did also represent 3 Moons under the Consulship of *C. Domitius*, and *C. Faminus*, as also 3 other, which appeared in the Year 1315. for three Months together; which Impression is call'd *Paroselene*, and cannot be made but at Full Moon.

Q. A Young Man came lately to me, earnestly desiring my Advice: The Case is this; he hath secretly stole, from a former Master of his, a Sum of Money, whereof he heartily repents; but is doubtful, whether God Almighty will pardon this Sin, without making Restitution to his said Master wronged, which he is unable to do; and if he should make it known, he is inevitably ruined; for it seems his said Master bears him an inveterate Hatred, and I hear he is a malicious Man. Your Answer is desired as soon as may be, the Youngster being in no quiet Condition.

A. He is obliged to make Restitution, if it be possible to be done; if not of himself, by the assistance of his Friends, amongst which he may acquaint some wise Person that has an Interest in his Welfare, who will probably be willing to assist him, if he has any grounds to believe he's really reform'd; but if he can do neither of these, and his Master is such an one as represented, we think all he can do, is to endeavour to make Restitution as soon as may be, and to abridge himself of his Expences, and other Charges, as much as he can, till he makes up the Sum; and then that his Master may not have it in his Power to injure him, he may send him it by an unknown Hand, which will be sufficient; he not knowing of the Injury, he is not obliged to discover it to him, since he can fully make him amends without it.

Q. A Friend of mine having a Kind ess for a young Gentleman hath by keeping of
her

her company from Time to time, so entangled himself, that he doubts whether ever he shall be able to keep from her; and if he marries her he is undone, she being no way suitable for him, and all his Friends are against it: He formerly promised her Marriage, to which she made him no Answer; but now a little while since, she bath by some Friend or other given him to understand that she now is willing. Now it is desired if you to satisfy him, whether he may not lawfully refuse her, she not joining in with him, when he made her the Promise; and having since told her that he could not by any means marry her, his Friends being all against it, on whom he depends?

A. If he has engaged the young Woman's Affections, and at the time he promis'd her, she gave him an Assurance equivalent to it, tho' not a formal Promise, we think he can't handfomely, or honestly leave her; otherwise we think he's at his own Liberty.

Q. A Friend of mine was courted by a Gentleman after a very extraordinary Manner for some Years; he swooning as often as she frown'd, continually pursuing her, whether in Town or Country, making his Addresses as well by Friends as himself; to all which she was averse a long Time, till she had such an Acquaintance with him, as she thought she might venture on him, without being deceived; all this while she could perceive nothing disorderly, either in his Temper or Actions, and began to think she should be extremely happy in a Husband; upon which she being still importun'd

by him, promised to have him; but soon after, she finds her Mistake, the Spark proves too modish to be content to make his Addresses but to one Lady; which she hearing, tells him of, he confesses, promises Amendment, and she forgives him; and a little after all Things were prepared for the Wedding, but a day or two before, he being resolv'd to try his Mistress's forgiving Faculty, tells her, Marriage was only a political Institution, and that before God they were Man and Wife already, and therefore he thought it a needless Ceremony, and could never approve on't; at which she was very much startled, and went out of the Room, and left him, and has never since either heard from, or seen him. *She is now desirous to be satisfied, if she may not lawfully marry another, notwithstanding her Promise to him, having met with a Gentleman that's very agreeable, and one she thinks as well on, as of any of the Sex.*

A. She's undoubtedly free to marry whom she pleases; for she did not promise to have him whether he would or no; and since he has refus'd her, she's any body's that can catch her.

Q. A Friend of mine often importun'd me to make my Addresses to a Lady, young, beautiful and witty, assuring me, that if so be I should approve of her, it lay in his Power to procure her Consent to marry me: I readily consented, and accordingly made her a Visit, was received with abundance of Respect; when I left her, she was pleas'd to own to my Friend

that introduced me, I every Way answer'd the Character he had given of me, and that she thought me a Person very agreeable, and that for his Sake she would allow me the Privilege to wait on her, which I have often done with the same Success; till lately, without any Provocation, she has banish'd me her Presence, upon Pain of her utmost Displeasure. I have since reflected on every Action that might give Offence, but find my self innocent of any Thought, much less Act, that might occasion this hard Usage; till lately I find she is in Love with my Friend, and so to oblige him, allow'd my Visits; a very imprudent Way, for by her seeming Kindness she has undone me: For to be plain, *I am desperately in Love with her, she as much with my Friend; I court her, she solicits him, tho' both equally successful, for he, to my Knowledge, loves her as much as I love her: I know not how to behave my self in this intricate Business, your speedy Advice will oblige a poor despairing Lover?*

A. Now the Mischief is, that such desperate Lovers as you, if you go on at the same Rate as you have begun, can't be less than *bang'd* or *drown'd* between your Question and our Answer — But if you are yet on *Terra firma*, this is our Advice — If the Lady is resolute against seeing you, it may be better to absent your self for a while, than to exasperate her by your Presence; but withal taking Care to let her know, 'tis in Obedience to her severe Commands, that you put such

an extreme Violence on your Inclinations — (and all that, as you'll find it in the *Academy* :) In the mean while she has not forbidden you writing to her, tho' she has seeing her; therefore be sure ply her well with Letters, (you may have *Choice* in *Carr's* Letter-book, or the *Packet-brcke open*. And if you can get some Friends of hers, that's near her, to espouse your Cause; for then she's *half yours*. At the same Time prevail with the Gentleman, who brought you into these sad Circumstances, plainly to let the Lady know he can't love her; nay, rather than fail, to *affront* her; tell her, her Breath stinks, that she's ugly; and if that don't do, she's incurable: But if this works, then strike you while the Iron's hot, and be the humblest, doting, whining Spaniel-thing that ever lay on a Lady's Petticoats; bating the Jest, practise the main of our Advice, and this Way, if any, the Lady may chance to love you, and make you *unbappy*.

Q. *Gentlemen*, There is a publick House hard by me, which I do generally use every Night for an Hour or two to pass the Time away, which is the last Thing as I do; but the Inconvenience as I find in using this House, is no small Trouble to me; yet I am so bewitch'd to this House, that I cannot forbear going to it, tho' I meet with the greatest Inconvenience imaginable; for there I hear a great deal of Wickedness, Swearing, and unseemly Talk, and the like; tho' the first I am not guilty of, but the latter I cannot forbear; tho' I make *Pro-*
mises

mises before to the contrary, I am so strangely overtaken, tho' I do not swear, yet my Talk is as filthy and unseemly as theirs to the full: He that keeps the House is reckoned to be a great Professor; therefore I do the more wonder at it, that he should suffer such Discourse at his House. *Gentlemen, I am afraid I have been too tedious; but that which I earnestly desire of you, is, That you'd deal ingeniously by me, as my Case requires, for I am much troubled as I cannot conquer this troublesome Humour: I desire to know, whether I do not greatly sin in so doing, and whether it is not a Breach of God's Commands; and if so, how to avoid it.* Gentlemen, I hope you will grant me such an Answer, as may be satisfactory to this your poor Querist? &c.

A. The Honesty of this poor Man's Intentions, and the usefulness of the Question makes us answer it, tho' but meanly worded. Our Judgment is, That 'tis a Crime in the Master of the House, if he encourages such Discourse, or does not all he can to prevent it, tho' that may hardly now be possible, considering the present State of the World. However, that you can neither be present at such Discourse, nor much less a Sharer in it, without a Sin, such Sort of Conversation being plainly forbidden (under *sillbiness, foolish talking and jesting*) in the Holy Scriptures, which require the greatest Purity of Words, as well as of Heart and Life: If therefore you find you can't avoid this Inconvenience at that House, you are indispensibly

obliged to leave it, as you would a Pest-house, or one just going to fall on your Head; tho' indeed the Time you stay there every Night is too long to be employ'd in such Houses, since you might make better Use of it, and spend the Evenings in Exercises of *Devotion*, which would be both more honourable and comfortable than your present Practice.

Q. *A Young Woman has been for some Time courted very passionately by one, for whom she has a very favourable Opinion: All the Objection she has against him being, that she doubts he's ill humour'd — She has try'd him several Ways, but he's too politic to discover himself, and therefore desires you'd put her in a Method how she may find out the Truth, in a Matter which so nearly concerns the Happiness of her Life?*

A. A very knotty Business this! and we can't very well tell whether there's above one infallible Way to clear it — *Marry* him, and we'll venture our whole next 4 d. *Treat*, that you know what *Humour* he's of in less than *half a Tear* after, as well as he may be by that Time pretty well acquainted with yours: But if you think that a *desperate Remedy*, we'll advise you to make trial of some others, break his *Shins*, tune his *elbows*, tread upon his *Corns*; or if you han't the *Heart* to do this, make an *Assignment*, let him provide a *Treat*, &c. and never come near him; appoint the *Wedding-day*, and put it off again. But if these *Passions* are still too strong, enquire of his long and familiar Acquaintance. Observe how

how he behaves himself to his *Inferiours*, how he looks when he *loses at Play*, and not to you. By some of these Artifices you'll scarce fail to *uncase* him; but if he happen to see this Oracle, look to your self, lest you catch a *Tartar*, and he discover your *Humour*, rather than you *bis*.

Q. About a Year since I observed the strict Rules of the Protestant Religion; but lately being moved by the Instigation of the Devil, and his wicked Adherents here on Earth, I became absolutely void of all Goodness, and wholly addicted to all Debauchery; and the only Motives that induc'd me to hearken to their wicked Insinuations, are these: *First*, when I lived up to strict Observances of the Christian Religion, I was very dull and heavy, and found my self very unactive, insomuch that I thought if I did encourage my Solitude and Melancholiness, I might involve my self into a despairing Condition. *Secondly*, When I was seventeen Years old, I was very merry and lively, and fit for all Actions; so *Gentlemen*, considering these two Conditions, and the Consequences that might attend my Melancholy, I revolted from Goodness to Badness, and so by Degrees I became vicious in the superlative Degree.

Now, Gentlemen, I desire you to resolve me, whether you believe my Repentance will be accepted of?

And Secondly, I desire you to prescribe what Methods I must take for to evade the Excess of Melancholy and the Excess of Mirth?

Pray, *Gentlemen*, don't fail answering my Questions in your next, for I shall be very impatient till I have your Resolution in this Matter.

Ans. To the *First Question*.] There's no Doubt but *at whatever Time a Sinner repents and forsakes his Sin, he shall find Mercy* — tho' he fools himself egregiously, if he ever expects it without Repentance.

To the *Second* — True, constant, unaffected Devotion, will keep you from the Extremes of Melancholy, and mad Mirth, the best of any Thing in the World. If you need particular Arguments, when you find your self too merry, reflect on your Apostacy from Virtue, and your bad Life — If sunk in Melancholy, reflect on that Joy which will be in Heaven on your true Repentance.

Q. *When a Person one dearly loves is married to another, whether is't a Sign of greater Affection to love or hate 'em, desiring accordingly, and endeavouring to promote their Happiness or Infelicity?*

A. The Question is worded so, that we can't tell, whether you mean loving the former Mistress, or the Person she's married to: If the former, 'tis an odd Argument of Affection to desire what you love should be unhappy; and much such a Token of Love, as the Brutish Turk shew'd his fair Mistress, when he cut her Head off. We suppose therefore you rather mean the Husband — But even there too you know the Proverb, *Love me, and love my, &c.* Their Interests are now but one, and 'tis not

not easy for the Husband to be unhappy, without the Wife's sharing in his Misfortunes. A generous Lover will rather therefore, out of a disinterested Esteem, endeavour as much as possible to promote even his now happy Rival's Happiness, since that of the Person he loves is bound up in it; the contrary to which must be the Effect of Hatred, and a base Mind, but neither of Generosity nor Love.

Q. Whether the Athenians ought not to be as much esteem'd of as — and whether they would not make singular good Husbands, they are endu'd with such a great Measure of christian Patience towards their Querists?

A. The Thanks of the House Eye, Good Mrs. Dorothy! with a Nempe contradicente. As for your second Question, 'tis e'en as it happens; but the surest way to be resolv'd, is to ask their Wives if they are already provided.

Q. Whether Gold ben't as great a Cordial to the Body, as 'tis a sure Comfort to the Mind?

A. Much alike.

Q. I have sent you in several Questions, but can seldom get any of 'em answer'd; at one time ten, three of which you have only thoughts fit to take notice of —

One particularly, about the fresh bleeding of dead Bodies when touch'd by the Murderer, whereof I gave you a true and faithful Instance. I speak not this in Anger; but lest such Things should spoil the Encouragement of your Paper, desiring for the future you'd be more kind and careful in these Matters.

A. First to your Complaint, then to your Question — If you

have *three in ten* answer'd, is it not, think you, very *fair*, when we have so many by us, that 'tis perhaps hardly possible to answer *three in every threescore* that are yet upon the *File*; tho' had we *fil'd 'em all*, we must have had all the *Wire in Crooked-lane*, or else *long Trains* of 'em higher than the *Monument*. For your particular Question about the bleeding of *dead Bodies*, whereof you say you gave us a true and faithful Instance of your own Knowledge, we are mistaken if we han't formerly done something about it, as we believe you'll find, if you'll be at the Pains to consult our *Indexes*. However, such *Instances*, as these, are Things we'd so willingly meet with, and might be so useful to the World, that we are sorry we have lost it, and that 'tis either *mislaid* or *overlaid* by *Crowds* of others; which tho' of less Value (as 'tis usual) may happen by lying most in View, to be soonest taken Notice of: For which Reasons, if you'll please to send it again, we dare promise it a speedy Answer, and perhaps some Additions of our own, concerning *strange Discoveries of Murder*.

Q. When will you Athenians leave plaguing the World?

A. When Thou, and the rest of the World. leave plaguing us; and so your short Question has as short an Answer.

Q. A Friend of mine hath desir'd me to propose the following Case to you, and request your speedy Advice in it. He hath long courted a young Lady, but without any Success, and hath lately

lately discover'd the Reason why she rejects his Addresse, to be her Love for another Person, whose Circumstances are every Way inferior to his: Her Parents, as they wish well to my Friend, so they know nothing of her Inclinations to the other Person, and would be extremely grieved if she should marry him; as I believe she will do, if not hinder'd by them, though in all Appearance it will tend to her Misery and Ruin. Query, *Whether my Friend, who only knows these Intreagues, should discover it to her Parents, and thereby do what he can to prevent its taking Effect? Or how he should act in this nice Case betwixt his Mistress and his Friend, as may be consistent with Prudence, Honour, and Conscience? As your Advice in this Case is very earnestly desir'd; if so you will be pleased to give it with Speed, it shall be a double Obligation.*

A. 'Tis very hard for your Friend, he being so nearly concern'd in the Affair, to make a disinterested Judgment; tho', without Doubt, if he's for a superlative Act of Generosity, he must leave the Lovers to themselves, either to be happy or miserable, as their Stars shall smile or frown; but if he'll be both honest and kind to his Mistress too, he must acquaint some one of her Friends that is wise enough to prevail with her, if not to hate the Lover, yet at least not to be hasty in marrying, or engaging too far, without the Advice and Consent of her Parents; and to stay some Time to see how he may prove; and, in the mean while, let this

Friend give some Instances wherein on the same Account other Men have been treacherous, and therefore advise her to be cautious; and let them also find out his Imperfections, and by Degrees insinuate them; not as if they had any Dislike to the Man, but thought well enough of him, if he could be cur'd of such and such Defects: And as for your self, you must not be too often in her Company, nor importune her much with your Passion; but sometimes let her know you still esteem her, and would be oftner with her, but that your Business hinders you so much, 'tis impossible for you to spare much Time; and be sure that you are so far from letting her know that you have any Design of breaking the Intreague, that, if possible, you keep her ignorant that you know any Thing of it. If this Method won't do, we can think of none you can take, that will be either for her's or your Happiness: For should you acquaint her Parents, and they should be very rigid and harsh with her, it would be the ready Way to make her marry quickly out of their Way; and suppose the best you can hope, if they should by their Influence over her compel her to marry you, you can never expect the Affections of a Woman so gain'd.

Q. *Whether is there such a real Virtue in Jewels as is reported?*

A. Who doubts the Virtue of Jewels, unless we'll be founkind to think the *Pantarbe* of *Chariclea*, the — of *Gonzales*, and

and the Ring of Gyges, to be all Errand Fables. The *Ametibists*, as the Name plainly enough shews, will keep you sober; but the Way of making Use on't, is to hold it exactly between your Teeth; and while 'tis there, 'twill certainly keep you from *Gluttony* as well as *Drunkeness*. A fine *Emerald* refreshes the Eye strangely — if we find it among *Pebles*, as many have done; and most other Jewels have a strange and undoubted Virtue in *procuring Love*, if scattered but as plentifully as *Jupiter's Shower of Gold*: And besides, have a strange attractive Virtue in 'em; and like *Mahomet's Mountain*, will draw People after 'em very powerfully, tho' they are themselves so sturdy, that they'll not stir a Foot to meet 'em.

Q. *I am the young Squire of Bristol, I give you Service and Thanks for your last Favour and Kindness in answering some few of my Questions. I humbly presume, as I'm in Duty bound, not only to return my Thanks for the last, but to crave your Pardon for troubling you at this present — But 'tis my Fancy; and if you deny me this Favour, and this Honour I crave and desire in having my Follies answer'd, I shall value the Pleasures of this World as nothing, and all my Lands, Paternal Estate, and worldly Blessings, as little as nothing; nay, I would sooner sustain Job's Loss, than be baulk'd in my Fancy, and suffer under the Loss of your Kindness. Therefore pray gratify me once more in the answering these following Queries, which will please me better than a fine Crop of Corn, or a good Harvest.*

Query, *Whether a Lawyer mayn't live as well and as innocently before God, as Men of any other Employment.*

A. First to your Letter. Dear Squire! And is it possible we have so ingenious and judicious a Person, who admires us at such a Distance, almost cross the whole length of *England*? Well, now and then we see that *Jade Fortune* give us *Sugar-Plumbs*, as well as *Raps* on the *Knuckles*; and while such as you — Sir — Master of such *Candor* and *Ingenuity*, such *Prudence* and *Sagacity*, such, such, nay, such, *Non such Goodness*, and *Sweetness*, and *Kindness*, and *Mildness*, &c. Sir, we are in a perfect *Extasy*, and remember nothing else but that we are your *Humbles*.

To your Query, *May a Lawyer live as honestly as one of any other Employment?* We answer, 1. Many things are possible in themselves, that is, involve no *Contradiction*, that yet are not so according to the present settled course and order of things. To a Power above *Nature*, tho' not acting in the ordinary course of *Nature*, as making a *new World*, giving a *Man Wings*, &c. or to come yet lower, many things are possible, even in the ordinary course of things, and usual Chain of *Causes* and *Effects*, which yet are not *future*; that is, never will be, tho' they might be: As for Example, you, Squire, might send up a small *Rundlet* or two of *Bristol-Milk* to the *Royal Exchange*, for all the *Merchants* there to drink the *Healths* of your wife self, and the as wise *Athenians*, they might

might pledge you too, and a thousand May-bees else; which since they're never like to go any further, we leave them just where they are, and let them and your Question e'en shift it between them.

Q. *What is worse than Ingratitude?*

A. ——— o ———

Q. *Gentlemen*, reading of *Titus Livius's Roman History*, *Lib. 44.* the 22d *Cha.* being the Speech or Oration of *Lucius Æmilius* the Consul, to the People after he was elected, and, by Lot, had the Kingdom of *Macedonia*. for his Province, and going to make a just War upon *Persus* their King: *Romans*, &c. says he, What I shall write to the Senate or you, pray believe me only; and do not, by your Credulity, entertain Rumours for which you have no good Authority; for even at this time, I have observed it hath been a common Infirmity among you, especially since the Beginning of this War, that no Man flights a vulgar Report so much as not to be discouraged at it. There are in all Companies, and at all Feasts (forsooth) those that lead Armies into *Macedonia*: Know where the Camp should be pitched, what Places should be made Garrisons of, when, and at what Pass we ought to enter *Macedonia*, where our Storehouses ought to be built, what way, either by Land or Sea, our Provision should be brought, when we ought to engage the Enemy, when to lie still; nor do they only tell us, how we may do better

than ordinary; but also, whatsoever is done otherwise than they directed, they make, as it were, an actual Accusation against the Consul: Now these things (*Romans*) are a great Obstruction to Men, that are to manage such great Affairs; for all Men cannot be of so firm and constant a Resolution against false Rumours, as *Fabius* was, who chose rather to have his own Conduct disparaged by the false Rumours of the People, than to preserve his Reputation, and neglect the publick Business. I am not one that thinks Commanders ought not to be admonished; yea, I look on him, that does all things on his own Head, to be rather a proud, than a wise Man.

What then remains? Why first of all Commanders ought to be admonished by wise Men, and more especially, those that have Skill in military Affairs; and next, by such as are concern'd upon the Spot, who see the Enemy, the Occasion of Action, and are Partakers (as it were) of the danger: Wherefore if there be any Man, that believes he can certainly advise me to any thing that may conduce to the better management of that war that I am now to wage, let him not deny his Assistance to the Commonwealth, but come along with me into *Macedonia*; he shall be furnish'd by me with a Ship, Horse, Tent, and Provision for the Voyage: But if any Man be loth so to do, and prefers the Ease of a City Life before the Toils of a Cam-

• a Campaign, let him not steer
 • at Land; the City itself af-
 • fords matter enough for Dis-
 • course; let him keep his Tat-
 • tle within his Teeth, and
 • know that we'll be content
 • with our Campaign Council.

Query, *Whether our General has not Occasion for such, or a more sharp Answer to the Coffee-house Politicians of this Age?*

A. If he has not, they have; and therefore we have printed it, as a very useful Passage.

Q. *Of all Callings and Employments, which, in your Opinion, is the most Cleanly, Neat, and Genteel?*

A. The most Cleanly is the Dust-Cart-Man, the Neatest the Barber, the Genteelest the Taylor.

Q. *What is Thought?*

A. It will cost us some, before we can tell you; 'tis the Act of the Mind, or rather the Effect of that Act; an *Ens Rationis*, produc'd by Reflex, the very working of the Soul, as being of the Essence of Mind, or *Immaterial Substance*, and consequently is actually inseparable from it, without *Annihilation*. Tho' this very Effect is not to be discover'd without particular Reflection, we often enough thinking at Rovers, without knowing precisely what we think of, unless we actually rouse our Minds, and reflect upon it.

Q. *Whether this ben't the Golden Age?*

A. Not with us; we don't know what it may be with you.

Q. *Whether 'tis possible for one Woman to love another as passionately and constantly as if the Love were between different Sexes?*

A. As constantly they soon may, but as passionately how should they, unless they're of the Race of *Tiresias*?

Q. *I'm a Gentlewoman of a small Fortune, and married to a Man who was reported to have a good one, who I found had as little as I; he left me with a Charge of Children, and went to another Country, without making the least Provision either for them or me—Nor will his Friends look on us, and I've been already very chargeable and troublesome to my own, who are now grown as cold as his: A Gentleman now importunes me very much to be his Mistress, who I know loves me passionately, and will provide for me and them. I desire your Advice what I were best do, Whether I must lay my Children to the Parish; for Begging won't maintain us, and stealing is as bad as w'oring? Or how I ought to behave myself for I can find no Means, but either to yield to this Temptation, or see my Children starve? I know I ought not to do the least Evil that Good may come of it; but yet of two Evils, we must chuse the least: An Answer to this would both oblige and quiet, your, &c.*

A. We do acknowledge 'tis a sad Story, and wish it mayn't be true: But suppose it is, and all Circumstances fairly related, not to send the Querist back to former Volumes, because of the Importance of the Concern, (tho' we have therein reply'd to such Questions as would fully come up to the present Difficulty) we shall here endeavour to give her that Satisfaction which she says she desires; which we shall do very shortly, in the
 ex-

Express words of the Command, *Tbou shalt not commit Adultery*: Now if she can find any *Exception* to that Rule in the whole Bible, she may venture on the desperate Course on which her Necessities are ready to thrust her; but if not, as sure enough she can't, she must then take other Counsels. But *she* and her *Children* are ready to starve — and the Martyrs were ready to be burnt — but did that make 'em deny their *Saviour*? And in effect what is it less to live in a Course of wilful Sin? If therefore neither her Relations nor her Husband, on the Knowledge of her Necessities and Temptations, will yet be so *human* to give her Relief, she ought, how base soever it may appear, to make the Parish acquainted with her *Burden*, who by the Laws of the Land are bound to relieve her; nor is this Choice near so Base as the other two that lie before her: Nay, she and they ought undoubtedly to beg, and to suffer the last *Extremities*, rather than at the Price of her Soul avoid them. That of *two Evils* we are to choose the *least*, is only true in *Sufferings*, not in *Sins*, for there we are to *choose neither*, nor can any Person, without another *Sin*, be reduc'd into a real Necessity of making such a *Choice* — as suppose a Man should swear to kill another, here indeed he must be *Perjur'd* rather than commit *Murder*, but certainly he brought himself into this Necessity: Now in the present Case there's no Necessity of a *Sin*, for 'tis no Sin for her to suffer herself,

or even to let her Children suffer too, in the highest Degree, if she has first done all she can to provide for 'em, rather than be guilty of so great a Crime in order to relieve 'em: Nay should she Generously and Piously refuse any such an unlawful way of supplying her Necessities, 'tis very probable God's Providence would find some way to provide an *honest Subsistence* for her and her Children; tho' none such at present appear.

Q. *I was contracted some Tears since by the Consent of Parents on both Sides to a Lady of equal Fortune with my own, since which having a more advantagious Offer, by her Parents command she cast me off, and was married to another; However I find I still very passionately love her, remaining unmarried, and resolving if her Husband dies, and I can prevail with her to accept me, to have Her or no Woman in the World. Pray your Judgment, whether I'm guilty of a Crime in thus continuing to love her?*

A. If you are such a Platonick, that you can love without coveting, without desiring another's Right, to be sure there's no Harm in't; but if you do, while she is so, or which is yet higher desire his *Death*, that she may be yours; you know who has said, *Tbou shalt not Covet*, as well as *Tbou shalt not commit Adultery*: Read Bishop Sanderson's *Case of Conscience*, which comes very near this Matter.

Q. *About four Years since, I came out of the Country, and was bound an Apprentice in London; and*

and partly by the rigid Disposition of my Master, partly by the great Dislike I had to my Calling, was discontented to that Degree, that I found myself very miserable; and seeing no way to get out of this Condition, resolv'd at last, tho' I ne'er regarded it before, to devote myself to the severest and strictest Course of Piety, employing all the vacant Opportunities I had, either in Reading or Praying, and offering up constantly every Day many holy Ejaculations, till my whole Thoughts and Affections were at last so enamour'd on the Pleasure I found in Religion, that I grew by degrees careless in my Master's Business; which he perceiving, shew'd himself more unkind to me than to any of my Fellows, telling me my Devotion would do me no good, nor be acceptable in the Sight of God, if I neglected his Business; on which resolving to mind that and Religion too, I was, by degrees, reduc'd almost to my former Indifference as to Religion, neglecting that, and regarding only my Master's Business. Now you'd infinitely oblige me, if you'd advise me how I shall behave myself between these two Extremes, so as at once to please God and my Master?

A. Your Master was certainly so far in the right, that you ought by no means to neglect his Affairs, which are your lawful Calling, on any Pretence of Piety or Devotion. Nor on the other Side, should you have run into the other Extreme, of which there could be no Necessity, because you might have done both together. Our Advice, in short, is this, Redeem

your Time, use daily Examination (the Heads you'll find at the End of the *Whole Duty of Man*) and weekly Sacraments, and undoubtedly you'll be able to discharge your Duty both towards God and Man with equal Success and Comfort.

Q. I'm a young Man, very much given to talk in my Sleep; and he that lies with me, tells me, I often swear very much in my Discourse, which I am absolutely ignorant of, and very much troubled for: I desire your Judgment, Whether this be a Sin in me, and how I shall remedy it?

A. We think 'tis like some other Accidents that may happen to Persons asleep; which if not owing to any former voluntary Crime, (suppose *Intemperance*) nor approv'd afterwards, cannot be in themselves Criminal, because you no ways contribute towards 'em, nor are in this Case so much as sensible of 'em. We often see Persons of great Piety, who yet when *Light-headed*, or Lunatick, do break out into the same Extravagancies with those you mention; but even of these, 'twou'd be hard to say they were Sins, (tho' Infelicities doubtless they are) because not voluntary; nay, the Parties not having then the Exercise of their Reason, being no way conscious of what they do; yet less are those who *act* or *speak* in their Sleep, Things, which, if they were awake, would be utterly unlawful. For the Remedy, the most effectual would be to get a Cure for your talking in your Sleep at all, which we believe is possible: In the mean while a little Water sprinkled

kled upon you by your *Bedfellow*, whenever you begin to talk, may, for ought we know, by degrees quite break you of it.

Q. I have long had Thoughts of proposing you this Question; but the Party whom it concerned being unwilling I should, and being a near Relation, and one that I greatly respect, I deferred it; but now taking the Opportunity of her being in the Country, and being fully satisfied of her Virtue, and so consequently assured, that no Cause can be attributed that can be the least Stain thereof, and several Friends Curiosity being great to know it, makes me venture to acquaint you with it; which is this: She is but lean, yet is extraordinarily given to Sweat; but the Wonder is, that one Side of her Face and Nose, when she is hot, is always dry, that there is no Moisture, and the other as full of Sweat-drops, as one can stand by another from the top of her Forehead to the bottom of her Chin. Now if y. can tell what Natural Cause there can be for this, y. will very much oblige several of your Humble Servants, who desire your speedy Answer.

A. No, that we can't, we ingenuously acknowledge; all we can say to the Fact if true, is, that it seems to arise from some strange particular *Formation* of the *Pores* in these parts, by which Sweat is usually sent forth on the Extremities of the Body. However this is so rare a thing, that we desire we may know the Person and Name; and when assured of *Fact*, wou'd publickly

propose it to the Ingenious, that they may answer *one Question* for us, as we have a great many for them.

Q. One that is in their Majesties Service, yet in a mean Condition, and in a small Station, and in no Hopes of being prefer'd, desires your Advice in the following Difficulty: *There is a Female Kind proposes a Question, that has a considerable Quantity of Money, that if so be he can really love her Person as well as her Money, she would think herself mighty happy; and rather than he should continue in the Service, she would disburse one half that she is worth; and if she could obtain his Discharge, she would furnish him with all things necessary; if not obtain his Person and Discharge, she would certainly be a dead Woman, and that in a short time, and the Grave will be her everlasting Bed: He has taken it into Consideration, tho' with all her Money he cannot love her; therefore desire your Advice, Whether to leave their Majesties Service, which he has so great an Inclination to serve, tho' in a very small Post, or to betake himself to that Female with all her Money?*

A. 'Tis hardly honest to quit so glorious a Service, when there is so much need of more Men to engage in it: 'Tis absolutely dishonest to take any Body's Money, without giving them some valuable Consideration; 'tis true, there's *Body for Body*, but without the *Heart* that's but a very dull Business. On the whole, it's plain you ought not to sell yourself to this kind Female, let her bid never so high for you, unless you could make a fair

Bar-

Bargain on't, which you your self own you cannot. Besides, you don't know but you may have the worst on't, as well as the Woman; for why mayn't a private Centinel come to be a General, as well as a Priest to be Pope?

Q. I have loved and courted a Gentlewoman above Three Years, and she ever gave me kind Entertainment, and never refused my Company, but accepted of all Kindness from me; and when I proposed Marriage to her, she would tell me I was too young yet, and put me off with such slight Excuses, but still kept me Company; till of late she hath fallen off on the sudden, without any manner of Cause, or Reason of Offence from me, denies me her Company, will not suffer me to see her, nor speak to her, which makes me very melancholy and discontented. She professes a great deal of Religion and Christianity, but of late she acts like a Heathen to me, tho' I never gave her any Cause: Your speedy Advice in this uneasy Condition, is earnestly desired by your most humble Servant.

A. Wou'd you know the Disease, or the Remedy? Perhaps you are poorer than she is, or she has a richer, or more agreeable Person that offers: However, she has not dealt handsomely with you, to entertain you so long, and discard you at last—tho' these Accidents are so common in both Sexes, that 'tis in vain to complain of 'em, or reproach one another. For Remedy, forget her as she does you; and, in order to it, get another Mistress — and by good luck, the next Querist will fit you

rarely, if you are not already provided of a better.

Q. Gentlemen, I was (not long since) courted by a very sober young Man, and one that I think bears an honest Mind; but he had not come to me above two or three Months, ere I was courted by another (who was newly come from Sea, and had got him some fine Cloaths, and was more genteel than the former) which so took my Fancy, that I slighted the former, and desired him not to come in my Company, seeming to be displeas'd with him, (when truly I had no Cause) whereupon he very kindly told me, That rather than be a Hindrance to one he so well lov'd, he wou'd stay away; and so wishing me a better, bid me Farewel; and now my genteel Spark has left me, which makes me much repent that I ever put my former Lover off; and since my Friends have heard of it, they are very angry with me, and say, It was the worst day's work that ever I did, which encreases my Trouble; and I could (or rather do) heartily wish, that he would ask me the Question again, which he ask'd me before, (and he should never be deny'd for me;) but how to effect it I know not; and therefore desire your Directions, as having try'd the utmost of my own Skill already, by coming as oft in his Company, as I conveniently can; and likewise by my Carriage in his Company, as smiling on him, and using as many ways to express my Mind to him, as my Modesty will allow of; sometimes telling him what is my Desire under the Simi-

A a 2 mili-

militude of a Dream, &c. yet all will not do; so now if you can give me such lawful Directions, as I may by using them effect my Desire, you will much oblige your humble Servant: Pray let me not wait long for your Answer, but send it in the next Oracle if you can.

A. Poor Compassionate Creature! Send but your Marks and Name, and that of this hard-hearted Quondam of yours, and we'll be sure to publish yours at least in one of our Advertisements, with the doleful Cause of your Complaint and sad Condition; and if that don't melt him, sure his Heart's as hard as an Oak, and you must despair of doing any good upon him— But we'll fit him for't, never question.

Q. I had the Misfortune to have a young Gentleman fall in love with me, to that degree, that he became DISTRACTED, and so dy'd: Now since I could not love him, tho' his Person and Estate were much finer than I could expect; I can't be satisfy'd till you have pass'd your Judgment, Whether I have not a great deal to answer for his Death? Tho' the Truth is, as I never gave him any Encouragement to continue his Addresses, so neither did I much slight him; and yet since I've heard of his Death, I find myself extremely dissatisfied

Pray give your Resolution as speedily as possible to your, &c.

A. It 'twas only from a natural Cruelty or Vanity that you slighted the Gentleman's Passion, and were the unhappy Cause of his Distraction and Death, you are very Criminal, and ought

severely to repent it. If 'twas only of a Childish Folly that you refus'd him, there's the less to answer for— If you found a Natural unconquerable Aversion and Antipathy against him in your Mind, as there certainly is in some Persons one towards another, you ought however to pity his Fate, as Humanity it self, much more the Softness and Goodness of your Sex requires you to do. Nor if things were only as you represent 'em, that you did not slight or affront him, and yet he would despair and die without any Provocation, 'twas his own Fault, and you are not at all Criminal in the matter.

Q. I am a young Man, and very much addicted to a Vice which I assuredly know to be a great Offence against God; on Consideration of which I made a Vow, not to commit the said Sin, till such a time was expired, in hopes by such a course I shou'd in time leave it; before which time expired, I happened to see others committing the said Sin, at which Time I unhappily, tho' much against my Will, did commit it, tho' I had no Inclination to it: Query, Whether by this I have broke my Vow, and what I ought to do for the future to keep it better? In answering whereof you will oblige, &c.

A. First you did ill to promise not to commit it till such a time; whereas you should have resolv'd it for all your Life, which certainly was in your Power, by God's Grace, as to this particular Sin, (whatever it was in general) as well for your whole Life as for such a certain Time;

Time; which appears more plainly by your own Acknowledgment, that when you did commit it, you only follow'd the Example of others; now Example can never necessitate, tho' it may strongly incline, either to Good or Evil— For you are mistaken when you say 'twas against your Will you did it, that being impossible; tho' against your Conscience it might be, and your first weak and over-power'd general Judgment, your last particular Judgment being undoubtedly for it, since otherwise you had never done it: Whence it follows, that you have as much broken your Vow, as he has broken the 7th Commandment, who commits Adultery. Our Advice on the whole is, that you heartily ask God Almighty's Pardon for it, resolving by his Grace never more to commit it; that you devoutly and constantly attend his Publick Service, if possible, every Week-day at least twice every Lord's Day, and also receive weekly the Holy Sacrament; not neglecting constant Private Prayer, Morning and Evening; which are the best means (and those we think infallible) to quiet your Mind, and to preserve you for the future against the same Temptation.

Q I being a young Man, a Member of the Church of England, have for some time been a Frequenter of the Sacrament of the Lord's Supper, as it is instituted in the Church of England; but having had several Disputes with some of the Quakers, in which they pretend to prove by express Scripture, that the outward Administration of this Sacrament, together with that of Baptism, was

not intended by our Saviour; the which they affirm in a Book written by Elizabeth Bathurst, a Quaker, intituled, Truth's Vindication, or a gentle Stroke to wipe off the foul Aspersions, false Accusations, and Misrepresentations, cast upon the People called Quakers, &c. This Book hath occasioned some Doubts; therefore you are desired to give an Answer as full as may be to the fifth Chapter of that Book, concerning the two Sacraments.

This is a Copy which I sent you some time since; but having had no Answer to it, I believe you did not receive it. To be well instructed in these Points of Religion, is a thing highly necessary, therefore have the less Reason to doubt of your answering it at your next Opportunity? If you can do it in the next Oracle, you will the more oblige, Gentlemen, your humble Servant.

If you cannot get the Book, pray give Direction in the next Oracle, where I may send the Book.

A. We wou'd not willingly engage in Controversy, at a Time when all Englishmen should be most closely united: However, this being a matter of such great Concern, we can't refuse the answering it: But yet we shall endeavour to manage it so, that those who are of a different Mind from us, and all Christians, in this Controversy, may yet have no just Reason to blame us, and expect the same fair Treatment from them. But that we may not be found fault with as formerly, for disliking their Opinions without knowing 'em, we must desire the Querist to send the Book he mentions to

our Bookseller; and, after we have read it, we promise either to answer the Argument (if there's any) or change our Opinion; tho' we don't much doubt but 'twill be the *former*, rather than the *latter*. In the mean time 'twou'd also be very convenient for the Querist, to let us know which are the chief Doubts that this Book has rais'd in him; to which we promise to have a particular regard in our Answer, which shall be in a few *Oracles* after we have received what we here desire.

We received the following Poems from two Ingenious Gentlemen; which we hope our Readers will not take amiss to find inserted in our *Athenian Oracle*.

To the Author of *Primitiæ Sacræ*, on his ODE on the
CREATION.

IF such bright Beams your Morning's Dawn display,
 What Flame and Light will paint your Rising Day?
 As smooth and musical your Numbers move,
 As are the restless Spheres which roll above,
 In tuneful Rounds of Harmony and Love.
 But, ah! too swift the fleeting Raptures fly,
 And, lost in trackless Air, the Accents die;
 By Angels ravish'd to their happier Sky:
 Each wavy Portion of the Sounds they bear,
 Asham'd that Mortals should serenely hear
 Strains that would lure their Fellows down to grosser Air.
 Yet Crowds of Seraphs soft, alighting Throng,
 And silent listen to thy artful Song;
 Each airy Transport, flowing from your Strings,
 With Joy they hear, and on their stretching Wings,
 Proud of the rapt'rous Load! and warbling o'er
 The Sacred Song, to ancient Glories soar:
 Whilst others twine fresh Garlands for your Brows,
 And hover o'er their Care in shining Rows:
 When Angels shouted from their Crystal Shore,
 And sung the Wonders of Creating Pow'r,
 Scarce sweeter did they sing, or more sublimely soar.
 Your ev'ry well-wrought Line is neat and strong,
 Flaming as Angels, and as Angels young:
 So smooth and bold each shining Scene you draw,
 We well conclude each shining Scene you saw.
 We yield that Souls, as some learn'd Moderns tell,
 Existed ere to grosser Earth they fell;
 At least your own, but banish'd for no Crime,
 Your Zeal's so flaming, and your Thoughts sublime:

Each

Each gallant Draught, in Charms dress'd o'er by you
 With equal Envy and Delight we view ;
 How first the shapeless Mafs began to move,
 And bowing with th' Harmonious Off'spring strove :
 There, with Delight and Wonder, we behold
 How the gilt Orbs in their first Circles roll'd ;
 We hear the swelling Waves with Pleasure roar,
 And see the guilty World half delug'd o'er,
 Whilst trembling Mortals to the Mountains fly,
 To stop the lavish Sluices of the Sky ;
 Whilst all below the noisy Ocean raves,
 And Death stalks proudly o'er the rising Waves. ———
 ——— Scarce more obsequious Atoms did disband,
 And took their Stations at th' All-High's Command,
 Than tuneful Words obey your pow'rful Call,
 And crowd around your Quill, and smoothly fall.
 Scarce, so intent upon your soaring Lays,
 Scarce can I snatch the Time to speak your Praise ;
 And, like the Beasts, when *Orpheus* swept the Strings,
 Inspir'd by you, I move in aukward Rings :
 Yet pity (for Compassion sure must dwell
 Within that Breast that knows to charm so well)
 And look from high upon my pious Zeal ;
 Pity the Sallies of an infant Muse,
 Indulge her Flights, and all her Faults excuse,
 Your Smiles would make her rise, and nobler Thoughts infuse.

*A Paraphrase on the Eight first Verses of the XIIth
 of Ecclesiastes. By the same Hand.*

LET Him who made you only less than Angels fair,
 Your early Thoughts and Pow'rs a Virgin Off'ring share.
 While the grim Train of hoary Years yet lags behind,
 Which will unstring your Nerves, and fill with Woes your Mind ;
 Before the Sun shrink back-ward in the Skies,
 Or Light's fine Beams elude your broken Eyes ;
 Ere the pale Moon cease trembling from afar,
 Or loosening Nerves conceal each twinkling Star ;
 While driving Show'rs no Night of Clouds succeeds,
 Nor one prolifick Ill black Milchiefs breeds ;
 When those that guard the brittle House of Clay
 Shall bend, and bode the shiv'ring Frames Decay ;
 Or the strong Pillars bow beneath their Load ;
 Or the rare Grinders cease to crush their Food ;
 Ere rising Mists the Windows overspread ;
 And Images from their blue Coats are fled ;

Ere the five Portals are in Dulness pent,
 Nor Strangers court the cloyster'd bright Inhabitant ;
 Ere the weak thin-set Grinders pound no more,
 Or, scarcely moving, Piece-meal all devour ;
 When racking Pains a Night shall toss your Soul,
 And in your Breast tumultuous Eddies roul ;
 When early, with the happier Birds of Air,
 You leave your Bed, but not your growing Care ;
 When all th' harmonious Sisters shall retire,
 Nor joy to hear, nor strike the trembling Lyre ;
 When the steep Brow shall strike the Limbs with Pain,
 Too stiff the rising Eminence to gain ;
 Or the poor living Mass of moving Clay,
 Shall boggle at the Roughness of the Way ;
 And the bare Head, matted with silver Hairs,
 Shall speak the hoary Burthen of your Years ;
 When the lean Locust loads the Limbs with Pain,
 Too frail th' unequal Pressure to sustain,
 And all the blooming Pride of gay Desire
 Shall cease, and with the sinking Frame expire :
 For Man, the Sport of Fate, must first return
 To the dark Mansions of an earthen Urn.
 See! Glad in solemn Woe, a moving Throng
 Augustly slow and silent, bear the Spoils along.
 The slack'ning Silver Cord flags useless by,
 And the bright golden Bowl all shrivell'd lie ;
 Then Life's full Fountain shall o'erflow no more,
 But all the Pipes be choak'd with stagnant Gore ;
 The purple Streams no more shall circle round,
 In liquid Journeys ; now in livid Fetters bound,
 And by the Cistern's Mouth the broken Wheel is found :
 Then shall the mould'ring Frame in Dust be laid,
 And hug the Grave's uncomfortable Shade ;
 For as from Dust arose the well-turn'd Frame,
 So must it basely mingle with the same :
 But the free Spirit, from its Partn'r flown,
 Nor hovers loosely in an Air unknown,
 Nor wanders in imagin'd Shades alone :
 But flutt'ring straight to its bright Source retires,
 To live in Bliss, or roul in nether Fires.

The World in an Uproar. By another Hand.

Celestial Spheres in martial Orders move,
 And, mad with Rage, through heav'nly Regions rove ;
 Ill-boding Comets range the singed Air,
 And, fiercely tilting, tear their horrid Hair ;

Portend;

Portending Signs through distant Quarters run,
 And native Light forsakes the sick'ning Sun :
 The lab'ring Moon, disgorging clotted Gore,
 Sinks in a shady Cone. *Sol* cannot Life restore.
 The fixed Stars, sunk in their Sockets, die,
 And dusky Sheets o'ercaft the clouded Sky :
 Infernal Furies stalk the middle Air,
 Where flashing Meteors dart a dismal Glare,
 And foggy Vapours fill the dark'ning Atmosphere.
 Breathing the tainted Air, fond Mortals reel,
 And mighty Monarchs draw the temper'd Steel.
 Portending Powers in potent Discord jarr ;
 Both Heaven and Earth present the glowing Scenes of War ;
 Confederate Kings join Force in foreign Fields,
 Where shining Armour glitt'ring Glory yields :
 Aloft, in Air, the streaming Banners fly,
 Whilst loud Alarms of War rings thro' the vaulted Sky.
 Distressed *SION* sees the shining Train
 Of greedy *Gaul* join'd to the Pomp of *Spain* :
 With eager Thirst her peaceful Few they wound ;
 Her sacred Sons lie gasping on the Ground,
 Relentless as a Rock they rush and slay,
 Devoid of Fear, nor God, nor Man obey ;
 But, flush'd with fatal Rage, they force their fiery Way :
 Inspir'd from Hell, the heav'nly Fair they spurn,
 And flaming Temples into Cinders turn.
 To craggy Cliffs, *Eusebia* fighting goes,
 And craggy Cliffs returns the Accents of her Woes :
 Beneath a bending Rock she fainting lay,
 To quell the Force of *Sol's* erected Ray ;
 Her Neck was gall'd, her Eyes cou'd gain no Rest,
 And Tides of teeming Ills roll'd in her panting Breast :
 The *Belgick* State she mourns, hem'd round with *Gallick* Foes ;
 To *Belgia*, o're the Waves, the heav'gly *NASSAW* goes.
 These happy News did ease *Eusebia's* Pain,
 She begg'd the Hero's Life, and safe Return again.

The Soul in Trouble. By the Author of the last.

MY drooping Soul, beset with fatal Foes,
 And chain'd to Clay, weary of Life she grows ;
 Afraid of Sin, she flutters in my Breast,
 And, struggling, strives to reach the Realms of Rest :
 From Heav'n remote, she longs to leave her Cell,
 And gain the Shore where God and Glory dwell.
 Within my Mind tumultuous Troubles roul,
 Unnumber'd Woes amidst my fainting Soul ;

Tempted

Tempted and try'd, expos'd to biting Scorn,
 Deserted quite, in silent Groves I mourn;
 The Day in Tears, the Night in Groans I spend:
 Unfaithful Friends no speedy Succour send,
 But springing Ills my sinking Life attend. }
 Confederate Fiends, sprung from the Abyss below,
 With studied Aim unerring Arrows throw;
 Each bearded Shaft sinks deep, and wounds my Heart,
 And whilst I wrench it forth, provokes the rending Smart:
 Amid my Pain, to Heav'n I rear my Eyes,
 And there disclose my Grief in Moans and melting Sighs.
 Kind Heav'n descend; kind Heaven, I weep and cry,
 Assist thy Suppliant, or I droop and die:
 Send Power superior, send refreshing Grace,
 Let Smiles indulgent clear my Father's Face:
 Pensive and pain'd, thy ev'ry Frown I feel,
 Divides my Heart like burning Bars of Steel:
 On Heav'n intent, my Eyes with watching fail,
 And o'er the drowning Balls full Tides of Tears prevail:
 Conscious of Sin, and Guilt, and Stain, I fly }
 To God for Grace, and there I prostrate lie;
 And there, unpity'd, there I'll pine and die. }

Quest. Come, kind *Athenians*, condescend to show,
 And treat of Wonders that are seen below:
 When pitchy Clouds o'erspread the chearful Sky,
 And ravish from our Sight the World's illustrious Eye;
 When charg'd with Ruin, pond'rous Balls, and Flame,
 God's fearful Frowns in angry Tone proclaim;
 When from scorch'd Entrails dreadful Lightnings glare,
 And darting downward thro' the frighted Air,
 With Gleams sulphureous fill the shining Atmosphere;
 When thund'ring Peals, with shiv'ring Terror stun,
 And conscious Creatures into Caverns run;
 The Noise rolls on, the World's Supporters shake,
 And guilty Men some trembling Shelter take:
 Say, learned *Athens*, say; the Source disclose,
 Whence all this pendent WAR, this fierce Confusion rose? }

Ans. On *Neptune* WAR is made by *ÆOLUS* and his Train,
 Who letting loose the Wind, toils and torment the Main;
 So that on ev'ry Coast, Men Shipwracks do abide,
 And frighted Sea Calves sculk away and hide
 Their quivering Heads within the swelling Tide:
 'Tis now the *Dolphins* bristle up their Backs,
 Amaz'd to hear such loud-voic'd Thunder-cracks;
 And all those massy *Whales*, that brush the Seas,
 Dive down, for fear, to find the *Antipodes*. }

The

The juggling *Sea-God*, trusting to no Shape,
 Nor any Transformation, for Escape,
 Saddles his FINNY COURSER, and doth fly,
 Follow'd by all his scaly Infantry :
 His snorty Sea-Horse, TRITON doth bestride,
 Thrusting his Shell-Spurs in his brawny Side.
 Some take an Oar, some at the Pump take Pain,
And pour the Sea, into the Sea again ;
 When Æolus loosens his uncontroled Breath,
 His Language threatens nothing under Death :
 The Rudder fails, the Ship's at Random driv'n,
 The Eye no Object owns but Sea and Heav'n.
 'Tis Æolus makes this WAR, and Water underneath
 Joins in Rebellion, to conspire our Death :
 But when the King of Winds calls Home his Posts again,
 And AMPHITRITE do's smooth her wat'ry Plain ;
 The Air do's change his Clouds to Crystal clear,
And now the Lamps of Light from Heav'n appear.

Q. I am the Father of several Children, and am very desirous to bring them up as may be most to their Advantage ; and hitherto, I have observed Solomon's Maxim, not to spare the Rod for fear of spoiling the Child. For which I have been much blamed, tho' my Correction has always been moderate ; but my Accusers argue thus, That the whipping or keeping a Child in any Awe, destroys their natural Courage, dulls their Understanding, and robs them of that Presence of Mind which is necessary for all to have. Now the Answers which I have seen of yours to several Questions, pleasing me very well, makes me desire your Opinion in this Matter, concerning the Correction and Instruction of Children, and if they may be begun with betimes. Which I the more earnestly request, because it may be of use to others as well as to myself.

A. 'Tis true, the well Educating of their Children, ought to be every one's great Care ; be-

cause many, if not most, of the Irregularities of Youth, and Errors and Mistakes of riper Years, proceed from the want of it ; but so much Wisdom is requisite to be able rightly to correct and instruct young Persons, that 'tis not to be wondered at, that so many miscarry in their Endeavours to perform it : There are but few general Rules to be given ; Persons Circumstances, as well as the natural Genius, and Constitution of Children, differ so much. 'Tis undoubtedly the best way to begin to correct 'em for their little Faults, as soon as they are capable of knowing they offend ; moderate and just Correction never hurts any, tho' the Tempers of Children must be always considered ; such as are naturally meek or heavy, should be most gently dealt with ; but those who are obstinate, or high-spirited, ought to be severely corrected, and not too often, tho' when 'tis done, they must always be conquered.

A

A Child whipt with these Precautions, is never injured; but when 'tis merely done, as too oft it is, only to satisfy a foolish Passion in a Parent, without observing the just Limits; as sometimes beating it unmercifully for a small Fault, and at another time over-looking several very considerable ones, or else always using it outrageously, whether the Crime be more or less: This the Child coming in time to perceive; if it be of a soft easie Temper, it often discourages it, and makes it become very dull; and if sour and haughty, it makes it more stubborn and disobedient. Children are also capable of having their Judgments instructed and Manners form'd much sooner, than is generally thought, as we have seen in those of some Persons of Quality, whose Children of ten or twelve Years of Age have been as wise, as Youths commonly are at eighteen or twenty. There must also be Encouragements used, as well as Punishment, to make 'em do well; and such Rewards should always be given them when they do their Duty, as suits the Merit of the Action. To this must also be added the good Example of those who instruct 'em; a wise Tutor never does any thing before a Child, which he wou'd correct as a Vice in him.

Q. What is Fire, and how produced by a Flint or Burning-Glasses, and again extinguished several Ways; and what are the Species, Affections, and principal Effects of it?

A. The Definition the Ancients gave of it, was, That

'twas an Element *most hot and dry*; tho' by this they did not include our culinary Fire, which is a concrete Body, but that which they fancied above in the Concave of the Moon's Orb; which they did not allow to burn like our Fire, because of its Tenuity; whereas to burn, some gross Matter is required, by which it may better adhere to the Body to be burned. Hence a Coal or hot Iron, burns more than Flame; especially the Flame of tenuious Matter, as Spirit of Wine, which being highly rectified, is altogether innocuous. But the Definition of our modern Philosophers is after another Manner; which is so plain and natural, that to such who have consulted the Question, it carries its Evidence with it: They tell us, 'tis Matter briskly mov'd; therefore to kindle a Fire, is only to begin such a Motion, and to continue it, is to supply it with Matter that is apt to be moved. Matter thus briskly mov'd, causes Attrition, or rubbing of the Particles one against another, and this produceth Heat, which continued, becomes Fire, apt to communicate the like Motion to the Particles of any other Body. This motion is help'd by blowing of Bellows, or any other strong Wind, which thrusts the inflaming Particles amongst the inflammable ones of the Fuel, and removes off the Ashes that obstruct the Briskness of the Motion. Thus they solve the striking of Flints and Steel to produce Fire, and the catching of it by Tinder; and the Kindling of Fire by a Burning-glass, collecting

lecting divers Rays of the Sun into a narrow Space, whence they rub each other, and cause this Motion; as also the inflaming wet Hay by Putrefaction; for the volatile Parts of the Matter being restrained by the Moisture, are stirr'd more vehemently to break out; from whence having found a passage, they fly out into a Flame. Now, because this Motion can't be continued without a Succession of Air, to follow the mov'd Parts, therefore by the hindering this Succession, Fire is extinguish'd; as in the putting an Extinguisher over the Candle, stopping the Top or bottom of the Chimney, laying Wood or Coals too close, heaping on too much Fuel on a small Fire, by an Air-pump, or, in general, whatever is apt to stop this Motion, will extinguish Fire; As for the putting out Fire in a Chimney by a Gun, or the blowing out of a Candle, these are done by putting the Particles into such a Motion downwards, as separates them from their combustible Matter. When Fire is put out by Water, 'tis because its Parts are not apt to take this Motion; and by their hanging in the Way, they obstruct those Parts that are apt to be moved.

The sensible Species of Fire are actual and potential; actual as Coal, or Flame. Coal, or a solid Body, which seems to hold Fire in it, is such as has its volatile and motive Parts, retain'd by some Particles of other Figures; and hereby the Fire seems to be within it; but indeed there is a little Flame round about it,

caused by the Motion communicated to the adjacent Parts of the Air; by which we see it luminous in the Surface, but we cannot see into it, as is manifest by a white hot, or red hot Iron. Flame is where the movable Parts are more at Liberty, and can vibrate themselves farther in the Air; such Matter as is inflamable, is either fatty or sulphurous. The *Potential* is such, as does not in it self appear to our Senses to have any Resemblance to Fire, and yet has many of the Powers of it, which are manifest by the Effects; as burning Fermentation, heating, boiling, and sending up Fumes. Now these Bodies are certain sharp, or acid Salts, which have volatile Parts put into vehement Motion, by some Humour or Liquor, as Lime, or by the Salts of some other Bodies, unapt to work upon them; for their Burning or Fermentation is always caused by the Mixture of something Heterogeneous, and this commonly in Solution, or Liquor; for if Salts are dry, and unmix'd, their Parts are quiet, and they have no such Agitation. Thus the Salt of a mineral and a vegetable mixed (as Spirit of Tartar and Vitriol put together) will cause Ebullition, and great Fervour in Liquors, which to the Touch seem actually cold.

The Affections are Light, Motion and Adhesion; Light is caused by Flame, because the motive Particles thereof can sufficiently vibrate themselves, to give Vibration to some luminous Particles, with which the Air is filled, that they may vibrate

brate the fine Spirits in our Eye, (seated in the *Optick Nerve*.) Hence in the Dark by a Blow on our Eye, a Spark, Flame, or Light appears within it, because of a like Motion in those Spirits. This vibrating Motion is in strait Lines, the Continuation of which being intercepted by another dark Body, begets Shadow, which is a partial Privation of Light, as Darkness is a total one. That is, a Cessation of Motion in Parts apt to cause Light, if they were duly mov'd; and when a greater Light appears, it swallows up the less, snatching the Motion of it to its self: Hence it is that the Sun puts out Fire, when it shines strongly on it; and that we cannot see the Flame of a Candle in a Window, when the Sun shines brightly upon it: The Motion of the tenuious Parts of Flame is upwards, by the Pressure of more heavy adjacent Bodies, so that it would emerge (like a Cork from the Bottom of Water) to the Surface of the Atmosphere at least, were it not for its natural Adhesion to something here below. Its Adhesion by the Bottom to some more solid Body, is only from its receiving a continual Supply of inflammable Matter; which when once spent, the Flame vanishes.

The Effects of Fire, besides Heat and Light, are various and of great Use. As by its separating heterogeneous Parts, some of which are carried above it, as Smoak, or Steam, a Mixture of lighter and more volatile Parts of Water and Sulphur, which were before in the Composition of the Body burnt; 'tis Smoke

which makes the Soot in the Chimney, and Steam is the Ground of Distillation. Such as fall below it are Ashes, a Mixture of Earth, and fix'd Salt. It produces Blackness by piercing a Multitude of little Holes in the Surface of a Body, by which it receives Light, and reflects it not; for black is but the Privation of Light reflected, as appears by the Holes in a Wall being black. *Exsiccation*, or drying, by the Evaporation of the Moisture; that is, giving the watry Particles Motion enough to be gone from the Body; but not for Inflammation, they being incapable of it. *Induration*, or hardning, by Consequence, of such Bodies whose Softness is from Moisture, as Clay. *Fusion*, or melting by Insinuation into the Bodies of Metals, as putting their inward Particles into Motion; which, when caused, leaves the Parts in Quietness, and the Body in Hardness again. *Vitrification* (which is the utmost Fusion) or making of Glasses or glassy Metals; this is by removing the heterogeneous Parts of Earth, from those that are apt to flow; and in flowing, or melting, to adhere, or stick together. *Elixation*, or dressing of Meat; by removing such crude Parts as are unapt for Digestion and Nourishment. And it also causes *Resuscitation*, or cherishing the Body in cold Seasons, by putting our natural Spirits into a convenient Motion for opening the Pores, and promoting a due Circulation of the Blood, by melting those Parts congeal'd together. By this, offensive

Streams

Steams are rejected, the Spirits quickened and disposed through the Body.

Q. Were not the Jews forbidden to eat all Manner of Fat as well as Blood.

A. They were forbidden to eat Fat, 'tis true, but not that Fat which is mingled with the Body of the Flesh; that Prohibition only reach'd that which is called the Lord's, as in Lev. 3. Chap. 15. 16. The Fat which is upon the two Kidneys, the Caul, and all the Fat of the Inwards the Priests shall burn upon the Altar; All that Fat is the Lord's. And it was chiefly meant of the Fat of those Beasts which were used in Sacrifice, as appears farther in Leviticus, where the Fat only of such other Beasts was forbidden to be eat, as were torn to Pieces, or which died of themselves, and the Fat of all Beasts offer'd in Sacrifice was prohibited on Pain of Death.

Q. The Jews being so inconsiderable a People, and refusing to submit to Alexander, by what Means was it, that he was prevailed to take 'em under his Protection, and not cut 'em off as he had done several Nations, who withstood him: I have heard, some say it was through the Persuasion of a Jewish Concubine he had; but they can bring no good Authority for it. If you'll please to favour me with an Account of it, you'll oblige several?

A. No Wonder such a false Story should not be well asserted; we suppose the Relater of it has heard the Jews were 'spared, and that on a certain Time a Courtesan prevail'd with Alexander to do some mighty Thing,

and so he confounds the Matter. 'Tis true one did so, but that was to destroy, and not to save; to burn the Palace of Susa, and not to protect the Jews. God Almighty himself seems to have preserv'd them; for it is said that whilst Alexander was in Macedon, there was represented to him in a Dream a Man more august and venerable than Men commonly were, who bid him follow him into Asia, to overthrow the Empire of the Persians. And afterwards, whilst he was making War against the Phœnicians and besieging Tyre, he commanded all the neighbouring Kings and People to surrender themselves, and make Levies for him; but the Jews who inhabited Jerusalem, a famous and celebrated Town, excused themselves out of a Pretence that they were in League with Darius; upon which, as he said, to chastise the Pride and Obstinacy of these People, he marched with his Troops towards Judea. Which the Jews hearing, to appease Alexander, those of Jerusalem went out of their Town, and came with their Wives and Children as humble Suppliants to him; in which they used a great deal of Ceremony. The Priests walk'd first in their Linen Garments, the People followed them covered also with white Robes. And Jaddus, who was then High-Priest, led this Company, cloath'd with all his priestly Ornaments. The King was much surprized at the Sight of Jaddus, and the Majesty of this Pomp; (for this was the Man he had seen in his Dream) he aligh-

alighted off his Horse when he saw them approach, and went himself to meet him; and after having adored the Name of God which was ingraved in Gold upon the Miter of the High Priest, he saluted him with much Respect and Reverence. This unexpected Accident astonish'd all those who were come with *Alexander*; and, at the same Time, the *Jews* who had been possess'd with great Fear, not only had hopes of their Safety, but also that they should soon enter into Favour; they encompass'd the King, and mix'd his Praises with the Vows that they made to him. Whereas the *Assyrians* who had followed him, because of the Hatred they had to the *Jews*, and who had been in Hopes they should have revenged themselves of their Enemies, stood like Men amazed; they did not know whether what they saw was true, or a Dream; and the Novelty of the Sight did not give less Wonder to the *Macedonians*; insomuch that *Parmenio*, approaching *Alexander*, took the Boldness to ask him, *Why he honoured a strange Religion, since it was even shameful for so great a King to receive this vile Nation into Protection*. Then *Alexander*, to satisfy *Parmenio*, told him of his Dream. Afterwards he enter'd the Town, and made a Sacrifice to God in the Temple of *Jerusalem*, according to the Custom of the Heathens, and presented Offerings. There he saw the sacred Books that contain'd the Prophecies; amongst which there were some, which manifestly shew'd, that the Ci-

ty of *Tyre* should fall into the Hands of the *Macedonians*, and, that the *Persians* should be overcome by a *Greek*. And as his Dream had caused the *Jews* to find Favour; so the imagining these Prophecies to speak of him, made him grant them several Privileges beyond other Nations. He gave the *Jews* free Liberty to live under their own Laws and Customs; not only those who were within the City, but those that lived in other Places; and because that in the seventh Year they did not Till their Ground, he wou'd not have them pay any Tribute for that Year.

Q. *I desire your Judgment concerning several Propositions in a Book not long since printed.*

1st. *Whether or no, as the Author affirms, there be a Material Spirit, quatenus a Spirit?*

A. The first and most natural Notion which all Mankind have of a *Spirit*, is, That 'tis not Matter, or Body, any more than *Black's White*, or *Good Evil*. We speak of *Spirit* in the highest and most noted Sense of the Word, tho' shou'd it be borrow'd from corporeal Beings, as we call the finest Parts of Matter, *Spirit*, *Wind*, &c. And *Animus*, πνεύμα and *Ruach*, in *Latin*, *Greek* and *Hebrew*, are understood with the same Latitude; yet nothing cou'd be a meaner or more trivial Fallacy, than to pretend to draw any Argument from such an equivocal Signification; and because something that's call'd *Spirit* is confessedly material, to pretend that all *Spirit* must be such. Just as fairly as one of his Opinion might argue, That

God

God himself was *material*, *passive*, nay, and *mortal*, because the holy Spirit calls Magistrates *Gods*, and at the same time says, they shall die like Men. Wherever then the Word *Spirit* is taken for some finer Part of *Matter*, or it may be the *Modification*, and Motion of that Matter, by an higher Agent, as in Brutes, there the very Terms themselves, wherein 'tis express'd, do acknowledge it *material*; but a reasonable Spirit, an Angel, or Soul of Man, either united to the Body, or separate from that, and any other *Vehicle*, we deny to be *material*; nay, that 'tis a Contradiction in Terms that it shou'd be so; which we hope we shall clearly prove, in answer to the next Question.

Q. *Whether or not his Composition of Adam's Dust, p. 6. into Cogitative Matter, be not highly absurd; unless he will grant, as he does, p. 7. that the Skill of a Divine Artist may as easily give Man an immaterial Soul, as make pure Matter Cogitative.*

A. *Cogitative Matter* is just as good Sense as *Material Spirit*, one of which Words destroys the other; and 'tis as repugnant or impossible for Matter to think, as for *Spirit* to be without Reflection. Those who hold this Absurdity, may as well talk of a rational *Looking-Glass*, or a *Cogitative Clock*, which when its *Weights* are down, is only a little more *Cogitabund* than ordinary. Tho' if we cou'd see this wonderful material Spirit within, this *Matter* and *Motion* once regulate it self, and by its own inward Sagacity, turn the Hand backwards or forwards, as it went

too fast or too slow, as we are sure we our selves have a Principle within us, even prior to *Experience*, and therefore distinct from it, by which we correct the *Errors of Sense* about *Material Objects*; then, indeed, there wou'd be a little more Temptation to adhere to their *Notions*, till when we must ask their Pardon. But we suppose the Objector argues farther. If the Skill of a *Divine Artist* can give Man an immaterial Spirit, why mayn't it as well make pure *Matter Cogitative*? We answer, there's as wide a difference between these two, as between *Moses* changing a Rod into a *Serpent*, and the Popish *Transubstantiation*. The former of which Works was indeed a mighty Miracle; yet an *Object of Divine Power*, because it involv'd no Contradiction: The latter, a foul lying Wonder, contrary to the eternal Nature of Things, and one end of it pulling down the other. The most primary Notion we can have of Matter, seems to be, that 'tis a *Coagmentation* of quantitative Parts, separable and divisible, and both those Parts, and the whole *Lump*, of their own Nature, purely passive; and the consequence seems to be fair from the Reason of *Opposites*, that *Spirit* cannot consist of any quantitative Parts; nay, whatsoever may have been the particular Opinion of some learned Men, cannot have any local *Extention*, which seems to us to imply those Parts; for if it is extended, for Example, in a square Figure, towards *East*, *West*, *North*, and *South*, it must certainly have,

such *distinct Parts*, as must answer to those four *Quarters*; and if it has such, how can it chuse but be Body? And we are apt to think that those Gentlemen who have been of that Opinion, were led aside, by fixing their Minds too intently on the *Platonic Vehicle*, which they think *inseparable* from the Soul, and which must be granted to be Body made up, it's probable, from the purer or finer Parts of the Animal Spirits, and carrying with it, after its Separation from the grosser *organiz'd Body*, such a Mould, or Tendency, as it receiv'd while 'twas lodg'd in grosser Matter; but still we can't think this essential to the Soul, since it may be, at least in thought, easily separated from it, and has existed actually separate, before 'twas ever immers'd in Matter. We are also sure, that 'tis of the Nature of this Spirit to be active, and its action is Thinking. Which we feel is performed by something within us, a Principle, as before, distinct from Matter, and correcting its Errors; whereas this Matter can no more think or Reason, than our Feet can see, or our Eyes walk. And it appears as incongruous to talk either of rational Matter, or even of extended Spirit, as of a Yard of Sound, or the Colour of a Thought. We have not here Room for all the Arguments which prove the Soul's Immateriality, but some we shall insert. It has abstracted Acts, can affirm and deny; it can form abstracted Notions, and even strip Matter of its self in Demonstrations, and mathematical

Universals; nay, it has a clear and demonstrable Notion of an immaterial Substance, therefore must be it self immaterial. We have a Root of Liberty, which nothing of Matter can pretend to, which can't have so much as Motion, unless that of *Gravitation*, if that deserves the Name. The *Fancy*, or *Imagination*, if suppos'd no more than the Corporeal fortuitous imagining of Things in the *Brain*, can by no Means solve those *Actions* which we are sure are perform'd by the *Spirit* within us. *Fancy* can never perceive that it perceives, because no *Image of Perception* can be convey'd to the *Imagination* by *Sense*. *Perception* is not meer *Reaction of Matter*, but a Recognition of those Impressions which have been formerly made, a *Flight*, much too high for *Matter*. Nay, the *Body* is a perfect *Statue* or *Machine*, without the actual *Operation* and *Advertence* of the Soul. Thus we appeal to any Person's Experience, whether they han't often lookt on a thing with their Eyes wide open; nay, read in a *Book*, and consequently heard what they both see and speak; yet if we do not attend to it, if the Mind does not fix it self on the *Object* immediately before it, but *ranges* and *wanders* somewhere else, we are still never the wiser; unless it starts, and, as it were, shakes it self into Reflection, 'tis not conscious of those *outward Actions*; it knows not what we read, or see, or hear.

It seems inconceivable that the prodigious Number of *Ideas* rang'd in the *Memory*, shou'd be corporeal; if they were, where wou'd

wou'd there be Room for 'em, or how cou'd they but *confound* one another, as an infinite Number of *Pictures* in a *Glass* wou'd do? Much less is the calling forth of any of these at *pleasure*, and ranging them in such admirable Order, a Work of *Chance* or *Matter*; any more than a thousand Alphabets shook together, and then expos'd to a *Looking-Glass*, cou'd by *Virtue* of the *Glass*, immediately throw themselves into a *Poem*, or an *Oration*.

Two of the most plausible Objections against the *Immateriality* of the *Soul* of Man, seem to be those which are taken from the wonderful *Actions* of *Brutes*, whole *Souls*, or *Principles* of *Action*, are generally thought not to be *immaterial*. The other from *Children* and *old Men*, whose *Souls* seem to grow and decay gradually, as they enter first upon *Life*, or are just leaving it. To the first of these, there are who give a double Answer, tho' exactly contrary the one to the other. The first, that *Brutes* are perfect *Machines*, so far from *Reason*, that they are not *sensible*; the second, that they have really *rational* and *immaterial* *Souls*, (observe, they all grant, if *rational*, then *immaterial*) which after the *Death* of the *Body*, do either *transmigrate*, or are *annihilated*. Now if either of these *Hypotheses* hold, the latter of which is embrac'd by some of our *Society*, then down falls the *Objection* as soon as 'tis rais'd. But if both these ways of solving it, should be thought still liable to new *Exceptions* and *Objections*, there's

yet a *middle way* left; and if that, or either of the *Extremes* will hold, as sure one or other must be true, then their *Doubt* is sufficiently answer'd; and that is, of those who affirm that *Brutes* are neither *destitute* of *Sense*, nor are their *Actions* guided by any *internal Principle* distinct from *Matter*, which we call *Reason*, tho' they are by *instinct* or a *Tendency* to such and such *Actions* convenient to their *Natures*, whereof they themselves are not conscious, stamp on their *Brains*, and woven into their *Compositions* by the great *Former* of the *World*. The *Difference* is wide enough, and plain enough between the *Actions* of a *Brute* and a *Man*. The *Object* only operates upon the *Brute*, without which he can do nothing; whereas there is something in a *Man* after the *Object* has operated upon him, which works again upon the *Object*, tho' at never so great a *Distance*. The *Object* commands the *Brute*, the *Man* the *Object*, at least he may do so, and 'tis his own *Fault* if he does not. Again, if *Brutes* may have some weak *Notion* of singular *sensible Good*, 'tis certain they have none of what's *general, rational*, and *divine*; nor have they any *Notion* of *Truth*, whatever they may have of *Good*, because the *Understanding* is the *Judge* of that, a *Power* they want; and therefore can't be said to have *Reason* in the same *Sense* that *Man* has, nor are their *Actions* to be compar'd with *human Actions*. Tho' had they *Reason*, we may very well believe they'd make better *Use* on't,

on't, than to argue themselves into a lower *Species* of *Being*, or take as much Pains to be rank'd amongst *Vegetables*, as some Men do to prove there's no *essential* Difference between *themselves* and the *Beasts* that *perish*.

As for the 2d Question, from the Dotage of *Infancy* and *Age*, this does not seem to us any solid Argument to the *growth* or *decay* of the *Soul*, and, by consequence, of its *Materiality*. For how can we argue from such an *Accident* to the *Substance*, and how can the *Increase* or *Loss* of *Habits* make any essential Change in the *Subject* of those *Habits*? The good Angels *increase* in *Knowledge*, for we can't suppose they desire to *look* into the *Church* in vain; and 'tis very likely the *bad* Angels did *decrease* in that by their Fall, as they intirely lost some other Perfections; yet none will deny that the *Essence* of both rests still the same, and none but *Hereticks* will affirm them to be *material*. Indeed here's a foul mistake at the very bottom of this Argument, and the Fault is laid upon the *Soul*, when 'tis plainly in the *B.dy*. Whose *Indisposition* renders it an unfit *Instrument* for the *Soul*, and 'tis for God alone to work with any Instruments, or with such as are unproportionable to the *Effects* he produces by them. The *Soul* acts not so vigorously in *Infants* or *old Men*, perhaps from the too great moisture of the one's *Brain*, and *Driness* of the others, rendring them uncapable of receiving, or retaining Images from their Senses. Yet

there's no doubt but even then, in that weak imperfect State of their *Organs*, *Infants* can exert such Operations as prove they have a Principle in 'em distinct from Matter. They can chuse or refuse, *affirm* or *deny*; they soon correct their Senses, and argue from those little Observations they have treasur'd up in their Memories, and we find have Notions of *true* and *good*; nay, they communicate these things to others, and express their Minds by natural *Signs* before they have learnt the *Art* of *Words*. And so when *Age* or *Diseases* render the Body an unfit *Habitation* or *Instrument* for the *Soul*, will any be so fond to deny that there is still within the same *Principles* that there were from the beginning, or are in other Men? If they do, they may as well affirm that a *dumb Man* has not the *natural Power* of *Speech* and *Reason*, because his *Organs* are *indisp'd*, and he cannot express his Mind in the same manner with other Men. To this, let 'em remember that the *Soul* sometimes exerts itself, and acts as we may say, beyond the Power of the Body, as we see some Mens *Minds* are *clearest* and *strongest*, when their *Bodies* are *weak* and *low*.

Q. *Whereas he says, arguing against the Immateriality of the Soul, that he will submit to the Rules and Authority of the Scripture, I desire to know his Position, viz. That the human Soul is a material Spirit, generated, growing, and falling with the Body, and rising again with it at the Voice of the Archangel;*

how

how this can be said to agree with the Holy Scriptures, especially with that of St. Luke, xxiii.

43. 'To Day thou shalt be with me in Paradise,' exclusively to the other Malefactor?

A. We doubt 'twould rather be a just than an uncharitable Censure, that those Persons who believe not the *Immateriality* of the Soul, have generally little more than a complimentary Belief of the Holy Scriptures; our Reason is, because the *Sadduces* of old, who were the first that deny'd it, did also deny an *Inspiration*, unless by the *Beth-Cel*. And consequently received all the Scriptures, except the *Pentateuch*, only, as the Writings of good Men; whence, probably enough, our Saviour convinces 'em that the *Dead* shall rise, from the *Pentateuch* not the *Prophets*; and, by the way, his Argument direct'y confronts the assertion of the new, as well as of the old *Sadduces*. God says, he is not the God of the *Dead*, but of the *Living*; for all live unto him: Those that are gone hence are not *annihilated*, but remain with God in Glory, in the Land of the *Living*; but this not in their Bodies which slept in the Graves, *Abraham* was dead and the *Patriarchs*: It follows, it must be in their *Souls*; which therefore exist *after* their *Bodies*, and separated from 'em. There's another Place, *Ecclesiast*. 12. "Then shall the Dust return to the Earth from whence it came, and the Spirit return to God that gave it". If he gave it, and it returns to him, at the Death of the Body, while the Body returns to Dust; then

certainly it is not generated, nor grows with it, it does not fall with it, it is distinguish'd from it. Again, the Scripture urg'd in the Question, *This Day shalt thou be with me in Paradise*. The Sleepers would avoid it, by pretending 'tis false pointed in our *Bibles*, and otherwise in ancient Copies, which they say place the Comma at [*this Day*] not at *verily*. But *Point* or *no Point*, is not much to the purpose, because we know the Ancients were so far from using *Points*, that they had not so much as the Distinction of Words; and 'twould be but little Comfort to the Malefactor, that, after their way of Interpretation, he should be happy none knows when, it may be ten thousand Years after, and till then sunk into the Gulph of Annihilation, which Nature so much abhors, and the wicked Thief, nay, *Judas* himself, be as happy as he, for all that while. Besides shou'd their Notion hold, that all Man was *mortal*, and to be again reviv'd, how could God be just? For if both Soul and Body, Matter and Form be renewed, we shall be new Men, other Men, not the same with those who dy'd, the Soul being at least the nobler Part, and these Men agreeing, that any Part of Matter join'd to the Soul, makes the same Man. But there is one Text more that surely grieves 'em, 2 *Cor*. 5, 6; &c. *We are always confident, knowing that while we are at home in the Body, we are absent from the Lord*; that is, says the late Archbishop, "While we are in these Bodies, we are detain'd from our Happiness;

“ pines; as soon as ever we de-
 “ part from them, we shall have
 “ full possession of it”. And
 the very first Inference he draws
 from it is, “ That this shews
 “ the Absurdity of that Opi-
 “ nion, or rather Dream, con-
 “ cerning the Sleep of the Soul
 “ from Death to the Resurrec-
 “ tion”: Which if true, Death
 would be but a cold Comfort to

good Men; ’twould not be bet-
 ter to depart, they would not
 be with Christ so much as those
 that liv’d, until the Resurrection,
 when all good Men will be also
 with him.

Q. How must Virgil be under-
 stood in these following Verses, in
 Book fourth of his Georgicks,
 where he speaks of the Nile, as
 in the Indies?

*Nam qua Pellæi gens fortunata Conopi
 Acclit effuso stagnantem flumine Nilum,
 Et circum pîdis vehitur sua rura Phaselis :
 Quaque pharetrata vicinia Persidis urget,
 Et viridem Ægyptum nigra sæcundat arena,
 Et diversa ruens septem discurrit in ora,
 Usque Coloratis annis devexus ab Indis : .
 Omnis in hac regio certam jacit arte salutem.*

A. Many Commentators have
 thought this Place too difficult
 to be explained; tho’ there has
 been two or three Authors that
 have made some probable Con-
 jectures about it. Mr. Segrain,
 who had taken a great deal of
 Pains in considering Virgil, tells
 us, That the fourth Verse ought
 to be put after the fifth, and
 that Virgil spoke of the Nile in
 the four first, and of the Indies
 in the following ones. He says,
 this Sense is most conformable
 to the Character and Genius of
 the Poet. And he thinks ’tis
 very improbable, that Virgil,
 who is so just and exact in his
 Expressions, should employ se-
 ven Verses about the Nile only,
 and that in such obscure Terms
 too: Besides this, ’tis a very
 great Fault to place the Nile
 upon the Frontiers of Persia;
 Virgil could not be ignorant of
 its Situation, Geography was
 more known in his time; there-

fore ’tis better to transpose a
 Verse from its Place, than to
 attribute so great an Oversight
 to the Prince of Heroick Poets.
 But Father Lamy is of another
 Opinion, he is absolutely against
 this Transposition; and says,
 That by these Verses Virgil,
 tho’ in a very ambiguous man-
 ner, designed to shew that the
 Art of recovering Bees was
 practised in those Countries that
 he describes. The ancient Geo-
 graphers divided Egypt into high-
 er and lower, and this last was
 comprehended between the
 Branches of the Nile towards
 its emptying itself; and its West-
 ern Avenue was called Conope.
 This Part was very fruitful, *Nilus
 ibi coloni vice fungens.* ’Twas
 near this Place that Alexander
 built Alexandria. Thus far there
 is nothing superfluous in his
 Verses. And in the four follow-
 ing Verses he passes to another
 Country in Egypt, which he
 tells

tells us, was in the Neighbourhood of *Persia*. Here 'tis his *Geography* is accused, and with very good Reason, if we examine it by the *Ideas*, we at this Day have of *Persia* and *Egypt*; but 'tis not improbable but that in his Time the Empire of *Persia* was more extended than it is now: We know *Egypt* was once under it; and if then this Empire reached to the *Red Sea*, *Virgil* was not so ignorant as is pretended. *Pliny*, who lived since his Time, says, That *Persæ rubrum mare semper incolere*. In *Pliny's* Time, and a long while before, *Persia* was known only under the Name of the *Parthians*; *Persia in Parthorum Nomen jam pridem transbata*; and he adds, That the Empire of the *Parthians* extended to the *Red Sea*. Other Authors say the same thing. But *Mr. Segrais*, whom we before-mention'd, will have it to be the *Copyists*, and not *Virgil*, who have transported *Nilus* out of its Place: He says, 'tis the River *Indus* he speaks of, which this Verse shews, *Usque Coloratis amnis devexus ab Indis*, since the River which runs from the *Indies* cannot be the *Nile*. And if we understand these Verses after this manner, it may be still a farther justifying of *Virgil*, to know that 'twas formerly believed that the *Ethiopians*, from whom the *Nile* takes its Source, came from some Neighbouring Countries of the *Indies*. *Eusebius* has these Words, *Ethiopes ab Indo flumine Consurgentes, juxta Ægyptum confederant*. There is a *Brachman* also, in *Philostratus*, who maintains, that

the *Ethiopians* drew their Original from the *Indies*. *Ortelius*, in his *Treasure of Geography*, proves, That *Æthiopia* was called *India* formerly; before *Geography* was so well known as it is now, 'twas generally thought that *India* and *Ethiopia* joined together. *Arrian* in his History of the Wars of *Alexander*, relates, that this Conqueror believed when he arrived at *Indus*, that 'twas the Source of the *Nile*; and that this River, after having run thro' vast Solitudes, might lose its Name, and take that of *Nilus*, when it arrived at *Ægypt*. Yet however, let Persons have thought what they pleased of these Rivers, 'tis enough to justify *Virgil*, if it is but granted that *Æthiopia* has been called *India*.

Q. 'Tis known that all Nations have believed something of a God; but how far may a general Agreement be said to be a Proof of it?

A. This Testimony is of very great Force, whether it be considered in its self, or in respect to its Original. *Lactantius* thought it so good a Proof, that having cited a great many, both heathen and christian Authors, against the *Atheists*, he urges the Consent of all People and Nation, many of which altho' they differed almost in every thing else, yet generally agreed in the Belief of a Divinity, *Testimonium Populorum atque gentium in una hac re non dissidentium*. By an ancient Philosopher, probable Things have been rankt in this Order; That whatever seems true to some learned Persons, is in some sort probable; and

what appears so to the Generality of learned Men, is more probable; and what is believed of most Men, the ignorant as well as the learned, is yet more probable; but that in which all Men agree, is in the highest degree of Probability, and approaches very near to those Truths, which may be demonstrated; so that he might very justly pass for an extravagant or dogmatical Person, who should have the Boldness to deny it. There is no Man in the World, which by his single Judgment can balance the constant Authority of all Mankind. If any Person should thro' a contradictory Spirit, or by any other motive, affirm, That Snow is black, as *Anaxagoras* did; That Motion is impossible, as *Zeno* did; or with *Heraclitus*, say, that two contradictory Propositions may be true in the same time; there would be no other way to refute a Man, who should reject such clear Principles, but to oppose to him the universal Consent of all Men; and if he refused to agree to it, he ought to be look'd upon either with Pity or Contempt. He had need have very powerful and clear Reasons, who should resist the common Opinion of all Men, and equally accuse them of Error. Several heathen Philosophers, who cannot be suspected of having spoke any thing but their true Thoughts, have lookt upon this common Agreement, as a considerable Argument: *The Consent of all Men, says Seneca, is of very great Weight with us; a Mark that a thing is true, is when it appears so to all the World. Thus*

we conclude there is a Divinity, because all Men believe it, there being no Nations, how corrupt soever they be, which deny it. Cicero has said the same thing in several Places, and has observed, that altho' many Nations have had extravagant Opinions of the Divinity, yet they all agreed in the Belief that there is an eternal Power on whom we depend. In the hottest Disputes, says Maximus of Tyre, in the deepest Contestations, and in the Diversity of Opinions, which are amongst Men, we see a Law and a Doctrine established throughout all the Earth, which is, That there is a God, who is King and Father of all Men, and many Gods, the Son of this supreme Being, who reigns with him. 'Tis what is confest by all the World, Greeks and Barbarians, the Inhabitants of the Continent, and of the Isle, both learned and ignorant Persons. There are an infinite Number of such Instances, where the general Consent of Mankind, has been thought a good Argument for the Being of a God. 'Tis true, there have been some Men, who have contradicted this universal Consent; but they are very small in Number, and ought, according to the Opinion of some, to be lookt upon as Monsters; and if we consider the Original of this universal Opinion, we shall still better perceive its Force. For it can only have taken its rise from one of these four Things. First, either it must be united to the Understanding, like to the most evident Principles of Sciences, and the Inclination we have to be happy, as Cicero, and many
Phi.

Philosophers have thought. Or else, that we have a natural Disposition to embrace this Opinion, as soon as it is proposed to us; as our Eyes are naturally disposed to perceive the Light when it appears, as some have believed: Or some powerful Reason, which presents it self to the Mind of all Men, even of the most ignorant, as *Plutarch* thought: Or, lastly, from an ancient Tradition, which came from one and the same Source, which has dispers'd this Opinion thro' all the Earth, according to the Belief of some others. We cannot imagine any other way, whereby this Opinion should be introduced amongst all Men, who so much incline to think diversly of one and the same thing. And which soever of 'em we chuse, the Argument is equally strong and conclusive; if it is from the Light of Nature, 'tis as extravagant to deny it, as it would be to say, That the most evident Principles of the Sciences are false. If it's said, that 'tis by a natural Disposition, that Men believe there is a God, why should we resist an Inclination of Nature, since its motions never deceive us? Or if 'tis agreed, that there is a powerful Reason, which persuades all Men of it, we must renounce common Sense, if we refuse to assent to it. But if it's said, that Man received this Knowledge from an ancient Tradition, which indeed appears most probable; it must be enquired from whence this Tradition came, and who was the common Master of all Mankind. We very well know the Names of those

who have introduced any Sect, or engaged People in certain Opinions; but we find neither the Name of him, who is pretended to have invented this Doctrine, nor the Place, nor Time in which he has lived, nor the manner whereby it was introduced and dispers'd amongst Men. 'Tis this which makes us believe that the Authors of this Tradition are our first Parents; who, as they could not be ignorant of their Original, so undoubtedly they taught this Truth to their Children. 'Tis natural to conceive, that 'twas by this means all Men have learnt it: This Thought leads us to another, which is of very great Importance in this matter; 'tis that all Men have descended from one Man only, or at least from a small Number of Persons, who were altogether; from whence it will appear, that Man had a Beginning, and that we cannot reject the Doctrine of the Existence of a God, as a Political Fiction. For supposing Man to have a Beginning upon Earth, from whence could he draw his Original, but from such a Divinity, as we conceive? What other Being could have formed such admirable Bodies as ours, and united such Intelligences to them as our Souls? Let those who deny this, tell us also who taught the first Men there was a God; and how it came into their mind, that they drew their Existence from him, if he who made them had not discovered to them after a sensible manner, that 'twas to him, they owed their Being? And since it is what they taught to their

their Posterity, we have no Reason to refuse our Belief, nor can we imagine any Witnesses more worthy of Faith, nor Men who can give us a better Account of their Original than themselves; therefore we cannot reasonably reject a Tradition, which came from them. We find. Plato in his *Timeus* to use the same Argument, *We ought*, says he, *to credit those who have said they were of the Race of the Gods, since they have said they perfectly know those from whom they were descended; it is not possible to distrust the Children of the Gods, altho' what they say does not carry evident Demonstration with it, as they only advance things which regard themselves, it is but just to believe them.*

Q. What Method shall that Woman take, who is married to the most vexatious, sordid, malicious, proud, insolent, conceited, covetous, jealous, cross, crabbed, mercilefs, cruel, contentious, froward, perverse Wretch in the World, who has a Notion of Scripture, and repeats it as roundly and frequently, as most do their Pater noster; but instead of worshipping, he sets up himself for a Deity, and preaches no Doctrine in his Family, but Subjection to himself; Wives obey your Husbands, and the like, while he is so far from loving his Wife, that he mortally hates her; nor is he capable of loving any thing but a Pipe of Tobacco and Gaming, in which he employs whole Nights with the Refuse of the Earth, a Degree worse than himself, if possible: Notwithstanding which, his Wife has been always faithful to him, and careful of his Concerns, and

brought him a Fortune above his Circumstances or Merits; who yet he never speaks to, nor commands, but with worse Words than Men give their Slaves, so that she can have no Manner of Comfort in Society with him. May she not therefore have Liberty to divert herself with civil Company, provided there be no Breach of Virtue; neither does she design to be in any Man's Company alone, only would willingly converse a little more, to lighten the intolerable Toke [that she's compell'd to bear during her Life, unless God be so merciful to take him away by Death, of which there is yet a little Hope.

A. Now were the poor Man, who has all these hard Words thrown blindfold at his Head, half of which did he really deserve, he'd be fit to be shewn about for a Monster, did he but hear his fine Character, and all the Encomiums that are bestowed upon him, either by his own dear Wife, or doubtless by some very good Friend, he would answer every Branch of his Indictment in this or the like Manner. To [vexatious] he'd return [provocative] to [sordid] [Tbrist] and [an expensive Wife] to [malicious] [Prejudice] to [proud, insolent, conceited] [a just Sense of his own Place and Merits] to [covetous] as before. To [jealous] [too much Love, or too good Reason] [To cross, mercilefs, cruel] as before. To [contentious] [his own Defence] [To froward and perverse] [Scandal; or Infection, and Example] To his urging the Scripture] [That there's Need on't]

on't] [To his repeating it] [That she's never the better] And so on to the End of the Inditement. But supposing all these ill Words be true of the Man, and all the Good of the Woman, supposing she shou'd have met with such a *strange kind of Creature*, as there's ne'er a Shrew in the World bad enough to *match* him, that he really behaves himself as here represented, and that she has given him no Provocation to such Treatment either by her present or past Behaviour, which she ought impartially to examine, the Method she's to take, is the same she would under the Plague, or any other terrible and unavoidable *Calamity*; which is to submit to God's Will, and bear all patiently, waiting for his Time to deliver her, if she can't work upon him by any such lawful Methods as common Prudence may suggest; since supposing all that has been said should be true; Yet, unless he's *false* to her Bed, or *threatens her Life*, she can't honestly leave him; tho' we must confess 'tis more *decent* for her, whatsoever the Provocation has been, to *wait* his *Death*, and *wish*, or *hope* it, which seems a Degree of *compassing* it, and to have a care what Company she keeps when out of his, as well as not to neglect her *Family* or him, since otherwise there's a great deal of Danger lest she should not long continue that *faithful careful Wife* that she's now *represented*.

Q. *There being an Act of Parliament, which obliges all Retailers of Wine not to sell Claret*

at more than Six-pence per Quart on Penalty of 5 l. for every such Default, and granting a Reward out of such Fines to the Person who shall inform against any so offending, Query, whether I, being not only a very good Friend to Claret, and willing to drink it at the cheapest Rate, but besides much troubled to see our great Law-makers so slighted, may not, without any Detriment to my Honour, give a Magistrate Information of some People, who frequently transgress this Injunction by selling their Claret at two Shillings per Bottle? An Answer to this would oblige a great Number of jolly Bacchanalians, and in a particular Manner yours, &c.

A. A notable nice Question this (as Tommy says) for if we don't answer it to the Purpose you'll say 'tis because we can't (tho' that seems an indifferent good Reason) and if we do, never a *Glass of good Red* must we look for more at the Ship again. But to try if we can please all Parties, we'll give you Advice, which, if practised, will bring down *Claret* in a Week's Time to the *Statute Price*, without any Diminution to your *Honour*, and is in it self *practicable* enough; and yet after all, is no more *likely* to be *actually* put in Practice than the *Act of Parliament*.

Let all the *jolly Fellows* of this side *Temple-bar* (for o' t'other Side, sure; they that we must suppose made the *Act*, have taken Care already to see it fulfilled) let 'em all meet together in their *proper Persons*, or at least make a small Detachment of some *Ten or Twenty Thousand* of their Number, with your *Worship's*

ship's self at the Head of 'em: Take all poor *D. A's. Searches* after *Claret*, and lay 'em before you for your *Direction*, with as many *Additions* and *Emendation* as shall seem to you convenient. This done, divide and subdivide your selves, (like an *Army of Tartars*) thro' all *Quarters* of the *City*, so many to every *Tavern*, call for your *Wine*, drink fair, no more than you can pay for, *two Shillings per Bottle*, and carry well off when yo've done, for Fear you *Stumble* on the *Stocks* in your *Return*: Do thus for a *Week* together, changing your *Taverns* every *Evening*. At the *End* of this *fair Week's Work*, meet together, and sum up your *Accounts*, fix your *Bottles*, marshal your *Evidence*, and away to the next *Justice of Peace* (it wou'd be better if you cou'd get one of your *own Company*, but that's impossible) make your *Affidavits*, and recover your *Money*. But now for your *Honour*, that the *Taverniers* mayn't say, you are a *Parcel of poaching Curs*, that do all this to get *Money*, your way will be to pitch upon some young *Drawer* of your own *Knowledge*, who has more *Wit* than *Money*, and more *Honesty* than both, give all to the *Servant* you got from the *Masters*, and set him up with it, making him beforehand give good *Security*, never to presume to sell your *dearly Beloved* at a higher *Rate*, than as 'tis at present by *Law* establish'd. And if you've once try'd this *Experiment*, and 'twon't do, 'twill then be *Time* enough to think upon another.

I

Q, *What do you think of the Chinese Chronicles, who have Records of Things, done long before Adam's Time?*

A. The same that we do of *Lucian's true History*; or of the *renown'd Chronicles* of *Scotland* and *Ireland*, who can't be content to fetch their *royal Pedigree* at a less *Distance* than *Pharaoh King of Egypt*, nay sometimes they'll rise to three or four *Generations* before the *Flood*: And we have Reason for this *Censure*, for if we consider all the *Remains* of ancient *History*, we find every where *Footsteps* of the *Infancy* of the *World*, for even the *Egyptian Dynasties* are now agreed, either to have been *contemporary Kingdoms*, or if successive, that they reckon'd by *Lunar Years*, or that they were merely *invented* by the *lying Egyptian Priests*, and piec'd up out of broken *Traditions*, and wilfully mistaken *Histories*, which is more likely than both, and which we have already formerly shewn in some *Instances*, and cou'd do it in more. But there's yet this to be said of the long-winded *Chinese Historians*, which carry up *Things* not only beyond the *Flood*, but even beyond the *beginning* of the *World*, that they are contradicted by others of their own *Nation*, which are reckon'd more *authentick*, even by their own *Learned Men*, and which differ no more from the *Account* given us in *Sacred History*, than the *Seventy* do from the *Original*, of which any one may be satisfied, who will but take the *Pains* to consult *Father Magellan's History* of *Cbina*, not many *Years*

Years since translated into our own Language.

Q. I desire you to resolve me this following Question. Not long since one of my Acquaintance held an Argument with me, to this Purpose; that our Saviour Jesus did not suffer for all Men, to which he brought in these Words, which Jesus said in St. John, Ch. xvii. Verse 9. I pray for them, not for the World, but for them which thou hast given me; for they are thine, &c.

A. Our Saviour by the World, there, means such as would not receive his Doctrine, but pursue the Vanities of this World; which only intimates his special Care of those who would be his Disciples, and does not exclude any, who will accept the Conditions, as is plain, by Rom. v. 18. As by the Offence of one, Judgment came upon all Men to Condemnation, so by the Righteousness of one, the Free-Gift came upon all Men unto Justification of Life.

Q. By what motive, and under what Commander did the Spaniards formerly make their Attempt upon Africa, and what was the Reason they proceeded no farther in their Conquest?

A. The Design was formed, carried on, and ended by Cardinal Ximenes; who was a Man of a vast and powerful Genius, and continually undertaking great things; he had drawn up the Plan of a League betwixt the Kings of Spain, England, and Portugal, to go and conquer the holy Land; but having considered the Impossibility of uniting those three Monarchs, he bethought himself of going a-

gainst the Moors in Africa, that by that means he might plant his Religion amongst them; he proposed this Design to Ferdinand, who was then King of Spain, but the King did not like it so well as the Prelate, and refused to engage himself in a War, the Success whereof was so doubtful. Upon which the Cardinal only desired his Consent, offering that he would be at the whole Charge of the War, and that the Advantage of it should all redound to the Crown. This Proposition Ferdinand accepted, tho' every one was surprized at it, and thought it very singular that the Primate of Spain should become a General, and that a religious Man should pretend to manage a War, which to be sure he had very little Skill in, and such an one too that the K. had excused himself from. Some thought that Ferdinand being tired with the Cardinal's Imperiousness, had a Design to consume him by Fatigues, and to render him ridiculous by the ill Success; he foresaw would attend this Expedition; tho' 'tis plain, 'twas all owing to the Cardinal, since the King lookt upon it to be a great Temerity in a Subject to conceive such Designs, and that this thought of conquering Africa, was too ambitious in him: That if he should have the good Fortune to return a Conqueror, it would reflect Shame upon the King, that he durst not undertake, what a Subject had executed; but if the Cardinal should be overcome, he would leave the Youth of Spain to the Mercy of

of the *Africans*. So that being shaken with these Resolutions, he cooled all of a sudden, and without revoking his Consent in formal Terms, he shewed the Cardinal his Dislike of it, and Obstacles he perceived in the Way; but this Holy Father was so animated by his Zeal, that no Reasons against it seemed good to him; the Difficulty, instead of stopping him, made him redouble his Efforts and Application; he writ to, and continually solicited the King, and earnestly prest to be embarkt, that he might be no longer exposed to such Irresolutions: He effected it, and arrived happily in *Africk*; He went at the Head of his Army himself, cloathed with his Pontifical Habits, accompanied with a great Number of religious men, who wore a Sword and Belt upon a *Cordeliers* Habit: In this Posture he harangued his Soldiers, in Sight of the Town of *O-ran*, which he intended first to attack; He told them that it being the Cause of God, which they had undertaken, it belonging to his Episcopal Function to encourage them, to plant the Standard of the Cross every where. The Novelty of the Spectacle at first pleased his Army, and after having kneel'd down to receive his Blessing, they marcht to the Enemies, with a great Zeal and Confidence that he had inspired 'em with; he by gaining the Place, was highly pleased, and made a fearful Slaughter of the Infidels, for having told the Soldiers, they were Enemies to Religion, they cut the Throats of them

all, without any Distinction. After this the Cardinal deliberated; whether or no he should then go further into *Africk*; but the Dissatisfaction of his Captains, who disdain'd to march under the Command of a *Monk*, which crown'd himself with Laurels, that cost him nothing, but Harangues and Blessings, and the Jealousies of *Ferdinand*, who envied his Glory, obliged him to return into *Spain*, and to put an End to this Enterprize.

Q. You have asserted in your former Oracles, that the Blackness of the Negroes was only the Effect of the Climate, and that in two or three Generations, Europeans by Transplantation into the torrid Zone, will attain to the same Tincture: All which is a Mistake to my own certain Knowledge; I desire you therefore to prove that there are any Natural Blacks, in any Part of the World except in *Africa*, or such as have had their Original from thence. Examine all Parts of *Asia* and *America*, both Islands and Continents throughout the Torrid Zone, and even under the Line, and you'll find the Inhabitants only Tawny, and tho' all the *Caribbe* Islands, as also *Jamaica*, *Hispaniola*, and all the Torrid Zone of the Continent, viz. of *New-Spain* and *Brazil*, have been above an hundred Years inhabited by Europeans, yet hath not that Alteration or Change of Climate wrought upon those Inhabitants any such Effects; and if accidentally some small Change be in such Persons, as are daily exposed to the Sun, as we see in our own Climate, yet shall not that be conveyed to their Children.

For which Reasons I rather incline to the Opinion of Dr. Heylin, who ascribes the Blackness of the Negroes to the Curse upon the Posterity of Cham. Pray your second Thoughts on this Matter?

A. The Cause of the Negroes Blackness, has been always ac-

counted a great Secret in Nature, which the wisest can but guess at, and it may be after all, *Ovid's* Account on't, is as near the matter as any we have had since; who gravely tells us, that when *Phaeton* fired the World,

*Sanguine hinc credunt in corpora summa vocato,
Æthiopum populos nigrum traxisse colorem.*

Which take thus, in Mr. *Sandy's* English.

*Men say the Ethiopians then grew swart,
The Blood exhaled to the outward Part.*

Which in the *Mythologic Physiology*, seems to imply no more than the commonly received Opinion, that the *Ethiopians* got their Blackness by being the Sun's too near Neighbours. In which if we were mistaken, we are glad to be set right; tho' this we are as certain of as the *Querist* can be of the other Side, that his way of Solution will not hold. For tho' 'tis a pretty Notion that the *Blacks* were the Posterity of *Cham*, and carry the Mark of his Sin in their Countenances, and tho' that Fancy might have a little help from another, that the name of *Cham*, whence the *Libyan Ammon*, signifies *Heat*, which is only translated by the *Greek*, *Zeus*, exactly of the same Signification, yet all this is knockt, and many other Probabilities are quite overturn'd by this Demonstration. A considerable Part of *Asia* was peopled by the Posterity of *Cham*, who yet are only *Tawny*, not black, and that ev'n those of his undoubted Posterity in *Africa* itself, are of no other Colour. The Sons of *Cham*,

says *Jesephus*, possess'd all *Syria*, and the Regions near *Mount Libanus*, and *Amanus*. *Canaan's* Eleven Sons were placed in or near *Palestine*, with whom, had they been *Blacks*, we can hardly believe the *Jews* would so easily and so commonly have intermarried. However, the *Carthaginians* were undoubtedly a Colony of these *Phœnicians*, nor are the *Moors* at present, much more *Tawny* than their Neighbours on the other side, the *Spaniards* and *Portuguese*; there being but a little Gut running between them.

Q. What Reason can you give why the Eastern Winds should be so much colder, and sharper than the Western, seeing both are parallel from the Sun and the Æquinox.

A. A probable Reason to be assign'd for this Difference, we think, may be taken from the Places from whence these Winds come, or which they visit in their Passage. The *Eastern* is more a *Land Wind*, and comes over vast Tracts of Ground, many of 'em cold enough, be-
fore

fore it reaches our *Climate*. The *Western* comes from the *Sea*, which is considerably warmer than the *Land*, where mixing with the *Vapours*, which are accounted the Cause of the Warmth of *Islands*, it may come less sensibly cold, than that which arrives from the *contrary Quarter*.

Q. *If the Earth and Water make but one Globe, by what is it binder'd from falling into the Abyss?*

A. By the same Power that keep the *Sun* and *Stars* from falling down upon the *Earth*; which can be no less than that which made 'em all.

Q. *Pray, are there not many Scores of country Parishes in England, who are most sadly and miserably supplied with Ministers and Teachers? O how many drunken, wicked, idle, and naughty Men are amongst 'em? How many vain Persons whose own Lives are Patterns of Wickedness, never minding their own Souls, nor the Conversion of others, so that they do but Preach, such as it is, and have for it perhaps three or four Score Pounds a Year, and some a great deal more, it's all they mind or care for? I desire your serious Thoughts on this Question, and whether this be not the Reason why we have so much Wickedness, Atheism, and Infidelity amongst us? Pray your Thoughts also about some healing Plaster for this deadly Wound?*

A. If you live in the *City*, 'tis not probable that you know one *Score* of *Country Parishes*, especially so well as to judge of the *Morals* of all their *Ministers*. If not, how *wicked* and uncha-

ritable is this *Censure* of yours, that there are *Scores*, nay *many Scores* of *Parishes*, who are sadly and miserably supplied with *drunken*, *idle*, and *wicked Incumbents*? We can't deny that some of the *Clergy* may be involv'd in that general *Corruption* of the *Manners*, that over-spreads the *Nation*; and were there but one such, 'twould be too many, and the bad *Example* of one of them must do more *Mischief*, as well as make more *Noise*, than any others, and if they are not better than others, they must needs be worse; woe to them by whom such *Offences* come, tho' 'tis impossible but they must come. Nor is it strange, that among so considerable a *Body* of *Men*, there should be found some who extremely disgrace their *Character*, and are highly unworthy of it. Tho' 'tis notorious that all the *Care* is now taken that can be, it may be more than at any other *Time* since the *Reformation*, that the *Clergy* shall lead such *Lives*, as they are obliged to do by solemn *Vow* and *Promise*; and 'tis known, that those who do not, are not so soon preferr'd, as perhaps they might have been in former *Reigns*. And notwithstanding some *Exceptions*, none, we think, but those who are extremely prejudic'd will deny that the *Clergy* of *England* are at this *Time* as considerable a *Body*, both for *Piety* and *Learning*, good *Preaching* and good *Living*, as any in the *World*, or, perhaps, as any that have liv'd here in any *Age* of the *Church*, since the *Apostles*.

We

We would not lie for God's Sake, nor do Evil that Good may come on't; but on a fair and just Consideration of all those country Parishes wherewith we are acquainted having called to mind as many as we can think on; and that in a Part of Eng'land, which we have Reason to believe is not the best provided, we cannot in fifty or threescore Parishes think of above three or four (tho' those too many) who disgrace their Character in the Instances which the Querist mention'd; so far from it, that the Pulpits are fill'd with sober and ingenious Men, good Preachers and good Livers, tho' neither that Height of Learning, nor Quickness of Conversation is to be expected from all of them, that's to be found in such as have the Advantages for attaining 'em, which they want. Notwithstanding all which, it cannot be denied, but they have more than enough of Enemies, which the Clergy would be sure to have, should they all preach and live like Angels. Some don't love 'em because they are tainted with an opposite Leaven, and hold such Principles as are contrary to those of the Clergy, both in Church and State. Others out of Covetousness, or Envy, or meanness of Spirit, thinking they are too well provided for, if they have so profuse a Maintenance as 3 or 4 score Pounds a Year, which will scarce clear Fifty, as Taxes now are, reckoning Repairs, and other Charges, tho' in the 50 Parishes which we before reckoned, there are not ten which have so much as the least of those Sums, yearly

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Income. Now that the ill Lives of the Clergy in general is not any proper Cause of the Increase of Infidelity and Lewdness among us, is certain, because, when taken in gross, 'tis a false Imputation, we having heard some Deists themselves confess [that the Clergy are by much the most moral Part of the Nation] and we have still another Argument for't, that Atheism and Infidelity, we think, we may add Lewdness too, are not near so common in the Country as they are in this City; and yet we suppose neither the Abilities nor the Morals of the City Clergy can, with any Pretence of Truth, be blam'd for't. And where there is some scandalous Clerk in a little Corner in the Country, you shall for the most Part find he came in after a scandalous Manner, by some unrighteous Contract or the like, which we have Reason to believe is the general, and almost constant Method of all Popish Patrons, who laugh at the Laws, and present still whom they please, as freely as ever: One of 'em we could name, who being prest to present a pious and ingenious Person, immediately swore that he would not give him the Living for that very Reason, because he had so good a Character. We shall conclude with an Observation some Years since made, by a Person who was no very great Friend to the Clergy, who yet frankly own'd, that Disrespect, which they too commonly suffer'd, was an Effect (we may add a Cause too) of the general Debauchery and Infidelity among us.

Cc

Q. In

Q. In the late King James his Timr, a Relation of mine turn'd to the Romish Religion; He had an only Son, who refusing to pay his Father a blind Obedience, stuck fast to the Religion he was bred in: His Father hoping to make him turn, sent him to France: The young Man unmov'd bore all the Assaults of the most cunning there, answering his Father's Expectations in every Thing, but his steadfastness to the Principles of the Church of England. Upon the late happy Revolution, the Father made away with all he had, and went into Ireland, where he yet remains in a poor Condition. The Son forsaken, and destitute of Subsistence in a strange Country, and expos'd to the cruellest Enemies of our Religion, yet made a Shift, by the Help of Heaven, to live among them, till about four Tears since he came home, and an Uncle of mine kept him till last Easter: When my Uncle died, and all the young Man's Hopes with him, I have endeavour'd to maintain him ever since, but the Charge is above my Ability, which he is so sensible of, that it has almost cast him into a Consumption. I've done all that lay in my Power to get him an Employment to live by, but all is in vain; and to put the Learning and Breeding he has, behind a Coach, and into a Livery, would break a well-born young Man's Heart. Were he strong enough for a Camp he should go, but he's fitter to manage the Pen than the Sword. He speaks and writes French very well, and is willing to undertake any Employment of which he is capable, and I'd give good Security for his Fidelity.

Pray, direct him what he should do; or if my Request appear unreasonable, forgive the Zeal of a burden'd Mind for an unhappy Relation: I hope you'll answer this without insisting a publick Punishment on me, by exposing my Request; who am, &c.

A. 'Twas some Time since that we declar'd our Resolution not to meddle with Things of this Nature, not that we should not gladly embrace any Occasion which lay in our Power of assisting the miserable, but because our Advice and Pity would, it may be, make the Matter but little the better; and because should we frequently publish Cases of this Nature, we should be always follow'd with 'em, and have Room for nothing else. However, Compassion has once more prevail'd against our past Resolves, and we have taken new ones, not only to insert the Case before us, but once in every Volume to print one of the same Nature, the most pressing that we find among all our Queries, that well dispos'd Persons, who are in a Capacity of doing Good, may have an Opportunity of doing that which others would do, if in the same Circumstances.

As to the present Case, the Querist would put us out of a Condition of doing him any Service, the only Way wherein we may be capable of doing it. For he would have us not to print his Case at large, which if we had not done, how could any know it, or employ his Friend as he himself desires, in any Thing whereof he's capable?

pable? We would not willingly grieve any Man, much less aggravate their Misery; but we can't but take Notice, that Height of Spirit very much misbecomes Mediocrity of Fortune, since a wise Man will do any Thing that's not really base, rather than perish (and we must confess we think nothing base that's necessary, and is not sinful.) Tho' at the same Time he'd never chuse a meaner Post, could he light on a handsomer, which that the Person concerned may do, is our real Desire, and the End of our publishing this Query; and if we hear any Thing more about it, he shall be sure to have publick Notice.

Q. Suppose a Person should (as several are observ'd to do in this City) strictly keep the Lord's Day, and go to Prayer every Night with his Family, but should also go to the Tavern every Night, sitting there from Six or Seven to Ten or Eleven, or after, and thence come home frequently to Prayer, loaden with Wine, tho' not it may be to that Degree, as quite to drown their Reason, and continues in this Course all his Life. Pray tell me, whether you think such a Way of living be justifiable or not?

A. 'Tis certain that a Person is much more expos'd in a Way of Trade, as 'tis now manag'd, to the Temptations of Intemperance, than in most other Ways of Life, the Tavern being now the Beginning or Ending of almost every Business: Nor is there any Doubt but that 'tis very lawful; after the Fatigues of the Day, to refresh a Man's self with a moderate Glass of good

Wine, and a virtuous Friend, for an Hour, sometimes in an Evening. Nor can the Tavern make an Action bad, which is in it self indifferent, nay, it may be necessary in some Cases. But still what's this to the indefensible Practice of many Persons? we meddle not now with the openly profane, but even such great Professors of Piety and Religion, who should know, that the Sin of Drunkenness does not only consist in the locking up their Sense, or drowning their Reason, but also, and it may be chiefly too, in Abuse of the Creature, which God has given for better Purposes; they must also have heard of those that are strong to pour in strong Drink, that continue till Wine inflame, and Distemper their whole Bodies, tho' they are so accusom'd to it, that it can't overcome their Brains; neither can they be ignorant of the Woe, that the Scripture pronounces against them, any more than of the unsufferable Abuse of their Time; a considerable Part of which would be much better employ'd in Acts of private Devotion; and the horrid Scandal they must necessarily bring on Religion, if they are still such Enemies to it, as to pretend to embrace it. Add to this the high Affront it must be to Heaven, to lift up Eyes to it, heavy with Wine, and to present such Petitions, as it may be the Speaker himself knows not well what they are, at least 'tis certain that the whole Intention of his Mind can never go with them. These Considerations we would hope, if

calmly weighed, would prevail on any Person, who would but be thought to be truly religious, much more on such as are truly so, to forsake so unjustifiable, so dangerous, and so scandalous a Practice, which still gathers more Strength, the longer 'tis continued in; as we know by our selves of some whom they have already prevail'd upon, wholly to forsake it.

Q. I have received Satisfaction by your explaining several of the difficult Places in Ezek. many of which before I knew not what to make of, and wish you would go through with the rest, according to your Promise. But if you are for taking more Time for the Explication of what remains in that Chap. I desire you, in the mean Time to assist me in a Case of the like Nature nearer Home. I was lately reading our famous Bede's Ecclesiastical History, where I met with many Names of Places here in England, famous it seems in his Days, whereof I doubt there are hardly any Footsteps now remaining. Whereabouts was the famous Idol-temple of the Saxons, which their High-Priest Coisy desil'd when he turn'd Christian, call'd in Bede's Time, as he tells us Gotmundin Gaham? Lib. 2. Cap. 13. Are there yet any Footsteps of the Place and Name? Where was K. Edwin's Palace, then call'd Adregin! Cap. 14. Where the River Gleni, wherein so vast a Number were then Baptized? Where Melmin, where he says a little after, the Court resided, having deserted their former Station? Where the Village Cataracta, near which Paulinus afterwards baptiz'd? Where the

Campus Doni, in which he built a Church, and the Regio Lodiis, where the Royal Village was erected, after the former had been burnt by the Pagans? Where the City of Dummock among the East Saxons, in which Fœlix was Bishop? Where was the City which Bede tells us, was call'd Tiol-vul-Singacester?

I doubt I've found Work enough for you for an Oracle, and therefore desire no more to be answered at this Time, tho' I've another Question which I desire you would resolve at your Leisure. 'Tis this, I've often read of the famous Picts Wall, which Bede also mentions, Pray under what Emperor was it first built, and what Place, in what Manner, and of what Substance? And are there yet any Remains of that ancient and famous Edifice?

A. We'll answer as many of your Questions as we can at present, and for the rest you must be forc'd to trust us. The first is *Gotmundin Gaham*, which we thought you might not have rightly transcrib'd, till we found it in the same Manner in Bede, tho' 'tis certainly mis-printed, for 'tis plain Saxon, and he could not but understand his own Language. We ought therefore to read *Godmundinbam*, for which we need not look far, since Bede's Directions will bring us very near it, who says [*nunc longe ab Eboraca, ad Orientem amnem Dorwentionem.*] Now the *Darvent*, we find not far from York, in the East-riding of Yorkshire, and to the East of it the Place sought for, which retains great Part of its Name, and is called *Godmandbam* to this Day, but a little Way from *Wigton*,

Wighton, which *Cambden* thinks the *Delgovitia* of the Ancients, for which Reason our Dictionaries have confounded *Delgovitia* with *Godmanham*, which he draws from the Likeness of the Name, *Delgwe* in the *British* Language signifying the *Statutes*, or Images of the Heathen Gods. For your two and three Questions, *Adregin*, as you have writ it, and *Bede's* Printer blunder'd it, we might look long enough for it. However, we must find it in the Province of *Bernicia*, which reach'd from about the *Tine*, to *Edinburgb Firth*, which Direction *Bede* gives us, in the Place aforementioned. *Hæc*, says he, in *provincia Burniciorum*. These Things happen'd in the Province of the *Bernicians*. And the *Saxon* Paraphrase tells us, as much of all these Places. *Tha stowe, sindon on Beornica megtbe*. That they are in the Country of the *Bernicians*. But *Bede* gives us yet a better Direction by the River *Glen*, which he says was the nearest River (*Fluvio Gleni, qui proximus erat, &c.*) to the Palace. Now this *Glen* is a little Rivulet that falls into the *Till* (as that into the *Tweed* at *Tilmouth*) giving the Name of *Glendale* to a small Valley which it washes in its Passage. On the Banks of which Rivulet we will find a little Village call'd *Teverine*, which *Cambden* tells us out of *Bede*, which he here quotes, (it seems from a better Copy than you or we are Masters of) was call'd *Ad Gebrin*, the which *Gebrin* is no other than the present *Teverin*, the *T.* and *G.* being often confounded

by the *Saxons*, as *Tate* and *Gate*. And the *U.* being no more than an open *B.* And we must not go far off for *Melmin*, because 'twas built in the Room of this *Teverin* or *Gebrin*. And here we find *Melfield*, or *Milfield*, not far from *Leartbmouth*, between the Rivers *Bowbent*, and the *Till*, which is thought to be the same with the ancient *Melmin*. Your 5th Question, where the *Village Cataracta*? Which we have two Notes to find, *First*, that 'tis in the Province of the *Deiri*, as *Bede* tells us; the *Second*, as he adds, near the River *Sualva*. The Seat of the *Deiri*, or *Deirland*, as the *Saxons* call'd it, is much more easily found than the other. It contain'd one Part of the Kingdom of the *Nordan Humbrosum*, as *Bede* writes it, the other being *Bernicia*, already mention'd, nay so Considerable a Part of it, as *Cambden* observes, the whole Kingdom is sometimes call'd by that Name, having within its Precincts, the large Countries of *Yorkshire*, *Lancashire*, *Westmoreland*, *Cumberland*, and the Bishoprick of *Durham*, which last, one would be tempted to think, retain'd still something of the ancient Name. As do the *old Dar*, near *Durham*, and *Darlington*, at a greater Distance from it, on the Borders of *Yorkshire*, and perhaps, the *Derwent* it self may have taken its Name. Now for the Town or Village *Cataracta*, we must first find the *Swalna*, which is no better than the *Swale* in *Yorkshire*, taking its Rise to the *West* of *Richmondshire*, near *Swaledale-Forest*, running by *Richmond*,

mond, and tumbling down with great Fury, over many craggy Rocks, whence, as an old Author observes, it takes its Name, entering the Ure with great Rapidity and Swiftness, and a mighty Fall and Hurry of Waters, the two Branches of the Medway, which make the Isle of Sheppey, being, 'tis probable from some such Reason, call'd East-Swale, and West Swale, perhaps a kin to our English Word, Swallow, by which Name the Town is known, where the River Mole, in Surry, sinks into the Earth. And now where should we expect a Cataract but on such a River? And here 'tis, a few Miles below Richmond, between which and this, there is indeed a huge Fall of Waters, from whence undoubtedly it takes its Name, being call'd *Catarrick* to this Day, tho' the Additions to *Cambden* incline rather to *Thornburgh*, a *Farm-house*, a little Way from *Catarrick-Bridge*, where have been considerable Buildings, *Roman Coins*, and other very noble Pieces of Antiquity. However, that the Place has formerly been very famous, is beyond Question, being taken notice of by *Antonius* and *Ptolomy*, by the Names of *Catarractonium* and *Catarracton*; and so remarkable a place was it formerly, some *Frontier-Garrison* we suppose, or other, that *Ptolomy* describes his 24th Parallel through this *Catarractonium*. There are also other Relicks of that Name near this *Catarrick*, as *Kettericks Wall*, mention'd in *Cambden* and *Ketterby*, a little lower on the River.

Your 6th Q. *Where the Field of Don Campus Doni, as 'tis in your Bede's Lovain Edition, and ours? This we thought we should easily have found somewhere near the River Don, or Doncaster, being also in the Province of Deiri. But the least Footsteps of any such famous Church, or any of the other Marks, which Bede gives, we could not discover near it. Nor what to make of the Regio Loidis, or Sylva Elmete, which we met with near it, in which Wood, Bede tells us, was a Monastery, wherein was reserv'd the Stone Altar, which had been in this famous Basilica, and had escap'd its Destruction. We found indeed a Place call'd Elmesley, in Rhidale in the North Riding of Yorkshire, which Cambden thinks is that which Bede calls Ulmetum, where was also a Monastery founded, having been formerly, as Nubrigenis represents it, a Place of vast Solitude and Horror: But this Monastery was of Cluniac Monks, and founded by Walter Espec, long enough after those times; nor could we discover any thing like remains of such great Actions as are mention'd to have happen'd near it. We then took another way: Bede says, the good King Edwin was kill'd with his Son Offrid a little before him, Fighting bravely, in a terrible Battle, with Cead-walh the Britain, and Penda the Mercian, and he tells us 'twas, In Campo qui vocatur Heathfilth, and the nearest we could find to it was, (what's now call'd Huthersfield, in the West Riding, South-East of Halifax, near the River Calder; where immediately we discovered that Cambden*

den had plac'd this Cambodunum, making it one Word, and being of Opinion that Bede was mistaken in its Orthography, as well as Ptolomy, who thought it worth taking Notice of, and calls it Camulodunum. Now that this is the real Cambodunum, he proves by its Situation in the Roman Itinerary. And is of Opinion, that the Temple which Paulinus built in these Parts, was dedicated to St. Alban our Protomartyr, and the Town thence call'd Albanbury, and now by Corruption Almonbury. Near which he says, there's a very steep Hill, inaccessible unless of one side, where, in his time, were still seen Ruins of a Wall and Rampire, and the Marks of a Triple Fortification, and the very Colour of the Stones thereabouts did bear the Marks of the terrible Fire, when Penda burnt it, to this Day. But he who writes the Additions is of Opinion, that 'twas built most of Wood, there being no manner of Appearance of Stone or Brick, tho' he confutes Mr. Cambden's Opinion of a Burning there in the Blackness of the Stones in the Buildings (which Fact he does not deny) because the Edges of 'em are so in the Quarry half a Mile off, and so deep that no Fire could reach 'em. However, he guesses that the Fire which burnt it down, was very vehement, because there are great Lumps of Cinders still found about it, strangely soder'd together. But as vehement as 'twas, the Altar it seems resisted it, and was afterwards carry'd to the Monastery of one Trumwulf, in Sylva Elmete. All the Country hereabout being it seems formerly call'd El-

met, from vast Woods of Elms there standing, the Footsteps of which yet remain in the Town of Barwick-Elmet, not far from Leeds, whence the Regio Loidis that Bede mentions, tho' Cambden seems not to have express'd himself so warily, when he says from Bede, that this was made a Royal Village, when Cambodunum was burnt down by the Enemy, which Bede does by no means affirm, but only, Pro qua posteriores reges fecere sibi Villam in regione quæ vocatur Loidis. In that part of the Country, which is called Leeds, which seems formerly to have been a District, tho' now the Name may be appropriated to the Town. We shall dismiss this Query with this one Remark, That if our learned Cambden's Name (or Campden, which seems to be the same, and which is famous at Wakefield, hard by, for the noble Charities of the Lady Campden) should be deriv'd from this Cambodunum, or Campodunum, 'twould perhaps be one of the most ancient in Europe.

Your 7th Quest. Where was Dummock, the See of Bishop Felix?

A. 'Tis now in the Sea, the very most of it; for 'tis generally agreed to have been the ancient famous Dunwich in Suffolk, call'd in Bede's Translation *Dommoceester*, remarkable for several Churches, strong Fortifications, a Mint of its own, and great Riches. But the Sea having devcur'd great part of it, the Bishops many Years since remov'd their Sees from it.

Your 8th Quest. Where was the Tio-yul Fingacester, near which

Paulinus baptiz'd so many Thousands, and what is it now call'd?

A. Cambden is of Opinion, that 'tis the same with the ancient Collegiate Church of Southwel, in Nottinghamshire, which, as the Pillar therein expresses it, *Religiosa Antiquitas fundavit*. Cambden's Reason for finding it here, is because those things which Bede relates of Paulinus his Baptizing, in *flumine Trabenta*, in the River Trent, near this *Tro-vul Fingacester*, are always said to have been done here by the private History of their Church. Nor is there any other Place, as we know of, that pretends to rival it for that Honour.

We have now made a Shift to say something or other to all your Queries, except that about the *Pilts Wall*; which is too big to come into this Oracle, and must be therefore reserv'd for another. For which Reason we shall conclude this with a remarkable Passage or two out of Bede, which we have lit upon in hunting about to answer the Queries above-mention'd. The first is a pretty Discourse from one of the famous K. Edwin's Courtiers, in a Consultation he had with his Nobles, about embracing the Christian Religion, *Lib. 2. Cap. 13. Cap. 13. Tahi iniqueni, mihi videtur, &c.* The Life of Man, may it please your Majesty, while he's upon Earth, in Comparison of that time, which is uncertain to us,

may be fairly described by this Resemblance. When Your Majesty sits at Supper in the midst of Winter, Your Captains and Attendants about you, and a Fire in the midst, which warms all the Room, while Tempests of Rain and Snow without every where raging; there comes by chance a single Sparrow flying through the House, who entering at one Door, immediately passes out again at another; while he's within, the Storm does not touch him; but that little Space of Serenity, being past over in a Moment, he presently returns from Winter to Winter, and vanishes away from your Eyes. So that the Life of Man appears for a little while; but of what goes before, or what follows, we are altogether ignorant. If therefore this new Doctrine can bring us any greater Certainty in these Matters, it justly deserves to be embrac'd.

The second Remark is, That this Edwin's Queen, the Daughter of Edelbert, the first Christian King of Kent, by whose means Edwin, and his Kingdom in the North-Humbrians, was converted to the Faith, whose Name was Edelburga had also another Name, which was Tate, *que alio nomine*, says Beide, *Lib. 2. cap. TATE, vocabatur*, the same with that of a learned Antiquary of Cambden's Acquaintance, whom he owns, he was obliged to in his *Britannia*, and that of our present Poet Laureat.

On

On MELANCHOLY.

THE melancholy *Gloom* thick damps compose,
 And form the lullen Shapes of human Woes.
 Light's dusky Beams here imitate the Day;
 Here all the visionary Terrors stray,
 And fright the fleeting Forms of Joy away.
 Strange Words of Ill officious Fancy feigns,
 And holds dull Mortals Captives in her Chains.
 See! There they stalk, lean with eternal Care;
 And now they border on extreme Despair:
 With Arms a-crois, and Aspects pale and wan,
 They wander lonely, like the *Pelican*:
 Surpriz'd they start, Spectres of Air they fly,
 And run distracted, when no Danger's nigh.
 In thoughtful Postures now they walk and mourn;
 And now they stop, and stand, and now to Statues turn.
 To Grotts and Groves, silent as Ghosts they go;
 To Wastes and Wilds, the solemn Scenes of Woe.
 Ah Thrice Unhappy! See! They droop, they die,
 They shiver at the Thought of Destiny.
 No Hope of Happiness their Grief attends,
 Their every Prospect still in Ruin ends.
 The Rolls of rigid Fate they backwards read,
 And still their Feet in mazy Errors tread.
 Their Hours in fruitless Wishes waste away,
 In Groans the Night, in Tears they drown the Day.
 Impatient grown, their ruffled Passions rise,
 They swell with Rage, and curse the partial Skies.
 In vain th' Attempt! The Heav'n's serenely roll,
 And Wretches can't th' Almighty Pow'rs control:
 Resolv'd; no more, they'll drag the weary Chain,
 One Fatal Thrust decides their Care and Pain.
 Deep in their Breasts they plunge the Fatal Steel,
 They gasp for Breath, they bleed, and now they reel;
 Life ebbs a-pace, the purple Streams away;
 The Soul now flutters on the Lips, and would, but cannot stay.
 Around the Air, th' infernal *Demons* coast,
 And wait the Wound, and catch the flying Ghost.
 Thus, headlong, they the Ills of Fancy fly,
 And plunge in Penal Fires, and endless Misery.

On CHEARFULNESS.

WHEN *Cheerful* Airs o'er all the Aspect reign,
 We lose the very Sense of Woe and Pain.
 Along the Veins the happy Transports slide,
 And Nature dances in her youthful Pride;

The

The Melancholy Dews are brush'd away,
 And ev'ry blushing Scene looks wond'rous gay,
 The Crimson Tide teems in its mazy Rounds,
 And growing Life in ev'ry Part abounds.
 The Fancy broods on Images of Joy,
 And brighter Objects ev'ry Thought employ.
 The Mind dilates amidst the flowing Bliss,
 And grows familiar with her Happiness:
 The Spleen subsides, the angry Passions sleep;
 And spreading Smiles the frowning Visage sweep;
 Inspir'd afresh, the Spirits leap and bound;
 From Pulse to Pulse, the living Joy goes round:
 " Such was the Virgin Scene, when first the Sun,
 " Around the Globe, his radiant Race had run.
 Despair and Doubt no more obscure the Day,
 The Mountain Ills of Fancy fleet away,
 And now the Heav'ns their native Form display.
 The Soul now labours with the kind Excess,
 And swells with Pleasures, that she can't express:
 On the whole Frame the bubbling Joy o'erflows,
 And on the Limbs eternal Health bestows.
 Thus tho' refin'd, the naked minds above
 Still revel in th' Extreams of Harmony and Love:
 Would Heav'n but grant, I'd thus intranced die,
 Thus leap Life's Barriers to Eternity.

Q. I read a little while ago, a very odd sort of a Story Printed in the Transactions of the Royal Society, about an Indian Woman, who in her perfect Senses, after having lost her Husband, chose voluntarily to be burnt to Death. I confess the thing seemed very incredible to me; and had it come from other Hands, I should have wholly rejected it: I desire to know what you think of the Truth of it, and if you can give any Instance from good Authority, that Persons who have had the free Use of their Reason, have been so infatuated, as to offer up their Lives after this manner?

A. The Truth of this Relation need not be questioned, since doubtless nothing is published in those Papers concerning matter of Fact, but what is recei-

ved from Men of good Integrity: Nor does such a Death seem so strange in Persons who are unhappy, and think it no Crime, and believe it will put an absolute Period to all their misfortunes. Most Histories that have treated of the manners and customs of these People, have also told us, how freely they quit the World in Old Age, Sickness, or sometimes after the Loss of a dear Friend. *Quintus Curtius* tells us of a very wise Man amongst them, who died after this manner, in *Alexander's* Time: ' There was, ' says he, in the King's Court ' an Indian, called *Callanus*, one ' celebrated for Wisdom in his ' own Country, who was a very strict Philosopher, and yet ' in

' in his old Age was persuaded
 ' to come to *Alexander's* Court ;
 ' this Man having lived four-
 ' score and three Years without
 ' being ever sensible of the least
 ' Sickness, a little while after
 ' he came into *Persia*, finding
 ' himself afflicted with the Co-
 ' lick, and seeing that this un-
 ' interrupted Course of Health,
 ' which he had always enjoyed,
 ' was like to be changed into
 ' tedious Pains, and fearing al-
 ' so to fall into the Hands of
 ' the Physicians, and to be tor-
 ' mented with the Multitude
 ' of their Remedies, he resolv'd
 ' to die after this manner ; he
 ' desired the King to order a
 ' Pile of Wood to be set up,
 ' and when he was upon it, to
 ' set Fire to it. *Alexander* at
 ' first thought he could easily
 ' turn him from so terrible a de-
 ' sign ; but seeing that notwith-
 ' standing whatever he cou'd
 ' say, he continued firm in his
 ' Resolution, he was at last con-
 ' strained to grant him his Re-
 ' quest ; but as he had this Phi-
 ' losopher in great Reverence,
 ' so he was resolv'd to honour
 ' his Death with a Funeral
 ' Pomp ; he caus'd all his Ar-
 ' my to be put in Battle-Array,
 ' with all the Elephants, which
 ' were near the Town ; he
 ' commanded certain Persons
 ' to perfume both the Wood
 ' and the Garments of *Callanus* ;
 ' he also sent him a purple
 ' Robe, all covered with pre-
 ' cious Stones, with a great
 ' Number of Gold and Silver
 ' Vessels, and Tapestries, as
 ' was usual in Sacrifice to ad-
 ' orn the *Victim* : *Callanus* be-
 ' ing clothed thus magnificent-

' ly, was put upon an Horse,
 ' which the King sent him ;
 ' but being unable to sit him,
 ' he was laid in a Litter, where
 ' after being crown'd with a
 ' Chaplet of Flowers, he be-
 ' gan to sing in his own Lan-
 ' guage, until he had pass'd
 ' thro' the Town, and came to
 ' the Place where the Pile was
 ' erected. Where having first
 ' pray'd to the Gods, he ob-
 ' served all the same Ceremo-
 ' nies in respect to himself,
 ' which they were accustomed
 ' to use at the Funerals of the
 ' Dead ; he then took leave of
 ' the *Macedonians*, and embrac-
 ' ed all his Friends, which
 ' were present ; and taking some
 ' of 'em by the Hand, he told
 ' 'em that after having lost his
 ' Health, and seen the Great
 ' *Alexander*, he cared to live
 ' no longer ; because what he
 ' feared, and most desir'd in
 ' this World had happen'd to
 ' him. That Pain, and an e-
 ' vil Conscience, being the on-
 ' ly true Evils of Life, it had
 ' pleas'd the Gods to make him
 ' happy in preserving him from
 ' both until then ; but since af-
 ' ter so many Years Tranquilli-
 ' ty, Pain began to torment his
 ' Body, that is, to ruin the
 ' Habitation of his Soul, 'twas
 ' a Sign they would have it
 ' stay no longer in it. That al-
 ' tho' he had always endea-
 ' voured to preserve himself
 ' pure from all sorts of Vices,
 ' yet he had not been able to
 ' do it so absolutely, but that
 ' through the Contagion of the
 ' Body, his Soul had contract-
 ' ed some Spots, which he
 ' was a going to cleanse by
 ' Fire,

Fire, the Pain of which would be very sweet, since it would free him from the Chain of his Captivity, which had so long hinder'd him from flying to Heaven, and returning again into his own Country. And having spoke these Words, he distributed to his Friends the Presents which the King had made him, and then very briskly ascended the Pile, from whence he sometime contemplated the Army, afterwards he laid himself down at his full Length, and covered his Face; and, what was most surprizing, when the Flame seized upon him, he continued in the same Posture he had placed himself, without moving at all, or giving the least Sign of any Pain or Sensation.

Q. In the last Sessions of Parliament but one, an Act pass'd for the Relief of the Orphans of the City of London, wherein there's a Clause, which impowers any Orphan having sold his Money, that either he, his Executors, or Administrators, may redeem the same, paying as in the Act is directed.

Now this Act was endeavour'd to be obtain'd about two Sessions before it was pass'd, and a Bill was brought into the House of Commons for that Purpose, and the same Clause was therein inserted, but that Bill was afterwards rejected. After which, and before the Act pass'd, several Orphans assign'd their Money for the current Price, and made an Affidavit before a Master in Chancery;

they swore they would take no Benefit by any such Act, but would make further Assurances upon request. Query, Whether they now ought in Conscience or Reason, to take any Benefit of the said Act; or if they had dy'd before, or since this Act, and before farther Assurance, ought their Executors to have so done; or if they ought not, and do, are they guilty of Perjury, or of what Crime?

A. The Executors can't be guilty of breaking an Oath, which they never made; For the Orphans themselves, nothing can be more notorious than the Injustice they have suffer'd, and the Hardships they have met with for many Years, and even in gaining Redress, as well as in so long suffering Injury; for all which, God's heavy Curse will certainly fall on whoever is guilty, without a strict and severe Restitution and Repentance; nor must any think to escape it, who may have robb'd 'em of this their last Refuge, and making 'em despair, have, perhaps, for some not valuable Consideration, oblig'd them to part with their Right before they obtain'd it, and even preclude themselves from any Possibility of recovering; which if they have done, and the supreme Legislation of the Kingdom has thought fit to unravel such unrighteous Actions, and return the Property to the former Owners, making just Satisfaction for what they have receiv'd, none can justly complain of any Hardship: Tho' we must needs say, if any Person has by Oath plainly and voluntarily prejudiced himself from

from any such Advantage, we think he cannot now lay hold of it, without Perjury.

Q. *Whereas it is written in Numb. 11. 31, 32. 'And there went forth a Wind from the Lord, and brought Quails from the Sea, and let them fall by the Camp, as it were a Day's Journey on this Side, and a Day's Journey on the other Side, round about the Camp, and, as it were two Cubits high upon the Face of the Earth; and the People stood all that Day, and all that Night, and all the next Day, and they gather'd the Quails; he that gather'd least, gather'd ten Homers, and they spread them all abroad for themselves round about the Camp.'* Query, since he that gather'd least, gather'd ten Homers, which by Computation of our English Measure is 140 Bushels; and he that gather'd most, may be reasonably supposed to have gather'd twice as much, viz. 280 Bushels: Pray how could they dispose of 'em, so as to spread 'em abroad for themselves about the Camp; considering they took up the Circumference of a Day's Journey round about the Camp, when they lay 2 Cubits high, which I suppose may be about our English Yard. If you can answer this, pray do, and oblige your Querist, &c.

A. *Josephus* here, after his manner, lessens the Miracle, and indeed, makes it little, or none at all; for thus he in *Antiq. Lib. 3. Cap. 1.* ἡ μὲν ὀλίγον, &c. 'And not long after, a vast Quantity of Quails, which sort of Birds the Arabian Gulph breeds more than any other Place, came flying cross the Sea; and being

'weary'd in their Flight, fell on the midst of the Camp.' This he seems to speak of the first Flight of these Quails, which we read of, *Exod. 16.* and 13. at the same time that the *Manna* was given, that they came up and cover'd the Camp, tho' this first Flight fed 'em but one Day, and was a small number in Comparison to the second, in the Text mention'd by the *Querist*, as also by *Josephus, Lib. 3. Cap. 12.* tho' much after the same cold Manner that he related the former. 'All the Camp,' says he, was fill'd with Quails, 'of which every one took as many as they wou'd.' But tho' they were fed with 'em the first time, as it appears, no longer than one Meal, or one Day; in this second Miracle God tells them, that they shou'd not eat 'em only one or two Days, or even ten or twenty Days, but a whole Month together; whence no wonder but the *Jews* cou'd not believe such a thing possible, when *Moses* himself did seem to doubt whether God cou'd, or wou'd provide sufficient for such a Multitude. And indeed, a prodigious Company there must be, to feed six hundred thousand Men, besides Women and Children, and a mixt Multitude, perhaps no fewer in the whole than four Millions, after a modest Computation, and this for a Month's time together, and that with such light hollow Meat as Quails; but their Table was large enough, since taking a Day's Journey but for twenty Miles, and reckoning on both sides the Camp, they must have taken the Space of forty Miles. 'Tis true, that

that the *two Cubits*, allow'd for their Height or Thickness is differently understood; *Jonathan the Paraphrast*, as well as *St. Jerom*, (and *Philo* too seems to have been of the same Mind) were of Opinion, that by their being 2 *Cubits* high above the Earth, no more was meant than that they flew that Height, about a Yard from the Ground, in such vast Numbers, as to be easily taken by the *Jews*, and afterwards spread abroad, and dry'd for their Use. A pretty and probable Interpretation, tho' *Bisbart* is rather for the common and obvious Sense of the Words, that they lay so thick upon the Ground, not all over, so as to cover the whole Face of the Earth for two Days Journey; for then they must have necessarily trod upon 'em, as they gather'd 'em, and much of God's Bounty had been lost; but here and there, tho' in great Quantities, with Interstices, Passages, or Lanes between 'em; for had they been every where alike, in all Probability they would have gather'd all alike, and not one have found much more than another. But still the *Querist* asks, What they cou'd do with 'em all, and where they cou'd lay 'em, if each gather'd at least *ten Homers*, about 140 of our Bushels: For this *Homer* was the largest Measure among the *Jews*, containing ten of their Baths, or *Epba's*, (as an *Epba*, ten lesser *Homers*) a Bath 3 *Seaths* or *Sata*, a *Seath* 6 *Cabs*, a *Cab* 4 *Logs*, a *Log* 6 *Egshells*. This *Homer* or *Chomer* was also their *Cor*, and $\chi\omicron\rho\sigma$ by the *Greeks*, equal to 2 *Letechs* or

800l. But may n't some ask here, as the *Disciples* in another Case, To what Purpose was this Waste? And for what Reason thou'd every Man have 10 *Homers*, when much less than one wou'd suffice for his Month's Provision? But the Answer is easy, the *Chomer* here, is not to be taken for a distinct sort of Measure, but only for a Heap in general, in which Sense 'tis often taken in the Scriptures; so *Exod.* 8. 14. Of the Frogs 'tis said, they gather'd 'em on Heaps, or rather Heaps upon Heaps הֵמוֹת הַמַּיִם , which when they had gather'd, and eat what was sufficient, they spread the rest abroad, to dry in the Sun and Wind as they thought convenient, having perhaps first salted 'em, as was the Custom in *Egypt*. However, tho' we don't think there were so many of these *Quails*, as *Cornelius a Lapide* makes 'em, who computes their Number *twelve Millions of Millions*, being, we suppose, misled by the *Homer*; yet doubtless there must have been a vast Quantity to feed, nay, to surfeit a whole Nation for a Month together; which yet will not appear so incredible to those who had read what almost inconceivable Numbers of those Fowls are often to be found in warmer Climates. *Delos* was call'd *Ortygia* from them, nay, so of old was all *Libya*; and even in *Italy* we have grave Authors, *Varro*, and others, who tell us they came in such Quantities, as sometimes to sink Ships with their Weight, when they meet 'em at Sea, and are entangled among the Sails; and that in Spring-time, when they first make

make the Shore, they sometimes take an *hundred thousand* in a Day of *Quails* and *Swallows* together, and that this *Fowling* continues for about a Month. And *Diodorus* gives much the same Account of the taking *Quails* at *Rhinoclara*, on the very Edge of this Wilderness. Whence no need for a new Creation, or Multiplication of 'em, as some here fancy. The Miracle being, that they were brought together in such a Number, and at that very time when God commanded, and let fall just about the Camp of *Israel*. The Summ is, That tho' they fell in a miraculous Number, yet not in such incredible Quantities as wou'd appear at first Sight, because there were Spaces between them, and it appears not that all the Face of the Earth was cover'd with 'em; and again, because the 10 *Homers*, which every Man gathered, may be interpreted by so many *Heaps*, and not that *largest Measure* among the *Jews*, which was a *Camel's*, or at least an *Ass's Load*.

Q. *Whether the Soul upon her Separation from the Body, can exercise a fatidical Quality, according to the Opinion of Pythagoras, mention'd by Diodorus Siculus?*

A. 'Twas not only the *Pythagorists*, but *Cyrus* in *Xenophon*, (at least *Xenophon* in *Cyrus*) as well as the *Platonists*, who seem to have been of the same Opinion, grounding it on this, that the Soul being nearer her Departure from the Body, was more loose from Matter, and cou'd better exercise her own *Angelical Na-*

ture, than when ty'd and *manacled* with it. And many Observations of this Nature have been left in History, as well sacred as prophane. Tho' we can't deny that in one Instance it was perfect *Prophecy*; in the other, those we met with in Persons not inspired, it might be only the Effect of long Experience; which, from what has been, looks oftentimes a great Way into what shall be, and pierces far into Futurity.

Q. *Whether may the Soul be separated from the Body without Death?*

A. We believe not; for the nearest Notion we have of Death, is, that 'tis such a Separation. We confess it must be Disability of the *Organs* to perform their proper Function, or rather their Unfitness for the Soul to work upon them, that causes such a Dissolution, which Dissolution, sure, is Death, and not that which causes it: We know Instances are given of *Witches*, whose Souls are said to forsake 'em, while the Body is, by some diabolical Art, still preserved tenantable; but this may easily admit of another Solution, they are only thrown into a Trance, or deep Sleep, by their bad Master, no more than every Quack can do, and then their Fancy impos'd upon, whilst their Senses are lockt up, and they are that Way conscious of nothing that happens to 'em.

Q. *What is the Reason of the Harvest, or Hunters Moon, viz. That after the Full, in the Months of August and September, the Moon doth not set half so long as in other Months?*

A. We

A. We confess we often heard this affirm'd, but upon Enquiry, from those who say they have observ'd it, have met with very different Relations about it, some denying there's any such thing at all, others as positively affirming they have taken Notice of it several Years; but none that we ever yet met with, having carried it so high as the *Querist*, not affirming that in those Months (some say in part of 'em) the Moon shines an Hour or two longer in a Night, than at other times of the Year. Tho' others have positively affirmed, that the Difference is observable only for three or four Nights, much about the Winter Solstice, to which this Station of the Moon seems to answer. What to resolve, in such Variety of Relations as to Matter of Fact, we profess we know not, unless we our selves had observed it; which we promise to do, if *Athens* live till next *Harvest*, with as much Application as we are able, and shall then try whether any Account can be given of the Reason of it.

Q. In *St. Matthew the 12th*, where our Saviour says, the Sin against the Holy Ghost shall neither be forgiven in this World, nor in the World to come. In what Sense have these Words, neither in this World, nor in the World to come, been generally taken?

A. This Passage in *St. Matthew*, has employ'd the Wit of many learned Divines, and most of 'em have differ'd as much about the Signification of these Words, *the World to come*, as they have done about the Nature of this impardonable Sin,

Some have explained it in Relation to their Errors, to draw what Consequences they pleased from them. As the *Roman Catholics*, for Instance, have concluded from thence, that there are Sins which are pardon'd in another Life; which, if granted, is such a Proof for Purgatory, as can't well be answered. But on the contrary, the Protestants maintain, that our Saviour intended nothing else by these Words, but to shew that the Sin against the Holy Ghost shou'd never be forgiven. They have generally agreed that our Saviour spoke conformably to the Thoughts of the *Jews*, who divid'd the Extension of Time into two Spaces, the one called this World, and the other the World to come; by *this World* the *Jews* meant the Time, which preceded the *Messias*, and by the *World to come*, the Time from his Coming, until the last Judgment. So that our blessed Lord told them very plainly, that amongst the great Advantages they expected from the Coming of the *Messias*, they ought not to expect Pardon for their Blasphemy.

Q. 2. I admire the Story of *Reginaldus*, one of *St. Dominick's* Scholars, who fear'd not the last Combat with the Devil, for (said he so those that warn'd him to prepare for another World) long ago did the Mother of Mercy anoint me, for it happened some Time before, that the Queen of Heaven appear'd one Night unto him while he was awake, with two other Virgins in her Company; and coming to him, anointed his Eyes, his Ears, Lips and Hands, with

with an Ointment, which she brought with her own Hands, as he lay, and also his Feet in Preparation of the Gospel, as she said, praying out of a Book. The like Favour was shewn to Adulphus a Franciscan Fryar; this Universal Patroness and Mother of all religious People, came unto him with infinite Troops of Angels, saying, Son, what dost thou fear, why art thou troubled at the coming of Death? Come boldly, because my Son, whom thou hast faithfully served, will give thee a Crown of Glory. Pray, worthy Gentlemen, honour me so far as to let me have your Judgment in this Matter, if you believe it was true; and pray satisfy me, who ardently desire it, what you think of these Things done by the Virgin Mary; and if they are false, why were they invented?

A. We have Instances of more extraordinary things than these, that the Virgin Mary has done to serve her Votaries; if the Hereticks had but Faith, the Papists wou'd soon introduce her Miraculous Facts; who was it but

she (as they confidently tell us the Story) that the Turks taking a Place where the House stood that she was born in, convey'd this House in a Flame of Fire, and at last fixt it at Loretta? 'Twas she also, the Priests tell us, that gave that famous Candle at Arras, which having been carried in Procession two or three times every Year, for this two or three hundred Years, still remains as long and large as at first, although every Procession there is a Pound or two of Wax melted off it, which Wax, when once fallen from this holy Candle, is like common Wax, and wastes as that does. But to do the Papists Justice, these and the rest of their ridiculous Stories, were not intended to impose upon the Ingenious, but only as a pious Fraud to gain the Ignorant, and help a little towards the Maintenance of the Holy Fathers. And we believe no reasonable Person needs any Authority to direct their Judgment in these Things.

Q. 3. Reading the other Day in Wallis's Algebra, I found at Page 65 this Question, viz. To find three Numbers, whereof the first with $\frac{1}{3}$ of the other 2 shall make 14, the second with $\frac{1}{4}$ of the other 8, and the third with $\frac{1}{5}$ of the other 8.

I understood the Question with all its Reasons, till I came a little farther, where he says,

Then multiply the 2d, and 3d by 3, and making subductions to destroy 2, or the 1st. (in like manner as Dr. Pell, in his Algebra directs to do.)

And here I stopt, not being able to comprehend the Reasons of the last mentioned multiplying, &c. Nor what followed. Therefore I desire, the Question solved with all its Reasons may be in the next Oracle; which will oblige, yours, J. M.

A. We can't have while to look in Dr. Wallis's Algebra, the Question may be briefly solved thus:

Let the 3 N. be x, y, z , then according to the Tenor of the Question.

$$(1) \quad x + y + z = 14$$

$$(2) \quad y + x + z = 8$$

$$(3) \quad z + x + y = 8$$

Which being reduct out of your Fraction will stand thus,

$$(1) \quad 3x + y + z = 42$$

$$(2) \quad 4y + x + z = 32$$

$$(3) \quad 5z + z + y = 40$$

Now it remains to destroy all the unknown Terms but one. Subtract the 2d Equation out of the first to destroy z . then $2x - 3y = 10$. Next multiply the 2d. Equation by 5, because of making z in each equal to $5z$, viz. $20y + 5z + 5z = 160$, out of which subtract the 3d Equation, viz.

$$(2) \quad 20y + 5z + 5z = 160$$

$$(3) \quad x + y + 5z = 40$$

There remains
And we had before

$$(1) \quad 19y + 4x = 120$$

$$(2) \quad 2x - 3y = 10$$

So that now we have two Equations, wherein z is destroy'd, multiply the last by 2, that there may be $4x$ in both, and then subtract to destroy x also, viz.

$$(1) \quad 19y + 4x = 120$$

$$(2) \quad 4x - 6y = 20$$

Whence $y = \frac{200}{26} = 4$, having found one $25y = 100$. Of the 3, the other two are also discover'd from the simplest of the preceding Equations, viz. $x = 11$ and $z = 5$.

We

We suppose the Reason of the Doctor's multiplying the 2d, and the 3d, by 3, to destroy *a*, as you say, was to make the Products of an Equal, that thereby it might be made capable of being destroy'd by Subtraction.

Q. I must humbly desire your Opinion in this Case. I am a Person born of good Parentage, and brought up to good Education, but by the World's Frowns, and the Loss of Friends, was at last obliged to be put to some Trade, which of all the rest prov'd to be a Vintner, quite contrary to what I before told you I was brought up to; where Learning is counted but Folly, and Piety a Matter of Derision, and Regularity of Life the greatest Piece of precise Presbyterry; and in a Word, where all Goodness is deposed, and Vice encouraged. Now I desire to know how I may behave my self best in such a Station as this, towards God and towards Man; so as I may not lose Things Temporal for Things Eternal?

2. Whether God Almighty does desire or expect as much of me, who am in this publick Way of Business, as of others who are not, because I know there are so many Duties, which I would perform but don't, I ought but cannot, because of the Station I am now in?

I have been at the Trade these three Years, and from that Time I have kept to those Principles I was brought up in. I have liv'd a very regular, sober, and godly Life; nay, and have been Partaker of the highest Performances at God's Altar, but when this comes to the Master and Mistress's Ears, that such a one is so and so, as I have aforesaid. Oh, a Presbyterian Fellow (cry they) let him get out of my House, such a one is

not for my Turn, he can never mind that and my Business too, and therefore I will get another Servant.

Thus whilst I am serving of God, and studying to live uprightly and in his Fear, I lose my Reputation as to Matter of Business, and so by Consequence run my self out of that on which all my worldly Subsistence depends. Pray your speedy Answer, with your good Counsel in this Matter.

A. Indeed we doubt your Employment is one of the most prejudicial to a good Life of any whatever, because in it there are so many ill Examples and Temptations to Vice; but if you are so happy as to see the Advantages of Piety, you'll better be able to overcome them all. And supposing you are chearful, and perform the Duty of your Place, both which Religion requires, instead of spoiling you, it will make you a much better Servant; which if your Master observes, he'll ne'er be angry with you, tho' perhaps he may laugh at you. Two Things you must be sure always industriously to shun, a morose melancholy Look, or such a Way of speaking as may make you seem particular, and the neglecting your Master's Business, to perform any Service to God Almighty; for he has call'd you to be diligent in your Place, and to obey all your Master's lawful Commands.

Q. Whether or no do Fishes think? D d 2 A. We

A. We were about to say, as much as *some Men*, and should be tempted to conclude it of them, as well as some other *Animals*, did we believe that *Reason* were not the *Essence* of *Man*, or that 'twas *common* with him to the *Brutes*, only *secundum magis* and *minus*; which we shall believe when we hear any *Beast speak*, for we can never yet find, but the *Fishes* and they are much alike famous for *Elucution*, since even the *Mermen*, and *Mermaids*, which have been several Times taken, tho' they seem to have been much more *d.cible* than any *Brute Creature* on the Land, not so much as excepting *Mr. Peter's prophesying Ape*, who was far outdone by the *Harlem Maid*, who, they tell us, was taught to *spin*, yet neither she nor any of her *Kin* could ever be taught any *Language*, by all the Care that has been us'd with 'em, continuing still as *mute* as the Proverb represents 'em, not that it reaches all of 'em in the strictest *Sense*, for tho' they can't speak, there's some of 'em will *roar* very *audibly*, particularly the wounded *Whale*, so as to be heard almost a *League* from the *Place of Battle*. But though they cry some of 'em loud enough, we know nothing of their *laughing*: And yet, tho' we can't grant a *Fish* any more *Thought*, than he has *Speech* or *Laughter*, or *Reason*, there are some of 'em must be own'd to have *strong Imagination*, and others at least as notable *Instincts* as any Thing that's *irrational*, on our own *Element*, if in some Instances they don't exceed 'em.

The *Sea-Horse*, and *River-Horse*, which if they are not the same *Species*, are yet extremely alike, have *strange Instincts*, whereby they preserve their own *Beings*, and offend their *Enemies*. For whether or no that be true which some report of 'em, that they were the first *Inventors* of *Blood-letting*, rolling their *tender Bellies* on the *sharp Reeds*, and thereby letting themselves *blood* when they are *gorg'd* and *surfeited*; this is certain, that they observe a *Sort of Military Order* amongst 'em, for when they lie asleep on the *Ice* above *Greenland*, they carefully set a *Centinel*, who gives the *Alarm* on the Approach of the *Enemy*, striking his next *Neighbour* on his long *Tusk*, who does the same to *his*, and so the *Alarm* immediately runs thro' the whole *Army*, who make with all their *Force* towards the *Edge* of the *Ice*, and plunge down together to break it with their *weight*, and escape their *Enemy*; thus they often make a *good Retreat*, the most difficult part in the whole *Art of War*. We remember we mention'd above the *Strength* of *Imagination* in *Fishes*, whereof we shall give at present but one Instance; 'tis to be found in *Swammerdam's* Notes on *Van Horn's Predromus*, where he tells us, that he himself saw a small *Shell-Fish*, which the *Latins* call *Turben* from its *Form*, we a *Wilk*, or *Winkle*, fasten'd to the *upper Shell* of an *Oyster*, and growing to it in such a manner that the upper part of the *Shell*, under which the *Fish* did inhabit, had a *Sort of a Protuberance*, or swelling in the
In.

Inside, as if it gave way to the Weight above it, tho' all the rest of the Shell was smooth and equal. But on the contrary, the under Shell, which had nothing to do with this Interloper, that sat on the Ridge of the poor Oyster's House, like a Thrasher on a Whale, had yet, on its outer Side, the perfect Form and Colour of that Fish, which the Observer himself with good Reason, refers to the Power of Imagination, since nothing else could be assign'd that should alter the external Face of the under Shell in that manner. But if from all this, or any other Instances of the same Nature, either in Beast, Fish, or Bird, any should conclude that those Creatures can properly think, affirm, deny, compound, divide, make Syllogisms, form abstracted Notions, or have any Notion of Universals, or any thing but what's sensible and singular, we think they may as reasonably affirm that Beasts and Fowls may live and grow fat at the bottom of the Sea, or Whales turn flying Fishes, and Nestle on the Tops of Mountains.

Q. Pray what Language did the four Evangelists write in, and whether, as some affirm, was St. Matthew's Gospel at first written in Hebrew?

A. Concerning St. Matthew's Gospel, we think we have formerly answer'd, but however shall here examine it more largely. There are Authors of great Learning both antient and modern, who make no doubt at all of its having been at first written in Hebrew: Among the Antients, Ireneus, Origen, Chryso-

tom, Eusebius, Epiphanius, Theopbilast. But none so plainly as St. Jerom, who mentions it in several Places, and says expressly he had both seen, read, and even translated it. In his Catal. Scriptor. Part 2. Ep. 67. 'Matthæus qui & Levi, &c. Matthæus, who was also call'd Levi, an Apostle from a Publican, did for the sake of those of the Circumcision which believed, first of all in Judea, write the Gospel of Christ in Hebrew Letters and Words. He goes on, 'Tis yet to be seen in Hebrew in the Library of Casarea'; nay, he adds further, that he himself had the Liberty of transcribing it from the Nazarenes at Barea in Syria, who us'd no other. And again he mentions another Copy of it, which was brought by Pantenus, the Philosopher, out of the Indies, whither St. Bartholomew himself had carry'd it: Among the modern, Grotius is very positive in the same Opinion, and Dr. Hammond seems not to make the least doubt of it; being sway'd, it's probable, as well by the general Vote of the Ancients, as by two, which are already publick, Manuscripts of great Antiquity, which he quotes at the Beginning of his Paraphrase on this Gospel, both which agree that 'twas writ in the Hebrew Tongue by St. Matthew, at Jerusalem, for those of the believing Jews which there inhabited: Against this, 'tis as strongly urg'd by others, That 'tis not probable St. Matthew should write in Hebrew for the sake of the Jews, when the main Body of 'em had so far

lost their old Language, that they were forced to have Paraphrases in the *Chaldee*, even to understand the Scriptures, which are generally granted to have been written some time before our Saviour. They further urge, That if there ever were any such Gospel at first written by St. *Matthew* in the *Hebrew* Language, 'tis very probable, 'twas lost before St. *Jerom's* time, and he impos'd upon by some spurious Gospel of the *Ebionites*, which is own'd by all, even by *Epiphanius* himself, to have been extremely depraved and corrupted. Again, *Erasmus* in his Apology urges, that it appears from St. *Jerom* himself, that there were two Volumes of this pretended Gospel, one written in the *Chaldee* or *Syrian* Speech, but in the *Hebrew* Letters, which he mentions in his Discourse against the *Pelagians*; the other which he says was wrote in the *Hebrew* Tongue, and with *Hebrew* Words and Letters: As to the first of these Objections, thus much seems plain, that it could not be the Old *Hebrew* Language, viz. That which was us'd in the sacred Books of the *Old Testament*, in which St. *Matthew* first wrote his Gospel, any more than we are to suppose 'twas that Language in which Christ's Title was written, or St. *Paul* spoke to the *Jews*, both which the Scripture tells us was *Hebrew*; which must therefore be in such *Hebrew* as was then intelligible, and vulgarly spoken amongst 'em, as was then the *Syriack* only, or a Language compounded out of the *Chaldee* and

old *Hebrew*, at that time commonly spoken at *Jerusalem*; for otherwise how could this Gospel be said to be written for the sake of the *Jews*, who dwell there, unless they could understand it, which they might well do if it were *Syriack*, but could not, it may be, one of a Thousand, had it been the old *Hebrew*; and of this Opinion is *Grotius*, who explains *Hebraice* by *Syriace*, as well as *Widmanstadius*, and several other learned Men. And this clears the other Difficulty from St. *Jerom's* Words, for he did, no doubt, in one place speak with the vulgar, and call that the *Hebrew* Tongue, which was then spoke by the *Hebrews*, as we now talk *English*, tho' perhaps more different from the old *Anglo-Saxon* Language, than the *Syriack* from the *Hebrew*. Tho' in that other Expression of St. *Jerom*, in his Piece against the *Pelagians*, he expresses himself more accurately, when he says this Gospel was written in the *Chaldee*, or *Syrian* Speech, but in the *Hebrew* Letters. Wherein there yet remains some Difficulty, for there's little doubt but the *Murhaba*, or square Letters, which the *Hebrews* chose after the *Babylonish* Captivity, leaving their old Character to the *Samaritans*, was no other than that which they learnt from the *Chaldeans*, and which they still retain: To this 'tis answer'd, That as the *Jews* chang'd their Character in the time of *Esdras*, to distinguish themselves from the *Samaritans*, so did the *Christians*, at least the *Orthodox*, change theirs after they embrac'd *Christianity*,

tianity, on purpose to distinguish themselves from the *Jews*, or *Judaizing Christians*, afterwards call'd *Nazarenes*, who it seems mingled with the *Ebionites*, and were many of 'em infected with their *Errors*. However some even of those appear by Church *Historians* to have been *Orthodox* in all but their observing the *Law*, which they did till the time of *Adrian*; at least to have run so far from the *Errors* of *Ebion*, as to fall into the contrary *extream*; for they had, it's very probable, several *Assumenda* to their Gospel, not written by *St. Matthew*, but delivered by word of Mouth, which were afterwards added by 'em; whereas 'tis certain from *Ephanius*, that the *Ebionites* Gospel was *maim'd* and *imperfect*; and that they struck out all the 1st Chap. of *St. John's* Gospel to v. 19. This is the Record of *John*, omitting all which that Divine Writer so accurately advances concerning the *Divinity* and *Eternity* of the *Son of God*, having not, it seems, then found out the Way which our *Ebionites* take to evade the Force of such express Texts, whence we may see who have most reason to complain of *Corruption* of the *Ancients*, they or we; and we take leave to propose this as a Conjecture to the Learned. Whether that strange Omission in 1 *Tim.* 3 and last Verse, which seems to us unavoidably to make a great Part of what follows, *perfect Nonsense*, in the *Syriack* and some other Copies, might not be owing to the Practice of some of these *Ebionites* in the first Ages of *Christianity*

? All the *Objections* therefore which have been yet brought against this almost unanimous Tradition of the *Ancients*, may, from what we have already advanced, admit of a tolerable answer. Nor can we suppose that *St. Jerom* could be so easily deceiv'd in this matter, in three several Instances. Now, if *St. Matthew's* Gospel were written in *Hebrew*, and *St. Mark's* in *Greek*, one would be tempted to suspect that *St. Luke's* was written in *Latin*, the three famous Languages then in the World, as our Saviour's Title on the Cross, which in spite of the *Jews*, contained so great a part of the *Gospel*, was also written in those three Languages: As for *St. John*, 'twas written some Years after, and on a particular Occasion; but for *St. Luke*, the *Ancients* say he wrote at *Rome*, and that his Book, Ἰταλικῆς διαλεκτῆρος ὑπάρχει, tho' this we confess, may as well refer to the *Italick* Style or manner of writing us'd among some of the *Greeks*, as to the *Latin* Language then generally spoken in *Italy*.

However we must own, 'tis the general received Opinion, that all the four Gospels, as well as the rest of the *New Testament*, were writ originally in *Greek*, which the very learned *Lightfoot* embraces and strongly defends. For *Greek* then was little less than the *Universal Language*; being spread much farther than the *Roman*, even in Spight of their *Conquests*; nay, was used even in *Jerusalem* itself in *Sacreds*, having been render'd more easy and familiar

to 'em by the *Seventy's Translation*, to that Degree, that not only *Moses* was read, and Prayers said in that Language, as well in, as out of *Palestine*, but even their *Philacteries* were re-

peated in it, the most sacred Part of their Law, as the fore-mentioned learned Person proves out of the *Rabbies*; and thus much concerning these Questions.

The Four following Poems were sent us by that Ingenious Lady, who 'has so often obliged us, and the World, with her Poetry.

Platonick Love.

I.

SO Angels Love, and all the rest is Dross,
Contracted, selfish, sensitive and gross,
Unlike to this, all free and unconfin'd
Is that bright Flame I bear thy brighter Mind.

II.

No straggling Wish, or Symptom of Desire,
Comes near the Limits of this Holy Fire;
Yet 'tis intense and active, though so fine;
For all my pure Immortal Part is thine.

III.

Why should I then the Heavenly Sparks controul,
Since there's no brighter Ray in all my Soul,
Why should I blush t' indulge the Noble Flame,
For which even Friendship's a degrading Name.

IV.

Nor is the Greatness of my Love to thee,
A Sacrilege unto the Deity:
Can I th' enticing Stream almost adore,
And not prefer its lovely Fountain more?

To Mutius.

I.

A Thousand great Resolves, as great,
As Reason could inspire,
I have commenc'd;—but Ah! how soon
The daring Thoughts expire!

II.

II.

Honour and Pride I've often rouz'd,
And bid 'em bravely stand ;
But ere my charming Foe appears,
They cowardly disband.

III.

One Dart from his *insulting Eyes*,
Eyes I'm undone to meet,
Throws all my boasting Faculties
At the lov'd Tyrant's Feet.

IV.

In vain alas, 'tis all in vain,
To struggle with my Fate,
I'm sure I ne'er shall cease to love,
How much less can I hate !

V.

Against relentless Destiny,
Hopeless to overcome,
Not *Sisyphus* more sadly strives
With his Eternal Doom.

To *Strephon*.

TO me his Sighs, to me are all his Vows,
But there's my Hell, the Depth of all my Woes,
We burn alike ; but Oh the distant Blifs,
A View of that my greatest Torment is ;
Accurst Ambition, groveling Interest.
Such hated Crimes as yet did never rest
Within my Soul, and now unjustly keep
Me from my Heaven, would they may sink as deep,
As that black *Chaos* whence they sprung, and leave
Those Mortals wretched which they now deceive.

Malachi, iii. 14.

IN vain ye murmur, we have serv'd the Lord,
As vainly listned to his flattering Word,
He has forgot, or spake not as he meant ;
Else why are we thus idly Penitent ?
Ye call the haughty blest, erecting those
That dare my judgments impiously oppose,
And own, nay, almost boast themselves my Foes ;

}
}
} Whose

Whose Crimes would (were I not a God) command
 The Scarlet Bolts from my unwilling Hand.
 Then they that fear'd my great and awful Name,
 The only few that dar'd oppose the Stream,
 Unmov'd against the vulgar Torrent stood,
 In Spight of Numbers resolutely good ;
 Not taking with undecent Insolence
 The dark *Ænigma's* of my Providence,
 But saw me still illustrious through the same,
 And lov'd and spake, spake often of my Name.
 As oft I closely listen'd ; nor shall they
 Pass unrewarded at the last Great Day,
 When all their pious Services I'll own,
 For in my Records I shall find 'em down,
 Their Brows I'll crown with Wreaths and Victory,
 Whilst Men and Angels stand Spectators by ;
 Aloud I'll then, aloud proclaim them mine,
 And 'mongst my brightest Treasures they shall shine.
 Their Frailty with more Tenderness, than e'er
 A Father did his only Son's, I'll spare :
 And then, but Ah ! too late you'll find it then,
 Who were the Wise, the only thinking Men ;
 Then you shall nothing but Derision meet,
 Whilst Angels them with loud Applauses greet.

The following Poem was sent us by a Gentleman,
 which we insert without any Alteration.

A Pindarick Ode,

By way of Essay, upon the Force of Prayer.

Precibus Deus omnia vendit.

I.

Most Sacred Art ! Who can describe its Worth ?
 Tho' all the Wits should joyn,
 Tho' Nature should with Art combine,
 To bring about this great Design,
 They could but in faint Colours set it forth ;
 For who the utmost of its Vigour knows,
 Which Nature's settled Order can subvert ?
 Nor Floods, nor Flames, can drown or hurt,
 If this but interpose :
 This from th' Almighty's self its Being drew,
 Almighty like its Author too,
 What is't it has not done ? What is't it cannot do ?

This

This has revers'd a threat'ned and impending Doom,
 And brought down brooding Blessings in its Room,
 The Dead reviv'd, Sieges rais'd, Battles won!
 When Famine, War, or Pest
 A Nation's Peace molest,
 This swiftly does resort
 As Delegate to the Cœlestial Court,
 And how'er difficult the Embassy,
 Or soon, or late a gracious Answer does extort:
 As if Heaven's King wanted Pow'r to deny
 Such Reverend, though clam'rous, Importunity.

II.

In vain did *Babel's* fiery Furnace glow,
 Though hot as Hell,
 (At least the Tyrant thought to make it so:)
 As vain the *Persian* Lyons were,
 though fierce and fell
 As Fiends, or Harpy-footed Furies are,
 Yet both soon harmless made by Holy Prayer.
 The *Hebrew Legislator* thus allay'd
 The Fury of th' Omnipotent,
 Caus'd by the Idol Calf the Rebel-Jews had made,
 Let me alone he said,
 Mark that! How great the Danger, and how imminent!
 Let me alone, and I'll—yet daring He,
 The angry Godhead did withstand,
 Nor fear'd the brandish'd Thunder in his Hand
 (How bold is Piety!)

Prompted with Zeal th' undaunted Prophet pray'd;
 'Twas that revok'd the harsh Decree,
 'Twas that the ready Vengeance stay'd,
 Such the coercive Eloquence of Prayer!
 Which held his Hands, and charm'd his Ear,
 And gently sooth'd the lightning Deity.

III.

Since then, there is in Prayer such Energy,
 How more than happy is the Wight
 Who by Religious Practices is grown,
 Such a Proficient in Piety,
 That he can prosecute it with Delight,
 Delights to meet his God alone?
 When sad, by Losses, Danger, Poverty,
 He to his Closet hastes, and there
 Regales himself with Pray'r.

Come

Come then, *Athenians*, rouse your ablest Muse
 To celebrate this Pious Art,
 And teach us better how to act our Part,
 That henceforth we
 No more our selves, nor God abuse,
 By being cold, dull, or perfunctory ;
 Instruct us Sages (for you know)
 From whence these dang'rous Symptoms flow,
 Why are we so jejune, so indispos'd to pray ?
 Oh teach us how we may
 Get our Hearts on the Wing, and keep 'em so :
 Perhaps the Charms of your melodious Lyre
 May set our Luke-warm Hearts on Fire,
 And so invigorate our next Essay,
 That our more fervent Prayers shall pierce the Skies,
 Grateful as Incense, or an Evening Sacrifice.

The following *Poem* was written by that *In-
 genious Lady*.

On Mrs. Rebecca.

I.

SO brightly sweet *Florina's* Eyes
 Their rising Beams display,
 That as the scorching *Indians*, we
 Even dread the coming Day.

II.

For if her *Morning-Ray* with such
 Unusual Vigour streams,
 How must the unhappy World be scorcht,
 With her *Meridian Beams* ?

III.

If now she innocently kill
 With an un-aiming Dart,
 Who shall resist her when, with Skill,
 She levels at a Heart ?

IV.

If with each Smile the pretty Nymph
 Now captivates the Sense,
 What, when her *Glories at the Heights*
 Will be their Influence ?

Q. Wherefore cometh it that
 we dream seldom of the Thing
 that we love ?

A. All Lovers being tossed and
 vexed with divers Thoughts,
 can

cannot stedfastly grave and settle any one Thing in their Fantasy: For their Thoughts be like the Circles and Bubblings of the Water, which are dissipated the one by the other.

Q. From whence cometh it, that certain Lovers, upon the View and Sight of their Ladies, do blush?

A. It riseth of the Blood and Spirits, which ascend upwards, whereof the Face, fullest of Pores of any Part of the Body, doth charge it self with Colour. It may be also, that it proceedeth of a singular Reverence that they bear to their Paramours.

Q. Whether is the Man or the Woman more subject to Love?

A. The Question is very evident, a Man is sooner taken and wrapt in Love than a Woman. For we see that the Man, which is born to a Thousand good and great Enterprizes, doth, for Love's Sake, abandon all Glory and Honour that he may receive.

Q. Why be Ladies sooner amorous of a Soldier, than of a learned Man?

A. Soldiers be more liberal, and not so subtile as Scholars be, more easy to be allured with Enticements of Women. There is no Soldier so brave, if a Woman say unto him, That he hath a fair Beard, and his Legs be well proportioned, that he is comely on Horseback, strong to encounter and overthrow his Enemies, but incontinently doth not give over and submit himself unto her Will and Pleasure.

Q. Think you that one may be in Love with another, only upon Fame and Report?

A. If Love be wont to place himself in the Chamber of our Minds, by Entry through the Gates of our Eyes, who doubteth but likewise he may enter by the Door of our Ears, to harbour himself in our Understanding? *Boccacio* in his *Decamerone*, and *Plutarch* be of the same Opinion. Example hereof may be seen, by the *History* of the Dutchess of *Savoy*, and the Lord *John* of *Mon-dozza*: Which may be read in the *Palace of Pleasure* aforesaid.

On *Christmasts-Day*, 1695. Part of the *Benedictus*,
Luke 1. 68.

*He takes his tuneful Harp, runs o'er th' instructed Strings,
 And full of God, amidst th' admiring Crowd he sings.*

O Ever Blest! What Blessings shall we pay
 Thy Truth, thy Power, for this triumphant Day?
 Their grateful Heart and Voice let *Israel* raise,
 And glory in their great Redeemer's Praise.
 The Saviour comes, of *David's* sacred Line;
 [So often sung of old in *Songs Divine.*]
 Him hoary Patriarchs saw, and did desire,
 Him holy Prophets, fill'd with Sacred Fire.

From

From *Heaven lov'd Enoch*, * whose prophetick Eye * *Vid. E-*
 Thro' many a distant rolling Age could spy, *pist. Jude.*
 To him who last did on the Stage appear,
 And saw and hail'd his glorious Reign * so near. * *Malacby.*
 Soon shall the expected *future Age begin*,
 The Saviour soon shall trample *Death*, and *Sin*,
 (The *last* the greater *Foe*) our Chains unbind,
 And *vindicate the Freedom* of *Mankind*.

Eternal as himself, his *Truth's* secure;
 When aged *Nature* sinks, his *Mercy* shall endure.
 He will not, cannot fail his promis'd *Grace*
 To the *Great Founder* of our *Sacred Race*.
 By his dread *self* he *swore*, who can't *repent*,
 He *swore*, and nodding, shook the *Firmament*.
 ' *Abraham!* He said, to my firm *Word* attend,
 ' My best, my truest *Servant*, and my *Friend*.
 ' Thou did'st not thy lov'd *Son* in vain *reign*;
 ' Me *thou* thy *Isaac* gav'st, I'll give thee *mine*.
 ' See where from thee, in *decent Order* springs,
 ' A glorious and a numerous *Race* of *Kings*.
 ' Last, that *Great King* whose *Empire* ne'er shall *cease*,
 ' The *King* of *Glory*, yet the *Prince* of *Peace*;
 ' Whose easy *Yoke* shall numerous *Subjects* gain,
 ' Who far as *Earth's* wide *outstretch'd* *Bounds* shall *reign*.
 ' *Mild* to his *Friends*, though *terrible* to those }
 ' Who so much *Goodness* dare, and *Power* oppose,
 ' He shoots in *Vengeance* on his dazzled *Foes*: }
 ' *Protects* his own, wide shakes his *Iron Rod*,
 ' Whilst all *obey* the *King*, *adore* the *God*.

Thus the *All-High*, and thence in *Thunder* went; }
 Low kneel'd our *faithful Sire*, and pay'd his *full Assent*;
 And now *Time* labours with the *vast Event*. }
 Soon shall the *hop'd Salvation* now *appear*,
 And banish *Guilt* at once, and banish *Fear*,
Goodness encrease and *Equity* o'erflow,
 Unite *both Worlds*, and make a *Heaven* below.

Q. I would fain know how you like these following Lines, the greatest Fault I find is, that they seem to be brought to an End a little abruptly, and if you and I are of a Mind, wish that you would in your next Oracle desire the Author to add a few more Lines before the last Four. I beg you'll let me know in your next Oracle, that you excuse this Trouble given you by *Tur* already oblig'd *Servant*.

WHEN Golden Thunder-Bolts are in thy Hand,
 The Terror of thy Arms who can withstand?
 But sure thy *Magazine* at last grows low,
 Or else a Bolt at daring *Baden* throw,

Or

Or toward *Namur*, which loud for Succour calls,
 'Gainst *William's* Thunder, which now rends her Walls,
 Fly with Relief, swift as thy *fancied Dove*,
 Then change thy Shape, and shew a *Thundering Jove*;
 This done, they formidable Fleet convey,
 Out of *Tboulon*, Command they scour to *Sea*;
 Then t'other Trip to *Barcelona* take,
 And don't for ever that dear Town forsake:
 Thus will thy Title soon determin'd be
 Lord of the Land, and Tyrant of the *Sea*.
 No, no, sham Thunderer, 'tis all too late;
 Behold and tremble at impending Fate:
 To prop thy Ambition, long thou't vainly strove,
 Thy self like *Titan*, but thy Foe like *Jove*.
 Yet faithless Prince at length thou't be repaid,
 For murder'd Subjects, and for Friends betray'd.
 Behold from *William's* Hand thy approaching Fall;
 See, tho' too late, to shun perfidious *Gaul*:
 Behold a greater Thunderer than thou,
 Fresh verdant Lawrels budding round his Brow.
 While on thy Temples wither'd Leaves appear,
 Sure Sign the Winter of thy *Grandeur's* near.
 Upon thy Fall shall *William's* Glory rise,
 Till he ascend unto his native Skies:
 Whilst willing People shall with Tribute come,
 As once the Nations to Imperial *Rome*;
 Whilst o'er the Earth his Hand and Sceptre sways,
 And the glad *Ocean* his known Lord obeys:
 Time long had labour'd with this mighty * Birth; * *We pro-*
 'Tis now brought forth, the Off-spring awes the Earth. *fess ingeni-*
 'Tis he who glad Diviners did presage, *ously we*
 Should be a Scourge to quell tyrannick Rage; *can't tell*
 Who should again the golden Age restore, *whether he*
 In more Perfection than it knew before; *has stole*
 Behind his Shield should shelter'd Nations fight, *from us, or*
 While he asserted injur'd *Europe's* Right; *we from*
 Whose Power should know no Limits or Controul, *him; tho'*
 His Bounds extensive as his mighty Soul; *we suspect*
 From the Sun-rising to the distant Room, *the latter.*
 Where ancient Night does the bright Stars entomb.
 And where with burning Beams, the Mid-day Sun
 O're the scorcht *Africans* does panting run,
 And where eternal Winter reigns as King,
 Holding no Commerce with the kinder Spring.
 Long may he live, and always in our Love,
 And enter late the blest Abodes above;
 The Crown he wore by him, or such as he,
 Till Time be swallow'd in Eternity.

K. W.

A. The

A. The Latin Verses we formerly met with, and printed. As for your Friend's in *English* which you have been so kind to send us, we are so far from thinking they end abruptly, that if there were half a score less of 'em they'd be ne'er the worse, tho' there are indeed a pretty many good Thoughts, and very noble Lines in 'em, as well as good Verse. And some again as indifferent, as if they had been just coin'd at *Athens*.

Q. The Picts Wall, in whose Time was it built, where erected, and by whom, and of what Matter, and are there yet any Remains, and Ruins of it, to be discovered?

A. This we think is the Substance of one or two Queries we have had on this Subject. The last among several others, where we had not Room to answer it; however we hope our present Reply will be more satisfactory, having since that Time met with several Things relating to it, which had not before come to our Knowledge: And here we must take Notice that there were two Walls built by the Romans, to restrain the Incurfions of the Picts and barbarous Nations into *Britain*; which, as *Gildas* tells us, was so far subdu'd and inur'd to the Customs of the Conquerors, that 'twas call'd the *Roman Island*: It being an usual Way among those Masters of the World, when they had extended the Bounds of their Empire in any Place, as far as they thought fit, to secure their Conquest with Walls and Trenches. Such was the Wall in *Assyria*, mention'd by *Ammianus Marcellinus*, and that afterward in the *Morea*, as the *Chinese Wall* long before. The most northerly of these two Walls was built by *Lollius Arbi-
cus*, the successful Lieutenant of

Antoninus Pius here in *Britain*, between *Glotta* and *Bodotria*, or *Dunbriton*, and *Edinborow Frith*, in or near the same Place where *Julius Agricola* had before set Garrisons indeed, but neither built a Wall, as *Cambden* in one Passage seems to intimate, nor so much as design'd it, the *Scotch Historian* expressly affirms it of him. The most Southern Wall was built some Time before this of *Urbicus*, by *Hadrian* (who has left his Name in several Places, particularly at *Pont-Eland*, so called from *Pons Celia*) between *Solway Frith*, anciently *l— Estuarium*, from the River *Eden*, which empties it self into it, and the Mouth of the *Tine*. This he erected when the former Frontier was lost, tho' afterward recover'd by *Urbicus*; which being lost a second Time, *Severus* built his on the Ruins of *Hadrian's*, or rather repair'd and finish'd it. Tho' in *Dioclesian's* Time, the Romans recover'd again their old Bounds; and *Caransius*, if we may credit *Nennius*, repair'd the Northern Wall, strengthened it with seven Castles, and built a *Triumphal Arch*, in Memory of a great Victory near this Wall, on the Bank of the River *Carron*. Lastly, says *Cambden*, in *Stirlingshire*, the Romans fence'd this Place, in the Reign of *Theodosius* the younger, under the Conduct of *Gallio*
of

of *Ravenna*. Which seems some small Mistake in that learned Person; for he had said before, in his Treatise of the *Picts Wall*, in the Words of *Bede*, that the *Romans* being recall'd for the Defence of *Gaul*, they advis'd the *Britains* to build a Wall cross the *Island*, which they accordingly built; *Insuabini*, says *Bede*, *murum Construentes*, tho' not of Stone but Turf, as wanting skilful Artificers from *Pervabel* to *Alcluth*. The *Romans* advis'd the *Britains* to build it; but did not, it seems, stay to see it done, much less do it themselves: Tho' the second Wall, which they afterwards built, where *Severus* had made *his*, was indeed by the Assistance of the *Romans*; and 'tis also very likely, that the *Romans* did for themselves repair the former *Northern Wall* in the Time of *Theodosius*, who reduc'd all that Tract of Ground between the two Walls into a Province, which he call'd *Valentio*; yet once more a Wall was built, at the last Coming of the *Romans* hither, to assist the *Britains* by their Advice and Aid, in the same Place where before *Severus* had made his *Vallum*, (they are *Bede's* express Words) and that of Stone, *Sermo de Lapide*, whereas *his* was only of Earth. So that on the whole, the *Northern Wall* (now call'd *Graham's Dike*, either from one *Graham* a famous *Pict*, that us'd it seems now and then to make bold with't; or from the *Mons Grampius*, the *Grantsbain Hills*, not far from it) was built, and repair'd, at least three Times, by *Urbicus*, *Caransus*; and Lastly, the *Britains* alone, when

Gallio had left 'em: The *Southern Wall* had much the same Fortune, having been also thrice built and repair'd by *Hadrian Severus*, and, at last, by the united Forces of the *Britains* and *Romans*.

This in general; but it may be necessary, or at least divertive, to consider some Things more particularly concerning these two Walls; as what Substance they were made of, and in what Manner? Whether *Severus* his Wall were in *Scotland*, or what is now called *England*; where each of 'em began and ended, what Places they pass? What Footsteps of 'em yet to be seen, or preserv'd in History? And Lastly, what ancient Inscriptions, or other Antiquities, have been dug up about 'em, which may give us better Light into their former State and Condition. The *Southern*, which is generally called *Severus* his Wall, was built of Turf, or by him, as well as *Hadrian* before him, as the *Saxon Paraphrase* on *Bede* expressly tells us, tho' *Bede* says, it was not a *Murus* but a *Vallum*: For the former, says he, is built of Stone, the latter only of Earth. Yet this Distinction will not hold, those two Words being often confounded; of which we have two unanswerable Instances in this very Matter. The first, that the *British* call it *Gaul-Sever*, and *Mur-Sever*. The second, that the little Village beyond *Newcastle*, which yet carries the Name of *Walls-End*, is in the *Liber Notitiarum*, call'd *Vindobala*, but by *Antoninus Vindomora*, *Bal*, *Gaul*, and *Val*, being

ing the *same*, as well as *Mur*, in the provincial Language of the *British*. Nor can we see what Reason the Author of the *Marginal Notes* on *Cambden* could have to blame some Body or other for an Interpolation in *Bede*, *Lib. 1. Cap. 12.* Where he says the Wall began at *Penvabel*, wherewith he tells us, *Buchanan* and other *Scotch* Writers were so much pleas'd; and that if it proves any thing at all, it only shews, that *Vindobala* was call'd *Penvabel*; which is as true, as if he should have said *Knightbridge* was called by that Name: A *Wall-Town* indeed there is in *Scotland*, which was built near the old Wall, as appears by its Name, which the Authors of the *Additions to Cambden in Scotland*, p. 906. are inclin'd to think the same with *Penvall-Town*; and he who writ the Account of the *Roman Wall* there, speaks of it as a Matter past all Doubt. 'The *Penvabel*, says he, where *Bede* says it began, is call'd *Wall-Town* to this Day; tho' both of them seem to be mistaken.' For *Bede's Penval-Town* was at the Beginning of the *Wall*: *Incipit autem*, says he, *in loco qui Sermonum Pictorum, Penvabel appellatur.* But the foremention'd *Additions* tell us, that 'it began near *Abercorn-Castle* (two Miles from it, says *Bede*), and that one may trace it along from thence towards *Caridden*, and that in a *Line parallel*, about a Mile to the South of it, is this *Wall-Town*.' With more Likelihood, from the Name, we should think might *Kinweill*, or *Cewall*, pretend to be the old

Penval-Town; for *Kin*, in the ancient *British*, signifies *Head*, the same with *Pen*, the Words being often used promiscuously; as *Kirkintillock* or *Kir Pentillock*, one of the *Forts* on this *Wall*. As for *Severus* his *Wall*, or *Rampire*, *Bede* gives a full Description of it, *Lib. 1. Cap. 5.* 'Twas made, says he, of *Turfs*, which being grav'd up from the Earth, they built with 'em a Sort of a *Wall*, very high above the Ground, in such Manner, that the Ditch out of which the *Turfs* were taken, lay before it, with very strong *Stakes* or *Palisado's*, driven in all along the Brink: So that, at last, *Severus* drew this great Ditch and strong *Wall*, fortified with many *Towers*, from one *Sea* to the other.' *Hadrian's Wall* it seems had no *Towers*, tho' 'twas of a vast Bigness; and, as an old Author says, looked like a Mountain. However, the *Barbarians* soon broke through it; tho' that of *Severus* seems to have found them more Work, having strong *Garrisons* and *Stone Towers*, the Ruins of which, call'd *Cbefters*, are many of 'em yet to be seen. Tho' a very learned and reverend Person seems to have been mistaken, when he affirms, that *Severus* his *Wall* was of Stone: His Words are, '*Severus*, the Emperor, built his *Wall* of Stone upon *Adrian's Frontier*.' *Bede*, who exactly follows *Gildas*, and in many Places just transcribes him, is clear that 'twas of *Turf*, as has been already said. The *Saxon Paraphrase* affirms as much in two Places. And other old *Annals* call

call it, 'Weal of Turfum, a Turf Wall : ' Yet farther, *Hadrian's* was undoubtedly of *Earth*, and *Palisad's* together, *Muralis sepes*, a Hedge like a *Wall*, as *Spacion* calls it : And the old *Rota Temporum* says, 'twas of *Turfs* ; and *Severus*, as has been said, did not so much make a *New Wall*, as repair the *Old*. *Hector Boetius*, as far as his *Credit* goes, tells us, that he only order'd *Hadrian's Wall* to be repair'd : And again, ' That their *Annals* tell 'em, that the *Wall* which was begun by *Hadrian*, was finish'd by *Severus*. And *Surita*, a learned *Spaniard*, quoted by *Cambden*, that *Hadrian's Fence* was carried on, (so the *Translator* has render'd, *longius productum fuisse* ; but whether to the *Author's* full Intent, we shall anon enquire) and compleated with vast Works by *Severus*. *Cambden* is also positive that *Severus* his *Wall* was not of *Stone*, but *Earth* : This *Valium*, says he, was nothing else but a *Wall* of *Turf* ; and it cannot with any Truth be affirmed, that 'twas of *Stone* : ' Tho' he adds lower, That in the Place thereof a *Wall* of *Stone* was built some two Hundred Years after. Nor can we find any ancient *Author* that affirms the contrary, unless we'll take *O Flagherly* for one ; who, in his *Ogygia Domestica*, p. 418. says of *Severus*, *Quod Adriani cespitium murum firmo de Lapide reparavit*. But the best is, he quotes no *Author*, not so much as any old *Ballad*, or *Irish Chronicle*, to confirm his Assertion : Tho' we confess there's

another of his *Countrymen*, whose Judgment is weighty against us : 'Tis that of the *Great Ulher* ; who we find, in his *Antiquities*, is of Opinion, that 'twas built of *Stone* ; tho' we hope we may modestly dissent from his *Authority*, unless we were convinc'd by his *Reasons*. Nor is it any Wonder he should be of that Opinion ; for according to his *Notion* ; as well as the former very learned and reverend *Persons*, the *Wall* of *Severus* was the last that was built on *Hadrian's Foundation* ; and this being now evidently of *Stone*, as appears by the *Ruins*, they could not think but as they did. But if it appears, as we hope it will anon, that the last *Wall* built by the *Britains*, and the *Romans* together, before their final parting, was at the *Tine*, and *Eden*, not at *Dunbritton* and *Edinburgh*, there will then be less Difficulty in this Matter.

As for the Fashion of these *Walls*, they are indeed describ'd with a great deal of *Curiosity* and *Exactness*, in the Account of that in *Scotland* at the End of *Campden* ; and we have very good Reason to believe that the more *Southern Wall* was made after the same Manner. *First*, there was a *Ditch* of twelve Foot Wide, before the *Wall*, as *Bede* before describ'd it. Then a *Wall* of hewn *Stone*, two Foot broad, higher than the rest of the *Rampire*, to cover the *Defendants*, and keep the *Earth* from falling into the *Trench*. Next the *Wall*, or *Rampire* it self, ten Foot thick. Then a pay'd *Way* at the Foot of the *Wall*, five

Foot broad. There were also *Watch-Towers*, within Call one of another ; which seem to have been the same with the *Castle-steeds* in the *Southern*, against every one of which *Towers* there was another Wall of Stone, going through the Breadth of the Rampire. There were also several Places near the Wall, which seem to have been *Courts* of *Guard* with a void Place within, surrounded with thick Rampires, as those *topt* with *Stone*, like the *Grand Wall*.

For the *Southern Wall*, *Bede* describes it, who had often seen the Ruins of it, being born very near it, in the Confines of the *Monastery of St. Peter and St. Paul*, *Quod est*, says he, *ad Warimudam, & Ingirvum*. The latter now call'd *Farrow*, the former *Monks Wear-mouth*, near the Mouth of the *Tine*; and doubtless a great Part of it must be then standing, having been built but little more than *two Hundred Years* before his Birth : Who says expressly of it, in his *12th Chap.* That 'twas *Hastenius famosum* and *conspicuum*, and says, 'twas *eight Foot* broad and *twelve high*, narrower by two Foot than that in *Scotland*. And *Cambden*, who had actually trac'd and survey'd it, describes it with a *Ditch* on the out-side, a military Way on the inside, with *Towers* at a *Mile's* Distance, now call'd *Castle-steeds*, and a Sort of fortified little Towns, which they call *Chesters*, of a *square* Form, the same we suppose with the *Courts of Guards* in the *Scotch Wall*, as all the rest of the Description exactly answers.

But still some make a *Question* whether *Severus* his Wall were built in *Scotland* or *England*. *Bishop Usher* follows *Buchanan*, who lugs it into *Scotland*, as his Countrymen do *K. Arthur*, and even *Julius Caesar*. He has the Stream of Writers against him, both of his own Nation, and ours, as well as all others; but he has one *Antiquary* yet living of his Side, who knows more than he himself, and all the rest together; yet we can't be of his Mind, for these Reasons: *First*, Because 'tis demonstrable, that *Severus* did build a Wall between the *Tine* and *Solway*; but he never built more than *one Wall* that we could meet with in any Writer. That he did build it here we prove, *First*, from the *British Names*, *Gual-Sever*, *Mur-Sever*: The same with *Fossa Severia*, already mention'd. *Secondly*, By the general Testimony and Argument of Authors. *Thirdly*, By the irrefragable Evidence of *Inscription* and *Monuments*. There having been many *votive Aitars* dug up near this Wall, which bear his and his Son's Names, tho' not one of 'em ever heard of about the *Scottish Wall*; we shall instance but in one, tho' a *Home one*, mentioned in the Notes on *Cambden*, p. 838. That there was lately found, not far from *Carlisle*, near the *Valium*, a Stone with this *Inscription*: *Septimio Severo Imperatori, qui murum hunc condidit*. To the Emperor *Septimius Severus*, who built this Wall. It's as plain, that *Antoninus Pius* built the *Dunbritton Wall*, by his *Lieutenant Orbicus*; however that

that *Severus* did not build it. For those who think 'twas his, do also hold that *Severus's* Wall was built of Stone; but 'tis certain this *northern Wall* was not built of Stone, only capt with it, from the Description already given of it. Again, *Capitolinus*, and others, expressly affirm, that this Wall was built under *Antoninus*; and yet farther, there are Monuments and Inscriptions to *Antoninus* found about the *Scotch Wall*, but none to *Severus*, as about the *Southern*, to *Severus*, but not one to this *Antoninus*: Particularly, there's one Stone dug up, of the *conquering Legion*, another of the *Legio Augusta*, which are inscrib'd, *Imp. Caf. Hadriano, Antonino, Augusto, Pio, &c.* And another Inscription there is to the same Purpose, on the *Ædes Termini*, at the End of *Sir R. Sibbald's Thule*; which being so plain, must still remain unanswerable, tho' there might lie some difficult Objections against it, which we think there do not. At first, the Distance is objected, which is said by *Eutropius* to be but 30 odd Miles between the *two Seas*, where *Severus* his Wall began and ended; whereas some made the Length of the *Southern Wall* 130 Miles, we answer, that even 30 Miles is a third Part more than the Distance of *Glotta* and *Bodotria*, which are but about 20 Miles asunder: As for the other Distance, 'tis a plain Mistake, XXX for LXXX, the L. being dropt in some Copies, in others chang'd into a C. whence they made CXXX. but the Middle is the right, and

agrees to the *Southern Wall*, but by no Means to the *Northern*. They have a second Objection, that the Wall of *Severus*, on whose Foundations that of the *Britains* was afterwards built with Stone, went *directo tramite*, as *Gildas*, or *recta linea*, as *Bede*, in a *strait Line* from Shore to Shore, which that of *Scotland* does; but this of the *Tine* is extremely oblique and crooked. We answer, That tho' it ben't mathematically strait, yet 'tis plain to any who consult the Maps, that there is but very little Ground lost, and good Reason for that too; since if they do wrap a little, 'twas to get the two great Rivers, the *Irthing* and *Tine*, behind the Wall, as a double Fortification; and besides, when it creeps down below *Carlisle* and *Stanwick*, running along for 7 or 8 Miles by the *Sea-shore* at *Slway Frith*: This was, because the *Pilts* us'd to get over that *Frith*, both in their Boats, and even without them, at low Water, and plunder the Country before this Wall was made; which, as 'twas contriv'd by *Hadrian*, did certainly end at the River *Esk*, of the *Northside* the *Frith*; for so say all old Writers concerning it: But left the Country to open, that *Severus*, it seems, thought fit to order it otherwise, and get a triple Fence instead of a single, by the *Sea*, the *Wall*, and the *River*; and this seems to be the Meaning of the Expression before-mentioned, of the *Wall's* being *Longius productum* by *Severus*, than 'twas by *Hadrian*; as, for ought we know, might also be the Case

at the *Eastern End*, *Tinmouth Castle* it self, tho' beyond the *Wall's End*, being anciently call'd *Pen-bal-crag*, or the *Rock* in the *Head* of the *Wall*. And, on the other Side, there are considerable Remains on the *Southern Shores*, of those Castles which the *Romans* built at their Departure, to defend them from their Enemies, who came in Swarms from *Ireland* to plunder them. Nor seems there any Weight in what *O Flaggerly* farther urges, that 'tis unlikely the *Britains* would chuse so inconvenient a Place for a Wall, when they might have one so much shorter in *Scotland*, and gain'd thereby near 100 Miles more, since the same holds against *Hadrian* and *Severus*. Nor in what he adds to establish his Opinion, that *Bede* says the *Picts* immediately seiz'd all the *North Parts* of the *Island*, as far as the *Wall*, for their own, when the *Romans* finally departed; which seems rather to make full against him; for 'twould not be Sense to say, they seiz'd what they had before, the Countries *North* of *Glotta* and *Bodotria*;

but 'tis very likely they seiz'd all the new Province of *Valentia*, *usque ad murum*, between the two *Walls*, and as far as the second. The *Southern Wall* begins at *Bullness*, thought to be the old *Blatum Belgium* of *Antoninus*, and has a considerable Part of it in some Places still standing, all but the *Battlements*, keeping its Name, often giving Name to Towns in its Passage. Through *Cumberland*, over the River *Eden* by *Carlisle*, the old *Lugovallum*, or *Tower* of *Wall*. The *Cambeck*, near *Wallton*, the *Irtbing*, and into *Northumberland*, near *Itherlwall*, to on to *Chester* in the *Wall*, *Busy-Gap*, *Wallwick*, the old *Gallara* forward for *Newcastle*, and almost every where in its Passage, are dug up noble Inscriptions and Monuments, which the *Romans*, it seems, were much given to; for among others found near the *Northbern Wall*, one was *Cobortis Hispanorum Tibicen hic jacet*. Much a Kin to that modern one, *Who ligs here? Honest Jonny our Pipers*. And so much of these curious Questions.

The Three following Poems were sent us by an Ingenious Lady.

Canticles vii. 11.

I.

COME thou most charming Object of my Love,
 What's all this dull Society to us?
 Let's to the peaceful Shades and Springs remove;
 I'm here uneasy, though I linger thus.

II.

II.

What are the *Trifles* that I leave behind !
 I've more than all the *valu'd World* in thee ;
 Where all my Joys and Wishes are confin'd,
Thou'rt Day, and Life, and Heaven itself to me.

III.

Come, my Beloved, then let us away,
 To those *blest Stars* where we'll our Flames improve ;
 With how much Heat shall I carefs thee there,
 And in *sweet Transports* give up all my Love.

Mich. vi. 6, 7.

I.

W Herewith shall I approach this *awful Lord,*
 What shall I bring,
 What Sacrifice
 Will not so *great a Deity* despise ?
 Tell me, you *lofty Spirits* that fall down
 The nearest to his Throne,
 Oh tell me how,
 Or wherewithal shall I before my own, and your dread Maker bow !
 Will *Carmel's verdant Top* afford
 No equal Offering ?
 Ten thousand Rams ! A bounteous Offering 'tis,
 When all the Flocks upon a *thousand spacious Hills* are bin.
 Will *Streams of fragrant Oil* his Wrath controul ?
 Or the more precious Flood
 Of my dear First-born's Blood,
 Compound for all my Debts, and make a full Atonement for my
 Soul ?

II.

If not, *Great God,* what then dost thou require,
 Or what wilt thou deign to accept from me ?
 All, that my own thou giv'st me leave to call,
I willingly again resign to thee.
 My Youth, and all its Blooming Heat,
 My Muse, and every raptur'd Thought, to thee I dedicate,
 ('Tis fit the Issues of that *sacred Fire,*
 Should to its own Cœlestial Orb retire)
 And all my *darling Vanities,*
 For thee I'll sacrifice
 My Favourite Lust and all,
 Among the rest promiscuously shall fall.
 No more that *fond beloved Sin* I'll spare,
 Than the great Patriarch would have *done his Heir,*

The ATHENIAN ORACLE.

And this, Great God, altho' a worthless Prize,
Is a sincere, intire, and early Sacrifice.

The Reflection.

W Here glide my Thoughts? *Rash Inclinations, stay;*
And let me think what 'tis you fool away.
Stay ere it be too late; yet stay and take
A short Review of the great Prize at Stake.
Oh, stupid Folly! 'Tis eternal Joy,
That I'm about to barter for a Toy.
It is my *God*, oh dreadful Hazard! Where
Shall I again the boundless Loss repair?
It is my *Soul*, a Soul that cost the Blood,
And painful Agonies of an humbled God:
Oh blest Occasion made me *stay to think,*
Ere I was hurry'd off the dangerous Brink!
Should I have took the charming Venom in,
And cop'd with all *these Terrors for a Sin,*
How equal bad my Condemnation been?

Q. *Since Virtue is the safest Guide for Man,*
By which he gains Advantage and Content;
Why does he shun so much the healthful Pain,
And why so oft repent he did repent?
Since this, by Nature clear, can need no Proof,
Why are its peaceful Ways so little trod?
Why is't that Men in going stand aloof,
And oft, too oft, turn to the other Road?

I.

A. In Search of false mistaken Good we stray,
Soft *Pleasure's* Baits our heedless Souls surprize:
Repentance shews the true, tho' rugged Way:
But ah! We quit her *Aid*, and close our *Eyes*.

II.

O may the *Eternal Way*, and *Life and Light*,
Who *came*, as now, our wand'ring Souls to save,
Strengthen our *Wills*, direct our *Judgments* right,
And snatch from *Ruin* what himself he gave.

Q. *Being in Flanders the last* who fell out of the *Box*, the *Bitch*
Campaign, I knew there was a *was then great with Whelp*, and
Mastiff Bitch riding in the *Box* *in the Fall her Tail was taken off:*
with the Driver of a Carriage, *In four days after she whelp't three*
Bits-

Bitch-Puppies, and one Dog: The Bitch-Whelps were all whelped without Tails, the Dog had a Tail. This is a real Truth, and pray your Opinion of the manner of it?

A. If the Fact be true, as we know not but it may; for a Man would scarce hit on so odd a Fancy, if he would himself invent it, here's one very strange Instance more of the Power of Imagination. But how that acts, how it marks and wounds, and kills Children in the Womb, we'd be glad to learn ourselves of better Philophers, tho' we don't hope ever to receive intire Satisfaction in it. However, if this of the *Tails* be true, we don't know but so may be the strange Story of the *Head*, which we formerly had from those Parts, of the teeming Woman, who having seen an *Execution*, was so extremely frightened when she saw the Head sever'd from the Body, that she went home, and soon fell in *Labour*, and was deliver'd of a Child whose *Head* was newly divided from the *Body*, and both fresh and bleeding.

Q. 4. Gentlemen, I am desired by a Friend out of Flanders to beg the favour of your answer, and reasons upon a Subject which his own Judgment cannot resolve him, he is a Lover of the *Mathematicks*, and thro' want of ingenious Persons in those Parts, has address'd himself to you.

The matter is this; During the late famous Siege of *Namur*, be found on several Assaults there made, that the *Drum-beaters* usually held their *Drums* before them, which on advancing to the

Attacks, proved extraordinary good *Armour*, for they received several small *Shot* in the batter heads which they went thro', but immediately struck out again by the *Rims*, and touch'd not the *snare heads*, and by this means several of them were preserv'd. They held the *Drums* directly before them laying their *Hands* upon the *Hoops*, and keeping the *snare head* clear from their *Bodies*. Your Answer herein is earnestly desired, to know the Cause of the *Ball's* not piercing through both heads. I am Gentlemen, Your most humble Servant.

A. We can but guess at the reason, and leave others to guess better. 'Tis probable that the *Drums* being hard brac'd, tho' not proof against the *Shot*, yet might have Strength enough to turn the *Ball* glancingly in the *Inside*, not suffering it to go directly thro'; especially when 'tis likely few of the *Shot* were point blank against 'em, but might hit 'em slantingly, as they could scarce do otherwise when the *Defendants* had the higher *Ground*.

Q. For what Reason does the Church of England observe the Feast of Epiphany or the Manifestation of Christ to the Gentiles on the twelfth day after Christmas? Is it because the Wise Men (as they are call'd in our Translation) did make their Visit at Bethlehem the Twelfth-day after our Saviour's Birth, or because the Star appeared to them at that time in their own Country?

A. In the first place it matters not whether the precise time either of the *Star's* appearing, or the *Wise Mens* coming to worship,

Ship, were the 12th Day after our Saviour's Birth, which the Church does no where affirm, only saying in the Collect for this Occasion, ' O God, who ' by the leading of a Star, didst ' manifest thy only begotten ' Son to the Gentiles ; ' not adding [as at this time] as is usual on other Occasions. However, they being the first Fruits of the Gentiles, this Revelation of our Saviour unto them was, ' undoubtedly such ' a Blessing as well deserv'd to ' be solemnly and thankfully ' commemorated ; ' and for the exact time thereof, 'tis but a Circumstance, which makes no Alteration in the Nature of the Thing.

But again, Dr. Hammond and others have observ'd from the Ancients, that the Feast of the Nativity itself has been known by that Name amongst them, being often call'd *Epiphania*, and *Theophania*, the Manifestation, or Appearance, or rather *glorious Appearance*, as 'tis often us'd in the Scripture, sometimes indeed with the Addition of *δοξας*, tho' at others without it. Now this Feast of the Nativity being celebrated *Twelve Days* together, of which the first and the last, according to the custom of the Jews, were the most *high* and *solemn* ; each of them he adds might fitly be call'd *Epiphany* in that Sense, and tho' not only referring to the Star, yet not excluding, but rather containing, nay, pointing at it as a special *Circumstance* belonging to the *Nativity*.

However, we think it scarce possible that they should make

their Offerings on the Twelfth Day after the Nativity, the same Year that Christ was born, because *Mary's Purification* seems to be over, which must have been, *One and Forty Days* after the Birth of the Child, *Lev. xiii. 4.* At which Purification she was with her Son and presented him publickly in the Temple, where both *Simعان* and *Anna* own'd him to be the *Messias*, on which 'tis added, he was spoken of to all those that looked for Redemption in *Jerusalem* ; all which would have made him sufficiently publick, had it been after the Wise Men had alarm'd all *Jerusalem*, and received a Charge from *Herod* concerning him: Not to add, that if his going up to *Jerusalem* and Presentation in the Temple, had been after *Herod* was mock'd of the Wise Men, 'twould have been no less than running him into certain Destruction, besides that immediately after *Joseph* fled with him into *Egypt*. For which Reasons, it's much more probable as Dr. Hammond understands it, that the Foundation which makes the *Epiphany* the Twelfth Day from that of the *Nativity* must mean it of that *Day Twelve Months* after.

Q. Were these Magi (as they are call'd by the Greek and Latin Philosophers) Kings, or Magicians ?

A. They might have been all three together from the Notation of the Word, and the Use on't among Authors both sacred and profane ; the famous *Persian Magi* being all three together, as *St. Jerom* has observ'd. There have been who have affirmed

med that they were *Three Kings*, some of the *Reguli* in *Arabia* (like *Agabus*) and if they were not *Kings*, woe to this *Romish* Infallibility, which tells us, even where they are bury'd, and shews their Tomb at *Colen* with great Devotion. Notwithstanding which, honest *Mantuan* was of another Mind, tho' he speaks modestly, *Nec Reges, ut opinor, erant*. And if they were, they were very little ones, when their united Bounty left *Jeseph* and *Mary* almost as poor as they found them. And here perhaps some would be pleased to see their *Names*, but they have so many we know not what to call them, however take them all. The most common are *Gaspar* or *Jaspar*, *Melchior* and *Baltazar*. They might as well have call'd them *Androgius*, *Lud*, and *Temantius*. Others tell us their *Names* were *Apellius*, *Amerus*, and *Damascus*. Others *Magalath*, *Galgalath* and *Saracin*, (by their hard *Names* they should be *Arabians*) others *Ator*, *Sator*, and *Peratorat*, which *Three Names Casaubon* found in an old *Greek Book*, together with *Misael*, *Achael*, *Cyriacus*, and *Stephanus*, the *Names* of the *Four Shepherds* that came to visit our Lord at *Bethlehem*, had been us'd in a *Charm* to cure the Biting of *Serpents*, and other venomous *Creatures*. But neither the *Charm* or *Legend* can come up to that quickness of thought which is to be found in the *Roman Festival* on the *Epiphany*. *Jeseph* (say they) kept of the Gold to keep our Lady with while she lay in *Childbed*, (after her *Purification*, *vid.*

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' *sup.*) and with the *Myrrb* our Lady anointed the Child to keep him from the *Worms*; Excellent *Divinity*, and most edifying *Commentators*!

A greater Doubt there is whether they were *Magicians*, or only *Philosophers*. The μαγῶ here, as a learned Man observes, answer'd to the *Hebrew* מַדְבָּר, whence by *Aphareffs* the *Greek* σοῦδ may very easily be derived; and the same learned Person, as well as most others are of Opinion, that 'tis not here to be taken for such as profess'd *Witchcraft* and *Conjuration*, the Word being frequently and notoriously us'd in a good Sense in profane Authors. But others answer with much Probability, that the Word is not once taken in such a good Sense in Holy Scripture, but always for one that's guilty of *Sorcery* and *Witchcraft*: Of this Opinion were several of the Ancients, *Origen*, and *St. Chrysostom*, and others, and as many of our learned Moderns, *Beza*, *Lightfoot*, *Grotius*, &c. adding that this makes *God's Providence* more admirable, in bringing up the first Fruits of the *Gentiles* from the very *Belly of Hell*. And what Wonder if the *Eastern Wise Men* should have been long ere this degenerated to these *ill Arts*, when they were in so fair a Way for't, even in *Daniel's* time, and when the *Jews* themselves had so imitated the idolatrous Practice of the Heathen as to be generally *Magicians*, and *Josephus* would persuade us that *Solomon* was one, and that he himself was not far from it.

Q. What

Q. *What Countrymen were they?*

A. We are only told in the History, 'That they came from the *East* to *Jerusalem*'. Which seems to bid fair for their Opinion, who make them *Arabians*, since *Arabia* lay *East* of *Judea*, and was sufficiently infamous for those *wicked Arts*, the ancient *Zabii* living amongst them, and besides had Plenty of all those things which they presented, *Gold*, *Myrrh*, and *Frankincense*: Whereas none of 'em were of the *Natural Growth* of *Persia*, and tho' they might, it's true, procure them, yet they could never wrench their Country so far to the *East* of *Judea*, nor are they ever call'd *Men of the East*, as the *Arabians* frequently are in the Sacred Writings, but always represented to the *North*, and their Forces called the *Northern Army*. And therefore if they had Corn from any of those Countries it must have been said, They came from the *North*, not from the *East* to *Jerusalem*; whereas *Palestine*, as is notoriously known, and *Tacitus* observes, is bounded on the *East* by *Arabia*. Notwithstanding which we must own many great Men, as *Beza*, *Calvin*, *Scaliger*, *Petavius*, *Spanheim*, and others, have brought them from *Persia*, or *Chaldea*, which latter is indeed something *Easterly*, tho' bending to the *North* of *Palestine*, and were near Neighbours to the *Sabaans* in *Arabia*, (as both too near to *Job*) and are thought the first Founders of *Magick*, as well as *Idolatry*; the old *Chasdim* being, doubtless, well vers'd in the *Babylonii*

numeri, mentioned by *Horace*; and *Chaldeans*, *Smithsayers*, and *Astrologers*, are read together in the Scriptures, and their Successors to this Day are more given to those *Fooleries* than perhaps any other Nation in the World. But yet still there are not wanting Authorities for placing 'em, as we have said in *Arabia*: The Fathers used to interpret those Texts, of 'The Kings of *Arabia* and *Saba* shall bring Gifts (*molles sua Thura, Saba*) as well as that other, To him shall be given of the *Gold of Arabia*', of this very present, as the latter Part of that latter Text was eminently fulfilled in our Saviour. Prayers shall be made unto him, and daily shall he be praised, both in the *Antelucan Hymns*, which the first Christians did constantly sing, *Christo Deo*, and in the present *Gloria Patri*, &c. But we shall instance in no more of them besides *Epiphanius*, who cites it out of the Traditions of the *Jews*, as he's quoted by *Dr. Hammond*, 'That among the Gifts *Abraham* gave to the Sons of *Keturah*, were *Gold*, *Frankincense* and *Myrrh*, and therefore, says he, their Posterity in *Magodia*, a *Region of Arabia*, presented the same Gifts to Christ at his *Nativity*'. But where this *Magodia* should be, we confess we are at a Loss, unless there should be some *Relicks* of it in the *Maguda* of *Ptolomy*, which he makes a *City of Mesopotamia*, some Parts of which come very near *Sabaa*, a lower *Baal* not far, as it should seem, from *Balaam's Habitation*, who,

says

says he, was fetcht from the Mountains of the East, whose Successors some have thought these Magi. But of this more in next Question.

Q. *Whether was it an ordinary Star, or a Comet that appeared to them, and how came they from the Sight of it to conclude 'twas his Star, who was born King of the Jews?*

A. It seems to have been some extraordinary Appearance, as will be made out under the next Question. Not only a new Star, or one which they had not before observed, which is not so very rare a thing among those who are exact Observers of the Heavens, but something much more august and surprizing, such as till then they had never seen; and 'tis a pretty Conjecture, at least, of a learned Person, that the Light which appeared to the Shepherds, being afterwards formed into a Body, was the same which these curious Observers saw at a Distance, and thought it some New Star. And something perhaps they might have heard of Balaam's Prophecy, a nobler Piece of Poetry than any in Homer, and better deserving to be carefully kept among them to after Ages. However that the Jews did about this time expect their Messias, or a King to be born among them, was then sufficiently known, not only to Herod, who made Use of it for his own Ambition, but even to the Roman World; and 'twould be strange if it should miss inquisitive Men, who were but their next Neighbours, who on the Appearance of this New Star,

which according to their Art did foreshew the Revolution of Empires, and being also directed by the Spirit of God, did immediately conclude that this Star, which 'tis likely arose towards the Quarter of Judæa, did point out unto them this wondrous expected Prince, the Desire of all Nations. Which will appear, we think, much more probable, when we have consider'd the following Question.

Q. *Supposing this some extraordinary Star or Appearance, how comes it not to be mention'd in any Heathen Authors?*

A. Profane Writers are not the Standard of Truth to the Scriptures, but they to other Histories. We have but very dubious Instances, that our Saviour himself was ever mentioned by the first heathen writers, and yet none but Madmen will deny there was ever such a Person. There are Thousands of remarkable Passages, without doubt, have really happen'd in the World, which yet are no where recorded, and others which have but a single Testimony, far from being so authentick as this of St. Matthew, who writes in a plain and simple Stile, and conceals not the Baseness of his former Employment. But what if we should, after all this, have several pregnant Proofs of such a glorious and extraordinary Star about this time appearing even in Heathen Authors? Some indeed so full, that if any Thing, it renders them suspicious, as that Spanheim, out of Chalchidius
in

in *Timeum*, a Heathen Author, who flourish'd not long after our Saviour; who giving an Account of some strange Stars, and their remarkable Significations, has these memorable Words. '*Est autem alia sanctior, & venerabiliter Historia, &c.*' There is also more *holy* and *venerable History*, (this Dr. Hammond understands of the Gospel) which relates the Rise of a certain Star, not prognosticating Diseases and Death, but the Descent of a venerable God [*ad humana conversationis*, says *Spanheim's Copy*, but Dr. Hammond's, *humana Servationis*] for the Salvation and Benefit of Mortals. *Quam a Chaldeis observatam esse testantur, qui Deum nuper natum muneribus venerati sunt*, as the Dr. not so large as *Spanheim*, which he translates, 'which Star they testify (the Gospel again) to have been observed by the Chaldeans, who came to this God which was newly born and worship'd and presented him'. But mayn't the Testantur, be as well or better refer'd to the *Qui Deum nuper natum*, &c. Which makes it fuller, as if the *Magi* were at that time *Living Witnesses* of the Truth of this strange Phenomenon? However that some extraordinary Star did about that time appear, we may learn from other Authors, and perhaps the *Dionai Casaris astrum*, might be the same, and belong to a greater King. But *Julian* himself is forced to confess the Appearance of this new Star at our Saviour's Birth, tho' he as maliciously as weakly attributes it to a cer-

tain Star which did ordinarily and naturally appear every 400 Years. This *Spanheim* says is contrary to Experience and the Mathematicks; but his Answer won't hold, for it's now granted, that Comets are no other, whose Revolutions are so certain, that they are now exactly calculated: The true Reply, we think, is, that the Star appear'd, disappear'd, and mov'd in such a manner, as was above the ordinary Power of Nature, nay absolutely contrary to it. For it went before them from *Jerusalem* to *Betlehem*, from North to South, and came at last and stood (pointing down) exactly over the House where the young Child was. We shall close this Subject which seems to relate to this Star, and give a Description of it. There appeared, says he, a Comet, white, and shining with *Silver Hair*, in such a manner that 'twas scarce possible to behold it, and shewing the Effigies of a God in the Shape of a Man.

Q. *Whether Light hath any Corporeity? If it hath, why doth it so pierce the Air, and even hard and Diaphanous Bodies, as we may see it doth? If it has not, how is it sensible, since it often affects the Eye with Offence?*

A. That *Light* is a real *Body*, or which is the same, that the *Particles*, which strike on the Eye in such a manner as to produce such a *Sensation*, are corporeal, is now, we think, generally held: That 'tis not a *Quality*, an *Accident*, or meer *Modificatio* only, seems to be pretty plain from its first *Original*; for it had

had a peculiar Creation; God said, *Let there be Light, and there was Light*, which looks too great for an Accident, or imperfect, precarious Being. But tho' it be *Body*, 'tis doubtless the most refin'd part of the *Body*, pure *Æther*, it may be, if we know what that was, nay, the *Efflorescence*, and (if we might here use the Word) *Spirit*, *Essence*, or *Tincture* of *Æther*; and if *Aristotle* had made this his *Quinta Essentia*, he might have come nearer the Truth than in making it a *meer Accident*. Now the Parts of it must be suppos'd extremely *fine*, much *finer* than the Pores of *Water* or *Air* thro' which it *passes*, which we know not else how it could do; since otherwise those Substances would terminate and resist it. And 'tis the same in all other Diaphanous Substances, tho' of never so close a *Contexture*; the *Rays* of *Light*, the *Sun-beams* themselves, which we know are *Body*, because we can contract or dilate 'em, we are yet as sure, do pass thro' the Pores of *Glass*, unless there's something fix'd on the contrary Side, to stop their Journey; in which Case they are forced to bend back like the *Sword* when a *Pass* is made against any hard Substance, and sometimes fly in *Shivers*, as that will do, which if you please you may call *Reflection* and *Refraction*. Day can find us, as well as see that at a little Hole, and it affects the *Eye* with *Pleasure* as well as *Offence*, unless in *Owls*, and other *Birds of Night*; and we can perceive it in some measure, even thro' our closed *Eye-*

lids, and tis, we think, unaccountable how any thing but a real self-subsisting Being should make such a vivid Impression on our Senses. There may perhaps be an Objection made from *Light*, we fancy we see sometimes in the *Dark*, or when we receive a *Blow* on the *Eye*: But what if this should only be an actual striking *Fire*: The *Excitation*, we mean, of some real Particle of *Light*, lurking in some of the *Humours* of the *Eye*, which we doubt not do contain a sort of a *Phosphor*, which is extracted by *Chymists* from a *Liquor* of the same Substance with our *Tears*; as 'tis to be seen proceeding from the *Sweat* of *Horses* and other *Beasts*, when stroak'd in the *Night*; and we have known it also in *Men*; and the *Ignis Lambens* which has been on several *Persons Heads*, we are apt to think is no other. However, we have our selves experienc'd, on intense reading, especially by *Candle-Light*, together with a near *Tenderness* of the *Eye*, *Expression* of *Water*, a mighty *glazing Light* often returning, and remaining for some time within the *Organ*, which we have sometimes fancy'd did not so much as arise from an *Over-tension* of the *Optick Nerve*, by which some perhaps would solve it as from some accidental *Chymical Preparation* of *Nature*, like that we have already mentioned.

Q. *Whether Darknes be a positive Being, or a meer Privation of Light?*

A. *Aristotle* is justly blamed, even by those who have otherwise

wife a great and a just *Esteem* for him, for making a *Privation* a *Principle*; for what do we mean by a *Principle* of any thing, but that of which 'tis compounded, and he may almost as well make *Negation* such, as *Privation*; only one is attributed to a Subject incapable of receiving such or such a *Form*, as *Negation* of *Sight* to a *Stone*, the other to a capable Subject, tho' either not yet induc'd into it, or after 'tis so, separated from it, as *Blindness* in one who either *has* formerly *seen*, or has a *natural Power* of seeing, tho' the *Act*, it may be, someways obstructed. Now this *Privation* is not known by the *Senses*, by which nothing can be known but a *positive* and *real Being*. But *Darkness* is not perceiv'd *truly* and *positively*, but only *negatively*, as the *Intellect* collects that here is a want of *Light*, because the *Sight*, when rightly dispos'd, can perceive nothing. We don't deny but *Privation* does oftentimes connote some *real Being*, both in *Metaphysical* and *Logical Privation*, as well as *Physical*: Thus *Evil*, which is *Privation* of *Good*, does yet oftentimes include some *Action*, which must be *positive*, and so closely include it, that we cannot but *mentally separate* from it, and that rather *precisively* with a *Metaphysical Precision*, than *negatively*. Thus *Blindness* may have, and often has something *positive* that causes it, and which one may almost call the very *Form* of it, as the *Gutta Serena*, or *Drop Serene*, as *Mr. Milton* experimentally calls it, and to add a *Sbot*, a *Blow*, or several o-

ther *Accidents*, because only *transfent*, and rather the *Cause* of *Blindness* than the *thing* it *self*, as indeed is the *former*, tho' much more intimately united with it, and edging as far into the *Essence* of it, as 'tis possible for a *Being* into no *Being*. So in *Darkness*, in which seems to be both a *Logical* and a *Physical Privation* in two different *Senses*; as it notes the *Absence* of a *future Form*, *Light*, which will be in the *Air* as soon as *Day* returns, 'tis *Physical*; as the *Absence* of the same *Form* considered as *past* when the *Sun* is *set*, 'tis rather *Logical*. But there has been *Darkness* something more *positive* than 'tis in either of these *Considerations*, though that, we confess, *supernatural*, and if you please, a *transcendental Darkness*, as perhaps that was at the *Death* of our *Saviour*. And as we are ascertained from *Scripture* of that of *Egypt*, of which the *Author* of the *Book of Wisdom*, *Cap. xvii. v. 14*, says, "That it came upon them from the *bottom* of *inevitable Hell*, an *Image* of that *Darkness* which should afterwards receive them". Where *Mr. Cowley* had that *noble Hint* in his *Plagues of Egypt*, wherein he fancies, "That the *Darkness* of *Hell* below, which is called *utter Darkness*, overshadowed the *Land*;" most probable it seems that 'twas some *black*, *thick*, and *damp Vapour*, which filled all the *Air*. But hear his own *incomparable Verse*, (one *Line* of which has more *Sense* in it than a *Dozen* of our new *Plays* faggotted up together. *Plagues of Egypt*, *Stanza* 13.)

From

From the deep baleful *Caves* of *Hell* below,
 Where the old *Mother Night* does grow,
 Substantial *Night*, that does disclaim
Privation's empty Name ;
 Through secret *Conduits* monitrous *Shapes* arose,
 Such as the *Sun's* whole *Force* could not oppose ;
 They with a solid *Cloud*
 All *Heaven's* *Eclipsed Face* did shrowd ;
 Seem'd with large *Wings* spread o'er the *Sea* and *Earth*,
 To brood up a new *Chaos* his deformed *Birth*.

Q. 3. Does it not look suspiciously that *Moses*, at the giving of his *Law* to the *Jews*, would not suffer any of them to come near the *Mount*, but placed *Barriers* round it, and charged them on *Pain* of *Death* not to touch it, or approach it ; adding as a *Reason*, lest any of the *People* should break through to gaze, &c.

A. The visible and undeniable *Hand* of *God*, in all those great *Wonders*, which *Moses* had before wrought in the *Sight* of the *Children* of *Israel*, as well as the glorious *Appearance* of *God* himself on the *Mount*, in such a manner as could not be deceit, in the *Presence* of so many *Hundreds* of *Thousands*, could certainly leave no *Room* for the least *Suspicion* of *Practice* and *Imposition* on the *People* in the forementioned *Instance*. That *Holy Ground* was distinguished from *prophane* in such a manner as 'twas lawful for some to approach, and not for others, and even those who might, not unless in a more *devout Posture* and *Temper* than at other times, we see in the whole *Old Testament*, and know that it cost the *Men* of *Bethshemesa* very dear for looking where they had nothing to do. All which was designed to teach the *Jews*

what *Purity* and *Holiness*, both of *Body* and *Mind*, *God* required of them.

Q. I find in the 12 *Chap.* of *Heb.* the *Author* of it affirming, that when *Moses* gave the *Law*, he said to the *People*, " I exceedingly *Fear* and *Quake* ". And in another *Place*, *Jannes* and *Jambres*, are mentioned as the *Magicians* which resisted him. Neither of which I can discover in the *Old Testament*. *Pray*, whence was the *Account* of these *Matters*, and how shall I be assured of the *Truth* of them?

A. None can think that all the *Accidents* which happened to *Israel* from the *Time* of their going into *Egypt* to the sealing the *Prophets*, and ceasing of such immediate *Inspiration*, were committed to *Writing*, and many considerable *Passages* might be, and doubtless were handed down by *Tradition* among them ; and a very learned *Perion* of our *Church* takes both these to be of that *Nature*, as well as *Enoch's* *Prophecy*, and the *Dispute* of *Michael* and the *Devil*, concerning the *Body* of *Moses*. In the latter, that of *Jannes* and *Jambres*, this may hold ; but we humbly conceive there's no need on't in the former : There being frequent

Mention in the *Jewish* Writers of these two Persons, as chief of the *Egyptian Magicians*, though their Names sometimes a little altered. In the *Babylonish Talmud*, they are stiled *Johanne* and *Namre*; and 'tis added, that they said to *Moses* in the *Proverb*, ' *Affers tu stramen in Afraim*. Thou workest Wonders here in *Egypt*, which is so full of *Magicians* already. In *Jonathan's Chaldee Paraphrase*, they are called *Fanis* and *Jambbris*. In the *Talmud*, *J. channe* and *Mambre*. In *Vit. Moses*, *Fans* and *Mambre*: In *Lib. Zochar*, *Jones* and *Jambres*; in another of their Books *Jonos* and *Jambros*, and in one of them *John* and *Ambrose*: They were, it seems so famous, that they are mention'd in *Heathen Authors*, *Numenius*, *Artaban*, and others. And some old Writers affirm, that they were both drown'd with *Pharaoh* in the *Red-Sea*, and a *Kenotaph*, or empty *Honorary Sepulchre*, afterwards erected for them: However, there's no Doubt but there were such Men, and such were their Names, otherwise they had not been recorded, the holy Spirit of God being as infallible in the Writers of the *New-Testament*, as he was before in them of the *Old*.

For that of *Moses* saying, I exceedingly fear and quake, there is not, we think, any Need of flying to the same Tradition to explain it, because, if we are not extremely mistaken, as much is express'd in the *Old Testament*, for we find in *Exod.* 19. 46. 'Tis said all the People that were in the Camp trem-

bled; and again, where 'tis said in our Translation, and in the *Hebrew*, (as well as indeed all other except the *Arabick*, and that we are about to quote) at the End of v. 18. "The whole
"Mount quaked greatly, the 70
"read, *The whole People quaked*
"greatly, having it seems read
[*kol Haam*, for *kol Ha-bar*.] And the very Word *σφοδρα* is used by them, which expresses [exceedingly] more fully than 'tis in the Apostles Writings, where 'tis only included in the Words, *εφοβηθη* and *περιεσπασθη*. But still what's all this to *Moses* his Saying, he did himself exceedingly Fear and Quake? We think a great deal, for if he writ the Book of *Exodus*, which we know no good Men that doubt, and he says therein, as he does, that all the People that were in the Camp trembled; and again, that all the People were afraid, even to Stupefaction *οξυς* was *ο Λαος*, and he himself was in the Camp, and one of the People, then he says, we think as fairly as can be, that he himself did Fear and Quake, as the Apostle affirms of him.

Q. How that Passage in Genesis, concerning the Spirit of God moving upon the Face of the Waters, is to be understood?

A. We are apt to believe in a much higher and nobler Sense than many would be willing to understand it; not for a mighty Wind, or the Power and Energy of Almighty God, not so much as personally distinct from the Father: But for the third Person in the glorious and undivided Trinity who by this Incubation of Matter reconcil'd the jarring Ele-

Elements, and dispos'd 'em into that beautiful and regular Frame of Things, which we call the *World*. For as all the *three infinite Persons* were concerned in the great Work of the *Redemption* of the *World*, so were they in its first *Creation*. The Father sent the *Son*, as the *Son* the *Holy Spirit*. The Father work'd by the *Son*, as he again by the *Spirit*. Christ was quicken'd by the *Spirit*, and yet rais'd from the *Dead* by the *Glory* of the *Father*, tho' at the same Time he himself had *Power* to take up his *own Life* again, as he had to lay it down. But here are two Words to be consider'd, and the Sense of 'em to be made good, which we have asserted to 'em. *The Spirit*, and this Sort of *Motion* or *Incubation* just mention'd. For the latter, *Incubation* is the very *Word* us'd by one very Ancient Translation. The *Hebrew* פְּחִיחָה is very significant, and implies frequent and swift *Motion*. The *Vulgar* is only *seebatur*, the *Seventy* a little stronger, *incipero*, *bover'd* over the *Water*. The *Chaldee* *Insufflabat*. The *Persian* — all which are included in the Interpretation already given, as they all confirm it. For the *Word Spirit*, it has been understood by *Christians*, *Jews*, and *Heathens*, for *Holy Spirit*, which might easily be put beyond *Question*; we shall only instance in some of the *Jewish* *Writers*, who, as *Grotius*, in his *Notes* on *de Veritat.* did certainly own a *Holy Spirit* that spake by the *Prophets*, (all but the *Sadducees*, who deny'd any *Angel*, or *Spirit*, any *immate-*

rial Substance, or *Inspiration*) this *Spirit*, as he tells them, they could not deny to be *God*, and yet distinct from the *Father*, because proceeding from him, and sent by him: And 'tis certain, that several of their very ancient *Writers*, some of them they tell you long before our *Saviour's Time*, do plainly enough assert a *Trinity* in the *Divine Essence*, as we may perhaps hereafter have *Occasion* to prove; and many *Expressions*, by which the *Son* and *Holy Spirit* are set forth to us in *Holy Scriptures*, are to be found in their *Sephiroth*, as well as other *Parts* of their *Cabala*. But it shall suffice at present to close this *Head* with *Authorities* from their *Lib. Zohar*, *Baal-Hatturim*, and others, who unanimously and expressly affirm, "that this *Spirit* which moved on the *Face* of the *Waters*, was the *Spirit* of the *Messias*" agreeable to the main *Scope* both of the *Old* and *New Testament*. That *God* made the *World* by his *Word*, by his *Son*, and by his *Wisdom*.

Q. Pray your *Opinion*, whether or no, as some learned *Mien* affirm, all *Learning* came at first from the *Jews*, and *Eastern Nations*?

A. That all *Learning* came from the *Eastern Nations*, is as plain as that the *World* was first peopled from that *Part*, agreeable to the said *Writings*. But there are several *Nations* who rival the *Jews* in these *Matters*. The *Egyptians*, the *Phœnicians*, and the *Chaldeans*: For the *Chaldeans* and *Phœnicians*, we have but very imperfect and suspected *Accounts*, or rather

Fragments of their History. 'Tis true we have more of the *Egyptians*, such as 'tis, but miserable Stuff, if *Josephus* has fairly represented *Appion* and *Manethon*: We mention not the *Chinese*, because they seem to have had little or no Intercourse with the rest of the World since the Flood, after the first peopling of the World, whereof they still preserve a *clear Tradition*. Now, as to the *Jews*, we think it cannot with Truth be affirm'd, that *all Learning* came from them to the rest of the World; but this we think may be affirm'd, and made out, that there are none of the Monuments of *Antiquity*, in any of the Nations on this Side the World; nay, take in the Way *Indian Brachmans* and *Gymnosophists*, which have not many plain and visible Footsteps of the *Jewish History* and *Learning*. So that a very ingenious Person had mightily forgot himself, when he was so intense on his own indefensible *Hypothesis*, as to affirm the *Jews* had *no Learning* amongst them, their very *History* only broken Pieces of *old Mythology*, for which none thought it worth the While to go amongst them, when within a few Pages he owns that *Pythagoras* travelled thither for that very Reason, and could not be ignorant how highly the Wisdom of the *Jews* has been celebrated by many of the ancient Heathen Writers. We profess we are as willing to divest ourselves of Prejudice as we can, in this Matter; and shall give our own Sense of the Thing, it may be after some Thoughts con-

cerning it, tho' submitting all to the *Judgment* of the *picus* and the learned Reader. Now the Notion that we have sometimes since fram'd of these Things, is, That the *Law* and *Nation* of the *Jews*, to whom were committed the *Oracles of God*, were design'd by him as a Sort of *Repository* of the ancient Tradition and Customs of the *Holy Patriarchs*, or the *Noachide*, before they fell into Idolatries, as well as of all *Reveal'd Religion*, which it seems soon grew necessary to the World, otherwise it had never been given by him who does nothing in vain; thence we find several Notions and Customs among the *Heathen*, which probably they had from the *Patriarchs*, of which more anon; but when these were almost out among them, when the Works of the Law themselves, as first written in their *Hearts*, tho' also taught by Tradition, as the *Worship* of one *God*, *Moral Duties*, and the like, were in Danger of being quite obliterated and forgotten, it seems agreeable to the Wisdom and Goodness of God, to chuse out, and pale in, as it were, the Nation of the *Jews*, from the *wild Common* of the Heathen World, that the latter may go to *School* again to the former, and recover what they had forgotten. Nor was there ever any *Nation* in the World, among whom Things of this Nature could be better preserv'd: They were always a *separate* People, even in *Egypt*, they liv'd a long while after the simple, primitive, *patriarchal* Way. It's thought some of the *Post-diluvian* *Patriarchs*

archs liv'd a long Time amongst 'em, *Sbem* particularly, whom many think the same with *Melchizedek*; however, the Names of *Sbem*, and of *Eber* too, were it seems at least as low as *Abraham's* Time, very famous and renown'd in those Parts, otherwise we should hardly find 'em both united in the Name of a King, as we do in that of *Sbem-Eber*, King of *Zebim*, *Gen.* 14. 2.

But to drive the Thing more home, seeing 'tis so evident that no sensible Man will deny it, that the Heathens do in many Instances symbolizè with the Jewish Customs and Manners, as much as they hated them, and had many Fragments of *their History* among them, brought in by the Force of Truth, tho' they thought the *Body* of it, 'tis likely, as *Fabulous* as their own, from this reasonable Supposition, one of these Things will follow: Either that the Nations learnt these from the Jews, or the Jews from them, or that they both had them of their own, either by *Tradition*, or *Invention*.

But it cannot with any Face of Reason be affirm'd, that they invented the same Histories, Laws, or Customs, because they hit in so many *Circumstances*, and are in themselves many of 'em so *strange*, and out of the *Common Road*; we may add, and many of 'em so *opposite* to each other, tho' in *many* 'tis own'd there is as great an *Harmony*. Which is also a Proof, that in History neither the same Things happen to *other Nations* that did to the *Jews*; nor could those

Histories be wholly a *Piece* of *Invention*, neither in them, who had constant and lasting *Records* and *Monuments* of them, nor in the very *Heathens*, who made such ill *Transcribers*, and worse *Repeaters*. It's less probable that the *Customs* should be reveal'd, the Histories recited by the *Devil* to the *Nations* first, and then by God to the *Jews*; which also holds against the *Jews* having many of their *Religious Customs*, as some pretend, from the Heathens, we mean as given by God, tho' sure enough they learnt too many of 'em, of their own Accord, and were plagu'd severely for 'em; but with what *Justice* could they have been so, had they done no more than what in other Instances God had expressly commanded them, as well as so often warranted by his own *Example*? Again, what could more derogate from the infinite Wisdom and Goodness of God, than this Hypothesis, (we speak now to those who believe a *God*, and reveal'd Religion) that he could not, or would not *invent* other *Customs* for his own *People* and *Worshippers*, than the *Devil* had for his? No, let the *Devil* be God's *Ape*, as he really is, of which the *Indians Ark and Peregination*, in *Acosta*, is one of the most famous Instances that we ever met with; but let us not presume to *convert* the *Proposition*, so much as in *Thought*, which we cannot do without the highest *Blasphemy*. What is said in Favour of this Hypothesis, that God did it for the *Hardness* of their *Hearts*, would hold indeed as to his *Permissi-*

on, but not to what he actually enjoin'd. 'Tis true he suffer'd 'em to fall sometimes into the grossest *Idolatry* and *Lewdness*, as in the Business of *Peor*, because of their *Ingratitude*, and *Murmuring* against him, as he also gave up the Heathen at first to *Idolatry*, and consequently to all *Lewdness*, because the first wilfully forgot God, and became vain in their *Imaginations*. But surely he never would, nor did, nor could he enjoin any such *Idolatry*, either to *Gentile*, or *Jew*, or any Thing that would so plainly lead into it. But that which he did to the *Jews*, for the *Hardness* of their *Hearts*, seems to have been quite the *contrary*: He gave 'em *Statutes* that were not good, morally and intrinsically so, but only in themselves *indifferent*, and *Ordinances*, whereby they could not live, could not, from any Thing in their own *Nature*, please God by observing 'em. Many of those *legal Ceremonies* being only in the Nature of a *Token*, or *Burden* (as the Apostles call it) for his untam'd *Heifer*, *Jeshurun*, tho' still it waxed fat, and kicked again; we mean, he laid such a Number of Observances and *Ceremonies* upon them, that they might have enough to do in their own *Religion*, and not need to seek out for something new among the Heathen: Whereas, if, as some affirm, some certain idolatrous *Usages* were indulged, to keep 'em from all the rest; this seems to be little better, than permitting one Sin to avoid another. But further, if several *Usages* in the *Jewish Frame* of

Worship were taken up in Imitation of other Nations, especially of the *Egyptians*, would not this look very suspiciously, as if their *Law* were all of *human Invention*, and piec'd up, from the *Customs* of the *Nations*, just like that of *Mab met*; but no more from God, than his, or those of *Lycurgus* and *Numa*, as the *Atheists* have blasphemously and ridiculously pretended? Nay, would not such a Method have directly contradicted the very End of God's giving such a *Law* to his People, and have drawn the *Jews* nearer to *Idolatry*, instead of deterring them farther from it, by making the *Customs* of the Heathen so familiar to them, that they should find but little Difference, and be at a Stand whether to follow God or *Baal*? The direct, contrary whereunto, was, as has been said, so expressly taken Care of, in the whole Scope of the *Mosaick Dispensation*, many of whose ceremonial *Institutions* and *Prohibitions*, as particularly those about *Fat*, *Blood*, *Honey*, *Beards*, *Linsy-Wolsey* Garments, not to add a 100 more, will scarce admit any tolerable *Solution*, unless they were enjoin'd, or prohibited, in Opposition to the Heathen; which even Dr. *Spencer* himself grants, and proves with a great deal of Learning, and in many Instances, with as much *Clearness* in his Discourse concerning the *Zabii*. Nor is it easy, or perhaps possible to shew, why some Things should be forbidden because the Heathens us'd them, though in themselves *indifferent*, and accordingly new per-

permitted to all Men, since no Danger by them; and others permitted, nay, enjoin'd for that very same Reason, tho' it be much more dangerous than the former, to lead the People into Idolatry. Which Hypothesis seems to make God more arbitrary than that, which thinks he enjoin'd all these Usages merely for the trial of their Obedience.

It seems therefore much more reasonable to affirm, that the Nations learned these Things from others. But the Question still is, Whether from the Jews or the Fathers? We answer from both, and think we can prove it, but han't Time or Room to do it in this Place, and therefore the Reader and Querist must be contented to trust us till another Oracle.

Q. *What is the greatest Happiness a Man can enjoy in this World? Pray your best Advice with Speed.*

A. *A quiet Conscience, and a contented Mind*

Q. *Pray which of these two Persons had I best marry? The one may prove advantageous to me in the Calling I'm in, but of little Fortune; the other has not a Prospect of that Nature, but is*

likely to have a good Estate. I'm in Love with the former, and the latter is in Love with me?

A. We are for the former, supposing them equal in Temper, and other Qualifications truly amiable, for these Reasons; First, because you love her, and you are doubtless obliged to please your self in such Cases betwixt another; besides, that it appears not that she has any Aversion for you, but rather that you doubt not you could gain her; otherwise your Question might have been let alone. A second Reason is, because we should prefer her being serviceable to you in your own way, before the bare Likelihood of a good Estate; nay, we know not whether we mayn't venture to say, before the Estate itself. For 'tis not seldom seen that a Man grows poorer by an Estate, when he trusts to it without improving it, especially in the present Circumstances: But he that has a good Trade, and Stock to manage it, and minds his Business at it, and has besides such an Advantage as you may have, is in a fair Probability of getting Wealth, and doing very well in the World.

*Morecraft the Usurer,
Over a Heap of Bad Money.*

IT cannot be, I never gave Consent,
Nor will believe the King and Parliament:
Last Sessions, all, I'm sure, 'twas good and true:
And would have purchas'd, who knows what, or who?
But ah! The sad Reverse of wayward Fate,
'Tis now an useless and an odious Weight:

F f 4

Yes,

Yes, 'tis too true, to *Spendal* 'twould not pay,
 For less than *half* this, who t'other Day
 Had *pass* his *Land*, nay, even his *Soul* away :
 But what are *Souls* to me, (while *there*, *mine* lies)
 No, more than *Widow's Blood*, or *Orphans Cries* :
 I've heard of *one* that *barter'd his* for *Coin* :
 Would *Mammon*, like a *Chapman*, bid for *mine*,
 How gladly would I all that's *left*, resign ?
 For *Purgatory* straight rub off, since there
 Is *Gold* enough, they say, to *glut* an *Usurer*.
Boiling in *Caldrons* of that *glitt'ring Ore*,
 I'd smile, nor *Angels* sure could *wish* for more.
 Yes, in their *largest* *Copper* let me *roul*,
 Large, as my *thirsty*, my *capacious* *Soul* :
 Deep *Draughts* I'd of that *precious Nectar* swill,
 And take of *Immortality* my *Fill*.
 Where, should the *liquorish Fiends*, like *Flies*, swarm round the
Brink ?

I, like great *Beelzebub*, would *sweep* 'em down,
 The bold *Inlanders* of my *World* and *Crown* ;
 Seize each false *Interloper* with his *Prey*,
 And keep them *boiling* with me there, till they
 Refund each *precious Drop* they bore away :
 Or if it rather please my unknown *Host*,
 Of my dry'd *Carcass* let him make a *Reast*.
 Though my *Skin crackled*, I'd not bid him *bold*,
 Would they but *baste* me well with liquid *Gold*,
 Till more than me each *Turnspit Devil* were tir'd,
 And *mortal Strength* above their own admir'd.
 But oh I *rave*, in all but *Fancy* poor,
 Nor will vain *Wishes* these dead *Heaps* restore.
 Ah, had the *Thieves* who came the other *Day*,
 And with my *Guineas* bore my *Heart* away,
 Adjourn'd their *Visit* (which I could have spar'd)
 Till now, how well I'd been for them prepar'd !
 My self the *Keys* I'd brought, the *Way* I'd show'd,
 And begg'd their *Ease* from this *ungrateful Load*.
 What *Comfort*, or what *Vengeance* does remain,
 Whom shall I *curse*, of whom shall I *complain* ?
 'Twere some small *Ease* might I my *Passion* vent,
 Why mayn't I *here* against the *Government* ?
 Though I from that, so many *Thousands* clear
 Each *Year* have carry'd safe for *seven long Year*.
 Though *Scores* of *under Devils* employ'd for me
 Each *Year*, have *dangled* at the *fatal Tree*,
 Their *Lives* too *clipt* by th' *Sheers* of *Destiny*.
 And since for *hanging* still I've a fair *Chance*,
 Best with my *Cargo* now *steal off* for *France*.

A heavenly Country doubtless that, for there
 Soon the Receipt I'll get to live on Air :
 From droffy English Beef and Ale refine,
 Smell to my Gold, and grow like that, divine :
 How can that State its Subjects fail to please,
 War without Conquest, Hunger without Ease,
 Wine without Bread, Salt without Meat they give,
 On which Content the Slaves an hundred Tears can live !
 Poor Hottamtots ! Yet still they dance, they sing,
 Though scarce a God they own, or none besides their King.
 Yes, they've a King, and he, as I've been told,
 If, not his Subjects, dearly loves their Gold.
 D'ye want a Place ? Not I. Yes, Sir, you do :
 Your Modesty, Your Worth and Parts do show
 You have Ten Thousand Pounds in Bank, I know.
 Could I get there with all my Bags, he soon
 Would kick me up, I fear, to some Battoon :
 Where next Campaign I'm fairly knock i' th' Head,
 And Cent per Cent lies stretcht in Honour's Bed.
 No, like great Crassus, I would sooner far,
 Stake Life and Fortune in a Parthian War.
 Of Casars, let old Wives, and Pompeys prate,
 Who sunk, or Fabius, who preserv'd the State,
 I only envy that great General's Fate ;
 His Fate at once I envy and desire,
 Who did in Draughts of molten Gold expire ;
 Sure, Spite of Death, 't had kept me safe and whole,
 'Tis the divine Elixir of the Soul.
 What shall I do ? No Change can Ease afford
 To my sick Mind, though many a sacred Hoard,
 (Though by my niggard Stars of this bereft)
 Enormous Heaps, and endless Bags I've left ;
 Some Comfort yet, some glimmering Hopes remain,
 I shall not, no, I shall not live in vain ;
 Some dawning Beams of Mischief I espy,
 Beauteous as Light that gilds the Morning Sky :
 This Week, let's see ! Some Ten Estates I'll seize,
 And swallow all their forfeit Mortgages ;
 All clipt within the Ring, I'll melt 'em down,
 Nor leave the shiv'ring ragged Heirs a Crown.
 Major ! I have you, 'tis in vain to sounce,
 You're all my own, nor scapes one single Ounce.
 Your Loyalty will keep you warm, ne'er fear,
 You'll live, as you've already, Forty Year,
 And thrive o' th' Name of slighted Cavalier.
 You've Company, choice Spirits, and Men of Worth,
 My Cornish Friend, and t'other in the North :

Well.

Wellbred and Wildish, and in Essex, he
 Whose *Huse* and *Land* lie so conveniently,
 (And where could they do otherwise for me?)
 How neat the *Walks*! The Prospect see how fine!
 They're mine, I thank thee, *Mammon*, all are mine.
 Come, my poor Slaves! all fast o' th' gilded Hook;
 Let's see how hungry, and how lean you look!
 Long you've maintain'd the *War*, but shall no more;
 Go now, and live on what you paid before.
 But that I may for once my *Bounty* shew,
 This *Heap* amongst you share, and so adieu!

Enter Rhimewell, the Poet, over-hearing him.

Rhimewell.

OF Land and Money, I have equal store.
 Scarce one good Ounce of both, nor care for more;
 Yet form'd by Nature thy eternal Foe,
 I come to triumph in thy Overtrow.
 And is thy great Pan dead? We're equal now:
 If any Difference be, the poorer Thou;
 Since of so many Thousands dispossess'd:
 Nor, brooding Friend! canst thou enjoy the rest.
 Should'st thou thy *Idol* break, as he of old,
 No *Treasure* wouldst thou find, no charming *Gold*,
 Or *Silver Ingots* there, that rusty Hoard
 Is false within, and brazen as its Lord.
 Nor with thy second Hope delight thy Mind,
 The strong Reserve of Mischief yet behind,
 They may escape thy Toils. Their Lands may be,
 As England's Basis fix'd, secure from thee,
 Its self at once, and sinking Owners free.
 For see! and burst! what weighty Numbers join,
 To evade thy sweeping Net, and break thy Line *.
 So in the Baltick, when an Herd of Deer
 Or the swift Hounds, or shiv'ring Winter near,
 Would reach a safer, or a warmer Soil,
 On some fair mossy Shore, or woody Isle;
 Tho' singly, each alas would prove too weak,
 The impetuous Torrents mighty Rage to break;
 Yet with united Strength they safely go,
 Nor fear the Winter, nor their eager Foe.
 Their lofty Heads they see i' th' Liquid Glass,
 The salt Sea foams around 'em as they pass.
 Pull hard, for 'tis for Life, you're near the Brink,
 A Poet's Curse on all would have you sink.

* The Land-Bank.

Q. In

Q. In the 3d of Dan. and the 25. v. after Nebuchadnezzar had caus'd the three Children to be cast into the Fiery Furnace, he says, "Lo I see four Men loose walking in the midst of the Fire, and they have no Hurt, and the Form of the 4th is like the Son of God". Pray w^hm did Nebuchadnezzar mean by the Son of God? And if our blessed Saviour, how came this Heathen to have more Knowledge of him than the Jews themselves had before his coming?

A. That the ancient learned Heathens, long enough before Christianity came into the World, generally asserted and believed one supreme Deity, and even a Trinity in the Divinity, is demonstrable and undeniable, and has been render'd so by the very learned Dr. Cudworth, which we'd fain see either the Atheists or Antitrinitarians attempt to answer. This was a part of their Cabala, the Height of their traditive Learning, deliver'd from Father to Son, and doubtless receiv'd from the Patriarchs, and the first Planters of the World; and that among others, the ancient Jews had clear and undeniable Notions of these matters, would be easy to prove, contrary to the Opinion of the Querist, were there room for't at present, which perhaps we may do in some other Place. As for Nebuchadnezzar, being so great a Prince, 'tis no doubt but he was vers'd in the Religion and Learning of his Country, as the Persian Kings were afterwards, it may be more than any others. Now we can prove that the

Chaldeans, or ancient Magi did own a Trinity, consequently a Son of God. First from Pythagoras, who clearly acknowledges it, and is known to have lived amongst them, and to have had a great part of his Learning from them. Secondly, from the Chaldaick Oracles, the *ἱεραὶ λόγια* mentioned and commented upon by Hierocles, Damascius, Porphyry, and other Heathens, therefore not forged by Christians; and these affirm, that the whole World was made by three, and that a Trinity, whose Head was an Unity, shines thro' all things. But supposing all this should be doubted, what follows would set it, we think, beyond Contradiction: For they called the three in their Trinity, Oromasdes, Mithras, and Arimanes, or Arcinanius, as has been observ'd by Vossius, and several others, each of which they believ'd to be God, to be omnipotent, and to have had a hand in the Creation of all Things. This is positively enough asserted by Plutarch, who tells us. "Zoroaster made a threefold Distinction of things; that he assign'd the first and highest Rank to Oromasdes, who in the Oracle is called the Father, the lowest to Arimanes, and the middle to Mithras, who is called the second Mind". And upon this Plutarch himself observes how great an Agreement there is between the Trinity of Plato and Zoroaster, and that they differ only in Words. Nay, he goes further, and says that the Persians from this Mithras were used to call any Mediator by the same Name. We own they

they often understood the Sun by *Mitbras*; but that they had also a higher Notion of him, and made him the same with *Oromasdes*, we shall anon shew; whom they asserted as far above the Sun, as the Sun was above the Earth, and yet they gave the Title of Omnipotent to *Mitbras*, and call him $\omega\pi\alpha\rho\tau\theta\varsigma$ $\Theta\epsilon\acute{o}\varsigma$ the first God, and yet more, the Maker and Father of all Things, therefore of the Sun itself, the *Demiurgus* or *Opifcer* of the World, as *Plato* also made his Second Principle, and $\delta\ \kappa\epsilon\upsilon\phi\iota\theta\varsigma$ $\Theta\epsilon\acute{o}\varsigma$ the secret or hidden God, in the same Sense with *Ægyptian Ammen*; which cou'd never agree to the Sun, who is not only visible himself, but makes all Things else so: In a Word, they distinguish'd between an intelligible and visible Sun, as is plain in *Julian's* Oration, calling the second in their Trinity sometimes by the Name of the Sun, (as the Scripture calls our Saviour the Sun of Righteousness) which they fancied his Symbol or Representation, as the Fire again of that, and yet might own him an Infinite and Spiritual Being, as well as the Papists do our Saviour, who represent him by a Crucifix, and worship him by it.

We foresee only one Objection against what we have advanced, and that is, that the *Arimanes* of the *Persians* was suppos'd by them to be a bad God, the Original of Evil, and consequently, that *Mitbras* was only a middle God, or Mediator between those two adversary Gods. Now that this was *Plutarch's* Opinion cannot be deny'd, a-

ny more than that 'twas that of *Manes*, the Father of the *Manichees*, if there were really ever any such Man; who carries half the Name of his God (as *Belshazzar*, *Nebuchadnezzar*, &c.) in his own. But to this we have to answer, first, That though this shou'd overthrow their Trinity, yet still there wou'd be a Duality, a *Mitbras*, a second Mind or Principle (according to their Theology) a Creator of the World, a Son of God: But secondly, we shall shew in what Sense the Antient Philosphers did hold *Arimanes*, or this third in their Trinity, to be Evil. They thought he presid'd over Matter, the lower Part of the Creation, over all that was imperfect; nay, many of them believ'd Matter it self to be Evil, as doubtless 'tis imperfect, and the cause of much Evil: And this seems to have been *Plato's* Notion of it, as to his *Psyche*, or third Principle, which he makes the *Mundane Soul*, or immediate Cause of all the Motion in the World, and immediately join'd and united to Matter, according to *Pythagoras's* famous Opinion of a *Monad* and a *Dyad*; which, 'tis true, *Plutarch*, or whosoever was the Author of the *Placita Philosophorum*, thus explains in one place, 'That by the *Monad* 'is meant, God, by the *Dyad*, a *Dæm.n.* or Principle of Evil,' according to *Plutarch's* mistaken Account of *Zoroaster's* Divinity, or rather the degenerate Practice and Doctrine of the *Magi*, his Successors, who first came to *Theurgy*, and then to downright *Witchcraft*; which is so notorious

notorious of the *Chaldeans*, that their very Names were us'd for *Magicians*, who might easily take the *Devil* for the *Spirit* that ruled and guided the *World* from the very beginning, when they found him in actual Possession, and acknowledg'd as the *God* of this *World*. But that the more ancient *Notion* was only as we have explain'd it, seems clear from what this same Author says of it in another Place. 'That the *Monad* was an *active Principle*, *Mind*, or *God*, the *Dyad* *Passive*, and *Matter*.' To which was united that *eternal Psyche* which *Pythagoras* also describes, as permeating and pervading all Things, as his [ὁ Νῆς] His very *Mind*, in *Plutarch*, must have been the *second Person*, which according to *Plato* had another above it. And indeed, how cou'd he own a *Tetrachys*, or *Quaternity*, without a *Trinity*, which must as necessarily be included in it, as *three* are in *four*? Which *Tetrachys*, after all, might be no more than the *three Persons*, (as the *Heathens* call'd them) *Principles* distinct from each other, and the το Θῆον the whole *Divinity*, or *divine Nature*, consider'd as a *Fourth*, which seems as probable a Solution of that *Tetrachys* by which he us'd to swear, though not so *ingenuous*, as that of *Dr. Cudworth's*: That the *Tetragrammaton* was meant by it, which *Pythagoras* might well learn among the *Jews*, as 'twas afterwards spread far and near among the *Heathen Nations*.

But we have still further Evidence that the 3d Principle in the *Chaldaick* or *Zoroastrian Tri-*

nity was not anciently accounted an *Evil Being*, from *Plutarch's* own Words, concerning this *Oromasdes*, who he says did thrice increase, or Triplicate himself, ἵς ἐχουρον αὐξήσας, whereby he explains what he had formerly related. Now if *Oromasdes*, or the *Fountain* or *Root* of the *divine Nature* was thus fruitfully diversify'd; if the first Principle thereof were good; if *Mitbras* the second, who is by *Dionysius* call'd *Triplasis*, or *Threefold*, were as has been prov'd *Omnipotent*, and the same with *Oromasdes*, and consequently *God*, will it not follow when this *Divinity* multiply'd it self into a third Principle the same with both the former, that third must be also as good as either?

The *Sum* is, that a *Trinity* in *Unity* was an ancient Tradition in the *Chaldaick Learning*: That *Mitbras* was the second in this *Trinity*, the *Sun* his *Image*, as the *Fire* the *Symbol* of that. Now *Nebuchadnezzar's* golden *Image*, as he did, it's likely, take some *Hint* of it from that *Image* which was represented to him in his *Dream*, so 'tis very probable he also represented the *Sun* by it, the usual *Idol* of the *Babylonians*, whether they call him *Bell*, *Nergal*, or any Thing else, as the *Fire* in the *Furnace*, we look upon to be no other than the *Symbol* of the *Sun*, one of the *Chammin*, or *perpetual Fires* dedicated to his *Service*, in almost all *Nations* of the *World*, and remaining some of them in *Persia*, and the ancient Countries to this Day, into which 'twas the *Custom* to cast those who wou'd not worship the *Sun*:
And

And the Jews say, *Abraham* himself was serv'd in the same manner by the old *Chaldeans*, who wou'd fain have burnt him for a *Heretick*, interpreting that of God's delivering him out of *Ur*, which signifies *Fire*, in a *literal Sense*: And that this *Fire* was an usual thing at their publick Devotions to the *Sun*, seems pretty plain from its being near the *Image*, in the very place of the Assembly, as well from the Command which the King gave, that it shou'd be *beated seven Times* more than 'twas wont to be heated. It seems it was usual to heat it, though not so violently, and it may be the *Image* and the *Fire* was so near each other, that they were to be worship'd both together; whence the Jews answer'd, we will not serve thy Gods, in the plural Number, though *Elohim* is we confess often us'd only for one *Idol*. Now when *Nebuchadnezzar* saw one of a very glorious Appearance, and Majesty and Beauty far above humane, as doubtless had the *Fourth* who was present in the *Furnace*, it's probable enough he might think this was the *Intelligible Sun*, or their *Oromasdes* duplicating himself, appearing in the second Principle, who was describ'd by his Country-men and Theologers, the *Magi* or *Chaldeans*, as *Porphyry* tells us, in the *Life of Pythagoras*, to be without like Light, as within like Truth, and who was believ'd by those *Chaldeans* to be the *Mediator* between Matter and Spirit; whence 'twas very natural for the King to cry out, 'The Form of the fourth is like the Son of God.'

We shall ask leave to add here another Conjecture, that from such a Tradition, as this, it's possible the wise Men, who came to salute and present our Saviour, might have some kind of Notice of him, which if they were *Chaldeans*, as many think, will be much fairer; or otherwise, how shou'd they so readily interpret this *Star* to signify his Birth, without a particular Revelation, which we don't find they had for their coming, tho' such was given them to direct them Home again. We should here answer several Questions sometimes since sent us concerning the pretended Verses of *Orphans*, the Books of *Hermes Trismegistus*, the History of *Sanchoniathors*, and one or two more of the same Nature. But because such Subjects are but for few Readers, we shall defer them to some other Oracle; and shall close this, after we have observ'd that all the Clamor of the *Arians* and *Socinians* against the *Orthodox*, as having taken their *Trinity* from *Plato*, (whereby however they own that the Heathens did acknowledge such a Thing,) it's evident that the *Arian Trinity*, (for they, we think, own'd the Holy Ghost, as well as the Son to be a made God,) are much nearer the *Heathenish* and corrupt *Platonical Trinity*, than the *Nicene Fathers* and the *Church of England*; for we own the three divine Persons *Cœternal* together, and *Cœqual*, whereas the *Platonists*, and the other Heathens, believ'd them only three Principles *Subordinate* to one another, which is also the Opinion of those (we think)

think) mistaken Persons here mention'd.

Q. Why is Britain represented by a Woman sitting with a Shield, &c. on the one side of our English Farthings ?

A. The fancy was taken from some old Roman Coins, one of which we have seen, which represented Britain in the same manner. There are two very like in Mr. Cambden, p. 91. Tab. 3. both of Antoninus Pius. On the Reverse of the one, Britain is represented sitting on a Globe, though with no Spear nor Shield.

*When Epicurus to the World had taught
That Pleasure was the chiefest good,
And was perhaps it's right, if rightly understood.*

Pray in what Sense wou'd Mr. Cowley have him understood, or how did Epicurus himself and his Followers understand it, for the pleasure of the Body, or the Mind ?

A. Doubtless Mr. Cowley understood the Pleasures of the Mind; but if we believe Epicurus himself, or his Friend's Letters, he meant no other than those of the Body, making the Belly the Seat of Pleasure, and consequently of Happiness: We know some of his Followers plead for him that these Passages were foisted into his Writings by the Stoicks, and others his Enemies, but they ought to prove this, as well as affirm it; and if they can't produce any Copies, without these pretended Interpolations, there's few impartial Judges, but wou'd still conclude them genuine, as well as those scandalous Letters which bear his Name, and are so very like their Father. But we are yet

On the other, that which we have seen, she is in the same Posture, though much nearer our present Coins, with a Shield under her, and a Spear in her Hand, only in the Shield we have now added the Crosses. Nor need the Querist go any further than Lilly's Rule for a Reason why Britain is made a Woman, since Judea, and all other Names of Countries or Regions were reckon'd of that Gender.

Q. Mr. Cowley, in his Garden, to Mr. Evelyn, has these Verses.

more certain from his own avowed Principles and undoubted Works, that he neither did, nor cou'd mean any other but the Pleasures of the Body, because he believ'd nothing but Body, and he only banters his Reader, and all Mankind, when he pretends he plac'd supreme Felicity in the Pleasures of the Mind; nay, gives his God themselves a Quasi Corpus, moulds them only of a little finer sort of Matter than their Worshippers. And here once for all let it be observ'd to the eternal Honour, both of antient and modern Epicureans, that their Sect was ever the vilest Cowards, as well as the basest Hypocrites. This great Genius, Epicurus himself, whom his Followers can scarce forbear making a God, because he deliver'd them from the slavish Fear of all other Gods, and the intolerable Clg of Religion, was yet so afraid of suffering for his Opinion, that he disown'd it
in

in publick, and went to the Temples as devoutly, and sacrific'd as constantly as *Hobbs* himself wou'd have done, if then living; thereby encouraging the World in that Superstition from which his Followers pretend he came to deliver them. Whereas not the poorest most illiterate Christian Slave cou'd be brought by the most terrible Death to any such mean Compliance; who may yet be suppos'd to have had the same natural Love for Life, and Aversion for Pain, as other Men. And as that was one great Instance of the *Epicurean* Prevarication, so is this another which we have in Hand; for let them work up this their beloved Notion as fine, and dress it as clean as they can, 'twill always be nauseous and odious to a reasonable and virtuous Man: No, 'tis not, they tell you, the very Pleasure it self, of eating and the like, wherein they place their supreme Happiness; but in that Indolence which they find on the Satisfaction of their Desires, joy'd with Enjoyments. For the former whereof, bare Indolence, if taken without the latter, 'tis no more than what a Stone, or good substantial Log, according to them their Brother-Lumps of Matter, must be confest to enjoy in a much greater Perfection; at best 'tis but a lubberly Happiness, exactly the same which Beasts enjoy when they chew the Cud, or that of a well-fed Swine, when stretcht and at ease on his warm Dunghil. That true *Epicurean* Animal, (though *Cowley* gives the Grasshopper that

Honour) wanting nothing of the Happiness of his Master, or of his bodily God either, but only that his Ease is not undisturbed and everlasting.

And besides, either this Reflection presents the Object more lively than when 'twas actually possess'd, and then the Height of their Felicity is no more than the Pleasure of a Dream, a meer Imposition on their Fancy, and a gross Cheat, which they put on their own Imagination; or else 'tis less and more dead, and vapid than the thing it self, as Copies generally fall short of their Originals, and the second or third Rainbow is not so bright as the first; and this almost always happens in sensual Pleasures, which are not only a Pain and Shame and Torment in the Reflection, either because they come so short of that Idea which Men had fram'd to themselves concerning them. Besides, how true Happiness can consist in that, which the more 'tis enjoy'd, the less delight it gives, we confess we can't conceive; and we appeal to any *Epicurean*, if they have yet Ingenuity left, whether they cou'd chuse any sensual Pleasure, the frequent Repetition whereof wou'd not induce Satiety and Loathing? And what then becomes of their boasted Reflection? Or will they pretend to find that Satisfaction there, which they miss'd in the Enjoyment; nay, found the very contrary in it? It must therefore be acknowledg'd by all who are not quite sunk in Sense, that the Pleasures which Virtue affords are much

more

more rational, as well as of Religion more divine, and the Satisfaction which proceeds from the Action and Reflection infinitely higher and fuller, as well as more durable and lasting, than any which the most happy Epicurean cou'd ever pretend to. And so have those few Persons acknowledg'd who have had Experience of both.

Q. Pray give me leave to ask ye this Question: Whether or no the Air is corruptible, or infecteth?

The Reason why I trouble you with this is, because Feltham says of it in his Resolves, Fol. 52. "Nr is it corruptible: We speak falsely, when we say, the Air infecteth. They are unwholsome Vapours and Exhalations that putrid things breath cut; and these being carried by the motrue Air, fly about, and infect, through their Rarity and Thinness. The Air it self ever Clarifies, and is always working out that Taint, which wou'd mix with it."

A. The nearest Substance to Air, doubtless, is the Water, which cleans it self by Fermentation and other ways, as well as the Air; yet none questions but that may be infected it self, any more than that it infects those who use it, tho' not from its own Nature, but those Mixtures which it receives. The same Case it is with the Air, which is really infected with noxious Vapours, as much as the Body of Man is by sucking in both together, so exquisitely mix'd, that there's no dividing 'em, and yet the Body endeavours to throw 'em off, as well

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as the Air; as in the Plague by Boils, in the Small Pox by Pustles, and the like in other Cases.

Q. Whether a Man in Holy Orders that cannot procure a Benefice, may, for a comfortable Subsistence in the World, lay aside his Calling, and betake himself to the Affairs of this Life?

A. In the first place, if the Canon strictly were observ'd, and the abuse of sham Titles regulated (wherein we are satisfy'd, as much Care has been taken of late, as is possible) we see not how any such Case cou'd well happen: For 'tis expressly provided by Canon XXXIII. and that with mention made of the Decrees of the antient Fathers, conformable thereto, 'That no Person shou'd be admitted into Holy Orders, except he shall at that time exhibit to the Bishop, of whom he desires Imposition of Hands, a Presentation of himself to some ecclesiastical Preferment then void in that Diocess, or shall bring a true and undoubted Certificate, that either he's provided of some Church within the said Diocess, or some Minister's Place vacant, &c. or is a Condu& or Chaplain in some College of Oxford or Cambridge, or be a Master of Arts, of five Years standing, living at his own Charges in either of the Universities, or except by the Bishop himself he be shortly to be admitted to some Benefice or Curacy then void; and if he has none of these Titles, the Bishop himself is to maintain him till he prefers him.'

G g

Now

Now if all this be observed, we see not how any Person could be in Orders, without a comfortable Subsistence, for the Necessities at least, though not the *Extravagances of Life*. And as much is suppos'd in the LXXVI *Canon*, the Title of which is, 'Ministers at no Time to forsake their Calling, wherein 'tis accordingly required, that no Man being admitted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterwards use himself in the Course of Life as a *Layman* on pain of Excommunication.' Tho' this cannot, we think, be extended to hinder a Minister from exercising any honest Employment to keep himself and Family from extreme Want, which drove *St. Paul* himself to Tent Making. Which yet does not oblige to renounce the Ministry, though it may suspend the Execution of it.

Q. From the same Person. *What is the Reason that several of our English Towns end in Wick, as Berwick, Alnwick, &c.*

A. The Reason of those Names is little else than their Signification, which be known in many of our *English Towns*, as in as many of others perhaps 'tis quite lost, and in a third Sort, only to be guess'd at: As indeed a lucky Guest goes a good Way in Etymologies. *Wick*, or *Wich* is taken in several Senses; in the old *Saxon*, sometimes for a *Creek*, *Bay* or *Winding*, either of *Sea* or *River*, as *B. Rhenanus* interprets it. Sometimes for a secure Station, where the Hou-

ses are close to each other, in which Sense *Hadrianus Junius* understands it. Thirdly, For a *Castle*, as 'tis taken by *Alfrie* the *Saxon*. In the last Place *Wich*, in old *English*, signifies a *Salt-Pit*. An Instance of the first Kind we have in *Greenwich*, a *Green Creek*, where is one of the most considerable Fluxures the *Tbames* any where makes, and the like in *Woolwich*, &c. And perhaps *Wickhams*, not far off, have the same Original, and *Alnwick* is a *Creek* on the *River Aln*. And the *Dabuni*, of *Glocestershire* and *Oxfordshire*, were afterwards call'd *Wiccij* by the *Saxons*, who liv'd about the *Seven-mouth*, full of *Creeks* and *Angles*, as the *Vignones*, a *German* People, from their inhabiting on the Banks of *Creeks* and *Rivers*. *Warwick* is an Instance of the second, *Norwich* of the third Kind, from a *Castle* to the *North*, as *Nantwich* and *Droitwich* of the last. But for *Berwick*, *Cambden* has another Account of it, he says it signifies a small *Town*, dependent on another, as *Tottbil* is call'd the *Berwick* of *Westminster*.

Q. Gentlemen. *I being dull and melancholy, desire you will be so kind as to give me your Opinion; It has happen'd that I have fallen in Love twice in my Life, and the Trouble of the last is not over yet: The first was pretty and witty, and no money; it was alone an odious Love; she shewing unkind, made me to break off; I offered her a Present which she would not take, and when I was making the intended Present, there were two or three Drops of Blood drop'd from my Nose, upon the intended Present;*

sent; which startled me; about the same Time I had a Brother who sickned and died, which till that Time I thought I must have died with him, when he died, I loved him so well; but being in Love, I was not surprized or concerned at his Death, till about twelve Months after, and then it troubled me much; just now it is seven Years since; the Reason of my being in Love now is, the Person's good Humour and Ingenuity; the worst of it is, her Fortune is too great for me, and she deserves better than I, which is the Reason of our parting; for she has carried it very ingeniously to me. I have also offered her a Present, which she would not accept; there was several remarkable Accidents in the making this intended Present, but not so remarkable as the other, but it has occasion'd me to shed Blood twice or thrice, by cutting of me in the making of the intended Present, so as to bloody it; just now I have heard of one of my Sisters Death, which startles me very much, to think that I should not fall in Love, but that either a Brother or Sister should die; our Family has been unfortunate in their marrying, which occasioned me to be very much warned how I marry, and particularly by this Sister which is now dead. I am much surprized at my Relations dying at these Junctures, which seem to me to be a Fate upon me, and that it sheweth that I should not marry one without Money, nor one with Money: I desire you will be so kind as to give me your Opinion, whether you would advise me to marry or not, and your Reasons (if in Process of Time I should fall

in Love with another, and she would have me) or if by Chance through Process of Time, I should get either of the abovemention'd in the Mind to have me, (though there is no Probability of such a Thing) whether you would advise me to have them or not. Gentlemen, I desire your speedy Answer, in which it will be very much to my Content, and shall always be obliged to you.

A. The Thing seems odd, but we believe 'tis no more than accidental, perhaps from an over great Intention of Spirits, and ought not to hinder you from any Thing that rationally appears for your Advantage.

Q. How is it that several Animals, as Bears, Dormice, Swallows, &c. sleep all the Winter, without receiving any Supplies of Food, and have all the solid Parts of their Body, as large and firm when they wake again in the Spring, as when they first betook themselves to their Dens?

A. Nay, some natural Historians tell us, that they grow fat in this Time, notwithstanding their Abstinence from Food; the Reason of which may doubtless be ascribed to this, that the Flame in their Heart, during that Time, being but gently moved, and burning quietly, consumes very little of their Spirits and Blood. For the Matter of Substance conceived to be the fluid Parts of the Body, especially the Blood and Spirits, which having in them something of the Nature of Sulphur, are the principal Fuel of the vital Flame, and not the Substance of the solid Parts, as is commonly supposed. And

therefore their Spirits being but little wasted, their Bodies remain in their former good Disposition.

Q. I have lately met with a Man, who at several Times has had Milk in his Breasts, which I have been an Eye Witness of; and have accordingly related it to several of my Acquaintance here, who, because the Thing is not common, look upon me as very ridiculous and false to assert it; and the poor Gentleman, who lives in the Country, is very much dissatisfied about it, lest it should be occasioned by some unperceived Distemper, although he has hitherto had his Health well; and says nothing could satisfy him so much, as Instances of the same Nature, of which, if you know any, and will be pleas'd to give them, you will at once both redeem my Credit, and secure his Quiet:

A. We have had several Relations of Matters of this Nature, and the Effect no ways prejudicial to the Person. S. benchius tells us he knew a Man, who from his Youth to the fiftieth Year of his Age, had Milk in a great Quantity flowing from his Nipples every Day; Wallerius says the same of a Dutchman; likewise Benediktus, Cardan, Aquapendens, and several other credible Authors affirm as much. And some Historians also tell us, that there are whole Nations in America, wherein the Men have commonly a great Quantity of Milk, and often suckle their Children.

Q. What may we properly understand by Metal; what are the Properties of it; has there not been several Ways of finding it;

which do you think the best to discover it, and the easiest Way to get at it when found?

A. Metal is conceived to be a perfectly mixt Body, generated in the Veins of the Earth, out of Sulphur and Quick-Silver, by Virtue of the Heavens and Elements. Its Properties are sensible and ductile, from the first of which it may be cast, and from the last beaten into any Form; the more Quicksilver any Metal has in its Composition, the more fusible it is said to be. From whence it is supposed that Tin has most of it, because it melts soonest, which is probable enough by Agreement and subtil Combination of Tin and Mercury, in the Art of making Looking-glasses.

The finding of Metals has always been with Difficulty, Labour, and Hazard. And in order to the discovering of Mines several Methods have been pursued; some have observed Dreams, as if God Almighty that Way reveal'd these Treasures to 'em; others have depended much upon the *Russian Rod*, cut under certain Constellations and Conjunctions; some have regarded the Colour of Sheeps Teeth: Others the Sands of Rivers. But it appears most reasonable to observe the peculiar Plants, and Sorts of Stone and Earth, near the Place where Metals have been already found, and of them and the Mineral Stones or Oar to keep a Quantity of each as Samples. But when we have discovered where it is, it is often very difficult to come at it; sometimes by the Hardness of
Rocks,

Rocks, (which are opened by Fire, Water, or Vinegar) as Hannibal made his Way through the Alps : Sometimes by their great Depth in the Earth, and sometimes occasioned by Springs of Water which arise in the Bottom of the Works ; and this must be drawn out by Pumps, (for which Mill-pumps are best) or else let out by Adits, which are new Ways cut out from the Bottom of an adjoining Valley, into the Hill where the Mine lies. The Labour is also very great, through digging so deep, drawing out so much Rubbish, making many Shafts only for Air to pierce those Adits, the Work being commonly so wet and dirty, that a Man can scarcely stand to it two or three Hours together. And as for the Danger, both Lives and Estates are hazarded by it, the latter through the vastness of expence and uncertainty of Profit, some having laid out to the Value of eight or ten Thousand Pounds, in an Adit to a Tin Work, which after all has prov'd worth nothing ; and Workmen have oft lost their Lives by Damps, or the falling in of the Earth, notwithstanding all the Caution and Expence used to prevent it.

Q. I am desired by a very sober, honest young Country Gentleman, though a Dissenter, to propose this Question to you, in this Order as follows : His Father is a Church of England-man, but so covetous, that though he hat^h 400 l. per Annum, will not allow his Son above 40 l. per Annum, to live upon, suppos'd because he dissents : Whereupon the Son learns Merchan-

dising, though you may judge at first it could be but little, with so small a Stock ; by Reason of his Merchandise he was forc'd to come to London, to dispatch some Business could not be done without his Presence. The next Day after he came to Town, meets a Lady he liked so well, that he must needs dodge her till he found where she lived, as he thought ; but was deceived. In great Concern he was to find out who she was ; but the next Sunday he sees her at the Meeting-House he used to go to : The second Sight so enflamed him, that nothing could be more ; but resolv'd not to lose so good Opportunity, dodges her again, and finds out the Place of her Abode ; but finds her and her Parents Church of England People ; he cannot be quiet till he breaks his Mind to the Lady ; but she being a 3 or 4000 l. Lady, is carefully watch'd, and not to be spoke withal, but before her Parents : Much Time being spent to no Purpose, in finding Occasions to speak to her, at last he resolv'es to go to the House, where he told his Mind to the Parents, the Lady not being to be seen ; they tell him she is engag'd already to another ; he believes not, writes to her. She, by the Father, answers, she is so ; that will not do ; he is so deep in Love, he cannot overcome it. He leaves the Meetings, goes to Church, and twice a Week sees the Lady. But she, to cross him, (even in the Church) turns herself always so, as he can have but one Stige all the while he is at Church, which not sufficing, he waits at the Door, and overtakes her in the Street, &c. and is resolv'd never to court any other Lady, as long

as they be unmarried: For he says he cannot fancy any besides. Richer Matches have been proposed to him, but in vain, he cannot think on no other. And this he cannot court, because already engaged. I advis'd him not to go to that Church where she uses to go, and to by Degrees to wean himself from her; but he saith the very Thoughts of that is Death to him, though he fears that every Time he sees her, he breaks the two first Commandments, if not the seventh; nay, in some Manner the Tenth. Now seeing there is no Hopes of ever gaining her Parents Leave, and that every Sight of him so displeases and offends the Lady, that she purposely avoids him as often as she can (nay sometimes when she cannot prevent the seeing or being seen by him, she will make as if she were not well, and lay her Head against the Pew,) would it not be Wisdom in the Gentleman to leave off going to that Church? He also desires your Opinion whether it may be lawful or sinful in him to court her if he can find a convenient Opportunity? And endeavour to persuade her to break Promise with another to marry him? And should she consent, and her Parents too; Whether it would be lawful for him to marry her during the other Man's Life; unless he should utterly refuse? Which if he should do, if he may court her? And can gain her and her Parents Consent to marry her? The Gentleman determines to follow your Directions and Advice in the Case; and is resolv'd to go no more to that Church, if you advise him so.

A. We would advise our tender conscienc'd Querist to exa-

mine why the Commands of a Father are not strong enough to prevail with him to go to Church, and yet the Sight of a fair Mistress draws him thither continually; which if he justly considers, he'll find 'tis more Humour than Reason that makes a Dissenter of him. He may take this by the By only for his Edification. Then as for his Love-Affair, if there were none of these mighty Obstacles, the Match would be very improper for him, or at least for the Lady, they being of contrary Persuasions, which generally occasions a great deal of difference between Persons after Marriage; few Husbands being either good humour'd or reasonable enough to bear any Contradiction in their Wives, though of meer Opinion. But as there is a Pre-engagement, both Honour and Religion oblige him to desist; and after such cold Treatment, if he has a Spark of Reason, 'twill contribute very much to his Cure. As for all his *Buts* and *Is*s, that he should win the Lady, gain her Father, be permitted by her other Lover, whether he may lawfully marry her, (though there appears nothing probable from whence he can conclude any such Thing) yet if all this should happen without his having any Hand in the Matter, he may lawfully take her for better for worse: Although as Matters stand, he must not so much as lift up a little Finger to disturb the happy Lovers; and therefore will do most prudently to shun the Sight of her as much as possible.

Q. He-

“ *sha* (by the King’s beloved
 “ Head) or *Erua Pygumbir*, (by
 “ the Spirit of the Prophet.) I
 “ remember, once at *Galata*,
 “ walking with some of the
 “ French Ambassador’s Servants,
 “ we saw two *Turks* at Cuffs:
 “ In the End, after 1000 Cur-
 “ ses on one Side, the other
 “ replied no more than this, I
 “ wish my Soul may have no
 “ more Repose in Paradise,
 “ than the Hat of a *French-man*
 “ hath in this World; alluding
 “ to their putting them off so
 “ often.

“ The *Mahometans* never
 “ mention the Name of *Christ*
 “ but with high Reverence and
 “ Respect.

“ In naming the Name of
 “ God, they must bow, and
 “ add— *Most High, Blessed,*
 “ *Mighty, &c.*

“ The *Great Mogul* himself
 “ would speak most respectfully
 “ of our Saviour Christ.

“ If the *Mahometans* find a
 “ bit of Paper in the way,
 “ they take it up, and put it in
 “ some Place of a Wall, because
 “ the Name of God is, or may
 “ be written in it: So that the
 “ Holes of the Walls are al-
 “ ways to be seen stuck full of
 “ them; for the same Reason
 “ they use no Paper when they
 “ go to ease themselves.

“ A Sight, it is no less strange
 “ than ridiculous, to behold
 “ the Honour they do unto the
 “ Camel at his return into *Con-*
 “ *stantinople*, which carry’d
 “ their *Alcoran* (amongst a *Ca-*
 “ *raivan* of many thousand Pil-
 “ grims, towards *Mecca*) crowd-
 “ ing about him, as led thro’ the
 “ Streets, some pulling off his

“ Hairs, and preserving them
 “ as Relicks, some kissing him,
 “ others with his Sweat be-
 “ smearing their Eyes and Fa-
 “ ces; and at last cutting him
 “ into little Gobbets, and gi-
 “ ving thereof to eat, to their
 “ Friends and Families.

He further tells us, page 325.
 “ That *Christ* preach’d ma-
 “ ny Sermons to the People of
 “ *Antioch* against Swearing; but
 “ they being weary of the Sub-
 “ ject, ask’d, When he would
 “ leave off preaching? To
 “ whom he answered, When you
 “ leave off Swearing: Would
 “ you have the Platter taken
 “ away, before the Wound be
 “ cured?

“ The best way of observing
 “ an Oath is, if you neither use
 “ it frequently, or rashly, nor
 “ in common matters, nor for
 “ the Amplification of Speech,
 “ nor Confirmation of a Rela-
 “ tion,— but in things neces-
 “ sary and solemn, and where
 “ there is no other way to pro-
 “ cure Credit.

“ With the *Scythians*, the
 “ Swearer’s Punishment was
 “ Loss of his Estate; with the
 “ *Persians* Bondage; with the
 “ *Grecians* cutting off the Ears,
 “ with the *Romans* throwing
 “ down a steep Rock.

“ With the *English*, formerly
 “ Payment of one Shilling, but
 “ what now we know not, till
 “ the *New Act against profane*
 “ *Swearing* is publish’d—
 “ Thus for Mr. Turner. —

We shall only add, subdue as
 much as you can all inordinate
 Passion and Anger; for Anger
 is usually the Cause and Pro-
 v-
 v-

vocation of Oaths and Blasphemies.

Anger is a Fire in the Heart ; and Swearing is the Smoak of this Fire that breaks forth at the Mouth ; and those who are violently hurried with this Passion, do usually find nothing so ready at hand as an Oath ; which if they cannot be revenged on him, whom they conceit to have done them the Injury, they sling against Heaven itself, and thereby seem to take an impious Revenge upon the Almighty God.

Q. 3. I have heard such as lead a solitary Life distinguished into Divine, Savage, and Civil Persons ; and being myself addicted to a retired Life, desire you'd give me a short Account of their Difference ?

A. Those have been thought to forsake the World upon a divine Account, who have imagined themselves, thro' a supernatural Instinct, induced to quit the Commerce of Mankind, that they might be the more free from all Temptations, and have the greater Liberty, without Interruption, to contemplate upon God, and the present and future State of the Soul. And such as thro' an Aversion to Man, have retired into Deserts, are those who may properly be call'd Savages. The human, those who live in the Country with their Families ; and the Civil, such Men who, tho' they live in Cities, make but little Noise, and do not much frequent the World.

Q. I know it has been an Opinion long received, that there have been Sybils (but in what

Number has not, as I can find, ever yet been agreed on ;) and that those Prophecies under their Names was a Truth, and not a Fiction. This I received as well as others, till reading an Author the other Day, who ascribes all the Writings under their Names to one, and tho' he seems not to doubt but that there were such things written, yet he affirms, they all proceeded from one Person ; I desire to know what may be said for it, and if there can be any good Reasons given, or Authority brought to prove it likely that there was but one Sybil ?

A. 'Tis true, the learned have been of divers Opinions about the Sybils, and have very much contradicted one another about it ; some believing there were Ten, others Four, others Three, and some again that there were but Two of them, some naming them after one manner, and some after another. 'Tis very probable the Original of these contrarieties was occasion'd from the Authors, (who writ upon this matter) only collecting some Passages from Varro, Pausanius, Lactantius, and others, without making just Reflections upon them, and confounded the Sybils with other Prophetesses. Those who have most confidently asserted there was but one Sybil, endeavour first to shew that she was a Greek, and think it sufficiently proved, because all the Oracles attributed to them were written in Greek, since 'tis not probable that Women born in Chaldea, Phrygia, and Italy, should think of Writing in Greek, or even that they could do it ; except it were suppo-

supposed that Heaven had communicated the Gift of Tongues with that of Prophecy to them. From thence they continue that if there were many *Sybil*s, they were all *Greeks*, and that to have the most certain Knowledge of it, we must refer our selves to the Authors of that Nation; Upon which they alledge *Plato*, *Plutarch* and *Abrystom*, who have distinguished the *Sybil* from other Prophetesses, and only speak of her as a single Person. And in Answer to the Testimony of *Varro*, who speaks of Ten *Sybil*s, they say he was a Man of great Reading but little Judgment, who to enlarge his Collections, heapt together a thousand insipid Stories, and an infinite Number of Fables: That even he himself will not warrant all he relates; and in this seems to be of another Opinion, in his Preface to the Books he has writ of Agriculture. That *Cicero* never spoke of the *Sybil*s but in the singular Number, who was too well acquainted with the Opinions of his own Time, to have forgot in his Book of *Divination*, the Opinion which is attributed to *Varro*, if he had either thought it worth his while to have mentioned it, or this Author had been a Man of great Reputation. To these Testimonies they add that of *Pliny*, and discover the Oversight of *Pavvinius* and *Vives*, who make this Author say, there were Statues of three *Sybil*s in *Rome*, whereas *Pliny* only speaks of three Statues of the *Sybil*; and that if the Consequence was good, we might as well say there were Three hun-

dred and sixty *Demetrius*'s, because this great Man had so many Statues erected for him at *Athens*. And to *Lactantius*, *Servius*, *Isidore*, *Gyraldus*, and the other *Grammarians*, who will have this to be an appellative Name, which was given to all Women who foretold any thing of the Time to come, they oppose the Authority of the more ancient Authors, *Plato*, *Xenophon*, *Herodotus*, *Hyginus*, *Plutarch*, *Arrian*, and *Pausanius*, who all speaking of many Prophetesses, never give them the Name of *Sybil*. They likewise think that the *Etymology* of the Name of *Sybil* has no Force, the Original of this Word being much disputed; and altho' it should properly signify a Prophetess, that would be no Proof, but it might also be the proper Name of a Woman, since there are many Persons who have been named *King*, *Master*, *Clark*, and there was one in *Greece* who was named *Anthropos* a Man. In Answer to that Place of *Aristotle*, where he speaks of the *Sybil*s in the plural Number, they say it might very well have been a Fault of the Copyist, in writing $\Sigma\text{ΙΒΥΜΑΙ}$ for $\Sigma\text{ΙΒΥΜΑ}$: This they maintain from an ancient *Latin* Version which one of the Commentators of this Philosopher made use of, where *Sybillæ* is translated in the singular Number.

Q. Is it lawful for me on any Pretence whatsoever, to injure a Friend, or to expose him to open Shame, or discover any thing that may touch his Life; he having been serviceable to me on all Occasions, and very charitable in
some

Some great Exigencies? For Example, should I know him to be a Clipper, if I should discover him so as to be found out, I'm sure he must lose his Life; and would not that lie harder on my Conscience than the present Crime, which I may suppose him to be guilty of? For indeed I can't conclude it to be a Sin either against God or my Neighbour, any more than as 'tis a Breach of the Laws of the Land now, altho' it be said in the 7th of Ezra and the 26th, That whosoever will not do the Laws of God, and the Laws of the King, that Judgment should be executed speedily upon them, whether to Death or to Banishment, &c. yet mayn't they plead that there have been Kings who have made such Laws, as 'twould have been a Sin to have kept them? However, I find not this a Sin against God, because 'tis no where forbid in Scripture; nor do I find it any Sin against my Neighbour, since I no ways cheat him, for I utterly deny Counterfeiting, and the narrow Money passes as well as any, nay it seems to make more Plenty in the Nation. These things consider'd, I desire your Advice, whether I ought to betray my Friend, or rather were not best to advise and threaten him, that I'll make a Discovery if he goes on in this Practice?

Ans. The Querist seems to grant, that if he thought Clipping really a Sin against God, and his Neighbour, he should be oblig'd to discover such as practice it, notwithstanding any private Obligations. Now nothing can be plainer than that he's widely mistaken in all the

frivolous Arguments he produces in its Defence. He will run into that broad Fallacy, that 'tis not a Sin against God any more than as 'tis an Offence against the Laws of the Land; and is not that enough? How often has he been told that by any such Offence he incurs *Damnation*. Nor can any thing be sillier than that pitiful shift; that some Kings have made some wicked Laws, when 'tis plain that this Law is just and good, nay, necessary for all *Intercourse* between Nations and particular Men. 'Tis undoubtedly a Sin against our Neighbour, since the same who said thou shalt have no other Gods but me, said also, Thou shalt not steal. But Clipping is not expressly forbidden in Scripture. No more is cutting a Purse or picking a Pocket, tho' perhaps false Weights will come very near it, which, as well as a false Ballance, are an Abomination to God. However, cheating, in general, is doubtless forbidden, and the more wide and universal, the worse still, and more unexcusable, and none can be more than this, of *diminishing*, or *adulterating* the current Coin of a Nation. The Querist pretends to be against *Coining*, tho' not Clipping; tho' one of these is a Cheat as well as the other, and seldom are divided. But the narrow-Money passes as well as any; it does so, but for too good a Reason, because we have so little else left, whence one would think, the Clipper's Trade could not long stand, for want of *Materials* to work upon. Now tho' it passes among our
selves

selves, yet we find other things, when we have to deal with *Foreigners*, even at present, whereby the guilty Person injures both the *Trade* and *Reputation* of his Country, and may therefore be justly branded as the common *Enemy*; and even as to *private Persons*, it must come home to them at last, and the Loss must stick somewhere, besides the general Stop which in all Probability it must put to Trade and Business, when the *Money* happens to be call'd in, as History assures it has been formerly, when there was not near so much *traffick* as now there is. And which we may partly guess at by the extream *Inconvenience* which all Traders found at the late calling in of the *Tin*-farthings. Much more may be seen to the same Purpose in Mr. *Fleetwood's* very useful and ingenious Sermon on this Occasion. From which, with what has been here said, the Querist may resolve his own Question, if he takes in the Consideration, how much more strongly he's obliged to his *Country* than he can be to any particular *Person*.

Q. I take Notice in some of your former Oracles that you blame our Sex for being over credulous, and wonder we don't take more Care whom we believe. Pray be so kind to teach us your Skill, when a Man courts us, how we shall know whether 'tis for Marriage or for Diversion, or any other Reason?

A. So difficult a Question, that we believe many a Man can scarce resolve it himself in the time of his *Courtship*; for, like other common *Swearers* and

Lyars, he may have told his *Tale* so often, till at last he believes it himself, tho' it may be not a Word on't true at bottom. There are indeed so many *Equivocations* in Love, that 'tis much easier to be in the wrong than the right; *whining*, *crying*, *dying*, and all that, one may almost teach *Monsieur Le Chein*, as well as e'er a loving two-legg'd Puppy in *Christendom*: All by writing *Love-Letters*, which we think no four legg'd Beast can do besides an *Elephant*, and he's a little of the largest Size for a Lover. We must therefore return to our infallible Rule, and if a Man really marry you, you may believe he courted you for *Marriage*, at least, if not for Love; but woe be'tye if you believe him upon his *So-lay*, his Word, and Honour, and Faith, and Conscience, there being a Parcel of strong Words in the *Matrimony-Service* that will have and hold him to the *Grind-stone*, when all the other Ties are as easily snapt as made, and ten to one but he forsakes you, laughs at you, and exposes you into the Bargain.

Q. Whether, is it probable, will fight the better; a Soldier that is marry'd, or one that is not? Since I observe former Generals differ in that point, some allowing Wives to their Soldiers, as thinking it would double their Courage, especially against an Invasion, others on the contrary forbidding 'em not only Wives but the Use of all Women, alledging, that 'twould too much soften and effeminate them.

A. There

A. There is no doubt but the greatest part of those vast Armies which were raised by the Antients, must be compos'd of marry'd Men as well as Bachelors, and because the whole Country went to War together; and even in the Roman Wars, the Northern Nations we find were not only marry'd, but generally carried their Wives with them, and yet never were fiercer Soldiers in the World. As for the Instance the Querist gives, in the Case of Invasion, it must be a Cravan-cock indeed that won't fight for his Hens upon his own Dunghill; and the Disadvantage of one Side, by the Crys and Importunities of that Sex, the want of Discipline and Rawness of Burghers in most Nations, as well as the odds from the first fury of an Impression, may yet be made up by Despair, for a Man must fight or yield when he can go no farther. To conclude, if a Man either loves his Wife or hates her, he must fight stoutly, either to save her, or to be rid of her. 'Tis true; that Liberty of Concubinage does seem to emasculate those who use it, as we see in all the Eastern Nations: And what else makes the Turkish Emperors so weak and effeminate when they come to the Throne, but because they are soften'd and loosened by their Education among Eunuchs and Women in their Seraglios?

Q. Is the general Opinion true, that Women have a greater Inclination to Matrimony than Men?

A. So far as they are more honestly inclined; for where

Men have a less Esteem for it, 'tis not because they have an Aversion to the Sex, but affect a greater Liberty of roving (though indeed we think it impossible that that shou'd add to their Happiness) that God and Nature never designed them.

Q. Pray Gentlemen, be pleas'd to give me your Answer to these three Questions,

1. Why our Saviour curs'd the fruitless Fig-tree, seeing it was not yet the Time of Figs; nor could he reasonably have expected any thereon at that Time, without a Miracle?

2. Why David, being a Man after God's own Heart, shou'd at his Death give a Charge to Solomon, not to let Joab and Shimei go down to their Graves in Peace, because they had done Evil to him in Life-time, as you will see in the 2d Chap. of the 1st of Kings, which looks as if he died with Malice in his Heart; and should any Christian do so in this Age, it would be thought he died not in Charity with the World?

3. Why Job, being allowed to be the greatest Example of Patience, should yet spend great part of a Chapter in Cursing the Day and Hour of his Birth, as you will see in the 3d of Job; and should any Man do so now, we should be apt to accuse him as guilty of rash Words?

A. The Question about the Fig-tree has been answered once or twice already, to which we refer the Querist.

A. This Charge of David was doubtless agreeable to that Justice and Equity which was one of those Qualities which made him be stiled a Man after God's

own

own Heart; since they had both deserved Death, the one for his Infidelity and Murders, and the other for rising up against, and opposing the King as much as was in his Power, for which *David's* Captains thought him worthy of immediate Death. And it being so easy a Thing for the King, if he had born them any ill Will, particularly upon his own Account, to have taken them off, 'tis plain that 'twas Justice, and not Revenge that made him lay this Injunction, he having spared them during his own Life, that being a Passion which knows no Limits where it wants no Power.

A. The unexemplary Patience of *Job* appears in his quiet Resignation to the Will of Heaven, under such pressing Afflictions, and that of such a Nature, and so successively followed by one another, that we are pretty confident never any Man else had the trial of; and we doubt the best Christians, if they sustained but one part of his Afflictions, wou'd be apt in some Moments to be guilty of rather Expressions: 'Tis true, this shews he was not perfect, although he far exceeded all others, and even deceived the Devil himself, who had been a long experienc'd Tempter, and knew too well how to prevail over most Men.

Q. *What was the antient Hypothesis of the Air, and its Affections?*

A. They held it to be an Element humid and warm; its motion upwards, its Place between Fire and Water, and divided it into three Regions; the lower,

which begins at the Earth, or Water, and reaches up to the Place of the Clouds, because so far the Beams of the Sun are more strongly reflected from the Earth, whose Streams they carry with them to be Matter of these Clouds. The middle, which at the Extent of the lower Region, reaches to the top of the Clouds; and this is said to be coldest of the three, for these two Reasons; first, because 'tis so far from the Sun, that many of its Rays cannot reach it, and also at such a Distance from the Earth, that the reflected Rays ascend not to it. And secondly, because, according to the Antients, the cold Vapours which are drawn up by Heat, returning to their native Cold, cool and chill the Air that is mingled with them. And as Fire besieged with Cold in frosty Weather, scorches vehemently, having its Heat thereby intended; so the middle Region of the Air being beset on each Side by those warmer ones, hath between them its Cold intended also. The Vapours which are naturally cold, have their Cold strengthen'd, as hot Vapours by their neighbouring Cold are heightened sometimes to a Flame. From these Reluctances proceed the Generation of Meteors, in this part of the Air, but whether the Air itself has any native Cold to be intended, may well be doubted as contrary to their Definition of Air. These two Regions together are call'd the Earth's Atmosphere, the Extent whereof has been variously assign'd, some of 'em affirming it to be in Height

Height three Miles perpendicular from the Surface of the Earth, some four, some seven, and some much more. *Olympus* is said to have its Name from a Greek Word, which signifies clear from Clouds, they ascending not so high. 'Tis also told us of a Part of the *Alps* near *Padua*, that there is an Hill so high, that Persons ascending it, have gone from great Heat at the Bottom, thro' Snow in the Middle, to dry Land at the Top, where no Rain or Dew comes; and therefore no Vegetable is there to be seen; and that below them they observ'd Thunder and Lightning, and great Storms, and yet that they themselves have not felt the least Motion of the Air. And the like Account we have in the Philosophical Transactions of the *Pike of Teneriff*. And the highest *Regions* of the Air is from the top of the Clouds to the Element of Fire, according to the antient Manner of speaking; this is subtle and thin, that 'tis unfit for Persons to breathe in, wherefore those which have gone up to the Tops of these high Hills, have been forc'd to carry moist Spunges in their Teeth, to qualify the Air. This *Region* is said to keep its Quality of Extent, whereas the other vary it; for in the Summer the lower is bigger, in the Winter less, giving to, or taking from the middle, according to the more direct or oblique Reflection of the Sun-beams, direct Reflection rising higher than oblique, the Angle of Incidence and that of Reflection being the same. They ascribe

these Qualities to the Affections of the Air, Fluidity, Elasticity, and Weight, absolutely considered, with respect to the Mixtures in the *Atmosphere*.

First, Fluidity, or an easy separation of its Parts, which have no Cohesion; from whence arises that Aptness in it to receive *Heterogeneous* Bodies, such as Rays of Light, Streams of the *Atmosphere*, and Evaporations from particular Bodies, which give pleasing or offensive Scents.

Secondly, Elasticity, or springiness, from whence it has an Aptness to return to its due Extension, when the Parts are pressed together, or stretcht asunder beyond their natural State; the Compression of the Air is called Condensation, it having then more matter in less Space; and its contrary Distinction, is called Rarefaction, because it has less matter in greater Space.

Thirdly, Weight or Tendency to the Center of the *Terraqueous* Globe, of which it is necessary it should have some Proportion, else the upper *Region*, at least, would be diffus'd and lost in the *Aether*, which lies between us and the other Planets, nor would the Streams of the *Atmosphere* be held up by the Reflection of the Sun-beams; nay, those very Beams could not well return to the Sun, unless supported by the Air, till they come to the surface thereof, and into the *Aether*, where they meet no Resistance.

Besides these absolute, they ascribe respective Affections to the Air, which are mingled with

with our watry Streams in the *Atmosphere*, and are produced by the reflecting Beams of the Sun, carrying away something of what they strike upon; and from this it is that the 2 lower *Regions* have not only the first Qualities, hot, dry, cold, and moist ascribed to them, but also two other Attributes, greater Weight, and Aptness to breathing.

Q. When the Spiritual Power of God upon the Soul is a Spiritual Life in it, Question, Whether Sin and Corruption can ever prevail, because the Spirit of God is God; and he that is born of God cannot sin: And the Work of God is for ever, his Strength never fails; and the Power and Wisdom of God cannot be subject to Sin, or overcome by it.

A. By the Spiritual Power of God, and Spiritual Life of the Soul, if the Querist understands what he writes, he must mean the same with *being born of God*, in the Phrase of the Apostle; or that particular Aid and Assistance of God's holy Spirit which works an entire Change in the Mind, and turns Men from Evil to Good, being a new Principle of Action in them. But notwithstanding this, it's certain from God's Word, "That there's none that doth Good and sins not, and that if we say we have no Sin, 'twas an Apostle who wrote it, and several of the Apostles we know were guilt-

ty of great Sins, even after their Conversion) we deceive our selves, and the Truth is not in us". But how then shall we conclude these Scriptures with one another? One says, *He that is born of God cannot sin*, and the other, *There is none lives, and sins not*: The general Stream of Interpreters we find explain this Phrase *sinneth not*, and *cannot sin*, by that in the 8th and 9th. "He that committeth Sin, and whosoever is born of God doth not commit Sin;" that is, doth not sin habitually or deliberately, and resolvedly, so as to continue in it, as the Devil is said to do, v. 8. The Devil sinneth from the Beginning, not only was once guilty of Sin, but stands to it, and continues in it, which whoever does, 'tis easy to know who's his Father. Nor does God so far change the Mind as to unman his Creature, or take away that Root of Liberty which is as essential to him as his very Reason. If he did, certainly there would be no need of that Caution, that we should *work out our own Salvation with Fear and Trembling*. After all, if there be such a Man in Nature, nay, if there ever has been any meer Man who has thus liv'd without sinning, let those who believe such a thing possible, produce his Name, and they'll do more than ever yet was done.

A New

A New System of Philosophy in Verse.

Q. *What Metaphysics are?*

FROM North to South, full twice the circling Sun,
 With steady Rein, his shining Race has run;
 Since, weary'd quite, I've dragg'd a weighty Chain;
 (Oft sought for Ease, as oft the Search was vain)
 I cannot find what *Metaphysics* mean:
 Lost all my Labour, turning o'er and o'er
 The Modern Writers, and the ancient Store;
 In swelling Terms, unbottom'd Thoughts, the blind
 And dark *Meanders* mock the labouring Mind.
 Say, then, *Athenians!* Is't an empty Name
 That still employs the wanton Wings of Fame?
 Unfold the Doubt, perform the Task, and tell
 The secret Magick, and the Charm unspe'.

Answer.

Bewilder'd Wretch! Thou tread'st a pathless Way;
 For endless Care and Doubt attend the Steps that stray:
 Spread ev'ry Sail, from Sense reduce thy Mind,
 And thus the *glitt'ring Pearl* of *Metaphysics* find:
 When e'er defin'd, their Name to Science change,
 Which views all Beings in a boundless Range;
 She spurns the Dust, she skims along the Skies,
 And sees all Substance as she soars and flies:
 Her stretching Wings their airy Jaunt pursue,
 And waft her where she gains an universal View:
 Then stops her Flight, and, seated on a Throne,
 Explores all Beings melted into one.

Q. *What is Moral Philosophy?*

Immortal *Athens!* Cease your hov'ring Toil,
 Lay by your Steerage and converse a while:
 Disclose the winning Charms which *Ethicks* own,
 And tell the sacred Sweets with which your Bosom's blown;
 Sure golden Treasures, as the Ancients tell,
 Lie hid within, could we but crack the Shell.
 Conduct my Search, guide through the winding Way,
 Direct my Thoughts and Steps, that stagg'ring stray.

Answer.

Grateful the Task, grateful thy pious Care,
 To get resolv'd what *charming Ethicks* are:

This sacred Science reigns a shining Queen
 O'er human Actions; graceful is her Mien:
 From Reason's Hill, she darts informing Rays;
 Thence rules her Empire, and her Scepter fways.
 Tumultuous Passion waits her dread Command,
 Subsides in Peace, sooth'd with her wanton Wand.
 With Seed Cœlestial sows the fruitful Soil,
 And Sheaves of Virtue crown her well-rewarded Toil.
 Inur'd to Care, employs her active Skill,
 And fixes Land-Marks, parting Good and Ill.
 Exalted Bliss dilates the lab'ring Mind,
 That gains the happy Guest, and to her Reign's resign'd.

Πνευματολογία: Or, *The Doctrine of Spirits*; In a
 Dialogue between *Merio* and *Afon*.

M. Since now the lessening Sun sinks down to Night,
 And Evening Shades to rural Joys invite;
 Retire we straight to yon dark silent Grove,
 Sacred it seems to Privacy and Love.

A. Not so, old Stories tell; for Goblins there,
 Were wont to stalk, and through the Branches glare.

M. Or is not all the Tale an airy Flame,
 And hasty Heads the Spectre frame?
 I claim the Promise which your Goodness made,
 When you and *Strepben* sat beneath the Shade.
 The doleful News arriv'd (you know too well)
 How by untimely Fate your *Clelia* fell;
 And then you talk'd of some immortal Mind,
 Which should survive the breathless Corps behind.
 The Novel Tale with such a Grace you told,
 Heav'n only better could the Task unfold:
 You promis'd to proceed, while melting Sighs
 Stopp'd your gay Tongue, and Tears stole from your Eyes.
 Then say what of those unseen Minds you know,
 This first discuss; Or are they Whims or no?

A. Your melancholy Solitudes I love,
 And the green Charms of your delightful Grove;
 But suffer me, fatigu'd, your Theme to chuse,
 Whilst now the *Silvan* Pleasure I refuse.
Daphnis was wont with Transport to relate
 What Spirits were, and how they conquer'd Fate;
 Whilst Wonder on each pleas'd Attendant sat:
 That Beings there are from Matter's Sphere remov'd,
 By Reason's well-joyn'd Rules may thus be prov'd:
 On finer Nature's immaterial Roll,
 GOD stands, and Angels, and the human Soul;

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The first exists, for nothing can receive
 A Being from itself another gave ;
 And this and that an higher Author claims :
 So up we trace the Fountain from the Streams.
 Hence then it flows, nor can you fairly shun ;
 Or on an endless Progress you may run,
 Or circling round, the same worn Foot-steps trace,
 Or own an Author of all Nature's Race.
 The first is false ; for *Infinite* denies
 Order, in which from Cause to Cause we rise :
 Nor first, nor last, nor nicer, then, and there,
 Lost in that Gulf (Mysterious Truth !) appear.
 Besides, each Cause some Space of Time will ask
 To finish and compleat its forming Task ;
 All Time begins, and therefore ev'ry Cause
 Begins to operate by Reason's Laws ;
 No tardy Hours Eternity desile,
 Nor from Eternity could Causes toil.
 M. But here I urge : With Reason we descend,
 Nor our declining Progress finds an End :
 One springing Cause another may succeed,
 And so to all Eternity proceed.
 Where breaks the Parallel ? Why can't we scale
 Eternity, as downward we prevail ?
 A. Here the discordant Parity would fall ;
 Those once existed, These are Vision all :
 Your Instance true, you ne'er could point and say ;
 Causes commence Infinity to Day.
 If then the vast Disparity you'd shun,
 The glimm'ring Reason thus should quaintly run :
 As 'tis impossible, if we descend,
 Of all Effects to find the fancy'd End ;
 So, if we rise, just Reason would resist,
 That all the Causes should t' Infinity exist.
 Nor in a causal Circle must we rest ;
 So you'd, incestuous, get your self at last :
 The Mouse the unform'd Deity might bestride,
 And to Divinity the Monster ride.
 The last Effect the first of Causes raise,
 And he again his various Child embrace ;
 Th' Effect its Cause's Cause would soon be made,
 Again the Cause its Relative invade.
 The mighty boundless Being then remains,
 Who rais'd Heav'n's Vault, and o'er Earth's Kingdoms reigns.
 Led on by fainter Reason's shorter Clew,
 Angels existing we may darkly view.
 Fam'd *Delphos* once angelick Pow'r confess,
 And once they toss'd the Sybil's lab'ring Breast ;
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Oft Forms immortal dance before the Sight,
 And glancing, as they pass, dispel the Night,
 And the misguided Traveller affright.
 Oft Clowns have in immortal Accent spoke,
 The Genius sparkling in the Idiot's Look ;
 In Gambals now amus'd, the wond'ring Throng,
 Or sail'd unpinion'd in the Air along ;
 Above their Pow'r strange things have done and told,
 Which Dæmons only could in Words unfold.

If whether you exist, you wisely doubt,
 Doubt on, and then you'll spell your Being out.

Q. How many Years, according to the exactest Computation of Time must it be, before the fall of Antichrist and his Kingdom ?

A. And do you think this a fair Question? If you do, you must give us leave to profess ourselves not Prophets enough to answer it, being warn'd by the Fate of many Persons of no contemptible Learning, who have all split upon this Rock, and expos'd themselves by fixing the Times and Seasons, which 'tis not for them to know, and which the Father has but in his own Power; not that we'd hereby discourage the Mind that has Wisdom, from enquiring into what is revealed; and surely not in vain, but the Difficulty of the Interpretation should make Men modest in their Decisions, and neither over-confident of their own Notions, how pretty soever, nor angry with those who can't be of the same Opinion. We shall add more on this Head, after we have observed the Prudence of the Church of Rome in this matter, who shou'd know as much of *Antichrist* as other Folks. And their Writers generally fix his very coming but three Years and a half before the End of the World;

that Men may be sure not to look for him sooner.

Q. And if there was but one Sybil, was she very long liv'd? what was her Name and Country, the Place of her Abode, and whether she did not dwell in a Cave?

A. Those Authors who had believed there was but one *Sybil*, have endeavour'd to inform themselves of all these things, and have likewise given an Account of them to others. They think that *Lucian* very improperly omitted her in his Catalogue of those who liv'd a long time, and say she was very old when she dy'd. To make which appear the more probable, they affirm the kind of Life which the *Sybil* led was very fit to make her arrive to extream old Age; because Contemplation does not dissipate the Spirits so much as Labour and the common Employments of Men; besides she took much Pleasure, and never fatigued herself with any thing; and that an Habitation under Ground, together with the most simple Food, are most healthful to such as are accustomed to it, as may be seen by the Example of the first *Hermits*, who generally lived to a great Age; some have thought

thought that the *Sybil* made use of *Magick* to preserve her Health; but further add, That this Art was nothing but a Knowledge of the surprizing Effects which the Mixture of Simples and Minerals produced. Her Name is said to be *Herophila*, and her native Country *Erytbrea*, an *Ionia* Town in the lesser *Asia*, and a *Greek Colony* planted by the *Erytbreans*, who dwelt between *Thebes* and *Magara*. They suppose the Original of the Names which have been given her, proceeded from the Voyages she made; and shew that the *Sybil*s, *Cu-*

mæ and *Cumana*, was one Woman only, whose Oracles were a long time after presented by an old Woman to *Tarquin* the Proud. And that this was the same of whom *Æneus* speaks in the sixth *Æneid* of *Virgil*. The first Cave the *Sybil* dwelt in was near a Mountain in the Territories of *Erytbrea*, where the Inhabitants of the Place say she was born. But the Cave of *Cumes*, which was her Habitation for so long a Time, is not less famous, if it were but for the fine Description which *Virgil* gives of it.

*Excisum Euboica latus ingens rupis in antrum,
Quo lati ducunt aditus centum, ostia centum.
Unde ruunt totidem voces responsa Sibylla.*

Justin Martyr, in the Exhortation he addresses to the Gentiles, affirms that he has himself seen this Cave, that it resembled a great Palace cut in a Rock, that in the middle there were three hollow Places of the same Rock which were used to be fill'd with Water, and there the *Sybil* washed her self, before she ascended a kind of Throne, from whence she deliver'd her Oracles. He also assures us that she died and was buried at *Cumes* in *Italy*, where he tells us he has seen her Tomb.

Q. *Is it possible for God to Annihilate the Soul of Man?*

A. The same difficulty holds of any other created Being, and the same Objection lies against their Annihilation, which is, that it seems not agreeable, or indeed possible, for the Fountain of Being, by any positive Act, to will the not-being of

what he once produc'd, or the Deprivation of that Existence which he has given the Creature. And here we must confess, that were we of the Opinion of some School-men; that God only makes all his Creatures, and winds 'em up like a Clock, and then leaves 'em to work for themselves, without any Concurrence either to their Conservation or Action, on this Hypothesis, God cou'd not annihilate any thing, because such an Action were incongruous to his Nature; nor is there any other Way left for him to deprive 'em of their Being; nor cou'd a Spirit be annihilated or dissolv'd by any other Creature, or from the Weakness of its Materials, or contrary Principles within it. But since we hold, with all Orthodox Metaphysicians, that Conservation is a sort of repeated or continued

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Creation; and that God's Concourie is necessary for the very Existence, as well as the Operation of any created Being, then the Consequence is full enough in View, that if he pleas'd to withdraw, or withhold that powerful Influence by which he sustains all Things, that the whole Universe must immediately tumble not only into *Chaos*, but pure nothing, much more any Part thereof. And if Brutes have really any immaterial Souls, this must be their End.

Q. Why the generality of Mankind abhor a dead Corps?

A. Not improbably, because the generality of Mankind live after such a Manner, that they have too much Reason not to love the Thoughts of dying; tho' there seems also to be a natural Horror and Aversion in Man towards such Objects, till broke by Custom, as in Searchers and Soldiers.

Q. I'm now courting a young Lady, who is, I think, very agreeable, her Fortune and Quality being equal to my Birth and Estate. But the Mischiefs on't is, she drinks a deal of Coffee, which (according to my Philosophy) I take to be the Occasion of her Coyness, and Aversion for me, and therefore I'd hope some Way may be found out to make her less cruel. Your Advice in this Matter.

A. A pleasant one 'tis, and what wou'd ye have us say in't, since 'tis not likely we shou'd persuade the Lady from this Stygian Liquor, if you your self have no Power with her? However, we know but two Ways, either to get some of her Friends

to tell her the dangerous Effects of Coffee in both Sexes, that 'twill make her look old, spoil her Teeth, and the like formidable Inconveniencies, and have worse than these on Men, whereas Chocolate will have the contrary in both. Or if that does not work, fall a drinking Coffee yourself, drink it before the Lady till you out-top and conquer her, resolving to drink it as long as she does; and 'tis not impossible but meer pity for your Circumstances, and fear lest such Intemperance shou'd injure the Frame of your Body, and incline you to some paralytical Distemper, may have such Influence on her, especially if she intends to marry you, as no longer to set you so ill an Example.

Q. I know the Turks have been a long while lock'd upon as invincible, but I am of another Mind, and desire you wou'd confirm me in it, if you have met with any Instances, of any considerable Persons, who have inclin'd to the same Side.

A. We remember we have read of these three Persons who have been of the same Mind, the one *Busbec*, who was Embassador from the Emperor to the Port; another, *Soranzi* a Patrician of *Venice*; and the third, *Tarduccius*; and all in a Time, wherein there were less favourable Appearances of it then at present. The Misfortune was, that the Condition *Busbec* demanded was a little difficult to execute. He required, that the whole Army of Christians shou'd consist of chosen Soldiers, which were all strong

strong and robust Country Fellows, and at the same time courageous and well disciplined; that they shou'd be neither Gluttons, Drunkards, nor seditious Persons, but all such as wou'd be satisy'd with their Pay. But *Tarducci* believes it may be done upon much easier Terms, which he shews in a Book he writ to that Purpose, intituled, *Turca vincibilis in Hungaria*. Where his general Design is to prove, that the *Militia* of the Country, and some *German Auxiliary Troops*, are sufficient to resist the whole *Ottoman Power*.

Q. Considering we live in an Age wherein Mens Opinions, as to Matters of Faith, are various, how shall one so behave ones self in respect to those who differ from us, as not only to avoid Error, but also to prevent our selves from rashly condemning those who embrace not the same Opinions, as we do?

A. We ought to keep to the plain Text of Scripture, and affirm nothing as necessary to Salvation, which is not clearly revealed in it, without permitting our selves to draw far fetcht, or too subtil Consequences from thence; or ingage our selves in metaphysical Arguments about Things which are above our Reach; and this Method might make us more Charitable to, and less hot against others; because the many Controversies which divide us, are commonly upon such Things, as the Scripture has not clearly decided in Favour of either Party. The Errors we ascribe to one another, often respecting

the Manner of Things, which in many Cases Holy Writ has not determin'd.

Q. Wherein consists the Providence of God, in respect to the Actions of Men?

A. In general, in giving them Laws, with Promises of Reward to those who shall observe them; and Punishments to those who shall violate them; and in giving them a necessary Power to observe these Laws, so that in such Cases where the Power he gave them in the Creation is not sufficient, he supernaturally assists those who ardently beg it of him, and have made a good Use of what he has already bestowed.

Q. Was it not the Opinion of Plato and Pythagoras, that there were a kind of Beings which were united to Bodies, whose Nature was above Man, but inferior to Angels?

A. Plato believed Demons had Bodies, but so subtil, that when compared with ours, they might pass for Spiritual. And the *Pythagoreans*, who probably had it from their Master, distinguished reasonable Beings into three Kinds, God, Men, and a third Sort, into which Number they supposed *Pythagoras* to be admitted.

Q. Why the Word to express the Sin of Lewdness in our English Tongue is of a feminine Signification, being call'd Whoring, from the Word Whore? Why mayn't it be better call'd Rogueing, and so made masculine, since Men are, at least commonly, the Tempters, and of consequence have the greater Share in the Sin?

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A. Who

A. Who was't pictur'd the Lyon under the Man? If Words were by Institution, 'tis probable that Men made most of 'em, though now they are made, Women have a pretty large Share in the Use of 'em. The *Greek* and *Latin* Words *πορνεία*, and *fornicatio*, seem to have a larger Sense than the *English*. However, Roguing here won't do, because it has too large a Signification. But if we shou'd be a little mistaken in our Judgment on those Matters, we hope a willful Ignorance will excuse us in this Case, though in no others.

Q. Pray what do you think is the meaning of that Expression in the 10th. of Ecclesiastes the 20.
 "Curse not the King, no not in thy Thought, and curse not the Rich in thy Bed-Chamber.
 For a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the Matter."

A. That we ought not in our greatest Freedom or Privacies, to speak ill of great Persons, seems to be the most natural Meaning of the Words, lest (say some), it shou'd come to Light by Letter, or some such Way of Communication. But this seems not to reach the Thought or Conscience, (as the *Seventy* translate, and the *Hebrew* will bear it): Some therefore go another Way to Work, and think, that by the Bird of the Air here mentioned, an Angel is intended: Who, if he knows not the Thoughts absolutely, yet 'tis granted, can give a shrewd Guess at 'em: And we know that the Devils are stiled in sacred Parable, as well

as in *Lib. Zoar*, and other *Jewish* Writings, *ἡ τὸ πνεῦμα τῶ ἐξέρῃ*. 'The Fowls, or Birds of the Air;' and they say, are stiled 'The Accusers of the Brethren.' And doubtless, these are very busy at publick Feasts and Entertainments, (which seem here referred to. See v. 9.) to do all the Mischief they can, as in the Case of *Job's* Sons, when the Mind is open and dissolv'd, and Men oiten speak whatever come into it, all that they think, and sometimes a great deal more.

But because the Word Curse is here us'd, which most commonly relates to something actually pronounc'd by the Tongue, 'Wherewith we curse Man;' and because the thought or conscience here, seems only a laying the thing at the utmost, and to imply no more than the greatest Secrecy and Privacy, and to be explain'd by what comes after [thy Bed Chamber, in the *Seventy*, *ἐν ταμιχείῳ καὶ ὄρσῃ*.] Therefore we shou'd be inclin'd to think, no more might be meant by the Phrase [a Bird of the Air, &c.] than that what was spoken rashly and unadvisedly, among your greatest Confidants, wou'd 'tis probable, by some Way or other, unexpected and unknown to you, be brought to Light.

Q. What is the Reason of the rising and falling of the Quick-silver in a Weather-Glass?

A. If it be from Pressure of the Atmosphere, then the Pressure should be great upon the Pond of Quick-silver, (and consequently cause it to mount up) when the Air is thick, heavy, and

and full of Rain. And when the Air is thin and bright, the Pressure should be less, and the Quick silver fall, but we find the Effect is contrary.

Q. *Whether by Adam and Eve are meant single Persons, or a whole Generation of Men and Women which stockt all the World at once? Or by Adam is to be understood only the rational and masculine Faculties of the Soul, and by Eve the Feminine and Subservient; or how otherwise?*

A. If you consider the 1st. 2d. and 3d. Chapter of *Genesis*, you will find that *Adam* and *Eve* were single Persons. And tho' the Words may in the Original Signification import the whole Race of Mankind, yet there are several Circumstances which shew that it must be otherwise understood.

Q. *If by Adam and Eve are meant single Persons, and if Blackness be natural to the Ethiopian, Whiteness to the European, how can they derive their Original from one single Person?*

A. Blackness and Whiteness are not natural to any People whatever, 'tis the Effect of the Climate; *English* People that go near the Line, shall in two or three Generations, though they marry only with *English*, become Tawny and Black; the same is observed of all Animals, our *English* Bull-Dogs will, within two or three Generations, degenerate into a cowardly mean spirited Cur beyond Sea, as is very well known to all Travellers.

Q. *What's the Cause of Womens longing when with Child?*

A. Read *Malbranche's* Search

after Truth, he has given the most probable Account of this matter, than any Author has yet done.

Q. *There is a Wager laid about these following Queries by two Persons, who refer themselves to your Society, to give your Opinion of them, what you assert to be the true Product of two Shillings and eleven Pence, multiplied by two Shillings and eleven Pence? Also what is the Product of thirty five Pence multiplied by thirty five Pence? Also how many Gallons, Wine Measure, will a Box contain that is a Foot Square every way? Gentlemen, you are humbly desir'd to insert these in your next Oracle, because they wholly depend upon your Opinion to decide them, and which will be a great Satisfaction to the Querist, and in doing it so speedily, you will very much oblige, your most humble unknown Servant.*

s. s. s.

A. $2\frac{1}{2} + 2\frac{1}{2} = 8\frac{1}{4}$
 As for $35d + 35d$. since the Integer here named is but a Penny, the Product is 2225 Pence. But all Questions of this Nature are equivocal, and the Product may be either greater or lesser, in respect of the Integer; for Instance, 5 Shillings, multiplied into 5 Shillings, may either be 25 s. or it may be but 1 s. 3 d. it will be 25 s. if 1 s. be the Integer, it will be but $\frac{1}{26}$ of a Pound, or 1 Shilling 3 d. if 1 Pound be supposed the Integer. As for the last Question, 'tis but dividing the number of solid Inches

Inches in a Cubic Foot, by the Number of solid Inches in a Wine Gallon, and the Quota is the Answer.

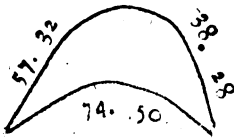
Q. Four Persons being to have their Shares of Twenty Shillings in the manner following, viz. A to have $\frac{1}{3}$, B to have $\frac{1}{4}$, C to have $\frac{1}{5}$, D to have $\frac{1}{2}$, the Total being but 19 s. I would desire to know why they being paid, there should remain one Shilling?

A. Because the Total of $\frac{1}{3} + \frac{1}{4} + \frac{1}{5} + \frac{1}{2}$ of 20 Shillings, do not all together make up one 20 s. the Question might as properly have been ask'd why 4 does make 5.

Q. To find the Area or Content of an Oblique Spherical Triangle, with the Sides being given?

A. See Mr. Caswell's Spherical Trigonometry, bound up with Dr. Wallis's Algebra?

Q. Can you find me a Number, which with a given Number shall be equal to the Number sought?



A. Yes, and every little Algebraist besides; let a be the given Number, x the Number sought. Then as is $x = \sqrt{a + \frac{1}{4} + \frac{1}{x}}$

Q. How much does a Man's Head walk more than his Feet, supposing him to travel a thousand Miles?

A. Supposing he moves regularly, his Head takes so much greater Circuit than his Feet, as is the mention'd part of a Circle, whose Radius is the Semidiameter of the Earth, to a Correspondent Part of a Circle, whose Radius is the Semidiameter of the Earth together with the Man's Height.

That is, let r be the Radius of the Circle of the Earth, b the Height of the Person, c any parts of the Circumference that the Feet walk. Then as,

$$r : c :: r + b$$

$c + r + b =$ to Circumference the Man's Head describes.

Q. The 4 Sides of a Trapezium being given a, b, c, d , and the Areas, to find the Diagonal.

A. This Question will arise to a Biquadratic Equation, 2 of whose Roots are the 2 Diagonals. If this Hint won't help you, send again and we'll give you the Expression at large.

Q. Gentlemen, I have read in one of your Oracles, your Opinion, that there is a World in the Moon, and nothing in the Writings of Moses speaks against it, you say; methinks there seems there to be an Argument against it, where 'tis said (let there be Lights in the Firmament of Heaven, to divide the Day from the Night; and let them be for Signs and

and for Seasons, and for Days and Tears ;) and again (to give Light upon the Earth,) which sort of Argument on this Account is thereabouts often recited, I mean for the End for which they were created : But if you say there might be and are Lights for the Earth, yet also the Moon may be a World, I see no more Reason for it, than that you may say the same of the Sun, for there are equal Words for them both ; and why should Moles speak of a thing that really is not sure ? Had it been so, at least that Men could have found it out, Truth would have hinted somewhat of it to us : And that there are not more Worlds than this one, this seems to prove ; That Christ who is one God, hath died for this World, and therein for all ; now suppose you the Inhabitants of another World should sin, can any thing less than a Sacrifice satisfy for Sin, and can Christ die twice, or cannot they sin, or how ? I could rather grant it were inhabited by Angels, or is that your meaning ? Is not this and the like Opinion of other Worlds, injurious to true Faith ? I cannot think you would be offensive. Is it not a bad Device of the World against which we have vowed ? Not that I think you would devise so. Is it not Pride in the Mind, and an unboundless and over-tendency of Thought ? Well, I conclude, if it be as you say, it must be a large Soul to receive it ; pray, your farther Opinion ?

A. The Scriptures were given us as the Rule of Faith and Morality, and not as a System of Natural Philosophy : And

therefore there was no need of speaking natural things according as they are, but according as they appear to be, and accordingly as they were commonly read. For do but imagine the Sun had really no other Motion but that about its own Axis, and that the Earth did really move about its Axis, and according to the different Positions of its Sides towards the Sun, cause Day and Night to all Places in the Temperate and Torrid Zones (for as for these Places which lie near the Poles, the Diurnal Motion of the Earth does not affect them, but the annual, or the Place the Earth happens to be in the Eclipse ;) I say, suppose the Earth mov'd and the Sun stood still, and suppose also the Israelites understood (as its more than barely probable they did) that the Sun mov'd and the Earth stood still, would it not have appear'd ridiculous to Joshua to have said otherwise than, *Sun, stand thou still in Gibeon,* &c. he spoke to the Apprehension of those about him, and did well in it. But as to that great Objection of those scrupulous Persons who think that *Truth must always speak* ; Truth may speak something that is different from the Truth, but not repugnant to it ; Do not we read in the *Psalms, of the Foundation and Pillars of the Earth,* and in *Job, of the Breadth of the Earth* : Yet there's nothing in Nature more certain than that the Earth is round and hangs in the Air, as other Cœlestial Orbs do, every little Navigator can tell better things.

But

But to answer all things at once, *We have Ideas of Things in our Minds, and the Ends of Speech is only to convey those Ideas to one another, and that way is most proper that is most customary.* When therefore *Joshua* said, *Sun, stand thou still,* the *Idea* in his *Mind* was this, let not the *Night* come upon us till we are avenged of our *Enemies*: Therefore when we speak of the *Truth* or *Falshood* of a *Thing*, we are not so much to look upon the way of *Expression*, as the *Idea* of the thing that is meant by such *Expression*. Were I ask'd, Whether the way from one *Exchange* to the other was by *Temple-Bar*, and I should say yes, when I really believ'd it was not, I should really lye, tho' speak a *logical Truth*. And of the contrary, *Lies* and *Truths* are in the *Mind* and *Understanding*, *Words* are only *organical Mediums*, but yet great *Care* ought to be taken of 'em. But after all, we are not really persuaded there are more *Worlds* (we mean *habitable ones*) than ours, we only say 'tis probable, and we have very good *Reason* for it, which it would be too long to mention at present. And as for *sinning*, or not *sinning* in them, &c. we need not enquire about that, *God Almighty* is not bound to act by them (if any) as he does by us, his *Wisdom* is *unsearchable*; he can, if he pleases, tell how to make and govern *Worlds* without us.

Q. Do not several Places in *Scripture* argue, that the *Sun* goes about the *World*? But if you

say, that *Spake* to *Mens common Understanding* of things; should not *Truth* speak the *Truth*, and then too it would have been so received and delivered down to us, and easily so applied to our *Understandings*; besides, I presume many things of *Faith* are not suited to *vulgar Reason*. If these be thoughts worthy of your *Answer*, I desire they may be with *Meekness*, as I have put the *Question* with *Modesty*, and can and must be convinced on better *Reason*; besides I am young and but *meanly read*, and am a *Well-wisher* to your *Honourable Society*, esteeming you to love *Religion*, and to be *Propagators* of a good and *rational way* among us. I am your unknown *Servant*.

A. The first *Answer* well consider'd, prevents this second.

Q. Gentlemen, I did some time since send you a *Relation* esteemed *authentick*, much to the purpose following.—

Anno 1376. July 22. At a *Town* in *Saxony*, called *Hameter*, being much infested with *Rats*, a *Musician* called the *Pidepiper*, happened to come, and agreed with the *Burgers* to destroy them all for a certain *Sum*, and then tuning his *Pipe*, all the *Rats* danced after him, and in crossing a *River* were drowned; he then demanded his *Pay*, which was denied him. — Then he set on piping again, and all the *Children* of the *Place* followed him to a neighbouring *Hill*, which opening swallowed up all but one, who lagg'd behind. — Upon which it was decreed in the *Town*, That besides the *Date* of the *Nativity* of our *Saviour*, they should add, From the *Time* of the going out of

of their Children, so many Years as since that Time; which is practis'd to this Day. Now Gentlemen, your Opinion is desired, what this Piper was, whether Man, or Dæmon?— What and whence he had Power to effect such a strange thing, &c. What became of the Children? — In this you will gratify several curious Persons, and particularly the Querist, who is your very humble Servant.

A. That they have such an additional Date is attested. But 'tis to be observ'd, that a Story seldom loses in the telling; 'tis possible a Man might destroy all, or many of their Rats by Poison, which will immediately make them run to the Water to drink, and die there; and 'tis also probable, the Secret perhaps not being till then practis'd, that out of Pretence (like Juglers) he might play the while, as if that was the Cause; and afterwards for want of Payment, he might out of revenge take a proper time when most of the Town Children were at play together in Boats, or some other way on the Water, to drown most of 'em, and make his Escape; but for a Dæmon, or any thing of that Nature, we believe nothing of it.

Q. Is it just that a poor innocent Cuckold should bear the Infamy, when the Persons who confer it upon him, seem to be only guilty? From whence may the Word be deriv'd? And under how many Circumstances may they be consider'd?

A. Some are in this Number of happy Creatures, and know nothing of it. Some again think

they are, but are not; which sort of Men are more miserable than if they really were, and knew it not. Historians have likewise told us of some Men who have been so without their Wives Fault, in their mistaking other Men for their own Husbands. Others again are Cuckolds, and perceiving it but in part, will not believe any thing of it, thro' the good Opinion they have of their Wives. Some are sensible of it, and do all they can to hinder it; but others both know and would prevent if it were in their Power, which indeed are the most unhappy of all the Kind. The Word Cuckold has by some been believed to be ironically derived from the word Cuckow, because this Bird lays her Eggs in the Nest of others; or because such Men, who too familiarly visit other Mens Wives, have been often observed to suffer in the same kind, or else from the Reason *Pliny* assigns, for Vine dressers being anciently called Cuckows, viz. slothful, because they deferr'd cutting their Vines till that Bird began to sing, which was later than the right time: So that the same Name may have been given to such Men, as through Neglect may have caused their Wives to seek out some more diligent and industrious Companion. Some have derived it from the Greek Word *Coccyx*, and others again from the Latin Word *Coquus*. But let it be from whence it will, the Husband deserves no Infamy in the matter, excepting so far, as by his own Perfidy, or ill Treatment

ment of his Wife, he has been partly the Cause of her accepting the Addresses of another, who will be sure not to omit any thing that lies in his Power to add to her Felicity. And altho' the Wife is not in this Case excusable, yet the Husband may justly be blamed, because he brings it upon himself. Tho' where the Man honestly performs his part of the Covenant, he is undoubtedly free from any Disgrace which can happen thro' the ill Conduct of his Wife; since what is out of our Power, does no way affect and concern us; and as a vicious Action ought only to be imputed to its Author, so likewise that Shame and Dishonour which is the Effect on't, can be deservedly imputed to no other. And some whole Nations have been so far from accounting it any Dishonour, that the Abyssines take it in very good part, that their Priest should lie with their Wives on the Wedding-Night. There are also many Places in the East-Indies where the Men will gladly permit the Enjoyment of their Wives to such as will give 'em an Elephant; being proud of having a Wife valued at so high a rate.

Q. I beg that you will answer this. In the last Verse of the second Chapter of Job; It is said, His Friends sat down with him seven Days and seven Nights: Must we understand by that, that they did not leave him to go to Rest, and to refresh themselves at Meal-times? Or how must we interpret it? Pray be pleased to give me your Answer?

A. 'Twas the Custom in those hot Countries, to sleep as well as to eat, upon Carpets spread on the Ground. And tho' 'tis probable they might not leave him for that Time, yet there is no doubt to be made, but at the Intervals of their Grief, they admitted so much Rest and Refreshment as was necessary for the Supply of Nature.

Q. Gentlemen, I have often thought to ask your Opinion as to the following Relation, which I have omitted till now, fearing it might be thought unreasonable; however, by this am resolved to put it to the venture.

A Gentleman of Italy, upon his Travels, takes England in his way; happens to go to Norfolk, and being a Stranger to our Tongue, as well as our Country, was obliged to keep Company with those that were Schoolmen, or such as could treat him as a Stranger; he happens on the Minister, and in Discourse tells him, That he could discern the Soul of a Person deceased, immediately upon its Departure from the Body; which the Minister, with as much Modesty as he could, let him know he disbelieved. These two being walking together, upon a certain Time, the Stranger told the Clergyman, That what he had told him before, concerning such a thing, was now visible to him; and that there was the Soul of an Old Man coming towards them; and desired him when the Spirit came nearer him, which he would give timely Notice of, that he might give it the Way, that Place being but narrow.

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Upon which, when he spoke to give it Room; the Parson, to try Conclusions, stood in its Way: The Spirit being oppos'd, threw the Italian some Distance from the Place. Upon their Return to the Town, the Bell tolled; and upon enquiry the Minister found it to be the very same Person describ'd by the Stranger. It is some Years since I first heard this Relation; but my Friend, a very ho-

nest worthy Person, told me, the Minister certified it to him: Pray your Opinion of this, and if you please, whether there be any such thing as visible Spirits of Persons deceased?

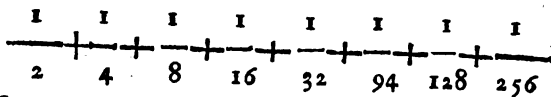
A. What Answer to give we know not; but we have heard of a like Relation in Scotland, only with this Difference, that the obstinate incredulous Person was hurt, not the other.

Q. Suppose a Bullet should fall down eternally, and nothing should ever interpose; and the Manner of its falling should be thus; the first Minute it should fall 20 Miles, the second Minute 19 Miles, the third Minute $18\frac{1}{100}$ Miles, and so onward for ever in the same Geometrical Progression; I demand how far it will fall in a whole Eternity?

A. Let the first Term $20 = b$
 The second Term $19 = a$ } The Total Sum
 will be $b + a$; that is $20 + 19$

$$\begin{array}{r} \hline b - a \qquad \qquad \qquad 20 - 19 \\ \hline \end{array} = 400 \text{ Miles;}$$

which is the Solution of the Question, however strange and surprizing it may seem to some Persons, who are not acquainted with mathematical Demonstrations. And here, by the By, it will not be amiss to take Notice of a vulgar Error amongst Metaphysicians, who charge Mathematicians with an incautious ignorant Way of speaking; and yet they make Use of that Name *Infinite* instead of *Indefinite*, or *Indeterminate*; but it's evident the Word *Indefinite*, or *Indeterminate*, will not reach the *Idea* that Mathematicians have frequent Occasion for: One Instance will evince the Truth of what is here said. Suppose I take 1, or Unity, and divide it; so that I take $\frac{1}{2}$ thereof, then $\frac{1}{2}$ of the Remainder, then $\frac{1}{2}$ of this Remainder, and so on, viz.



I say, by so much the longer as this Series is continued, by so much the nearer will the Total thereof be to Unity: This is granted by every one.

B.

A. Nothing can be more evident than the orderly Connexion of what *Josephus* relates concerning our Saviour to the Words before-going, concerning the *Massacre of the Jews*, whom *Pilate* had caused to be slain; who also caused our Saviour to be crucified *γίνας δὲ κατὰ τὴν τὸν χρόνον Ἰησοῦς &c. about this Time, &c.* No less evident is the Coherence of the Words following to what he here relates with all possible Brevity (not thinking it convenient to insist upon so dangerous a Subject) concerning the Life and Death, and Resurrection of our Saviour; *καὶ ὑπὸ τῆς αὐτῆς χρόνος, says he. And about the same Times: Why Times, and not Time? Because he refers both to the Time of the before-mentioned Massacre, and to the Time of the Resurrection of Christ, and the Perseverance of the Christians in their Profession that followed thereupon; εἰς ταῦτα τῶν χριστιανῶν ἀπὸ τῆς ἐξ Ἰουδαίων ἐκ ἐπέλιπε τὸ φῶς. καὶ ὑπὸ τῆς αὐτῆς χρόνος, &c.*

Arg. 3. 'They argue, That
' in Case this Passage were taken separately, yet even then
' it might be easily perceiv'd
' that they are the Words of a
' Christian, and not of a Jew,
' since Jesus Christ is there called God, his Miracles and Resurrection acknowledged; and
' 'tis declared that these Things
' are foretold by the Prophets;
' how can it be imagined that
' this can proceed from a Jew,
' especially *Josephus*, who seems
' to doubt of the Miracles recorded in the Books that were
' written by *Hebrew Authors*.

VOL. III.

A. *Josephus* does not call Jesus Christ God, but expressly calls him a wise Man; *Ἰησοῦς Σοφός Ἄνθρωπος*, are his very Words. 'Tis true, *Josephus* says in Admiration of him, *εἶπε Ἄνθρωπος Ἰσχυρὸν λέγειν Χρῆσθαι*, if we may call him a Man; intimating that he was Θεός Ἄνθρωπος, a divine Man; an Appellation given to any wonderful excellent Person. 'Tis easy to imagine how *Josephus* might have a great Veneration for our Saviour upon Account of his Miracles and Doctrines, and yet not think it was necessary for him to desert the *Misfai-cal Oeconomy*, supposing that the *Ceremonial Law* was still in Force; since we know that some of those who expressly declared themselves to be Christians, were of the same Opinion. 'Tis no Wonder that *Josephus* should acknowledge, that such a Person as our Saviour shewed himself to be both in Life and Doctrine, should be foretold by the Prophets; since in so many Places he plainly shews, that his Mind was possess'd of such Sentiments, which are so perfectly agreeable to the preaching of Christ and his Apostles (which he could not but have heard much of) and so contrary to the Sentiments of the *Scribes* and *Pharisees*, and all Sorts of Hypocrites amongst the *Jews*. I shall instance in this most remarkable Passage, *Lib. 2. contra Apionem*: [ὁ Ἡμετέρος Νομοθετης] οὐ μέρους τῆς Ἀρετῆς ἐποιήσε τὴν Εὐσεβείαν, (Our Law-giver) did not make the true
' Worship of God a Part of
' Virtue; but he saw that the
' several Virtues were Parts of

I i . it,

‘ it, and implied in the Nature
 ‘ of it; viz. Justice, Tempe-
 ‘ rance, Prudence, and a peace-
 ‘ able Disposition. For all Acti-
 ‘ ons, (ἀπασαι γάρ αι Πράξεις)
 ‘ all Studies, Inclinations, or
 ‘ Undertakings, and all Speeches
 ‘ or Discourses, (Διατριβαί η
 ‘ Λόγοι Πάντες) have with us
 ‘ some Reference to the true
 ‘ Worship of God: Ἐπὶ τὴν
 ‘ πρὸς θεὸν ἡμῶν εὐσέβειαν ἔχει
 ‘ τὴν ἀναφορὰν.

How contrary is this to the Sentiments of the Scribes and Pharisees, Hypocrites, and to all Jewish Hypocrites in all Ages, amongst all Nations? How perfectly agreeable to the preaching of Christ, and his Apostles? *Matth. 22. 37, 38, 39, 40. 1 Cor. 10. 31. 1 Pet. 15. 16. Be ye holy in all manner of Conversation; because it is written, Be ye holy, for I am Holy, Levit. 11. 44. 1 John 4. 16. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* Ἐυσέβεια, signifies the true Worship of God, which consists (as to the internal Act) in the Exercise of such an Affection towards God, which arises from a practical, or effectual Apprehension, that he is infinitely good; so that we ought not to love or affect any finite Object, but only in Reference to him. It would have been a strange Thing indeed, if *Josephus* had not written one Word concerning our Lord *Jesus Christ*, of whose pious Life and Orthodox Preaching (so agreeable to the Sense that *MOSES* had of the Moral Law) he had most certainly a very high Esteem.

Arg. 4. ‘ What Probability is
 ‘ there, that *Josephus*, a Person

‘ extremely addicted to the In-
 ‘ terest of his own Nation,
 ‘ should speak so honourable of
 ‘ *Jesus Christ*, whom he did
 ‘ not believe to be the *Messiah*,
 ‘ (as I observed in *Origen* in his
 ‘ Book against *Celsus*) and that
 ‘ he should accuse his Country-
 ‘ men, as having unjustly put
 ‘ him to Death?

A. That it is most probable that *Josephus* should speak so honourably of our Saviour, I have shewn already: He did not expressly accuse his Countrymen of Injustice in putting him to Death. It is uncertain, whether he thought that he was the *Messiah*, ὁ χριστὸς ἕως ἡν, only signifies that he was the Person called *Christ*, from whom the *Christians* received their Denomination.

Arg. 5. ‘ *Josephus* describing
 ‘ in the same Book the Mar-
 ‘ tyrdom of *St. James*, declares
 ‘ that he was the Brother of
 ‘ *Jesus Christ*; now if he had
 ‘ made Mention of him in some
 ‘ of the preceding Chapters,
 ‘ he would not have fail’d of
 ‘ taking Notice thereof, or at
 ‘ least he would in this Place
 ‘ have added something in his
 ‘ Commendation.

A. If *Josephus* had done, as these Men fancy he should have done, they would have had a far more plausible Pretence than now they have, to have said that some Things have been inserted in his Writings by the *Christians*; for it would have been improbable, that so wise and cautious a Man as *Josephus* (unless he had been a profest *Christian*) would so openly and frequently have express’d his Re-
 ‘ gard

gard for our Saviour, all the Powers in the World being so mad against him. The great Affection which *J. sephus* declares himself to have to the Memory of *St. James*, so eminent a Disciple of *Jesus Christ*, who gave Testimony with his Blood to the Truth of the Gospel; I say this Affection of his to the Memory of *St. James*, is a full and sufficient Argument to prove, that the honourable Mention of *Jesus Christ*, which we find in the Writings of the same *J. sephus*, is as certainly and unquestionably his, as any Passage in all his Antiquities. He plainly and expressly detests the Sentence that *Angus* the High-Priest pass upon *St. James*, that he should be st. nea to Death; and he says, it was displeasing to all good Men. "Οσοι διεδ. κεν
 *Επικρίσατο τῶν χείρα τὴν Πόλι
 εἶναι, &c. By saying he was the Brother of *Jesus Christ*, *J. sephus* said enough to make all wise and good Men to call to Mind what he had said of *Christ*; and by saying no more of him here, he avoided the Fury of such *Jews*, as had their Hands embred in the Blood of his Disciples.

Arg. 6. 'This Testimony (say they) is not only unknown to the Authors that liv'd before *Eusebius*; but *Origen* expressly denies, that *J. sephus* wrote any Thing concerning our Saviour. — 'Tis very strange, says he, in *Matth.* that *J. sephus*, who did not acknowledge *Jesus Christ* as the *Messiah*, should give so authentick a Testimony of the Innocence of *St. James*; would he have

'Spoken to this Effect, if there had been in his Time so remarkable an Evidence of the Divinity of *Jesus Christ* in the Works of *J. sephus*, as that which is now extant therein?

A. These are *Origen's* words, *Δαυμάδ. ἐπιβόη τῶν ἐν ἑβραίων*
Κατασεβήμεθ' εἶναι Χριστῶν ἔς
ἐν ἡτίοι Ἰακώβῳ Δικαίῳ. ὡν ἑβραίων
τύπος τοιαύτην.

'Tis evident, that *Origen's* Meaning is this, that 'tis a wonderful Thing that *J. sephus*, being not converted to the Christian Religion, should give so ample a Testimony, that *St. James* was a most just and upright Man. We say, as *Origen* did, that 'tis a wonderful thing: And we are confident that it did proceed from the Operation of the Spirit of GOD, who alone (as the *Psalmist* speaks) doth great Wonders.

Theodoret (says *Dupin*) has also observ'd, that *J. sephus* knew not our Saviour. But nothing is more considerable than the Silence of *Ph. tius*, as to this Matter, who making an exact Epitome of the Books of *J. sephus*, takes no Notice of this Passage concerning *Jesus Christ*, which he would not have omitted, if it had been then found in all the Copies of the Writings of *J. sephus*, and if he had believed it written by him.

A. *Ph. tius* has these very Words, having spoken of the Death of *St. J. bn. Baptisi*; Κατὰ τῶν [τῶν Χειρῶν] ἡ Σωτηρίου ἐργάται Παθῶ; about the same time was the Passion of our Saviour. And there's no doubt but *Ph. tius* would have insisted longer on

this Reflection, if he could have imagin'd there could ever have been in after-Ages such a Sort of hypocritical Gentlemen, professing themselves to be Christians, who pretend to see farther into the Defects of the ancient Champions of the Christian Religion, than any of their acutest Heathen Adversaries could ever do, endeavouring to evacuate this Testimony of *Josephus*, in which the great *Eusebius* triumphs over the professed Enemies of the Gospel, Hist. Eccl. Lib. 1. Chap. 11.

The high *Encomium* that *Josephus* gives of *St. John Baptist*, is another Argument, to prove that he had such an honourable Opinion of our Saviour, as is express'd in those Words which we have undertaken to demonstrate to be his. What *Theodoret* says, is so far from invalidating our Assertion, that it plainly confirms it: His Words are these. *Comm. in Dan. Cap. 12.* οἱ πάσαι Ἰσραήλιον τῶν Μακάριον Δανιηλ Μιχισον ἀσεκάλων Πορφήτιν, μακρὸς ἀξιοχρεως Ἰωσηφῶν ὁ Ἐβραῖος, τὸ μὲν χριστιανικὸν εἰδέξαμεν Κήρυγμα, τὰνδε ἀλήθειαν κρύπτων ἐκ ἀνεχόμεν, &c. We say, as *Theodoret* does, that *Josephus* did not profess the Christian Religion; which is all that can be made of these Words, τὸ χριστιανικὸν εἰδέξαμεν Κήρυγμα. And we say also, as he does, that nevertheless he would not forbear to declare the Truth; τὴν δὲ ἀλήθειαν κρύπτειν ἐκ ἀνεχόμεν.

We shall conclude with the Testimony of *St. Hieron*: *In Catalogo Scriptorum Ecclesiasticorum: Scripsit autem de Domino*

in hunc modum: Eodem tempore fuit Jesus Vir Sapiens, si tamen Virum Eum oportet dicere: Erat enim mirabilium patratior Operum, & Doctor eorum, qui libenter Vera suscipiunt, &c.

Q. It was my Fate sometime since to be courted by a young Gentleman, who so often vow'd Love and Constancy, that he prevail'd with me not only to believe him, but to love him too; but knowing our Love wou'd disoblige our Friends, for which Reason we deferr'd our Marriage, we yet for Security made mutual Vows of Constancy to one another, as well as Promises of Marriage, as strict as Mortals could make, or Heaven could bear: However, the Spark soon after grew Jealous of me; and was confirm'd in it by his Rival, who boasted Favours he had never received; nor would he believe me protesting to the Contrary, though I gave him all the Assurances of my Fidelity and Affection that Virtue wou'd permit; but resolv'd to discharge me from my Vow, and never see me more; on which I also discharged him his, and so we parted. But soon after he courted me again, as passionately as ever. I desire your Judgments, whether 'twas in our Power to make void so solemn a Vow, and whether I may without Perjury marry any other during his Life, having since solemnly vow'd never to marry him.

A. You both did ill to promise at first against the Consent of your Friends, especially of your Parents, as we have often declar'd our Judgments. However, when 'twas done, you could not, we think, lawfully undo

undo it, we mean, lawfully on both Sides; tho' after he had unjustly unravell'd his Part, you could not be under any further Obligation, and were at Liberty to marry any other. 'Tis true, you might have forgiven him, and received him again to Favour, had you seen any Reason, had you not especially excepted him out of the *Act of Grace*; but now you can't entertain him again without Breach of your second Vow.

Q. I remember myself to have read some where or other, that the Jews had a sort of a Scarecrow a-top of their Temple, to fright away the Birds from sitting there; this seems to me but an untoward Ornament for a sacred Edifice. Pray let's have your Opinion of it, whether there were any such Thing, or no?

A. The Rabbies Fancies are like themselves in this Matter, one of 'em tells us, 'That because of the Holiness of the first Temple and the Shechina, or divine Glory dwelling therein, Birds flew not on it at all.' But for the second Temple, because they fear'd the Holiness of it would not be as the Holiness of the first; and lest Birds should fly over it, and (forsooth) leave some Defilement upon it, therefore they set up an Image, to cause Birds to keep off the Roof of the Temple, and they called it the Scare-crow; and this Image or Picture, was such a one as they use to set up to preserve Corn. A fine Rabinical Business, wherein, we suppose, they are just as near the Truth as in twenty other Stories concerning

the Temple. But *Maimonides*, who had more Sense and Learning than a hundred of 'em together, gives us such an Account of this Matter, as seems to set it in a true Light, and describes this terrible Scarecrow to be nothing but a sharp Pike of Iron, a Cubit high, on the Top of the Battlements, going all round 'em, on purpose to keep Birds from lighting upon it; others again conclude, that there was no such Thing as either, only that the Battlements themselves were four Cubits high, as *Lightfoot* tells us, though herein they were without Doubt mistaken, for the Account of *Maimonides* agrees exactly with that of *Josephus*, who being a Priest in *Herod's Temple*, must needs be better acquainted with it than the doting Rabbies who never saw it; and yet one would think these Spires, should have been rather for Ornament than the Use to which *Josephus* allots them; for unless they were plac'd so thick that a Bird could not perch upon the Battlements between 'em, they would not answer their End, which none, that we ever saw, affirms of 'em; and if they should, they were confuted by Scripture, which says, that our Saviour was set on a Pinnacle of the Temple. We deny not but some Commentators have been of Opinion that he was placed on one of these sharp Spires by the Enemy, whom *Mr. Milton* seems to follow, when he introduces him at once accosting and upbraiding him in this Manner, 'There stand, if stand thou
 I i 3 ' canst.

‘ canst, thy Skill ’twill ask, &c.’
 Tho’ the best i., Poets are not obliged to be the best Commentators, and both he and those whom he follows, must of necessity be mistaken, for otherwise, our Lord had wrought a Miracle for his own Preservation, which the Tempter all along desir’d, and this Miracle had not consisted in his casting himself down from the Temple, to which he advis’d him; but in standing upon it, which he already did.

But who can forbear smiling at the Decency of these Talmudical Gentlemen, who are so afraid of any Pollution on the very outside of their Temple, that they set up Scare-crows there to prevent it; and to much purpose doubtless, unless they could have made ’em so dreadful as to hinder ’em from flying over it; which if they had, what had they been the better, when we know from a great deal better Authority, that even in *Solomon’s* Temple, which they wou’d have us believe they durst not approach on the outside, there were more than one Sort of Birds did build their Nests, and that so nigh the very Altar, that the Priest envies ’em (as what good Man would not?) for their happy Residence.

Q. *I always thought that was a strange Story which we meet with in the 1 Kings 22. 19, &c.*
 [‘ I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him on his right Hand, and on his left. And the Lord said, Who shall persuade Ahab that he

may go up and fall at Ramoth Gilead? — And there came forth a Spirit and stood before the Lord, and said, I will persuade him, and the Lord said unto him Wherewith? And he said, I will go forth, and I will be a lying Spirit in the Mouth of all his Prophets; and he said, Thou shalt persuade him, and prevail also; go forth and do so.’] *Now I confess I can’t see how this can consist with the Truth, or Goodness of God, to lead Men by a Lye into Destruction, and to send the Devil on purpose to tell that Lye for that very Reason. Pray your Opinion of this Matter?*

A. In the first place we are to make a wide difference between the Prophetical and Historical Writers of the Bible; what’s written historically, must not be suppos’d to admit of such a Latitude, or such a manner of Expression as we find in the Prophetical, which have a quite different Scheme of Speech, generally more figurative; and consequently more rais’d and sublime than the other; in order to make the stronger and more lasting Impression on the Minds of Men; and this Assertion is evident to any who is but in the least tolerable measure vers’d in the sacred Writings. Let us again consider the manner of Expression among the Jews and Eastern Nations, nothing being more common in the Scripture, than to ascribe that to God as the efficient Cause, which he does only permit, for the Punishment, or Trial of any Person: As, *Is there Evil in the City, and the Lord has not done it?*

That

That is, permitted it, if Evil of Sin; and indeed it seems to do no more, in most other Evils, even where they are punishments. This being granted, and one Thing more, that 'tis evident, many Things may be represented in Vision, in somewhat a different manner from that wherein they are really perform'd; nay, sometimes where they are not at all effected, as that of St. Peter's Sheet let down from Heaven, *Jacob's Ladder*, and several others. These Postulata's being first established, we think there will be no great difficulty in clearing this Text, and others of the same Nature, nor yet any Danger of making that a Parable which is a History.

For to apply this, it's plain that *Micaia's* Speech here is a Prophecy of *Ahab's* Destruction, and seems to be something parabolically express'd, as that of *Nathan to David*, though we are not to believe there was more in this than the former Instance; the Lord sent *Nathan to David*, and *Nathan* said unto *David*, *Thus saith the Lord God of Israel*. He seems to have been sent by some inward Command, or Inspiration only; whereas in the Case of *Micaia*, here was an outward Representation, or Vision: *I saw the Lord* (says he positively) *sitting on his Throne*, &c. as he was afterwards seen by *Isaiah*, *Ezekiel*, and others. Now for the seeming Harshness of some Expressions that follow, some Allowance we think may be made from the prophetic, mystical, and visionary Scheme of Things

and Notions which is here used; and as to what remains, 'twill, if we mistake not, be sufficiently clear'd from our second. How is God's Truth or Goodness injur'd, by permitting a wicked Spirit to deceive an idolatrous King, who had sold himself to work Wickedness, and tempt him to his own Destruction; any more than in permitting the same Spirit to Work at this Time, in the Hearts and Tongues of Blasphemers, Atheists and Unbelievers, though they themselves are unsensible of it? Let 'em not mistake, God is certainly Just as well as Good; nay, he could not be the former, if he were not the latter; and so they'll find, as *Ahab* and *Zedekiah* did, without Repentance. Nor yet will they then have any more Reason to blame his Goodness than *Ahab* here, who had such fair Warning given him, and had he taken it, might, as well as the *Ninevites*, have avoided this threaten'd Destruction.

Q. *What is Fondness? Whether it be possible for Parents to be over-fond of their Children? and whether the Honour of some Parents be not very Ridiculous, who are always Playing with their Children, and talking of their childish Employment and Actions?*

A. For Fondness, the very Notation of the Word gives it but an indifferent Character; For it signifies no more or less than plain Folly, as every one knows, that has but the least Acquaintance with our old English Writers, being deriv'd from

Fon, which is a *Fool* in *Spencer*, and other old Poets. Thus in *Spencer's Shepberd's Calendar*, he brings in *Tbenot* speaking to *Cuddy* in *Feb.* 'Thou art a *Fon* of thy Love to boast.—And *Hobinol* again in *April.* 'Siker, 'I hold him for a greater *Fon*, ' &c.'—Whence *Fond*, and *Fondness*, which we now use much in the same Sense with *Easiness* and *Good Nature*; though something particular is noted by it, by *Fondness* being generally understood, either a vicious or an extravagant Kindness towards any one, most commonly some Relation, and this open, and expos'd to the World.

Now this being the Sense of the Word, there will be no great Matter of Difficulty in the Question, whether 'tis possible for Parents to be too fond of their Children, since we have as many Instances to prove the affirmative, as there are of unhappy Children, ruin'd by such Indulgence.

But we suppose the *Fondness* here intended, is that of Parents towards their Children when in their Infancy, when the Honour of being a Father first comes upon 'em, or when the little Fools begin first to talk and play with the great ones; and this will be clear'd in the Answer to the third and last Question, 'Whether their Humour ben't sufficiently ridiculous who are always playing with their Children, and talking and laughing at their Childish Employments, Discourses and Actions?' To

which we reply, That to be always employ'd in this Manner, to plague others with the perpetual Relation of insipid childish Follies, or to betray an extravagant, and immoderate Affection towards Children, all these Extreams are equally Ridiculous. But then, neither do we here condemn a very great Tenderness and Complaisance towards Children, not even though it should sometimes be in private, expressed by such Actions as would, if more publick, appear sufficiently diverting.

Socrates told *Alcibiades*, who caught him playing with a Child, and laugh'd at him heartily; 'That he'd do well to suspend his Censures till he was himself a Father.'—And every Body knows what Answer the wise King *Agesilaus* return'd to his Friends, when they surpriz'd him among his Children, curvetting upon a Hobby-Horse. There have been also, in our own Age, Persons of Prudence and Sense enough, (particularly the Pious and Ingenious Author of the *Winter-Evenings Conferences*) who even recommends the Conversation with Children, as soon as they begin to shew the first dawnings of Reason, as extremely diverting, as well as innocent; and 'tis pity those shou'd ever have any of their own who don't think so. There's nothing in the World, says *Petrarch*, that's sweeter, or more agreeable than the little Prattlings and Looks of an Infant.

— *Sidera vultus, & verba, ligatis*
Interrupta moras.

As

As he quotes it from *Statius*: Nay, even the Fathers of the Church have, in the Primitive Ages, recommended this, as one of the most natural, and ingenious Entertainments: *Minutus Felix* was no Fool; nay, he was a Gentleman and Lawyer, and yet, even in so grave a Thing as an Apology for the Christians, he thinks it not incongruous to give us a neat, and inimitable Description of of so trivial a Thing as little Boys playing at Duck and Drake; and that which he adds concerning their *Dimidiata verba & affectantis Lingua fragmina*, &c. is not more difficult to be imitated. And even before Children arrive to such an Age, the little Blessings make a Shift to entertain us in their Way, with so much Sweetness and Innocence, that nothing but a meer *Barbarian* can be Proof against it. There being besides this, a natural Tenderness and Affection which is due from any Person to that which he has brought into the World, which those that want, may go learn it even from Brute Creatures, tho' the Tryal of their

Kindness, and the chief Instance of it, is in giving 'em a pious and ingenious Education, and doing nothing before 'em when they grow up, which they would not have 'em practice.

—And here, by the Way, we can't but recommend the ingenious Mr. *Fluri's* History of the *Choice and Method of Studies*, not long since translated from the *French*, into our own Language, as a Book which gives some of the best Hints, for forming the Minds of Children, of any we ever yet saw.

But to return to our Subject, which 'tis now time to close, all that remains upon that Head, is only to observe the mean between a worse than brutal Neglect of Children, or Aversion for them, and that nauseous Fondness of some Persons towards them, which must needs make 'em appear contemptible and ridiculous. We shall dismiss the Subject with a Copy of Verses, which some Wag, or other has sent us, on an Argument very near akin to that we have been Discourfing of, and which he inscribes.

To the Laud and Praise of Fatherhood.

When Nature did design some wondrous Thing,
It made a FATHER, or at least a King.

*Welfare Old Sparta! who the Work once done,
Wou'd, right or wrong, be joyful for a Son:
They took their Wives good Word, nor dar'd gain-say
Their Truth; we Christians have no better way.
To out-do their very Wives, the Men would strive,
The kindest, tenderest, fondest things alive.
And who would not, who rightly understood
The Worship and the Pride of Fatherhood?*

Q. There's

Q. There's a very strange Story in the Additions to Cambden, from p. 659, to 661. (as well as more contracted in the Transactions of the Royal Society) concerning a certain fiery Exhalation near Harlech in Merionethshire in Wales, which has done considerable Mischief in the Country: Sixteen Ricks of Hay, and two Barns, one full of Corn, the other of Hay, having been totally consum'd by it. The Description given thereof by Eye-witnesses, is, That 'twas a sort of a blue weak Flame, easily extinguish'd, and that it did not in the least hurt those who endeavour'd to save the Hay, tho' they were sometimes actually in it. Those who have watcht it, have discover'd that it passes an Arm of the Sea, from Carnarvanshire, distant about 8 or 9 Miles from Harlech. The times of its Appearance are generally in the Night, and in the Winter more frequently than in the Summer, much about the same Distance of Time, and proceeding constantly to and fro from the same Places for about 8 Months. But it had worse Effects than those already mention'd, for it poison'd the Grass, as well as burnt the Hay for the Space of about a Mile, there being three small Tenements so infected, that the Grass at last kill'd all Manner of Cattle that fed upon it; which it seems had been infectious for three Years, tho' not quite fatal till the last, there having been a great Mortality by it of all Sorts of Cattle; of which you may see attested in the Place and Book before mentioned, by several Persons who have too much Cause to know it. It's seen in stor-

my as well as calm Nights; but any great Noise, such as the sounding of Horns, discharging of Guns, &c. does either repel, or extinguish it. The Author of the Additions to Cambden, is of Opinion, that this proceeds from a considerable Quantity of Locusts, which Creatures it seems have been seen in those Parts, which being drown'd in the Sea, and afterwards cast ashore, will certainly cause a Pestilence; and that this noxious Vapour meeting with a viscous Exhalation in the Moorish Bay, over which it pass'd, might kindle, and consume the Corn and Hay, as the Locusts themselves wou'd have done, if living. Pray your Opinion concerning this strange Appearance.

A. We have consulted the Place in the New Cambden, and find the Substance of all that's there said, represented in the Question; only the Gentleman proposes the Way of Solution here mention'd, but as an Hypothesis, not being at all positive in his Opinion; owning that the Cause of such a very extraordinary Phænomenon, cannot be found out without making Observations for some time upon the Place, which we heartily wish were done by some ingenious Person, if it still continues, and some way communicated to the Publick, either by us, or some better Hand.

The Gentleman who makes publick the Relation, is there of Opinion, that such a Phænomenon is wholly new, and that no Historian or Philosopher ever describ'd any such before, adding, that 'twas never read that any of those fiery Exhalations,

tions, which we call *Ignis Fatuus*, *Ignis Lambens*, *Scintilla Volantes*, &c. have had such Effects as this, to poison the Air, or Grass, so as to render it infectious and mortal, nor any Fires of this Nature of such Consistence as to kindle Hay and Corn, nay, to consume Barns and Houles, nor to move so regularly as this, or last so long. We have known a Person who has had the *Ignis Lambens* here mention'd, seen in the Night on his Head and Shoulders, by others at some Distance from him, which has been so far from burning him, that he has not been so much as sensible of it. The *Ignis Fatuus* has also odder Effects than one wou'd easily believe, strangely dazzling and confounding Travellers, tho' they have been before never so well acquainted with their Way; and waving about, in a bluish Stream, something like a Ship passing with a wonderful Quickness from one place to another. But what's this, or the *Scintilla Volantes* either, to the present Case? We have met somewhere indeed with a Relation of a prodigious *Draco-Vlans*, which has had even worse Effects than this Meteor; tho' neither was that Regular, nor of such Continuance. The Relator's Conjecture is ingenious, and 'tis but fair to let it pass till any can advance a better. If some Locusts landed in this Part of the Country so little a while before, 'tis not at all improbable, as he observes, that greater Quantities of them might be Shipwreckt on the Neighbouring Seas before they

cou'd reach Harbour; and 'tis remarkable, that some of them have been observ'd, as he was inform'd by an Eye-witness, on the very Shores of *Carnarvanshire*, whence this Fire was seen to arise. The Substance of these corrupted Locusts being, 'tis probable, fit enough to produce a sort of a *Phosphor*, by the wise Chymistry of Nature: There being very many Things that shine, at least when thus corrupted, we believe most Sorts of Flesh and Fish, as well as other Substances. As for the Contagion occasion'd by this Vapour, it seems rather wonderful that it does no more Mischiefs, than that it has done so much; especially if the Historians Conjecture be true, that it owes its Original to those corrupted Locusts, which have been strangely pestilential in most Places where they have been driven in any Quantities, tho' some Stragglers of 'em have been met with, both alive and dead, in several Parts, and on several Shores of *England*; of late Years, as we have been inform'd by Eye-witnesses. But, Thanks be to God, they han't come with such a Vengeance, as *Sigebert* tells us, they once did to *France*, which after 'they had laid waste, being carry'd by the Wind, and plung'd in the *British Ocean*, and thence thrown back again upon the Shore, their Stench infected the Air, to that Degree, that the third Part of Men were destroy'd by it.

Q. *What are we to think of that frequent mention that is made in the Christian Apologists, of their casting out Devils from*

from possess'd Persons; whereas many hold that those Possessions were peculiar to the Time of our Saviour; and others, that they were nothing else but Diseases?

A. That Devils were something worse than Diseases, we have formerly prov'd; nor is there any great Difficulty in doing it to those who either believe the Scriptures or the Fathers. They did indeed inflict Diseases; but, for that very Reason, they must be something else, as the Cause must needs differ from the Effect. The Jews, 'tis plain, believ'd them different; for they say, Christ cast out Devils through *Beelzebub*, the Prince of the Devils; and what true Sense wou'd this make, if we should read it, *Diseases by the Prince of Diseases?* But after our Saviour's Time, we read in the *Acts* of the Apostles, of the *Pythoneſſa*, a Maid who had a Spirit of Divination, a wicked one, whom the Apostle cast out, which if a Disease only, how could it get her Master Gain? If a Cheat, how could the Apostles expel it? The Instances are almost innumerable of the Appeals which are made to the Jews and Heathens, by all the antient Apologists, concerning this Matter. *Justin Martyr* in his Dialogue says, 'Even now also we that believe in that Jesus, who was crucified under *Pontius Pilate*, have all the Devils and Evil Spirits subject unto us, when we adjure them in his Name, at whose Power the Devils tremble. So *Origen* against *Celsus*: Christians, says he, cast out Devils, not by curi-

ous, or Magical Arts, but only by Prayer, and a simple Adjuration,' and this not only the learned Men amongst 'em, but even the Idiots, or unlearned. *Lactantius* confirms the same: So does *Minutius* and others; but none more clearly than *Tertullian*, in many Places of his Writings, particularly in his *Apology*, Cap. 32. *De Phantasm. Magia & Dæmonibus*, where he is proving the Heathen Gods to be Devils, and does it by the following Demonstration, as he himself justly calls it. 'Let any one, says he, be brought before your Tribunals, who, 'tis plain, is possess'd by a Devil (*quem Dæmone agi constat*) he speaks of it as a Thing common and notorious. 'The Spirit (he goes on) being commanded to speak by any Christian, will with as much Truth confess himself to be a Devil, as he will in other Places falsely pretend to be a God. Again, if they don't confess themselves to be Devils, before a Christian, to whom they dare not lye, we give you leave to kill that sawey Christian on the very Place.' Now can we suppose any Man in his right Senses would talk at this Rate, if he had not been sure of Matter of Fact? Again, when he speaks of the Multitude of Christians, *pars pene major cujusq; civitatis*, almost the major Part of every City, (therefore not so few as some tell us.) 'If they should leave you, says he, who could deliver your Bodies and Minds from those secret, destroying Enemies, from the Incurſions of

of Evil Spirits, which we cast out of you, without Price and without Reward? 'Twould be Revenge enough that you'd be then left to these unclean Spirits. And he says no less to *Scapula*; We conquer the Devils, says he, and lead 'em in Chains every Day, and cast 'em out of Men, as is known to many. By all which 'tis plain, that these Things were not done in a Corner, nor among the Christians only, but the Miracles were wrought on the very *Heathens*, their bitter Enemies, and this sometime after, as *Optatus* and *St. Austin* affirm of their own Knowledge. We shall conclude this great Question with some remarkable Expressions of *Grotius* on this Subject. 'Latter Ages (says he) are full of Testimonies of the same Nature, and if any should now preach Christ in such a Manner as he would be preach'd to Nations which have no Knowledge of him, (among whom only Miracles are needful, as *1 Cor. 1. 22.*) I doubt not, says he, but the Force of our Saviour's Promise would still remain. But we are wont to cast the Blame upon God, when the Fault is really in our own Sloth and Unbelief.

Q. Whether these Words in the 34th Verse of the 5th Chapter of St. Matthew, viz. But I say unto you, Swear not at all, be not a positive Command of Christ to exclude swearing formal Oaths before any Judge or Magistrate, as well as vain Oaths in Conversation?

A. If you read the whole Verse, you will find that this

Command is against swearing in our common Communication. For our Saviour here was only explaining that particular Command. *Thou shalt not take the Name of the Lord thy God in vain,* &c. How often do we find that God Almighty censures the *Israelites* for swearing by *Baal*, and tells 'em they should swear in Truth and in Righteousness by him? Do we not find God Almighty swearing by himself, as *I live saith the Lord, &c.* read that Passage of *St. Paul, Men verily swear by the greater, and an Oath is a Confirmation unto them for an End of all Strife;* this is mention'd not as an antiquated Custom, but as that was in Use in *St. Paul's* Time. In short, 'tis granted by the *Quakers* themselves, that the ten Commandments are all Moral and obliging, now the third Commandment has no Signification at all, if the Word *in vain* is not oppos'd to something; and if to any Thing, it must needs be to a religious Mention of the Name of God, and attesting him in Truth and Righteousness, whenever the e shall be Occasion for it.

Q. Several Parties with me humbly beg you would be pleas'd to answer these two Questions, as soon as you can: They are as follow. We read in the Book of Genesis, That when wicked Cain murdered his righteous Brother Abel, he went out of the Presence of the Lord, and dwelt in the Land of Nod, where he took him a Wife: Now the Question is, Who this Wife of Cain was, and out of what Generation she came, seeing there were (at

(at that Time) but Four Persons in the World; namely, *Adam, Eve, Cain and Abel?*

A. Though no more Persons were necessary to be named, to give us an Account of *Cain's* barbarous Murther, yet 'tis certain there were more, by *Cain's* taking him a Wife, which Wife we make no Doubt was one of his own Siilers.

The second Question is, When it may be properly said, A Virgin hath lost her Virginity?

A. When she has it no longer.

Q. *A Husband and his Wife, professing to live under the Authority of (and in Subjection and sincere Obedience to) the Holy Laws of God. The Husband sincerely desiring, and most faithfully endeavouring the Good of the Souls and Bodies of his Wife and their Children, falling into some Trouble and being under Restraint; And the Wife taking Advantage thereof, hath for some Time withdrawn her self from (and denies Cohabitation with) her Husband, and doth conceal her Lodgings from him, so that he cannot find where (or with whom) she is; and she doth join with his Oppressors to add to his Troubles, by taking and withholding from him several of his Writings; and thereby wholly obstructs all his Endeavours, for the Good of her self and Children, and his Discharge out of Trouble. This (done by the Wife professing as before) hath caused her Husband to doubt of the Truth of her Profession; and her Faithfulness to him in his Affairs, wherein he hath intrusted her: And greatly fears she is deluded. But he is unwilling to expose her; therefore earnestly desires, first your Opinion*

of this Department of hers, whether it be consistent with the Essentials of Christian Religion? And whether she continuing so doing as before (without Repentance and Reformation) be in any hopeful Way of Salvation? Whether it be a Sin in those that countenance, aid, or assist her in such her Doings; and whether such Persons do not thereby subject themselves to Censures, and Actions at Law, for Damages? He prays to have your Direction to him in this Case, what is most Christian-like and prudent for him to do, to recover her to the Performance of her Duty to God, her Husband and Children, which she much neglects; if not obstinately refuses. In case all be done (that you shall direct) and yet it should fail of its wish'd for End, whether without the Breach of Charity, and offending God and his holy Religion, the Husband may expose the Wife, and utterly forsake and cast her off, taking Care for her Children? Your Care in and answering this Paper, fully, as soon as you can, is very much desired, and expected by several concerned.

A. 'Tis a very difficult Matter, if not impossible, to determine rightly in any Case, where but one Party has told their Tale; for every one is so apt to be prejudiced in favour of their own Side, that 'tis very seldom that they are just to the Truth in their Relations. So in your Case, 'tis not impossible but you may be the guilty Person, and have given your Wife too much Cause to have acted as she has done. Which you are first to consider, and amend, if you are in the Wrong, before you

you can expect any Alteration from her. Though supposing the Matter true, as you relate it, you may very well doubt of her Christianity, nor can she expect to be happy, either here, or hereafter, if she continue in this Breach of her Fidelity to her Husband, and those who encourage her in it are almost as guilty as she. But to amend all this, the best Way that you can take, is to enquire what Dislike she has taken, and if her Demands be reasonable, by all Means satisfy them. As for the exposing her, you'll only cause your self to be laugh'd at by it, and make her ne'er the better; and if fair and kind Usage won't prevail with her to reform, other Methods are like to be of little Use.

Q. *What e'er we think of the Love of Socrates and Alcibiades; whether was it criminal, or innocent?*

A. We would very unwillingly injure the Fame of so great a Man, since we esteem it a greater Crime in some Sense to misrepresent the *Dead*, who can't speak for themselves, than the *Living*, who are able to make their own Defence: We must acknowledge many of the Ancients have clear'd him, and among the Moderns, on the summing up the whole Evidence *pro* and *con*, the learned Mr. Edwards seems inclin'd to the same favourable Opinion. Tho' this he acknowledges, against the Testimony of many very grave Authors, *Plutarch*, *Minutius Felix*, *Tertullian* and others: As for *Plutarch*, we think he's mistaken, for he seems rather to

clear him in his *Alcibiades*, where he says expressly, 'That though others made their Court to him for his extraordinary Beauty, that Affection which *Socrates* bore him, was only for the Beauty of his Soul, and the Effect of his Virtue and good Disposition; and that fearing lest his Flatterers might corrupt him, he interpos'd to preserve him from Ruin. And yet more positively a little lower, *Alcibiades*, says he, observ'd that his Discourses aim'd not at any effeminate Pleasures, nor sought any Thing criminal, or dishonest, but rather laid open to him the Imperfections of his own Mind, his Pride and Vanity, &c. And his Discourses on this Head, had, it seems, such Power over him, as sometimes to draw even Tears from his Eyes; so that, (as *Cleombes* says, in the same Author) he always gave *Socrates* his Ears, though the rest to his Rivals.' Indeed their Friendship began when he was very young, but it may seem to have been founded on Principles of Gratitude and Virtues, for in a certain Skirmish the Athenians had with some of their Neighbours, in the first Campaign that *Alcibiades* ever made, he having receiv'd a Wound, *Socrates* threw himself before him, cover'd him with his Shield, and sav'd his Life; nor was that brave Man long in his Debt, doing as much for him at *Delium*; and making good his Retreat when the Athenians were routed.

Yet after all, we can't deny but that the Defence which *Maximus Tyrius* makes for him on this Head, had been better let alone; for he seems to confess overmuch, and in many Places the Objection appears so much stronger than the Answer, that we should have been more ready to have believ'd him innocent, had not this Philosopher taken so much Pains to have prov'd him so. He has writ no less than four Dissertations on this Subject, which he seems to have so great a Fondness for, that it argues him a thorough *Platonist*: The Sum of what he says, in their long haranguing Way, is no more than this, 'That it was a virtuous Love, not a criminal Desire, *ἔρως* not *ἐπιθυμία*, which his Client manifested towards *Alcibiades*, and other young Persons, admiring the Beauty of the Creator, some Sparks of the infinite Goodness, and Fairness which appear'd in them.' An Excuse which we are afraid will scarce pass current with an ill natur'd World, any more than another which the same Philosopher makes for him in some of the same Dissertations; 'That he was not the first who practis'd these things, having learnt it from *Aspasia*.' And a very excellent *Tutress*, if the same, as we suppose she was, with *Pericles* his Mistress: But what he further owns concerning *Socrates*, makes matters look yet much worse, defending him by the Examples of *Sappho*, *Anacreon*, and others of the same Reputation: But 'tis still less

tolerable when he makes him mad with the Love of the generous *Alcibiades*, the most witty *Agathe*, the divine *Pbedrus*, the beautiful *Charmides*, and half the City together; nay, introduces him himself acknowledging, 'That his Heart used to beat when he saw *Charmides*, that he was stark mad and drunk at the Sight of *Alcibiades*, that his Eyes dazled at the Approach of *Antolichus*, and the like.' Certainly here seems to be all the Marks, all the Disturbances and Emotions of a criminal Love. Besides, it must be granted, as we remember, *Plutarch* somewhere observes in his Discourse of Love, that it looks desperately suspicious, that 'twas something more than the beauty of the Mind which those sage *Sophies* were so fond of, otherwise they might as well have sought and found it in deform'd Bodies, as in others, it may be sometimes sooner, and in greater Perfection; for even *Socrates* himself had, it seems, none of the most promising Aspects, and yet is produc'd by those who admire the heathen Morality, as 'tis said he was by the Devil long before, as the great Pattern of Wisdom and Goodness.

Now, if even his great Friends say this and worse of him, we doubt the World will easily believe what he's accus'd of by his Enemies; at least by those who were indifferent, who had no Prejudice against him. It was not *Testullian* or *Minutius* who condemn'd him, but *Anytus* and *Melitus*; and yet the

the Fathers, though they knew his Testimony was serviceable to them against the Heathen, do positively charge him with this worst of Crimes. *Tertulian* says, *Lego partem sententiae, in Socratem, corruptorem adolescentiae pronuntiatam*. He speaks of it as a Thing certain, notorious and recorded in History; nor will this seem at all strange to any who has but a true Idea of the Heathen World, which was infinitely more corrupt (we think we are able to prove it) than the Christians, as bad as we are; very few of their best Men having been free from notorious Vice, and most of 'em having been guilty of that abominable one which Nature so much abhors; which was allow'd, nay, recommended in most of their Commonwealths, nay, we believe enjoy'd, by a positive Law among the *Eleans*, for no less seems imply'd in some Passages of *Maximus Tyrius* already mention'd. A fearful Instance of the divine Justice and Vengeance, in suffering Men who had once forsaken the true God, and rooted out the Notions of Piety towards him, to run on to such Excess of unnatural Villany; for whom the Fate of *Sidm* would be too mild, much more that just Punishment which the so oft mention'd Author tells us, a great Number of 'em inflicted on themselves in a certain City in *Italy*; who being disappointed of their brutal Desires, fell unanimously into a just Despair and hang'd themselves.

Q. Whether had the Heathens any Notion of a future State, be-

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cause I find some affirm, and others deny it?

A. Dark Notions generally they had, and some weak Glimmerings, but both they and even the *Jews* themselves, it must be confess'd, were much to seek in these matters, before Life and Immortality were brought to Light by the Gospel. This in general may be observ'd of the wisest Men among the Heathens, that though now and then they express themselves handsomely enough, and sometimes plainly and positively in these matters, yet they were always either *Sceptics* at the Bottom, and doubted of all they affirm'd, or their Knowledge was very much limited; and they were ignorant of much more than they knew, though unsufferably arrogant and conceited of their inconsiderable Scraps of Knowledge, when compared with divine Revelation, and the clearer Light of the Christian Faith. And thus, not to mention the *Epicureans*, whose Minds are sufficiently known in these matters; *Pythagoras* and *Plato* himself appear to have believed little more of the future State of the Soul, than a perpetual *Metempsychosis*, at least a very long one: And *Plato's* great Year, when things should revolve, and be renew'd, seems to have been nothing else but the *Jewish* Tradition of the ἀποκαίρωσις or ἀπεκατάστωσις, at the end of six thousand Years, only he has given it a new Turn and Air, that none might discover whence he had it; for whether we fix it at 36000, as 'tis usually taken,

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exclusively of the 7th great Year, the Sum is the same, being made up of six times six; or if, as others, 49000, 'tis but including the *Sabbatic* Year; or if yet higher, and it be carried on, as 'tis in some Computations, to 360000, 'tis evidently wrought up by the same Way of Computation.

But to leave these numeral Niceties, and come to something more solid, *Socrates* himself, if his Scholar don't misrepresent him, in his Discourse concerning a future Life, goes no farther than an $\epsilon\iota\ \delta\lambda\eta\delta\eta$, &c. *If these Things be true*: And 'tis notorious that *Tully* and *Seneca*, and most of the greatest *Heathen* Names, advance no farther: And accordingly all *Cæcilius* his *Harangue*, and *Minutius Felix*, is little more than *Scepticism*, and *Origen* proves his Adversary to have hardly been advanc'd even so high as that painful and senseless Opinion. But we can't forbear giving the Reader one Passage out of *Xenophon's* $\kappa\upsilon\rho\omicron\pi\alpha\iota\delta$. As 'tis quoted in *Mr. Edwards* his Discourse on the *vain Philosophy* of the *Heathens*, where this Subject is the best manag'd that we have any where seen it; we shall transcribe the most Part of it, because it not only shews us the Doubtfulness of the wisest *Heathens* in the Case, whether *Cyrus* himself, or *Xenophon* for him, it matters not, but has also an useful Passage or two on other Subjects. 'Tis as follows, $\text{Ὁυ γὰρ δὲ πῶς, \&c.}$ 'You ought not to think (says *Cyrus* to his Friends) you know certainly, that I shall be nothing after I cease to live here; for the Soul, while 'tis in this mortal Body, can scarce be said to live, tho' it gives Life to the Body; but then it properly lives, when it leaves the Body, then it acts, and is truly knowing and wise. The *Tortures and Punishments* inflicted on Murderers, by Souls thrust out of their Bodies [the Fact it seems was not doubted of, that there then were Apparitions of murder'd Persons] and the Honours and Rewards of good and innocent Minds, do prove that Souls still subsist. Nothing is more like Death than Sleep, but even in Sleep the Soul discovers its Divinity, and never more than at that Time, for it hath a Prospect of Things to come, being then more free than ever [therefore *Xenophon* had more Wit than to believe the Soul slept when the Body did]. If these Things be so, (he goes on) Reverence my Soul when I am dead, and observe my Commands; but if they are not so, yet reverence the immortal Gods: And below, whether it shall be my Lot to be with God, or to be reduc'd to nothing.' Much to the same Purpose with our own old Gentleman's Story, of a long Leap in the Dark, which was all his truly vain Philosophy could teach him.

I have for some Tears last past been accusom'd to receive the Sacrament at the Church of England, and perform'd other holy Duties, as often as I could conveniently, until about a Year since, an unlucky Accident befalling, and

I thereby discover'd the Treachery of a Person most near and dear to me; who, together with another (my Antagonist) have wrong'd me, not only in my Estate, but my Reputation also; and that in the highest Degree, without any Manner of Provocation, who are since fled from Justice, all which have so far discompos'd my Mind, and made me unfit for either publick, or private Devotion; tho' I have often strove to compose my Mind, and bring it to a Christian charitable Disposition; but when I think of the Obstinacy of my Enemies, and the irreparable Injury I have and do sustain, I cannot easily be in Charity to these Persons, tho' perhaps I should do them no Injury, if it lay in my Power. Now, Gentlemen, as it is impossible for me to forget the wrong, so I think it is impossible for me to love the Actors; (but how be it) I beg your Instructions how I must behave my self, and how far I am obliged to respect the Authors of all my Troubles; and how I may bring back my Mind to that quiet and peaceable Temper it formerly enjoy'd?

A. The greatest Misfortune of all these that have happen'd to you, is the Disorder of your Mind, to calm and recover which, you must consider the Causes of it, that you may be able to fortify your self against them; no Doubt the Loss of Riches is a sensible Affliction, and that of Reputation affects us nearer. 'Tis true we may be allow'd to set some Value upon 'em, because they are the means of procuring as many Temporal Felicities; yet as they are uncertain, and depend upon

1000 Accidents, we ought to arm our selves against what may happen, by considering them as they are in themselves, and in following the Dictates of Wisdom, which teaches us never too deeply to fix our Affections on any thing without our selves. Such Reflections might be of use to most, but are absolutely necessary to Persons under your Circumstances. Altho' as a Christian, you have still far better Helps to quiet your Mind, by remembering that God Almighty, who gives us all things, has a Power of disposing of 'em as he pleases; and that he afflicts those who serve him but for their Correction and Admonition, and therefore we are obliged to rest satisfied with the Dispensations of his Providence, tho' they may seem never so severe to us. We are absolutely commanded to forgive all Injuries, yet not to forget them, since that is sometimes impossible; but our Forgiveness is to appear by not remembering them with any Hatred, or Design of Revenge, tho' we may no doubt have a Dislike to the Action so far as it was bad. Thus at least you ought to behave yourself towards your Enemies: And to perfect your own Cure, to the Use of your Reason, you must add your Devotion, and be sure to beg Pardon for neglecting your Duty so long, and Assistance in the better Performance of it for the future.

Q. What is your Opinion in respect to the Salvation of a Heathen, who has made a good Use of the Light of Reason?

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A. We are inclined to believe he will not be condemned for not believing the Gospel which he never heard speak of, or adjudged to future Misery, if he has made a good Use of those Lights God has given him. Nor do we think we should do a-miss, to conclude, either that God might make him partake of the Benefits of the Death of Jesus Christ, who by an extraordinary Grace might will the Salvation of some of those who have not known him, not thro' their own Fault, but because the Gospel was never preached unto 'em; or that God might reveal the Gospel to them by some uncommon Method, as he did to *Cornelius* the Centurion.

Q. I must beg your Favour in this Case: It has been my Fortune to seat myself over against a particular young Lady at Church, which Lady gles extremely at me, and I do not doubt but that she has a very considerable Fortune by her Appearance, for she has her Black t. wait upon her. Gentlemen, I being of a Handicraft-Trade, I dare not presume without your Assistance in this Case, therefore I beg of you to be answer'd as soon as you can, with Convenience; if so be it takes Effect, I will not be in the least ungrateful.

A. Take Courage, Man, the Work's near done, she's half your's already; but before we are too confident, we must ask one civil Question, whether you are not parblind, and so might attribute those Looks to your self which were only directed to the Minister? For a great deal depends upon these kind Glan-

ces. But if you are not deceived, the Daughter being thus gain'd, you must act honourably to credit her Choice; visit her Father, and tell him how much she loves you, and that you are very willing to accept of her, to keep her from *Bedlam*, which is a common Piece of Generosity; that you can like her Money as well as she can your Person; and that if he'll commit her to your care, you'll make a very civil sort of a Husband: If all this won't do, he must be a very untreatable Man; and if he won't make his Daughter happy, who can force him?

Q. I being an Apprentice, and my Friends having not wherewithal to maintain me with Clothes, and other Necessaries, in the mean time of my Service, I made bold with some of my Master's Goods to buy Necessaries, and I always kept a just Account of what I had, and it amounted to more than I can presently pay. Now my Time being expired, and I am in a good way for my self, I hope in a Year or two to make Retaliation; but this very thing kept me from receiving the Holy Sacrament, and I never could do it through the Consideration of it. I know what I am indebted, and do design to make Restitution so soon as I am able. I desire your Opinion, whether I may not receive the Sacrament without asking Forgiveness, and before I make Retaliation, being at present much dissatisfied about it? I pray your Answer as soon as your Convenience will permit.

A. You did very wickedly in thus converting the Goods of your

your Master to your own Use, altho' at the same Time you intended no real Robbery, but to restore him the full Value as soon as you should be in a Capacity to do it, since you were not assured you shou'd either be able, or live to repay him; besides the other Inconveniencies you might both have run your self, or Master, into by it: This you ought to be sensible of, and sorry for. But since the acquainting your Master will not be any Satisfaction to him, and you are now under a probability of being able to restore what you have defrauded him of, and resolving so to do as soon as possible, we think you need not keep from the Sacrament upon that Account. Yet you must remember not only to repay what you have taken from him, but likewise satisfy for any Damages that he received by it; and till this is done, you ought to forbear all unnecessary Expences.

Q. Tu have given us some Account of Silver, of its Nature and Place of Growth; but I don't remember the having read any thing in your Oracles concerning these other Metals; therefore I desire you'd give a short Relation of the Names, Nature, and Places from whence Gold, Tin, and Lead are taken?

A. The Chymists tell us all Metals are superficially the same, only their two great Principles of Constitution, Sulphur, which has more of the Earth and Quick-silver, which is more congenial to Water; according to the several Combinations of these in quantity and quality, and their

different purity, give the various differences which we call the kinds of *Metals*. Gold, whose Chymical Name is *S. A.* is said to be of the most pure and best prepared Materials, wherefore it has many Attributes exceeding other Metals; as in its Value, which if pure in the Refiner's Fire, loses none of its Weight; and if alloyed with baser Metal, such as Silver or Copper, it loses but equal to the quantity of this Alloy, and in its Weight, which is the greatest for its bulk of any Metal; as also its duration, which is supposed perpetual, and in Scripture is called corruptible, not in respect to its Nature, but Possession. It never melts, nor consumes with often melting: 'Tis true, 'tis dissolvable by *Aqua Regis*; but then 'tis only broken in small Pieces, and the Dust of it precipitated and collected, may be melted, and again cast into a Mass of the same Weight and Value as before. Quick silver will change its Colour, and make it brittle, but that's soon recover'd by the Fire. It may likewise be extended beyond all other Metals, and beaten so thin as one Grain of it to cover a Foot-square. It attracts Mercury and Arsenick Steams in a wonderful manner; for if Gold be held in the Mouth, and Mercurial toucht but with the Foot or Toe, the Gold will soon turn white. But it is not good to be too bold with such Experiments, for fear of the Palfie. Some who have taken many Mercurial Medicines, have, to extract what they could of

K k 3 them.

them, to prevent their mischievous Consequences, every Day taken gold Pills, which have been changed white, tho' taken many Years after the Mercury. And 'tis said of Dr. *Butler*, that he convinced Dr. *Mayer* that Prince *Henry* had been poison'd, by putting a Piece of Gold into the Mouth of the Corps, which he let remain but a little Time; and when he took it out, it was changed white. It is also Medicinal and Cordial; for Pills gilt, draw venomous Steams from the principal Parts to the Bowels, where mixing with the Medicine, they are carried off with it. It helps in the King's Evil, by repelling and dissipating the Humours, and hindring them from flowing faster than Nature can subdue them. It is found in *Barbary* in the Sand, wash'd from the Mountains into the Rivers; and in the South-West of *America*, it is dug out of mines by the *Spaniards* Slaves. The Alchymist tells us, 'tis the Soul of all Metals, and extractable in a small Quantity from each; and when separated from them, they remain brittle, drossy, and good for nothing. Agreeable to this, there is a Story of a *Dutch* Man, who coming into a Tin-House of an *English* Gentleman, and seeing a good Quantity melted in the Trough, merrily asked the Workmen, what he should give them for as much Tin as he could take out with a little Wand he had in his Hand; who answer'd him; what he pleas'd. He then dipped his Wand in several times, and took off the Scales, and put

them in his Pocket. Five Years after, this *Dutch* Man coming into *England*, presented the Gentleman with a Gold Ring, and told him, 'twas the same Metal he had taken up with his Wand: Upon which he call'd to Mind, that the whole Block of Tin was spoil'd; and broke all to Pieces when it came to be workt, and that the Workmen said, the *Dutch* Man had conjured it.

Tin, by the Chymists called *Jupiter*, is a fine white Metal, near the Colour of Silver; 'tis the lightest of Metals, and soonest melts, therefore fit for Solder, and of itself more brittle than any; which is the Reason they mix Lead, and sometimes Brass with it in the making of Pewter. The Leaves of it spread on a Glass Plate, and incorporated with Quicksilver, makes Looking-Glasses: 'Tis chiefly found in *Cornwall*, and before *Q. Mary's* Days only there; but then the Tinnors being persecuted, and drove away, discovered it also in *Bohemia*. The ancient *Phenicians* used to fetch it from hence, and were forced to dig it themselves with brazen Instruments found in our old Tin-works. Hence some think the Name of *Britain* came, as being given this Island by these *Phenicians*, in whose, and in the *Hebrew* Language, the name they call'd us by signified a Land of Tin. There is a kind of Tin in the *East-Indies*, call'd *Tutenage*; but whether it be natural or factitious of Silver, is uncertain.

The Chymical Name of Lead is *Saturn*; this Metal is common in many parts of the World: In *England*, 'tis particularly found in

in *Darbyshire* and *Somersetshire*; 'tis heavier than any other Metal or Mineral, except Gold or Quick-silver, and therefore us'd in Bullets; 'tis also more tough and flexible, yet not extendible to Wire, as Silver, Steel, or Brass; like Gold 'tis medicinally used to repel Humours, being beaten into thin Plates; and because of this Agreement with Gold in Weight and medical Use, some have supposed it the fittest Metal for Transmutation. The Cancer of Lead by Vinegar is call'd Ceruse, the Flowers on Calcination is white Lead, which higher burnt is call'd red Lead, much used in Plaisters. The Value of it is small, and therefore 'tis applied to so many common Uses.

Q. I desire your Advice concerning Melancholy: I am a Person of green Years, have always liv'd in a very sober, regular manner, endeavouring to avoid all such Actions as I thought evil: I know not any Occasion I have to be troubled, in Relation to any temporal or eternal Concern; yet my Mind is sometimes so overcharged with that sad Distemper, that it displeases my very Being, and I can see nothing in the World so much as to wish for, that I can imagine might render me more happy. If you could give me any Light into the Cause of this, or lay me down some Rule of Lifewhereby I might avoid it, you would do me the greatest Charity in the World.

A. If you are really that happy Man you tell us you are, your Mind can have none, or but a little Share in the Cause of this Distemper, but it must depend chiefly upon your Body; therefore 'twill be very proper to con-

sult a Physician; next to which, we know of nothing better than getting into Company at such times, using all those Diversions which are agreeable to you, and you must strive as much as possible against it; for since it is habitual, you'll find the greater Difficulty to remove it.

Q. Lately reading the History of Oxford Writers, in p. 244. mentioning the Works of Sir Edward Kelley, in the which he gives account of a Bottle of Elixir, found in the Ruins of Glastonbury-Abby, with the which at Trebona in Bohemia, Kelly made Projection the 9th of Dec. 1586. with one small Grain of the Elixir, (in proportion no bigger than the least Grain of Sand) upon one Ounce and a quarter of common Mercury, and it produced almost an Ounce of pure Gold. At another time he made Projection upon a Piece of Metal cut out of a Warming-Pan, and without his touching, or handling, or melting the Metal (only warming it in the Fire) the Elixir being put thereon, it was transmuted into pure Silver: The said Warming-Pan, and Pieces were sent to Q. Elizabeth, by her Ambassador, then residing at Prague, that by fitting the Piece with the Place where it was cut out, it might exactly appear to be a piece of the said Warming-Pan. The Truth of this I very much doubt, therefore most earnestly entreat your thoughts upon the matter, in your next Oracle, to your humble Servant,
J. B.

The Relation more at large you'll find in Elias Ashmole, b. ii. Theatrum Chymicum Britan. Lond. 1652. p. 481.

K k 4

A. We

A. We confess we know not well what to say to many express Histories of matter of Fact, of the same Nature. We know not how to believe them, and yet it seems hardly modest in all Cases to disbelieve 'em: All we say, to prevent Persons being impos'd upon, is that some who pretend to understand these matters very well have asserted, that if this strange Elixir is to be got at all, it must be with small Charges tho' long watching and exact Observation. And for the rest, let every Man believe as much, or little on't as he pleases.

Q. Pray give me Leave to propose a Case to you.

Some few Years ago died a certain Gentleman, who left behind him three Sons, and an Estate of 200 l. per Annum.

The Estate he gave to his Eldest Son, provided he married a Wife worth 800 l. in a Year's time; if not, 'twas to descend to the second Son, with the same Proviso; If both fail'd, then 'twas to come to the third Son; if he fail'd, then 'twas to revert to the Eldest, and all of them to try their Fortunes over again. The Eldest Son takes no care of marrying, till his Year was almost expired; then he comes to a Composition with his second Brother, to give him 200 l. for half a Year of his Time; 'twas agreed; but by great Misfortune, the Eldest Brother was baulk'd of a Mistress within a Fortnight before the half Year was expired. So that now he was in Danger of losing not only the Estate, but 200 l. to boot; in this Strait he makes his Application to a Gentlewoman, whose Fortune was

commonly reputed to be 900 Guineas, a good Woman she was, but none of the Fairest, nor the straightest. He got her Consent, and was married the very last Day of the half Year. This Wife dies within a Month; the Husband demands her Fortune, and can recover but 750 l. upon this all three Brothers are going to Law for the Estate.

The Youngest Brother's Plea is, That 'tis now above two Years since his Father's Death; that his Eldest Brother not marrying within a Year, forfeited all his Title to the Estate, that the second Brother being not yet married, the Estate must descend to the third, and that the second Brother had no Power to make any Composition to the Prejudice of the Youngest.

The second Brother's Plea against the Eldest is, that whatsoever his Wife's Portion went for, yet since no more is paid than 750 l. 'twill not entitle him to the Estate, that if he could recover the whole 900 Guineas, yet considering the 200 l. that he paid for Composition, 'twould still fall short of the Fortune that his Father required. And in Answer to the Younger Brother, he thinks the Composition that he made with the Elder, was no Prejudice to the Younger, since he took as much time from him, as he gave to his Eldest Brother. So that the Younger was never the further from the Estate, and he thinks he may dispose of his own time as he pleases; and as to his not being marry'd yet, that signifies nothing, because the Suit was commenced before his Time was expired.

The

The Eldest Brother's Plea, is that his Wife's Fortune was really 900 Guineas, had she lived, she would have told where and how to recover it; that 'tis Misfortune enough for him, that he has lost a good Wife, and above 200 l. of her Fortune; 'twould be very hard to go to deprive him of his Estate too. That the Composition Money does not detract from his Wife's Fortune, especially being paid to his Brother; that the Intention of his Father is satisfied in bringing so much Money into the Family, for the Father was indifferent who had it. Now the Question that I would be resolv'd in is, Which of these three Brothers ought to have the Estate? I am, Gentlemen, your most humble Servant, W. T.

A. The Elder Brother appears to us to have the right; first against the Pretension of the Youngest, because he bought what was in the Power of the Second to dispose of, since 'twas his own, and gave him a valuable Consideration for it. He seems to have the right against the Second, because he freely parted with his own right for the first half Year, during which time the Elder fulfilled the Conditions on which his Father left it to him, which was to marry a Wife worth 800 l. which it seems he did, and to lap over. 'Tis true, he did not get it all, but she was ne'er the less worth 800 l. and if she were but actually worth so much, as the Case is stated, he had fulfilled the Letter of the Will, tho' he had ne'er recover'd a Groat on't.

And for the Second Brother's Pretence, that she was not worth

so much, because he gave him 200 l. for his half Year, there seems not the least Shadow of Justice or Reason in it, for supposing he had given him 1000 l. instead of 200 l. the Lady had not been worth a Farthing less, tho' he himself had been to much the poorer. But yet farther, if he gave it on this very Consideration, that he might get such a Wife, and save the Estate, if he did not get her, how can the Second justly keep his Money? If he did, how can he demand the Estate? Nay, had he mist her, and never marry'd, if the Second had staid unmarried half a Year, he at least has no Pretence to it, because he has slipt the time allotted him. Nor can we see how the commencing of the Suit before the Expiration of that Term, could any way alter the matter, since the express Words of the Will are, that none should have the Estate but he who was marry'd to a Wife of such a Fortune, for which Reason the Second nor Third Brother seem'd to have any Right to it, and therefore it must still remain in the Elder.

Q. *I'm acquainted with a Gentleman, and a Lady, Persons of very good Note and Credit, belonging to the Court, of whom I had this following Relation. In the Reign of the late King James, presently upon the Death of King Charles II. as they were walking in the Long Gallery in the Evening about Candle Light, at the further End of the Gallery there seem'd, as it were, an arch'd Door, and in the middle a tall black Man standing bolt upright, and through the Door there appear'd*

pear'd a Light, as of many Flambeaus burning, whereupon they stood still, thinking it to be King James, or some great Courtier in Mourning. But not seeing him stir, they began to be amaz'd, and had not the Power to speak to one another: However, the Gentlewoman took such a full View of him, as to see that he had plain white Musling Ruffles, and Cravat quill'd very neat; they both saw his Face, and were satisfy'd 'twas that of King Charles II. if ever they had seen him in their Lives, having taken such a particular View as they thought they could not be mistaken; whereupon the Gentleman calling to the Centinel to bring a Light, he took the Candle in his Hand and look'd for the Door; where he could see nothing but the bare Wainscot, whereupon he asked the Centinel whether there was no Door thereabouts? Who reply'd, There was none within a Stone's Cast, and seeing him disturb'd, ask'd if he had seen any thing? Which he would not acknowledge. The Gentleman charged the Gentlewoman not to discover it, lest they might come into Trouble; but they are now both ready to make Affidavit of it, or give a fuller Account if required. Pray your Opinion of it?

A. 'Tis certain that the Credibility of particular Stories of this Nature, depends much upon the Faith of the Relator, tho' the Truth of them in general, we see not how any modest Man can question: In the present Case, the Persons who attest it, ought to consider whether they were not, about the time they think they saw it, un-

der any Apprehensions of some such Apparition, by reason of the Darkness of the Place, and the late Death of the King, and whether it were not their own Imagination that formed the Vision, which if they had been talking of it before, or if they fancy'd it just appear'd, and then vanish'd again, would be thought very probable. But if they had no such Apprehension, if they both saw the same Appearance, without frightening one another into the Belief of it, if it continued for some time, so that they could take a steady and distinct View of it, and their Descriptions so agreed one with the other, as to the Dress, the Door, Flambeaus, &c. all which is true, if the Relation be so, then we see no manner of reason to deny that 'twas a real Apparition, tho' the Reason of his disturbance and appearance God only knows, who knows how Princes come by their Ends.

Q. Whether the Prayer of Dives to Lazarus in the Behalf of his Brethren, 16 of St. Luke, 27, 28. proceeded purely out of Love and Charity to them, to anticipate their coming into the same Place of Torment; or whether out of Fear, lest their coming thither might augment his own Misery? And lastly, pray your Opinion whether this Place of Scripture can warrant the Invocation of Saints, as is affirmed by the Church of Rome?

A. According to the Oeconomy of the Parable, which, as all others, must have a Moral Truth at Bottom, the Rich Man here could not have any real Love for his Relations, or Concern

Concern, or Compassion for 'em, which we think is not compatible with Despair and the Height of Misery, which contracts the mind, and leaves room for nothing but Reflection on itself and its miserable Condition. Tho' yet even there Self-love remains, which must be in every sensible Being, unless it could be annihilated, or lose its Inviduation; whence it follows the Rich Man here must be concern'd for his Brethren, lest their Torment should increase his own. The plain Moral whereof is, That we shall be punished in another World, for those whom we have ruined by our ill Example in this. As for the Invocation of Saints, 'tis impossible to be drawn from this Text of Scripture, (or indeed from any other) unless by those who can prove, *quidlibet ex quolibet*. Here's a Person in a Parable, introduc'd in the State of Torment, praying to God to send a Saint to relieve him. Ergo, 'tis lawful for Persons on Earth to pray to Saints in Hea-

ven, to pray to God, nay, to desire 'em to give 'em themselves, whatsoever they fancy they want. Tho' 'tis plain enough, they seldom stay at an *Ora pro nobis*, but [dedicate their Estates, Bodies and Souls to such, or such a Saint, ' Ask and ' expect all things necessary for ' Body and Soul, for Time, or ' Eternity from them]' particularly from their *Magna-Mater*, the blessed Virgin, as any one may see, among other innumerable blasphemous Flourishes, to the same Purpose, in a Book call'd, *The Life and Glories of the Blessed Virgin*, printed in the Reign of K. James, and dedicated to Q. Dowager. But they go yet one Step higher, for the Grandmother it seems, must command the Son, as well as the Mother, and St. Ann can, if she please, give what she please, especially if Daughters Merits club with her. Take but a small Sample of their Devotion to her, from some of her Admirers.

*Anna Decus Mundi, Mater genetricis Jesu
Pro nato meritum det tuum astra Nepon!
Primitias nostrae pariens Sancta Anna Salutis
Nos cum prole tua, cumq; Nepote juva!*

And in her Rosary yet higher.

*Anna! abs te nequeant mortalia pectora frustra
Pascere, quodq; voles nata, Deus voles:
Anna igitur meritum, & tanta prole beata,
Anna Patens nostras respice magna preces.*

Q. Conceive'd in Sighs, Complaints and Tears, and born
An Heir to Misery, Reproach and Scorn,
I strive my shatter'd Fortunes to redress,
But strive in vain, for Heaven denies Success:
I murmur, but my self for murmuring hate:
Am I more sinful or unfortunate?

A. A?

A. At Fate's impartial Laws no more repine!
 Such is the Lot of Mortals, such is thine:
 If harder thine than others seem to press,
 Others of their own Load complain no less,
 Nor wilt thou fickle Fortune's Frowns resent,
 If rich in Virtue, and in true Content.
 Murmur no more, nor grieve thy lost Estate,
 None but the finful are unfortunate.

I.

Q. Happy is he whose quiet Breast
 With Thoughts of Greatness ne'er possesseth,
 For pensive Fears, nor frowning Fate,
 Can his own easy Bliss create?

II.

*How like the bumble Country Swain
 Who makes a Pleasure of his Pain:
 Who in his Fields and Shades can find
 Content, to please his even Mind!*

III.

*How nimbly he the Fields does trace;
 With what Delight walks o'er the Grass!
 How pleas'd surveys the verdant Flow'rs,
 And pretty Neighb'ring shady Bow'rs!*

IV.

*Whose twining Trees and cooling Leaves,
 Such Shelter form as Sol deceives;
 Where wrapt in virtuous Joys he's blest
 With Transports of Delight and Rest.*

V.

*There the sweet Murmur of the Streams,
 His Senses lock in pleasing Dreams.
 Say, what proud Monarch then can be
 So happy, or so blest as he!*

I.

A. So tasting all that Heaven could give,
 So did the first blest Mortals live:
 No Palace did their Maker build,
 The Sun alone their Roofs did gild.

II.

*No Noise, no Tumult dar'd invade
 The Silence of their sacred Shade;*

Those,

Those, in the City's Hive remain,
Those were the Fate and Curse of Cain;

III.

Them frugal Nature's easy Store
Suffic'd, nor want, nor wish they more:
A talking Stream, a silent Grove,
With Innocence, Content and Love.

IV.

For this, if Man his Fate might chuse,
The wise for this would Crowns refuse ;
This now is ours, and if it stay
No longer, still we have liv'd to Day.

V.

Under this Oak, it self a Grove,
Sacred to Hospitable Love,
On the soft yielding Moss we'll lie,
And Sun at once, and Storms defy.

VI.

It Thunders ! Let it ! We'll not fear ;
No Ravisher, or Traytor's here.
Nor can these Plains the Lightning find,
Below the Tempest and the Wind.

VII.

Does Fortune scowl ! E'en what she will,
Her Eyes, like Basilisks, cannot kill :
Or should she smile ; we're not deceiv'd,
She's known too well to be believ'd.

*Q. Twice twelve Years since, when in my Infant State,
My Sighs were sure Prægnesticks of my Fate :
Sad was I then, and still remain the same
Dragging a Life scarce worthy of that Name.
All Day black Thoughts my clouded Mind pursue,
Rending all Objects of their own dark Hue ;
The Sun no Comfort yields, and in the Night
Vexatious Thoughts my restless Soul affright,
Fain would I drive these Tyrants from my Breast,
And court, I fear in vain, the Stranger, Rest.
By Books I seek to ease my troubled Mind,
But there for Comfort new Vexation find :
My Judgment's lost, my Intellect decays,
Whilst sullen Humour in their Places sways ;*

510 The ATHENIAN ORACLE.

*Which like my self I hate, but if it quit
My Breast, and draw awhile the leaden Bit,
Such Frolicks straight possess the empty Throne
As need no worse Reflections than my own;*

*Thus by contending Winds my Soul is tost,
By too much Looseness, too such Straitness lost:
How then, Athenians, may I steer between
These fatal Rocks, and keep the Golden Mean?*

*A. Unhappy Man! Who Freedom boasts in vain,
While every Passion makes him drag their Chain:
That noble Freedom lost, which Nature gave,
His own, as well as other Creatures, slave.
A Flux of Blood, a Tide of Humours sway,
And Reason must her Rebel-Sense obey:
How her lost Empire shall she then regain?
Resume her Rights, and break the inglorious Chain!
The God of Wisdom, and of Medicine joyn'd,
Rescues at once the Body and the Mind;
This with sage Counsel purges o'er and o'er,
As that with powerful Herbs and Hellebore.*

*Q. Why do we Friendship praise, why rail at Love,
Since both alike our sure Tormentors prove?
Each Man has more of bad than good while here,
Troubles we daily feel, and daily fear,
And is it not enough our own to bear?
Why do we fondly then our Grievs increase,
And for an empty Name exchange our Peace?*

*A. Too short is Man's own Fund to make him blest!
He must go seek abroad for Peace and Rest:
Nor ought more like itself kind Heaven can lend,
Than th' Emanation of itself — A Friend.
By him our Joy flows in, in fuller Tides,
And he who doubles that, our Grief divides.
None then would Friendship's Heavenly Name disown,
But he that's curst so much he can have none.*

*Q. The Female-Sex is not so much despis'd,
By th' Ignorant, as by the Learned priz'd:
Have you not in this fam'd Society,
A Woman's Pen to bear yours Company?*

A. If one like yours, a great Fe-li-ci-ty.

*Q. I am just entring on the Stage of Life,
For what is past, has only Childhood been;
To ask my part amongst the numerous Crowd;
How long, how short 'twill be, there's none can tell;*

H.W

How short soe'er, I'd live to die:
*A Christian I profess my self, and fain
 Would live as such, and no Dishonour bring
 Unto my God, my Country, or my Friend:
 I implore your Aid, and kind Direction how
 I may avoid the various Snares the World
 Throws in the way of heedless giddy Youth.
 How all its Wealth and Pleasure I may learn
 To trample on, and scorn its short liv'd Honours.
 Athenians, help against the Efforts of Vice,
 Which with such Ease unwary Youth entice,
 While all our Resolutions prove too weak
 To oppose their Charms, or strong Enchantments break.
 Ah, 'tis too much for us at once t' oppose
 Clandestine Traitors, and our open Foes!
 Nature we may expel, but 'tis in vain;
 Though fast driv'n back, it fast returns again:
 And with intestine Force and foreign Aid,
 Soon are our Hearts, or conquer'd, or betray'd.*

A. Ah, what can Youth's unsteady Steps secure?
 Or who can say his Hands and Eyes are pure?
 But yet 'tis possible the Prize to gain,
 The glorious Prize, which far exceeds the Pain.
 If you for Virtue's shining Race intend,
 For your Assistance get a virtuous Friend.
 Shun ill Occasions! Quench the kindling Fire!
 To nobler Pleasures, nobler Thoughts aspire!
 Mind was not made for Earth, it soars above,
 And good and true it knows, and knowing needs must love:
 Nor will you ever from the Way depart,
 If on the End you fix your Eyes and Heart.

To one that persuades me to leave the Muses.

FOrego the charming Muses! No, in spite
 Of your ill natur'd Prophecy I'll write;
 And, for the future, paint my Thoughts at large,
 I waste no Paper at the Hundred's Charge;
 I rob no neighbouring Geese of Quills, nor sink
 For a Collection to the Church for Ink:
 Besides my Muse is the most gentle Thing
 That ever yet made an Attempt to sing:
 I call no Lady Punk, nor Gallants Fops,
 Nor set the married World an Edge for Ropes;
 Yet I'm so scurvily inclin'd to Rhiming,
 That undesign'd my Thoughts burst 'out a chiming;
 My active Genius will by no means sleep,
 And let it then its proper Channel keep.

I've told you, and you may believe me too,
 That I must this, or greater Mischief do;
 And let the World think me inspir'd, or mad,
 I'll surely write whilst Paper's to be had;
 Since Heaven to me has a Retreat assign'd,
 That would inspire a less harmonious Mind.

All that a Poet loves, I have in view,
 Delightful Hills, refreshing Shades, and pleasant Valleys too,
 Fair spreading Valleys cloath'd with lasting Green,
 And Sunny Banks, with gilded Streams between,
 Gay as *Elysium*, in a Lover's Dream,
 Or *Flora's* Mansion, seated by a Stream,
 Where free from sullen Cares I live at ease,
 Indulge my Muse, and Wishes, as I please;
 Exempt from all that looks like Want or Strife,
 I smoothly glide along the Plains of Life.

Thus Fate conspires, and what can I do to't?
 Besides, I'm veh'mently in Love to boot;
 And that there's not a Willow Sprig, but knows
 In whose sad Shade I breathe my direful Woes.
 But why for these dull Reasons do I pause,
 When I've at Hand my genuine one, because!

And that my Muse may take no counter spell,
 I fairly bid the Boarding-Schools farewell:
 No young Impertinent shall here intrude,
 And vex me from this blissful Solitude.
 Spite of her Heart, old Puff shall damn no more
 Great *Sedley's* Plays, and never look 'em o'er;
 Affront my Novels, no, nor in a Rage
 Force *Dryden's* lofty Products from the Stage,
 Whilst all the rest of the melodious Crew,
 With the whole System of *Athenians* too,
 For Study's Sake out of the Window flew.
 But I to Church shall fill her Train no more,
 And walk as if I sojourn'd by the Hour.

To *Stepwel* and his Kit I bid adieu,
 Fall off and on, be hang'd and *Coopee* too,
 Thy self for me, my dancing Days are o'er;
 I'll act th' inspired *Bachanals* no more.
 Eight Notes must for another Treble look,
 In Burlesque to make Faces by the Book.
Japan, and my esteemed Pencil too,
 And pretty *Cupid*, in the Glass, adieu;
 And since the dearest Friends that be must part,
 Old Governess, farewell with all my Heart.
 Now welcome all ye peaceful Shades and Springs,
 And welcome all the inspiring tender Things,

That

That please my Genius, suit my Make and Years,
Unburden'd yet with all but Lovers Cares.

To Sir Thomas Travel.

Prompted by that great Genius that inspires
Your noble Breat with those Heroick Fires ;
I need implore no God, or Muse, t' assist
My Thoughts, which now can rise what Height they list ;
For the same Spring that your bold Motions have,
Does make me love and celebrate the Brave.
And sure 'twere more than stupid to refuse
To such Desert, the Tribute of my Muse:
To you, whose Breast doth circumscribe a Mind
As vast as e'er Humanity confin'd ;
Which thro' your Life such Glory does convey,
That scarce your Eyes more lucent Beams display ;
And all you do, and all you say, does bear
A Godlike and inimitable Air.
Equipt for War, not Mars in Lemnian Arms,
Blushing and active, lookt so full of Charms ;
And should he now assume Mortality,
He'd look, he'd move, and manage all like thee ;
Whilst others charm'd with an inglorious Ease,
Forget the Royal Victim of their Peace,
Thou, as excited by a nobler Flame,
Pursu'st the deathless Glories of a Name ;
And follow'st, prompted by a manlier Blood,
Bright Honour, wading thro' a Crimson Flood.
May all thy Actions meet their just Success,
And to thy Arms let charming Glory press ;
My Muse the while fresh Garlands shall design,
Which round thy Brows the Queen of Lvoe shall twine.

Occasion'd by the Report of the Queen's Death.

WHEN Fame had blown among the Western Swains
The saddest News that ever reach'd their Plains,
Like Thunder in my Ears, the Sound did break
The killing Accents which I dare not speak.
Less was I toucht with that pernicious Dart,
That pierc'd thro' mine to reach my Daphne's Heart:
From off my Head the florid Wreath I tore,
That I, to please my fond Orestes, wore ;
And, quite o'er-charged with Grief, upon the Ground
I sunk my Brows, with mournful Cypress crown'd ;

L 1

My

V O L. III.

My trembling Hand sustain'd my drooping Head,
 And at my Feet my Lyre and Songs were laid ;
 'Twas in a gloomy Shade, where o'er and o'er
 I'd mourn'd my lov'd Companion's Loss before.
 But now I vainly strove my Thoughts t' expose,
 In Numbers kind and sensible as those ;
 For ah! the potent Ills that fill'd my Breast,
 Were much too vast and black to be express'd.

JOHN XXI. 17.

YES, thou that knowest all, dost know I love thee,
 And that I set no Idol up above thee.
 To thy unerring Censure I appeal,
 And thou, that knowest all things, sure canst tell ;
 I love thee more than Life or Interest,
 Nor hast thou any Rival in my Breast.
 I love thee so, that I would calmly bear
 The Mocks of Fools, and bless my happy Ear,
 Let me from thee but one kind Whisper hear.
 I love thee so, that for a Smile of thine,
 Might this, and all the brighter Worlds be mine,
 I would not pause, but with a noble Scorn,
 At the unequal slighted Offer spurn.
 Yes, I to Fools these Trifles can resign,
 Nor envy them the World, whilst thou art mine.
 I love thee as my Centre, and can find
 No Point but thee to stay my doubtful Mind :
 Potent and uncontroul'd its Motions were,
 Till fixt in thee its only congruous Sphere.
 Urg'd with a thousand specious Baits, I stood
 Displeas'd, and fighting for some distant Good,
 To calm its genuine Dictates— but betwixt
 Them all, remain'd suspended and unfixt.
 I love thee so, 'tis more than Death to be,
 My Life, my Love, my All, depriv'd of Thee :
 'Tis Hell, 'tis Horror, Shades and Darkness then,
 Till thou unveil'st thy Heavenly Face again.
 I love thee so, I'd kiss the Dart should free
 My fluttering Soul, and send her up to thee :
 O would'st thou break her Chain! With what Delight
 She'd spread her Wings, and bid the World good Night !
 Scarce for my bright Conductors would I stay,
 But lead my flaming Ministers the way,
 In their known Passage to eternal Day.
 And yet the Climes of Light would not seem fair,
 Unless I met my bright Redeemer there ;
 Unless I saw my shining Saviour's Face,
 And cop'd all Heaven in his sweet Embrace.

CANT.

OH! How is pointed Language, like a Dart,
 Sticks to the softest Fibres of my Heart!
 Quite through my Soul the charming Accents slide,
 That from his Life-inspiring Portals glide;
 And whilst I the enchanting Sound admire,
 My melting Vitals in a Trance expire.
 Oh Son of *Venus*, mourn thy baffled Arts,
 For I defy the proudest of thy Darts:
 Undazzled now, I thy weak Paper view,
 And find no fatal Influence accrue;
 Nor would, fond Child, thy feebler Lamp appear,
 Should my bright Sun deign to approach more near.
 Canst thou his Rival then pretend to prove?
 Thou a false Idol, He the God of Love;
 Lovely beyond Conception, He is all
 Reason or Fancy amiable call;
 All that the most exerted Thought can reach,
 When sublimated to its utmost Stretch.
 Oh! altogether charming, why in thee
 Does the vain World no Form or Beauty see?
 Why do they idolize a dusty Clod,
 And yet refuse their Homage to a God?
 Why from a beauteous flowing Fountain turn,
 For the dead Puddle of a narrow Urn?
 Oh carnal Madness! Sure we falsely call
 So dull a thing as Man is, Rational:
 Alas, my shining Love, what can there be
 On Earth so splendid to out-glitter thee?
 In whom the Brightness of a Godhead shines,
 With all its lovely and endearing Lines:
 Then with whose Sight Mortality once blest,
 Would throw off its dark Veil to be possess'd;
 Then altogether lovely, why in Thee
 Does the vain World no Form or Beauty see?

Q. Whether a universal Accommodation amongst Protestants may ever be expected?

A. We have formerly told you, *Vol. II. Page 353.* That we suppose (without the Censure of passing a rash, undeliberate Judgment, submitting to those who are endued with better Understandings) we may resolve it in the *Affirmative*,
 VOL. III.

that it may be not only expected, but effected, if Providence so pleases— We have, in the *foresaid Mercury*, given our Reasons for it; so that we need add no more upon this *Head*, but only to tell the Reader, That we think our selves very happy to find our Judgments concur herein with that of our late *incomparable Queen*; and that we
 L 1 2 could

could wish, that what the learned SPANHEIMIUS says concerning her Majesty's Sentiments, as to this Point, (as we find it in his elegant Oration upon the Queen's Death, publish'd this Week in English) were universally known: And that it may be so, as far as lies in our Power to make it, we shall here recite his Words *Verbatim*, as we find 'em in p. 29, and 30. of the foremention'd Oration — His Words are these, *viz.* ' But ' Whether will my Subject extend it self? Or how shall ' those great Actions, which ' cannot be contracted within ' any Limits of Places, Regions, ' or Ages, be confin'd within ' the Bounds of an Oration, or ' the Walls of this Temple? ' Yet, were I not too narrowly ' streightned, how many things ' could I say of the earnest Desires of our pious Queen, to ' see extinguish'd, or, as much ' as could be, lessen'd, the impious Divisions, too deeply ' rooted; but first sown by the ' wicked emissaries of Rome, to ' the Ruin of her Country. ' How averse was she from the ' Severity of former Times! ' which decreed the Dissenters, ' if not to be exterminated by ' the Sword, yet to be rooted ' out by Excommunications, ' and macerated by Imprisonments, Fines, and Banishment. for the only sake of their ' differing Discipline; free from ' all other the least Stain or Pessimence of Heresy or false Doctrine? And how earnestly ' has she wish'd in my hearing, ' continues this learned Author, ' (that saving to the Church of

England, and the Bishops their ancient Rights) there might be a moderate Way found to consolidate the common Safety of England; and the universal Church, by the Union of all Parties; all Offences being remov'd, all Animosity being laid aside, all Passion being moderated, and whatsoever on either Side savour'd too much of humane Invention, being utterly rejected. — Thus far SPANHEIMIUS. As to the Inference he draws from these Words of the QUEEN, 'tis above our Sphere to meddle with it. We therefore refer our Reader to the ORATION it self; where he'll find SPANHEIMIUS (by Reason of his frequent Access to the Queen, during her Residence in Holland) has communicated to the World several Things relating to her late Majesty, not before made publick.

Q. Was Flambeau's and Wax-Candles of ancient Use in the Ceremonies of the Heathens? And from whence do you believe the Papists received the Custom of using Lights in their Churches?

A. Ferrari tells us, the Heathens used Torches and Lights at Noon day in their Sacrifices; and in the Mysteries of Ceres, where they celebrated the Enquiry which this Goddess made after her Daughter, the Marriage of Proserpina, and the Return of her Mother, with a great Number of Flambeaus. They plac'd them also before the Statues of their Gods. And Ammian Marcellinus relates, that one of the famous Temples of Apollo was burnt by the Negligence of the Philosopher Ascle-

elepiades, who had left Wax Candles burning before a Statue therein. But Flambeaus were chiefly used on their Feast days. *Suetonius* gives us an Account, That *Cæsar*, after his Triumph, ascended to the Capitol by Forty Elephants, which carried a great Number of Flambeaus. They placed them at Noon-day before the Gates of their Houses, where they celebrated any Feast, either publick or private.

Infamous Places were known by the Candles which were placed at their entering; from whence *Tertullian*, in his Apology, laughing at the publick Mirth and Rejoicings of the Heathens, says, *Cur die lato laureis postes non adumbramus, nec lucernis diem infringimus? Honeſta res eſt, ſolemnitate publica exigente, inducere domui tuæ habitum alicujus nœvi Lupanaris?* Some have believed, however, that the Christians received this Custom of Lights from the Heathens, which the Papists still retain; but others think it to be from the Jews, that they learnt to keep Candles burning in their Churches. *Perſeus* speaks of this Custom of the Jews, after this manner.

*Herodis venere diès, unſtæque
fenestris,
Diſpoſitæ pinguem Nebulam
vomere Lucernæ.*

It seems this Poet called the Feast of the Dedication of the Temple, *Herodis diès*, because *Herod* having rebuilt it, dedicated it anew. However the Jews had at that time the Custom of keeping at their Doors a great

Number of lighted Candles; and if we may believe *Seneca*, they light them also on their Sabbath Days, whoin one of his Letters speaks thus; *Accendere aliquem lucernis Sabbatis prohibeamus, quoniam nec lumine Dii egent, & ne homines quidem deſertentur fuligine.*

Q. *How far did the Benefits of our Saviour's Death extend? What is the Method which God Almighty takes to convert Man? Was he predestinated from all Eternity to Happiness or Misery?*

A. We might, 'tis true, give our Opinion upon these Queries; but as the resolving of 'em could be of no Use, and at best we could hit of no more but certain Guesſes, we think it better omitted; and wish Persons would only apply themselves to the Obedience of the Gospel, and not think of penetrating into the Thoughts which God had of Man, before he created him, or of knowing exactly the manner whereby he touches the Heart of those he converts; we may be absolutely assured we shall obtain Salvation, if we obey his Word, whether we know this or not. Besides, it may be doubted, whether 'tis possible to resolve all the Difficulties which too curious Enquiries may produce, and that we do not thereby cause Schisms, in deciding things which are so obscure and liable to Dispute.

Q. *I do earnestly beg you wou'd answer the following Query. A couple of Friends of mine, a Man and Woman, have contracted a mutual Love to each other, and are near the Point of Marriage, the Circumstances are thus:*

L 3

He

He is an Artist, and a Person of very good Business, Reputation and Honesty, and able enough to maintain his Mistress, if Occasion require, and by his general Acquaintance would assist her from his Heart: The Woman is a virtuous understanding Person, and newly set up in the World, partly with Money, and the rest by her Credit: They love one another very well; but the Mother of the Woman, on whom the Daughter can have no Dependance, will by no means give Consent, but puts strange things into the Daughter's Head, as if she would never thrive without her Consent; so the young Woman is at a Stand, betwixt Duty and Love, and very much troubled. Gentlemen, I beg you would not fail to answer this speedily.

A. Tho' her being independent on her Mother, does in some measure free her from those strong Obligations Children generally lie under to their Parents, to marry only with their Consent, she being almost as much at her own dispose as a Widow is; yet she ought to examine if her Mother has not more reason to be averse to the Match, than her Passion will let her perceive at first Sight; but if it should be only Prejudice, she must do what she can to convince her of it, and at least wait some time to try if she can change her Mind.

Q. *What's the meaning of the Word Nature?*

A. We understand by it the settled Course of Things, or steady Order of Causes and Effects, never altered without a Miracle.

Q. *Does not this prove the Divisibility of the Soul, that several Senses, as Seeing, Hearing, &c. should affect the Soul at one time, the Consequence of which seems to be that the Soul should be affected in several Parts?*

A. We think it does not in the least prove it, nor is there any manner of Consequence between the matter of Fact, and the Conclusion that's drawn from it: For tho' several outward Objects may strike at the same time on the Senses, and thence be convey'd to the Brain and the Fancy; yet the Acts of the Soul, when it reflects on those Images, must needs be successively, as any will find, who make the Trial on their own Mind.

Q. *A certain Jew, having a violent Passion for a young Woman who is a Quaker, promis'd her Marriage, on which she consented to his Desires; soon after he fell in Love with another; and by the same Promise prevail'd so far with her, as to serve her as he did the former; the latter of which now proves with Child by him. Your Opinion is desired, whether of the two he ought to marry, the former having much the Advantage both in Fortune and Beauty.*

A. We should say he had done like a Jew, were there not too many who would fain be called Christians, that are often guilty of as ill, or baser Actions. For his falling in Love, as he calls it, with both of these one after the other, 'tis such a Love, as Brutes have for the whole Herd, a very Heathen having defin'd Love better; that as often

ten as our Mind carries us to that which is good, 'tis Love; otherwile Concupiscence: But nothing can be said to be good, which leads a Man into Wick- edness, Misery, Calamity, and Repentance. For this *Terma- gant Israélite*, tho' we can't sup- pose he values the Laws of our Saviour, yet he might have had some respect to those of the Country where he lives, at least of common Truth and Ho- nesty, which is planted in the Hearts of all mankind. How- ever, all he can now do, is to marry the first, as he is obliged by more than Promise, and since he can't the second too without venturing the Swing, to provide for her, whom he has ruin'd, as well as the Child, of which he's the ungracious Father.

Q. A Person of Quality has a Servant, a Gardiner, that was born deaf and dumb, an other had a Maid Servant that lay under the same Misfortune: However they were marry'd and have several Children that have all their Senses. Pray resolve the following Que- stions concerning them.

1. *Whether the abovesaid Ma- trimony was lawful, according to the Rites and Ceremonies of the Church of England?*

2. *Whether if it should happen that these Persons should break any of the Ten Commandments, commit Rebellion, or break any of the Laws of the Land, they could be guilty of Sin, since they know not the Laws either of G:d or Man?*

A. For the first Question, such a Marriage must be law- ful, if the Consent of Parties

be publickly testify'd in the best manner they are able to do it. Nor can the Church require more than is possible of any Per- son, having provided for ordi- nary Cases, but leaving such extraordinary to the Prudence of her Governors.

To the second, they can't be, we conceive, oblig'd by any Law, which they have no no- tice of, nor can possibly attain it. Tho' something of the Law of Nature must be written in their Hearts, since they are reasonable Creatures, as well as others. And if they improve this well, God is able to let 'em know more by ways best known to himself, tho' perhaps un- known to us; such Persons ha- ving had oftentimes such No- tions as would puzzle the wi- sest man to give an account how they came by 'em; tho' it be confess'd, having nothing to di- vert their Observations, they have generally strange Appre- hensions, and very great Memo- ries, and may be taught, we are apt to believe, many useful things, as well as it may be most of the Laws of the Land which concern themselves; and those which they know, doubtless they may break, and be liable to Punishment for't, as well as other Persons.

Q. I beg the Opinion and Ad- vice of your Society in a Case of great Importance, both to the Soul and Body of the Person concern'd, who is yet virtuous and Innocent; she has the Misfor- tune to be passionately beloved by a marry'd Man, and has been so some Years. He's parted from

L 14 his

his own Wife on Suspicion of Adultery, tho' the Crime can't be fully prov'd against her: The Circumstances of the Man are of such a Nature, and his Importunities so pressing, that it must be by some powerful Help from Heaven that the Ruin of my Friend is prevented. He presses her earnestly to marry him, all his Attempts having prov'd unsuccessful, and if deny'd any longer, vows to force her into some remote Place, be the Event never so fatal: In this Exigency your charitable Advice is desired: If she were satisfi'd 'twas no Sin, the Censure of the Vulgar will give her no Concern, and according to your Judgment, she'll regulate herself in this matter.

A. We must beg your Pardon if we believe the Person concerned will scarce stay for our Answer, for if she's once come to Parly, and to desire she might yield, she has but one Step more to make (it may be not that now) towards her Ruin; and we are the more afraid our Advice will be too late, because she's already past Fame and Reputation, for what else are the Censures of the Publick when justly apply'd? However, if it be not now in vain, we desire her to remember that she can be no better than the present Wife is reputed, if she marry him who is not legally and justly separated from his own Wife, and that so as to have Liberty to marry another, which he cannot be, that we know of, by any but the supreme Authority of the Nation, which has given such a Liberty where the Case has been clear and noto-

rious: Till he can do this, or his Wife fairly dies, your Friend, (or yourself) pretend in vain to Virtue if she does not resist him, which it seems there is no way to do, but absolutely to fly from him, and if London be not wide enough, sure England is, to hide herself, which she may easily do if she trusts but some firm Friend with her Removal, without taking her Leave, unless she has a mind to be stopt, or giving any Intimation of her Intention. Nor can we doubt but that if things come to Extremity, she might have Protection from the Magistrate against him; and whatever he threatens, finding the Person's Easiness, or Weakness, he'll be a little afraid of the Punishment of a Rape, and scarce venture on hanging, though he would, it seems, on Damnation. Tho' by the way, this, one would think, were enough to open her Eyes to see what Sort of Love he has for her: True Love is humble, patient, submissive, even in the greatest Monarch; but there's something else, much uglier, that too often steals its Name, and makes it a Vizard for its own black Face that's furious and raging, and set on Fire of Hell. To conclude, she now knows her Danger, and we think, the only way to avoid it, which if she does, we have our End, if not, we have done our Duty.

Q. *On last — Eve nine others besides my self went into a Church-Perch, with an Expectation of seeing those who should die that Year, but about Eleven a Clock*

a Clock, I was so affraid, that I left 'em, and all the nine did positively affirm to me, that about an Hour after, the Church-doors flying open, the Minister (who, it seems, was very much troubled that Night in his sleep) with such as should die that Year, did appear in Order. Which Persons they nam'd to me, and they appear'd then all very healthful, but six of 'em dy'd in six Weeks after in the very same Order that they appear'd. The Truth of which I'm very well assur'd of, having been my self present at some of their Burials, and know them all: Above two Months after I left Cambridge, so I'm ignorant of what has since happen'd, but I'm very sure of the Truth of what I've writ, tho' unable to give any Solution of the manner of it, which I desire from your Society

A. First, for Fact, this being suppos'd to have happen'd sometime since, (as we find by the Date of the Letter) the Querist may by this be certain of all the rest which were nam'd by his Companions; but if he would satisfie others too, he's desir'd to give us the Name of the Church, and if not, his own, and theirs who sat up and saw this dreadful Sight, yet at least of the Persons who died the ensuing Year. *Glanvil*, if we mistake not, has a Relation of the same Nature; however, there is a known Story at a Gentleman's House in the North of England, which almost every Body there have heard, and none question, and which exactly agrees with that here mentioned. But after all,

supposing the Fact to be true, how should we give Account of what is so unaccountable as the Transactions of the other World? It seems beyond the Power of the Devil, or perhaps any created Spirit, to foretel infallibly the Death of any Person, except they have a particular Commission to do it. Known unto God, it's true, are all his Works, and there's no Doubt but he orders all things, and knows what he has order'd, as well in the regular Course of Nature, as otherwise: But why should he reveal this, or permit it to be reveal'd? We must profess our Ignorance, though that he has done so, we are certain, in the Case of *Saul*, *Ahaziab* and others. However, we think 'tis a dangerous and unlawful Curiosity to try things of this Nature, some having, it's said, fallen asleep, and their own Images gone by at such watchings as the Relation mentions.

Q. A Young Gentleman of one and twenty, possessed of no Fortune, married an old Woman near fifty, whom, though a Person of very ill Fame, for Incontinence, ill Nature, and several other ill Qualities, thro' her sly Insinuations and cunning Vindication of her self, and his eager desire of her Fortune, he espoused. Now since Marriage, she has answered the ill Character the World gave her, by proving a bitter and virulent Scold, alienating part of her Fortune, and disposing of it among her Children, by contracting a great many Debts, which she has laid on him to pay them with;

with; putting sham Bills, a great many Tricks and Cheats upon him; betraying him in all his Secrets, and what is worse than all this, defaming him, and exposing his Reputation, dearer to him than his Life. *It happens after all this, that he resolves upon parting with her, and living separately; which Resolutions, together with the Occasions of them, being known, and publick, several Persons of Worth and Integrity convince him of her former Lewdness (which he did not before Marriage believe) and instil further into him, That she has given no Cause to believe a Reformation in her, ever since her Marriage with him, but on the contrary, great Occasions of Suspicion, by her imprudent Behaviour; which he does not charge her with, having never found her in any such Business, or any Tendencies to it, though he is confirmed she has been very wanton in her Youth. Your Opinion, Gentlemen, is desired, whether he ought still to live like a Salamander, in the Fire of Contention with a Woman he has a very bad Opinion of? Or whether he may not, with a good Conscience, live separately from her, though he never found her in the Act of Adultery, since he hath allowed her all that is left of her Fortune to live on t*

A Poor unhappy Youth! We see no Remedy to his Misfortune, without mutual Consent, and then if they can live honest, we believe they may part; yet 'tis to be avoided if they can bear each other's Sight with any Satisfaction, tho' they have the greatest Indifference

in the World; for one Day 'tis probable, if either Party is good, they may win upon the other, which, when separated, they put themselves out of a Capacity of doing, besides the bringing themselves under the Censure of every one. Since they married, those Persons are none of his Friends, who endeavour to make any Difference; and how great soever their Worth and Integrity in other things, that is neither a Sign of their Goodness or Prudence; and he'll do well to avoid their company. What was her former Course of Life he should have examined before Marriage, being only now concerned in what has passed since. If it can be had, Quietness together is to be prefer'd before their living asunder; to effect which, he must never reproach her with what is past, but be sure to give her no Cause of Passion; and if she still remains as before, we believe, if she'll agree to it, he may leave her; or else he can't.

Q. What was the chiefest Errors of Maimonides? And of what Use can the Reading of his Works be?

A. His greatest Errors were his believing the Stars and celestial Spheres to be animated, and living Beings; that God never repented him but once, and that was after the Destruction of the first Temple, wherein he caused the Righteous to perish with the Wicked. That the Law of Moses was eternal; That Man has an absolute Free Will to do Good or Evil: That the Promises of God delivered

by:

by the Prophets, were temporal, and should be accomplished in this World, when the Messiah came; and that the Kingdom of Judah was given to *Salathiel*, of the Posterity of *Jechonias*, after the Repentance of this last, whereas *Salathiel* was the Son of *Neri*. Provided these Errors be carefully observed, many considerable Advantages may be drawn from the reading his Works, as from his Manner of using Hebraisms, and divers Sentences of the Jewish Doctors may thereby be understood. In *Maimonides* we may see many Expressions and Maxims of the *Talmud*, which are very useful to explain several Ways of speaking in the *New Testament*, and some Passages of the *Old* are made more clear thereby, the civil Laws of the *Jews*, and Punishments inflicted for each Crime, with the Doctrine of the *Rabbins* concerning the *Jewish* Religion. As for the Advantages which we may draw from thence, in respect to the *New Testament*, we will give three or four of them, by which the rest may be judged of. *St. John* says in the *Rev. c. 7. v. 4.* *And I heard the Number of them which were sealed, and there were sealed an hundred and forty four Thousand of all the Tribes of the Children of Israel.* This Manner of speaking, which is often found in the Holy Scripture, is also used by the *Rabbins*; witness this Passage of *Maimonides*, in his Treatise of Repentance. 'As the Justice and Iniquity of Man is examined at his Death, so the first Day of every Year

' the Justice and Iniquity of
' each Person is weighed; and
' he who is found righteous is
' sealed for Life, and he that is
' found wicked is sealed for
' Death; but for those who are
' between these two Conditions
' we remit them to the Day
' of Expiation, when if they
' repent, they are sealed for
' Life, and if they continue im-
' penitent, they are sealed for
' Death.' *St. Paul* seems to cite
a Passage out of the Scripture,
Eph. 5. 14. *Wherefore, he saith,*
Awake thou that sleepest, and a-
rise from the Dead, and Christ
shall give thee Light. Many
have uselessly fatigu'd themselves
to find this Passage in the Scrip-
ture, because it is not there.
And those are mistaken who
attribute it to *Isaiab* or the
Apocryphal Writings of *Jeremi-*
ab; 'tis very probable that *St.*
Paul makes some Allusion to
a Custom of the *Jews*, which
Maimonides speaks of, and thus
paraphrases upon the Words
the *Jews* made use of on this
Occasion. 'It was the Custom,
' says he in the same Treatise,
' to sound a Trumpet the first
' Day of the Year, after which
' the Publick Cryer pronoun-
' ced these Words, *Awake thou*
' *which sleepest.* Although this
' Custom of sounding a Trum-
' pet was commanded by the
' Law, *Lev. 23. 24.* Another
' thing may be observed from
' these Words of the Publick
' Cryer; 'tis as much as if he
' had said, *Thou who sleepest,*
' *awake from thy Security, ex-*
' *amine thy Works, return to*
' *thy Duty by Repentance, and*
' *remember him who hath cre-*
' *ated*

‘ated thee.’ Our blessed Saviour, in speaking of the Sin against the Holy Ghost, tells us, *It shall not be forgiven, neither in this World, nor in that which is to come*, Mat. 12. 32. The *Rabbins* have also a manner of speaking like this. ‘There is a Sin which is punished in this World, says *Maimonides* in the same Book, and not in the World to come; there is a Sin which is punished in the World to come, and not in this, and there is a Sin which is punished in both.’ Thus Jesus Christ means that God would punish those who blasphemed against the Holy Ghost, both in this Life and in that to come. And so it has happened to the *Jews*, who wilfully denied the Divinity of our Saviour, and attributed his miracles to Devils. They have suffered a thousand Evils in this Life by the *Romans*, and those who die impenitent, have in the next Life been deliver’d to those Punishments they deserved. Our Saviour forbids his Disciples to swear, he commands them to content themselves with affirming a thing is, or is not so; like to which *Maimonides* says, ‘That the Commerce which is betwixt wise Men, is full of Truth and Faithfulness, what is not, they say is not, and what is, they affirm it so, by *yea, yea*, and *nay, nay*. Thus the reading of this Author may be of some Use to us, in Reference to the *New Testament*.

Q. *What is the Manner of training up and admitting S.*

diers into the Militia amongst the Turks?

A. A *Turkish Soldier* is a Man so born, so list’d, so train’d and exercis’d, as the *Romans* were of old, and as ours ought to be, or rather he is in a worse Condition; for as to those Soldiers who offer themselves to be list’d, when the *Turk* goes on any *Military Expedition*, which they call *Alcangi*, they are little esteem’d among the *Turks*; but that Soldier is the only Man, who is chosen after the manner we shall shew, and who is continually under his Emperor’s Pay, and is at length advanc’d into the *Sultan’s Guards*. This Soldiery is thus chosen, The *Sultan* sends some Men every Year into several Provinces, who take away the third or fourth Child from christian Families. When the Drove of these Youths arrive at *Constantinople*, they who have the most ingenious Aspect, are chosen out for the *Domestick Uses* of the *Sultan* himself, or of the *Basha’s*, or other Nobles; the rest are brought into a certain Place, where abundance of Country-men meet, and they desire such, or such a Youth from the Overseer of them; he receives from him a Piece of Gold, and delivers him the Youth he desires, having first taken Notice of the Youth’s Name, Country, and Condition, with his Age and other Marks, whereby he may be known all his Life long. All these being recorded, it is lawful for him, whether he be a Citizen or Country-man, to carry the Youth into *Asia*, or what

what Part of the World wherever he lives in, and there he uses him as his Slave, in continual Toil and Labour; his Food is Bread and Water, and sometimes a little Pottage with Fruits, or Herbs, his Apparel is sufficient only to defend himself against the Weather. Besides, he is instructed in the *Mahometan* Religion; in this Ignorance of Delight, he grows up into a robust and sturdy Fellow. And then he is again demanded of his Master, and transferr'd to the Wars.

Q. What may we properly understand of Matter, and Extension, and wherein may our Minds be said to bear any Similitude to it?

A. Malbranch has given us the best Account we have met with of this Subject; he tells us Matter and Extension include two Properties, the first a Capability of receiving different Figures, the second a Susceptibility of Motion; thus also the Mind of Man includes two Faculties, *the Understanding*, which is capable of receiving different Ideas; and the Will, which is susceptible of Variety of Inclinations: We shall give some short Account of the Relation that the first Property of Matter has to the first Faculty of the Mind.

Extension is capable of receiving two Sorts of Figures, *external*, as Roundness in a piece of Wax; *internal*, as Configuration, which is proper to its Particles. For 'tis certain that all the Particles which make up a Piece of Wax, are very different in Shape from those

which compose a Piece of Iron, therefore for Distinction Sake, that is call'd a simple Figure which is *external*, and that Configuration which is peculiarly essential to the Composition of the Wax, or that by which it is what it is.

Thus also the Ideas of the Soul are of two Sorts (taking the Word *Idea* in general, for whatever the Mind immediately apprehends) the first *Idea* represents something without us, as that of a *Square*, a *House*, &c. the second, that some thing is caus'd within us, as *Sensation*, whether of Grief, Pleasure, or the like. And the last Ideas are only a different Manner of the Mind's Essence, or Being, and for that Reason are call'd the *Modifications* of the Mind. And thus the *Inclinations*, or Motions of the Soul, might be call'd the Modifications thereof; for since 'tis evident that the Inclination of the Will is a manner of the Soul's Being, 'tis not improperly call'd a Modification of the Soul, even as motion being a manner of Being of the same Bodies, may be said to be a modification of matter.

Q. Is it lawful for christian Princes to permit the Jews to live quiet in their Dominions, and to give them a free Toleration for their Religion?

A. Provided there is no communication in Religion, nor marriages with them, and that they are obedient to Civil Power, and not admitted to any Publick Office, they may undoubtedly be permitted to live under the Government and Protection

tection of Christian Princes. They have been tolerated both by the Civil and Canon Law, and by their living amongst us, they may one Day be converted to the Knowledge and Love of the Truth; besides, we ought to have some Compassion on them, because to *them* pertaineth the Adoption, and the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promises: *Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, &c.* Rom. 9. 4, 5. We may also consider, *that by their Fall, Salvation is come to the Gentiles; and if the Fall of them be the Riches of the World, and the diminishing of them the Riches of the Gentiles, how much more their Fulness?* Rom. 11. 12. We must not insult over them. *Nor boast against the Branches; for we are but wild Olives grafted upon them: And if God spare not the natural Branches, take heed lest he also spare not thee; — for Blindness is happen'd but in Part upon Israel, until the Fullness of the Gentiles do come in,* Rom. 11. And then *all Israel shall be saved*; which must be understood of most of them: For the Angel tells *Daniel, that every one of his People shall be deliver'd, whose Names shall be written in the Book,* Dan. 12. 1. So that all the *Jews*, before the last Judgment, shall be converted, and acknowledge Christ as the true *Messiah*: Yet not all without Exception, but only those who are written in the Book of Life. By the *Jews* living amongst us, we may also be

the more induced to acknowledge the Goodness of God to us in receiving us to Mercy, when he cast off his own People; by the Remembrance of which we are taught to fear and tremble at the Judgments of the Almighty; *Because for Unbelief they were broken off, we stand by Faith, let us not be too high-minded, but Fear; for if we continue not in his Goodness, we shall also be cut off,* Rom. 11. And besides all these motives, we have another very strong and powerful one, which is, that from them we have the Scriptures, they can be our Witnesses, that they are not composed and written by us, but by our Enemies: Wherefore for all these and many more Considerations which might be added, 'tis very requisite to suffer them to live amongst us.

And as for the tolerating their Religion, if they do not publickly dishonour our blessed Lord, nor disturb his Church, 'tis better to allow them the free Exercise of it, than be any means of their turning *Atheists*, by denying them that Liberty: Especially since they worship the same God with us, tho' not in the same manner; for this Reason they were suffer'd both by the Primitive Church and imperial Laws. Our Saviour himself permitted their Doctors to sit in the Chair of *Moses*, and teach his Doctrine, and advised the people to obey them. Besides using the *Jews* courteously, and allowing them the free Exercise of their Religion, they may, probably be, the sooner won to embrace Christianity;

anity; whereas if we were severe, and exercised Cruelties against them, they might be more harden'd, and it might prove an Obstacle to their Conversion; yet the Magistrates must not permit them to blaspheme our Saviour, or reproach his Doctrine, for they are Keepers of both Tables, and do not carry the Sword in vain: And all gentle means may be used to bring them to the Knowledge of the Truth, but Violence must be avoided, since Faith cometh by Persuasion, and not by Force.

Q. *Do the Eastern Christians communicate under both Kinds, or not? And is the Account we have of their administering the Sacrament to Children authentick?*

A. It is so publickly known that those who practice the contrary have not the Face to deny, that among the *Eastern Christians* the Wine as well as the Bread is given to all; which they very justly believe to be authorized by our Saviour's own Words. And, upon this Subject, these are the very Words of *Jeremiah*, Patriarch of *Constantinople*, in his first Answer to the Divines of *Wittemberg*, *Tu*, says he, *affirm that we ought to communicate under both Kinds, and in that you are in the right.* And this Sacrament they likewise administer to their Children immediately after Baptism, by putting some of the consecrated Bread and Wine in a Spoon, and so give it them. This is the Custom throughout the whole *Eastern Church*; and 'tis granted by some of the *Roman Catholics*

themselves, that till these latter Ages, the *Latin Church* also religiously observed this custom of communicating under both Kinds.

Q. *Do the Greeks exactly observe the Canons in their Ecclesiastical Discipline?*

A. They fall in many things; they observe not the Age, which is required before they are admitted to be ordained Priests; they take many Orders at a Time; the Election of their *Patriarch* is seldom canonical; for he which gives most to the *Grand Seigneur*, is commonly prefer'd before the rest of his Brethren; wherefore there has often been more than one, which has taken the Quality of *Patriarch*, at the same Time; and in the Year 1701. there were four *Patriarchs* living together. For the *Greeks* being very ambitious, they seek all the Ways possible to come to this Dignity, which has been no little Cause of the Disorders and Troubles that have happen'd in their church.

Q. *Since the Design of Marriage is to propagate ones Kind, whence comes it to pass that the Generality of Men esteem their Issue, if numerous, a Curse, or at least an Incumbrance and great Affliction? Since the Increase of all useful Animals is acceptable, and accounted a Blessing, whether the Increase of Mankind must not be esteem'd to particular Persons as well as the Publick a greater Mercy? And whether it is lawful for a married Couple in Health, by any means to avoid the Increase of their Bodies?*

A. Every

A. Every one loving himself above all things, and looking upon the Possessions of this World to be no small Part of his Happiness, and being obliged to quit a Part for the maintenance and Support of his Posterity, if he consults his Senses, he will be apt to think too many Sharers a great misfortune; for if a Man has an Estate, and a numerous Issue, he must live somewhat nearer to provide for them; and if he has none, he ought to work the harder, and be the more diligent in his Employment, that he may be able to maintain his Family. Yet many Children are promised as a Blessing, and wou'd undoubtedly prove so, if Parents educated them as they ought, since that has such an effect on them, that they commonly prove obedient, or disobedient, according to it. And where Children are dutiful, tho' a little is parted with to bring them up, they doubly recompense it, and if ever, thro' the Change of Fortune, their Parents come to want in their old Age, they are always ready to

help and assist them, to the utmost of their Power.

Where there is a mutual Consent, and the Constitution of their Bodies will bear it, we believe Persons may act according to their Inclination in this Case; but if they cohabit together, no indirect Means is lawful to be used to prevent the having Children.

Q. Whether there is an Hell, or not?

A. As certainly a Place of Punishment for those who continue in an evil Course of Life, call it what you please, as God is just, or Man wicked.

Q. What that Hell is, and if there is such a Thing as burning in Brimstone and Fire?

A. What it is we can't pretend to determine, but believe it a Place wherein the Body as well as the Mind shall be exquisitely tormented; nor will we positively say, a Part of the Punishment shall not be by Fire and Brimstone; yet are rather inclined to think it is only mentioned to express the extrem Sufferings the Wicked shall undergo.

All the Poems written by the ingenious Pindarick Lady, having a peculiar Delicacy of Stile, and Majesty of Verse, as does sufficiently distinguish 'em from all others; and having much gratified many of our Querists, by inserting in our Oracles those Poems she lately sent us, we are willing to oblige them once more with the following Pindarick Poem, which we have here printed Word for Word, as we receiv'd it from her.

A Pindarick to the Athenian Society.

I.

I'VE toucht each String, each Muse I have smokt;
Yet still the mighty Theme

Copes

Copes my unequal Praise ;
 Perhaps the God of Numbers is provokt,
 I grasp a Subject fit for none but him,
 Or *Dryden's* sweeter Lays :
Dryden! a Name I ne'er could yet rehearse,
 But straight my Thoughts were all transform'd to Verse.

II.

And now methinks I rise ;
 But still the lofty Subject baulks my flight,
 And still my Muse despairs to do great *Athen's* right ;
 Yet take the zealous Tribute which I bring,
 The early Products of a Female Muse,
 Until the God into my Breast shall mightier Thoughts infuse,
 When I with more Command, and prouder Voice shall sing.
 But how shall I describe the matchless Men ?
 I'm lost in the bright Labyrinth agen.

III.

When the lewd Age, as ignorant as accurst,
 Arriv'd in Vice and Error to the worst,
 And like *Astrea* banisht from the Stage,
 Virtue and Truth were ready stretcht for flight ;
 Their numerous Foes,
 Scarce one of either Champions ventur'd to oppose ;
 Scarce one brave Mind durst openly engage,
 To do them right :
 Till prompted with a generous Rage,
 You cop'd with all th' Abuses of the Age :
 Unmaskt and challeng'd its abhorred Crimes,
 Nor fear'd to lash the darling Vices of the Times.

IV.

Successfully go on :
 Inform and bless Mankind as you've begun ;
 Till like your selves they see
 The frantick World's imagin'd Joys to be
 Unmanly, sensual, and effeminate ;
 Till they with such exalted Thoughts possess,
 As you've inspir'd into my willing Breast,
 Are charm'd, like me, from the impending Fate.

V.

For, ah ! Forgive me Heaven, I blush to say't,
 I with the vulgar World, thought Irreligion great ;
 Tho' fine my Breeding, and my Notions high,
 Tho' train'd in the bright Tracts of strictest Piety,

I, like my splendid Tempers, soon grew vain,
 And laid my slighted Innocence aside;
 Yet oft my nobler Thoughts I have bely'd,
 And to be ill was even reduc'd to feign.

VI.

Until by you,
 With more Heroick Sentiments inspir'd,
 I turn'd, and stood the vigorous Torrent too,
 And at my former weak Retreat admir'd;
 So much was I by your Example fir'd,
 So much the Heavenly Form did win,
 Which to my Eyes you'd painted Virtue in.

VII.

Oh, could my Verse,
 With equal Flights, to after-Times rehearse
 Your Fame, it should as bright and deathless be
 As that immortal Flame you've rais'd in me.
 A Flame which time,
 And Death it self, wants Power to controul,
 Not more sublime
 Is the divine Composure of my Soul;
 A Friendship so exalted and immense,
 A Female Breast did ne'er before commence.

Doggrel Oracle.

Q. 1. **C**OME tell me, I say, ye Athenian Crew,
 Whether ye have told most Stories false or true?

A. Whatever false before, 'tis now a true Story,
 That in your kind Notice we have Reason to glory.

Q. 2. Say whether if I do ye still believe,
 I do my self, or you yours most deceive?

A. If you a Poet born, you most deceive us,
 We're now at least sincere, and pray believe us.

Q. 3. Who is your Father in Divinity?
 Or who your Master in Philosophy?

A. Who e'er in those, not you in Poetry.

Q. 4. Whether your Questions be not most your own;
 Or how your Coin from foreign may be known?

A. Some Rays more bright in other Questions shine,
 Than in our own! *Exempli grat.* in thine.

Q. Whether your Homage to the Female Things,
 To them, or to your selves, most Pleasure brings?

A. E'en

A. E'en much alike; tho' Sir, to tell you true,
There's far more Pleasure in your Wit and you.

Q. 6. *If your Advice will save a Doctor's Fee,
Or from a hungry Lawyer's Clutches free?*

A. Yes, if you'll use't; be temperate and poor,
Those two Diseases ne'er shall vex you more.

Q. 7. *Pray tell me why I am the only one
Sought oft your Answers, but received none?*

A. Not out of Disrespect, pray don't mistake us!
But lest the answering so much Wit thou'd break us.

Q. 8. *If I may hear from Athens in a Week,
Or to some other Oracle must seek?*

A. Wonder not, if more late our Answer come,
You know a while the Oracle was dumb.

Q. 9. *Or to conclude, wou'd not a Weekly Satyr
Be a fit Instrument, to mend the Matter?*

A. Nay, if on Sense you once begin to stumble,
'Tis time to part; your Friends and Servants humble, &c.

Q. *The I am satisfied the Christian Religion does directly tend to the Happiness of Mind, both here and hereafter; yet I desire your Answer to this Question: Whether, since it has gain'd the Civil Power, it has been the occasion of more Good or Hurt?*

A. The Christian Religion can never be said to have been the necessary and proper Cause of any Evil, or to have given any just Occasion for't. Not but that Occasion may have been taken, where none has been really given, as Sin takes occasion by the Commandment: At least this is certain, that what's Good can have no real, or necessary Influence on the Production of Evil; tho' Evil may accidentally cleave to its Productions, as Sin came first into the World; and, as our Saviour says, he came not to send Peace but a Sword. 'Tis we then, who are called Christians,

that have been the real Causes of those Evils which have disturb'd the World, since Christianity came into it; for to think that it self has been the just Occasion of 'em, is as false in Morals, as the old Heathen Calumny was against 'em in natural Evils; when they us'd to charge the Christians, as the Causes of Droughts and Earthquakes, and all Publick Calamities: What Mischief has been is owing to the Want of Christianity, not to the Profession of it. And those who make this Objection, ought to consider the Consequence of it; for if Christian Religion has been more troublesome to the World since it has been backt by Civil Authority, than it was before, it's plain that it must be owing to the Authority, not to the Religion; unless a good thing cou'd change its Nature, and grow mischievous, meerly because

Because lawful Authority does establish and defend it. But we are apt to believe the quite contrary follows to what some asserted in these Matters; and that, as the *Fathers* have pleaded in the Case already mentioned, that there have been fewer Mischiefs in the World since Christianity came to be established, than there were before, as bad as we are, and as much degenerated by Prosperity from the Primitive Christians, tho' 'tis certain that Christianity is still the same. Many very ill Customs and Usages have been broken by Christian Emperors, as the bloody Sports of the Theatres and Gladiators; the publick Allowance of the Stews and shameful Tribute from them, and if these last have recover'd their old publick Privileges in some Christian Countries, they may thank Popery for't, not Christianity; but besides the Abrogation of these and other bad Customs, there have many excellent and wholesome Laws been made by Christian Emperors, and even a Body of such Laws collected by one of 'em, as were useful to the Common-wealth, which are, as it were, the Standard of Equity through a great Part of the World. If it be objected, that Christianity has been the the Occasion of much War and Bloodshed, as it was of old against Religion it self, by the *Epicureans*, 'tis easily and justly answered in the Words of St. *James*, that they had quite another Original, 'Is it not from those Lusts which war in your Members?' The Lust of Em-

pire, of Glory, or the like Interest, generally lying at the Bottom, whatever is pretended. For an Instance of which we need go no further than the present War of the King of *France*, with most of the States of *Europe*, which he'd fain make a Holy War, and get a Crusado for't; but supposing he should christen it by that Name, would it be less plain that his lawless Ambition, and Impatience of either Superior, or Equal, has been the Original of much Devastation and Ruin?

Still we say, there's nothing in the Christian Religion that in the least warrants, or encourages any ill Practices, but quite the contrary; but being undoubtedly, as 'tis stiled by one who understood it, the best natur'd Institution in the World; and by how much any Communion deviates from Charity and Mercy, by so much the farther are they remov'd from true Christianity, and nearer the Religion of the Heathens, which was really bloody and barbarous, whose very Sacrifices, and highest Mysteries, were Lewdness and Murder, fit for the *Demons* who invented it, and were worship'd in it: Human Sacrifices being offer'd in most Places and Nations, as we learn in the Histories, not only of the wild *Indians*, and new discovered, but even in those of the *Phenicians*, *Cartbaginians*, *Pritains*, *Greeks*, *Romans*, and many others.

We thought it might be no small Entertainment to the Reader to insert the following Paper

per (which we received this Week from a worthy Gentleman) intituled,

A Prophecy of King William's Greatness. By Stephen Mellish, a Polonian. Presented to the French King by the Annuator and Publisher thereof, in Anno 1660. Translated from the High-Dutch, per T. B. who has the Original now in his Hands, and is willing to shew it to any Gentleman, that is desirous to be fully satisfied therein.

On Palm-Sunday (the 9th of April), I dreamed I was walking, and lo a certain unknown Man came into my Company, and we went together, till we came to a very great Palace, the Name of which I cannot tell. And the Man led me on one Side, and asked me from whence I was? I said from Poland. What Persuasion, (Religion) are you of? Of the reformed Evangelical. Do you sing French Psalms? Yea, said I, that is my greatest Joy, lying down, and uprising. Hereby I gained his Affection, and he said, Stand by me here, no Evil shall befall thee; Thou shalt see great Things which shall shortly come to pass; what thou dost not understand, ask me of it, and I will explain it unto thee. Then presently he transformed himself into another Shape, like that of a Spiritual (Ecclesiastical) Person, and I standing on this Side him, saw all things very properly, and what I saw, I will declare the Truth thereof, without any Addition.

In the first Place, was a Table of Silver, four square, set in

the midst of the Palace, Then came in a great King, cloathed in Silver Rayment, and led the K. of Sweden on his right hand, afterwards set himself down at the Table with his Back Southward, and Face Northward, and the K. of Sweden over against him; and on the other Side of the King, the Elector of Heydberg, of Saxony, and Brandenburg, having also their Faces Westward and Backs Eastward; but between this King, and the Elector of Saxony, sat a Cardinal, or some Spiritual Person, of great Authority, in a Silver Chair, at the Corner of the Table, holding in his Hand a Bishop's Crosier of Silver, that was very thick, and had on his Head a Cap of an unusual Form.

On the left Side sat one much like unto Rokzi, cloathed after the Hungarian Manner, the Spanish Ambassador near to him, and then the Emperor's, and others: The English and Dutch Ambassadors sat next to the King of Sweden. About this King stood Silver Chairs all round, on which sat the mighty States General, ranged in Order in three Rows. And then there was a very great Noise of shouting, and after the shouting, were Psalms and Spiritual Songs sung after the French manner, so that from this Singing and from the Musick of all Sorts; a mighty Noise was made; the Singing-masters (*Menschlich Zungen*) did assist aloud in singing the Psalms, the Tune of which was known to me. Afterwards a small Silver Table was brought in on

M m 3 what

two Stangs, on which lay the Pope's Crown; and presently at the Desire of this King, and of the Princes, the aforementioned Cardinal stood up, and struck the Crown with his Staff, so that it flew all to Pieces, and the Standers by trod upon the Silver Shivers thereof with their Feet. And this being done, there was a dreadful Noise of Shouting, and after the Shouting there was great Rejoycing, singing and playing of Instruments.

Then came in a Queen and sat her self down near the King, cloathed like him, and behind her came a Train of Ladies, singing aloud of Psalms and Songs, bringing a noble Present with them on a golden Stang, which they presented the King, and then was heard a mighty Noise of Shouting, to second the same; after this, came a mighty Throng of Nobility and Gentry from all Parts of the World, and brought the said King a Crown and a Sword, which Crown in Presence of all the Potentates, they laid before him, and put the Sword in his Hand that he should fight against the *Babylonish* Beast; and then made him a Complement, which I could not understand, for it was done in *French*, and the Man I durst not ask, only what related to my seeing and apprehending of things on which was made a mighty Noise of shouting and singing: And then came in a Company appearing like Citizens, and brought the King a noble Present, and made him a Complement, but I

could not understand it; and all this a-new was complicated with shouting, singing, and playing on Instruments.

And now when the Nobility had brought the Crown, and put the Sword in the King's Hand, the said King gave the King of *Sweden* the right Hand, and the Princes and Potentates who stood by, and the King, put their Hands thereon, and kissed each other; upon which they sung the 20th *Psalms*, and then a far greater Noise of shouting and singing was heard; so that the very Earth shook again. Then hereafter they all stood up, and went into a great Church, where the King crowned the beforementioned Cardinal, and set upon his Head a singular *Patriarch's* Cap, like a Cardinal's Hat, and many Preachers sat thereby cloathed in white Garments, by and round the Altar, and sung *French Psalms* in the Presence of many thousands of Men. Then the King appointed him to be the Overseer of God's Church, as was *Moses, Samuel, &c.*

Out of this Church I met with the same Man in the open Field, where the King muster'd his Army, and set his Forces towards the *South* and the *West*, manfully to fight and oppose all who should withstand him. But the Cardinal did appoint a Reformation in all Cities, and ordained Liberty as in the old Law. But what could not by him be determined, that should come before the King.

It was also ordained, that nothing either in spiritual or temporal Affairs, should be transacted

acted without the Knowledge of this K. and the forementioned Potentates. His Forces did mightily encrease from all parts, and his Dominion lies as if it were *Dutchland*, and he shall remain a celebrated King as long as the World endures, and he shall have no End. Also in the Time of his Reign there shall be Peace, Unity, and all manner of Good, as in *Solomon's* Time. And it was clear Day and I awaked.

The foregoing Lines are a Vision, or Prophecy of one *Stephen Mellish* a *Polonian*; I have eleven more by me of the same, with Notations on them, printed in *Anno* 1678. But the above (for my Diversion, as also for some Suitableness which I thought I saw in it to the present Conjuncture) I thought worth my while to translate as well as I could from the original *High-Dutch*. The Publisher and Annotator on the said 12 Visions, tells me, that the three first were fulfilled presently after the Revelation of them, that the five following were in fulfilling, and therefore doubts the less of the fulfilling of the four last.

Johannes Amos Comenius, in his *Last Tramp* over *Germany*, Page 55. gives *Stephen Mellish* the following Character. I which have Knowledge of him, his Person and Conversation, am satisfied in the Lord, in the first Place, that he himself did not endite his Revelations; since that he is a Man really pious, and one that truly fears God; in the second Place, that he could not, if he would, being a very simple Man, and

such things go above his Understanding; in the third place, that God having so seconded him and his Revelation, as to fulfil most of them in a short Time, doth truly declare that they can proceed from no other Cause but from him that knoweth all things. So far *Johannes Amos Comenius*, quoted in the Preface of my little Book; but who he is I cannot tell, I suppose him to be a learned *Pole*, or *German*; but let him be who he will, the Character seems to be very sincere and honest, and therefore has induced me to transcribe it. The Publisher and Annotator on the beforementioned twelve Visions, supposed this Great King in my Text to be the King of *France*, and about thirty Years ago presented them to him at *St. Germans*, (with several other Books) by the Hand of the *E. of Comingsjs*, who told him that the King had received it, and sent it to the *Sorbon*, with a Command that the Doctors should peruse it, and give him the Sense of it. No doubt but *Lewis XIV.* flattered himself much that he was to be this Great King, and probable it is that he drew some of his measures there from; for we find he began to pick Quarrels with the *Pope*, and designed to have set up a Patriarch in *France*, and had he not had other Work cut out, he might have made a considerable Advance therein. But now to his mortification, he may easily perceive he is not the Man, being not at all joyned in any such Confederation;

cy ; but without the Help of the *Sorbon*, he may interpret my Prophet, and plainly see who he is.

At first, when I happen'd on this Prophecy, (being in Switzerland, Anno 1692.) I thought it might be some Counterfeit, calculated to the Meridian of King William, and the Confederacy, being it seem'd so plainly to paint them out, so I consulted the Date of it, which being in 1678. I was better satisfied. But because in the Confederacy I saw not the King of Sweden concern'd, I laid it aside. But Queen Mary dying, there then seem'd a Door to be open'd to let the King of Sweden come in. For should King William have married, it would have been feasible enough that he should give the King of Sweden the right Hand being his Father; and this being concert'd, 'tis very probable such a Conjunction would have brought about great Matters; and at last have open'd a Door for the Reforming Patriarch or Cardinal (not Furstemberg) to have his Share in the Prophecy, so then the whole would be fulfilled.

Q. Do the Scriptures teach that the Sufferings of Christ were greater than the Punishments due to the Elect ?

A. They teach, or at least unanswerably imply, that 'tis possible, for some to be destroy'd, to perish, &c. for whom Christ died : See Rom. 14. 15. Destroy not him with thy Meat for whom Christ died. Nor does the Holy Scripture use to give such solemn Directions, where there's no Need ; nay, where there's an Impossibility of the Evils falling out, which is caution'd a-

gainst, which is yet more positively expressed (tho' in the Form of an Interrogation) in 1 Cor. 8. 11. And through thy Knowledge shall thy weak Brother perish, for whom Christ died ?

Q. Does the Scripture assign any other End to the Sufferings of Christ, as purchased by them, besides the Salvation of the Elect ?

A. It assigns other Ends besides the actual Salvation of those who shall be saved, as is plain from the Scriptures before quoted — We add, those Ends are, the attoning so far for the Sins of all Mankind, as to make 'em in a salvable Condition, or to repair the Ruins which were made by the first Adam, which is plain from Rom. 5. 12, 18, &c.

Q. What is that Faith which is required in the Scripture, as a Duty, and without which it says there is no Salvation ?

A. A steady Belief of all that God reveals, especially in the Gospel — particularly therein, that Jesus is the Messiah, or Saviour of the World, and that he'll save me if I depend upon him, and obey his Commands. By which it appears that Assurance is not of the Essence of it, as we have formerly proved.

Q. Do the Scriptures teach, that Men to whom the Gospel is preached, can attain to that Faith by Improvement of natural Abilities, without the Assistance of special Grace ?

A. No: They no where affirm any such thing ; but they affirm, either in Terms, or by unavoidable Consequence, that every Man under the Gospel,

to whom it is preached, has so much Grace given him, that if he improves it, 'twill certainly at last make him perfect in Glory; and if he does not thus improve it, 'tis his own fault; whence 'tis plain that he may do it, though not still by his own Strength, but the Assistance of Heaven, which never leaves Men, till they have first left it.

Q. Does the Scripture command such things as Men by the Power of natural Abilities may perform, which in their Nature have a Tendency to produce Faith, and which the Spirit of God ordinarily blesteth to that End?

A. A Man can do no Action properly and perfectly acceptable to God, by his own natural Abilities, abstracted from the Assistance of God's Spirit—But by his common Assistance he may pray, abstain from Sin, and several other good Actions, which if he continues in, he'll have still more Aid, and go on to Perfection.

Q. If Men are not guilty of Self-destruction, or great Sin and Folly, who condemn or omit the Use of the Means which the Spirit of God usually makes effectual to Salvation, because they are not certain they shall be so to them?

A. This proceeds from a false Supposition—If they use Means, they shall undoubtedly be effectual.

Q. What Way did the seven thin Ears of Corn appear to devour the thick or full Years in Pharaoh's Dream?

A. We suppose, by approaching to 'em, and taking 'em within themselves, as one Sheaf

or Heap of Corn may be lost in another.

Q. What's the Meaning of that Place in the Revelations, Blessed is he that watcheth and keepeth his Garments?

A. There's scarce any one that does not take in this meaning, *Garments*, for the Righteousness of Christ, without which we are naked indeed; and *watching* has Relation to a Christian Warfare, which requires us always to stand upon our Guard, but the Occasion of the Expression perhaps is borrowed from a Christian among the Jews; there was a certain Officer that look'd after the Watchmen at Nights, and if he found any of them asleep, he beat 'em and strip'd 'em stark naked, for their Punishment.

Q. Why is the first of August call'd Lammas-day, above all Days of the Year?

A. At that Time the popish Priests began to make Masses, that the Lambs and Sheep might not die all that Season by the Cold after sheering, therefore it was call'd *Lamb-mass Day*.

Q. Whether a Child be in Duty bound to be of the same Religion with the Parent, till he's by sound Arguments convinc'd of the Falshood of the same?

A. A mutable Temper is so great a Disgrace to any Man, that none ought to change any Opinion they have once embrac'd, without seeing good Reason for't: And if Persons would argue fairly of another Religion, they ought first to understand their own: Now if
this

this holds in general, much more we think it does so, where there's the Reverence of a Parent superadded to the Obligation of Reason.

Q. Who they were that helpt Cain to build the City Enoch; And whom did he build it for, seeing we read of no more Persons then in the World but Adam, and Eve, Cain and his Wife, and his Son Enoch, immediately after the Birth of whom the building of this City is recorded?

A. This has been also largely reply'd to in some of our first Papers — All we shall say to it at present is, that the whole seeming Force of the Difficulty lies here, in what they call a negative Argument, which indeed can conclude nothing: — 'Tis strange, it may be said, that no more Persons were recorded by Name, or at least in gross, if they were at that Time so many in the World as to people Countries, and build Cities. But it easily appears to one who consults the Manner of Writing used by the sacred Authors, that this is nothing strange at all; for they only give a summary Account of things, Moses especially, who in a few Chapters was to deliver the History and chronology of several thousand Years — But this he could not have done in that Compass, had he inserted the Names of all Living, nay, must have presented us with a Muster-roll instead of a History, without which he accomplishes what he aims at, to give us (by the Theorists Leave) a true account of the Genesis of the World, and the Line of Man

from Adam to Noah, and so down to his own Time and History.

Q. How these following Precepts of Christianity are reconcilable with right Reason, viz. Mat. 5. 44. Love your Enemies, do good to them that hate you. Mark 11. 25. Forgive, if you have ought against any. Rom. 12. 10. Be kindly affectionate one to another, — 17. Recompence to no Man evil for evil. 19. Dearly beloved, avenge not your selves; and such like. If these, and the like Scriptures be taken in their utmost extent and Latitude, and as they may be improv'd by a Logical Head, without any limitation or restriction, do they not utterly forbid all Resistance, and Self-defence, all going to Law for Defence, and recovery of Right; all Infliction of Punishment upon Offenders, all going to War upon any account whatsoever; and if so, what then would become of the World in a short time? Would not the whole Face of it be soon overspread with Violence? the Wicked, Strong, Rapacious, and Covetous, invade the better part of Mankind, and deprive 'em of their Riches, Properties and Lives?

If you say the Lawfulness of Self-defence, of inflicting Punishment on Malefactors, of going to Law, and making War, may be evinc'd from other Scriptures; and from Reason; Pray reconcile the Scriptures, above quoted, with those Scriptures and Reason?

A. For the first Difficulty — *Love your Enemies*; that it's agreeable to right Reason, appears not only from some Precepts, even in the Old Law, of obliging and

and assisting our Enemy, and from many more in the Prophets, but even from right Reason, which the Heathens themselves were not ignorant of, as we doubt not but the Querist very well knows in the instances of *Epictetus*, *Plutarch*, *Seneca*, *Maximus*, *Tyrius*, and others, as has been abundantly approv'd by the most Learned *Grotius* on this Subject: Tho' the same Reason, and Scripture too, will tell us, we are to make a difference in the degrees of our Love to *Friends* and *Enemies*; the latter of which, tho' we are bid, *Love*, we are no where commanded to trust or believe 'em. For the second Place. — *Forgive, if you have ought against any.* Dr. *Hammond* thus Paraphrases it: ' Put all Malice from you and be filled with all Charity even to your Enemies. In the next, *Be kindly affectioned one to another*, there's no difficulty, it coming short of forgiving one another. For the next, *Recompence to no Man evil for evil*, there's more of difficulty in it: But we'll for once chuse to explain this by yet a harder Text, that in *Mat. 5. 39. Resist not evil*; concerning which Dr. *Hammond* has a particular Dissertation, p. 53. of his Paraphrase; for after having thus given the meaning on't in short, his way is, ' That you oppose not violence to the injurious Man, but on the contrary, whosoever shall use thee contumeliously, bear it patiently, as to turn the Cheek signifies Proverbially; yea tho' this were likely to bring the same upon thee another time; in matters of this light

' *Nature*, venture that rather than think of opposing *Violence* to it. After this, in his Note on the word ἀντισταναι, here used, he says it's much of the same Sense with the Phrase in the *Romans*, καὶ ἀντὶ καὶ ἀποδοιδότες, repaying Evil for Evil, or avenging themselves. ' We are here, he says, forbid to use *Violence* against any; by which Precept, as set in opposition to the *Lex Talionis* of the *Jews*, he adds, 'twill appear that in Cases of that Nature, a light Contumely, &c. Not only private Revenge is interdicted Christianity, but also exacting legal Revenge before the Magistrate. Now to take these, or the like Scriptures without any Restriction or Limitation, is not the Part of a logical, but sophistical Head, or at least of one that thinks at all Adventures. For the reconciling the Scriptures above quoted, with Self-defence, lawful War, and other Scriptures, we think there's no great Difficulty. In most, if not all the Cases mentioned, a Christian is consider'd as a private Person, such as all our Saviour's Followers were to be, while that of the Father was true of 'em — *Cadebantur non cadebant* — whereas inflicting Punishment on Malefactors, and making lawful War, are publick Acts, and that Acts of Charity too to the rest of the World. For not going to Law, the Difficulty vanishes if we take Dr. *Hammond's* Sense of the Word's, — ' That in Case of any inconsiderable Injury done us, as taking a Shirt or some such Garment from us by

‘ by a Suit of Law, (which
 ‘ he calls civil Violence) we
 ‘ should not meditate Revenge,
 ‘ or fly to Force, though by
 ‘ that pacific means we incur
 ‘ the Danger of a greater Loss.

Q. *How may the Practice of the Generality, nay, I think all Christians, be reconciled to these Precepts? If wounding or killing our Neighbour, or destroying his Country, be an Argument of our loving him? Or, if they concern only private Men and not Societies, are not Societies and Magistrates as much oblig’d by the Laws of christian Religion as any other?*

A. ’Tis much easier to reconcile the Dictates of the Holy Spirit with each other, and with right Reason, than the Practices of those who are call’d Christians, with either — We wish we could do it, but must despair on’t — The Event shews that even Almighty Power and Wisdom either will not or cannot do this, without putting a Violence on the Nature of Man, and destroying the most to make a few happy: Tho’ neither we think are these Precepts violated by a necessary lawful War, not prosecuted to barbarous Extremities, the Magistrate being intrusted by God with the Lives and Estates of the Subjects, for Preservation whereof Government was first instituted; nor surely did Christ come to turn the World upside down, in that Sense in which his Apostles were accus’d for doing it.

Thus we have endeavour’d to satisfy the Gentleman’s Objections — Scruples we can’t

call them, for we doubt not but he’s sufficiently clear in these Matters in his own Mind, and better Judgment — If he pleases to object any thing against our Reply, we’ll endeavour to answer it..

Q. *Was there ever such a Man as Moses? If there was, which of the ancient Greeks and Heathens mention him?*

A. *Numenius Apamensis* a Pythagorean Philosopher, cited by *Aristobulus* in a Book dedicated to *Ptolemy*: *Philometer* the Philosopher delivers, that *Jannes* and *Jambres* came not far behind the great *Moses* in the Matter of the Plagues. The *Arabian Geographer, Geograph. Nubiens.* p. 4. *Climat.* 2. p. 5. *Climat.* 3. mentions these *Magi* as contending with *Moses*; and *Agatharchides* of *Gnidus*, who wrote the History of *Alexander’s* Successors, objects *Ptolemy’s* inglorious taking *Jerusalem* upon the Sabbath-day, he condemning the *Jews* for suffering themselves to be made Vassals, rather than defend themselves on that Day, which was one of *Moses’s* Commands in the Law. *Orpheus*, and many more, mention him. But some will object there is nothing remaining of the true *Orpheus*, if he is brought against their Opinion. *Apion* says he was a heathen Priest, and *Philo* in *Vita Mosi*, that he was a Lawgiver. ’Tis evident as History can make it, that there was such a Man as *Cyrus*, King of *Persia*, whose Life *Xenophon* wrote, *Diodorus* and the *Apocrypha* mention; this *Cyrus* publish’d his Decree for the *Jews* to rebuild their Temple

ple to worship at *Jerusalem*; it follows then that they had a Temple before *Cyrus's* Time, and a Worship which was no other than the Law of *Moses* their Law giver. To such that object that this only proves that there was one call'd *Moses*, which was suppos'd to be this Person; we answer, that since all Histories that mention him, grant it, and none denies it, it would be hard for the Objector to assign the Time when such a signal Deliverance was first impos'd upon the credulous Part of Mankind, for 'tis this that will lie at their Door to prove. That there was such a Man, the *Egyptians*, *Arabians*, *Persians*, &c. have recorded, from whom the *Greeks* had their Hints, was so well known, that *Porphyrie* and *Celsus*, the two learnedst and subtlest Adversaries that ever Christianity had, never made themselves so ridiculous against all History, as to deny *Moses*. We shall only add one other moral Argument, to wit, That if the whole History of the *Law* and *Moses* had not been a certain Truth, the *Jews* themselves would have disown'd it, since his Precepts and Injunctions were so very severe, the Laws that he gave 'em punishing very small crimes with Death, continually upbraiding 'em with their Disobedience, the scandalous crimes of their Fore-fathers, &c. which they could never have born and submitted to, were they Men of the same Passions and Affections as the rest of the World, which we need not go far to be persuaded of.

Gentlemen,

I Have been in Love this three Years, almost to Distraction -- I have had one Child by him I love so dear: He is very civil to me, but visits me very seldom, unless I send to him, and then he is angry; then am I on ten thousand Racks, and could murder my self. I have been advised by all my Friends never to see him more, I have strived to do it, but can't; for if he's from me but a Week, I think it an Age; so that I find it altogether impossible ever for me to alter my Resolution, or love him less now than I did the first Moment I saw him. Now, Gentlemen, I beg your Answer what I must do in this Case, leave him I never can; all I desire is, that he will never marry unless it is to me, or else never forsake me; for if he do, I shall certainly murder my self. I beg your Advice in your next Mercury — thus begging your Pardons, I hope you will give a charitable Answer to a discontented Woman's Question?

A. If the Querist had not specify'd her Character and Quality it might have been guess'd at without much difficulty, by her way of Spelling and Writing. Whoe'er she be she's miserable enough, being infected at once with the two greatest Plagues of her Sex, Prostitution and Love. How civil her Spark has been to her, appears by the Effects; and how constant, by her being forc'd to dun him for his Company, and his resentments for her doing it — why shou'd the poor cheated Creature expect Impossibilities, that
a Man

a Man shou'd continue to be true, when he has more than all he desires? Or how can she wonder, that any is false to her, when she has been already so to Virtue? She can't think Conscience shou'd be any tye to his Faith in so wicked, or honour in so dishonourable a Love. Nor is't any wonder if a Wretch who has lost whatever she has valuable upon Earth, and whose obstinate Guilt won't suffer her to look to Heaven; or if she did, cou'd in her present impenitence find nothing there for her Comfort, that she should fly to Hell for Ease, and have no other Thoughts but those black and horrid ones of Despair and Murder. In this miserable Condition she asks our Advice, and we the more willingly give it, because it may reach much farther than this single Instance, and this sad Story either deter others from falling into the same Circumstances, shewing 'em what almost all those sort of People must at last come to; or if they are taken in the Snare, how they may disentangle themselves, if it ben't yet too late. She says she has been advis'd and resolv'd never to see the perjur'd Man more, but fancies 'tis impossible ever to do it, and would fain have him either marry her, or never leave her, that is, continue in a certain Course of Sin, to the End of one or both their Lives. For his marrying her, tho' he's, we think, indispensably oblig'd to't by Conscience and Honour, if she has been faithful to him, and he first ruin'd her; yet to be plain, she ought not in this Age to

flatter her self with Expectation of such a Piece of heroick Honesty; and tho' perhaps he mayn't mend the Matter if he gets another Wife, yet the World's so perverse, that they generally had rather marry another Body's Whore than their own: For her Desire he shou'd still live as he does with her; 'tis yet infinitely worse; it argues Impenitence in her Crime, and that she still desires to continue in it: And is besides, sto speak Truth, but a little less unreasonable Expectation than the other; for if he begins to be so weary of her already, how can she expect his Fancy shou'd grow more keen, when 'tis already pall'd and sated with all the *Trifles* she can give him; when she might full as reasonably hope a Man shou'd fall to again upon the same Dish, on which he is already surfeited. 'Tis then a clear Case, that there remains but one Way for her to save her Soul, and the broken Remains of her shipwrackt Reputation, and that is immediately to leave him; unless he'll immediately marry her, not trusting his Promises, or continuing one Moment longer in so damnable a Sin. This she says is impossible for her to do; a Lover's Impossibility is no more than a very great Difficulty, which is for the most Part rendred insuperable only by their own Will, and obstinate Resolution, not to advert to any of these Arguments, which wou'd sway 'em against their beloved Passion. If then she does not ask our Advice in vain, without being

being beforehand resolv'd never to take it, let her calmly consider what follows, and call back her Mind while she is doing so, as often as ever it wou'd relapse to the Thoughts of the criminal Object. Let her consider the Loss of her Honour, the Abuse of her Love, the mortal Torment as well as Baseness and Meanness of a Woman's slighted Passion, for a false Man to whom she has sacrific'd more than all she had in the World, who already grows weary of her, and who in all Probability will very soon leave her, if she does not prevent it by first leaving him. But beyond all this, beyond the Punishment and Infamy which the Law inflicts, and wherewith it brands those who are guilty of that Crime she has to long liv'd in, and which she only escapes by Concealment, as Thieves and Murderers; besides all this, let her consider that Dishonour, Infamy, Punishments, nay, Death it self, suppose the most bitter imaginable, wou'd all be inconsiderable, and not worth mentioning, in comparison of that which certainly and infallibly waits for her, if she continues impenitent. The Breach of the Seventh Commandment is no venial Sin, whatever some Persons wou'd persuade us, who pretend hugely to Penance and Mortification; for after our Saviour had sent away the Woman who was guilty of it, and according to the Law of her Country, was to have been ston'd to Death, he bids her sin no more, lest a worse thing

come upon her;— worse even than that dreadful Death of Stoning; which being the highest Punishment appointed for her Crime in this World, his Threatning must relate to another, to that קרי which the Rabbies talk of; and the Holy Spirit also describes in both Testaments, the Destruction or Damnation of Soul and Body in the other World. Nor can this be avoided, by pretending the Woman was guilty of a greater Sin than the Querist lives in, because the same Punishment, eternal Absence from God, or, as the Rabbies express it, Exclusion from any Part in a better Life, is also plainly denounc'd against Fornication— Not to heap up many Texts, see 1 Cor. 6. 9. *Neither Fornicators, nor Adulterers, &c. nor Thieves, nor Drunkards, &c. shall inherit the Kingdom of God.* Fornication is here first mention'd, and only resum'd of all the rest in the following Verses, because esteem'd only a light Sin by the Heathens, v. 18. *Flee Fornication*; for which the Apostle brings a Reason, *because our Bodies are the Temples of the Holy Ghost*; they are by our Saviour's Death ransom'd, dedicated, and consecrated to God, who himself has said, 1 Cor. 3. 17. *If any Man defile the Temple of God, him 'tis in the Original' [τ'is] if any one whether Man or Woman) him, or them, shall God destroy.* And 'tis worth a Remark, that the Apostle's Argument here bears even against a single Act, suppos'd unrepented, much more against an inveterate

veterate Habit. From these plain Considerations, the Querrist and others may see the absolute Necessity of their reforming from this Sin, how difficult soever it may at first appear, as ever they expect to avoid eternal Misery. Nor are there wanting powerful and handsome Arguments on the other Side to persuade them to Penitence: The Pleasure, the Honour, the Satisfaction of a pure, a clean and holy Life, the Recovery as much as is possible, of this lost Honour and Virtue, and washing away the foul Stains of their Vice by Tears of Repentance, as *Magdalen* and others have done before 'em — And lastly, the unfailing Retribution prepar'd for the Religious in that better World, that happy Place where no unclean thing shall enter. This Question we have thus at large discours'd on, because the Disease is so epidemical, and endeavour'd to manage it so as to obviate most of the Objections and Pretences usually brought by those who are so unhappy as to be infected with it.

Gentlemen,

I See you have receiv'd mine, and have generously granted me the Promise of a Correspondence. I have yet something farther to offer; but first, that you may see the reasonableness of it, I shall briefly premise, that the present State of Learning in the World, (which so many great Men have labour'd to redeem from the Prejudices of Education and Oblivion, as also to en-

large by new discoveries) seems to lye yet in the OAR, and want refining. When I reflect on the many and the great Libraries that there are in *Europe*, the continual Productions of the Press, and consider also, that to take a cursory View of all that's publish'd. (I do not say to make 'em some's own^s) wou'd take up Ages, whilst all that's useful may be compriz'd in a very few Books: How welcome a Task it wou'd be to the World, to know how to chuse the best, or rather to see so vast a Labour shortned, and the infinite Volumes of Contradictions reconcil'd. There have been some Philosophers who have affirm'd all things equally disputable, and that the difference only lies in the Advantage of well managing the Argument; indeed it appears to me, that there are many things in most Sciences disputable enough; which if brought to a just and happy issue, wou'd bid fair for the most considerable Advancement that has been made in Learning these many Years.

'Tis a patronizing of Error, and highly tends towards the settling of it, not to see what has been already said upon *Subjects*, but to impose crude and indigested Notions upon the World: It also tends to the Propagation of it, to dispute *Extempore* of things; since the strongest Objections can't be brought on a sudden, nor a just and vigorous defence made for Truth; and thus weak Defendants, and trifling Opponents leave the Case worse than they found

found it. Now I think an Attempt which can be free of these Disadvantages, would not be displeasing to you; therefore, Gentlemen. I propose an honourable Challenge, as a Pledge of Friendship upon several disputable things, which you have advanc'd in all Parts of Learning; and if the Controversy be manag'd with that calm and ingenuous Procedure, which Prudence and our Reputation calls for, it might contribute so far to our own Improvement and Satisfaction, as would infinitely out-balance the Severity of the Exercise. I promise myself an Answer at your Convenience, and am

Your very humble Servant.

T. B.

SIR,

WE approve of the design, and accept your Offer, desiring you in your next to propose your Subjects, and to give us Directions how to tend to you, which is all at present from

Athens.

Q. Your answers concerning the Clergy in your last Oracle gave me such great satisfaction, that I am encouraged (if it be not troublesome to that Subject) — I have two Sons, pretty big Boys at School, I design to em make for Clergymen; and I have made it my business for some time to consider how I may dispose of 'em, so as to be in the readiest way to Preferment: Now among the many ways, which either my own Observation, or that of my Friends, whom I've consulted in this Business, suggests, I find these

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following to be the most usual — An Interest is to be made at Court by discreet, &c. at the Universities by able Drinking; in the City by a Trial of Skill at Canting; in the Country by over buying the next Presentation — It's suggested to me, that besides this, there may be hopes of something from the Seal, by large fees to Under-Officers; from Colleges, by promising to be a Benefactor; from the Nobility, by marrying my Lady's Abigail; from the Gentry, by keeping the Squire company, or sometimes, &c. or kissing the Niece, or courting the Chambermaid, or handsomely entertaining his Worship's Guests at one's own Cost — I am sure by a well-made Interest, and a good Sum of Money almost any where; but by sound Learning, serious Piety, and true Desert, truly my Observation does not furnish me with one Instance of Preferment. My Request is, which of these Ways you'd direct me to, or what other, that you think more likely to succeed, or less dishonourable? For I've but little Interest, and less Money; and the Boys don't promise any thing extraordinary, either as to Parts or Acquirements, and I'm unwilling to put 'em up in any thing dishonest, or unworthy the Character of a Clergyman. Your speedy Answer will oblige, &c.

A The Querist writes so keenly, and seems to be so much in earnest, that one would almost think he had mis'd what he would get for his Sons, we mean Preferment: However there's no hurt in heartily wishing he were mistaken in all his Observations as sure he is in some of 'em, particularly for the Court; tho' 'tis ro

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Wonder, if good Examples don't work now so strongly as bad did formerly; yet 'tis to be hoped he has forgot his Almanack, and is wander'd back two or three Kings Reigns in his Imagination, it being as clear as Light, that never were such a Set of excellent Persons preferr'd in the Church by any Court since that glorious one of Q. *Elizabeth*. For the Universities, whatever the Practice may be, we are sure the Laws are very severe against Intemperance, and that they are sometimes put in Execution; nor is't possible for the Governors to know every thing, or be every where; yet this is commonly seen, that a vitious Life has been a valid Objection against a Person's Preferment, and many thereby miss or lose what they might otherwise obtain or enjoy. In this City, and whatever other Places wherein Popularity and Number carries it, 'tis impossible but that the less wise, which the greater Part is likely to be, should often prevail; tho' even here too, we see in many Cases, Heads prevail against Hands, and a few prudent Men in a Parish manage the rest so as to persuade 'em to make wiser Choices than perhaps they'd otherwise do, of which there needs no clearer Evidence to any considering Man, than a short Reflection on the Manners and Learning of the Body of the present *London* Clergy, whom even their worst Enemies are forc'd to confess more considerable, both for Loyalty and all other Virtues, than any in the Kingdom. As for the Nobility and Gentry, we are not much ac-

quainted with 'em; but however we know they are *Englishmen*, and are not all so mean to be capable of such Actions. After all, tho' perhaps there mayn't be many more sour'd than some of our selves in these Matters; yet we can't be so unjust to our Country as this Gentleman is, but must own we have seen many excellent Persons preferr'd, in our short Time of knowing the World, meerly for sound Learning, serious Piety, and true Deserts, while others of less Merit have been justly neglected — on which Head a certain more ingenious than pious Gentleman of the Clergy, of late, was heard frankly to acknowledge, *That he must not expect Preferment under this Government, because he saw Persons were now rais'd for their Deserts*. If then the Querist's Children have these Accomplishments, if they are endued with a sufficient Portion of Piety, Prudence, and Learning, and a little Patience withal; if they are not for running themselves into the World before they are fit for that or that for them; notwithstanding all the corruptions in court, country, University, City, &c. they'll in all probability meet with such Preferments as they may comfortably live upon: But if they shou'd miss of it, and only wear out a troublesome Life in want, or expectation, which o'th' two is the greatest Torment: If they shou'd see knaves and fools vaunt before 'em, and they still trudge a foot thro' the World, gaping after this Lord's *Promise*, t'other's wish, and the third's good word; yet if they have true piety at the bot-

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tom, they'll chearfully through all, and be well satisfy'd and happy in trusting their Preterments to another World — and if they have not these Qualifications, if they are either lewd or dull, never think of a Gown for 'em, nor spoil a good Soldier or Cobler to make a bad Parson.

Q. I have kept my Father this several Years up n Charity, he being old, and not able to work for his Living; and by reason of the Deadness of the Trade, I have found it hard upon me, my other Charge being very great. I would not be wanting in my Duty towards him; I have been as good a Husband in my Expences as broad as possible I think; I have not kept any Company that should occasion it, but such as are my Customers; and I have spent no more than what I have thought necessary, and never to any Extravagancy at all; yet notwithstanding I do find that my Trade will not answer my Charge; and I do fear that if I continue to keep him, it may occasion me to be in some Measure incapable to pay every Man his own; and if I turn him out of Doors, he must of Necessity beg, he having no other Friend in the World; and that you know, Gentlemen, is very hard for me to see, or hear of; and no Parish is obliged to keep him that I know of, by reason of his often removing. More might be said, but this is the Sum of it, for I fear I have been too tedious already, therefore pray give me your Advice what I must do in this case; and in so doing, you will very much oblige your humble Servant.

A. We think (unless you are willing to let go all your Preten-

sions to the Profession, or Rewards of Christianity,) that you are oblig'd in Conscience, and for your own Reputation, to continue what you call Charity. We are assur'd from sacred Writ, that Charity is the Way to get an Estate, rather than grow poor: So that if you find your Trade and Concerns in the World not to answer your Expectation, it is not owing to the Charge of your Father's Maintenance, but from some other Reasons; as a not right Understanding of your Trade; for want of an obliging, prudent Carriage towards your Customers; or being settled in an ill Place, or something else: But as for the Maintenance of your Father, we think it a Debt you highly owe him, as being next under God the Author of your Being, and who provided for you from your Childhood, and put you into a Capacity of providing for your self. We read in *Plim's* natural History of some fowls and brutes that provide for their aged Parents, and why a rational creature shou'd hesitate, and hardly comply with a duty that a meaner Classis of Creatures teach him, is something strange, especially in a Country where the christian Religion flourishes.

Q. A Person of some Estate and Family having had High Treason sworn against him, tho' falsely and maliciously, so that inevitably he must die for the same, and his Family being ruined: meeting this Man on the road and having a fair opportunity, falls on and kills him, in hopes to prevent that which would otherwise inevitably befall himself: Query, if this Man is guilty of Murder before

fore God? Your Answer is desired in the next.

A. To die is not an evil in it self, since it is every good Man's Interest; and to die unjustly is much less an evil, since there's a particular Promise to such as are persecuted and suffer unjustly; Now if I may not do an ill action (as murder is perhaps the greatest next after Idolatry) that good may come of it, much less may I do an ill Action to avoid that which is not ill in itself: So that our Answer is in the Negative.

Q. In one of your Oracles, in Answer to that Question, ——— Where a Woman may be found that comes up to the Character given by Solomon of a virtuous Woman? ——— You seem to doubt whether such a one can be met with. On this I desire to know, if you do think our Sovereign Lady the Queen as exact a Copy of that fair Picture as can be drawn, and that in the Instances you there give; for certainly the Heart of her Royal Husband does safely trust in her, when he can Bear after Tear expose his Sacred Life abroad, and securely leave his three Kingdoms to her Conduct? Has she not hitherto done him good all her Days? And tho' we cannot call the Queen a Spinster, yet did she not rise early, and work with her hands? And we all know she speaks with Wisdom, and in her Tongue is the Law of Kindness ——— So that I think without Flattery, we may say in what Solomon there says, Many daughters have done virtuously, but thou excellest them all.

A. Future Ages will say more than we must on this Subject, because 'tis as dangerous to praise

good Princes, as to complain of bad ones; tho' might we speak out, we are confident there's none but believe the Character the Querist here gives, agrees exactly to the Person to whom 'tis apply'd, except her self, and the Jacobites: One thing only we must except against, and that is, the Querist thinks it improper to call the Queen a Spinster, but with all the Respect imaginable; we think her Majesty the greatest Spinster in England: We are sure she sets more Hands at work than any other, in the royal Linnen Manufacture, which has the Happiness to be under her particular Protection and Favour.

Q. 2. You oftentimes say in Answer to some of your Queries, that they were sent by Ladies, and accordingly address your selves to that Sex in your Reply. Now we'd fain know how you come to have the Art of discerning, and to distinguish a Male Query from a Female; wherein too we doubt you are oftentimes mistaken, for it looks not at all likely that Women shou'd either write so good Sense, or spell so well as we see done in some Queries, which you attribute to that Sex?

A. Tho' the present Query comes from a Club, as 'tis express'd in the Letter, all of which 'twas too tedious to insert, yet we see they are all of 'em so unhappy as to keep bad company, none but their own dear selves, and Women just like 'em; for it seems they are acquainted with none of that Sex that have any more than five, (at most six) Senses, nor it seems can any of their poor Mistresses so much as write or read, unless such scrawls as usually come from

from Women of no great Quality. We must e'en Pity 'em, and let 'em alone in their mistake a little longer, till we have answer'd their deep Doubt— How we know a Male Query from a Female? We confess we can have no such demonstration in the present Case, as the Cardinals are reported to have of the New Pope, when they cry,—*Alis nobis est Dominus*; but however we can make a shift to guess by the Hand, the Stile, and the Querit's own Subscription and affirmation, which we are sure never fails, unless some Roguy Male Querit palms upon us in the other Sex's name; by which Marks we durst venture a small Wager we are as seldom deceiv'd, as any of the Querits themselves, who if they saw a Thing in Petticoats bruth along by 'em, even tho' 'thad a Mask on, wou'd go near to swear 'twas a Woman. But now to confute their toolish Fancy that none of that Sex can write good Sense, or Spell well, we let 'em know, that the last Query, and that following, came both from a Woman, in which we ha'n't alter'd three Words — This we have as much certainty of, as the Nature of the thing is capable of giving—Tis a perfect Woman's Hand, and does not appear feign'd: We have receiv'd many Letters before from the same Person, in the same hand, and the same Stile and Sense, particularly that of Patches, and the Subscription is always as from a Woman; nay, and that a stout *Williamite* too, as is plain by the last and several other Questions. Whence it appears that 'tis a most notorious and malicious Scandal

on their Sex, and they're all *Jacobites*; since whatever becomes of the Coquets and Scrawlers, those that can write and read, and think, are fast Friends to King *William*.

Q. *There is a Gentleman whose Friends are very desirous to see him settled before their Death: He has now the offer of Four Wives, the one a very considerable Fortune, but nothing else that is praise worthy to recommend her, and this Lady he despises, but this his Friends are most for: Another a very beautiful Lady, young, gay and brisk, and though she is not over-wise, yet her Person is very taking, and could Love her extremely. The third is a Lady of great Goodness, high Generosity and has a World of Wit; this he esteems above 'em all, but knows not where to fix: For there's a fourth that courts him with all the Insinuation and Passion imaginable, but she is the veriest Coquet in the Town, yet abating that, is every Way a desirable Match. In these Circumstances, your advice, as disinterested and impartial Persons, is earnestly desired, and pray give what you'd follow your selves in the same Condition: The Gentleman desires it, needs it, and is very wrothy if it; therefore resolve him how he shall dispose of his Heart and Person; whether his Interest should sway him, and he comply with his Relations in choosing the Rich Heiress, and so advance himself in the World, though one can never Love one so unlovely both in Body and Mind: Or whether his Fancy should lead him, and he should marry that pretty Lady, whose Person he is so infinitely*

ly taken with, but is sensible she will never make a suitable Companion: Or whether his Judgment should prevail, and he should prefer her who has not the Fortune of the first, nor the Beauty of the second, though very agreeable and far from unhand-some, and who he is assur'd will make him not only a good Wife, but a Faithful Friend? Or whether he should be so generously grateful as to take to her that Loves him, though he's sensible her daily Impertinences will distract him

— You have somewhere said Love-Questions are in Post-haste, and this being one of that Nature pray let it have a speedy Resolution.

A. Poor Gentleman! He's like to be stifled with kisses, and in sore danger of being press'd to Death with Roses! — How many an honest Man now would be glad of the worst bit of his leaving? But to Business. If the Propagation of Guineas were the only end of Marriage, the first would do best. — If neither Men nor Women had Souls, as a parcel of Turks and Jews think of the latter, and a few Fools of the former, the second would be most desirable — If a Man were oblig'd to cut his own Throat, or what's worse, turn a Gally-slave, and tug at the Matrimonial Oar till Death them do part, purely and only to save a Woman's longing, then let him take the last that's in Love with him. — But if he's for a Match through and through of Body and Soul together, let him e'en — to have and to hold it with the third, who, if they have but enough between them to live above contempt or

Care, can want no Fortune, while she has so large a share of Wit, Goodness and Generosity. This, we assure him, is the course we'd take our selves, and the choice we'd make, if we han't done't already: For generally those that are once noos'd (at least for a while) think they've the best in the World, and every honest Husband is bound to believe so.

Q. Your Opinion is desired of that Passage in Jotham's Parable, Judges 9. 13. Should I leave my Wine which cheareth God and Man?

A. It either relates to Princes and great Men, who are frequently enough call'd Gods in the Scripture, and then the sense is no more than — Wine refreshes both small and great, or all Sorts of Men. Or else it refers to sacrifices in some of which Wine was offered to God, and is said after the manner of Men, and in Condescension to our Conception and Capacity to cheer the Heart of God, by which no more is meant than to be acceptable to him — And what if we should yet add a third Interpretation which some may think as probable as either? We know that which is dedicated to God's Service is said to be dedicated to God; that which is done to his Servants, to be done to him; those Offerings which were under the Old Law brought to the Priest and design'd for his Use are said to be brought to God. — And to the Priest, among other things, Wine was presented; whole Heart being thereby moderately cheer'd and refresh'd, we know not but in a Parabolical way of Expression, as this is here, the Heart of God may be said to be so. Nor will this seem so strange, if

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we consider what our Saviour says of those who fed the Hungry, 25 St. Mat. *In as much as ye have done it unto one of the least of these my Brethren, you did it unto me.* And either of these Interpretations will agree well enough with the Scope of the Place, the Style of the Scriptures and Analogy of Faith; nor is there any necessity of knowing, or precisely determining which is the right, it being no matter of Faith, any further than as 'tis inserted in the Sacred Writings.

Q Having for a long time pretended kindness to a Young Woman, and promis'd her Marriage if ever in a Capacity to maintain her, she thereupon yielded to my unlawful desires. Since this I am sensible of my Crimes, and would willingly make her what satisfaction I'm able, but am not yet in a Capacity to live with her, though she's extremely apprehensive that I'll forsake her, and I under Temptation of doing it. On the whole I desire your advice, whether I had not best immediately marry her, to put her out of her Fear, and endeavour also to make her sensible of the Crime we have together been guilty of: Pray give a speedy answer?

A. His first Duty is to be sure he's truly sensible of his Crime, and troubled for it, and endeavour to make her partner in his Repentance, as she has been in the Sin. Then we think 'tis a plain Case, that he ought to marry her to prevent those Inconveniences he has mention'd, and many others: And if they are not wealthy in the World to depend upon God's Providence, and endeavour to make up what's wanting by honest Industry and a contented mind.

Q. *Worthy Sirs!* Contentedness in Ignorance is the greatest Impediment to Learning, but the Ingenious are prompted by their Curiosity to seek for Solutions to their doubts, and the first step to Knowledge is velle Scire: Wherefore since your Goodness invites all doubting Thoughts to have recourse to your Learned Society for satisfaction, I presume on your Patience, to beg an Answer to this important Question. A Friend of mine being lately upon the Road on Horseback, was extremely incommoded by Loss of Leather; which coming to the knowledge of one of his Fellow Travellers, he ever perswaded him to put two Elder-sticks into his Pocket, which not only eas'd him of his pain, but secur'd the remaining Portion of Posteriors, not yet excoriated, throughout the rest of his Journey. Pray let us have the true Philosophical account of this strange Operation?

A. Grave Sir! Communication of Knowledge is the greatest advancement of Learning, but the whimsical are prompted by their own Maggots to seek Solution of such Doubts as don't deserve it, and the first and the last step of their knowledge is to ridicule all others. But hoping that your Goodness could admit no such sinister design into your hypocritical Noddle, we shall for once gravely consider what you have with so much sagacity proposed to our Society for a plenary satisfaction, and try what we can make of your very important Question. You must know then that there's a pretty sort of a Business call'd Sympathy, that no body

knows what to make of, but yet it help out many a poor Philosopher at a *dead Lift*, when he can't tell what to say; and did we only refer to that of the present weighty Affair, we should yet advance as far as thousands have done before us. But not to rest there, you must farther know, that there are certain pretty little *Atoms*, *Essenciums*, or what you please to call 'em, that are perpetually flying off from the most solid Bodies, and roaming up and down the Air, no Body knows whither; nor have they the Wit to direct their own Course aright, but like meer *Atoms* as they are, sometimes fall foul on their *Feet*, break one another's Shins, and maul every thing that stands in their way—*As Gods meet Gods and jostle in the dark*; other times they meet their Friends, and there's such shaking Hands, caressing and embracing among 'em, as you cannot imagine; they assist one another as much as possible, and away they march together with doubled Force to grope out and destroy their Enemies. Thus Sir, to instance, we read in a certain famous Philosopher, that if any faucy *Stipkennel* defiles your *Dear*, and presents you with a Cast of his—without saying *by your leave*, the ready way to be reveng'd of him is to take a red hot Spirit and run into the *Premises*: Upon which (d'ye take me) out muller all the poor *Atoms*, (like the *Hornets* when the Smith run his hot *Gad* into the *Thatch*) and abroad they ramble till they beat up poor *Stip*'s hinder Quarters, where finding some of their Kindred *Atoms* (for you Lads are generally in haste, and can seldom stay to

make clean work) they presently fall a scraping Acquaintance with 'em, and penetrating the *Orifice* in the shape of *Suppositions*, make such a racket, that the little Gentleman wonders what's come to him, and can never be at rest till he leaps into the *Thames* to cool himself, and almost makes it *hizz* about him with the strange *Empyreamatic Qualities* impress'd upon those Parts that shall still be nameless: So Sir, in the weighty Case of the *Ether Sticks*, the Parts aforesaid being excoriated, an infinity of little Particles fly off, insensibly indeed to the naked Eye, but perhaps discernible by the nearer approximation of the olfactory Organs, if Sir, you have the Curiosity to make the Experiment: Now Sir, the *Ether Sticks* aforesaid, having in them a sanative Virtue, or the Particles which do perpetually *avolare* from them, being lenitive and healing, mixing with these beforementioned, which they meet in their short *Ramble* (no farther than from the Bottom of the *Breeches* to the Bottom of the—) they are easily carry'd thither, and in a few moments, like the famous *Sympathetick Powder*, perform their friendly Operation, and this, we hope, may suffice in reply to this arduous *Question*.

Q *What are the Predigies, and whereof do they consist?*

A. We think they may be tolerably thus describ'd: Any unaccountable or very unusual *Phenomenon* in Nature presented to the World by the *Interposition* of some *supernatural Agent*. That there really are such Things may be proved, we think unanswerably, both from the *Old Testament* and the

the New, as well as the experience of all Ages. In the Old, 1 Gen. 14. of the Lights in the Heaven, Sun, Moon, and Stars, God says, *Let them be for Signs* — — — *αἱ σημεῖα* says the Seventy. Accordingly says our Saviour in the New Testament, 21. St. Luke and 11th. *There shall be fearful Signs, and great Signs from Heaven* — — — *σημεῖα ἀπὸ ἐξουῶν μεγάλα*, and v. 25. *ἔσονται σημεῖα*, *And there shall be Signs in the Sun, and in the Moon, and in the Stars*; as in effect there were, at our Saviour's Death, when the Sun was darkned, and before the Destruction of Jerusalem.

Q. When Prodiges happen in a Country where there are two different Sides or Professions in Religion, how it may be known whether of them they concern?

A. Undoubtedly they concern both, they are sent to the Community, and are a warning to all to repent.

Q. How may we know the Circumstances of Prodiges, or when, where, and how they are to happen?

A. It is not to be expected this should be ordinarily known, for they would then very probably lose their Operation, and not answer their design of alarming the World. When Armies are seen encountering in the air, (the truth of which we can't doubt) 't would undoubtedly Pose a Galileo himself, to fix the Time or Place beforehand, or to give a true and satisfactory Reason in Nature, how they appear in that dreadful Form.

Q. A certain Carpenter in Southwark was found dead to all Appearance, in the neighbouring

Fields, (this was in the Sickness Year) and was brought to be buried in St. George's Parish Southwark, was put into a Coffin, and lay unburied that Night in the Church; in the dead Time of the Night the Watch going their Rounds, espie a naked Man sitting upon the Wall of the Church, they took him down, carried him to a Neighbouring House, and put him to Bed: He was let blood, and with other H. lps recovered, and liv'd two Years after, but was observ'd never after to cast a Shadow in his walking as others do by the Sunbeams: Query, Your Opinion of the matter?

A. As for the former part of the Relation. we don't question the probability of it, having our selves many certain instances of like Nature: But as for his not casting a Shadow, as other Persons do, we can't admit the truth of it, being absolutely contradictory to reason and philosophy; those that plead for it, ought to give an account who, and what those persons were that observ'd his not casting a shadow, before we can be persuaded of such a thing; for however unreasonable the relation is. this we are certain 'tis very unreasonable to seek for a Reason of what has not a being further than in Fancy.

Q. There was a Question sent to you about three quarters of a Year since, to this effect, Whether there were any two Persons in the World that have an equal Number of Hairs on their Head? Though 'tis a Matter of no great Consequence, yet there's a Curiosity in't worthy a Mathematician's Thought, of which we understand your Society has now an established Mem-

Member, as we are certain by something lately done, and more promised.

A. That there are more men in the World than hairs upon any Man's Head, is very certain; perhaps according to Sir William Pettit's Account, London may have more Persons in it than any one has Hairs on his Head; but allowing that the number of Persons in the World exceeds the number of Hairs any one Man has, 'tis demonstrable there are an equal number of Hairs, thus: Suppose no man had above twenty Hairs, and the number of men in the world was but twenty one; (for the Supposition is the same as if we went to Millions) then we'll suppose the first Man had but one Hair on his Head, the second two, the third three, and so on to twenty, in this order, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. Now no Man being to have above twenty Hairs on his Head, (for the number of hairs does not exceed the number of Men) let the Querist say what number of hairs the one and twentieth Man shall have, and he'll find it impossible not to name some already named; as for instance, if he says 12, or 19, or 3, &c. there being among those twenty Persons that have already those numbers on their Heads; by Consequence there will be some that will have equal Numbers.

Q. *I presume the Fame of (the reputed Prince) Giolo, admired for his curious Paintings and Stainings upon his Skin, hath long before this arriv'd to your Ears, and 'tis possible your Curiosities may e'er this have invited you to*

take a personal View of him: Pray favour me so far, as in yur Oracle to give your Thoughts and Opinion of him, it being very shrewdly suspected that not only the Prince himself, but his Story and Reputation is w^olly a Cheat and Impostor?

A. It has been the Custom of many Nations to paint: 'Tis said the ancient *Picts* did the like to render themselves terrible to their Enemies; and so to this day do many barbarous Nations, with Clay-Earths, Juices, Oyls, &c. And others to render themselves the more amiable, cut or prick their Skins in Flowers, or prick and stain it in variety of shapes: as the Priests now at *Jerusalem* prick the Representation on the Arms of those Pilgrims that visit the Temple or Sepulchre of Christ at *Jerusalem*: They no doubt learn'd it of the *Pagan* Priests: And we to make Letters with Gun-powder on the Hands. But this Prince, who might be so unfortunate to be a Prisoner, is now expos'd with all the cost the Court in his Country could bestow upon the Skin, which is of extraordinary Art and Curiosity, where the Ladies may see all the Varieties of Beauty-spots on the Skin, the like has not been in *England*; and if one was in those Countries, it is not easie to have that access to the Persons of their Princes; and this which is now to be seen can be no Impostor, nor have any of our Artists as yet perform'd any thing so extraordinary.

Q. *Gentlemen, your opinion is desired, if a Gentleman and a Lady be solemnly contracted, and she be forced by her Parents to marry another Man, w^hose Wife of*
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the two is she in the Presence of God?

A. There is Remedy in this Case by the Law — but *Factum Valet* — The second Marriage is strongest, and her Crime is not being forced; but there ought to be no surpris; Years of Discretion and many things concur to bring it up to a solemn Contract, which the Question seems to propose.

Q. You are desired to demonstrate the Nature and Latitude of the Duty freproving our Neighbour, in its several Circumstances, and how to do it so prudently and sincerely, as thereby to edifie and reform him, and discharge our own Conscience?

A. To blazon all the Vices we know of Men in common Discourse, would constantly bring a Man into Trouble to prove the truth, and that Way cannot be proper to reclaim a vitious Man, or to reprove him; neither must we speak falsely of any Man, to detract or defame him: The way is privately to reprove, and endeavour to reclaim him, where it is proper in our Stations; if he regards not this, there is no person so proper as the Minister of the Parish whereunto he belongs, (supposing him a good Man) and if he remains obstinate, and your private prayers for him, and your publick Admonitions will not work upon him godly Sorrow, then acquaint the Communicants of the Parish; if that avail not, look upon him as no christian, but as a Heathen; then let the many or most Votes Excommunicate him, to reclaim him, not to ruin him in Goods or estate, and when he hath repented, then the Mi-

nister to absolve him, and the other Members of the Church to restore him, as St. Paul advises in the Case of the *Corinthian* Excommunicated by the Minister and the People, being the Church at *Corinth.*

Q. I'm a young Woman, not having the Vanity to think myself beautiful enough to be rank'd amongst the first Rate, but those of a lower Degree, yet having, as I h'p'd, just so much as to have kept my Husband to myself. Now having an intolerable jealous Husband (without Provocations I protest) and lately surprizing him with a Woman, I would know, whether I, being strongly sollicit'd by a Gentleman much above my Quality, and extremely obliging, may lawfully yield him those Favours not to be mention'd here; and whether it wou'd be a Crime, considering my Husband's Provocation by Jealousie, as also his Falseness to me?

A. Adultery is absolutely forbid, without any restriction whatever. God Almighty made no proviso's, nor other remedy but a legal divorcement; and the penalty depending upon the breach of this Command, is no less than a certain exclusion out of Heaven: So that, *Madam*, if you value your Interest there, or the Satisfaction of an honourable peaceful Breast in this Life, you cannot prostitute either to your Resentments. We are not insensible, that 'tis the practice of many to take such a Revenge, but their Passion first hurried 'em away from their reason, as well as their innocence; for what an unaccountable Folly is it, that I shou'd ruin my self to vex another, and often fall in
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that too. Your Husband injur'd himself more than you; tis your piety and prayers that are the debt you owe him for it; but suppose that he injur'd you only, and in the highest degree possible, (as perhaps falleness to one another's Beds bids very fair for it) your Virtue is the greater, to forgive like a Christian, if you love him; if not, and if you have a Command of your self, Divorcement is the best Remedy, provided you have positive proof of his baseness, tho' after all, you may perhaps be mistaken as to his falleness, for all Appearances are not realities. As for your management of his Jealousie, see the Advice given you in the Author of the *Whole Duty of Man*.

Q. I d'n't remember that ever I found any Text of Scripture against Self-Murder: I confess the sixth Commandment forbids Murder, but Self-Murder is Murder, Ergo, &c. But that Sort of Logick I think hardly worth a disproving, nor do I conceive it to be at all repugnant to any Principle of the Law of Nature for a Man to be his own Executioner on some Accounts: Such as where 'tis morally impossible for the Remainder of one's Life to be otherwise than miserable, or any ways further serviceable to one's Country. And 'twas so far fr. m being thought unlawful by the old Romans, that the most Learned amongst them thought it justifiable and prudent too, as appears by Cato, Scipio, &c. Query, how it appears that this Fact is, as is generally received, a damnable Sin?

A. It's enough that Text forbids Murder in general, and that

no one can deny but Self-Murder is Murder; and such as are not pleas'd with such a way of arguing, are desir'd to produce any Place in sacred Writ, that either excepts Self-Murder out of that Command, or gives us one single Instance which justifies the Practice. But why you can't conceive it repugnant to any principle of the law of nature for a man to be his own Executioner, is a Riddle; for the Law of Nature enjoyns Self-Preservation before any thing else, and every thing else is subservient to that one principle: for how can a dead man be temperate, just, modest, &c. every Creature teaches us this universal instinct, either by defending itself, or flying from its invader. As for the *Salvo*, or excuse which pleads misery, unserviceableness to one's country, it may be fully answered by this one consideration, That we are God Almighty's Creatures, made for his Ends and Glory, rather than for our own; and that therefore 'tis the most sacrilegious Felony imaginable, to offer to dispose of our selves: He is the best Judge of our Serviceableness to the Commonwealth, of what we call Misery, and of every thing else, and therefore 'tis a presumptuous arraignment of his Willdom. A private Centinel can't leave his Post without death, in a Warfare of small Concern, if his Commander gives him not the liberty; and why a man in so considerable an engagement as his vow in baptism specifies, should sneak out of the Field, or murder himself for fear of a few temporary Evils, is something unaccountable, and argues not only disobedience to God Almighty,

Almighty, but a Degeneracy from the Braveness, and Worth of his own Nature.

Q. A Person of a very slender Fortune, and no Employ, though judg'd qualify'd for most, was by the Impertunity of his Wife about a Year and a half since (being under Apprehension, if we had Children, we might want Conveniencies, if not Necessaries) persuaded to live with her only as a Brother, till I had some Business whereby I might handsomely subsist, which reasonably I might have hop'd for before this time; I have hitherto, notwithstanding all Temptations, comply'd with her desire: We are both Young, she every Way agreeable, and extremely belov'd: Now the Question is, whether we don't hereby sin against the Divine Dictate, Be fruitful, and multiply, the chief End of our Conjunction, as well as against Nature; and whether it do's not argue a Distrust of Providence, on which we ought entirely to rely. Your Answer is desired with what Speed you can, for thereon depends our Resolution?

A. If Heartfulness and Distrust of Providence be the only Cause, we believe it a very great Sin. As for what you call a *Divine Dictate, Be fruitful, and multiply*, we look upon abstaining to be no Contradiction to it, for it appears rather to be a Declaration of our Liberty to do so, as also a Supposition that we are endowed with natural Powers to that End. Any moral Convenience, as a greater Preparation for Sanctity of Life, or a mutual Consent to refrain, as from other things that are different, would be certainly justifiable, but that suggested in the *Query* is below a

Christian, and oppos'd to several express Texts in the Scripture; particularly Part of our Saviour's Sermon upon the Mount, which leaves no Excuse for Distrust of Providence, or a sollicitous Care for the future Concerns of this Life.

Q. Having sometimes made a dreadful Imprecation, that I would allow such a Person no more than such a Sum as was before agreed on by the Arbitration, and finding it absolutely necessary to do the contrary, since it will have very ill Effects not only upon me, but upon all my Family if I do not: Query, Whether my Imprecation be obligatory?

A. A clearer Account of Matter of Fact might have directed to a more particular Answer: All we can say in general, is, that any Promise, Oath or Imprecation whatever, ceases to oblige, if the Matter of it be impossible or unlawful; though any such Oath or dreadful Imprecation ought, as a great Sin to be heartily repented of.

Q. What is your Opinion of the late Earthquake?

A. The Earth is founded upon the Waters, whose subterraneous Channels may be intercepted in some Parts of the World by Earth, bituminous and sulphureous Substances; it's evident, some Rocks afford Oyl, as Oyl of Peter, and other Liquors, which will burn like Oyl, or Spirits dissolved by subterraneous Heats and Fires, from whence sulphury, nitrous and inflammable Vapours are created, which often take Fire by the Air, which pervades the Caverns of the Earth, then causing a Roaring, the Precursor of an Earthquake or Eruption.

ruption near: If the Matter in the Vaults be much, the Vapours fill the circumjacent Channels and Cavities so fast, that if they prohibit their Passage, the confin'd Wind expands the Concavities, rends the Earth, and the Air intronitting the Crack, fires the Steams, which blows up the Earth, and a fiery Volcano breaks out, or a Sea, or an Island, or hot Water, or Pestilence, by the infectious Vapours, or a new River rises, or old Rivers disappear. *Dion*, in the Life of *Trajan*, has Instances of both. *Plato* in *Tim.* assures us the *Atlantick* Island sunk and became a Sea: And *Sabin* in his Comment on *Ovid*, *Lib. 15. Fab. 9.* tells us, in *Anno 1540*, a Ship with its Anchors was found swallowed up in a Mine of the *Alps*. But most remarkable is, that in *Sandy's Travels*, 29 *Sep. 1538.* near the Kingdom of *Naples*, where after several Days trembling of the Earth in the circumjacent Countries, about the second Hour of the Night the Sea retired, fresh Water rose at the Bottom of the Shore, and a Mountain visibly ascended, with hideous roarings, vomiting of Stones and Cinders. It also appears by the *Monuments* of our Histories, that *Earthquakes* have done much Damage in divers Parts in *England*. If the Fire continue in the Vaults, the Vapours, or Wind may be successively transmitted throughout the Concavities of the Earth, and cause a trembling in most Parts of the World, more or less, according as it meets with Opposition from other Vapours, and until it expire; and such an Earthquake *Eusebius* mentions,

369. and the late Earthquake here in *England*, and that in *Flanders* and *Holland*, might be from Vapours dispersed from that in *Jamaica*. These are some of the material Causes, but the final Cause is the Divine Vengeance.

Q. *Whether Angels be really corporeal or no, since 'tis asserted by St. Austin, St. Basil, St. Chrysostom, St. Bernard, and above twenty more of the Ancient Fathers, besides other Authours in all times of the Church, and of late by Scheibler, Flud, Webster, Dr. Moor, &c. all learned Men, and able Philosophers?*

A. We can't deny 'em to have Bodies, after so many great Men have asserted the contrary; but what Sort of Bodies they carry about 'em, how they move, act, &c. is and will certainly be a Riddle to all of us till the Resurrection, and really 'tis a matter of no great Consequence to be ignorant till then in a thousand more such abstruse Matters.

Q. *We read in many very good Authours, and I my self have known it, it being so common a thing, that before a King, or some great Man dies, or is beheaded, &c. his Picture or Image suffers some considerable Damage, as falling from the Place where it hung, the String breaking by some strange invisible Touch?*

A. *Dr. Heylin*, in his Life of *Bishop Laud*, (as the Querist had also observed) gives such an Instance as this, *viz.* That the Bishop going into his Study, which no Body could get into but himself, found his own Picture lying all along on its Face, which extremely perplexed him, he looking upon it as ominous.

As

As for the manner of the Action, we suppose it may be rank'd under the Classis of *Voices, Appearances, Raps with invisible Wands upon the Wall, &c.* which God Almighty may Commissionate his Angels or Spirits to do, in order to give his Creatures Notice of their Change, and to make Preparation for it, or for other Reasons best known to himself.

Q. I have to maintain my wicked Extravagancies wronged a certain Person who is now dead, both of Money and other Things, for which being very sensible of the Heinousness of my Offence against Almighty God, I'm now resolv'd to make a full and speedy Restitution to the Widow of the deceas'd: But the Shame of owning myself guilty of such a Fact, makes me very unwilling to put my Name to a Letter I shall send with the Money; pray your Opinion, whether the Satisfaction w^on't be sufficient without discovering who I am to the Person I send it to: Tur speedy Answer is earnestly desired, because I can have no rest till it be done?

A. This might have been sooner answer'd, but that 'tis without a Date; and besides, we have already reply'd to several Cases so very near it, as wou'd have given the Querist Satisfaction, had he taken the Pains to turn over our Indexes. However, in particular we think, that supposing the Person to whom he intends Satisfaction be discreet and pious, he'd do very well to take Shame to himself, and either put his Name to his Letter, or in Person wait upon her, and acknowledge the Injury. But this we find most Divines think he's not oblig'd to do, if the Person to whom he's

to make Restitution has not those Characters, but is such a one as wou'd endanger his Reputation, or Life, if trusted with a Secret of that Nature.

Q. Do Fishes smell, taste, and hear?

A. If we were not assur'd by Matter of Fact that Fishes smell, common Reason wou'd teach us that they do; for since Nature does nothing in vain (perhaps I need not add) at least ordinarily, it wou'd never have bestow'd Nostrils upon Fishes to no use: If it be objected that Water is too thick a Medium for the Conveyance of Smells, it wou'd be answer'd, that Water is the proper Element of Fishes, and therefore it might as well be said, 'tis impossible that Man should smell in so thin and subtil a Medium as Air, for both are equally ridiculous. As for their Tasting, the same Argument holds good, having provided them with a Tongue and Palat, or else they would be often cheated in their feeding, since their Eye could not always exactly distinguish their Food, especially in the Night-time, which is the chief Time of feeding for the largest Sort of Fish, I mean in our common Rivers, especially where a Way lies along the Water-side: 'Twou'd be needless to add, that several ingenious Fishermen prepare their Baits with the *Tincture of Asper*, and other Oils, to allure that Sense, and successfully too, as they will tell you. As for Hearing, we have already answer'd it in a Question by itself, and shew'd it impossible, both from the Structure of their Organs, they having no Ears,

Ears, nor any thing else that supplies the office of that sense, as also from Matter of Fact, Fish being terrified by the least Motion when they lye sunning themselves, but by no noise whatever, unless it be such a Noise as shake their Element, and the Earth too, as the Shot of a Cannon, &c. and then 'tis not the Noise but the Motion that affects them.

Q. Whether if the Punishment of Criminals (except for Treason and Murder) were changed from being Capital to perpetual or temporary Slavery, according to the Nature of the Crime, it would not probably be more effectual?

A. This Question is a little too generally put; besides Treason and Murder there are Rapes, Buggery, House burning, and other abominable Crimes that deserve Death and can no otherwise be effectually punished. We shall confine the answer therefore to Theft and Robbery, and then we believe that Slavery is a better and more effectual Punishment than Death. In the more Ancient Times all Offences were punished by Fine and Imprisonment, except Treason: As the Nation grew populous, the laws were changed and made more severe; but then a Malefactor might have had his Clergy several times, and there were Sanctuaries, as also the Liberty of abjuring the Realm for any Felony before the Coroner. The Clergy being restrained to one time and not allowed in some Cases, as the stealing of Horses, &c. and all Privileges of Sanctuary being taken away by the 21st of *Jam. I. c. 28.* the Privilege of Abjuration fell with it. Yet the Populoufness of *England*, enabled them at that

time to spare those that thus fell by the Hands of Justice; and besides we had then no Foreign Plantations to take off them that were spar'd, and it was thought dangerous to keep them at home. In the Reign of *Charles the II.* there were several Statutes made for the allowing Transportation when desired, but none to inflict it as a Punishment: And Experience has shewn that many of those that were thus transported, have become very honest and industrious Men, and have helped to fill those Colonies; and *England* has been as well freed from their Depredations by Transportation, as it could be by their Death. Two things are the Causes of Theft, Laziness and Pride, and the Effect of these, Want; force these Wretches to Industry, and abate their Pride by Slavery, and then provide for them, and they will be cured of their Thievish Disposition; and this might be done in *England*, as well as beyond the Seas, in our Plantations; for if there were a Brand set upon them, and they were then sold to him that would give most for them, and the Money paid to them they had injur'd, the Purchaser having an absolute Power of Life and Death over these Slaves, would keep them in order and awe, which for want of this Power others cannot now do. When a Malefactor is once hanged, he is soon forgotten; but every living Example of Justice is a Monitor to all others not to do the same thing for fear of the same Punishment, as often as they look upon him. And besides this, the want of Servants and People would be supplied in many Places where they are now wanting,

ing, or at least Western Plantations are able to take off all the Thieves that are convicted in *England*; and it were much better to send them thither, than to cut them off by the Hand of Justice, to the Ruin perhaps of Body and Soul, and the depriving the Nation of so many strong, young, and able Bodies that are wanted both at home and abroad, but can be made useful by nothing but Slavery; for no Man will run the hazard or take the Pains that are needful to cure them; nor can he do it if he would, except he has a Power of Life and Death over them.

Q. In reading a late Book, &c. I find therein a most dreadful Relation of a Man that lay at an Inn where the Ghost of his Landlord appeared to him, desiring him to bring his Wife, Sister and Hostler to Punishment, for having murder'd him; which the Man having done, the Ghost promis'd upon the Man's request, to tell him of his Death an hour before he was to dye, which accordingly he did, and it fell out to be true. Now your Thoughts are desired, Whether Spirits do know the time of Persons Death before it come to pass? and whether it might be limited to that Spirit?

A. That there are such things as Spirits, we have not only Scripture to prove it, but there are very late matters of Fact; tho' there are several that have writ upon this Subject and have made undoubted Collections of such faithful Instances, we shall only mention a late Author in his *World of Spirits*, lately published, which will abundantly satisfy all such as doubt hereof, as we are certain there are several that do so. As

for the Relation in the Question, it is not our business to find out the Truth of such a thing: But upon Supposition that the Spirit shou'd make such a Promise to the Traveller, and perform it, we answer, that Spirits, Angels, Souls, Devils, Witches, or Men, know nothing to come farther than they gather from Predictions in Divine Revelation, or a particular Revelation unto them, or from a Probability, as such and such Causes have produc'd such and such Effects formerly; and these Causes being again in agitation, it's more than probable they will have the same Effects again. An absolute foreknowledge is the proper attribute of God Almighty, and which he himself makes use of against Prognosticators, Soothsayers, and the Pretended Predictions of the Heathen Gods, in these Words, *Tell me things that are to come, and hereby I shall know that ye are Gods.* Possibly this Spirit might have an immediate Commission, when he was made the Minister of Justice, to promise and perform so much to the Traveller; or else, which indeed appears more probable, Spirits when they leave our Bodies, have certainly a clearer Notion of the Causes and Effects of things than before. A Skillful Physician can in many Cases tell, whether such and such a Distemper will immediately kill or no; and a Spirit no doubt is better acquainted with the Frame and Nature of the Body than any Man, because being capable of moving a Body, it's capable of knowing how that Motion is perform'd; which no Man alive knows; and therefore we may fairly conclude,

he may know every thing else appertaining to the Body, and by consequence might easily promise and perform what is above related, especially having promised for so small time before his Death, which it's probable might not be unknown to those about him.

Q. What's the Reason that when we move a Fire-stick swiftly round, there appears to be a Circle of Fire; altho' the Fire is but in one place at a time?

A. The Image of things are impress'd upon the Brain by the Optick Power, and so long as that Impression remains, we believe we see such an Image, altho' we see it not at all. Thus if we fix our Eyes a considerable time upon a Window, and immediately turn 'em towards some darker place, we may plainly distinguish the Quarries, Lead, &c. which is nothing else but the Image in the Brain: Now the Brain being purely passive, it's impossible it should not take these Impressions, whether from real or apparent Objects, as 'tis impossible for a Glass not to take Reflections. Thus the Fire appears Circular as in the Question, because it moves Circular, suppose through three hundred Points, the Eye strives to catch it in every one of these Points, and at every one of 'em the Brain receives the aforesaid Impression which Impression is circular according to the Motion of the Fire, and the Fire moving quick, and repeating these points several times, the Impression is more sensible, and not lost till renewed again, which therefore appears to us as one continu'd Circle.

Q. I've been just now reading

Dr. Heylin's History of the Sabbath, wherein he justifies publick Sports and Pastimes on Sundays. I desire your Judgment whether Plays, &c. be equally allowable on that and other Days? Whether the Lord's Day, which we now celebrate, be of Divine Institution and obliging semper & ad semper?

A. All the World knew Dr. Heylin was a warm Man, and his Temper might often carry him too far, which was the most moderate thing that can be said of him, who hardly ever spake moderately of any Man. For Sports and Plays on Sundays, we think it expressly contrary to our Acts of Parliament and Homilies, and are sure they must be very inconvenient, if not absolutely unlawful, by the Christian Doctrine; for if it's so easie to be diverted from that Fieety and Devotion with which we ought to fill up that Day, so difficult to remember and consider what we have heard, and perform all the Christian Offices then required of us, tho' we endeavour it never so strongly; much more may we expect the same, if we immediately run into such Recreations and Diversions, as must necessarily unfit the Mind for things of that Nature; tho' on the other side, as we dare not rashly condemn those many learned Persons in the Foreign Churches of a different Opinion, much less wou'd we those of our own. For the Morality of the Christian Sabbath, it's too large and difficult a Controversy to be decided in a few Lines. Suffice it at present, that we think it at least of Apostolical, and therefore of Divine Institution.

A N

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