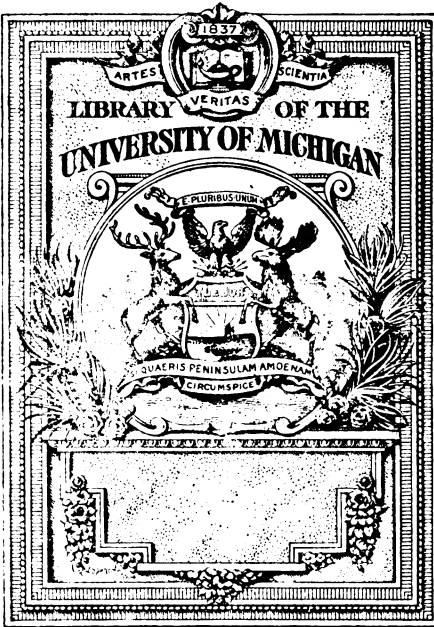

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THE
Athenian Oracle:
Being an Entire
COLLECTION
Of all the VALUABLE ¹³⁰
QUESTIONS
AND
ANSWERS
IN THE
Old ATHENIAN MERCURIES.

Intermix'd with many CASES
IN DIVINITY, HISTORY, PHILOSOPHY,
MATHEMATICKS, LOVE, POETRY,
Never before Publish'd.

By John Dunton
To which is prefix'd, The *History* of the ATHENIAN
Society, and an *Essay* upon LEARNING.

By a Member of the ATHENIAN SOCIETY.

V O L. IV.

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. MDCCLXXVIII.

THE
HISTORY
OF THE
Athenian SOCIETY.

I AM sensible that the more *Judicious* and *Learned* may, with a great deal of Reason, condemn me, as guilty of an unpardonable Rashness, in attempting a Province so extremely above my Abilities, as the Writing the History of a *Society*, whose Learning and Wit have justly made so considerable a Figure in the World; yet I must, with Vanity enough, own, that the Nobleness of the Undertaking has born me up so far above any Apprehensions, that (like a Soldier who resolves on some brave Action) I cast off all thoughts of those Obstacles, which might frighten a cooler Considerer. And since 'tis confess'd, that to aim, at noble Ends is enough to merit Applause, I had rather undergo the Severity of the Cri-

ticks. (who, I have reason to think, will not be so favourable, as to forgive the Faults of the Performance for the Greatness of the Design) than lose the Glory of having first offer'd at it. I will agree with them, that it is to be wish'd, that the Great SPRAT would oblige the Age with a *Second-Best History* of the *Second Best Institution*, for the promotion of Learning, and removing that Epidemick Ignorance, which exercises so incredible a Tyranny over the more numerous part of Mankind: From such a Pen the World might expect Satisfaction, and the *Athenian Society* Justice; the Charms of his Style would engage all to read, and his Wit and Variety of Learning give them proportionable Ideas of those Excellencies he would commend to
B them

them. And indeed none but he (whose Thoughts are so true and fine, and whose Language so clearly and fully expresses his Conceptions) or a whole SOCIETY learned as themselves, can be thought capable of acquitting so illustrious a Task with that *Strength* and *Perfection* it deserves.

This Consideration would not a little discourage me, if I had not this to obviate the Difficulties it brings; That great part of this Book shall be drawn from the incomparable Works of this *Society*, who are indeed their own Historians, and most worthy to be so: for their whole Design is not only to improve Knowledge in Divinity and Philosophy, in all their parts, as well as Philology in all its latitude; but also to commend this Improvement to the Publick, in the best method that can be found out for Instruction: which is, or ought to be the end of Every Writer, unless he aim rather at Amusement than Information.

If the World would be so favourable, as to admit of what I have said for an Excuse, I hope the Gentlemen that compose this *Society* will pardon my Boldness in presuming to give an account of their Undertaking, who am not at all concern'd in it, and have not the Happiness of being acquainted with one Member of it; since what I shall here advance proceeds from an Esteem of their Design, and the great Value I set upon their Performances, which are sufficient to convince those (among which

number I my self was at first) who were startled with the seeming Impossibility of the Project, that notwithstanding it was so difficult, yet they have fully come up to what they first pretended to.

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

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

Learned, but that most (if not all) of those Absurdities, which are attributed to him, proceed only from the uncertain Gueses of his Opposers and Enemies, who were never admitted into his School, or had a true knowledg of his Opinions: tho' perhaps the *Pythagoreans* themselves did much contribute (notwithstanding their great Veneration for his Memory) by their Ignorance, to the Ignominy of their Master; for they learnt chiefly by Tradition, to which we may reasonably suppose that every Successor, in their School, (who was an arbitrary Dispenser of these Mysteries) added, at least by way of Comment; which, in a Generation or two, incorporated with it, and all past for his.

If we pass from *Greece* to *Rome*, tho' Politeness and Learning diffus'd themselves into a larger compass there, yet their principal Studies were Oratory, and the Art of War, on which all the Preferments of that Commonwealth turn'd; for, as for Philosophy, it was built upon the *Greek* Bottom, and *Cicero* was the first that brought the *Roman* Language acquainted with it. Both before and after him, they that were that way inclin'd went to *Athens*, then the only University (if I may call it so) of *Europe*, or had Masters from *Greece*; as *Plutarch*, and his Nephew *Sexus*, and *Apollonius*, may witness, who were all three Tutors to Emperors, and all three *Grecians*, besides many others whom I omit. The Vanity and great

Value these Philosophers, who were sent for to instruct the *Romans*, set upon themselves, satisfies me, that I have no great cause to wonder, that in *Rome* this Project was never thought of; since the Learned, whose Province this must have been, would have lost that Esteem they then possess'd, by making what they *knew* common to as many as were capable and willing to understand them: whereas their Singularity in Knowledge gave them privilege to the highest Insolence. For when the above-mention'd *Apollonius* was sent for by the Emperor *Anoninus Pius*, from *Chalcedon* to *Rome*, to read Philosophy to his adopted Son *Marcus Aurelius Antoninus* (surnam'd *The Philosopher*) after his arrival at that City, he never went to wait on the Emperor; and being sent for by him, return'd this Answer, That it was not fit the Master should attend the Scholar, but the Scholar the Master. This Pride of his was so temperately born by that generous Prince (in that more a Philosopher than *Apollonius*) that he only smil'd, and said to his Servants, Does he then think it farther from his Lodging to my Palace, than from *Chalcedon* to *Rome*?

From hence is evident what Honour was paid them (by the highest Powers on Earth) for the Opinion of their Knowledge, and also what Satisfaction and Pride they took in it: so that it is not strange, that they should persuade it as necessary to their Followers, and by consequence deprive them of all

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

It is less to be wonder'd that the Churchmen, who at first took up the *Platonick* Principles, to engage in the Controversial War with the *Heathens*, did not promote any thing like the Subject of my present Discourse; since they were too much employ'd in Disputes on the old Foundation, to think of any new Progress in Learning: and after they had with success manag'd this Philosophy of *Plato*, to the Downfal of Idolatry, their Tribe began to employ it against one another, till their Contests, as well as Learning, found a period in that Inundation of Barbarity, which swal-

low'd both them and the *Roman* Empire up together. After an Age of universal Ignorance, the Clergy again put themselves upon Learning, at least assum'd the Name of it: but it is not to be wonder'd, that they who out of the ill-understood Work of *Aristotle* compos'd an absurd Body of *Philosophy*, kept up the unreasonable Humour of confining the Sciences within such narrow bounds, that many an Age scarce produc'd one Layman that knew any thing of Letters; because as it had gain'd the Philosophers Veneration, so it would add to that which the bigotted World already paid to their Character: for by this means the Clergy became undeniable Oracles, in both divine and profane Knowledge.

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

But that which gave me the greatest cause of Wonder, was, since the Benefit of Printing, Books, and consequently Learning, grew more general, and with that an universal Inclination of most Men to spread it still farther, that nothing of this nature should by any of the Great Men and Virtuoso's, of our own or foreign Nations, be found out before about a year since.

I am not ignorant that there is a Book call'd *Sphinx Theologico-Philosophica*, that bears some resemblance to the *Athenian Oracles*;

ele; but then it differs so much when you come to peruse it, that if it had not been to obviate some Mens unreasonable Fancies, I would not have nam'd it: for there the Author proposes his Difficulties, and solves them himself; but with an endless number of vulgar Errors, grounding all his Answers on ill Authorities, School-Divinity, and those antiquated Systems of Philosophy, which were compos'd (as I said before) out of the mis-

understood Writings of *Aristotle*; who, if we may credit his Letter to *Alexander* the Great, never intended any one should reap much Knowledge from them, except his own select Scholars. For that great King being fir'd with a generous Ambition of excelling all Mankind in Knowledge as well as Power, when he was inform'd that *Aristotle* had publish'd his * *Acroamatick* Books, sent him a † Letter of Reprimand, in which were these words:

ΑΛΕΞΑΝΔΡΟΣ ἈΡΙΣΤΟΤΕΛΕΙ, εὐπρόσῳτεν

Alexander to Aristotle,
Health.

Οὐκ ὀρθῶς ἐποίησας ἐκδύς τας Ἀκροαματικὰς τῶν λόγων. Τις γὰρ ἐτι διοισομεν ἡμεῖς τῶν ἄλλων εἰ καθ' ἕς ἐπαιδευόμεν λόγους, ἔτοι πάντων ἴσονται κοινοί; ἐγὼ δὲ βυλοῦμαι ἂν ταῖς ἀεὶ πᾶσι ἀρίστα ἐμπειρίας ἢ ταῖς δυνάμεισι διαφέρειν.

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

To this Letter of *Alexander*,
ἈΡΙΣΤΟΤΕΛΗΣ ἈΛΕΞΑΝΔΡΩ, εὐπρόσῳτεν.

Aristotle returns this Answer.
Aristotle to Alexander,
Health.

Ἐγράψας μοι πρὸς τῶν Ἀκροαματικῶν λόγων, οἰόμεθα δὲν αὐτὰς φυλάττειν ἐν ἀπορήτοις ἰδοὶ ἐν αὐτῶς ἐκδιδόμεναι καὶ μὴ ἐκδιδόμεναι. ἔστι τε γὰρ εἰσι μῖνοις τοῖς ἡμῶν ἀκασίαισι.

YOU writ to me about my Acroamatick Books, which you judg should be kept as a Secret, and not divulg'd: For your satisfaction therefore know, that they are publish'd, and yet they are not; for they can be understood only

by such who have heard me deliver them.

* So call'd because few only, and those select, were admitted to hear that Philosophy: from Ἀκρόασις, Auscultatio, Hearing. Many learned Authors agree, that these Books were his Physicks and Metaphysicks.

† I am not ignorant that some conclude that these Letters are spurious, yet others are of a contrary Opinion, and prove at large the several Absurdities in those Acroamatick Books, which so great a Man as Aristotle could not be suppos'd to be guilty of.

From hence we may suppose what Exactness and Reason there was in Systems, compos'd after this Model; and I assure the Reader, the Author of the fore-nam'd Book falls yet lower, and dwindles into Old wives Tales and common Sayings. In short, if any Men of Sense shall happen to see that Book, they will find that it bears no likeness to the *Athenian Oracle*, but the Form of Question and Answer; the Authors of which Method, the Gentlemen of this Society are far from pretending to be, and it was made choice of, as the only way of satisfying every one's Curiosity and Doubts, when each propos'd his own. I never yet (upon enquiry) could understand that any thing like this was ever advanc'd either before this time, or in any other Nation.

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

This leads me into a Consideration of the Advantages this Undertaking has afforded the World; which are so many, and so evident, that I may seem to the Judicious to lose time in endeavouring to demonstrate what every Man of

Sense must acknowledge. Yet, to silence the Enemies of Reason as well as of the *Athenian Society*, I shall Instance in some few particulars; as first, the Promotion of Printing. For as that Art contributed extremely to the spreading and progress of Learning, so has this Project made grateful Returns already, to the encouragement at least of the Masters of that Art, witness the Controversy with the *Anabaptists*, the *Quakers*, and with Mr. Jones on the Subject of *Usury*; which tho' it be stretch'd into too great a Latitude by the Practices of some, yet is with no reason in the world absolutely condemn'd by him; as this *Learned Society* have already made evident to any discerning Judgment. Nor have the little Endeavours at an Answer, by some nameless Scribler, mov'd me at all to think otherwise, he having not answer'd any Proof the *Society* brought (nor indeed do I believe he understood great part of them) but with a canting inconsistent Ramble hastens to the end of his mighty Vindication. I shall say no more of this Controversy now, because it is not yet finish'd; and the other I shall have occasion of speaking to in the Second Part of this Discourse.

But the Bookellers and Printers are not the only Gainers in this Affair; that Branch of the Royal Revenue, the Post (I mean both the General and Penny-Post) being not considerably improv'd by it; they having in the first Year receiv'd some Thousands of Letters:

ters: So that it seems to me the Interest of the Government to espouse the Quarrel of this Society, so far as to suppress any Interloper, the Result of whose unjust Endeavors must be the Ruin of such an increasing Advantage to their Majesty's Interest. But I shall say more of this in my last Part, and here shall leave the Benefit, that arises from the *Athenian Oracle*, to the Purse of both the Publick and Private, to consider a little of that which the Mind, the nobler part of Mankind, will reap from it, that being its chief Aim and Design, the others but accidental.

What an Improvement this will be to Learning, I presume none, that will give themselves leisure to reflect, can be insensible of; for a diffusing Knowledge, among all that Heaven has made capable, must certainly be the occasion of more Discoveries in Truth and Nature, because the number of the Learned will be increas'd: Of the Learned, I say, for I cannot see any reason why Languages should be thought so necessary an Ingredient for the composing a Scholar, if it were not for the opening the Secrets that are lock'd up in them, which Prison this *Noble Society's* Undertaking will in time free them from: for indeed 'tis very hard that those, whose Pockets could nor arrive to better Education, and yet are blest with abler Brains than many who spend their time in Books, should be hinder'd from those

Advantages they could so well make use of. The *French* have remov'd in some measure this Obstacle, and made all Authors familiar to every one that can but read and understand their own Mother-Tongue, by translating all Books of any Value into their own Language. 'Tis true, we have imitated them a little in that way, but under a different Capacity; for here there are a sort of little ignorant Foreigners, who understand neither our Tongue, nor that from whence they translate, employ'd by the Booksellers on this difficult Task, because they murder a nobler Author cheaper than a Man of Parts will do him Justice, and like a *Spaniard* will live upon a Clove of Garlick, and work hard for what will but suffice to buy them a great Coat to keep them from the Cold: This is the Cause we have few good Translations. Whereas the *French* are more accurate, because they who give themselves to Undertakings of that kind among them, are such whose Business is Learning, and who are otherwise provided for, than to depend on the Generosity of a Bookseller for their Bread. And whilst a Business of that Consequence is carry'd on by such Hands, we have no reason to expect any greater Performances

But had we the good Fortune to have all the Arts and Sciences, and all the fine Thoughts of all those great Men who have writ, they would be so voluminous, that

many a Man of Sense would labour under as great a Difficulty as before, both for Time to peruse, and Money to purchase them. But this Difficulty is quite remov'd by the *Athenian Society*; for one hour in a Week may be sufficient to peruse this Work, in which every one may find the Marrow of what great Authors have writ on any curious Subject, with the Improvement of many ingenious and learned Men upon it. Nor is the Reader confin'd to that silly Magisterial Argument of some of the old *Aristotelians*, an *ipse dixit*, but is only desir'd to yield to the force of Reason itself; and what Authorities are brought will easily be seen to be supernumerary Proof, unless about Matter of Fact, and the Verity of any Passage in History: as that of *Josephus* about our Saviour Jesus Christ, which can be decided by nothing but the Testimony of all Ages up to the time when such Book was writ; which is a much more natural and rational way to come to the Truth, than by the conjectural Argument of some opinionated Men of this present Age, who would needs prefer a mere Guess to a Cloud of Witnesses, a Method quite contrary to all the Justice and Proceedings in the World.

If the Reader will consider what I have said, I am confident he can't but in Justice acquit me of Flattery, when I shall say, that all the Endeavors of the great Men of all Nations and Ages from the

beginning of Learning to this time, have not contributed to the Increase of Knowledge, so much as this Institution of the *Athenian Society*. What the Antients did I have already, in a few words, discuss'd; and tho' I will not deny, that the Advance which has been made since the Restoration of Learning is very extraordinary, yet it must be granted that it falls short of this. 'Tis true, it was great to cast off Authorities, and to have recourse alone to Reason and Experiment, the only sure Foundation of all Learning, without which we spend out our Years in painful Study, to fill our Heads with false and empty Notions, foreign enough from Truth, which is the Aim of all Study; for without a pretty good Assurance of that, the Mind can never be satisfied. But tho' the Treasure of Knowledge increas'd so vastly, yet the Possessors of this Treasure did not grow much more numerous than of old; so that the Benefit of it reach'd only to such as could go to the Expence of Studying at the chargeable Places call'd Universities (few else being the better for this new Revolution in the Empire of Wisdom;) most of the rest of Mankind were an ignorant Generation, that bore the Form, the Shape, the Image of Men, and had the use of their Tongue to make known their Thoughts; but it was only to discover, how very little difference there was betwixt them and their younger Brothers the Brutes. The Learned dealt

dealt with Mankind till now as some bigotted Clergymen do, in giving the greatest part to *Ignorance* here, as they do to the *Devil* hereafter. I confess those few and imperfect Translations we have, did a little refine the Conversation of a great many, who had not the good Fortune to be skill'd in Languages; but those Books are (as I have hinted before) too large, too difficult, and too dear for several, that are as willing and as fit to learn, tho' they have not so good a Purse to spare, either their Money, or their Time on them, from their necessary Occasions of getting their Livelihood. But the Society have open'd an easier way, and set Learning in so fair a Light, that won with its Beauty, every one must with eagerness imbrace it, in a Form so agreeable to all Capacities; and those, who are so near a-kin to their Bodies, as not to care for the Embellishments of the Mind, will have a clearer Mark set upon them of fordid Ignorance.

If these and many more are the Advantages that will accrue to the Publick from this Undertaking, I believe the Learned will receive no less; I mean those who are not so full of themselves, that they cannot with Patience peruse the Works of any one else: for all the knotty Points of Philosophy, Divinity, Mathematicks, &c. which have employ'd the curious part of the World thus long, are form'd into Queries by the Inquisitive, and answer'd with an abundance of

Reason by the Society, who are not only Men of Parts, but also blest with a Temper that is industrious to the highest degree, and by consequence must give a general Satisfaction in their Performances, to the best of Judges in every Science.

But here methinks I see some plodding grave Gentleman, that has been at the Expence of many a laborious Year to gain the Mastery of *Latin*, *Greek* and *Hebrew*, with a supercilious Frown, condemning this Society, not for falling short of their first Pretence, but because they keep up too close to it: For, says he, *What honour will be due to learned Men, that have spent so many years in the Study of Languages, and the Criticisms of them, if the Kernel of that Nut they are so long a cracking be given to every illiterate Fellow, who understands not what's Latin for the Book he reads?* This Desire of Honour and Veneration, and to be esteem'd something more than Men, has been the Cause of the small Progress of Learning in former Ages, as I have already shewn, and therefore ought to be cast away with the other Fopperies of those times, which obstructed the Growth of Knowledge; and the Gentlemen of this Kidney may satisfy themselves, that the number of illiterate Fellows will be much less, and yet the Skill in the Languages be in as much Esteem as it deserves, as long as the Study of antient Authors, especially the Poets (which can never be deliver'd

in

in any other Language with that Force and Beauty they have in their own) shall be valu'd by the Ingenious: Criticisms will still be pleasing, tho' a thousand times repeated; and to be a Critick, 'twill be necessary to understand the Original of those Books which teach them to be so. Etymologies of Words, and Terms of Art will require some Skill in Languages, *etc.* Nay, this *Athenian Oracle* will rather contribute to that; for the nature of many Men (especially those who are curious) is, to desire to see the Author it self from whence such admirable things are drawn; which will oblige them to study Languages, to be able to understand them. So that that sort of Learning is in no fear of being lost, since now, it may be, some Hundreds may be excited to it, who otherwise had never thought on it.

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

Some of the *Roman* Pedants found the same fault with *Cicero's* Design, in translating the

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

Here I must not forget that great and universal Good this Design affords to any Troubles of Mind, in removing those Difficulties and Dissatisfactions, that Shame or Fear of appearing ridiculous by asking Questions, may cause several Persons to labour under, who now have Opportunities of being resolv'd in any Question, without knowing the Informer.

To enlarge upon this would be superfluous, since every Man, who is affected with any such Trouble, will find how much Ease Advice will afford him, especially when he has it without discovering himself to be griev'd. It must stop many a desperate Hand, which unnaturally else might attempt upon the Breast, foolishly imagining, that an end of this Life would put a Period to their Sorrows, when it only adds an infinite Increase to them. Methinks there is something divinely mysterious in this, that a Man can consult so many able Heads on his private Distractions, and yet that they should still remain a Secret. Nay, they who pro-
pote

pose these Questions are not the only who receive the Benefit of the Answer, since that may serve for many at the same time, under the same Exigencies; and even Posterity, who has not yet a Being, will be indebted to it when in the like Cases, which will happen again. With good reason therefore has the Designer of the Emblem of that Society plac'd an Angel, directing such unfortunate Desperadoes to apply themselves to them; for if any thing under a Divinity can avert their Misery, it must be the force of their Reasons.

Having thus given a rough Draught of some of those Benefits which this Undertaking has, and will produce to Mankind, 'tis fit that the World know its Benefactor; and indeed Justice requires, that he, who first design'd and propos'd it, should have that Reputation which is due to him, and have his Name known to Posterity, who will not have a little share in the Obligation. He therefore who form'd the first Idea of this great, this noble Project, was Mr. *Dunton* the Bookseller, for whom all the *Mercuries* are printed: The Tenth of *March*, 1697. he first brought the Embryo into form, and, as I am inform'd, there were two occasions which gave Life to it; the first upon reading that of *Acts* 17. 21. *For all the Athenians and Strangers that dwelt there gave themselves to nothing else, but to tell or hear some News* [or rather new Things.]——This has relation to the foregoing

Verfes, as I shall observe when I come to speak of the Reasons why they call themselves *Athenians*. His frequent Reflection on this Text concurring in time with some great Injury he had receiv'd, gave Birth to this happy Thought: For being solicitous how he should be instructed in that Evangelical Lesson of forgiving Injuries, as it were by some Divine Instinct this Method came into his Head, by which both himself and others might be satisfy'd in that, and any other Doubt, without being troublesome to those, who would perhaps be not very well pleas'd with resolving Queries and Doubts, unless they saw some Advantage besides the Good of the Querist.

The Thought seems to be accidental (as we are apt to think all things for which we can give no positive Reason) like the Birth of a great many other great things; for all the greatest Events have had Rise from some Accident, without a premeditated Design. Were I a *Pythagorean*, I should imagine that it was a Reminiscence of something like what had happen'd some Thousands of Years ago in some far Country or other, which he had observ'd in the Transmigration of his Soul thro' all Parts of the World; and that, as some Things or Words we observe, when we see or hear any remarkable thing, will bring the whole to one's Memory, so these concurring Circumstances had the same Effect upon him: but since we cannot find that

that there ever has been any such Design fet a foot in any Nation or Age, I must quit my *Pythagoric* Fancy, to come to a nearer Guess.

I have observ'd in History, that there are certain * critical Minutes in time, when strange and unforeseen things come to pass; and that a Dream, a random Word, an unforeseen Action has begot mighty and surprizing Revolutions, as well as great and noble Arts. Thus *Martianus*, who was afterward Emperor of *Constantinople*, travelling near *Philippolis*, finding a Man dead, out of a Piety of those Days, alighted from his Horse to bury him; which whilst he was doing, some of that City coming by, took him for the Murderer, and being brought to the Scaffold by this strange Accident, was deliver'd by the Confession of him who was really guilty: and this gave rise to his low Condition. A more publick Turn was that *Philippicus*, who telling his Friend *Tiberius* (who by his

means had gain'd the Empire of *Constantinople*) that he dream'd an Eagle alighted at his Head, was banish'd immediately into a barren Island, and from thence to the City *Chersona*; where he liv'd in great content, without any sollicitous thoughts about his Banishment (so far he was from thinking of Empire) but *Justinian's* coming against him to take his Life, made him assume a sudden Resolution of taking the Name of Emperor; and the successful Event shew'd it was more than an Accident, that put that Thought into his Head. To mention all the Revolutions in History, which were begun by such Accidents, would swell to a Volume, tho' very little to my purpose. What was the Original of the Noble Order of the Garter, but the accidental falling of the Countess of *Salisbury's* Garter from her Leg in the King's Presence? There is nothing so Divine as Musick (for, as *Cowly* says,

*All that we know of the Blest Above,
Is that they Sing, and that they Love.*)

Yet this was first thought on by the accidental Observation of the different Sounds a Hammer made upon an Anvil. Gunpowder, so wonderful in its Effect and Power, and now of so universal Use in Martial Affairs, was found out by an Accident, which is so well known, that I need not mention it.

The Art of Memory owes its Birth to a fatal Accident; and it was necessary that the Banqueting-house of *Scopa* should fall down and kill all the Guests, that *Simonides* from thence might observe the Order and Method of the Art of Memory. So it was necessary that *Mr. Dunton* should have receiv'd

* *Accidit in puncto quod non speratur in anno.*

an Injury, that the World might be oblig'd with a Design of as great a Value. All the Study of that great Master in the Mathematicks, *Archimedes*, could not resolve that Curiosity which *Hiero*, King of *Syracusa*, propos'd to him: Nor could he imagine how to find how much Gold the Goldsmith had stole, without destroying the Work, to know it by ocular Demonstration; till going by chance into a full Bath, the Water ran over the Brim as his Body enter'd. This Accident brought the Solution into his Head, full of which he ran from thence, naked as he was, to put his Thought into execution, crying out aloud all the way that he went, * *I have it, I have it.*

To omit the Mariner's Compass, and a great many other noble Inventions, the Discovery of the new World it self was at first but a random thought of *Columbus*, from the Observation of the Setting-Sun with a *quid s̄*. Mr. *Dunton* has done more than *Columbus*, for he has not only found out a way to discover new Worlds (for the Industry, and past Performances of the *Athenian Society*, promise not a few new Discoveries in Nature) but also how to people the thinly-inhabited Kingdoms of Philosophy, with a more numerous Generation. I have heard some of the Wou'd-be-Wits object against this Design, merely because invented by a Book-

feller; but that is so foolish a Flaw to find in it, that it discover'd their Ignorance as well as Partiality. For first, several noble Inventions have had more unlikely Authors, to instance only in Printing, design'd by a Soldier (tho' a certain Writer has dubb'd him a Knight from a Trooper, *Equus* being an equivocal word) than one that deals in Wit and Learning, and may well be suppos'd to converse with many of those Authors he sells. And next, the Learned know, that *Scaliger* was a Bookseller, and *Sstephanus* a Printer.

Having thus let the World know to whom it is oblig'd for this advantageous Project, 'tis but Justice that it give him that Encouragement the usefulness of his Design deserves, and not buoy up the ungenerous and unjust Attempts of any Interlopers, who, wanting Wit to invent any thing of equal worth, meanly usurp upon the Right of another, and aim to live upon that Crop which was manur'd by his Industry and Charge. Every considering Man must needs think, that it cost him not a little to establish it, and bring it to the Knowledge of the World, and therefore he ought in Reason to reap the Profit of it. If the little Inventor of any small Mechanick Instrument, for the publick Use, has so far a Propriety in it, as to deserve the Royal Security, a Patent, that none shall enjoy the Advantage

* *Ευρηκα, Ευρηκα.*

of his Industry for above fourteen Years, till his Labour be in some measure rewarded; with much higher reason ought the Inventer, or Designer of this Noble Institution, which contributes, as I have made appear, to all manner of Knowledge, and the general Benefit of all Mankind, since none are so Great, or so Inferior, but may make use of his Discovery. 'Twould be ingrateful therefore, as well as unjust, in every one, not to defend him in the Possession of that, which in Equity is his Due, by discourteasing those who would invade his proper Right. But I shall say more of the Interlopers in the last part of this Discourse.

Having pass'd thro' the Novelty, and Usefulness of the Design of the *Athenian* Project, and given an Account who invented it, and by what Accident it was first thought of, not omitting the Charge the Undertaker has been at to bring it to that Establishment it is now in; I hope it will not be esteem'd a Digression, if I add a word or two in consideration of the Difficulties which might justly have frightned the several Authors from complying with the Importunity of Mr. *Dunton* in the Performance; for, 'tis evident from their Works, that they foresaw 'em.

They must be Men of more than ordinary Resolution, as well as Learning, as their Performances shew; else the great Pains that is requir'd to go thro' this Undertaking, would have hindred them from en-

tering into this Society, which as themselves well observe, seems calculated for Objection: for it is no easy matter to give a good Answer to the curious Enquiries into Nature; experimental Knowledge, and nice Reason being the only Guides, as well as the only Satisfaction in those Affairs. Divinity brings far greater Difficulties with it, since in controversial Points (and there is no point of Theology but what has been controverted) Variety of Opinions are endless, and Disputes may be drawn out into Volumes: yet this could not dash their Resolutions of contributing to the Publick Satisfaction, what Reason and the highest Probabilities afforded; and a reasonable Man can desire no more, since they have often assur'd the World, that they pretend not to an Infallibility, and shall be willing to acknowledg their Errors and publish any Sentiment that any of the Ingenious shall send to them upon any Subject, both in Natural Experiments, and Reason, in opposition to their own. Nothing can be more candid and ingenious than their Letter to Mr. *Traveesty*, part of which I must transcribe, to shew the Reader that I speak not at random; 'tis thus —

Mr. *Traveesty*.

IF at any time our Answers are not so satisfactory as we could wish, if you will, as directed by our Advertisement, mention in what Particular, you shall have a fuller Satisfaction in our next. If this won't suffice, we further assure

sure you, whatever Questions you dislike, shall be all answer'd anew by us (Common Equity to our Querists obliging us to it) and in new Answers to the said Questions, our Reader shall meet with all the Objections you send us, the best of your Thoughts, and our own Improvements thereon.

This Promise they have comply'd with as often as any Objector has thought fit to give them his Reasons for what he said.

But the Pains and Industry that were requir'd to return a

good Answer to every Person's Query, was not the only Difficulty; since, when they had done that to the best Standard, and beyond the Exceptions of the Learned, they could not expect (as indeed they once express'd it) *to please every Body*, that being an impossible Task: And 'tis plain, that they did not think they should appear in Print, and that in so nice a Design, without Opposers. For, as the incomparable Cowley says, in his *Pindaric* on the Royal Society:

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

This, as they foresaw, so they have met with in abundance, both from their private Querists, and publick Enemies; tho' indeed most of the Efforts that have appear'd in Print, have shewn more Gall than Brains, and taken a great deal of Pains to convince the World how little they were guilty of Wit. For this Reason they may almost forgive their avow'd Opposers, because they punish themselves in the very Act of Injury against them, by the loss of their Reputation both as to Sense and Morals, tho' that perhaps they value not very much. But there are a sort of very civil, dear, caressing Animals, that with the Air of a Friend are more troublesome than the most able Adversary. *I am afraid, says one, I shall be a Poet, direct me*

*how to avoid that Fate of the common Proverb, Poets are poor by Destiny. Nay, some of the Querists, are so full of their own dear selves, that they are restless, till they see their impertinent Niceties satisfied in Print, and think the World is oblig'd to give way to be entertain'd with their Follies. As for example, one witty Gentleman, who had a mind to make Love in Mood and Form, desires to know (for, adds he most surprizingly and wittily, *Lovers are impatient*) how he may attain to an effectual form of Courtship. Another something angry, with the haughty port of Indignation, tells them, — He (even he) wants to know why those Questions he sent above six Weeks since, are not yet answer'd. He adds very gravely, *I think my Questions deserve a Thought as well**

any Bodies else. There is nothing certainly more uneasy to a Man of Sense than to be pester'd with a Fool; nor for a Man of Piety than to be oblig'd to hear Blasphemy, Atheism, and other Profaneness: but this Society, being compos'd both of Men of Sense and Piety (tho' I am sensible some of the Town Wits and Beaux will think the last but a canting Commendation) have had abundant cause to exercise their Patience. *Horace* had never half the Fatigue with the Poetaster, as they must have had with both Male and Female Impertinences. One would know, whether any two Men have the same number of Hairs; another is troubl'd with a squeamish Conscience, and would know if it be lawful to eat black Puddings; a third, a great Enquirer into Mysteries, and I believe very studious of *Cornelius Agrippa's* occult Philosophy, would know what the King of *France* is doing at that time. 'Twere endless to run thro' the Follies they have been troubl'd with; and I shall not meddle with the others that fall under Profaneness and Atheism, abundance of which they have receiv'd, which but to repeat in the *Querist's* Words, would be like selling of Poison in the

Streets to every one that passes them.

Tho' I have not run thro' half the Difficulties which presented themselves to the Noble Authors of the *Athenian Oracle*, upon a consideration of the mighty Task they were going to undertake, yet no private Inconveniences could deter them from the Publick Good.

Having done the first Projector of this Design some Justice already, I think my self oblig'd not to forget that other young Man, *Mr. Sault*, who first, like * *Jason*, dar'd so boldly to venture out into the Billows of the Criticks, and lead the way to the rest of the Hero's that were to go in search of the Golden Fleece of Wisdom and Learning. *Mr. Sault* had so great and generous a Zeal for the general Benefit, that he would not let those Difficulties I have mention'd, or any other Considerations outweigh it: No, he only kept the Nobleness of the End in his view, fixing his Eye on the farther Brink, that he might not see the Breadth of the Stream he was going to leap; or to express the noble Thought in the best of our *English* Poets own Words, *Mr. Dryden*, I mean, In the Conquest of *Granada*.

Almabide says to *Almansor*.

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

* *Valerius Flaccus* in his *Argonauts*.

That

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

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

'Tis no small difficulty to determine which was the greatest Wonder, the Boldness of the Undertaking, or the Ability he has shewn in such unripe years in the Performance. *Hercules* his destroying the Serpents in the Cradle, has found Work for the Poets a great many Ages. But he has done more than all the *Herculean* Labours, at an Age when the rest of Mankind are but ripening; for, the mighty Sense he writes, will not let me doubt, but that he foresaw what infinite *Hydra's* he was to engage with: but he has pursu'd it to a Miracle, shewing the Scholar without the *Pedant*, the Philosopher without the stiff and obscure Expressions, and superfluous Repetitions of the School; for every thing he writ in the first *Mercury*, had a pleasing genteel Air, and neat Turn through every Line, and discover'd that profound Reason could be lodg'd in a youthful Head, and that it met there with a Softness that did not obscure its great and severe Ideas. This his Boldness, Learning, and Ingenuity, ought to endear him to every Man, that pretends to value Excellence. And tho' I confess my self the most unworthy of his Conversation, yet I must assume the Vanity to boast,

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that no Man can value his Acquaintance and Friendship more, tho' I have not yet the Honour to know him, having never had but once, and then only, a transient sight of him.

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

I shall conclude this first part of my History with the Reasons why they assum'd the Title of *Athenian*, for even that has fall'n under the merciless Phangs of the Wou'd-be-Criticks. If they had taken the Name of *Lacedemonian*, indeed it would have look'd something odd, and as if 'twere done in spite of Learning, to borrow a Title from that place, which scarce ever afforded a Philosopher, or any Man of Learning; but the *Athenians* were the most curious, and inquisitive People of Antiquity, as that Verse I have before quoted out of the *Ætæ*, demonstrates, which I shall add here to the

C

two

two foregoing Verses of the same Chapter, v. 19. *And they took him, (viz. St. Paul) and brought him into Mars street, saying, May we not know what this New Doctrine, whereof thou speakest, is? Ver. 20. For thou bringest certain strange things to our Ears; we would know, therefore, what these things mean. Ver. 21. For all the Athenians and Strangers that dwell there, gave themselves to nothing else, but either to tell or to hear News.* This, as it gave occasion to the first rise of the Design; so it is enough to justify the Title that was chose, because the Business and End of it, is to answer the Niceties and curious Enquiries into Arts and Sciences.

All that know any thing of History, or have read any of the old Authors, must be sensible, that *Athens* was in that Veneration with Antiquity, that it was the only place of Study in those days; and from thence was all *Europe* civiliz'd, and taught Arts, and Sciences *Cicero*, in the Introduction to his Offices, writes to his Son, at that time hearing Philoſophy there, that he had the Advantage of not only having *Cratippus* for his Master, but even in *Athens* it self, as if the Place added to the Facility of his Learning; and he adds the reason of it, because the Examples of so many wise Men, that had flourish'd in that City, could not but stir him up to Emulation: for, there *Socrates*, *Plato*, *Aristotle*, and all the great Philoſophers, learned, and taught; there were the Schools of every Sect,

and scarce any (I might say none) that were receiv'd into the number of the Wise and Learned, that were not beholden for their Education to *Athens*: Thither *Anacarsis* came from *Scythia*, and was so taken with the Laws, as well as Wisdom of the *Athenians*, that endeavouring to introduce both into his own Country, he was kill'd by his Brother, and King: There *Demosthenes* liv'd, and flourish'd in Oratory; and *Sophocles* and *Euripides*, in Tragedy: There liv'd *Eupolis*, *Curatinus*, *Aristophanes*, (tho' the last was born in *Rhodes*, yet he liv'd there, and excell'd in their Dialect) and *Menander*, all Comick Poets. *Demosthenes* was so great an Orator, that he excell'd not only all the *Grecians*, but put in for the Palm or Fame with *Tully* himself; and if he carries it not from him, yet he holds the Balance in equilibrio. The Value the Government of *Athens* put upon the Learned in all Sciences, afforded Encouragement to the Ingenious, to improve them. Both Comedy and Tragedy owe their Birth to *Athens*; and indeed, the Dramatick was more in esteem there than *Epick* Poetry, being the more immediately useful for Man's Life, Comedy correcting the Vices of it, and Tragedy (by Examples more powerful than Precepts) stirring the Minds of Youth up to Heroick Actions, and keeping Virtue in Esteem, by shewing its Reward, and the Punishment of Vice: Tho' 'tis said of *Sophocles*, and *Euripides*, that one repre-

represented the Accidents of Human Life, without regard to that Poetick Justice, as they too often happen; the other, as they ought to have been. The Esteem these Dramatick Poets were in, may appear by two Instances, one of *Eupolis*, the other of *Euripides*: *Eupolis* having writ seventeen Comedies after the Old Method, with a great deal of Liberty, exposing the Vices of the People, was slain in a Sea-fight betwixt the *Athenians*, and *Lacedemonians*. *Athens* resented his Loss so much, that it made a Law, That no Poet should after that venture himself in the War; such necessary Members of the Com-

monwealth, that wise State thought them. When the Death of * *Euripides* was known at *Athens*, (who some say was kill'd by the Dogs of *Achalaus*) there were several Embassies dispatch'd to *Macedon*, to obtain leave to convey his Body to his, and their own Country; but *Achalaus* would not part with the Treasure of his Bones, notwithstanding their repeated Importunities. Nay, I may call the great *Homer* an *Athenian*, since *Athens* was not the least of those Cities, that contended for his Birth, which are enumerated in a *Greek* Distich to this Sense.

Seven Cities strive for Mighty Homer's Birth,
Athens, Smyrna, Rhodes, Colophon, Salamin, Chios, and Argos.

Ἐπὶ δὲ πόλις διερίζουσι καθ' ἑξῆς Ὀμηροῦ,
Σμύρνα, Ῥόδῳ, Κολοφῶν, Σαλαμίν, Χίῳ, Ἄργῳ, Ἀθήναι.

Next to Poets, we must remember Painters, and Statuaries, which flourish'd in *Athens*; of the latter *Phidias* was the most excellent: but consult *Pliny's* Natural History, 36th Book, and there you will find a full Account of both. The World was not more oblig'd to *Athens*, for Philosophy, Oratory, and Poetry (to omit Statuary, and Painting, just mention'd) than for History; as *Thucydides*, and *Xenophon* may evince (to omit *Herodotus*, who only retir'd into the *Athenian* Territories, from domestick

Tyranny, where the Muses always found a secure Retreat; and tho' he was not born an *Athenian*, would die one.) *Thucydides* was the best of the *Greek* Historians, being so impartial a writer, that in the *Peloponnesian* War, which he was going to write, he paid for Intelligence of the Transactions on both sides, that so he might perfectly find out the Truth; justly suspecting, that as both Parties would palliate their own Losses, so if he knew the Affairs of each only from themselves, he should ne-

* The worst of *Euripides* was, that he hated Womenkind, so that he was commonly call'd *Μυρογύνος*.

ver arrive at the Truth. And it is to be wish'd, that none but Men of * Quality and Estate would meddle with compiling of Histories, who are or ought to be above the Partiality and Weakness of being byas'd by Affection, or Interest; it being more below the Honour of a Great Man, to falsify the Truth to Posterity, than to be guilty of a Lie in Conversation.

Xenophon too was an *Athenian*; he took up the History of the *Peloponnesian War*, where *Thucydides* left off, and was the first Philosopher that writ an History: And 'tis the Opinion of *Cicero*, in his Book *De Oratore*, that *Xenophon*, in his *Παιδείων*, consulted not so much the Truth of the Story, as his Design of forming an Example of a perfect Prince and Comman-

der; for he was a Soldier, as well as Philosopher and Historian. 'Twould be endless to mention but the Names of all those that have flourish'd in every Science and Art in this famous City. From what I have here produc'd, will sufficiently appear, that since all the Arts and Learning of the old World ow'd their Beginning (nay, and perhaps Perfection too, tho' afterward lost in the Inundation of Barbarity which from the North over-run all *Europe*) to *Athens*, with just Reason did this *Learned Society* make choice of that Appellation; whose Aim it is to advance all Knowledge, and diffuse a general Learning through the Many, and by that civilize more now, in a few years, than *Athens* it self did of old during the Ages it flourish'd.

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

T H E

THE
SECOND PART
OF THE
HISTORY
OF THE
Athenian SOCIETY.

IN the First Part of this History I have given you an Account of the Novelty, Advantage, Inventer, and Occasion of this Noble Undertaking. I have touch'd upon the Difficulties that attend it; the Noble Daring of the first Author; and lastly, I have advanc'd some Reasons, why this Society assum'd the Title of *Athenian*. In *That* I brought you to its beginning; in *This* I shall (with all the Brevity the Copiousness of the Subject will allow) proceed to its Infancy and Growth, and from thence pass to the Manly Performances of the Society, when establish'd.

Tho' the whole Design of this Institution may be gather'd from what has been said in the First Part, yet I think it necessary to premise an intire Prospect of it here; since that will not a little contribute to the Satisfaction of the Reader, by avoiding Obscurity and Confusion, setting things in as clear a light as possible, and in that form which the Decency of Order requires.

‘ That which they first propos'd to themselves, was not
 ‘ only to answer all Manner of
 ‘ nice and curious Questions in
 ‘ *Divinity, Physick, Law, Philosophy, History, Poetry, Mathematicks, Trade,* and all other
 ‘ Questions

C 3

• Questions propos'd by either
 • Sex, or in any Language;
 • but also to give an account
 • of the most considerable
 • Books, printed in *England*, or
 • transmitted to them from fo-
 • reign Parts: and to accom-
 • plish this effectually, the Un-
 • dertaker, resolving to spare
 • no Charges to gratify the In-
 • genious, settled a Correspon-
 • dence beyond Sea. And tho'
 • all this were enough to ex-
 • pect from the extraordinary
 • Parts and Industry of any So-
 • ciety of no greater extent;
 • yet they resolving to spare no
 • labour, proceeded farther, by
 • inserting the Conferences,
 • and Transactions of several
 • *English Virtuoso's*, and whate-
 • ver the Genius of our Na-
 • tion would relish in the *Acta*
 • *Eruditorum Lipsæ*, the *Paris*
 • *Journal des Scavans*, the *Giornali*
 • *de Litterali* printed at
 • *Rome*, the *Universal Historical*
 • *Bibliotheque*; and other lear-
 • ned and ingenious Essays of
 • other Nations. That so as
 • our Merchants supply'd us with
 • the Manufactures and Com-
 • modities of all Countries, we
 • should not want that Produc-
 • tion, so much more valuable
 • in it self and in the esteem of
 • every Wise Man, their *Wit*
 • and *Learning*. Whatever the cu-
 • rious and brisk Genius of the
 • *French*, the Floridness of the
 • *Italian*, the Industry of the
 • *German*, the Gravity of the
 • *Spaniard*, should from time to
 • time gratify their Countries
 • with, this *Great Society* have
 • generously and successfully im-
 • ported into *England*; and by
 • that means made all Nations

contribute to the Power and
 Glory of our Empire of *Wis*,
 as the conquer'd World did of
 old to the Grandure and Wealth
 of *Rome*; this a far more noble
 Tribute, and a far more exal-
 ted Glory. Every Man in jus-
 tice therefore ought to honour
 them with the August Name of
Patriots, above most that stand
 blustering Candidates for it.

• Yet farther, to make their
 • Endeavours the more satif-
 • factory to all Men, this *So-*
 • *society* have all along invited
 • every one that has any Ex-
 • periment or curious Instance,
 • which they know to be truth
 • and Matter of Fact, circum-
 • stantiated with Time and
 • Place, to send it to them.
 • These Experiments and In-
 • stances they not only promis'd
 • to insert in their *Mercuries*,
 • but also endeavour to find
 • out a Demonstration of
 • those, which the Senders
 • could not. So great is their
 • admirable Zeal for the good
 • of the Publick, and the Sa-
 • tisfaction of all curious En-
 • quirers into natural Specula-
 • tions.

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

But

But that the World might be fully acquainted with this whole Design, they have frequently publish'd it : so that none can plead Ignorance, that shall in-trench upon their Design and Method; and none can be dissatisfy'd that they have not a full account of so many Advantages they may reap from the several Endeavours of this Society. Here it will not be improper for me to give some account of the Method they propos'd to themselves for the prosecution of their Design; for that is indeed a necessary part of it. That Order which Justice requir'd, they made choice of; that is, that those Queries that came first should be first answer'd, unless a greater Good interpos'd, as the answering, any popular Query, *that might be of service to the Government*; for the publick Good is granted by all Men, I think, to be preferr'd to the private: *Or some curious Accident, or remarkable Providence, that's Matter of Fact, and wants a Demonstration.* Here too the general Advantage comes in, and then 'tis but fit that Particulars of less consequence should expect a little, and give way. Next, *some extraordinary Scruple of Conscience, which wants a speedy Answer.* And for the satisfaction of such, I think, no reasonable Man but would willingly admit his less weighty Query should be superseded a while; since he is sure after that to come in, in his turn.

Farther, that the Querists should not be disappointed in their Expectations of Answers

by their faults, they have laid down these excellent Rules.

I. *To look over the Indexes of their Volumes, to see if their Queries are not already answer'd to their satisfaction.*

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

III. *No Riddles or Equivocations, &c. because they are of no use to the Publick.*

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

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

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

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

Nor can I omit a Method propos'd to the Society by some ingenious Well-wisher to their,

C 4 Designs,

Designs, for a farther Satisfaction of the Querists; this being the proper place to insert it.— This Gentleman having consider'd the Fatigue of the *Society*, in receiving so many Letters on one Question, sent them a Project for their Ease, which they approv'd of, viz.—*That every Querist set two Letters to every Question he sends, and some Number consisting of three Figures, thus—A. B, 231. or A. C. 312. B. H. 132. H. J. 721. R. N. 472, &c.* For it is not likely that any two should light upon the same Letters and numbers too: So that if they are publicly acknowledg'd in the *Mercuries* to be receiv'd, by inserting the Letters and Numbers, with those Marks at the end of each, the Querists would soon be satisfy'd, viz. those mark'd thus (*) will never be answer'd, as coming under some of the above-mention'd Exceptions. Those mark'd thus () have been answer'd already, Vol. n. Those mark'd thus (+) will be answer'd in their order.

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

A Paper intitled the *Athenian Gazette*, resolving weekly all the most nice and curious Questions propos'd by the Ingenious; dated Tuesday March 17. 1690. was the first Essay of this Noble Undertaking that the World was gratify'd with; which gave

the critical part of the Town as great a Satisfaction in what it contain'd, as it did Admiration at the Strangeness and seeming Impossibility of the Attempt. This Satisfaction was so general, that in the third Number, I find Queries came in so fast, that publick notice was given to send in no more, till those were dispatch'd that were sent already: An evident Argument, that the number of those that sent had some Belief, that the *Society* were able to comply with their Desires, else it had been foolish to have been at the Expence of writing and sending. In the second Number the Title is alter'd, from *Gazette* to *Mercury*; the reason of which they give in their Twelfth, in answer to this Question—*What is the reason of your changing the Name of your Athenian Gazette, into that of the Athenian Mercury? Gaza (says the Author) signifies a Treasury, and therefore we reserve it for the general Title of our Volumes, designing to intitle them the Athenian Gazette, or Casuistical Mercury: And Mercurius signifying a Messenger, is the more proper Title for the single Papers, which run about to Coffee-Houses and elsewhere, to seek out Athenians.*

But as this Undertaking was too great for any two Men to go thro' with, it was thought fit, both for Ease, Dispatch, and the fuller Satisfaction of all Men, to receive occasionally Ten other Members, to the composing a just Number, for compleating the Undertaking, by having Men qualify'd with all

all sorts of Learning: that so all sorts of Questions might receive just Answers. I presume it will not be ingrateful to any Reader, if I here give him an account of the Qualifications of some of the Members (such as were both constant and occasional.) They all deserve an ample and just Theme of Praise; yet Ignorance of nine of them confines me much against my will to the *Divine*, the *Physician*, and *Mathematician*; tho' I shall have occasion, in the pursuit of this Discourse, to touch upon the Performances of most, if not of all the rest.

As *Divinity* is the most sublime and sacred of Studies, so I think my self oblig'd to begin with the *Divine*; and I am satisfy'd that the rest of this *Learned Society* will subscribe to this just Preference I give him, if not for the Veneration of his Character, yet for his own proper Merits: so great is the Reverence of his Person, the Profoundness of his Knowledge, not only in the Holy Scriptures, Councils, Fathers, and the rest that compose that mighty Science of *Theology*; but also in every other Art that comes within the number of the *Liberal*; the most barren Subject growing fertile and divertive, to admiration, by the Genial Warmth of his Wit. How great and apparent are his Zeal and Abilities in the Direction of *Souls*! How extraordinary and how general is the Satisfaction he gives the *Doubtful* and *Troubled in Mind*! How strong, how invincible is

the Reason with which he confirms the Wavering, and confutes the *Hereticks* and *Atheists* of this profligate Age! Then what can farther contribute to the Progress of Piety and Learning, than the manly Sweetness of his *Style*; for whate'er he writes is soft without Affectation and Satiety, and learned without Pedantry. Yet if all these Virtues were wanting, the Affability and Agreeableness of his Temper and Conversation, the tender Compassion he has for the Sufferings of his Fellow-Creatures (above the Consideration of which all his stupendious Learning and Parts are not able to transport him) both in spiritual and temporal Exigencies, were enough to draw as great a Veneration from all, as is lawful to pay to Man. Finally, since Actions are more valuable than Words, his Deeds give a nobler and truer Character of him, than I can presume, with the Inability and Weakness of my Pen, to draw. All that I shall therefore add, is, that if it were possible that any such thing could be as an *Universal Priest*, certainly his Duty would be to take care of the spiritual Good of all Mankind; and then, I am certain, that none would be more worthy, and more justly qualify'd than He, who has beforehand shewn in all his Writings and Actions, so universal a Concern and Zeal for all, that bear the glorious Image of his Maker. So truly Apostolical are his Inclinations, that all Pains, all Labour, all Watchings and Prayers,

ers, tho' for the most inconsiderable of Men, are far more delightful to him than Glory and Honours to the Ambitious, Wealth to the Miser, or Pleasure to the Voluptuous; nay, than the Embraces of his Mistresses to the faithful and long-suffering Lover. But all these fleeting Joys, which so dazzle and invite the World, are too little, too inconsiderable, to give a just Idea of that of his, which makes a near approach to those, *it has not enter'd into the Heart of Man to imagine.* It were to be wish'd, that a great many of the Clergy would have him in view, as a sure Direction of their Behaviour; since an Imitation of his practical Virtues would soon remove the Odium too great a number of them lie under, and confute the profane Enemies of that *Sacred Body*, by the most prevalent of Arguments, *Example.*

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

Tho' this Discourse be not design'd as a Panegyrick, but History, yet I cannot prevail with my self to think this short Account of some of the Mem-

bers of this Society any Deviation or Digression; or if it were, yet I cannot (and I am sure all that love Learning and Ingenuity will easily forgive, if not commend it) pass over the *Physician*: tho, I confess, it would be more prudent and pardonable to say nothing, than not enough of an illustrious Subject. But as, *Who was ever in Love, and Wise?* is receiv'd as a just Excuse for the Failings of a Lover; so I hope the more moderate will grant me, that it is equally hard to admire and be silent, when the Object of ones Admiration presents it self.

It was said of a certain Great Man, that if all the Libraries in the World were lost, and not one Book remaining, the general Knowledge he was Master of, was capable of teaching Mankind all the Arts and Sciences in perfection; the same I can with Truth and Justice say of the *Physician*, who carries the whole Circle of the Sciences in his Head: but that which is most admirable and rare in one of his Profession, Knowledge and Wit make him not profane; Piety and Religion illustrate all his Actions. Never was any Question propos'd by ingenious Malice or Curiosity, however new and surprizing, but with all the Readiness and Facility in the world he gave not only fair and amusing Ideas of it, but full and most evident Demonstrations. It is no satisfaction at all to me to meet with Wit and Learning in a Man of a little low Soul and ill Principle,

ple, because I cannot understand how he, who has a just Notion of things, should not make a better choice for the Regulation of his Mind; so I am wonderfully ravish'd with delight, when I find the contrary, as here in this Great, this Learned, this Good, and this Ingenious Man: for he is so generous (a very uncommon Virtue) that he could never be prevail'd with to admit of any other Consideration for his Trouble in this Affair, than the Good of the Publick; thinking it so much below him to mingle Interest with so noble a Design, that I am confident it would be the only certain way to make him forsake it, to press any Reward besides what it contains in itself: for *Virtue is its own Reward*, in his Opinion. Yet he is far from condemning those, whose Circumstances (too often the Fate of the Ingenious) will not allow them to imitate him in this Generosity; since 'tis confess'd very lawful for any Man to live by his Pen, as well as any other way. Besides, many great Divines, who, we may justly suppose, have the Good of many in their eyes, do yet set no small or inconsiderable value on their Copies; tho' it must be granted, that he excels them as much in this, as a free Agent does a mercenary one. I can say no more of him, than that he is a worthy Companion of so great a Man as the Divine I have spoke of just before him.

All that I have to inform the World of the *Mathematician*, is, that he is one of the

Persons that first put the Design in execution, whom I mention'd in the first Part; and I shall only add here, that his Learning is as universal as his Sense of things is fine and curious. So that this Society seems to be compos'd by something more than human Judgment, in selecting able Men; since each of them is sufficient to perform this mighty Task alone.

By what has been said of these three Members, we may reasonably suppose that the rest are not ill match'd. And as in the search of the Secrets of Nature we illustrate the more Obscure by the more Evident, so here we may, by those I have been able to get some account of, guess at the Excellence of the rest, the greatest part of which will not accept of any pecuniary Gratuity at all.

This Society being compos'd of such pious and generous, as well as learned Men, I wonder what they could propose to themselves, who endeavour'd to tempt and persuade them to forsake the first Undertaker, on a poor mercenary Consideration. Could they imagine, that *such* Men would be guilty of so much Baseness, as to forget that Obligation they had enter'd into (for I am inform'd they oblig'd themselves never to engage in the like Design for any one else) never to desert Mr. *Dunston*? Could they have so weak an Opinion of that Worth they courted, as to press an Action upon it, which must necessarily fully all its

its Glories, and make it of no Value? But these Men had nothing in their Thoughts but the supplanting their Neighbour in his Right; they would else have foreseen the Answer they without doubt receiv'd, *That if it were an Immorality, nay Injustice for another, tho' never concern'd with Mr. Dunton, to interfere with his Design, because it was intirely his own Project; how much more ungenerous would it be for them, who have enter'd into a Friendship with him, to betray that Trust he had repos'd in them, when he might (had it not been for the Esteem and Value he had for their Justice and Parts) have engag'd those who perhaps would have prov'd more generous.*

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

It would, I believe, be superfluous to dwell upon the Antiquity and easy Method of teaching by Question and Answer; since Cicero, in his *Tusculan* Questions, approves of it as the most useful and ancient; and Plato practis'd it: Nay, we find in the tenth Chapter of the first Book of *Kings*, *That the Queen of Sheba went to prove Solomon with hard Questions.* I shall therefore say no more for the Proof of its Antiquity, since every one that considers it, must soon observe how much it will contribute to the Improvement of Knowledge, when all the several Heads of the Nation, at least all those who love Equiries, are busied

to find out the most difficult and least understood things for the *Society* to resolve, which could no other ways be effected but by Queries and Answers.

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

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

What

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

That the Author of *The Whole Duty of Man*, was almost the singular Example of Contempt of Nominal Fame, till this learned Society put in for his Rivals in that noble Self-denial; yet neither can, with all their Humility, avoid that Reputation the World pays, even

to themselves, since every one imitates the *Athenians* of old, erecting within their Minds Trophies to the unknown Worthies, as they did Altars in their Temples to the unknown Deity. And Mr. *Swift*, in his Ode to this Society, concludes very well;

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

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

There are no greater Enemies to Wisdom and Learning than vulgar Errors and Superstition (if they will admit of a Distinction, and are not the same.) As long as the first remain, Men go upon a wrong Principle, rejecting all that may seem to oppose that which they have receiv'd and settled within themselves, as *Truth*, by so reverend and awful an Authority as *Immemorial Tradition*, which they look upon as the diligent Observations of their Ancestors; a Name which has always been of too great a Veneration with most Ages, and by that has prov'd the irresistible Patron of an abundance of Absurdities, especially in Philosophy. And

there is nothing more evident, than that no Man can possibly arrive to any true and sound Knowledge, till such false Guides are remov'd which led him out of his way. I am confident, wherever the other prevails, there is not much likelihood of any considerable Progress in Wisdom; for 'tis the Mist, or rather Night of the Mind, in which the Judgment wanders after the deceitful Glimmerings of an *Ignis fatuus*, or else fears and shuns every Light of Truth as such, knowing no *Medium* betwixt these two Extremes. These Ills are indeed inseparable Companions; for vulgar Errors always beget Superstition, and Superstition cannot subsist without vulgar Errors. One is the Tree, the other the Fruit: Vulgar Errors are the Springs which feed the Stream of Superstitions, and till those are stilled, 'tis not to be expected that will cease to flow.

This

This learned Society seems to have been very sensible of this, by the great care they have taken in confuting those erroneous Notions, which are commonly receiv'd as often as they presented themselves in any of the numerous Queries which have been sent them: And they have well observ'd, that there are a great many omitted by the ingenious Dr. Brown, which are, in my Opinion, as necessary to be remov'd, as any he has observ'd. I shall mention a few Particulars, viz. *That a Coal is to be found under a Plantane Root, at one time of the Year more than an other: That these latter ages are more ignorant than their Predecessors, and that we find out no such useful Arts as our Forefathers have done.* This the Society have very concisely and clearly remov'd, which tho' I cannot omit, yet the Brevity I am confin'd to obliges me to contract: The most invincible way of Arguments is by *Dilemma*, which they have taken in the decision of this Point, viz. 'The Invention of useful Arts is either infinite or finite; if the first, we must conclude (by Experience) that at length growing too numerous, some would be lost, and supplanted by others, which would not be, if the first were more useful: — If finite, they can be but once invented, and then our Ancestors have only the Advantage of having liv'd before us; for the Improvements which we see daily made on former Inventions, gave us reason to believe, that if we

had liv'd before them, we should have done no less. They prove farther, that none of those Inventions the World enjoys was found out by one, or at once. That the *Myrmecides* of *Ælian*, and *Pliny* with his Ivory Chariot with Horses, and all in so small a Compass as to be cover'd by the Wings of a Fly, was outdone, in the twentieth year of *Q. Elizabeth*, by *Mark Scallor*, in his Chain of Gold drawn by a Flea, and his Lock and Key made of Steel, weighing but a Grain. And I must add, that the Ship of *Myrmecides* was out-done by a Gentleman of *Lions*, who not only made one much less, but also gave a Motion to it. And for a further Proof, they refer us to the Transactions of the Royal Society.

'Tis a vulgar and general Error, that to deceive the Deceiver is no Deceit; which is very well remov'd in the *Athenian Oracle*, Vol. II. p. 508. 'Tis a no less common Opinion, *That Men dream of things they never thought of*, which in Vol. I. p. 234. they confute in this manner: 'They deny it to be possible, unless in a Divine Dream, where both the Thing and the Notion should be reveal'd together. They grant that the Fancy has Power to join things together, when they are before in the Mind, or to create Monsters and Chimeras out of real things, sleeping as well as waking. For example, I have the Notion of my self,

† self, a Horse, a Road, Thieves,
 † Water, Air, Fire, a House,
 † Day, Night, or whatever
 † else you'll name, treasur'd
 † up in my Memory; These
 † my Fancy may shuffle toge-
 † ther, and so represent such
 † Accidents as I never thought
 † of in the Day-time. But
 † they deny that there is any
 † imaginary Transaction that
 † passes in our Sleep, but we
 † have all thought of the sever-
 † ral Parts and Things which
 † go to the composing of it,
 † tho' not perhaps in the same
 † Order as there. For the
 Reader's farther Satisfaction,
 let him consult the Place a-
 bove-quoted, and there he will
 find full and ingenious Argu-
 ments for a farther Proof of
 this.

To run thro' all that they
 have observ'd in this nature,
 would make my Book swell be-
 yond its design'd Bulk. I shall
 therefore pass over those cur-
 rious Constatutions of that Er-
 ror, so commonly receiv'd,
*That a dead Corps bleeds when
 touch'd by the Murderer;* which
 they have treated of, *Vol. I. p.*
139. I will not insist upon that
 Opinion in this Supplement,
*That Officers are smooth one year,
 and rough the next, and so vi-
 cissim,* which they deny. I
 have not room to repeat all
 those Witty and ingenious Ar-
 guments they produce to ob-
 viate that common Notion,
*That a Man cannot be twice in
 Love,* *Vol. I. p. 203.* for the

ingenious Discussion of which
 as well as of many more, I
 must refer the Curious to their
 Works: only I cannot omit
 mentioning two or three out of
 many which have a nearer re-
 lation to Superstition. 'Tis
 true, Dr. *Brown* has taken no-
 tice of most of these (tho' not
 all) but yet the Advantage to
 the Publick is no less, than if
 they had been the original Re-
 marks of the Society, since
 they communicate them to the
 Many who are most concern'd
 in them, the Learned being ge-
 nerally now pretty free from
 those sordid Trifles.

Superstition is not only that
 supernumerary Formality and
 ceremonious Observation in
 religious Worship, but also
 that Regard which too many
 have to pure Accidents, as the
 certain Heralds of Destiny:
 And this proceeds * from our
 Fear and Darknes of a future
 State, the Ignorant or Super-
 stitious being unsatisfied in all
 Conditions of human Life; in
 Prosperity they either fear a
 Change, or hope an Increase:
 and this Fear and Desire push-
 es them on to seek, by some
 means, to know the Fortune
 that is to attend them here-
 after; and not content with
 their present Happiness, wrack
 their Peace with foolish and un-
 necessary Cares for to mor-
 row. And those in Adversity,
 uneasy under their Sufferings,
 with a great deal of willing-
 ness permit themselves to be

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

flatter'd

flatter'd by hope of better things; but impatient in bare Expectation without Certainty, they fly to Superstition for it, which gives them generally an ambiguous and amusing Promise: and tho' it be as variable as the Oracles of old, they will all, like *Pyrrhus* and *Cresus*, interpret it to their own Advantage, and indeed flatter themselves, that it so evidently complements their coming Success, it needs no Interpretation. That these vulgar Errors should carry away the Vulgar, is not so much to be wonder'd, because they build their credulous Faith upon Hearsays; but that the Ingenious and Learned should be so far misled, who one would think regulate their Opinions according to the Rule of Reason, is very surprizing. Thus I cannot but wonder to find *Tycho Brahe* running back to his House with no small Consternation and Apprehension of an impending Evil, if the first thing in a Morning he met an old Woman, or if an Hare cross'd the Path he was going, or any such trifling Accident that day confin'd him to his House; and perhaps it did him this Good, to pore upon his own new System with Admiration, or in those of *Ptolomy* and *Copernicus* with Contempt and Anger.

Among that vast number of those superstitious Follies which *England* abounds with, several have been sent them, to omit, *Whether Crickets, Bats, Owls, Rats, Ravens, &c. are ominous; and how they come to know the*

fatal Events that are to come? because *Dr. Brown* has taken notice of them. I shall only instance in one, which that great Man has not mention'd, and that is in *Vol. I. p. 214. Whether there is any Crisis of Time, wherein Persons have extraordinary Accidents, as to Fortune and Misfortune? Which general Error, when they have at large confuted, they conclude very well,——That he that acts without Reason, and believes things for which he can give no account at all, deserves to be excluded the Society of rational Creatures.*

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

I am of opinion, that this Society has in nothing more contributed to the Substantial Service of the Fair Sex, than in undeceiving them in that point, since the Ladies are more generally carry'd away with the Belief in this pretended Knowledge than Men (not that I think my Sex free from the Contagion, or that it has reach'd

reach'd all theirs) and have an implicate Faith in every Astrologer, as the * *Romans* had in the time of *Juvenal*, thinking all as sacred und infallible which he says as the Scripture it self. Thus when they are sollicitous on the weighty Affair of Marriage, or the Death of a Husband or other Relation, or the Constancy of a Gallant, they immediately repair to oraculous *Partridge*, *Gadbury*, and the rest. What a ridiculous Buffle was here, not many years ago, about *Le-Croy* the *Frenchwoman*, who pretended to this Insight into Futurity? And how many every day subsist, like the Kingdom of the Devil, by these Lies? But the Society have beyond answer confuted all the vain Pretences of these Impostors, in *Vol. I. p. 15.* shewing the Falsity of their Foundation, by Reason, and their own Rules, and have besides added some Reasons more familiar to those who are not skill'd in their Principles, by the most obvious Inconsistences in Nature, which the meanest Capacities are capable of judging of. 'Tis with a great deal of Reluctance that I omit the Particulars of their Arguments, because they are, in my Opinion, the strongest and most curious I ever read on this Subject; but Necessity obliges me to it, since it can-

not be expected that I should give an Abridgment of every Question, that is well handled in all the Volumes which are already extant, because that would swell this History to as great a bigness as all they have writ; since they have been so short and close to the Point in every one, that it is impossible for me to be more concise, and preserve the Force and Beauty of their Arguments.

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

To begin therefore with Divinity, out of many of as great Excellence I take this, which is handled in the *Supplement* to the *Athenian Oracle*.

* — *Quicquid dixerit Astrologus credunt a forte relatum Ammonis.*
Juven. Sat. 6.

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

Whether Sin might be or- dain'd for	{	1. God's Honour,	} by the manifestation of his	{	Wisdom, Power, Justice, Holiness,
		and			}
		2. Man's Happiness,	} because without it he had never died, and consequently never been glorify'd.		

The Querist having taken the Affirmative, the Society, with more Piety as well as Reason, take the Negative: the quite contrary following from the other, to what the Querist would needs persuade: As, first, — It destroys God's Wisdom, true Wisdom consisting in chusing right and just Means to attain a good End; but Sin is a bad Means, forbidden by himself to Man for the best of Ends, and the Perfection of the Creature consists in imitation of his Maker: So that the making God the Ordainer and Cause of Sin, is to make him guilty, and Man innocent; which could never conduce to the Manifestation of his Wisdom, but the contrary. Again, it destroys his Justice; for Justice, in respect of Punishment, always supposes a Subject capable of Rewards and Punishments; and farther supposes a Law, by which it must judge and distribute 'em: none of which can be if Sin be absolutely ordain'd and unavoidable, and yet punish'd with eternal Torments, since all agree that absolute Necessity excuses any thing. — Farther, Where is Mercy, if

God save a very few only (as some would have it) and punish all the rest of Mankind for what they could not avoid? nay, what he has forc'd them to commit? Then — Where's his Holiness and Hate of Sin, if he himself ordains and causes it?

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

But to clear the first Branch of this Query a little farther: First, if God ordain'd not Sin, how came it into the World? 'Tis answer'd, — By Permission, God being not oblig'd to hinder it, but indeed oblig'd not to hinder it, if he would have, as he design'd, Man a free Agent. Permission, having no Influence on a free Agent, it answers all those ends of the Querist's Ordination, *viz.* the manifestation of His Wisdom, Power, Justice, &c. in raising Man after his Fall, when

when penitent, and punishing him when finally impenitent. Besides, this Position of the Necessity of Sin, takes away all Sin, and consequently makes the Supposition it self, of God's ordaining Sin, ridiculous and impossible. Again, — If Sin were necessary, 'tis clear (from what has been said) there could be no eternal Punishment; but 'tis evident from the Word of God, that there is eternal Punishment, therefore, &c.

To this the Querist sending some Objections, not Answers; the same Member of the Society has deliver'd and confuted them in this Supplement, with that evident and convincing Demonstration, that nothing in Nature can be more fine. The whole Dispute is too long to be here inserted, and too good to be cramp'd into an imperfect Abridgment; for the Soul of the Argument spreads it self thro' every Line, and is all in all, and all in every part: so that it would do the Author of that incomparable Piece, whom I honour, a great deal of Injustice, by giving so ill a Representation of his Performance. And I am sensible I shall scarce merit Pardon of him for what I have attempted in this kind above: therefore I must desire the Reader not to make a Judgment of the force of this Author's Arguments, by what I have produc'd; since I only aim'd to give such a View of them, as might invite those who should chance to see this

rough Draught, to consult the Original, where they will find them in their Life and Perfection. And I am pretty confident, that what I have inserted contains so much of its Primitive Beauty, as to provoke an ingenious Curiosity to pursue the End I propos'd; But farther to inflame his Desire, I shall give some of those profound and invincible Reasons that Discourse I last mention'd contains.

Some Men are of Opinion, that there is no Science worth studying, or at least satisfactory, but the *Mathematicks*; because they carry such a visible Demonstration along with them in all their Parts, that the Mind rests satisfy'd in the Truth and Certainty of the Operation it has employ'd it self about. I will agree with them, that there is no greater or more reasonable Inducements to read or study than Evidence, and high probability of arriving at Truth, else we wander in the Dark, and spend our time in the pursuit of Shadows: and therefore I must recommend this Dispute to the perusal of every one that loves to converse with Demonstration in Argument, since there is nothing in the Mathematical Arts so self-evident as this (out of many) — *If Necessity excuses eternal Punishments (for that is the Aim of the Proponent's Arguments) what did Christ die for? What Justice did he satisfy? What Benefits did he obtain? Not the preserving us from eternal Death!* For the Querist says, *There's no such*

D 2 *ting,*

thing, Necessity takes it away. Not saving us from temporal Death, for that we all suffer: Not from other temporal Punishment, for he owns the Good have them rather more than others. Is he a Saviour, to save us from nothing? It can't be from our Sins, because they are necessitated; nor from the Devil, because God has * deliver'd us up to him, that he may compel us to Sin; not to bring us to Heaven, since, according to him, all must go thither, nay, Judas, and all; nay, there's no other place for them to go to, and therefore they can't miss it. And how, I would fain know, does this manifest God's Wisdom in the Death of his Son, when at this rate it undeniably follows, that he died for nothing at all? Tho' this be enough to shew, that what I have said is not without just Cause, yet I can't but add another from the same Discourse, it containing so much of Wit, as well as Solidity and Reason.

—If I conclude (says the Querist) Man's ways to be not of himself, whereby I deny Free-will, I can then the more easily forgive, nay, love the worst of my Enemies:

—But (replies the incomparable Author) he might as well talk of a couple of Clocks, loving and forgiving one another; they are all wound up, and must necessarily strike on without any Choice of their own; they can neither hate nor love, according to his Notion, but are determin'd or necessitated to do either. — Does not

the Doctrine of Free-will (perfits the Querist) set Men together by the Ears? Nay, Persecution itself has a share in it, by persuading us, that Mens ways are in themselves, which makes it the more difficult to pardon them. This is so ridiculous an Argument, especially for him to advance, that holds the necessity of all our Actions, that the Author with a great deal of Justice presses it close to him, in the most sensible part of Men of his Principle, I mean, his temporal Interest.

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

* For that is the necessary Consequence of the Querist's precedent Arguments; * is *clera* from what is said in this Supplement about it.

Here I cannot omit the *Milennium*, Vol. I. p. 282. tho' I can say no more of it, but that it was done by the same Hand; and by consequence, the Spirit and Life, which abounds in this I have touch'd upon, will be found in that Question: and this I can assure the Reader, he will find no small Pleasure in the Perusal of it. there is such a clearness of Thought and Expression, as well as Greatness of Learning and Reason; for he proves it from many places of Scripture, as well as the Testimony of the most antient of the Fathers, that is, of the first and second Century, as *Papias, J. Martyr, Polycarp, Clemens*, and afterward *Irenæus, Lactantius, Tertullian, Methodius*, and still lower, *St. Cyprian, Nepos, Apollinarius*. Not that the words of all these Fathers are quoted, which would take up a whole Volume, as the Author observes; but he affirms them to be of the same Opinion as *Justin Martyr* and *Methodius*, whose words he inserts.

I would also recommend those that are curious in Controversial Divinity, to peruse what another Member of this Society has perform'd against the Anabaptists; proving Infant Baptism by the holy Scriptures, and primitive Practice of the Church, beyond the weak and ridiculous Efforts of his adversaries to answer. For a confirmation of what I here avow, consult the *Oracle*, Vol. I. p. 310 — 306. and what is said on that Subject in this Supplement, where you'll

find confirm'd what I have said, that this *Society* is compos'd of Men of such general Learning, that each could finish the mighty Task alone; for this Controversy was carry'd on by the same who first began this Noble Design: and this I hope will prevent the Enemies of this *Society* from charging me with Flattery, when I shew such weighty Grounds for what I say.

Tho' this be an Age that delights not much in Accounts of this nature, relating to Religion, yet I must so far trespass upon the Wits, as to add a word or two on their practical Divinity; for there is not a greater Vein of Piety runs thro' all their Writings than in all their Actions, and their Endeavors to render other Mens Actions of the like Perfection: And this will appear from those Answers which endeavor'd with Reason and Argument to second the Commands of the Government, in the several admirable Papers which treat of the *present designed Reformation*; where, not only the Reasonableness of bringing such a Reformation about is clear'd, but also Methods propos'd, for the better effecting it: tho' I believe neither they, nor indeed the Government, did ever imagine to bring it to that Perfection, that it should affect all Degrees, Sects, and Principles, for that is a moral Impossibility. Yet they had reason to think it would have that Awe upon most, that the Pious would not meet with such frequent

quent and open Objects of Debauchery and Profaneness; and that is as much Comfort to a good Man as to a Man of Sense, to have a Fool silenc'd by Authority, who else would be continually prating. I know several have objected, that putting the Laws in execution against Debauchery would but increase the number of Hypocrites. But I shall not fear to answer, that Hypocrisy it self is better than Scandal; that being but a private and particular Ill, this general; that by borrowing the Face and outward form of Virtue, by consequence makes some Atonement for its private Ills, by giving a (seeming at least) good Example; whereas Scandal familiarizes Vice to every one, and makes all Appearances of Virtue ridiculous.

What can be more conducive to the general Practice of Virtue than an able Assistance to those Sinners who have a desire to be converted, but are withheld by the Tyranny of an habitual Sin? which perhaps, as it is the greatest Obstacle to most of our pious Intentions, and the most difficult to overcome, so it bears down the good Resolutions of most Men. Any one that has ever read St. *Austin's* Confessions, will easily perceive (if he be so happy to be free from personal Experience) how a Habit clogs the Soul, and pinions its wings, that it may not fly toward its Divine Creator, by the help of long abdicated Virtue. Oh how often did it tug and pull back St. *Austin*, with

a thousand worldly Considerations! How did it lay open all its gilded Baits, and struggle for a long time with the powerful Grace which God sent to his Assistance! But as there is no corporeal Disease (if we believe some learned Men) for which Nature has not provided a Cure; so much less is there any spiritual Malady, for which God has not provided an abundant Remedy, which our spiritual Physicians (at least those that value their Duty, and know the Obligation of their Character) apply to us, as our several Distempers require. This the *Athenian Society* have done most admirably well in this difficult point of Habits: First, in discovering what a Habit is; and next, that it may be overcome; and lastly, the best Methods to do it: For the first two I refer the Reader to Vol. I. p. 385. and shall here only hint upon some of the Heads of the last; as — *An Habit always has its contrary, and may be broke by the Use of those Methods which constitute its Contrary, or by removing the Occasions by which it is increas'd and continu'd.* As for example; A Fire is extinguish'd by Water, or by not supplying it with Fuel; for Drunkenness, Whoring, or Uncleaness, &c. the Cure is by praescribing the constitutive parts of Temperance and Chastity; or else by flying Occasions in these Cases, the *Parthian* Discipline is best, *Overcome by flying.* Other Remedies are prescrib'd in the same place, as communica-
! ting

ting one's Failings to a Friend, especially a Divine; whose Advice and Prayers may not a little assist: And here the Prescriptions must be observ'd unfeignedly, and not us'd as some do those of Doctors, flinging them away, tho' they pretend to have taken them; since in spiritual Sickness, without taking the Medicine, there can be no Cure. As great a Step as can be made in this Affair, is to get a true-inform'd Judgment, the Art of knowing things as they really are in their own Nature, and the Business is almost done to their Hands.

This I have insisted the more upon, because it is of general use; and therefore I hope those, who have a desire to take to the Paths of Virtue from a Habit of Vice, will consult the Place I have quoted, which will not a little contribute to their Ease and Satisfaction.

Next to Divinity I shall place Philosophy, as approaching next in Dignity. Here their Performances have been no less extraordinary, as will appear from the beginning of their Undertaking, where the most difficult and sublime things have met with a Resolution. In Vol. I. p. 4. we find no less than the Eternity of the Soul decided, &c. In Vol. II. p. 384. the Cause of the Sea-sports given, and the Cause of the Saline Quality of the Sea, &c. In p. 327. even the Cause of the ebbing and flowing of the Sea.

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

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

gives Motion to the other parts of the † World, causes this Revolution of the Waters, tho' they be but a part of that Globe we call the Earth, and therefore would not be suppos'd to have a different, or at least a peculiar Motion to themselves from the same Cause, supposing that the System of *Copernicus* is true of the diurnal Motion of the Earth.

There is another Opinion built upon this System, which is this; That the diurnal Revolution of the Earth upon its own *Axis*, is the only cause of the Flux and Reflux of the Sea: for as other Waters, that are convey'd in Pipes, will rise to as great a height as the place from whence they first descend; so these of the Sea upon the descent (if we can term any part of that Motion so, which has an equal reference to, and distance from the Center) of the Earth flow down, as far as the Shore permits, but being there stopp'd rebound up again as much the other way; which is the ebb and flowing. But this is no less absurd than any of the rest I have inserted; for first, if this were the Cause, there could be no such Variety of Tides, as is well known, since the Earth turns upon its own *Axis*, in an equal space of time, as well as with an equal, even, and constant Motion without any rub: So that we are to seek in the most difficult part of this wonderful Motion still.

For how comes it to pass, that the Tide flows some Fathoms more in some places than in others, and that constantly, and therefore not caus'd by any accidental Wind driving in upon that Shore? But there remains as great a difficulty as to the cause of the seven times flowing of the *Euripus* in a day. Lastly, if there be such a Descent in the Motion of the Earth, as to make the Waters fall down to the Brim, as I may call it, then by the same Rule they would fall out when that part of the Globe came to be perpendicular downward; for, if there be a Descent, there must be a lowest part of that Descent, and then what I have urg'd would infallibly follow. 'Twould be endless to run thro' all the Absurdities of this last, as well as those of the other Opinions I have related, which might well follow, when they never considered all the Consequences of the Doctrine they advance. The *Society*, in the Page last cited, decides the Question with more Reason and Certainty in this manner.—'What is the reason of the Sun's Motion, but the necessary Law of the Creation, or the first establish'd Order of Nature? For had the Sun been fixt in any one part of the Element; the opposite part of the Earth would have been burnt up, and all the rest frozen, and consequently the whole

‡ *Dans cuncta movet.*

! Globe

* Globe of Earth render'd un-
 * capable of fructifying. And
 * as the Motion of the Sun was
 * necessary in the Order of
 * Nature, for all those Be-
 * ings that depend upon it ; so
 * it was equally necessary, that
 * the Sea should have a parti-
 * cular Commission or Order
 * from its Creator (the only
 * efficient Cause) for a Flux
 * and Reflux, or else it would
 * have stagnated and corrup-
 * ted, and by consequence been
 * unfit for Procreation of Fishes,
 * and Navigation. For the
 * Objections which are, or can
 * be rais'd against this, consult
 * the Places just mention'd, and
 * you will find them answer'd to
 * your Satisfaction.

But if you require a more
 immediate cause of this Mo-
 tion of the Waves, you may
 consult an ingenious Book,
 writ by a Member of the So-
 ciety, call'd, *The Visions of Souls*
before they enter into the Body ;
 and in the 23d Dialogue of that
 Book you will find your Curio-
 sity answer'd in a most witty
 and surprizing manner. I must
 needs say, the whole Book is
 an extraordinary Piece of re-
 fin'd Notions, entertaining Wit,
 and great and well digested
 Learning ; and indeed, too
 much above the Capacities of
 most of our *English* Readers,
 to sell well : for if it were but
 understood, I am confident, no-
 thing that this Age has pro-
 duc'd would be more grateful
 to the Curious : And if it were
 translated into *French*, that Na-
 tion would value it, and be sen-
 sible, that the *English* had as
 noble and speculative a Ge-

nius as any of them ; but the
 Humour of most Men, and
 some that pretend a little to
 Sense, is to give Censure of
 a thing according to the Vogue,
 tho' they never saw it them-
 selves ; tho' perhaps (as I am
 sure in this Case 'tis true) that
 proceeded from the Ignorant
 (which being the more nume-
 rous, make up the Cry) or those
 at least who did not understand
 it.

But what can be more fine
 than their Discourse upon *In-*
dividuation, in *Vol. I. p. 208. ?*
 A point confess'd by the great
 Mr. *Boyle* (as they observe) of
 the most nice and difficult
 Nature. I shall transcribe it,
 because there can be no Abbrevi-
 ation so well done, but it must
 be an Injury to its Excellence.

The Question is ——— *What*
is Individuation or wherein con-
sists the Individuability of a thing?

——— It may'n't be impro-
 per (pursues the Author, for
 I omit the Preface of it, which
 is a kind of an Apology, be-
 cause I think it needs none)
 * to run thro' the different Or-
 * ders of visible Beings, and
 * search them all for a dis-
 * tinct Idea of it [*than the*
 * *Schools afford.*] To begin with
 * those Species of Body which
 * are not properly organiz'd,
 * and have neither Life nor
 * Sense, as Stones, Metals, &c.
 * in these Individuation seems
 * to consist in nothing but
 * greater or lesser : Take the
 * less part of a Stone away,
 * you may still call it the same
 * Stone : take an equal part
 * with the Remains, that In-
 * dividuation ceases, and they
 * are

are two new Individuals :
 Divide a Stone, &c. as long
 as you please, every part of
 it will be a Stone still, another
 individual Stone, as
 much as any in the Mountains,
 or Quarry 'twas first cut out of,
 even tho' reduc'd to the minutest
 Sand, or if possible, a thousand
 times less. But when we take
 one step farther, and proceed a
 degree higher, to the vegetable
 Kingdom, the Case is far
 otherwise; and indeed Nature
 seems to be still more distinct,
 and as it were careful in its
 Individuation, the higher it rises,
 till at last it brings us to that
 great *Transcendental Individual*,
 the only proper uncom-
 pounded Essence, the One
 God blessed for ever. To return
 to Plants: Their Individuation
 consists in their singular Form,
 Contexture, and Order of their
 Parts, whereby they are dis-
 pos'd for those Uses to which
 Nature has design'd them,
 and by which they receive
 and maintain their Beings.
 For example, a Tree, from
 whence tho' you take the
 Branches, it grows, receives
 Nourishment from the Earth,
 maintains it self, and is still
 a Tree; which the parts
 thereof are not, when
 separated from the rest; for
 we can't say every part of a
 Tree is a Tree, as we can of
 a Stone, every part of a
 Stone is still a Stone. But
 now, — if this Tree be
 cloven in two or more
 Pieces, or fell'd by the
 Roots, this Contexture, or
 orderly Respect of the
 Parts each to other, ceases;
 its Essence, as a Tree, is
 destroy'd; its Individuation
 perishes; and 'tis no more
 a Tree, but a Stump, or a
 piece or pieces of Timber.
 Let's proceed a degree
 higher to merely sensible
 Creatures, who are not so
 immediately depending on
 Earth, the common Mother,
 as Plants; nor rooted to it,
 as it were a part of it, as
 they are; but walk about,
 have, in respect of that,
 an *Independent Existence*,
 and are a sort of Worlds
 by themselves: And here
 the Individuation consists
 in such a particular
 Contexture of their
Essential Parts, and their
 relation one toward another,
 as enables them to exert
 the Operations of the
 sensible, or animal Life.
 Thus cut off the Legs,
 or any other parts of an
 Animal, 'tis the same
 Animal still; but cut off
 its Head, or take away
 its Life, and 'tis no longer
 that individual Animal,
 but a mere Carcase,
 and will by degrees
 resolve into common
 matter again, or rather
 be transmigrated into
 some other form. To
 ascend now to the
 highest Rank of *visible*
 Beings, the *Rational*;
 the Individuation of
 Man appears to us, to
 consist in the Union of
 that *Thinking Substance*,
 which we call the
Rational Soul, with
 any convenient Portion
 of *fitly-organiz'd Matter*.
 We hope 'tis no
 Heresy to assert, that
 any Portion of *Matter*
 duly qualify'd, and
 united to the Soul

• Soul by such a Union as
 • we experience, tho' we can-
 • not well explain, is immedi-
 • ately individuated by it, and
 • together with that Soul,
 • makes a Man: So that if it
 • were possible for one Soul to
 • be cloth'd over and over, at
 • different times, with all the
 • Matter in the Universe, it
 • would in all those distinct
 • Shapes be the same Individ-
 • dual Man. Nor can a Man
 • be suppos'd, in this Case, to
 • differ more from himself,
 • than he does when he's an
 • Infant, and just past an *Em-*
 • *brion*, from himself when of
 • adult or decrepid Age, he
 • having in that time chang'd
 • his Portion of Matter over
 • and over; has been fat and
 • lean, sick and well, lost by
 • Bleeding, Excrement, Per-
 • spiration, &c. gain'd again
 • by Aliment; and perhaps not
 • one Particle, or but very few
 • of the first Matter, which he
 • took from his Parents, and
 • brought with him into the
 • World, now remaining.

How noble, and how ab-
 fruse a Question is here han-
 dled with the greatest Brevity
 and Perspicuity in the World!
 How knotty a Point render'd
 easy to any tolerable Under-
 standing, without losing one
 jot of its Majesty or Pro-
 foundness!

Here I should add that ad-
 mirable Dissertation of the na-
 ture of *Opium*, in this Supple-
 ment, done by the Physician;
 and that of the fam'd *Talisma-*
nical Science, Vol. I. p. 452.
 and of *Specifick Remedies*, and
 also the Questions about seve-

ral indifferent Matters; *Hate*
of the Angels, *Schism*, *Equivocal*
Generation, *Monsters*, *Transfusion*
of Blood, *Muscular Motion in Lu-*
naticks, *Mutation*, *Circulation*,
and Abdication, and the Question
 in Vol. I. p. 459. about *Nav-*
igation, all incomparably and
 concisely done by the same
 Hand: but that I have al-
 ready transgress'd my Bounds,
 and I should injure these excel-
 lent Performances by abbrevi-
 ating them, that of Navigation
 not being capable of being
 made one single word shorter
 than it is.

Tho' 'tis impossible for me
 to run through all those Que-
 stions in Philosophy, which
 this Learned and Ingenious *So-*
cietty have handled with equal
 Excellence, yet I cannot but
 recommend the several Dis-
 courses relating to the Soul of
 Man; for, they have discuss'd
 all that can any way relate to
 it. The Queries I shall here
 insert, which, I question not,
 will invite every curious En-
 quirer to consult the Answers,
 which are extraordinary.

1. *Whether the Soul be eternal,*
or pre-existent from the Creation,
or contemporary with its Embrio.
2. *Transmigration of Souls.*
3. *Is the Soul subject to Passion?*
4. *What are the Soul of Brutes?*
5. *Whether the Souls of Man*
knows all things to come, but is
hinder'd by the dulness of bodily
Organs?
6. *In what condition is the Soul*
of an Infant, as to its natural Fa-
culties? and what sort of Thoughts
of the things it sees and hears,
may it be suppos'd to have?
7. *Whe-*

7. Whether Souls separated by Death from the Body, retain their Individuation, or are all turn'd into one common Soul?

8. In what part of the Body is the Soul?

9. What Defect is there in the Souls of Persons, born Natural?

10. What are we to think of the Definition of the Soul—that it is the * first Act of an Organical Body having Life in Power?

11. Whether Women have any Souls? — To which I join this; Is the Soul of Woman inferior to the Soul of Man? If so, will that Superiority continue eternally?

12. Whether the immortal Soul was breath'd into Adam with the Animal, or before, or after?

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

14. Whether our Souls, going out of our Bodies, pass into any local circumscribable Place; or, whether they assume certain Vehicles, or subtile Bodies, retaining the same characterizing Forms, which their terrestrial Bodies had?

15. Whether the separated Souls have any Knowledge of Affairs in this World? &c.

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

17. Where do Souls go immediately on their Separation from the Body?

18. Whether has a Man three

Souls, or no, viz. the Supreme, which they call the Mind; the Sensitive, which they call an Image; and Rational, which lies and knits the other two together?

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

20. How are we to understand the Union of the Soul and Body, since the Soul is pure Immaterial Substance, and the Body a gross organiz'd Substance?

21. Whether the Soul of Man be a Traduction, or an immediate Infusion; if the former, what tolerable Expressions may we have of the way and manner of a Body's begetting a Spirit? If the latter, how comes it to be defil'd with Original Sin?

22. Whether all Souls are equally happy in Heaven?

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

24. Whether the Souls of studious and learned Men, are more perfect in the World to come, than the Souls of the Ignorant and Illiterate? &c.

25. Where's the Soul of Man, when in a Swoon?

26. Whether the Soul, after Death, be in an Active or unactive state, during its Subsistence without the Body?

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

28. Is the Cause of Death, or a Separation of the Soul from the

* Actus primus corporis organici, in potentia vitam habentis.
Body,

Body, in the Soul, or in the Body;
29. *Whether the Soul does al-*
ways actually think or no?

There are other Questions relating to the Soul, Which I have not set down in this Place; the Brevity I am confin'd to not only denying me that, but also room to make any mention of what other Philosophical Questions they have answer'd. I must therefore desire the Reader to supply this Defect in me, by consulting the Alphabetical Tables to each Volume: where they will not only find what I have omitted, but also all other Questions relating to the *Mathematicks, Physick, Law, Criticisms, Anatomy*, and all the other Branches of their Promise of answering all manner of Questions in every Science and Art, if of any Use or Advantage, general or particular; for I shall only here give a short Direction to two or three in each Science. For Mathematical Questions therefore consult the Tables. For Physick see the Supplement, as to the original Cause of the Gout, &c. Anatomy in general is well improv'd, since *Hypocrates* learnt it of *Democratus* in the Suburbs of *Abdera*, and from the Dissection of Brutes gather'd the Anatomy of Man, as the same *Hypocrates* testifies in his Letter to *Demagoras*. And I am confident, that the Answers this Society have given in this Art, (which is a part of

the *Delphick* Precept of *Know thy self*, which therefore is the reason, I suppose, * *Juvenal* says is must be kept in Heaven) will make any impartial Judge sensible of their Ability in that as well as the rest of the Sciences.

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

* E cælo descendit, γινῆσι σταντων. Juven.

give the least cause to any to think their Endeavours any way imperfect: But they make not Business of a Delight, or think, that the Life of a Man of Sense and Reason, should be taken up with no higher Contemplation, than the continual View of the lighter Performances of Wit. This I must inform these Gentlemen, that they'll seldom find any of these easier Essays of this Society without a just mixture of Learning; for that is so much a Part of them, that it gives a lasting Beauty to their very Diversions. I shall instance in one particular, which some (I am pretty sure without consideration) have been pleas'd to exercise their unintelligible Talent of Banter upon, I mean the Answer to this Query: *Whether Fleas have Strings, or whether they suck or bite when they draw Blood from the Body?* This Query, we may see by the Author, was sent by one of the fair Sex: and the Resolution is compos'd not only of true Wit, all the *Similies* being *ex renata*, not dragg'd from all the Corners of the Universe, to be cramm'd in by Head and Shoulders, as those of some Men are, who have not gain'd a little Reputation by them; but also of a curious Enquiry into the Form, and Parts of that little and domestick Animal, which tho' so common, yet is of so wonderful a Composure. This I find in Vol. I. p. 38. which if any true Judge of Wit will consult, I question not but he will with a great deal of readiness subscribe to

what I have said of it, and only blame me for the Modesty of my Expression. In the very next Page you will meet with no less entertaining Discourse on this Query: *Whether Beauty be real, or imaginary?* The Query is nice, but the Answer is incomparably fine. Farther, the three following Questions, *viz* (1.) *Whether it be lawful for a young Lady to pray for a Husband?* (2) *A Lady desires to know when she shall have a Husband?* (3) *Is it better to live single, or marry?* are answer'd with that Ingenuity and Reason, (an Ingredient seldom found in the Gallymaufries our Scriblers generally dress out for publick view) that it cannot but bring the extremest Satisfaction to any one that pretends with any Justice to value himself as a Man of Wit and Sense.

In the several Volumes I find the Society endeavouring a farther Diversion of the Witty, by several Essays in Poetry, in answer to Queries sent them in Rhime; this being indeed the necessary result of their first Promises, of answering all manner of Questions. In this, as well as in all their other Performances, the Society propose to themselves the Service of Religion: And I hope the Wits will not wholly condemn them for pretending to Poetry and Piety at once, since tho' Quarles has scandaliz'd Devotion with wretched Verse, yet Beaumont's *Psyche*, &c. that admirable Poem Spencer's *Fairy Queen*, design'd an Encomium on all the noble Train of Virtues;

tunes; the *Steps to the Temple*, and other Verses of *Crashaw*, who was commended by the incomparable *Cowley*; nay, the *Plagues of Egypt*, the Paraphrase on *Isaiah*, and other Pindaricks of *Cowley* himself, shew, that Poetry is never so elevated and fine, as when employ'd on Subjects of that nature. Nay, Virtue is so far from not being the proper Subject of Poetry, that nothing else, indeed, is: For, if we believe the best of Poets and Criticks, and examine the Rules laid down by them for both Dramatick and Epick Poesy, we shall find, that the Aim and End of the first, is to reward Virtue, and punish Vice; and the business of the latter is, not only to draw its Characters truly virtuous, but to make them successful as the Piery of *Aeneas* (and most, if not all of his *Trojan* Companions) in *Virgil*; of *Godfrey of Bulloign*, *Tancred*, and **Rinaldo* &c. in *Tasso*; of *David*, *Jonathan*, &c. in *Cowley*, may satisfy. So that I have reason to conclude, that that Poet, who pretends to write without this Aim, is either ignorant in his Art, or guilty of perverting its sacred Laws. All this being thus evident, the more equal Readers will, I question not, be very well pleas'd, when they see this *Society* in lofty

numbers presenting a formal *Challenge to Vice*: and as two Opposites are best distinguish'd when set together, so here a *Vice* in one Column, and its contrary *Virtue* in another, must render the first as odious, as it really is, and enhance, if not the Beauty, yet the Esteem of the latter. To perform this with the more Force and Majesty, the *Society* have, with a great deal of Reason, made choice of *Spencer's Stanza*: This new Project for the promotion of Religion is confin'd only to one Virtue and one Vice at a time, that the other half of the Paper may be free to answer such Queries that are sent them in verse, as shall any way merit to be taken notice of:

Before I dismiss this Point, I think my self oblig'd to make some Remarks on the Poetry this *Society* have already gratify'd the World withal, because some, that with no little Ardour aspire to the Name of *Criticks*, have been pleas'd to pass none of the most favourable Judgments upon it. I confess indeed these Sparks are not so kind, as to give us any Reason for their Procedure in this Affair, or to discover those Defects they have found out, supposing that their Arbitrary Sentence is sufficient to prove a Guilt; perhaps that

* For the Character of *Rinaldo* is virtuous, notwithstanding his Amour with *Armida*, which was the effect of her Enchantments more than his Inclinations. His Repentance of this Failing, his Prayer on *Mount Olivet*, before his attacking the enchanted Forest, and the rest of his Actions, justify my placing him in this Number.

may

may be of great value with those who blindly depend upon their Judgment; but we that are so arrogant to believe an *Ipsè dixit* no proof, must take the liberty to question their Decision as very partial.

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

But to shew the World that I am not afraid to bring the Poetry of the Society to the Test, I shall, according to what Standard I shall think just (since they have given me none) examine it, what that Impartiality which becomes not only an Historian, but a Critick. Every one that has ever essay'd

any thing in Verse, cannot but be sensible of the Difficulty of bringing every part to that Decorum which is necessary for the Beauty and Perfection of that way of writing; without which, as † *Cicero* observes, there are not a few Faults break into Poesy as well as Prose. What this necessary Decorum is, may be gather'd partly from || *Horace* in his Art of Poetry; to avoid Obscurity, Trifling, Bombast, Meanness both of Thought and Expression, and affected Copiousness, which is a spinning out a Thought into various and synonymous Expressions: and this last *Claudian* is very much given to, notwithstanding the Character *Scaliger* gives him.

If we can't find the Society guilty of any of these Faults, I think (by so good an Authority as *Horace*) we may conclude their Poetry cavil'd at without any just Reason. But I shall confine my self to one Copy of Verses, which was writ to the Author of the late Pastoral Poem; for tho' the Poetry they have as yet publish'd be not very voluminous, yet the Examination of all

* *In his third Book, De optimo statu Civita tis.*

† *Ut in Vita, sic in Oratione nihil est difficilius, quam quid deceat videre: κρεινον appellant Græci, nos Decorum.—— Hujus ignoratione non modo in Vita, sed sæpissime in Poemate & Oratione peccatur.*

|| *Brevis esse laboro,
Obscurus fio; sectantem levia nervi
Deficiunt, Animi que professus grandia turget,
Serpit humi tutus nimium, timidusque Procellæ.
Qui variare cupit rem prodigaliter unam,
Delphinum silvis appingit, fluctibus aprum.*

would

would take up more room than I can spare; and out of one or two Examples, a Judgment may be made of the rest. In the foremention'd Poem, I am sure there is nothing that falls under any any of those Errors I have set down; there is a Poetical Genius shines all thro' them; the Thought and Ex-

pression admirably match'd, like a noble Soul in a beautiful Body; nay, something nearer akin to each other, and nearer of a nature. But before I say more of them, I'll transcribe 'em; which will not, I am sure, be ingrateful to the Reader.

*Yes——by each Fountain, River, Stream, and Grove,
By all the pleasant Haunts the Muses love,
By them themselves, and great Apollo too,
I'll swear I hardly love them more than you.
Say, Dear Unknown, what is't that charms me so?
What secret Nectar thro' thy Lines does flow?
What deathless Beauties in thy Garden grow?
Immortal Wit in Nature's easiest Dress,
A Paradise rais'd in a Wilderness.*

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*Tho' harsh thy Subject, haggard, and unkind,
And rough as bitter Blasts of Northern Wind,
Thy Divine Spirit corrects each ruder Sound,
And breaths delicious Zephirs all a-round.
Thus can our Kindred Art, and Painters Care;
Make even Storms look beautiful and fair.*

*But whilst I praise, I must accuse thee too.
When thou hadst done so much, no more to do:
When to the Brink of Boyne thy Hero came,
There to break off the Chace of him and Fame.
Where had been Albion now, had he thus stood;
But floating in another Sea of Blood?
To leave him when the Floods crept soft along,
And silver Boyne listned to hear thy Song;
To hear the Nairs sing what thou dost write;
As when she rose to see thy Hero fight:
See him all o'er with springing Laurels spread,
And all his Angel Guard around his Head.
This wields his flaming Sword — the Rebels fly;
And that the fatal Ball puts gently by:
Which Britain's mighty Genius shook to see,
And trembled at the Danger more than he.
This, sweetest Bard, hadst thou proceeding sung,
How had the Woods, how had the Valleys rung!
And Pollio's learned Muse, who sits above
The Shepherd's Admiration, and the Love,
Had deign'd thee Smiles, as all the World esteem,
Which dares not sure dislike what pleases him.*

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What can be more fine and sweet than these Verses? What more poetical? What more correct? And if at any other time their Poetical Answers come not up to these, there are several reasons for it: 1st, Because several Queries are sent in Verse, which would be more to the purpose in Prose; for there are Subjects not so proper for Verse. 2^{dly}, Be-

cause they design'd 'em otherwise; as for example, *Burlesque*, which in its kind is very witty and pleasant. But then the *Epithalamium* in Vol. I. p. 473. is very fine. And lastly, when the Subject is not so noble, as that of this, which merited no less than the Society has said of it. I cannot omit one Epigram, which is this:

*Whatever borrow'd Lines our Works have shown,
This we dare swear, that thine are all thy own.*

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

Upon the whole, I think

that Character which *Julius Caesar Scaliger* gives of *Claudian*, is justly the Due of the Poetical Member of the Society, viz. * *That he is a great Poet, only has sometimes the disadvantage of being oppress'd with an unpoetical Subject; but even then supplies with his Wit the Defect of the Master. He is Master of a happy Daring, and a good Judgment; his Ornaments agreeable, his Language clear and expressive, his Numbers smooth, but not affected; his Thoughts fall naturally in, without force*

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

* In *lib. 4. Poeticæ*. Maximus Poeta Claudianus, solo Argumento ignobiliore oppressus, addidit de ingenio quantum deest materiae. Felix eo Calor. Cultus non invisus, temperatum Judicium, Dictio candida, Numeri non affectati. acute Dicta multa sine ambitione. *Tho'* I do not understand with what Justice *Scaliger* urges the Ignobleness of his Subjects or Argument, when all he has writ is upon the nobles, as Gods, Princes, and Consuls.

and Aim of Poetry ; which † *Horace* divides into three parts, Pleasure, Profit, and both together : but he concludes the last to be the ‖ best, which comprizes both the pleasant and the profitable. Some one of these Ends, if not all, are observable in all their Poetry I have yet seen.

I shall conclude the Second Part of this *History*, with a Defence of their Complaisance for the *Fair Sex*, in answering their Queries, which has been extremely resented by the *Wits*, and other Emulators of the *Society*, who have themselves obviated the main Objections of these Sparks that hate the *Fair Sex*, because they are their Slaves I believe ; and 'tis pity they are not so generous to set their Names to their Queries, that the Ladies might know their Haters. In the *Mercury* I mention'd there is this Query sent them — ' Whether it does not weaken the Credit of the *Athenian Mercury*, that the Authors of it descend to such a pitiful Employment, as to take notice of *Feminine Impertinences* ? To which the *Society* answer, *That they are troubled with ten, perhaps an hundred Masculine Impertinences for one Feminine.* (They might have added this Query to the Number) *Whereas on the other side they have Letters from the Ladies, without the boasted Advantages of Learning which are*

of so great concern, and carry so much weight, that they dare not, without considerable Time and Thought, attempt their Answer. The *Society* proceeds farther in the same *Mercury*, in this manner : — *For meddling with Questions of Love, Courtship, and Marriage, we might say, we design'd thereby to mingle the Dulce and the Utile.* And a little after : — *But we scorn to excuse what needs it not, but rather ought to be glory'd in ; since tho' some things of this nature may be pure Matters of Gallantry, yet there are very many Questions, which not only have an influence on the Happiness of particular Men, and the Peace of Families, but even the Good and Welfare of larger Societies, and the whole Commonwealth, which consists of Families and single Persons.*

Tho' this is sufficient to justify their answering the Ladies Queries, to any moderate and considering Opposer ; yet least the rest should imagine that I beg the Question, and that I take that for granted which they deny, I shall wave the Word of this *Society*, that *they have receiv'd several weighty Queries, &c.* from them ; and prove by undeniable Examples, both of the present and the past Ages, that the Women have as nice a Sense of things, and as good Judgments too, as most Men. 'Tis true, that here in *England* the Women are kept from all Learning, as the pro-

† 1. Aut prodesse volunt. 2. Aut delectare Poetæ. 3. Aut Simul & Idonea & Jucunda dicere Vitæ.

‖ Omne tulit punctum, qui miscuit utile dulci.

fane Vulgar were of old from the Mysteries of the antient Religions : and therefore are not generally so agreeable in Conversation to Men of Parts and Sense, because a new Dress, Dance, Play, &c. is all they can discourse of : tho' this is far from holding, even here in *England*, thro' all ; for there are a great many, who in spite of the Tyranny of Custom will steal some Minutes from the Needie to improve their Minds. And this Society without doubt will, with their Performances, invite a great many more to the same, when they shall see the Beauties of Philosophy in so sweet and easy a Dress : And then their Conversation would be far more agreeable to the wiser part of the World, than the impertinent Chat too many (not by their own faults) are now guilty of. This is evident to any Man that has ever been in *France*, and convers'd with the Women of the better Quality there, whose Apprehensions are more quick, and discourse upon any Subject, or in any Science, I will not except the most profound Parts of Philosophy, more *à propos* and ingenious than the Men ; their Wit and Notions are indeed extremely surprizing. I am confident, by the Acquaintance I have had the honour to have with some of the Refin'd of that Sex here, that our *English* Women would not be inferiour to them in any Qualification of the Mind, if they were but bless'd with as happy an Education ; nay, I am apt to think, they would as far surpass the

French Ladies in Knowledge as in Beauty.

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

I cannot but mention the Lady *Dorrea Giuva Sabu.o*, reckon'd amongst the greatest Scholars ; she advancing in her Studies, &c. to the end *Spain*, and the whole World, might receive some Advantage thereby, she began a new and most inge-

ingenious Method of Physick : She wrote to the most august Philip II. to obtain the establishing of her Followers as the publick Physicians. And in her Treatise call'd, *The New Physick*, she learnedly, Dialogue-wise, censures the Physick of the Ancients. And most famous Authors have since laid claim to many things, boasting themselves the first Discoverers of them, whereof she had full knowledge, and long before did publish them in her learned Books.

For a farther Proof of this point, I shall, in a few words, touch upon some of the eminent Women of Antiquity. I will pass over the politick *Semiramis*, the valiant and no less politick *Thomiris* Queen of *Scythia*, who not only engag'd *Cyrus*, but overcame him, by outwitting him, destroying him by his own Stratagem. Nor will I instance *Sempronia*, mention'd by *Salust*, in his *Catiline's* Conspiracy, as learned and witty. Nor will I particularize the fifteen eminent Women, who taught in the School of *Pythagoras*. All that will be necessary here, will be a short Enumeration of some of most Ages ; as *Magaloftrate*, a Mistress worthy of *Acman* a Lyrick Poet, who flourish'd in the 27th Olympiad ; the often celebrated *Sappho*, great in Lyrick Elegy, and all manner of Poetry, in the 42d Olympiad, with her Friend *Erinna*, and Contemporary *Demophila* ; *Theano*, the Wife of *Pythagoras*, both a Philosophers and Poets, in the 56th Olympiad ;

Cleobulina, about the 70th Olympiad ; *Corinna Telestia Praxilla*, betwixt the Battel of *Marathon* and the Peace of *Antalcidas* ; *Aspasia*, between that Peace and the taking of *Athens* by *Lysander* ; *Cornificia* among the *Romans*, Sister to *Cornificius* the Poet, in the second Year of the 184th Olympiad ; *Athenais*, afterward *Eudoxia*, in the Reign of *Theodosius* the younger ; and *Pulcheria*, Sister to the same *Theodosius*. Among the modern *Italians*, *Angela* Daughter to *Anthony de Nugaroles* ; *Modesta Lucretia Marinella*, who writ a Poem on the Nobility of *Womankind* ; *Olympia Clara*, *Magdalena Acciaiolia*, *Valeria Miainia* ; *Anna Maria Schurman*, a *Fleming*. To these I might add of our own Nation, in the time of *Henry VIII*, *Sir Thomas Moor's* Daughter, who translated several of her Father's *Latin* Works ; *Mrs. Elizabeth Carew*, *Mrs. Ann Ascue*, *Mrs. Elizabeth Weston* : Nor must I forget Queen *Elizabeth* her self, who was not only a politick, but learned Princess. And nearer our own Times, *Mrs. Katherine Philips*, commended by the great *Cowley* ; and of my own Knowledge, *Mrs. Eehn*, who was not only an excellent Poetess, but discours'd very refinedly on any Subject that came in her way. I could name another that surpasses all these, if I fear'd not to offend her Modesty, by publishing her Name.

This is enough to satisfy the World, that the Society have advanc'd nothing but Truth in that Affirmation before quoted ;

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and therefore that their Deserence to the *Fair Sex* merits not that Condemnation some of the moroser part of the Town are pleas'd to give them. Nor is it at all derogatory to the Reputation of a Philosopher, to meddle with Questions of Love, *etc.* since the contemplative and refin'd *Plato*, and *Socrates* (to omit other Philosophers) have writ so many soft things on that Subject, that *Maximus Tirus*, no small Admirer of *Plato*, says, † *That he is amar'd to find Plato and Socrates banishing Homer out of their Cities, for containing light and amorous things, when they themselves have writ far more light and amorously.*

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

This short View of their Performances makes it evident, what Advantage the Publick will reap from their Endeavours, and how much Knowledge will be in a little time improv'd: For, as they very modestly express it, a diffusing that Knowledge to many, which is already familiar to the Learned, is an Improvement of it. I will produce their own words, being a very moderate, and

much too civil Answer, which they give to a very conceited and impertinent Querist. The Query is this: *Why you pretend to such strange things, and yet in effect tell the World no more than what we all know already?*

This Query, so worthy of Contempt and Laughter, deserv'd no other Answer than Silence; but after they had wittily rally'd it, they give a serious Return with a great deal of Ingenuity and Modesty even to a fault, degrading both their Industry and Abilities, in terming what they do as a Representation of other Mens Thoughts; and that all the Improvement they make, is only the communicating them to those who knew 'em not before. But I wrong them in not transcribing their own words, which are these:

'Tis true in some sense, *Nil dictum quod non dictum prius*: The World is learned, and we wish it were more so; the finest things that can be said, are little else than old Sense with a new Turn: And if ye deny this, all the Orators in it must stand still, and neither Divines nor Lawyers get any more than our *Athenian Mercury*. Yet still what one Man knows, another does not; and a diffusing Knowledge is a sort of improving of it, perhaps the best way. And a little after in the same

† Me non admiratio tantum habet, sed etiam stupor, cum Platonem & Socratem lego, Homerum Civitatibus suis arcere, quod tam levia & lascivia scriberet, &c.—Et paulo post—Cum & Plato & Socrates leviora longe ipsi scripsere, &c.

Question,

Question.—‘ Besides, we are
 ‘ pretty confident, there are
 ‘ very many Questions here,
 ‘ some of moment, which were
 ‘ never before publickly deci-
 ‘ ded, especially in Morality,
 ‘ which is by far the most use-
 ‘ ful part of Knowledge: And
 ‘ ’twould be no shame for us,
 ‘ should we own our chief Aim
 ‘ in this Design were to con-
 ‘ vey under a pleasant Dress,
 ‘ *Notions of Virtue and Honour*
 ‘ *into the Commonalty, and ra-*
 ‘ *ther make them better than wi-*
 ‘ *ser*; tho’ indeed in one we do
 ‘ both, and cannot doubt in the
 ‘ mean while, but the curious
 ‘ and ingenious Spirits will sel-
 ‘ dom take up our Paper, but
 ‘ they’ll find something or other
 ‘ in’t, that both may divert and
 ‘ please them. For the less
 ‘ candid Judges, they have
 ‘ done all they can against it
 ‘ already, but avail nothing;
 ‘ the Paper still lives, and is
 ‘ still like to do so in spite of
 ‘ all their Ill Nature, and
 ‘ finds that Reception which
 ‘ we will say the Design there-
 ‘ of deserves.

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

THE
THIRD PART
OF THE
HISTORY
OF THE
Athenian SOCIETY.

HAVING in the first Part run thro' the Rise and Advantages of this *Society*, in the Second their Performances that are already extant, with a much greater brevity than the Nobility and Copiousness of the Subject requir'd; I shall here anticipate their future Endeavours, or at least give the World a prospect of those beneficial Efforts it will soon be blest with, from the marchless Industry and Learning of the *Athenian Society*: which when compar'd with what has been already seen, will justly raise all Mens Expectation of those yet unthought of Discoveries, the suc-

cessful Progress of their Labours will in time produce, when such great Attempts have been aim'd at, and effected in so little a time after their first Rise.

Their Care seems to have been to provide Means for the Improvement of their Knowledge (as I have observ'd in the First Part) who had not the Abilities of Purse, to arrive to a learned Education, and to purchase all those voluminous Books, which treat of those several Arts and Sciences which are requir'd to the composing a Scholar. This, tho' the *Weekly Mercuries* would in time effect, yet more speedily to occur to the

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the Impatience of some, who perhaps may be uneasy in perusing so many things which tend to the Satisfaction of others, to find amongst them what themselves desire, the Society have taken care for the compiling a Book, entitled, *The Young Student's Library*, containing the Substance and Pith of all that's valuable in most of the best Books printed in *England*, and in the foreign Journals from the Year 1665. to this present time; to which will be added an Introduction to the use of Books, in a new Essay upon all sorts of Learning, written by the *Athenian Society*.

The Proposals sufficiently shew, that this Work is to be a Translation from the *Universal Historical Bibliothéque*, the *Paris Journal des Scavans*, the *Acta Eruditorum Lypsæ*, the *Giornali de Litterali*, and other foreign Journals; to which the Society will add what is most considerable in the Extracts made by their own Countrymen, that so (to use their own words) by going backward as well as forward, we may render our Account of Books compleat. The Preface to the Proposals of Printing this Book, shews abundantly the Usefulness of it; Extracts having receiv'd Encouragement from the Ingenious of all Nations, ever since they have been set on foot, being necessary not only for them who cannot go to the Price of the Books themselves, or have not time to peruse so many large Volumes, but also for all the Learned, who in a little

time may here find the Design of every Book, and some Observation in the Performance, from whence they may frame a Judgment what Book to buy, and what not, if they are not fully satisfy'd with it in little; for the chief Force and Matter of most Books lies in a little Compass, the ornamental Parts of Language generally making up the Bulk. But I shall give you a concise account of this Book from Mr. *de la Crose's Works of the Learned*, who having been formerly an Antagonist with the Society, on account of Extracts, may reasonably be suppos'd not to flatter any of their Performances, especially in that kind: His Words are these in his Book for *January, 1692*.

It consists (says he, of the young Student's Library) of Abstracts of Books in several Faculties, as *Divinity, Criticks, History, Geography, Philosophy, Law, Physick, &c.* many of which are collected out of the *Journal des Scavans of Paris* and the *Universal Bibliothéque*, and, as I hear, accurately translated; but the most considerable, tho' not the biggest Part, are two original Pieces: The first is written by a Divine, a Member of the *Athenian Society*, who has spent several Years in the Study of the *Hebrew Tongue*, and shews a great deal of Learning and Piety, in maintaining the Antiquity of the Point-Vowels against *Lewis Capel* and his Followers; he pretends they are at least as antient as *Ezra*.

The

* The second Original Piece
 ' is an Essay upon all sorts of
 ' Learning, as *Divinity, Phy-*
 ' *sick, History, Poetry, Geometry,*
 ' *Architecture, Musick, Civil Law,*
 ' *Canon Law, Opticks, Dialling.*
 Thus far *Monf. de la Crose*:
 And I have nothing to add of
 the main Substance of the Book,
 but that there will be two *Eng-*
lish Abstracts added by the *Soci-*
ety, and that they will, as the
 Proposals inform me, super-
 vise the Translations; but of
 these things you'll be farther
 inform'd in the Preface to it,
 which is now almost finish'd.
 And I'll only add this Remark,
 That the Abstract of the *Works*
of the Learned wholly owes its
 Rise and Progress to this *Soci-*
ety, all things of that nature
 having been entirely forgotten
 in *England*, tho' of such great
 use, as appears at large in the
 Preface to the First Volume,
 and I suppose will be yet set
 in a clearer Light in that
 Monthly Account of Books.

I shall say no more of the
 main Body of the young Stu-
 dents Library (which will con-
 tain the Substance of above an
 hundred Volumes, most in *Fo-*
lio) but I cannot pass over
 the Original Piece of the *He-*
brew Points, it being a thing of
 that vast consequence, that on
 it all the Christian Faith de-
 pends; for if there were no
 Points, the Certainty of Scrip-
 ture is quite out of doors: It
 consists of thirteen Sheets of
 Paper, and bears this Title.

A Discourse concerning the Anti-
quity and Original of the Points,
Vowels, and Accents that are

plac'd in the Hebrew Bible.

' The whole is divided into
 ' two Parts: the first Part con-
 ' siders the Opinions of *Elias*
 ' *Levita, Ludovicus Capellus, Dr.*
 ' *Walton* and others, for the
 ' Novelty of the Points; shew-
 ' ing the improbability of their
 ' Conceits, that the *Masorites*
 ' of *Tiberius* pointed the Text,
 ' from the Silence of the *Jews*
 ' about it, their Testimonies
 ' against it, the Unfitness of
 ' the Time, Place and Persons
 ' of late assign'd for the In-
 ' vention of the Points; from
 ' the nature of the *Masora*, and
 ' of the *Masoretic* Notes upon
 ' the Verses, Words, Letters,
 ' Vowels and Accents of the
 ' Old Testament; their Ob-
 ' servations on all the kinds of
 ' the *Keri,-u, Kerib*; the words
 ' written full or defective; the
 ' *Ittur Sopherim, the Tikkun So-*
 ' *spherim*, and the rest of the
 ' Parts of the *Masora*, and from
 ' other Considerations. The
 ' second Part proves the An-
 ' tiquity, Divine Original and
 ' Authority of the present
 ' Punctuation, by the Testimo-
 ' ny of *Jews* and Christians,
 ' the universal Consent of all
 ' Nations which receive the
 ' Scriptures, their quiet Pos-
 ' session of the Text, as 'tis
 ' now appointed by Prescription
 ' from Age to Age: The
 ' Vowels (an essential part of
 ' Speech) oft express by the
 ' Punctuation only. The Ob-
 ' scurity of the Scripture with-
 ' out Points, which yet was
 ' commanded to be written
 ' very plainly. The Old Tes-
 ' tament evidencing it self to
 ' be

be the Word of God, in and by the Punctuation only; the Anomalies thereof manifesting its Antiquity. The Promise of Christ, *Mat. 5. 18.* *That nothing shall be lost out of the Law and the Prophets,* whereof the Points are so great a part. The manifest Absurdity of the contrary Opinion, and other Considerations; together with Answers to several Objections of *Elias Levita, Ludovicus Capellus. Dr. Walton* and others against their Antiquity, such are the Testimonies of some *Jews* about the Points: The unpointed Copy of the Law, so kept in the Synagogue: The Silence of the ancient Cabalistical Writings of the *Mishna* and *Talmuds* about them: The *LXX* and *Chaldee* Paraphrase reading otherways than our Punctuation directs: The *Samaritan* Character (suppos'd to be the antient *Hebrew*) never pointed: The Novelty of their Names, the Superfluity of their Numbers, the Possibility of preserving the Sound without the Shapes, and of reading the Bible without Points (as well as the *Rabbinical Commentaries, the Talmuds,* and other *Oriental Languages* are read without them) by the Help of the *Matres lectionis,* or Letters *E-vi, a, b, v, i,* by the Scope of the Place, &c. The Silence of *Jerom,* and the Fathers about them; the Opinion of divers modern Divines, both *Papists* and *Protestant,* against the Antiquity of the

Shapes of the present Punctuation; the *Keri, u, Ketib,* being about the Letters, and never about the Points, and the like.

This bare Transcription of the Contents of this Original Piece (a Sight of some Sheets of which my Bookseller, by his Interest, procur'd me) is sufficient to shew of what great use it will be, not only to all Divines, but also to every one who is curious in Enquiry into the Original Texts of Sacred Writ, a Study as much above all others, as the Soul is above the Body. The Consequences of this Treatise are, as I have remark'd, no less than the Authority and Certainty of Christian Faith: For, as *Antonius Rodolphus Cevallerius,* speaking of the Antiquity of the Points, thus pleads for them, saying, *That they, who are of the contrary Opinion, do not only make doubtful the Authority of the Scriptures, but wholly pluck it up by the Roots; for without the Vowels and Notes of Distinction it has nothing firm and certain.* And this is sufficient to shew the Necessity and Usefulness of this Undertaking, and how seasonable a Treatise of this Nature is, to obviate the Objections of the Atheists of this Age, that we may give a loose to our Fancies in Belief, since there is nothing of Certainty in the Bible it self. And if this Ground prevail'd, it would easily reduce us all to that part of *Hobbism,* of veering with every Wind which blows, and changing our Religion as often as Fortune should

our

our Princes to different Persuasions. As for the Performance of this Divine in this Piece, the Contents shew, that he has taken notice of all which can be rais'd against the Opinion he defends; and the many Years he has given himself to the Study of the *Hebrew* and Original Tongues, as well as all the Rabbinical Learning, leave no doubt but that Performance is equal to the Nobleness of the Subject. And according to my small Judgment in that way, if I may be allow'd to guess at the rest by what I have seen, he has done it with a great deal of Strength of Judgment, Force, and Evidence of Argument, and Profoundness of Skill. 'Twas the Saying of a Great Man, that he would easily tell the Progress any one would make in any Science, if he knew but the Value he had for it; for earnest Desire stirs up indefatigable Industry, the Mind being never satisfy'd till it has obtain'd that to which it was born, by the high Esteem and Value it has conceiv'd of it. And no Man could have a greater Esteem for any Knowledge than this Divine had for this, as the chief and obligatory Study of Men of his Character, who were to give the true and genuine sense of Scripture to the Souls he directed, under the pain of Woe at the last Tribunal; which could never be satisfactorily done by depending entirely upon the Word of other Men, without an Ability of consulting the Key of those sacred Mysteries

it self, I mean the Original Text. And 'tis to be wonder'd, as well as complain'd of, that so many of our Divines, thro' a criminal Supineness, do too much neglect this necessary Study, which our Divine has employ'd several years in; so much was his Care and Zeal for the Honour and Vindication of the Christian Religion (by placing it on a firm Foundation) and the Good not only of those Souls under his Charge, but also of all others who will make any Improvement of his Labours; which, by what has been said, may very well be concluded to be accurate and elaborate, and consequently abundantly satisfactory. And it were to be wish'd that the same Great Man would oblige the World with those other Pieces of Rabbinical Learning which he mentions in these Sheets, having in these I now speak of answer'd what has never been attempt'd in *English*.

Nor has any Prospect of any present or future Advantage to his Interest engag'd him in this laborious Work, he having generously given the Copy to the Undertaker without the least Gratuity. And indeed his other Virtues are as well sort'd to his Character, as these I have spoke of; for he has learn'd that Divine Lesson our blessed Saviour inculcated to his Followers, saying, *Learn of me, for I am meek and humble of Heart*. How charming and excellent soever this Lesson be, yet alas 'tis follow'd by a very few; and
Pride

Pride is never more visible than in those whose Province 'tis to press this admirable Doctrine of Humility; Learning, that should teach them to know themselves better, generally transporting them to an insufferable Contempt to the rest of Mankind: but here it has met with a happy Temper, an innate Modesty, and a sweet agreeable Affability to all Men; a Charity not stinted to Factions, Parties, or Religions, but universal, like that of the first Instituter of our Holy Religion; knowing very well that the Perfection of a Christian Life is a strict Imitation of our Master and Founder. How admirably has our blessed Lord drawn the corrupt Nature of too many of our hot-headed Zealots, in that Parable of the good Samaritan! Every one pass'd by the wounded Stranger; the very Priests gave him not one eye of regard, as not worthy a Look of the Chosen, till the Samaritan (a People rejected by the Jews as the most infamous and wicked) came and bound up his Wounds, and took that care of him which Humanity requir'd. I know too many, who profess a great deal of Religion, and glory in the Name of Piety, who will let a near Relation, if of another Persuasion, perish for want of what his supernumerary Servants enjoy. This is still more odious in the Clergy, who should gain Profelytes more by Affability and Meekness, necessary Ingredients to the Composition of their Character,

and not by Fire and Brimstone, Cruelty beyond the Barbarity even of Cannibals, for an accidental Misfortune of Education. Mildness may win them to give ear to the Truth, but such an Inhumanity (not to say unchristian Hardness) makes all they can say come with the prejudice of being deliver'd by one who is not of Christ, since he has given a clear contrary Mark of his Disciples. This short Digression shews the Excellence of those Virtues this Reverend Divine has made a part of himself, much more noble Qualifications than that extraordinary one of his Learning. I am sorry that my Ignorance of his personal Conversation should concur with my Inability to deprive the Reader of a farther, tho' imperfect account of this Divine.

Before I pass from the *Young Student's Library*, I think, to make my Account the Perfecter, it will not be impertinent if I insert here a view of that Emblem which is promis'd to be prefix'd to it, of the *Athenian Society*, with an Explanation of it; a Sight of which I procur'd at the Engraver's: and both the Society and Bookseller will, I hope, pardon me for making it publick before its time, since 'tis here mention'd out of Honour to their Design.

The Copper-Plate is of a good Size, and is thus divided; above the Society in an Oval is writ, *The Athenian Society*: this Oval is supported by two Angels, from whence falls down

a Curtain of Lawh over the Faces of the twelve Members of the Society, who with Papers on the Table, and Pens in their Hands, sit all equally in a direct Line, every one dress'd in the distinctive Habits of the several Sciences, under which the Queries they have undertaken to answer, do fall,—as—the *Divine, Physician, Mathematician, Philosopher, Lawyer, Poet, &c.* At the other side of the Table the several Querists present themselves with their Notes, for Resolution of their Difficulties; in a Corner hard by sits a Monkey (expressing the Quality of the Interlopers by his apish Nature) with the Claw of a Cat whom he holds fast in his Embraces, endeavouring to pull some Nuts out of a Fire, with this Label coming out of his Mouth, *Vivitur ex rapto*, that is. *I live by Theft*; the Interlopers having endeavour'd to rob he first Undertaker of his subsisting by that Project which he first set a foot and brought to perfection, and therefore merit that Character of living on the Spoils of their Neighbours. At the four Corners are four Cities, *Athens* (where on a Pinnacle is plac'd an Owl sacred to *Minerva*) *Rome, Oxford, Cambridge*; in the two first

of which Learning once flourish'd, in the two last does now. On the top of all the Emblem is plac'd a Raven, for several Reasons; first because the Raven was the first Projector of the Design, and that therefore is a proper Place for him to discover the Approachers of the Cuckoo's who come to invade his Nest; and, Secondly, because 'tis the Nature of those Birds to have always a Centinel aloft to view all the Avenues and Approaches of its Enemies: tho' I never heard of an Owl riding on a Raven's Back, till some Modern Authors, who resolv'd to invert Nature, as well as destroy all Religion, discover'd the Secret, and never-till-then known Sympathy betwixt those two Birds, so much that one would carry the other a Pick-a-pack, a Pick-a-pack. But I must pass from these Emulators, or rather Copiers of *George-Yard* Wit to proceed in my Account.

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

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

B.

B. C. D. &c, refer to the Querists in this Order.

- B. (1.) *D'ye see that Lady in the Mask ?
We'll tell you what she comes to ask,
Tho' an unconscionable Task;
'Tis how her Lover fast to bind,
False as her self, false as the faithless Wind.*
- C. (2.) *That other brings her Favourite Flea,
With Golden Fetters, Lock and Key;
If't has a Sting our Thoughts does crave,
Or only a Tongue as other Females have.*
- D. (3.) *Thinking our Notions too jejune,
Some take their Aim at Madam Moon;
Some bring hard Queries, which we crack,
And throw the gazing World the Kernels back.*
- E. (4.) *Here's honest Tax, who would his Crown afford,
Were he paid off, e'er he returns Abroad,
To know what he must ask in vain,
When we shall beat the French again ?*
- F. (5.) *Euclid, where art, tho' 'twas before despair'd,
Now may'st thou have my Circle squar'd;
But Art is long, and thou must stay,
Nor Rome was built, nor Athens in a Day.*
- G. (6) *We know, Sir, but too well, your Case;
Some powerful Faction right or wrong embrace,
Or starve and die without a Place.*
- H. (7.) *Avoid, you Rout of noisy Fools.
Once more. — you are not in our Rules;
Could we but please the Learned few
Which send from far, we could dispense with you.*
- I. (8.) *Whither lost Wretches, whither would you run ?
By Guilt, or by unhappy Love, undone !
What need you perish or despair,
If you'd have Aid, an Angel shews you where.*
- K. (9.)

(1. 2.) To several Lady Querists.

(3.) Referring to the Astronomers and Astrologers.

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

(5.) Referring to Mathematical Queries.

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

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

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

(9.) Refers

- K. (9.) *This Query's quickly understood,
He only asks, D'ye think his Coffee good?
Yet would crowd in, tho' just by th' Door,
Or wou'd he'd take our Letters in no more.*
- L. (10.) *These dainsy Nuts I must not lose,
Nor burn my Paws——B' your leave, dear Puffs,
If those that put them there enquire,
'Twas you, not I, that rob'd the Fire;
How sweet is Interlopers Hire!*
- M. (11.) *All England's Rarities are gather'd here;
From unknown Earth, Fire, Water, Air;
Thousands agree in such a glorious Strife,
Or else a moment's Work would last a Life.*
- N. (12.) *Wish Beak and Talons I infest
Those Cuckoos that invade my Nest;
And if Minerva yet supply
My antient Gift in Prophecy,
All Scabb'd and Old they in some hollow Tree shall die.*

I am ignorant who design'd this Emblem, as well as who compos'd the Verses I have here quoted: which tho' they come not up to those of this Society, yet naturally enough express what they are design'd for, perhaps much better than if they had been in loftier Numbers; *Emblematissts* seldom thinking it proper to regard the Majesty of Stile and Thought, when their Aim is only a bare narratory Explanation. This any one, who has convers'd with that kind of Writing, will grant; and that Book of Emblems, made upon

the Emperors, confirms my Position: So that the Poet (as every Writer ought) consider'd here the nature of the thing he writ, and adapted his Thought, Numbers, and Language to the Subject.

Having thus given you an Account of the *Young Students Library*, I shall proceed to the other things of as great, if not greater consequence, as a new System of experimental Philosophy upon the four Elements; tho' this will be some while before it see the World, both because time will be taken for the immediate Experiments,

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

(10.) Referring to what I said before, of the Monkey's making use of the Cat's Foot to pull the Nuts out of the Fire.

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

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

and

and also because this new Project of the artificial and natural Rarities of *England, Wales, Scotland, and Ireland*, with the Foreign Plantations thereunto belonging, will employ them on a more general and entertaining Subject; so that they cannot have leisure till they have, with the great Assistance they are like to have from the Ingenious, rid their hands pretty well of it. The Reason they deserr'd the *Natural History* so long, was, because several ingenious Gentlemen, wellskill'd in those Affairs (to use their own Expression) generossly offer'd them their Assistance; upon which account, that their Undertaking might be the more serviceable to the Publick (which they have always chiefly in their Eye) they waited those Supplies from other Hands, which they were promis'd: for there are several new Assistants join'd themselves to this *Society*, for the speedier and better carrying on of this new Project, if I can call that new which depended upon the former; for the World is oblig'd to the first *Athenian* Project for this Undertaking, since the first Rise of it was from a Query sent (the natural Result of the *Society's* Design to answer all sorts of Questions) on that Subject. So that it seems indeed to be but a new Branch that is sprung from the first Design, which may in the same manner give Birth in time to a great many other admirable Improvements in all sorts of Knowledge.

This Project will not be a

bare Collection of what the best Authors of our Nation have writ of *Rarities, Natural, Artificial, and Civil*, but also of whatever Observations the curious Gentlemen of all *England* shall make, and communicate to this *Society*; as, besides their own diligent Enquiries into all things that fall under those Heads, first in the Regions of the Air — All sorts of strange Appearances, and their several Forms, Qualities, and Circumstances; Noises and their several Kinds, Tempests, Thunder, and Lightning: Strange Winds, their different Natures and Qualities, with their several Dependencies of Weather, *&c.* Rains, Hail, Mists, Dews, Frost, Heats extraordinary in any particular, as to Form, Quantity, Colour, or Effects; Subterranean Streams, or Exhalations that issue out of the Earth, as to their Quality, and Manner, and Effects, *&c.*

Next, as to Fresh Waters, their several Springs; as to quality, medicinal or other, hot or cold, extraordinary in colour, or any peculiar Property, as oily or petrifying; what Fish does each afford most, *&c.* as also Salt Waters, their different Nature, Places of difference, and Degrees of Saltness, their Depths, *&c.* as to Currents, Edies, Concourses of Tides, Species of Fishes, *&c.* where and how.

Next, as to Earths, what sorts of Ochres, Chalks, Marls, Clays, *&c.* their Qualities and Use; Turfs, Coal dug, *&c.* remarkable Figures of Hills, *&c.* Minerals, their Qua-

F. lity,

lity, and where prepar'd; in like manner all sorts of Metals, &c.

Farther, concerning Plants and Trees that are unusual and extraordinary, in Growth, Fruit, Leaves, or time of Blofoming - Gardening, and all the curious Observations that can be made, as to the Insects, Diseases, Cures, proper to each Vegetable, or common to more, or all.

Next, as to Husbandry, what unusual Grains, Grafts, &c. are sown in each Country; Improvements on all sorts of Land, and other Curiosities in Husbandry; new Inventions as to Plowing, preservation of Corn, peculiar ways of opening and draining Marishes, Bogs, Fens, &c.

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

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

Lastly, concerning Antiquities, Seats of Kings, Priors, Abbies, &c. Castles, Fortifications, Banks of Land, Barrows, Monuments of Stone, and any thing remarkable of any or every of them. Of Councils, Parliaments, and Terms held, and where; old Episcopal Sees, Battles fought, Armour, old Money, Urns, Lamps, Lachrymatories, Pavements, Bracelets, Rings, &c. found, and in whose Possession; immemorial Customs, and all other Curiosities which may be serviceable to the Publick, or to private Persons.

In the *supplement* you will find all these Queries here inserted, which are by the *Society* propos'd to all the Ingenious Gentlemen of each Nation concern'd, whose contributory help they desire, and will without doubt obtain of all such, who have the least desire to bestow any of their time for the Honour and Glory of their Country. *Nature has been extremely fruitful of Wonders in these Kingdoms that compose the British Monarchy; and 'tis pity Gentlemen of Estates should be carry'd away with a desire of seeing the Novelties of other Countries before they have any tolerable Insight into their own, where they were born. Certainly every Patriot will not think his time ill spent which is employ'd for the Discovery and Knowledge of our selves, or at least our Country, of which each is but part. This generous desire has inspir'd several Learned Gentlemen to offer their Service already, as*

I have observ'd above; tho' I am ignorant of all of them, except one, of whom by Accident I gain'd this Account. He was the first that offer'd his Endeavours for the carrying on of this Design, with which he was so extremely pleas'd at the first notice that was given of it to the World: and indeed *England* I believe affords not a Gentleman better qualify'd for this Undertaking; being first accomplish'd with Variety of Learning, having great Skill in Experimental Philosophy, and scarce his Equal in Chymistry, a Science which is Mother of strange and wonderful Discoveries: to all these acquir'd Excellencies Nature has added a strong and admirable Judgment, a nice and curious Fancy, and an extremely happy Memory, with a Temper that is agreeable and generous; and Fortune (or rather Heaven, for when I see Merit bless'd with a Competency, I conclude it the effect of a wiser Disposer than partial Chance) has crown'd all (for so it is in spite of Philosophy) with a handsome Estate: all which concurring, he seems to me, *The Phoenix Boyle* reviv'd.

This, Reader, is all the Account I am capable as yet of giving thee, as to their present and future Performances, which, as they have gain'd them no little Fame and Reputation, so has that Fame contracted Enemies and ungenerous Opposers (Virtue, when expos'd to the Eyes of the World, seldom being without Enemies) whose Aim has been (at least of the

greatest part of them) to deprive the publick of those many Advantages, I have made it appear, it receives from this Undertaking, and the Performances of the *Athenian Society*, by using what means they can to discourage the *Gain of the Bookseller*, that so he may let fall so beneficial a Project, tho' they could never yet effect it. The first Opposers they met with were the *Anabaptists*, who I have shew'd were silenc'd by the *Society*; then the *demure Quaker* put in for his share, tho' to as little purpose: and among the Opposers I must not forget, tho' one of the most inconsiderable, was the *Vindicator of Mr. Jones*, on the Subject of *Usury*. But all these were upon particular Controversies, and made Enemies by their being disoblig'd, because the *Society* would not complement them so far as to subscribe to their Opinions. But somebody else setting up a Paper which interfer'd with their design; it seems the Author of it soon became sensible of the *Injustice* of his Undertaking, and therefore was not ashamed in a publick manner to acknowledge his Error, in a Letter from him to the Gentlemen of the *Athenian Society*, which I shall transcribe.

BEing at length convinc'd that the Design I was lately engag'd in did not reach up to that Morality I aim at, I thought my self oblig'd to desire you to insert this short Letter in your *Mercury*, to satisfy the World of

' the *Injustice*, as well as *fruitless*
 ' Endeavour of such an Under-
 ' taking. If a Breach of the
 ' *Golden Rule* may be term'd *In-*
 ' *justice*, this must be so; since
 ' I believe no Man, that is
 ' the first *Designer* of any thing,
 ' which by his Industry alone
 ' has turn'd to account, will
 ' say he would be content to
 ' have another make use of
 ' his Project, and run away
 ' with the Profit of his La-
 ' bours. But I am persuaded,
 ' the Endeavours of any to in-
 ' terfere with you, would prove
 ' in a small time, of as little
 ' Advantage as the Attempt
 ' deserves. For the Town
 ' will not give it self the
 ' trouble of perusing both,
 ' when it may *meet with all in*
 ' *one*. But if the Love the
 ' World generally has for Con-
 ' tention, should give a tem-
 ' porary Encouragement, yet
 ' the clashing, and Answers,
 ' and Replies from one to a-
 ' nother, would divert both
 ' from the Business and End
 ' of these *Mercuries*, when they
 ' shall be fill'd up with *Reflecti-*
 ' *ons, Errors, Mistakes, and Re-*
 ' *eriminations*; the Answers to
 ' *Queries* will find but small
 ' room, and the impatient
 ' Querists be forc'd to wait
 ' much longer for a Solution
 ' of their *Niceties*, which must
 ' end in the Destruction of
 ' both Undertakers. In the
 ' small time I have been en-
 ' gag'd in this Affair, I have
 ' had a sufficient Experience
 ' of the Uneasiness of the *Wits*,
 ' and *Wou'd-be-Wits*, that will
 ' be at the Expence of send-
 ' ing in their Queries. (ne

' peremptorily demands an
 ' Answer in a time prefix'd;
 ' another will not be content
 ' barely to demand a speedy
 ' Reply to a *Catalogue of Que-*
 ' *ries* of half a Sheet of Paper,
 ' but threatens, upon Neglect,
 ' some *mighty Effort of Indigna-*
 ' *tion*: And in a little time
 ' whoever shall go upon this
 ' Design, will find his Hands so
 ' full of Business, that he must
 ' incur the Dissatisfaction of
 ' his Querists; for one Day
 ' brings in more Work than a
 ' Month can dispose of, un-
 ' less instead of half a Sheet
 ' of Paper, he would publish
 ' weekly two Twelve-penny
 ' Books; for 25 and 30 Que-
 ' ries in a Day were much
 ' within the Number I in that
 ' little time receiv'd. To con-
 ' clude, since from the *begin-*
 ' *ning of Learning to this Day, no*
 ' *body started this Design but your*
 ' *selves for the weekly Diversion of*
 ' *the Curious*; I hope you may for
 ' the future enjoy the Benefit
 ' of it; for I am satisfy'd the
 ' Profit of any other will ne-
 ' ver compensate his trouble.

Yours to Command, &c.

This Letter well observes
 the *Immorality* of such an At-
 tempt, since 'tis evident, that
 tho' the Law take not hold of
 it, yet it is of equal Guilt to
 the robbing of a Man's House
 or Shop of his Goods, with
 which he drives his Trade: *for*
a Project of this Nature is a Com-
modity in which Booksellers deal;
 and tho' it evades the Penalty
 that is laid on those of that
 Trade, who shall print ano-
 ther Man's Copy, yet it has

no-

nothing to justify it self but Impunity, like several other Mischiefs, which the Law has not yet provided against. This will appear a little plainer by a comparison. Our Laws have provided a greater Punishment for those that counterfeit our *English* Coin, than for such who do the same to any Foreign Money; yet certainly no Man, that will pretend to thought, will thence conclude, that therefore the Cheat is less in one than the other, since the Injustice done to our Neighbour is the same, which certainly must constitute the guilt of the Crime. The Gentleman that sent this Letter was, I find, afterward in a very impertinent and foolish Pamphlet ridicul'd for it, where the Author (for one would scarce imagine a leath of Blockheads should club for such a Trifle) says, against what is advanc'd in this Letter, that *London* is as capable of maintaining two Papers of this nature as two Windmills. Supply them both with Queries it will I grant; but I am sure those that did attempt it found by Experience it never paid for the Work it set 'em about, tho' they were careful of being at as little charge of Print as they cou'd; *Title, Margent, Advertisements,* and *Algebraical Canons,* transcrib'd *verbatim* from Authors I could produce, and not understood by one in ten thousand, and perhaps not by the Transcriber himself, leaving very little room for any matter of Ingenuity or Diversion; and even that was taken up with *solitary Queries, Profaneness,* and

Basphemy. But I will not anticipate what I suppose the *Athenian Society* themselves will expose to the World in its proper Colours. Indeed their whole Design seem'd to be to laugh and ridicule Solidity and Seriousness out of the World, that so they might make an opener and more easy Inlet to Atheism; and that this was their Aim, is more than probable from that blasphemous Expression of *serenading their Maker at the Expence of Sternhold and Hopkins, and affirming, that there were many feign'd Relations in Job, and their turning God's Judgment on Sodom into Ridicule and a Jest*—all which would, I confess, almost prevail with a Man to believe that those Reports were true, which were then given of them, *viz. That some among them did not believe in Jesus Christ, and that the same Lacedemonian should say he would undertake to shew as many Absurdities, number for number, in the New Testament, as in Mahomet's Alcoran.* But whether these were Calumnies or no, I am sure (if I may judge of their Design by what they did publish) they seem'd bent to confound the Minds of the Vulgar, and encline them to Debauchery and Atheism, rather than to fix them in any thing solid and virtuous. In short, as the *Athenians* said of their Design, *That the World was already very Learned, yet they desir'd to make it more so:* So those Interlopers might have said of their Performances, *That the World was very wicked already, but their De-*

fire and Endeavours should contribute to render it entirely so. What could their Dispute about the Testimony of *Jesophus* mean, but to bring the very Being of Christ into doubt? or at least, that the Primitive Christians promoted the Kingdom of Heaven by that same way the Devil does his, *viz.* by Lies. But what mighty Arguments did these Anti-Christians bring for proof of their Assertion? nothing but bare Conjecture, to persuade, that at least it was not likely that *Jesophus*, a Jew, should speak so favourably of Christ. Why not? 'tis true he says almost as much of Christ as we Christians (perhaps more than they do) believe; but what if I should say it is likely *Jesophus* did believe all that he writ? I am sure I have his words on my side (his Words, I say, for all these Sparks have said cannot convince me of the contrary) but is it so strange a thing in our days, that a Man should, for Interest, act contrary to what his Opinion is? There were no Preferments among the Christians but Racks, Tortures, &c. they could set up no Statutes to the Honour of his Memory, which the Romans did. He was a Jewish Priest, and one that came over to *Titus*, unable to bear the Extremities of the Siege of *Jerusalem*. But suppose none of these Considerations of any weight, may we not as well suppose *Jesophus* to have said those things of our Blessed Saviour, tho' he continu'd in a contrary Opinion as to other things (how

hard it was for the converted Jews to quit their *Mosaical Institutions*, is evident from the Scripture, even after they had receiv'd Christ as very God, and very Man, and the true *Messias*) as well as many other moderate Men, who have justify'd those of another Persuasion in some Particulars? Thus, tho' it was the Opinion of a great many fiery Zealots, that the Heathens ador'd the Devil, yet Dr. *Stillingfleet*, the present Bishop of *Worcester*, from their own Authors, concludes with a great deal of Reason (as you will grant, if you peruse a Book intitl'd, *The History of Oracles*) that they directed their Devotion to the Great God of Heaven and Earth, as the ultimate end of their Worship: and who that has read *Cicero*, *Seneca*, &c. but must believe the same? yet I hope these Gentlemen will not conclude from thence, that these Words were forg'd into the Doctor's Book by some Friends of the Heathens.

So the *Athenian Society*, tho' they are no Papists, are such Friends to truth, as to deny there was ever such a Person as Pope *Joan*; and indeed *Belarmine* is not to be answer'd on that point.

Thus much for the Equity of such an Undertaking, and the Persons concern'd in it, as well as their profane and trifling Performances; for they not only left Divinity to the *Athenians*, (as they first profess'd) but Philosophy, and indeed every thing that was solid, or ingenious: now let us
see

see what encouragement they met with. Just as much as the above-quoted Letter prophes'd, not enough to pay for Paper, much less for Print and Copy: This I am positive in, because I made an Enquiry of the *Mercury Women* about it; nor could it be other ways expected, since the *Athenians* took the ready way to suppress it, by giving the Readers all the little Metal, that was to be gain'd out of their Oar, purg'd of its more bulky Dross, with Remarks on their Errors, and their own Improvements on their Thoughts. For a farther Satisfaction to the Reader, I shall insert their Promise (which they all along perform'd to a tittle) made to all their Querists.

• Finding that publishing
 • our *Mercuries* four times a
 • Week, wou'd quite clog our
 • Undertaking, and render it
 • useles, we shall for the fu-
 • ture only publish them on
 • *Tuesdays* and *Saturdays* as for-
 • merly; and that we may ren-
 • der our Undertaking perfect,
 • we promise our Querists,
 • that in case any Person
 • should interfere with us in
 • our design of answering Que-
 • stions, they shall constantly
 • find in our *Saturday's Mercury*,
 • Answers to all his Questions
 • whatever, that so our Que-
 • rists may not be put to dou-
 • ble Charges (by buying the
 • same Questions twice an-
 • swer'd) nor the Coffee-hou-
 • ses burden'd with too many
 • Papers. In another Adver-
 • tisement they tell the World,
 • that it shall find in their Pa-

pers, all the *Antagonist's* best Thoughts, Remarks on his Errors, and their own Improvements upon all he advances.

Performing these things with all the Justice and Impartiality in the World, and constantly without omitting any thing worth taking notice, 'tis no wonder that so few were found void so much of Sense as to buy their Trifles, (the more pardonable indeed for being so very short) when they might have a view of all that was valuable in them in the *Athenian Mercury*, and that too with great Additions. So may they thrive, who interfere with another's Design!

I must not here, among the other Oppositions they have met with, forget the Endeavours of their Enemies to cast an Imputation of Fanaticism on the Members of this *Society*. But it is so evident from what they have writ, that they are of the Church of *England*, that blind Malice it self cannot deny it. I shall not trespass so much on the Patience of the Reader for once to prove, that *the Sun shines at noon day*, or that *there is such a thing as Motion*, or at least that this *Religious Society* is of the Church of *England*, as by Law establish'd: tho' out of many I shall chuse but two places. The first Query is this: *What Community in your Opinion comes nearest to the Doctrine of our Blessed Saviour, the Apostles, and Primitive Fathers?* The Answer is: 'Undoubtedly it is our Opinion, that the Communion we our-
 selves

selves are of, and hope to
 live and die in, namely, that
 of the Church of *England*, is
 the best in the World, and
 nearest to the Doctrine of
 our Saviour, his Apostles,
 and Primitive Fathers; and
 unless we thought so, we
 should be very ill Men to
 continue in it. I desire the
 Reader would consult this
 place I have quoted, where he
 will find evident beyond Eva-
 sion, the distinctive Medium
 betwixt *Poper*y and other *Prose-*
stant Opinions, particularly as
 to the Liturgy and Episcopacy,
&c. at large set down, which
 were too long for me to tran-
 scribe here. The next Query
 is: I desire your Opinion, what
 Book you would advise me to for
 my private Devotions, as being a
 single Person? Pray, Reader
 mind well the Answer. *Ans/w.*

What so many great and
 good Men have been con-
 cern'd in the composing of,
viz. The Liturgy of the
 Church of *England*——if
 the Labours of one Man,
 then Dr. Taylor's Compositures,
 or *The Whole Duty of Man*.

This I am sure is enough to
 convince any reasonable Man
 of what Church the Members
 of this Society are. 'Twas no
 impolitick Part (how dishonest
 soever it were) of their Oppo-
 sers to cast an *Odium* upon them
 in the Affairs of Religion,
 since too many are carry'd a-
 way with a violent Prejudice
 against any thing, that shall
 be offer'd by one of another
 Persuasion, thinking to supply
 all their other Defects by a
 blind and unreasonable Zeal.

But as the Oppositions this
 noble Design met with were
 many, as appears from what I
 have said, so were the Encou-
 ragements too, from all Parts
 of *England*, some Parts beyond
 Sea, and from great and lear-
 ned Men; as is evident from
 the Gentleman I lately men-
 tion'd, who has join'd himself
 to them on the Account of
 natural Rarities, and that wor-
 thy Divine mention'd in the
 beginning of this last part, so
 skilful in *Rabbinical Learning*:
 nor is that less which the Ap-
 probation of the ingenious
 Gentlemen of receiv'd Wit
 and Reputation, have given
 them in several Copies of Ver-
 ses, nor must I omit the Judg-
 ment of a very ingenious Gen-
 tleman, which he sent in a Let-
 ter to the *Achenian Society*; it
 begins thus:

Gentlemen;

*I happen'd to read that Sheet
 of your Athenian Mercury, in
 which you resolv'd a Query concern-
 ing some Actions of Brutes, that
 resemble Reason. Your Discourse
 there was so very acute and solid,
 that it invited me to peruse divers
 others, which without Flattery,
 gave me that Esteem for you, that
 I resolv'd to lend my best Assistance
 to render your Endeavours benefi-
 cial to the World, which I ought to
 suppose is the Mark you aim at. I
 look on your Undertaking, as one
 of the most laudable Projects our
 Age has invented, and if prudently
 manag'd, the most conducing to im-
 prove Knowledge in the generality
 of Mankind according to their sever-
 al Capacities—— After this he
 proceeds to some very good
 Advice. This, with the general*

neral and encreasing Applause of all the Nation, has made them surmount all the Malice, and impotent Endeavours of their past and present Enemies, and fixt them beyond the Power of those whom brooding Envy shall produce hereafter.

Having thus run through all the Points I propos'd to my self upon my Resolution of writing this History, with a much greater Brevity, I confess, than what the well handling a Subject of this Extent requir'd, I shall here conclude, with a short View of what I have done.

In the first Part, I have represented the Novelty, Occasion, and Manner of its Invention; the Advantages it afforded the World, as the making that familiar to many, which was before confin'd within too narrow a Compass, and recommending the Beauty of Knowledge to them, who were frighten'd from it by the Mercenary Schools: whereas its easy Charms in the *Athenian* Dress, will excite many to the Study of Wisdom; they at least, whose necessary Business will not permit a more tedious Disquisition, may gain good Notions of things, by a mere cursory reading of the *Weekly Mercurius*, which will be no small Improvement of Civility and Conversation. Farther, I shew'd, that it was unreasonable, that they to whom Nature had given a noble Genius, should be deny'd, when grown up, the Improvement of it (without the tedious Discipline of the School) because

their Parents had neglected, or their Circumstances hinder'd it when young; that they who naturally slight Learning, will do so still, since this Design is to improve, not alter Nature; that it were an Injustice, that they who value it should be depriv'd of it, because confin'd to Languages: Nor is it reasonable, that a *Pedant* should esteem himself above others, for one without the other. I shall only add here to these Considerations, that whereas this was begun in War (tho' Peace is generally the Mother of new Arts and Sciences) so it has several Advantages proper to the Temper and Exigencies of such a Hurrying and Martial Time, when Arms and Stratagems take up too much of our Hours, to permit us to spend many in the Enquiries into Truth, and all sorts of Learning, by the perusal of voluminous Tracts.

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

In the second Part I endeavour'd, according to the best of my Knowledge, to represent the

the

the Progress, Methods, and Performances of the *Society* when establish'd; which if I should have run into the Vastness that the Subject requir'd, I must have swell'd my Book into a Volume as big as all they had writ: but designing this as the *Querist's Companion*, or *Pocket-Book*, I was forc'd not only to omit the abundance of difficult Texts of Scripture they have explain'd, and other matters of Divinity; but a no less number of Philosophical Questions, and only inserted References to those that are Medicinal, Chirurgical, and Mathematical, &c. thinking that sufficient to direct any one in all his Queries to the *Society*. Nor was it possible, in so voluminous a Miscellany, to give every Member his due Performance, especially since I confess my Ignorance as to that particular: however, the Talents of each were so universal, that if Sickness or Absence of a Member happen'd, it was easily supply'd by the Abilities of the rest. I shall only add, that they jointly assist one another in all things that require Consultation; and, that they have advanc'd several things that are wholly new, and explain'd those Difficulties in a little time, which one wou'd judge the Business of

Ages. In this same part, I have a little insisted upon an imperfect Defence of their Poetry; tho' any one that believes, that a Member of this *Society* was concern'd in the *Search after Wit*, will think my Labour ill spent in persuading the World of what it must grant, that they have not a little: but I directed my Discourse to those who were so abounding in themselves, that they deny'd it. I have also (as I think every Man of Honour ought) undertaken their Defence for answering the Ladies Queries.

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

LAUS DEO.

POSTSCRIPT.

Since the Conclusion of this History, I have receiv'd these two following Letters;

the first of which shews, that my Design is (much against my Will) discover'd to a Mem-

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

S I R,

I am inform'd, that you have begun to write the History of the Athenian Society, and that you have taken a particular notice of me, as one of the first Undertakers, and under the Name of a Mathematician, the last of which I do hereby disown. As for your other Encomiums and Performances, which (I am told) you have attributed to me; I can deny nothing of 'em but the Merit, and could wish you had spar'd your Character till I had better deserv'd it: for I have neither that Fondness nor Vanity for any thing I have done, to prefer a noise about it to its own silent Merit, if it had any. Pray, pardon me, if I desire you would alter your Character of me, or transfer it to the rest of my Brethren of the Athenian Society, who better deserve

it: Or if it be too late, by reason of some Sheets already printed, that you would a little soften it, or make the best Excuse you can in those that are to come; for I look upon the Applause and Scandal of the Age to be Synonymous Words amongst such as are really wise, and the reverse of 'em much more eligible to

S I R,

Your humble Servant, R. S.

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

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

S I R,

and since you have made that use of the Information you got of me, I wish you had communicated your Design sooner, that I might have given you some other Hints, as necessary as any you had,

had, concerning the more secret Transactions of the Athenian Society, as to the Order they observe in their Conversation when they meet, tho' of different Years, that makes no Confusion, tho' upon such different and difficult Subjects; a Moderator being always chose by Majority of Votes, to determine any Point of Controversy: and 'tis unanimously agreed, that whenever any Member is absent on any Occasion, he shall transmit his Papers, for the Approbation and Concurrence of the whole Society, unless in some particular Cases: And if any more select Notion, or refin'd Thought, is repositied in the Mind of any one of them, 'tis freely imparted to the whole, by Word or Writing, and by them improv'd fit for the publick View; they never chusing easy Questions, but always something that may be curious and diverting. If they affected the contrary, they might satisfy abundance of their impertinent Querists, tho' some of those that carry an easy Face, are very difficult to resolve; as that about the Chequer, Tyburn, Septuagesima, &c. They never put in any ridiculous Questions themselves, or abuse their

Querists, or their Objectors, but are as willing to learn as to inform others; it being the standing Law of the Society, not to undervalue other ingenious Persons. They allow there are extraordinary Men in all Sciences, excelling any in this Society; but there has not been any Bookseller yet so happy, as to find so many to answer this great End. By Time and Exercise they themselves own, they have been inform'd by their Querists. When Authors are silent upon any Point, or come not up to the Question, the Law is, That no Member shall publish the Solution till he has imparted his Reasons to the Society for their Approbation. I hear they are resolv'd to correct some Answers as soon as they have leisure; and they have excluded one Member, for making a frequent Breach of this Rule, because their Design is to leave nothing imperfect, as near as they can.

Yours to command, C. B.

Having receiv'd this Letter, I thought necessary to insert it, since the Contents of it were wanting to make this History compleat.

An

An ESSAY upon all Sorts of LEARNING.

Written by the Athenian Society.

Of Learning in general.

HAppiness is the End of every Intelligent Being ; for this we court whatever appears agreeable to us. Some seek it in Riches and Preferments, some in gratifying their Senses ; but the Wise Man pursues it in such refin'd Speculations, as are most becoming the Dignity of his Nature. He that knows most, comes nearest to the Perfection of his Maker ; and who can transcribe a fairer Copy, than he that imitates the Eternal Wisdom ?

'Tis the first Question in Philosophy, *Whether a thing be or exist?* because 'twould be a fruitless Labour to search into the Nature of that which has no Being : but the universal Consent of Humanity about the Inquiries after Wisdom resolves this first Question. And it won't be altogether impertinent, to examine here the Reasons of these Inquiries. That which puts in for pre-eminence amongst the rest, is the Analogy betwixt the *Power*

and *Subject*, the Proportion between the *Mind* and *Science*.

The Spirit of Man is continually upon the wing, visiting every Element, and examining (more or less) the Treasuries of Nature ; storing up from thence what his Inclination dictates : and if he fails in his Expectation, he makes a second Choice, and so on.

Nor does this different Genius of Persons lessen the Truth of our Maxim, as to the Analogy betwixt the *Mind* and *Science*, but rather confirm it ; for tho' some chuse Evil or Ignorance, 'tis under the Notion of Good or Science : For to pursue Evil as Evil, is impossible ; 'tis a Rape upon the very Will. And to chuse Ignorance as Ignorance, is a Contradiction : for when a Man chuses to be ignorant of such a Science, 'tis because he would discover some other Good in the absence of it ; nay, even in Self-destruction, where the Wretched promise themselves an Ignorance of all their Evils, 'tis

'tis not so much to avoid their Evils, as to discover some unknown Rest in their Non-being. So unaccountably desirous is Mankind of new Discoveries (as *Seneca* observes) *the Happy are weary of Pleasure, and even seek out Misery for a Change*; and we must believe him a Schismatick from Human Nature, who disclaims a Propriety in some sort of Knowledge and Learning.

'Twould be a tedious and unprofitable Task, to make a particular Survey of the infinite Variety and different Application of human Studies; and 'tis an unhappy Truth, that for the most part the Body comes in for a larger share than the Mind: The Accomplishments of this are postpon'd to the Gratification of that, because Appearances have brib'd so many Judgments from making a strict Examination: and amongst those few that pretend to Inquiries, how small a number can perfect the Attempt without prejudices? Hence it is, that true Honour is baffled and out-rival'd by Drefs, challenges Pageantry and gay Retinues. True Nobility is the effect of a pious and learned Education. A noble Custom of the Mind promises an happy Harvest of a flourishing Republick; it fixes Crowns by Counsel, prevents and resolves the Riddles of Plots and Insurrections; it procures the Love of Wife Men, and the Reverence of Fools, settles a Reputation that out-braves the Ruins of Age, the Revolutions of Empires; in short, it teaches

us to be happy, since it's a Friend to both the Mind and Body, and secures an Interest in both Worlds. A Doctor of the Civil Law, who had more Estate than Reason, had the Honour of Knighthood conferr'd upon him by *Sigismund* the Emperor; whereupon he began to value himself more, and his old Acquaintance less. The Emperor hearing of it, and meeting him at the Council of *Constance*, he publickly accosted him in these words: *Fool, who preferrest Knighthood before Learning, the Gingles of Fame before the true Worth of the Mind; I can coin a thousand Knights in one day, but not one Doctor in a thousand years.* Who can be proud of his Debts, or any Advantages which are not the Effects of his own Merit, but of Nature or Providence, without being ridiculous, and contracting a greater blemish than an hereditary Estate can compensate? Would a Gentleman deserve his Name and the Gifts of Nature, his Study must be the Laws of Nations, the Foundations of Commonwealths, the Examples are such as by their own Virtue have ennobled mean Families, and other such Tasks as Learning and Knowledge may suggest to him. How many feeble Families are degenerated into Contempt and Baseness for want of such a Study; and how many now are, and have been always mean and contemptible, for being Haters of Thinking, and eternal Truants from the School of Learning and Virtue?

My,

My Lord Verulam, whose Observations have deservedly characteriz'd him a Wise Man, tells us, *That Learning is the Perfection of Reason, the only Note of Distinction between Men and Beasts, delivering the Mind from Wildness and Barbarism; it is Re-*

ligion's Handmaid, the great Honour and Accomplishment of a Person or Nation, the most universal and useful Interest that God vouchsafes to the Sons of Men. Cato's Distich deserves the Study of more than School-Boys:

*Instrue preceptis animum nec discere cesses;
Nam sine Doctrina vita est quasi mortis Imago.*

Which may be thus English'd:

*In Learning's Precepts spend thy utmost Breath;
Life without Learning bears the Stamp of Death.*

Learning is of universal Extension; like the Sun it denies not its Rays, and benign Influence to any one that will but open their Eyes. Other Treasures may be monopoliz'd and ingross'd, but this is increas'd by Communication and Diffusion; and the more a Man imparts, the more he retains and increases his first Store.

Thus far of Science or Lear-

ning in general; which, rather than a Wise Man would be depriv'd of, he would even steal it from the Minutes of a necessary Rest or Recreation. We shall now descend to particulars; but our short Limits will rather confine us to shew the Use and Method of obtaining them, than a full and distinct Treatise of every Head: and first of *Divinity*.

D I V I N I T Y.

THAT there is a God, no Person can doubt that will open his Eyes: If we look upon the Heavens, the regular Motions of those vast Bodies that determine Times and Seasons, every Object about us, whether Brutes, Fishes, Fowls, Trees, or Minerals, each one endu'd with a Soul or Nature, not to be dissected by the greatest Philosophers; but above all, when we look upon our

selves, and consider the Wonderfulness of our Structure, the Curiosity of our Frame, the Ideas, Reasonings, and Conclusions on the Nature of our Souls; every one must be forc'd to confess that Disorder could never be reduc'd to such an Order by a blind Motion of Atoms, or any thing else but an Intelligible Director. We are content you call it by what name you please, as *God, Nature,*
the

the *Eternal Mind*, the *Soul of the World*, &c. provided the Idea which you represent in such terms, be not unworthy the Idea that ought to be had of the *Great Author's Nature*; as that he is *Eternal, Wise, Just, and Good*, the Author of all created Beings; who as he has made all things for his own Glory, so he has given to all his Creatures particular Laws of Nature, especially *Man*, the Greatness of whose Soul finds no proper Object but its Origin, and is therefore both capable of the highest Ends here, as also After-Retributions. We cannot but conclude thus by mere natural Instinct, if we consider that to suppose a God, and not to suppose him Just, (besides his other Attributes) is to suppose a Contradiction; for a God that is not able to punish such as offend him, or reward such as please him, could not be able to make the World: but this he has done, therefore he can do the other; and by consequence he must be *Just*, or in other terms he must be *God*: to know and converse with whom, is the highest and noblest Study, and therefore preferable to all others, and is not only to be learn'd in *the Book of the Creature*, or by natural Instinct, but also by his written Word; which we are thus assur'd to be his, and we are able to prove it not only from the Common Arguments that are brought, which could never yet be answer'd, as the *fulfilling of Prophecies, the Testimony of contemporary Authors*, &c. but also from the very Principles of the most acute and subtile Atheists, that now do, or ever have deny'd it. For if we should ask these Persons, why they do any common Action of their Lives, as *Talk, Conser, Eat, Sleep*, &c. they will answer, *for the Gratification of their Opinions, Senses, &c.* And if we ask 'em why they seek such *Gratification*; they will answer, *to be happy*. So that in short we find Happiness at the bottom of all Designs; and that Humanity, how different soever in their Sentiments or Actions, agrees in this, *They would be happy*. Now since all Mankind are originally the same, are all Partakers of the same essential Principles, *viz.* Perception, Ratiocination, &c. and that they all tend to one end, to wit, *Happiness*; it follows then that the best way to this End is (originally) the most natural and agreeable to all that do partake of this Human Nature. What this best Way is, we must examine by the same methods that we do all other things, *viz.* by the *Means* and by the *End*. 1. By the *Means*: That must be the best apparently, which promises best; for the best Judgment we make of things is from their appearance. But if we examine Nature, anatomize the Law written upon our Hearts; if we peruse the Volumes of the ancient Philosophers, which we have been long acquainted with, or of those we have lately discover'd amongst the *Brachmans* or *Chinese*; if we make a strict inquiry into all their Rules and Lessons of Morality,

we

we have a Compendium, or Abstract of all together in the Sacred Writ. For Abstruseness of Notions, the 1 Gen. outvies the *Egyptian* dark Philosophy; for Elegancy of Stile, the Prophecy of *Isaiah*, and the Epistle to the *Hobrews*, far exceed the eloquent Oration of *Cicero* or *Demosthene*: in short, there's nothing here either promis'd or threaten'd, commanded or forbidden, but what is Godlike and worthy its Divine Original; nor can its Opposers find any thing in't, but what's the necessary Effect of the Goodness, Justice, and Supremacy of its Inspirer: so that very ordinary Capacities have an easy and plain method to greater Sense and Reason than any of the antient Philosophers, whom the rude and barbarous World once look'd upon as Oracles.

2. The End of human Actions; which being *Happiness*, it comes under the Distinction of this and the other World. All Opposers of Scripture can only promise themselves an Interest in the present; and even there their Pretensions are infinitely below ours, as much as the Pleasure of Sense is excell'd by that of the Mind: nor are we debarr'd from a moderate Use of the first, which gives the highest Gult that can be had. But as to another Life, our Atheist lays no claim; so that that comes in *ex abundantia*, and is rather our Whole than any thing added to this; and we have as certain Demonstration of a future Retribution and an After-State, as the

Atheist has of a present one. This is but a dark and rude prospect of what the *Sacred Writ* describes at large; from whence it appears, that the Contents of it are of far greater concern than the Pretensions of any thing that was ever spoke or writ by its Opposers.

'Tis a good Argument, *That that's Truth, which has Happiness annex'd to it*. That the Injunctions of Scripture are such, is evident from the Atheists own Principles; and therefore to be embrac'd by 'em, whether of Divine Institution or not. But we thus prove it of Divine Institution: It is deliver'd unto us, and since it is deliver'd, it must be either by *God*, *Good Spirits* or *Bad ones*, *Good Men* or *Bad Men*; or by *Persons distracted*, which properly come under neither denomination. If by *God*, 'tis true; if by *Good Spirits*, they being not prejudic'd by *Passion*, *Interest*, *Ignorance*, &c. and acting dependently, it must also be true. *Ill spirits* could not give it, for *Satan* can't be divided against *Satan*, or act against his own Interest in destroying his Kingdom. But why speak we of Spirits, since their very Essence is deny'd? Which also secures that point to us; for what has not a Being, cannot impose upon the World. That neither good nor bad Men could deliver it of their own Minds is plain, since nothing can act beyond its power. But 'tis beyond the Light of Nature, or acquir'd Reason, to prophesy and deliver such mysterious Truths as

G human

human Reason can't pry into, as the *Incarnation of God*, the *Trinity in Unity*, &c. Nor could it be the Issue of any *distracted Erain*, or accidental fortuitous Discovery spoken without thinking, since the Effects of all Promises and Threatnings are so regular and pertinent, and as certainly come to pass, as far as any one ever yet try'd; whereas had they been of human Inventions, they would like Fortune-telling, or the Rules of Astrology, sometimes hit, and sometimes miss. Besides, had Men been the Authors, they would have had the fate of other Writings, been lost, or been barbarous, antiquated, or refin'd in the Succession of so long a tract of Time, and in going thro' so many hands, Friends and Enemies, Fools and Wise. In short, should all Mankind join their different Sentiments, and every rational Person amongst 'em give in their Answers to this Question; *Suppose this Sacred Writ should be the Word of God, what Testimonies, Authorities, Qualifications, &c. would be sufficient to fix an undoubted Persuasion in you that it is the Word of God?* certain we are, that the Answer would not come up to half the Demonstration that we now have, since we have the utmost Authority that Nature is capable to give; nay, the ordinary Course of Nature very often inverted, to confound the Infidelity of such Persons as question'd their own

natural Conclusions; and the Author of Nature at once, as if 'twere his business to condescend and make new Terms with his Creatures, to keep his credit amongst 'em.

We could, if the Shortness we have design'd this Discourse would permit, enlarge upon this Subject; but 'tis so well done to our hands, by several late learned * Divines, that our Deists have nothing to object but a little Buffoonery, Banter, and Ridicule; and 'tis pity to deny 'em the Happiness they take in it, or any other short liv'd Pleasure, which must necessarily arise from their Principles: which if it be not exactly the same with

Post mortem nihil est, ipsaque mors nihil;

Death it self is nothing, and after Death there's nothing; yet 'tis near a-kin to it. For tho' they have not that Stoical Bravery to defy Death, I would say, to dare to think of it like Men, yet most of them have imbid'd Descartes's Principles, unwillingly assur'd of the Existence of their Soul, or some unknown Agent, which works upon their animal Spirits, after some unintelligible dark manner; and that it does not come under the common Notion of other material Substances. They are also certain, that the Body rather depends upon it, than it upon the Body, to a Demonstration. And

* See Dr. Horneck, the Author of the whole Duty of Man, &c. what

what is yet more disagreeable to 'em, when they dare be guilty of thinking, is, That as an after-State of the Soul has been the univerfally receiv'd Opinion, even amongst such as were unacquainted with no better Demonstration than the Dictates of their natural Light; so they can't find out any Reasons against it so plausible, as to escape their own Ridicule, if offer'd by any body else: and if there be any thing of an After-State, to make an eternal unknown Plunge into it, it must certainly be surprizing to such Persons as have no Hope beyond this Life, no proper Claim to another, but what their own Doubts and Fears may give 'em a Title to.

Mens habet attonitus, & surdo verbera cadit.

Fears not to be stifled, since they arise from a Principle that depends not upon the Will, no more than a Man's Shape or Species does.

But to leave this unhappy Subject, and if possible to persuade a Retreat to some of that numerous Croud, that are about to lift themselves into this unthinking Fraternity; I would propose Learning and Study to 'em, and amongst all others that of the Bible, since it shews the most certain and secure way for such as expect a greater Happiness than is in sensible Objects: A Happiness worthy the Dignity and Nature of Mankind; in short, such a Happiness as Man was created for, unless he himself

frustrate his own End. I have already made a short Comparison of the Sacred Writ with other moral Writings, which appear but mean in respect of it. Not that I would deny a due value to others, especially Divinity-Books, as Comments upon the Bible, and distinct Treatises, whose Subject in general is to remove all Obstructions of human Happiness, as Prejudices, Error, &c. and to prepare the Mind for a Search after Truth. In order to this great End, it will not be amiss to subjoin this following Catalogue, which will be of great use to such as love this Study.

D I V I N I T Y.

Pool's Synopsis Criticorum, and his other Works.

Dr. Hammond on the New Testament, with all his other Works.

H. Grotius's Commentary on the Old and New Testament, and the rest of his Works.

Eusebius's Ecclesiastical History.

The Works of the whole Duty of Man.

Dr. Hooker's Ecclesiastical Polity.

Bishop Burnet's Works.

Bishop Stillingfleet's Works.

Mr. Leigh's Critica Sacra.

Dr. Lightfoot's Works.

The History of the General Councils.

Dr. Sherlock's Works.

Dr. Jeremy Taylor's Works.

Bishop Uther's Works.

Abp. Tillotson's Works.

Dr. Barrow's Works.

Dupin's Bibliotheque.

Episcopius's Works.

Bishop Hall's *Contemplations upon the remarkable Passages in the Life of the Holy Jesus*. Fol.

Pool's *English Annotations*, 2 vol.

Henry's *Annotations on the Bible*, 2 vol.

Whitby on the *New Testament*, 2 vol.

Burkit on the *New Testament*.

Dr. Bates's *Works*.

Charnock's *Works*, 2 vol.

Baxter's *Works*, 4 vol.

Limborch's *System of Divinity, either in Latin or English*.

Fleming's *Christology*, 3 vol.

Dr. Lucas's *Inquiry after Happiness, and his other Works*.

Scot's *Christian Life, &c.* 5 vol.

HISTORY.

HISTORY has been call'd by a Great Man, *Speculum Mundi*, the Looking-Glass of the World: It gives the best prospect into human Affairs, and makes us familiar with the remotest Regions. By this we safely sit in our Closets, and view the horrid Devastations of Countries, Tumults, Changes, and Ruptures of Commonwealths; the Reverse of Fortunes, the Religions, Politicks and Governments of foreign Nations. By this we may consult what Practices have establish'd Kingdoms, what Laws have render'd any particular Nation more safe, happy, and civiliz'd than its Neighbours; and what has contributed to the Weakness and Overthrow of Bodies Politick, and what has facilitated their Rise and Settlement: and in a prospect of the Whole, a new Scheme may be drawn, for future Ages to act by.

Longum iter per precepta, breve & efficax per Exempla.

Wisdom got by Experience

is usually very expensive, tedious and uncertain. Several Experiences confirm one's Knowledge, and a Man's Life is too little to make many in every case; but if he find 'em faithfully done to his hands, the labour is sav'd, and he may grow wise at the expence of other Mens Studies. It was *Thales* who said of History, *Nil Mortem à Vita differre*; because the Life of the Deceas'd depends upon the Remembrance of the Living. Mr. *Brathwaite*, in his Nursery for Gentry says, *Would you be enabled for Company? No better Medium than Knowledge in History*. It would be a dispraise to advance an Elogy upon this Study, which reconciles all Times but Futurity, renders all the spacious Globe of the inhabited World common and familiar to a Man that never travell'd. We may see all *Asia, Africa, and America in England*; all the Confederate Countries in one's Closet; encompass the World with *Drake*; make new Discoveries with *Columbus*; visit the Grand Signior in the *Seraglio*; converse with

with *Seneca* and *Caſo*; conſult with *Alexander*, *Ceſar*, and *Pompey*. In a word, whatever Humanity has done that's noble, great, and ſurprizing, either by Action or Suffering, may by us be done over again in the Theory: and if we have Souls capable of tranſcribing the braveſt Copies, we may meet Inſtances worth our Emulation. Hiſtory is, as by ſome call'd, the *World's Recorder*; and according to my Lord *Montague*, we muſt confeſs, *That no Wiſe Man can be an experienc'd Statiſt, who was not frequent in Hiſtory*. Another tells us, *That to be acquaint'd with Hiſtory, purchaſes more Wiſdom than the ſtrict'eſt Rules of Policy; for that the firſt do furniſh us with Inſtances as well as Rules, and as it were perſonates the Rule, drawing out more into full proportion*. Hiſtory beſt ſutes the ſolideſt Heads; whence we find, that *Ceſar* made it his Comment. We read, that King *Alphonſus* by reading *Livy*, and *Ferdinand* of *Sicily* by reading *Quintius Curtius*, recover'd their Health, when all the phyſical Doſes they took prov'd ineffectual. But whether 'tis friendly to the Body or not, 'tis not our Buſineſs to determine: ſure we are, that 'tis friendly to the Mind, cultivates and informs it in what is very agreeable to its Nature; we mean Knowledge, therein imitating its Divine Original.

Hiſtory is the moſt admirable Foundation for Politicks; by this may be diſcover'd all that's neceſſary for a Kingdom's Safety and Peace, the Stratagems of War, an Account of

the Management of the deepeſt Plots and Contrivances, and the carrying on ſuch Meaſures for every publick Affair, whether in reſpect to Enemies or Allies, as the deepeſt Heads have ever yet practis'd. And as Hiſtory is ſo uſeful to ſuch as are intruſted with the Charge of Commonwealths, ſo 'tis not leſs neceſſary for the Settling and Eſtabliſhment of the Chriſtian Religion. We find a great part of the World worſhip inanimate Beings, others ſacrifice to Devils, others propagate a Worſhip made up of the moſt ridiculous Fables, as the *Turks*, &c. and many that profeſs the Chriſtian Religion, are ſo far degenerated from the native Simplicity and Purity of it, as that 'tis now another thing.

A reaſonable Creature born into the World, and finding in himſelf a Principle of Adoration of ſome *Unknown Being*, can't forbear an Inquiry into Religion: but when he finds ſo many Religions, ſo great a Diverſity of Divine Worſhip, and every Party willing to believe themſelves in the right, and condemning all the reſt of Mankind that are not of their Opinion; 'tis enough to ſurprize ſuch a Perſon: but at the ſame time he will make this neceſſary Conſequence, after a little Thought and Application of Mind; *Certain I am that there's a God, and as certain that this God ought to be worſhipp'd after ſuch a manner as is moſt ſutable to his Nature, and the Quality of the Worſhipper. As to his Nature, it's too fine and ſpiritual to be pleas'd*

with any Adoration but what is spiritual: and as for man, the Creature that is to pay this Homage and Adoration, he is a reasonable Being; and therefore it's also necessary that the Worship he pays be the most reasonable and perfect that his Nature will admit of. Now a Man needs not go out of himself to consult what Reason is; he has no more to do, than to see what Religion is most agreeable to his Reason, and most worthy the Dignity of his Nature (we speak here of unprejudic'd Persons) and then History will inform him what has been practis'd, and shew him that Christianity is the most noble, sincere, and pure Religion in the World: but in this we refer you to what we have already spoken upon the foregoing Subject of *Divinity*.

There only remains to inform our Reader, That 'tis not only Books, but Maps, Monuments, Bass-Reliefs, Medals, and all antient Descriptions, that mightily strengthen and confirm History; therefore 'twould be very useful to read such Authors as have treated upon *Medals, &c.* In our Catalogue of *Miscellanies*, especially the *Journal des Savans*, there are several of them. The following Catalogue will be of great use in this Study.

H I S T O R Y.

Chardin's *Voyages to Persia*, fol.
Embassy of the five Jesuits into Siam, fol.
 Chaumont's *Embassy into Siam*, fol.
 Connellis's *Historical and Geogra-*

phical Memoirs of Morea, Negropont, and the Maritime Places to Thessalonica.
 Dapper's *Description of Africa*, fol.
 Tavernier's *Travels*, fol.
 Leti's *Alistoria Genevrina*, in 5 vol. *Twelves*.
 Mr. Hemelot's *History of the Government of Venice*.
 Ortelius Mercator.
 Cambden's *Britannia*.
 Cæsar's *Commentaries*.
 Philo-Judæus.
 Cornelius Tacitus, fol.
 Daniel's *History of England*, fol.
 Goodwin's *History of Henry V.* fol.
 Lord Bacon of Henry VII.
History of the Roman Empire.
 Livy's *History*, Eizevir's Edition. *with Notes.*
 Supplementum Livianum Johannis.
 Florus in Usum Delphini.
 Valerius Maximus.
 Utopius.
 Suetonius Tranquillus.
 Justinus Historicus.
 Thucidides, translated out of Greek by Hobbs.
 Xenophon.
 Herodotus.
 Diodorus Siculus, fol.
 Sir William Temple's *Memoirs*.
 Dagoræus Whear, his *Method of reading Histories*.
 Burnet's *History of the Reformation*.
 Bishop Abbot's brief *Description of the World*, Twelves.
 Davila's *History of the Civil Wars in France*, fol.
 Guicciardin's *History of Italy*, fol.
History of Ireland.
 Amour's *Historical Account of the Roman State, &c.* fol.

Blome's

- Blome's *Britannia*.
 Baker's *Chronicle of the Kings of England*, fol.
 Bacon's *Resuscitatio*, fol.
 Heylin's *Cosmography*, fol.
 Herbert's *Life and Reign of King Henry VIII*. fol.
 Howel's *Institution of General History*, fol.
History of Barbados and the Caribbee Islands, fol.
Translation of the History of Josephus, fol.
 Ogleby's *History of China*, 2 vol.
 — *History of Africa*, fol.
 — *History of America*, fol.
 — *History of Japan*, fol.
 — *History of Asia*, fol.
 Plutarch's *Lives*.
 Raleigh's *History of the World*, fol.
Abridgment of it, with the Continuation, 4 vol. 8vo.
 Rushworth's *Historical Collections, all the Parts*, fol. Or *the Abridgment of 'em* in 6 vol. 8vo.
 Rycaut's *History of the Turkish Empire*, fol.
 Knowl's *History of the Turks*, fol.
 Spottwood's *History of the Church of Scotland*, fol.
 Andrews's *History of Scotland* fol.
State of New England, in reference to the War with the Indians in the Year 1675, and 1676. fol.
The English Atlas. fol.
An Historical Relation of the Island of Ceylon in the East-Indies, fol.
 Cave's *Ecclesiastici, or Lives of the Fathers*, fol.
 Biographia Ecclesiastica, or *the Lives of the most eminent Fathers who flourish'd during the four first Centuries, and part of the fifth, in 2 vol. 8vo.*
 Wheeler's *Voyage into Greece*, fol.
The Travels of Monsieur Thevenot into the Levant, fol.
The Works of the famous Historian Salust.

PHILOSOPHY.

Philosophy may be consider'd under these two Heads, *Natural* and *Moral*. The first of which, by reason of the strange Alterations that have been made in it, may be again subdivided into *Speculative* and *Experimental*.

Speculative Philosophy was mostly the Study of the Antients; not that they were without some little of the Practick and Demonstration, especially in *Greece*.

It would be too long to run thro' the several Orders and

Practices of the Eastern Philosophers; where we may properly say Mankind took its Original, that is, discover'd the ways of living with Safety, Convenience, and Delight. The *Chaldeans* and *Assyrians* made some small progress before in the Eastern Parts, but it was so dark, mysterious, and hieroglyphical, and so confin'd to a certain sort of Men, that the World was but little the better for it. But for a fuller Account of the manner of its Increase, the different Sects

that patroniz'd, &c. we refer you to *Stanley's Lives of the Philosophers*, folio, or the *Abridgment* of it in 8vo. our chief Design in this Essay being to shew the Usefulness of it, and the readiest Way to attain it.

But first we must consider the Distinction we have made of *Speculative* and *Experimental*, and as much as possible exclude the first, for an indefatigable and laborious Search into natural Experiments, they being only the certain sure method to gather a true Body of Philosophy: For the antient way of clapping up an intire Building of Sciences, upon pure Contemplation, may make indeed an admirable Fabrick; but the Materials are such as can promise no lasting one. Hence 'twas that our ever-famous *Royal Society*, that great Enfranchizer of experimental Truth and Knowledge, assum'd the Motto, *Nullius in Verba*.

The great Use then of Natural Philosophy, whose true Original depends upon Experiments, is manifold. One can scarce think of any Affair in a practical Life, any Employ, Profession or Business whatever, but may receive great Advantages from it: nor is the Usefulness of it in the private Government of Mens Minds, less than its Advantages in respect of their publick Practices.

This is very apparent, if we consider that our Mind has a great dependence upon our Bodies. Hence the Poet's Wish had a happy Conjunction in't, *Mens sana in Corpore sano*; the

least Disturbance to the Body incapacitates the Mind from a free and easy Speculation: an unfortunate Blow sometimes wholly takes away the Use of right Reasoning? and on the contrary, a healthful and sound Body facilitates the Labours of the Mind. Now no Man can be so insensible, as not to see the vast Usefulness of this Science to the Body, and how properly 'tis call'd *Natural Philosophy*; not to mention the great Delight and Satisfaction the Mind receives in the Theory of it, either by Converse or Reading.

But when we come to Practice, all the World agrees in a common Suffrage. All the mechanick Arts acknowledge the Usefulness, both in new Inventions, and Improvements of what things are already found out: Merchandize, the main Sinew of *Bodies Politick*, owes its great Assistance to the Invention of the Compass; and if Encouragement were given, no doubt but the Method of finding out a Longitude at Sea might make this universal Correspondence of Nations more safe, speedy, and by consequence more advantageous; we being very well satisfy'd, that such a Task is not impossible. But Experiments are not confin'd to the Sea abroad; all domestick Affairs have a very great share in this Study, and the Benefits accruing from it, as Instruments for the Help and greater Perfection of the Senses than former Ages knew of, viz. *Microscopes*, *Otocouffions*, &c. Engines and Devices for the

the speedier making of all Manufactures; new Methods of improving Lands, restoring the Barrenness of Soil, Management of Agriculture, the bettering of Corn, Fruit, &c. in short, for the greatest Advantages of a laborious Life, which *Adam's* Transgression has subjected his Posterity to.

As to moral Philosophy, the Well-governing of Mens Lives and Manners, it has been a Subject very nobly treated of by *Cato, Seneca, Epicurus, Epictetus*, and several of the antient Philosophers. 'Tis a faint Essay to Christianity; and those Precepts that have been laid down by those Great Men, are so far both beyond the Knowledge and Practice of most Christians, that we doubt not but at the Day of Judgment they will condemn them. We might add more, and say, we doubt not but that they may easily be sav'd, and share of as great Degrees of Glory as many Christians. *Rom. 2. 14.* compar'd with *ver. 12.* shews that Heathens have a Law of Nature, which dictates the Notions of God, Justice, Temperance, &c. and that they shall be judg'd (neither by the Precepts of Christianity, or Law of *Moses*, but) by this Law; and if they sin against it, they shall perish by it. Now 'tis plain, that the *Antistheſis* holds, That if they act agreeably to it, they shall be saved by it. Nor will that Text exclude 'em that says, *There is no Name under Heaven given, whereby we may be saved, but the Name of the Lord Jesus*: For it's a plain

Consequence, that if they believe on God, they also believe virtually in *Jesus Christ*, who is of the same Essence, or one God with his Father. That this virtual Belief is that which will save Men, and not the bare nominal Letters that make up the Name of *Jesus Christ*, is plain from the different Sounds and Expressions in different Nations; besides, if we believe on *Emanuel, Shiloh, &c.* 'tis the same thing. And this is yet plainer, when we consider that some good Christians born deaf and dumb have, by outward Signs and Motions, receiv'd a very fair Idea or virtual Knowledge of *Jesus Christ*, and have liv'd and died without ever hearing of the Name. Lastly, without this virtual Power all Children would certainly be damn'd, whether baptized or not; which the Christian Church never yet believ'd since it was a Church. But to leave this Digression. The Advantage and Use of Moral Philosophy can't want a high Recommendation, when we see it gives so lively a prospect of all those Virtues and Qualifications that Christianity sets in a clearer light; that 'tis a fair *Prodromus* to Christianity, and prepares the Mind to receive it, as *St. John the Baptist* did the believing *Jews* to receive *Christ*. The Morals of *Seneca* say, *Qui pœnitet peccasse, pœnē est innocens*: He that repents of having done an ill thing, is not guilty of it. And thus the Sacred Oracles, He that confesseth and forsaketh his Sins shall find Mercy. It would be too tedious

to

to bring all the Parallels we find betwixt the Morals of the wise Heathens and the Precepts of Christianity: 'tis in part done in the foremention'd Authors, whither we refer the Reader, as also to this following Catalogue, for his Improvement in Natural and Moral Philosophy.

PHILOSOPHY.

Stanley's Lives of the Philosophers.
The Transactions of the Royal Society, all the Vol.
Observations of the Royal Academy of Sciences at Paris.
Experiments of the Academy de Cimento in Germany.
Sieur Leeuwenhoeks Treatises.
May's History of Animals.
Lock of Human Understanding.
Boyle's Treatises, most of 'em.
Ray's History of Plants.
My Lord Bacon's Works.

Sir Thomas Brown's Works.
Sir Kenelm Digby his Nature of Bodies.
Dr. More's Works of Cambridge.
Des Cartes Works, all of 'em.
Copernicus.
Galilæus.
Gassendus.
Perault.
Mr. Regis's Philosophy.
Rohault.
Gadrois.
Godine.
Malbranch's Search after Truth, in two Vol.
 ——— *His Metaphysicks.*
Pliny's Natural History.
Aristotle de Animalibus.
Journal de Scavans.
Republick of Letters.
Universal Bibliothegue.
Giornelli de Litterati.
The Moralists, a Philosophical Rhapsody; being a Recital of certain Conversations upon Natural and Moral Subjects.

LAW

THIS is a very fair Subject, and those that cannot find some Encomium upon it, are either very ingrateful, or very stupid, to be insensible of the Protection of their Persons, Estates, Liberties, every day; for if there was no Justice for the Oppress'd, no Punishment for Murder, Violence, Theft, &c. no Person could promise himself one day's Freedom from such Evils.

If we should go to the Original of Laws, 'tis very probable that People were civiliz'd and reduc'd from their

Barbarity by little and little, and made their Laws according to the Incommodities of their Crimes: yet Vice being prolifick, and restrain'd in a few Particulars, would still find out more ways of Action; and exert it self in new Mischiefs, till they were also provided against. I know not what to attribute it to, whether a common or an extraordinary Providence, that some Countries have been happier than others under very irregular Laws: for instance, *Sparta* had many strange Laws, and some even con-

contrary to good Manners, as the Toleration of Adultery, &c. and yet none of its Neighbours flourish'd like it for a very considerable time. Perhaps the Reason was, that being all made by one Man, they had a sort of Natural Dependence upon one another, and one preserv'd the other, like a piece of Building, all contriv'd by one Person; when as we see Streets and Towns, which are the Projection of many Heads, so irregular and independent, as if they had been the Design of Chance or unreasonable Creatures. However 'twas, we are certain, that these Laws were generally very wisely contriv'd, if we consider the Principles of *Lycurgus* the Legislator. Now if natural Policy could make that Nation more happy than its Neighbors, what may we expect from Christian Laws, which besides their own Simplicity and Purity, back'd by the Advantages which they have taken out of the Records of the *Jewish State*, have also the Precedents of all Commonwealths, out of which they may chuse what has been most advantageous, and avoid what has been any ways pernicious; and from all together lay down an exact Model for themselves, very just, reasonable, and by consequence happy?

Now to give one's self up to the Study of Equity and distributive Justice, as 'tis very necessary for the Subject, so 'tis very honourable and profitable for the Undertaker. How can we be ignorant of the Honour

of the Law, when we find God Almighty himself a Legislator, the very first Infituter of Laws? My Lord *Coke* in his Reports says, that they (*viz.* Reports) *open the Windows of the Law, shewing the Beauty of it in the great Reason it stands on; breaking the Shell of difficult Cases, so that the Kernel slips into one's Hands.* Another says, *Pleadings are the most honourable, laudable, and profitable things in the Law.* Perhaps the antient Custom of the *Athenians* might be grounded upon this: For they put their young Gentlemen to prefer Cases in the behalf of the People, or pleading for the Poor. To be well read in the Law, is not only a very great Ornament to Gentlemen, but also a very necessary Qualification; since those that have Estates should know how to defend and keep 'em, lest by Unwariness and want of Knowledge in those Matters, they ruin themselves and Families; besides, such Gentlemen may be great Helps to their poor Neighbours and Tenants, by reconciling their Differences, and helping to right the Innocent against the Oppressor.

And 'tis not only Gentlemen, but all Persons whatever, that have any Concern in the World, are oblig'd to know the Law, at least in some measure, in order to the Management of their Affairs, as Contracts, Bonds, &c. And this Obligation is proportionable to the weight of their Concerns, and the nature of their Employ.

Besides all this, Persons may possibly act so as to bring themselves

selves under the Censure of the Law (perhaps sometimes the severest) for want of the little Knowledge of it; wherefore 'tis very necessary for all young Persons to frequent the Sessions and the Bar for Instruction, whereby they may be able to defend themselves against their own Ignorance, and the Malice of others. In short, the use of Law can't be question'd by any Person who wants not the use of his Reason; since without it we should only be proper Company for Wolves and Bears, I mean he that has the longest Sword would command the shorter; tho' even this same Tyranny, that would exalt a Man above his Fellow-Creatures, would also set him in so slippery a place, that Envy would certainly find him out, and make him despicable by some means or other, to the meanest Wretch he could trample upon: whereas on the contrary, Justice and Truth settle a State, and make not only the Head, but every particular Subject a happy Member of a peaceful Body Politick.

For this Study you may make choice of the following Catalogue.

COMMON AND STATUTE
LAW-BOOKS.

Note that F. signifies French, L. Latin, and 'the rest are English.

Anderfon's Reports, 2 par. fol. F.
Bracton, fol. F.
Blunt's Law-Dictionary, fol.

Bolton's Office of a Justice, fol.
Euitrode's Reports, fol.
Brown's Entries complet, fol.
Cook's Entries, fol. L.
— Comment upon Littleton, fol.
Crook's Reports, 3 parts fol.
Dalton's Office of Sheriffs, fol.
Dyer's Reports, with 2 Tables, fol. L.
Davenport's Abridgment of Coke's Littleton, Oct.
Finch's Law, fol. L.
Godolphin of Wills and Testaments, Quarto.
— Abridgment of Eccles. Laws, Quarto.
Hutton's Reports, fol.
Hesley's Reports fol.
Hobert's Reports, fol.
Hughs's Grand Abridgment, 3 parts, Quarto.
Hale's Pleas of the Crown, Octavo.
Jenkins's Reports.
Keeble's Statutes at large, fol.
Ley's Reports, fol.
Littleton's Tenures, French and English, in Twelves.
Leonard's Reports, 4 parts, by Hughs, fol.
Moor's Reports, fol. F.
Method of passing Bills in Parliament, Quarto.
Noy's Reports, fol.
Placita Specialia, Octavo.
Poulton's Statutes at large, fol.
Plouden's Reports.
Shepherd's Works.
Spelman's Glossary, fol. L.
Statute's of Ireland, fol.
Vaughan's Reports, fol.
Wingate's Maxims, fol.
Keeble's Assistant to Justices of Peace, fol.
Reports of divers special Cases, argu'd and adjudg'd in the Courts of King's Bench. &c. Collected by Tho' Sinderfin.
Saunders's Reports, 2 vol.

PHYSICK and SURGERY.

THIS Practice is only of present use to such as are not well: but since no Man is exempt or privileg'd from Sickness and Death, every one carrying his Death about him, which will be sometimes exerting it self in little Effays of Mortality; I mean in Distempers and Irregularities of that Frame of Nature, which it will one day wholly ruine and lay in Ashes: since, I say, every one is subject, one time or other, to Disorders and Maladies in his Body (for a Body can't be destroy'd before it be disorder'd) 'tis a plain consequence that all have occasion some time or other to repair the Decays of Nature by Physick and Surgery. To ask a sick Man whether he would be well, is an unseasonable Ridicule: Nature has plac'd in every Being an Abhorrence of Destruction, and this Abhorrence necessarily puts the Affaulted upon all possible Means of defending it self. Why do we eat when hungry, drink when thirsty, sleep when weary, but to repair the Defects of Nature? and if 'tis impossible not to desire this, 'tis much more impossible not to see the ends of these Defects; I mean Death.

As Man was first made out of the Duff, so he has almost universal Remedies from the Earth whence he was taken; out of Herbs, Roots, Mine-

erals, &c. are made such Compositions, as cure Wounds, Bruises, and other Distempers: for finding their old Acquaintance Man in the Application, they by a kind of natural Friendship and Cognation with Mans Body, join with him against the Efforts of the Distemper. The Earth is our common Mother as to our Bodies, and Nature succours her Children.

A skilful Physician does, as we may say, co-operate with God Almighty, and is a Means to preserve what he creates. If we search the Sacred Writ, we find the Use of Physicians recommended, and only censur'd where they are prefer'd to God, as if they were not subordinate, and of the number of those Means which God has ordain'd to preserve human Life; but purely independent, acting like God himself. We also find *Luke* a Physician, a Familiar of *St. Paul's*. If we consult profane History, we meet with no Nation without some whose whole Study and Employ is Physick: and some have been so very expert in this Art, that they have boasted they could make themselves immortal; but their Failure has experienc'd the contrary. Tho' we are very well satisfy'd that there is no set time or limited period under the common Course of Nature, to wit 70 or 80 Years, but that (ordinarily,

dinarily) Remedies may be us'd to lengthen a Man's Life till then, or Violences suffer'd to shorten it before; for there have never yet been any Reasons produc'd by the most Learned Maintainers of Necessity to prove a Man a mere Machine, which he must be, if half they offer were true. We have not room here to pursue this Digression, and besides we may have occasion to do it elsewhere.

Chymistry and Alchymy, especially the first, have made no small additions to the Advantages of this Study. Indeed the last pretending mostly to the Separation and Alteration of Metals, has very ill luck in some of its Pretences; tho' in most vain and extravagant Search it has casually made many other useful Discoveries, and seems to be calculated to the Moral of a Fable we meet with in *Esop*, only 'tis subsequent to it: 'Tis the Fable of the Husbandman; who dying, bequeath'd to his Son a vast Treasure of Gold, hid in his Vineyard; but the certain place where it lay, he had wholly forgot. The Son diligently searcheth, turns over every place throughout the whole Vineyard, but finds nothing worthy of his vast Toil. Yet this Labour accidentally had good effect on the Vines, by the product of a very plentiful Harvest the following

Year. * Thus the
* *Ld Bacon*. Search for Gold procures much advantage in fruitful Experiments, both of Nature, and to the great Use of

Mankind. To such as prosecute this Study, the following Catalogue is of use.

PHYSICK and SURGERY

Bartholinus's Anatomy, translated into English by Nich. Culpepper, fol.

Crollius's Royal Chymistry, in 3 Treatises, fol.

Charras Royal Pharmacopœia, &c. fol.

Parey's Chirurgical Works, together with three Tractates concerning Veins, Arteries, and Nerves, &c. fol.

Riolanus's Anatomy, &c. fol.

Vestlingius's Anatomy of the Body of Man, &c. fol.

Willis's Pharmaceutica Rationalis, fol,

Harvey's accomplish'd Physician.

Boyle's Hydrostatical Paradoxes made out by new Experiments, for the most part physical, 8vo.

Clark's Natural History of Nitre, 8vo.

Grew's History of the Vegetables, 8vo.

Harvey's Anatomical Exercises.

Boyle's Sceptical Chymist, 8vo.

Three Anatomick Lectures, concerning, 1 Motion of the Blood thro' the Veins and Arteries. 2. The Organick Structure of the Heart. 3. The efficient Causes of Pulsation. by W. Charleton, M. D.

Collectanea Chymica, a Collection of ten several Treatises, 8vo.

Art of Physick made plain and easie. By D Frambefarius Physician to Lewis XIV. Translated into English.

Observations of the Mineral Waters of France. Translated into English. 12mo.

Ruffel's

- Ruffel's *Physical Treatise*.
Le Medecin de soy meme. Done
 into English by Dr. Chamberlain.
- Harvey's *Philosophia*.
 Charleton's *Physiologia Gassendo-Charltoniana*.
 Ternary of *Paradoxes*.
 Botanologia, *the British Physician*, 8vo.
 Etmullerus in *Latin or English*.
Wish all the modern French and Dutch.
- For particular Treatises in Medicine.*
- Carolus Pifo de *morbis serosis*.
- Eugalenus, Martinius, Senner-
 tus, &c.
De Scorbutico
 Sydenham de *Febribus*.
 Willis de *Fermentatione & Fe-
 bribus*.
 Cattierus de *Rheumatismo*.
 Cole de *Apoplex*.
 Marcuccius de *Melancholia*.
 Ichmazen de *Calculo*.
 Cappelluhy de *Bubon*.
 Guarenciers de *Tabe Anglicana*.
 Rudius de *Pulsibus*.
 Forestus de *incert. Urin. Judic*.
 Sanctorius & Opicius de *Med.
 Statica*.
 Deodatus de *Dietetic*.

Of MATHEMATICKS in general

TO speak a little of Mathe-
 maticks in general, before
 we come to treat of any par-
 ticular Parts of that Subject;
 we suppose we cannot do bet-
 ter than to give a short ac-
 count of what has been already
 perform'd by the assistance
 of this Art, that we may the
 better judge of the Possibility
 of future Acquiements. We
 read of many Persons, who in

this Study have trod so near
 upon the heels of Nature, and
 dived into things so far above
 the Apprehension of the Vul-
 gar, that they have been be-
 liev'd to be **Necromancers, Ma-
 gicians*, &c. and what they have
 done to be unlawful, and per-
 form'd by Conjunction and
 Witchcraft; altho' the fault
 lay in the Peoples Ignorance,
 not in their Studies. But to

* Pliny tells us of one Cresin, who only manur'd a Piece of Ground, which yielded him Fruit in abundance, whilst his Neighbour's Lands were poor and barren: wherefore he was accus'd to have enchanted them; otherwise, said his Accusers, he could not raise such a Revenue. Whereupon he produc'd his Carts, Oxen, and his various Imple-
 ments of Husbandry, and his whole Equipage of Tillage, in very good order, and said to the Judges; Behold the Art, Magick, and Charms of Cresin! whereupon he was acquitted.—If in Husbandry, a common Employ of Life, there was such a Mistake amongst the Ple-
 beans, what would these same Persons have thought, had they seen Turriennus's wooden Sparrows fly about?

the

the Instances we promised.

Regiomontanus's wooden Eagle and iron Fly, mention'd by *Petrus Ramus, Hakew, Heylin, &c.* must be admirably contriv'd, that there was so much Proportion, such Wheels, Springs, &c. as could so exactly imitate Nature. The first was said to fly out of the City of *Noremburg*, and meet the Emperor *Maximilian*; and then return'd again, waiting on him to the City Gates. The other, to wit, the Fly, would fly from the Artist's Hand round the Room, and return to him again. This Instance proves the Feasibility of doing things of great use, as that Action of *Proclus* the Mathematician, in the Reign of * *Anastasius Dicorus*, who made Burning Glasses with that skill and admirable force, that he therewith burnt, at a great distance, the Ships of the *Mysians* and *Thracians*, that block'd up the City of *Constantinople*. — We shall pass over the Curiosities and admirable Inventions, which are mention'd in the Duke of *Florence's* Garden at *Pratoline*; as also those of the Gardens of *Hippolitus d' Este* Cardinal of *Ferrara*, at *Tivol* near *Rome*; because they were more design'd for Pleasure, than real Use. For our Design is only to shew the real Advantage that may be drawn from *Mathematicks*; tho' we are also

certain, that the most surprising Pleasures of Nature depend upon it. The great Clock of *Copernicus* was certainly a curious Master piece, which shew'd the Circutions of all the Celestial Orbs, the Distinction of Days, Months, and Years; where the Zodiack did explicate its Signs; the Changes of the Moon, her Conjunctions with the Sun: every Hour produc'd upon the Scene some Mystery of our Faith; as the first Creation of Light, the powerful Separation of the Elements, &c. What shall we say of † *Cornelius Van Drebbel's* Organ, that would make an excellent Symphony it self, if set in the Sun-shine in the open Air? Or of *Galileo's* imitating the Work of the first Day; *FIAT LUX, Let there be Light?* Or of *Granibergius's* Statue, which was made to speak? Or in fine, of that || Engine at *Dantzick* in *Poland*, which would weave four or five Webs, all at a time, without any human Help? It work'd night and day, but was suppress'd, because it would have ruin'd the poor People. These few Instances give a rude Prospect of what one may probably expect from a due Application of the Mind to the Study of *Mathematicks*; of which we shall speak more particularly: And first of *Arithmetick*.

* *Zonar. Tom. 3. p. 126.* † *Fortes Ferie, Aca. p. 150.*

|| *History of Mechanick Arts, c. 7. p. 85.*

ARITHMETICK.

TO Number, is one of the Prerogatives which a reasonable Creature has over Beasts. 'Tis said, Wisdom 11. *God made all things in Number, Weight, and Measure.* Number is a most sensible Exemplar of the Deity, of whom you can't conceive so many Perfections, but you may yet add more. This is only peculiar to it, that we know the least Number, viz. 2. (for 1 is properly the Origin of Numbers) but we can find no Number so great, that may not be made yet greater; for if a thousand Figures were writ down, and under them a thousand more, and multiply'd the one by the other, the Product would be more than the Sands of the Sea: which multiply'd again into it self, and that Product us'd after the same manner, and so on, the Number would soon amount to such a Total as would take up an Age to tell the length of it in Words; even tho' a Man never slept, but always spoke. The antient Philosophers might well compare the Essences of things to Number, since Number is a compleat Total;

and if it lose any, the least part of it self, 'tis no longer the same Number. Indeed we can't hold with the antient *Pythagoreans* and *Platonists*, that all things are compos'd of Number, even the Soul of Man; but we are certain, the Proportions resulting from 'em are such as may claim an agreeable Converse with our Reason.

To Number, Add, Subtract, Multiply, and find out Proportions, as they are very useful in the common Affairs of Life, so they are Introductive to the highest Demonstrations that our Senses can be capable of for the bare Study of this Art.

Wingate's Arithmetick, and *Kersey's Algebra*, are sufficient Guides; the first treats the most handsomely of *Whole Numbers* and *Fractions*, both *Decimal* and *Vulgar*: and the last explains the Doctrine of *Algebra*, or *Cosic Numbers*; the Nature of *Roots*, *Powers*, *Equations*, &c. in short, every thing that may fully prepare you for the Study of *Geometry*.

P O E T R Y.

THO' some have been of Opinion, that Nature frames a Poet, yet others will contend, that Nature, with-

out Art, makes at best but an imperfect one; or, as *Horace* has it,

H

Natura

*Natura fieret laudabile Carmen, an Arte
 Quasitum est; Ego nec studium sine divite Venâ
 Nec rude quid profit video ingenium: Alterius sic
 Altera: possit opem res & conjungit amice.*

Art is like a sure Guide to direct Nature in an easy and uniform way, which if we follow, we cannot possibly err. And there very often it happens, that an ignorant Person may, by the Happiness of his Nature, produce something that is fine; yet such a Nature would be brought to a much greater Perfection by Art.

The Name of Poet is deriv'd from *ποίησις*, which is to make or feign; so Poetry may be said to be the Art of Feigning or Imitation; for Imitation is the composing the Image of any thing. The *Latins* divide the Poets into four Orders or Classes; Epick or Heroick; Iambographers, or Writers of Iambicks; Tragedians, and Lyricks. The chief of the first are *Homer* among the *Greeks*, and *Virgil* among the *Latins*; in the next, *Archilochus*; in the third, *Sophocles* and *Euripides*; in the last *Pindar* among the *Greeks*, and *Horace* among the *Latins*. *Horace* makes another Division of 'em, making six Classes of them in his *Art of Poetry*; Heroicks, Elegiacks, Lyricks, Iambicks, Tragedians, Comedians. But these Divisions regarding only the Subject, or kind of Verse, do not sufficiently distinguish betwixt the Poets; since several Poets have made use of several sorts of Verse and Sub-

jects. Upon a judicious Consideration, any one will conclude, there are but three Orders of Poets, that is, Epick, Comick, and Tragick.

Poetry is a kind of Painting, which represents the Mind, as that does the Body; nay, it is excellent in the describing the Body too, and all the Actions of human Life, as well as all the Beauties of Nature, in a lively Description. Poetry was at first the Foundation of Religion and Civility among the *Grecians*; the first Philosophy the World was blest with was in Verse, which had that Influence on the Minds of Men, then fallen from their Primitive Reason into the wildest Barbarity, that it soon brought them to Civility, and to know the Dictates of Reason from that of Fancy, and the ungovern'd Sense: Appetite without respect to Justice, being the only Rule of Men, till *Orpheus* (if we believe the Mythologists) by the Harmony of his Verse, redeem'd them from that Slavery. The judicious Mr. *Rymer* is of Opinion (with a great deal of Reason) that Tragedy was at first the Liturgy of the *Athenians*. So that in the first Ages of the World, Verse was so far esteem'd, as to be consecrated even to the Honour of the Gods themselves; and it was with no little reluctance the Priests suffer'd

fer'd the Poets to direct it to a meaner use. But whatever was the the Origin of it, we are sure it was always in esteem with the greatest and most flourishing Nations, as *Greece* and *Rome*. 'Twould be to repeat that which is known to every one, to tell the value the *Athenians* had for it; since Mr. *Rymer* tells us, that Government laid out more in the Representations of their Plays, than in their most expensive Wars. *Alexander* was so great an Admirer of it, that he envy'd the Happiness of dead *Achillis*, for being prais'd by the Pen of *Homer*. And *Augustus* (in whose time *Rome* was most flourishing) made *Virgil* his Companion, tho' born of mean Parents. And no Nation that has flourish'd in Poetry, ever held up its Head after the decay of that.

But to pass from the Praise to the Practice of Poetry, we advise the Candidates for the Laurel, that they first consider the difficulty of being a good Poet; since unless they rise to a Perfection in their kind, they reap but Infamy, by exposing themselves, as ambitious of a thing they could not attain: Mediocrity (as we have said) being intolerable in Poetry, however excusable in other Affairs. They must also consider, that to arrive to an Excellence, they must take the right method (supposing they have by Nature a good Fund) First they must think and weigh with themselves, and their Friends of Judgment, what their Talent is; for one may be able to write a witty and

extraordinary Song, who would be dull in a Work of a greater Fatigue. Mr. *Waller* got a Reputation, not by writing much, but well; and his little short Copies of Verses are preferable, in our opinion, to the voluminous Poems of some others, who would have their Performances swell into a Bulk, and deserve the Name of *Works* for their Bigness, not intrinsic Value. We are pretty confident, it would not have been for the Disreputation of Sir *William Davenant*, if the World had never seen any thing of his but his *Gondibert*; and the much more excellent *Shakespeare* would not have been less admir'd, if an bundance of those things, which are printed for his, were omitted: Mr. *Cowley* is of this Opinion, we are sure. Therefore our Advice is to a young Poet, That he never be ambitious of writing much; a little Gold is worth a great Heap of Lead. Let him often make trial of what his Shoulders are able to bear, before he launches into the Ocean of the Criticks; let him often correct and consult his Judicious Friend; 'tis *Horace's* Advice to the *Piso's*. To be a perfect Poet, a Man must be a general Scholar, skill'd both in the Tongues and Sciences; must be perfect in History and Moral Philosophy, the latter of which is absolutely necessary to give him an insight into the Nature of the Passions, to move which is his chief Aim and Business; nor can he draw a virtuous Character unless he know what is the just Compo-

sition of it. A Poet is to represent Mankind, at least the nobler Part; which he can never do, if he be not throughly skill'd in the knowledge of it. Being thus qualify'd, Diligence and Exercise will furnish you with Facility in your Compositions; and reading the best Authors and Criticks, as *Cassaubon*, *Scaliger*, &c. and for our English way of writing (Plays we mean) Mr. *Rymer's* Translation of *Rapin*, and Examination of the Plays of the last Age; Mr. *Dryden's* Essay on Dramatick Poetry, and most of his Prefaces; *L'Abbe Hidelin's* whole Art of the Stage; my Lord *Roscommon's* Translation of *Horace* his Art of Poetry, &c. will be absolutely necessary for your perusal. Any farther particular Directions here would be too long a Task for this place, since 'tis the business of these several Treatises we mention, to perfect an Artist in this kind. We shall only therefore here place the

chief of the Latin and English Poets, which are to be perus'd with great Care and Regard.

L A T I N.

E N G L I S H.

<i>Virgil.</i>	<i>Spencer.</i>
<i>Horace.</i>	<i>Shakespeare.</i>
<i>Ovid.</i>	<i>Johnson.</i>
<i>Catullus.</i>	<i>Beaumont and</i>
<i>Tibullus.</i>	<i>Fletcher.</i>
<i>Lucan.</i>	<i>Daniel.</i>
<i>Statius.</i>	<i>Sir J. Suckling.</i>
<i>Seneca.</i>	<i>Sir F. Denham.</i>
<i>Terence.</i>	<i>Crashaw.</i>
<i>Plautus.</i>	<i>Milton.</i>
<i>Silius Italicus.</i>	<i>Cowley.</i>
<i>Juvenal and</i>	<i>Sir. W. Dav-</i>
<i>Persius.</i>	<i>nant.</i>
<i>Martial.</i>	<i>Waller.</i>
<i>Valerius Flac-</i>	<i>Mr. Dryden.</i>
<i>cus.</i>	<i>Mr. Otway.</i>
<i>Claudian.</i>	<i>Mr. Lee.</i>
<i>Ausonius.</i>	<i>Mrs. Behn.</i>
<i>Propertius.</i>	<i>Mrs. Philips.</i>
<i>Casimir.</i>	<i>Mr. Prior.</i>
<i>Buchanan, &c.</i>	<i>Mr. Addison.</i>
<i>Chaucer.</i>	

Several Collections of Poems.

P A I N T I N G.

PAINTING is in that Esteem with the Ingenious of this Age, that it may seem superfluous to trouble the Reader with Arguments to increase it, by setting before them the Value the Antients put upon Performances of this nature. We will not therefore transcribe from *Pliny* the vast Sums of Money, which were given by the Kings and Princes of *Greece* and *Rome*, for Pictures

of the prime Masters: and indeed the Relations we find in *Pliny* would seem almost incredible, if it were not that we every day see those of our modern Masters in that Art sold for 1000 or 1500 Pounds a-piece. Nor is it necessary to repeat what we have formerly advanc'd concerning the first Invention of it; that being so very obscure, that the most that can be said or gather'd from

from Authors, amounts only to a Probability. Nor will it be much to our purpose, to enumerate the several excellent Pieces this Art produc'd, when it flourish'd in Greece; tho' we confess it is not altogether unfit to be known to such as have any desire to apply themselves to this noble Study, which may be said to surpass the Judgment of the Sense it self, by which we judge of it: for it persuades the Eyes against the Evidence of themselves, that there is a Substance more than really there is, raising a Flat to a bulky Round, or other Figure; nay, presents the Eye with a Prospect of Miles in the compass of a Hand; and that so lively, that with a great deal of Satisfaction we dwell upon the View, as if we were satisfy'd there was more than a flat thin Superficies that entertain'd us. A great Master disputing, in a Treatise of Painting and Statuary, which was to be preferr'd, gives it to Painting; because a Statue has the Dimensions and Bulk of a Man, but a Picture deceives the Eye, and makes that appear round, which is plain and flat. Stone at most can give but the Features and Proportion, but Picture gives also the Colour. There are some that will have the Moderns far excel the Antients in both. They compare the Statue of *Daphne* and *Apollo* of *Michael Angelo*, with the *Grecian Venus* now at *Florence*; the Grand Duke having given above thirty thousand Pounds for it, tho' by stealth got from *Rome*. They tell you that the

Venus of the *Grecians* has admirable Proportion, but 'tis still Stone; there is a stiffness, which shews it still to be an Image without Life: But the *Daphne* of *Michael Angelo* appears to be Flesh and Blood, her Breast sinking under the Fingers of *Apollo*, when he lays his Hand there. These same Gentlemen will have it, that our Moderns far excel the Antients in Picture; nay, some have been so grossly ignorant, as to pretend the *Grecians* were mere Blockheads to any of our contemporary Artists, much more to *Raphael*, *Urbino*, *Titian*, *Rubens*, &c. That a House or Sign-Painter with us, excell'd *Apelles*, who drew the Mistress of *Alexander*, and *Alexander* himself: Tho' we can never be of their opinion, since we are sensible that 'tis built on a wrong bottom. Because the Paintings of *Greece* are lost, they therefore conclude, from a Daubing found in a Cave, that they were such Bunglers; which without doubt was rather the Performance of some of the grosser and more ignorant Ages in the World, when all Sciences were forgot, and *Europe* drown'd in a general Darkness and Barbarity. For tho' some alledge against the Testimony of *Pliny*, because he took too much of his Natural History upon trust; yet we can never admit that enough to invalidate his Account of things, which requir'd no more than the Eye to judge of; being things that he daily convers'd with at *Rome*, which he abundantly declares, when

he tells us, the Pictures he mentions were extant in his time in the Temples of that City. The disadvantage the Antients have is, that we have our Pieces still extant, but theirs are all lost. Painting is an Art that is not to be learnt by those methods that other Arts are; for Books will afford very little help. The Directions of a Master, and a timely Beginning, are absolutely necessary; for if you once get an ill habit and a vicious way of Drawing, 'twill scarce ever be possible to recover it. The most gainful Painting in this Nation is drawing the Life; which to be a Master in, requires many years Practice. As 'tis said of Poetry, *Poeta nascitur non fit*, so I may in some measure say of Painting, that he who will expect to be a Master, must have a Genius naturally inclin'd to it; else, so near a-kin 'tis to Poetry, he will be but an indifferent Man at it; tho' with this difference, that a Painter that is not extraordinary may live by his Trade, and have his Pieces hung in the Com-

pany of the best: yet *Mediocribus esse Poetis non Dii, non Homines, non concessere Columna*. But if a Gentleman has a mind for his Diversion to apply himself to Painting, Landscips and Perspective are the most proper for him; the first being to be learn'd in a year's time to such a degree of Perfection (if the Dilciple have a Genius for Painting) that he would be able to live by it, and by consequence enough for any Gentleman's Diversion. There are Books which treat of Painting and Drawing, one of the best of which is *Sanderson's*; we have formerly seen a Book under the name of *Michael Angelo*, on the same Subject. There's an Account of Painting lately publish'd in Folio, dedicated to their Majesties; Mr. *Wright's* Account of my Lord *Castlemain's* Embassy to Rome; *Ars Pictoria* in fol. But instead of relying altogether on Books, 'we refer you to the choicest Catalogues of Pictures, you can meet with at Auctions, which you may imitate.

G E O M E T R Y.

THE Use of this admirable Science is so general and so well known, that it scarce requires a Discussion of it here; for who is ignorant, that all our most necessary, as well as most noble Arts and Sciences depend on it? As to the First, there is none of the **Mechanicks** can ever be

brought to Perfection without it; and so the second, as Painting and Architecture, &c. take their Original from it. What could the Performers in the First do without it, in drawing a Face, the several Postures of the Body, and all Manner of Buildings? If they were ignorant of Proportion, Angles,

Angles, Circles, Squares, &c. all their Works would want Beauty, and themselves Satisfaction, when they come to view the Product of Fancy, and guess where Certainty is requir'd: So in Architecture none can even merit the Name of Master, without more than an ordinary Skill in this Science. Besides, no Gentleman can be a Judge of the Performances of either, without an Insight into *Geometry*. What is said of these two will also reach Statuarists, and other Carvers. But to return to our Subject: The Knowledge of a Point or a Line (which is compos'd of a continu'd Chain of Points) in its several Forms, as Right and Curve; to know a Superficies (which is bounded by Lines, as a Line is by Points) the difference of Superficies, *viz.* a plain Superficies that lies strait between its Lines, and a curv'd one that lies not within two Lines; besides the other Consideration of Superficies, as a Convex and Concave: To know the Quality of Angles, as right, obtuse and acute Angles; of Points that are the Bounds of Lines, as Lines are of a Superficies, and a Superficies of a Body; of Circles, Diameters, Segments, greater and lesser of four-square Figures, many square Figures; of Triangles, their several Lines; of Parallel Lines either circular or right, or any other Form where the Lines are equidistant; of erecting and letting fall Perpendiculars; of drawing parallel Lines; of dividing Lines

into two or more equal or unequal Parts; of cutting any number of Parts from any right Line given; of finding out all the Chords, Lines of a Circle, &c. of having the Segment of a Circle, to find out the Center, and consequently the whole, adding several Circles into one; of subtracting lesser Circles out of greater: in short, all the Doctrine of Triangles too long to be here enumerated. The Knowledge of all this, I say, is absolutely necessary in most if not all our Mechanicks. A Joyner can't so much as cut out a round Table, unless he understand a Circle; or a Carpenter square a piece of Timber, unless he know by the Rule of square Figures, when his Work is finish'd. The Watch and Clockmakers would be at a loss, if it were not for this Science: But if we ascend higher, no Builder can raise a Fabrick without *Geometry*, or rather, not regularly design one; the manual Operators in our common Buildings, very seldom being Proficients in any Rule but that of Wood, or Brass, or Iron, which serves them instead of Geometrical Problems. But if you come to the nobler Structures, what can any Man do to the making of Pillars, Arches? to omit the rest of the Ornaments of Building, and the Proportions and Beauty of the Design without *Geometry*. Nay, the Trade and Strength of the Nation depend on this, as Navigation and Gunnery, which are never

to be perfectly understood without it; to these I may add Fortification, which has its Dependence on this Science, as also Dialling, Musick, Astronomy, Surveying, &c. 'Twould be needless to say any more of the Advantages of Geometry, here being enough to fire the Mind of any ingenious Student to a diligent Enquiry into it.

'Twas the Beauty of Proportions, the Curiosity of Demonstrations, the Excellency and Depth of this Study, that forc'd the Ingenious Dr. Barrow to this Extatick Expression in his *Apollonius*, *ὁ Θεὸς γεωμετρῆσθαι*. But thou, O Lord, how great a Geometrician art thou? Geometry has no Limits, since by the only Power of Human Wit, one may find out an infinite number of Theorems. Thou beholdest all Truths at once, without any Chain of Consequences, or the Tract of long Demonstrations; in other things Man has no Certainty, but in Mathematicks every body agrees. 'Tis in this that Humanity can effect something great and stupendous, &c. This, adds he, is enough of it self to inflame me with the Love of thee, and give me an earnest Expectation of that happy Day, in which my Spirit shall be deliver'd from the Prejudices of Darknes, in which I shan't have only a certain Know-

ledge of all these Truths, but every thing else, without the trouble of drawing Consequences. Such as design for this Study, may make use of the following Catalogue.

G E O M E T R Y.

- Euclid's *Elements*.
 Barrow's *Works*.
 Bettinus's *Works*.
 Oughtred's (Will.) *Mathematical Recreations*, 8vo.
 Clavis Mathematica (*The Third Impression is best*) 8vo.
 Institutio Mathematica,
 Mr. Oughtred's *Mathematical Tracts*, Oxford.
 Sir Jonas Moor's *new System of Mathematicks*, in two parts, 4to.
 Newton's *Principia Mathematica*.
Of the Unequality of Natural Time, with its Reason and Causes, together with the true Equation of Natural Days, &c. by John Smith.
 Vietæ *Mathematica*, fol.
 Mr. Flamstead's *Tables*.
 Mr. Street's *Astronomia Carolina*.
 Gunter's *Works*.
 Mr. Hobbs *his Mathematicall Works*.
 Wilkin's *Mathematical Works*, in 1 vol.
 Sturmius *his Mathesis Juvenilis*, 3 vol.

A S T R O N O M Y.

Astronomy is a Science, which teaches the Methods of examining and calculating the Motions, Magnitudes, Conjunctions, Eclipses, Apogæums, Perigæums, &c. of the

the Heavenly Bodies, by the Aid of Calculations, Glasses, Astrolabes, Quadrants, &c. By this we may walk in the Air, and converse familiarly with the most wonderful part of God's Creation, Man excepted. *Atlas* the *Lybian* forsook the Society of Men, and retir'd to the highest Mountain in *Africa*, which therefore bore his Name, that he might freely contemplate upon the Nature and Motions of the Planets, and is therefore said to bear up the Heavens on his Shoulders. The Poets have feign'd the Moon to have been in Love with *Endymion*, and the occasion of the Fable was this: He spent his time upon Rocks and Mountains, in stu-

dying the Nature of the Moon and Stars.

We are not at all surpriz'd, to find so many great Men affect this Study, and endeavour after the Knowledge of such things as raise so great Admiration in all that are ignorant of 'em. To see a regular Succession of Day and Night, a constant return of Seasons, and such an harmonious Disposition and Order of Nature, must necessarily be a noble Contemplation, and agreeable not only to the Nature of Man, but also the Posture of his Body which is erect, when other Creatures are made to look downwards upon the Earth, according to the Poet :

*Os homini sublime dedit, Cælumq; tueri
Tussit, & Erectos ad Sydera tollere vultus.*

There has been great Contention amongst the Learned of different Nations, about the Origin of this Study, every one claiming an Interest in it (as several Cities did about the Birth of *Homer*) as the *Babylonians*, *Egyptians*, *Grecians*, *Scythians*, &c. tho' *Ptolomæus* is the first that has left any true Monument about the Observations of Eclipses, &c. This Study is of Use to excite in us a great Admiration and Praise of him, whose Wisdom and Power created so many Worlds (if we may say so) or at least of Bodies, whose Magnitude, and if we may believe our Telescopes, whose Nature is proper enough for Habitation, several of the Pla-

nets having been discover'd to have their Satellites attending them, and moving about their Orbs. Upon this Science depends Navigation and Dialling, and without it it's impossible they should be maintain'd; so that the necessity of following this Study, is not at all disputable by any one that is not an Enemy to those other useful Sciences. The following Catalogue will facilitate the Work.

ASTRONOMY.

Gassendus his Astronomy Seller's Atlas Cœlestis. Copernican Sphere of twenty Inches Diameter, &c.

Concave

Concave Celestial Hemispheres fitted for the Pocket, &c.

A Treatise of Telescopes done out of French, by Jos. Walker.

The use of the general Planisphere, call'd the Analemma, &c. by John Twelfdon, 4to.

Planispherium Novum & Accuratissimum, &c. by R. Baker, 8vo.

Riolanus.

Slucius de Mesolabia.

Wing's Astronomia Britannica.

NAVIGATION.

Monsieur Cassini and several ingenious Virtuosi, are now in search after a Method, to find out Longitudes at Sea; which if once accomplish'd, this Art will then arise to its utmost Perfection. The Loadstone and Compass, which is an admirable Invention, and so advantageous to Navigation, has not a little contributed towards it: This points the way to the skilful Mariner, when all others Helps fail him. To whom we owe the Invention, we are at a loss: Dr. Gilbert our Countryman, who hath written a large Latin Treatise upon this Stone, is of Opinion that Paulus Venetus brought the Invention of its Use from the Chinese: Oforus attributes it to Gama; Goropius Becanus thinks his Countrymen the Germans deserve it, in as much as the thirty two Points upon the Compass borrow the Name from the Dutch in all Languages. Blondus will have its Origin from Campania in Naples, in the Year 1300. Whoever found it out, we are sensible of the Use of it, since by it we may safely venture into the Main Ocean, and sail the nea-

rest way to any place; whereas the first Sailors were fain to coast it along, not venturing out of sight of the Shore.

Navigation may deservedly be plac'd amongst the greatest Benefits in this World. 'Tis this that enriches Nations with Treasures, supports Kingdoms and Empires, exchanges Commodities, which in their own Countries are but of little Value, for such as are of great Use and Worth abroad; by this an universal Correspondence may be held, and the most remote Regions may participate in Traffick, may make an Inspection into one another's Laws and Politicks, Trades, Inventions, and what not? There's no moral Good but the Knowledge of it may by this means be communicated to the universal Race of Adam. Besides all this, there's new Discoveries have been, and yet may be made, for such Colonies as either suffer by multitude of Inhabitants, or lie under the Inconveniences of a barren Soil, an unwholesome Air, &c. to remove into. In short, since Knowledge conduces to a Man's Happiness, and the

the more we know, the nearer we approach our Original State in Paradise; this of Navigation and Travel gives very fair Opportunities towards it; and if so, we need add no more about the Usefulness of Navigation, since from what we have said, it appears that Riches and Learning do in a great measure depend upon it, especially the first, which of it self is a sufficient Spur to most Men. Take the following Catalogue for the Acquisition of this profitable Art.

NAVIGATION.

- Coasting Pilot, &c.*
- Collins his Mariners Scale new plain'd.*
- A Treatise of Navigation.*
- The Seaman's Tutor, &c. by P. Perkins.*
- The Whole Art of Navigation, in Five Books, by Captain Daniel Newhouse, 4to.*
- Norwood's System of Navigation, 4to.*
- Pickering's Marrow of the Mathematicks, 12mo.*

D I A L I N G.

TIME is the greatest Treasure in this World that a Mortal can be intrusted with. We are not only Probationers for Eternity by the help of Time, but even the little Interests of this World are manag'd by the means of it. 'Tis this which views the Revolutions of Kingdoms, the Rise of Commonwealths; 'tis by this that we have Opportunities put into our hands of advancing our Families, of gaining Reputation; in short, of procuring whatever Man has occasion for, in order to his Happiness.

The Learned *Descartes*, in his Method, where he abridges the Precepts of Logick into Four Heads, lays down this as his Second, *viz. To divide every one of these Difficulties he was to examine, into as many Parcels as could be, and as was requisite, the better to resolve them.*

This Rule is equally applicable to our present Subject, only 'tis of lesser Concern, the last being the more precious; and, if once lost, all the Knowledge of Men can never effect its redemption. How necessary is it then, to divide that of so great value into little Parcels, that we may be sensible of their stealing away, and not squander it away by wholesale?

To divide Time by Dials, Clocks, Watches, &c. is a faint Imitation of God Almighty, who has constituted Seasons, has divided the Year into Spring, Summer, Autumn and Winter, and our Life into Days and Nights.

It must be a pleasant, as well as profitable Divertisement, to be so well acquainted with the Calculations of the Motions of Heavenly Bodies, as to make Horologues upon any

any side of an House, under any Latitude, Declination, &c. *Mellefius* is said to be the first who found out the Proportion and Reason of Shadows. The *Chaldeans* first divided the Day into Twelve Hours. The *Egyptians* had a hand in this Science, and call'd the Sun *Horus*, which, by its Motion, limits the time of every Hour. An hundred Years before *Cicero's* time, we find that Clock's and Dials were us'd at *Rome*; for the Parasite in the Comedy envy'd the Clocks, *Optans ut suis cuique venter sit Horologium*, wishing that every one's own Belly might be their Clock, which indeed was pleasant enough. There's no farther occasion of describing the great Use and Conveniency of *Dialling*, since we find it every where, and in every Nation; tho' in some, we read, that

they measure their Hours by Devices in Water, which yet shews the necessity of doing it some way; for it would be nonsense to believe all the World would conspire in any one unnecessary thing, which Interest and Utility did not prompt 'em to.

D I A L L I N G.

- Foster's Art of Dialling*, 4to.
Brown's Use of the Triangular Quadrant; also *Horologio-graphia, or the Art of Dialling*, &c. 8vo.
Collins's Sector, or Quadrant, &c. Dialling Plain, Concave, Convex, Projective, Reflective, &c. by *W. Leybourn*, fol.
Clavis Horologii, by *John Howell*, 4to.
Prolocutoris Arithmetica.
Dary's Description of the Universal Quadrant, &c.

O P T I C K S.

THE Eye is to the Body, as Reason is to the Mind. This Study is dependent upon Geometry; and we may put in Dioptricks and Catoptricks: since altogether they undeceive the Eye, and solve the Fallacies that it is subject to, by Distance, Refractions, Reflections, &c. 'Tis a very agreeable Curiosity, to see the great Abuses that the Nobleft of the Senses is by these Arts freed from; to calculate the distance of a Star, or its Diameter; to find the Errors of such as are unskill'd in this

Study, to be above a thousand times greater than 'tis possible to persuade 'em, till they are first made Masters of Geometry and Demonstration. *Galileus* has demonstrated, that there are Mountains and Hills in the Moon, above four perpendicular *Italian Miles* in height; which is incredible to a Country fellow, that cannot be persuaded, that the whole Circumference of the Moon exceeds the bigness of a Cart-wheel. 'Tis pleasant to undeceive the Eye in the common Accidents of Life, as to give

a certain Demonstration of a straight Stick appearing crooked in Water; the Reason of things being magnify'd, multiply'd or made lesser than they really are: In short, to see the Eye approach, in some measure, towards that certainty of judging and apprehending Visible, as it will at the Day of Resurrection; when it will be above the power of being cheated by Concave or Convex, deluded by a Refraction or Reflection, or weaken'd by distance; this may, in a great measure, be accomplish'd in this World, by such as give

themselves up to this Study, and make themselves Masters of the following Catalogue.

OPTICKS.

- Synopsis Optica Anth. Honorat. Fabr. Soc. Jesu. Lugdun. Gall. in 4to.
 Johannis Kepleri Mathematici Dioptrice, 8vo.
 Descartes *his Dioptricks*.
 Johannes Pena Gallus de Usu Optices Universæ.
 Mollineux (of Ireland) *his Treatise of it*.
 Moxon's *Practical Perspective*.
 Anguelonii Optica, fol.

GEOGRAPHY.

WE might also have added *Geography*, under the *Mathematicks*, as a proper Recreation for a Gentleman; but by the means of History and Maps, the Study is soon accomplish'd. Musick also is too near a kin to Poetry, to speak too largely about it here: besides, we have purposely omitted it; since eight or ten Years cannot well be spar'd in a short Life, a time requisite to be a Master in that Art; for, less than to play and compose well, is not worth learning: Besides, the time that is to be spent upon Musick, should be in Youth, because of the Pliableness of the Fingers; and that's a Time also most proper to take the Impression of the best Studies. So that after all, when a Gentleman has a Mind to recreate himself with Mu-

sick, 'tis best done at the Expence of a Master's time, and a little of his own Money. Architecture we may also pass over, and leave to Mechanics: A beautiful Mind is a finer thing than a magnificent Building; not but that there is a great deal of Geometrical Curiosity in the former. Fortification and Gunnery are also more proper for private Persons than Gentlemen; for, if their Genius be Martial, it's more noble to command Men, than Engines. For these three last Arts there are several Treatises mention'd above, under the *Mathematicks*, which will be of use to the Student. That we have pass over the Learning of the Schools, as *Grammar*, *Rhetorick*, &c. we need make no great Apology, since they are always suppos'd,

a tolerable Education in them being absolutely necessary for meaner Concerns in the World, than what we have been treating of; so that we shall not particularize them here, nor indeed would the brevity of our Discourse permit it.

A Great Man makes a strange Observation of his Friend, for condemning Knowledge in himself, but not in it self. *This (says he) persuades me, that 'tis near a-kin to Grace, for Moses perceiv'd not his own Face to shine. Licinius, Constantine's Collegue, calls Barrenness of Learning, The Publick Plague and Poison of an Empire.*

Xenophon says, Good Consorts are worth my Acquaintance, and good Books my Perusal. My Lord Coke has a pretty Notion of Books: Of all Companions Books are best; for, there one may solace himself without other Friends: Of all Glosses, Books are best; for they being Inspective, are both Prospective and Reflective. In short, whoever makes a Tryal of the Worth of Knowledge and Learning, will find, that all Encomiums, be they never so agreeable and noble, come far short of the thing it self; and that those only can best reflect upon its Value who are sensible of the Enjoyment of it.

A
 SUPPLEMENT
 TO THE
Athenian ORACLE.

To the Athenian Society.

Moor-Park, Feb. 14. 1691.

Gentlemen,

SINCE every Body pretends to trouble you with their Follies, I thought I might claim the Privilege of an Englishman, and put in my share among the rest. Being last year in Ireland (from whence I return'd about half a year ago) I heard only a loose Talk of your Society, and believ'd the Design to be only some new Folly just suitable to the Age, which God knows I little expected ever to produce any thing extraordinary. Since my being in England, having still continu'd in the Country, and much out of Company, I had but little Advantage of knowing any more,

till about two Months ago passing thro' Oxford, a very learned Gentleman first shew'd me two or three of your Volumes, and gave me his Account and Opinion of you. A while after I came to this Place, upon a Visit to ——— where I have been ever since, and have seen all the four Volumes with their Supplements; which answering my Expectation, the Perusal has produc'd what you find inclos'd.

As I have been somewhat inclin'd to this Folly, so I have seldom wanted some body to flatter me in it. And for the Ode inclos'd, I have sent it to a Person
of

of very great Learning and Honour, and since to some others, the best of my Acquaintance (to which I thought very proper to inure it for a greater Light) and they have all been pleas'd to tell me, that they are sure it will not be unwelcome, and that I should beg the Honour of you to let it be printed before your next Volume (which I think is soon to be publish'd) it being so usual before most Books of any great value among Poets, and before its seeing the World: I submit it wholly to the Correction of your Pens.

I intreat therefore one of you would descend so far, as to write two or three Lines to me of your

Pleasure upon it. Which as I cannot but expect from Gentlemen, who have so well shewn upon so many Occasions, that greatest Character of Scholars, in being favourable to the Ignorant, so I am sure nothing at present can more highly oblige me, or make me happier.

I am,

Gentlemen,

Your ever most humble,

and most admiring Servant,

Jonathan Swift.

ODE to the Athenian Society.

I.

AS when the Deluge first began to fall,
That mighty Ebb never to flow again,
(When this huge Body's Moisture was so great,
It quite o'ercame the Vital Heat)
That Mountain which was highest first of all
Appear'd, above the Univerfal Main,
To bless the primitive Sailor's weary Sight;
And 'twas perhaps *Parnassus*, if in height
It be as great as 'tis in Fame,
And nigh to Heaven as is its Name.
So after th' Inundation of a War,
When Learning's little Household did embark
With her World's fruitful System in her sacred Ark,
At the first Ebb of Noise and Fears,
Philosophy's exalted Head appears:
And the Dove-Muse will now no longer stay,
But plumes her Silver Wings, and flies away;
And now a Laurel Wreath she brings from far,
To crown the happy Conqueror,

To

To shew the Flood begins to cease,
And brings the dear Reward of Victory and Peace.

II.

The Eager Muse took Wing upon the Waves decline,
When War her cloudy Aspect just withdrew,
When the bright Sun of Peace began to shine;
And for a while in heav'nly Contemplation sat
On the high top of peaceful *Ararat* ;
And pluckt a Laurel Branch (for Laurel was the first that grew;
The first of Plants after the Thunder, Storm and Rain)
And thence with joyful, nimble Wing,
Flew dutifully back again,
And made an humble * Chaplet for the King.
And the Dove-Muse is fled once more
(Glad of the Victory, yet frightned at the War)
And now discovers from afar
A peaceful and a flourishing Shore :
No sooner does she land
On the delightful Strand,
When strait she sees the Country all around,
Where fatal *Neptune* rul'd e'erwhile,
Scatter'd with flow'ry Vales; with fruitful Gardens crown'd ;
And many a pleasant Wood
As if the Universal *Nile*
Had rather'd water'd it, than drown'd :
It seems some floating piece of Paradise,
Preserv'd by wonder from the Flood,
Long wandering thro' the Deep, as we are told
Fam'd *Delos* did of old,
And the transported Muse imagin'd it
To be a fitter Birth-place for the God of Wit;
Or the much talkt Oracular Grove,
When with amazing Joy she hears,
An unknown Musick all around,
Charming her greedy Ears
With many a heavenly Song
Of Nature and of Art, of deep Philosophy and Love,
Whilst Angels tune the Voice, and god inspires the Tongue.
In vain she catches at the empty Sound,
In vain pursues the Musick with her longing Eye,
And courts the wanton Echoes as they fly.

III.

Pardon, ye great Unknown, and far exalted Men,
The wild Excursions of a youthful Pen;

* The Ode I writ to the King in Ireland.

Forgive a young, and (almost) Virgin-Muse,
Whom blind and eager Curiosity
(Yet Curiosity they say,

Is in her Sex a Crime needs no Excuse)

Has forc't to grope her uncouth way

After a mighty Light that leads her wandring Eye :
No wonder then she quits the narrow Path of Sense
For a dear Ramble thro' Impertinence ;
Impertinence, the Scurvy of Mankind.

And all we Fools, who are the greater part of it,
Tho' we be of two different Factions still,
Both the Good-natur'd and the Ill,

Yet wheresoe'r you look you'll always find

We join like Flies, and Wasps, in buzzing about Wit.
In me, who am of the first Sect of these,
All merit that transcends the humble Rules

Of my own dazled scanty Sense,

Begets a kinder Folly and Impertinence
Of Admiration and of Praise.

And our good Brethren of the Surley Sect

Must e'en all herd us with their Kindred Fools:

For tho' posselt of present Vogue they've made

Railing a Rule of Wit, and Obloquy a Trade ;
Yet the same want of Brains produces each Effect :

And you whom *Pluto's* Helm does wisely shroud

From us the blind and thoughtless Croud,

Like the fam'd Hero in his Mother's Cloud,

Who both our Follies and Impertinencies see,
Do laugh perhaps at theirs, and pity mine and me.

IV.

But Censure's to be understood

Th' authentick Mark of the Elect,

The publick Stamp Heav'n sets on all that's Great and Good,
Our shallow Search and Judgment to direct.

The War methinks has made

Our Wit and Learning, narrow as our Trade ;

Instead of boldly sailing far, to buy

A Stock of Wisdom and Philosophy,

We fondly stay at Home in fear

Of-ev'ry censuring Privateer ;

Forcing a wretched Trade by beating down the Sale,

And selling basely by Retail.

The Wits, I mean the Atheists of the Age,

Who fain would rule the Pulpit, as they do the Stage ;

Wondrous Refiners of Philosophy,

Of Morais and Divinity,

By

By the new Modish System of reducing all to Sense,
 Against all Logick and concluding Laws,
 Do own th' Effects of Providence,
 And yet deny the Cause.

V.

This hopeful Sect, now it begins to see
 How little, very little do prevail
 Their first and chiefest Force
 To censure, to cry down, and rail,
 Not knowing What, or Where, or Who you be,
 Will quickly take another Course :
 And by their never-failing Ways
 Of Solving all Appearances they please,
 We soon shall see them to their antient Methods fall,
 And straight deny you to be Men, or any thing at all.
 I laugh at the grave Answer they will make,
 Which they have always ready, general and cheap :
 'Tis but to say that what we daily meet,
 And by a fond Mistake
 Perhaps imagine to be wondrous Wit,
 And think, alas ! to be by Mortals writ,
 Is but a Croud of Atoms jostling in a Heap,
 Which from Eternal Seeds begun,
 Jostling some thousand years till ripen'd by the Sun ;
 They're now, just now, as naturally born,
 As from the Womb of Earth a Field of Corn,

VI.

But as for poor contented Me,
 Who must my Weakness and my Ignorance confess,
 That I believe in much, I ne'er can hope to see ;
 Methinks I'm satisfy'd to guess
 That this new, noble and delightful Scene
 Is wonderfully mov'd by some exalted Men,
 Who have well studied in the World's Disease,
 (That Epidemick Error and Depravity,
 Or in our Judgment or our Eye)
 That what surprizes us can only please :
 We often search contentedly the whole World round,
 To make some great Discovery,
 And scorn it when 'tis found.
 Just so the mighty Nile has suffer'd in its Fame,
 Because 'tis said (and perhaps only said)
 We've found a little inconsiderable Head
 That feeds the huge unequal Stream.
 Consider Human Folly, and you'll quickly own,
 That all the Praises it can give,
 By which some fondly boast they shall for ever live,
 Won't pay th' Impertinence of being known ;

Else why shou'd the fam'd *Lydian* King,
Whom all the Charms of an usurped Wife and State,
With all that Power,unfelt, courts Mankind to be Great,
Did with new unexperienc'd Glories wait,
Still wear, still doat on his invisible Ring?

VII.

Were I to form a regular Thought of Fame,
Which is perhaps as hard t' imagine right
As to paint Echo to the Sight ;
I would not draw th' Idea from an empty Name :
Because, alas, when we all die,
Careless and ignorant Posterity,
Altho' they praise the Learning and the Wit,
And tho' the Title seems to show
The Name and Man by whom the Book was writ,
Yet how shall they be brought to know
Whether that very name was He, or You, or I ?
Lest should I dawb it o'er with transitory Praise,
And Water-Colours of these Days,
These Days ! where e'en th' Extravagance of Poetry
Is at a loss for Figures to express
Mens Folly, Whimsies, and Inconstancy,
And by a faint Description makes them less.
Then tell us what is Fame, where shall we search for it ?
Look where exalted Virtue and Religion sit
Enthron'd with Heav'nly Wit,
Look where you see
The greatest Scorn of learned Vanity,
(And then how much a nothing is Mankind !
Whose Reason is weigh'd down by popular Air,
Who by that, vainly talks of baffling Death,
And Hopes to lengthen Life by a Transfusion of Breath,
Which yet whoe'er examines right will find
To be an Art as vain as Bottling up of Wind :)
And when you find out these, believe true Fame is there,
Far above all Reward, yet to which all is due ;
And this, Ye great Unknown, is only known in you.

VIII.

The juggling Sea-God, when by chance trepan'd
By some instructed Querist sleeping on the Sand,
Impatient of all Answers, straight became
A stealing Brook, and strove to creep away
Into his Native Sea,
Vext at their Follies, murmur'd in his Stream ;
But disappointed of his fond Desire,
Would vanish in a Pyramid of Fire.

This surely, slipp'ry God, when he design'd
 To furnish his Escapes,
 Ne'er borrow'd more variety of Shapes
 Than you to please and satisfy Mankind,
 And seem (almost) transform'd to Water, Flame, and Air,
 So well you answer all Phenomena's there:
 Tho' Madmen and the Wits, Philosophers and Fools,
 With all that factious or Enthusiasticks Dotards dream,
 And all the incoherent Jargon of the Shools;
 Tho' all the Fumes of Fear, Hope, Love, and Shame,
 Contrive to shock your Minds with many a senseless Doubt;
 Doubts, where the *Delphick* God would grope in Ignorance
 The God of Learning and of Light, (and Night
 Would want a * God himself to help him out.

XI.

Philosophy, as it before us lies,
 Seems to have borrow'd some ungrateful Taste
 Of Doubts, Impertinence, and Niceties,
 From ev'ry Age thro' which it pass'd,
 But always with a stronger relish of the last.
 This Beauteous Queen by Heaven design'd
 To be the great Original
 For Man to dress and polish his uncourtly Mind,
 In what Mock-habits have they put her since the Fall!
 More oft in Fools and Madmens Hands than Sages,
 She seems a Medly of all Ages,
 With a huge Fardingal to swell her Fustian Stuff,
 A new Commode, a Top-knot and a Ruff,
 Her Face patch'd o'er with Modern Pedantry,
 With a long sweeping Train
 Of Comments and Disputes, ridiculous and vain,
 All of old Cut with a new Die,
 How soon have you restor'd her Charms!
 And rid her of her Lumber and her Books,
 Dress her again genteel and neat,
 And rather tite than great,
 How fond we are to court her to our Arms!
 How much of Heav'n is in her naked Looks!

X.

Thus the deluding Muse oft blinds me to her Ways,
 And ev'n my very Thoughts transfers,
 And changes all to Beauty, and the Praise
 Of that proud Tyrant Sex of Hers.
 The Rebel Muse, alas! takes part
 But with my own rebellious Heart,

* Οἶος ἀπὸ μὴχανῆς

And you with fatal and immortal Wit conspire
To fan th' unhappy Fire.

Cruel Unknown! what is it you intend?

Ah could you! could you hope a Poet for your Friend!
Rather forgive what my first Transport said:
May all the Blood, which shall by Woman's Scorn be shed,
Lie upon you, and on your Childrens Head;
For you (Ah, did I think I e'er should live to see
The fatal Time when that could be!)
Have e'en increas'd their Pride and Cruelty.
Woman seems now above all Vanity grown,
Still boasting of her Great Unknown

Platonic Champions, gain'd without one Female Wile,
Or the vast Charges of a Smile;

Which 'tis a shame to see how much of late
You've taught the cov'rous Wretches to o'er-rate,
And which they've now the Conscience to weigh
In the same Ballance with our Tears,

And with such scanty Wages pay
The Bondage and the Slavery of Years.

Let the vain Sex dream on, the Empire comes from us,
And had they common Generosity

They would not use us thus.

Well—— tho' you've rais'd her to this high Degree,

Ourselves are rais'd as well as she;

And spite of all that they or you can do,

'Tis Pride and Happiness enough to me

Still to be of the same exalted Sex with you.

XI.

Alas, how fleeting, and how vain,

Is even the nobler Man, our Learning and our Wit!

I sigh when e'er I think of it:

As at the closing an unhappy Scene

Of some great King and Conqueror's Death,

When the said melancholy Muse

Stays but to catch his utmost Breath.

I grieve, this noble Work so happily begun,

So quickly, and so wonderfully carry'd on,

May fall at last to Interest, Folly and Abuse.

There is a Noon-Tide in our Lives,

Which still the sooner it arrives,

Altho' we boast our Winter-Sun looks bright,

And foolishly are glad to see it at its height,

Yet so much sooner comes the long and gloomy Night,

No Conquest ever yet begun,

And by one mighty Hero carried to its height,

E'er flourish't under a Successor or a Son;

It.

It lost some mighty Pieces thro' all Hands it past,
 And vanish'd to an empty Title in the last.
 For when the animating Mind is fled,
 (Which Nature never can retain,
 Nor e'er call back again)
 The Body, tho' Gigantick, lies all Cold and Dead.

XII.

And thus undoubtedly 'twill fare,
 With what unhappy Men shall dare,
 To be Successors to these Great Unknown,
 On Learning's high-establiſh'd Throne.
 Cenſure, and Pedantry, and Pride,
 Numberleſs Nations, ſtretching far and wide,
 Shall (I foreſee it) ſoon with *Gothick* Swarms come forth
 From Ignorance's Univerſal North,
 And with blind Rage break all this peaceful Government :
 Yet ſhall theſe Traces of your Wit remain,
 Like a juſt Map, to tell the vaſt Extent
 Of Conqueſt in your ſhort and happy Reign ;
 And to all future Mankind ſhew
 How ſtrange a Paradox is true,
 That Men, who liv'd and died without a Name,
 Are the chief Heroes in the ſacred Liſt of Fame.

Jonathan Swift.

A Gentleman having lately ſent us ſeveral Queſtions, and been withal ſo kind to give us his own Thoughts upon them, for which we own our ſelves extremely oblig'd to him, as being as willing to learn our ſelves, as to teach others ; we ſhall here, according to his Deſire, inſert the ſaid Queſtions, and give our Opinions both of them and his Judgment upon them, with the ſame Philoſophical Liberty we would allow others in relation to our own Works. The

Fiſt Queſtion is, *Whether Sin might be ordain'd to God's Honour and Man's Happineſs ?*

Anſw. By Ordain'd, I find

the Querist means, Man's being ſo neceſſarily determin'd to the Condition thereof, that 'twas impoſſible for him to avoid it. This he alſo holds in the Affirmative, and endeavours to eſtabliſh his Sentiments by this Argument, That it might be ordain'd for God's Honour he pretends to prove, becauſe all his Attributes are manifeſted thereby ; his Wiſdom, Power, Juſtice, Holineſs, Mercy and Love: And that it might be ordain'd for Man's Happineſs, becauſe without it he had never died, and conſequently had never been glorify'd. We take the Negative of the Queſtion, as we believe every one muſt who

I 4 will

will have just or honourable Thoughts of God. To the first Branch of the Argument, for the Affirmative, That the ordaining Sin conduc'd to the Manifestation of all God's Attributes; we say, that supposing any such thing, any such irresistible Ordination or Necessitating of Sin, the quite contrary follows to what is asserted. Thus in God's Wisdom, all know and grant that true Wisdom consists in chusing right and just Means to attain a good End. Now nothing is plainer than that Sin is a bad Means to attain any thing, tho' the best of Ends, and such Means as God won't permit his Creatures to make use of, who must not do Evil that Good may come of it, tho' their Perfection consists in imitation of their Maker: Therefore the Ordaining Sin, or the absolutely Necessitating or being a proper efficient Cause thereof, which would make God guilty and his Creatures innocent, would by no means conduce to the Manifestation of his Wisdom, but the quite contrary. The same Supposition as highly contradicts his Justice—Justice, in respect of Punishment, always supposes a Subject capable of Rewards and Punishments; and further supposes a Law by which it must judge and distribute them. But fate-wel both Law and Justice, Punishments and Rewards, if we make Sin absolutely decreed, effectually ordain'd; necessitated, produc'd by God in his Creatures, and afterwards e-

ternally punish'd. For 'tis one of the first and clearest Notions implanted in our Natures, and deny'd by no Man, that absolute Necessity excuses any thing. Further, where is the Mercy of God to save a few (some will persuade us a very few) and punish all the rest of the World, for what they can't avoid, nay what he has forc'd 'em to commit? Where's his Holiness, and how does he hate Sin, if he himself causes, necessitates, ordains it? To the second Branch of the Argument, that it might be ordain'd for Man's Happiness, because without it he had never died, and consequently never been glorify'd (in Heaven we suppose he means) it's as palpably false as the former, if taken all together. That he had never died without Sin, we readily grant (in that sense that he died for it) but that 'tis a fair consequence that if he had not died he had not been glorify'd, we utterly deny, because he might have been translated to Glory, as *Enoch* was, without any proper Pain or Death. But then some will object, if God ordain'd not Sin, how came it into the World, for without his leave it could not? We answer, by his Permission, a much more modest Word. But then why did he permit it? Not only because he was not oblig'd to hinder it, but because he was indeed oblig'd not to hinder it; because the Nature of a Man requir'd this Permission or Liberty, who without this could never have been a free Agent,

Agent, nor therefore a Subject capable of Punishments or Rewards. He permitted it also for all those Reasons for which the Querist pretends he ordain'd it, namely, for the Manifestation of his own Justice, Wisdom, Mercy and Holiness, which can't be injur'd by such his Permission, which had no real Influence on a free Agent; but yet considering him as fallen, might be and were abundantly glorify'd both by his raising him again when repenting, and punishing him when finally impenitent. The two Corollaries the Author of their Queries draws from his, as he thinks, invincible Arguments, are, That if Sin might be ordain'd, it was so, which he afterwards endeavours to prove; and that if thus ordain'd and necessitated, there can be no such thing as Hell-Fire or eternal Torments. The Consequence of the first we deny, being only a *posse ad esse*; but turn it strongly upon him—a *non posse ad non esse*, it could not have been ordain'd to God's Glory, therefore it was not. The latter strikes home, and both he and Mr. *Hobbs*, and we doubt most of the Necessity-Men know too well the Consequence, that if Necessity of Sin, there could be no eternal Punishments for it; but the Antecedent we do, and even shall deny, and hope we have given some satisfactory Reasons for our so doing.

Quest. *Whether Sin were not ordain'd, or all Possibility of Adam's standing taken from him?*

Ans. The Querist holds the

Question, as those before, in the Affirmative, and endeavours to prove it from *Eph. 3. 9. 10. 11. Who created all things by Jesus Christ, — To the Intent that now unto Principalities and Powers in heavenly Places might be made known by the Church the manifold Wisdom of God, according to the eternal purpose which he purpos'd in Christ Jesus our Lord; in whom we have Boldness and Confidence by the Faith of him.* Hence he argues, *God created all things*, and therefore *Adam*, to the setting forth his manifold Wisdom to the Powers above, which was too solid a Concern to be left to *Adam's* standing to frustrate. From hence, and from our Saviour's Death, he concludes there lay an absolute Necessity on *Adam* to fall, that Sin might enter, that *Christ* might be crucify'd, that God might make his manifold Wisdom known in *Christ* crucify'd for Sin. Thus we have fairly represented the strength of the Argument, the contrary whereunto we with all sober Christians take upon us to defend. In order whereunto we shall first observe, that the very Foundation of the Querist's Reasoning here is false and fallacious: In the Text he gives us a part of a former Verse without the Context whereon it depends, and represents it as depending on the following Verse whereon it has no dependance, or at least no immediate one —

Thus then he quotes it—[*Who created all things by Jesus Christ, to the intent that now, &c. might be made known by the Church the manifold*

manifest Wisdom of God] which piece of Cunning makes the words bear a face much more favourable to his Design; tho' even taking 'em in that sense, they would fail of doing him that service he expects from 'em, as we may prove anon. To find the true meaning of the words, let's view the Context, where we find the Apostle discoursing of a Mystery, the Mystery of Christ, in other Ages not known to the Sons of Men, as now reveal'd unto the Prophets; which Mystery was that *Calling of the Gentiles*, that they should be (in his own words) *Fellow-Heirs, and of the same Body, and Partakers of the Promises*, as he wrote before, namely Chap. 1. *That he might gather together in one all things.* And Chap. 2. v. 11. *You being in time past Gentiles.* Ver. 14.^o *He hath made both one.* And indeed so great a Secret or Mystery was this *Calling of the Gentiles*, that the Christian Jews could hardly persuade themselves to believe it, after 'twas confirm'd in the Case of *Cornelius* by a Vision from Heaven; and speak of it as a very marvellous thing, when convinc'd of its Truth: *Then hath God also to the Gentiles granted Repentance unto Life!* Now of this Mystery or Dispensation the Apostle says he was made a Minister, the Gospel of the Uncircumcision being committed unto him; and according to the Office of a Minister, was to preach among the Gentiles the *unsearchable Riches of Christ*: and to make all Men see what is the Fellowship, the Communication, or,

as the words will well bear, the Dispensation of this Mystery; namely, *the Calling of the Gentiles*, the Mystery he all along before spoke of, which from the beginning of the World had been hid in God: the same with that in the fifth Verse, which in other Ages was not made known. Who created all things by *Jesus Christ*: there add a *Colon*, as in all Copies, *Greek, Latin, and English*. Then follows, ver. 10. *To the intent that now unto the Principalities and Powers, &c. might be known by the Church the manifest Wisdom of God.* Here we say, those words to the intent relate not to those immediately going before, *Who created all things by Jesus Christ*; but to those preceeding them, *To make all Men see what is the Mystery which from the beginning of the World, &c.* The Sense being thus; 'God gave me Grace, 'says the Apostle, to preach 'to the Gentiles; and to make 'all Men see what was the 'Dispensation of the Myste- 'ry, which from the beginning 'of the World had not been be- 'fore so clearly reveal'd: That 'Men knowing it, Angels also 'might by looking into the 'Church, which they desire 'to do, come to know and ad- 'mire it, and therein the ma- 'nifold Wisdom of God.' It's plain this is the Sense and Dependence, from comparing, as we have done, the Whole Context, and by remarking the Opposition between this Verse and that before—*Which from the beginning of the World had been hid—That now might be known.* And in this sense the best Com-
mentators

mentators also interpret it ; *Grotius, Hammond*, if we mistake not, *Mr. Mede*, and several others.

Having thus set right the Querist in this Text, we will notwithstanding grant him that the Fall of Man was order'd, tho' not ordain'd, to manifest the Wisdom of God ; tho' not that only. We add, That 'twas foreseen by God, that 'twas permitted by him, and that this Permission will answer all the Ends for which it's pretended he ordain'd it ; tho' such Ordaining or Necessitating it would, as has been already observ'd and prov'd, absolutely destroy all those Ends. It could not be impossible for Man to have remain'd in the State of Innocence, nor did God's Decree force him to sin ; for this would, as has been hinted in the former Question, take away all Sin, all Law, all Punishment, nay God himself, or worse than take him away ; since 'twould make him the most cruel, most unjust of Beings, causing Evil, then punishing those who irresistibly commit it ; than which, as one says sharply, *say worse of the Devil if you can !* It takes away all Sin, and so makes the very Supposition it self, of God's ordaining Sin, ridiculous and impossible ; since where there is no Law there is no Transgression. But *Necessitas tollit Legem*, as before ; Necessity, the highest absolute Necessity, destroys all Law, because it makes its Subject incapable thereof ; consequently it takes away the Justice of any Pu-

nishment, temporal as well as eternal : for all grant, he who causes any ill is much more culpable and deserving of Punishment, than he who involuntarily commits it. 'Tis a vain and weak Answer, that he who ordains the Sin ordains the Punishment ; since this widens rather than lessens the Difficulty. 'Tis as vain to say, we are not to judge of God's Sovereignty and Justice ; since we have at least as much right to do it as our Antagonists, especially when, as we hope, we have prov'd our Sentiments are for his Honour, theirs to his Dishonour. 'Tis as false as 'tis vain, for God appeals to that Reason he has planted in us, as to the Justice of his own Actions : *Are not my ways equal ? Judge between me, &c.* and a thousand other places : which he would ne'er have done, had we not been in some measure capable Judges. Should we, as the Querist would persuade us, set aside Eternal Punishments, he would in this Controversy be never the better ; since any Punishment at all would be unjust for a thing impossible to be avoided. But a Punishment was both denounc'd and executed on *Adam* for his falling, and that a just Punishment surely, since God inflicted it ; therefore such his Fall must needs have been avoidable. One Argument more we'll bring to confute this worst of Opinions, and then conclude this something prolix Discourse, tho' such an Argument as we foresee won't at all please the Querist ; and 'tis this : *If Sin were necessary,*

necessary, there could be no eternal Punishments for it in the other World; but 'tis demonstrable that there are such Punishments, therefore Sin was not necessary. The first Proposition the Querist we are sure won't deny, nor the sequel therein; for we find that very Consequence is the Drift of all his Dispute, as we doubt of most, and are sure of some others who are, or pretend to be, of his Opinion. For the *Minor*, give us but the Infallibility of the Scriptures, and we'll undertake to demonstrate it against all the World: *Demonstrate*, we say, not only that such *Eternal Punishments* are denounc'd in the Scripture, but also, with due deference to some excellent Persons, that 'tis thence necessary, if God be true, that they should be actually eternal; our particular Arguments for which we shall suspend, till we hear what the Proposer of the former Queries has to urge against it, after he has first answer'd all we have here advanc'd, and clear'd his Foundation from those Contradictions and Absurdities wherewith we have so justly charg'd it.

To these Answers we have receiv'd a Rejoinder by the same hand, with the addition of several other Questions. The Man seems to have a crabbed Head, his Questions of the highest moment, and some of his Objections not contemptible. The Method therefore in which we'll proceed with him, shall be, first, To remark what we have ad-

vanc'd on those Heads in our former *Mercury*, which he has left unanswer'd (tho' we confess for a very weighty Reason, because they are unanswerable) in these his second Papers: We shall then take notice of his Answers and further Objections, and proceed to his new Queries, with his own Thoughts upon 'em.

For the first, against his Assertion, That Sin might be ordain'd for God's Honour, because the ordaining (or absolutely necessitating Man to the Commission of it) conduc'd to God's Honour, in the Manifestation of all his Attributes: we reply'd, ' That the quite ' contrary would follow, sup- ' posing any such irresistible ' Ordination; instancing in ' his Wisdom, true Wisdom ' consisting in chusing right ' and just Means to attain a ' good End. But Sin is a bad ' Means to attain any thing, ' tho' the best of Ends, and ' such Means as God won't ' permit his Creatures to make ' use of, tho' for the best Ends; ' whom he has expressly for- ' bidden to do evil that Good ' may come of it on pain of ' Damnation, tho' it can't ' be deny'd their Perfection ' consists in the Imitation of ' their Maker: but chusing ' such a Means to obtain his ' Ends, would make God guilt- ' ty and his Creatures inno- ' cent, and therefore could not ' conduce to the Manifestation ' of his Wisdom. Where's his ' Justice, if he punishes his ' Creatures for what he him- ' self has produc'd in 'em, what ' they

they can't avoid, what he has forc'd 'em to commit? Where's his Holiness, and how does he hate Sin, if he himself causes, necessitates, ordains it?—And nothing of this he either does or can answer, and therefore wisely passes it by, as well as what follows our Answer to an Objection, *How then comes Sin into the World, if God does not ordain it?* We answer'd, 'By his Permission (a much more modest word) God not being oblig'd to hinder it, nay oblig'd not to hinder it, because otherwise Man had not been a free Agent; That he permitted it for all those reasons for which the Querist pretends he ordain'd it, which can't be injur'd by such his Permission, which has no real influence on a free Agent; but considering him as fallen, his Attributes might thereby be abundantly glorify'd. for the Consequence he would draw from his Opinion, *That if Sin might be thus ordain'd, it was so;* we absolutely deny'd it, as weak and fallacious, being *à posse ad esse;* but turn'd it upon him, *à non posse ad non esse,* it could not be, therefore it was not. His second Carollory was, *That if there was a Necessity of Sin, there could be no Eternal Punishment;* the Consequence we granted, but the Antecedent (it should have been the *Minor*, had it been a form'd Syllogism) we deny'd, for the reasons before given, and others yet to come.

As to the second Question,

Whether Sin were not ordain'd, or all Possibility of Adam's standing taking from him? which he attempts to prove from *1ph. 3. 9, 10, 11. Who created all things by Jesus Christ, to the intent that now unto Principalities and Powers might be known by the Church, the manifold Wisdom of God.* Whence he argues, 'God creaed all things, and therefore Adam, to the setting forth his manifold Wisdom to the lowers above; which was to solid a Concern to be lest to Adam's standing to frutate: from whence he concludes there lay an absolute Necessity on Adam to fall, that Sin might enter, &c. We answer'd, 'That even what he here first asserts, is not deducible from that Text; to which he does violence by his Interpretation (for which we must refer the Reader to the *Mercury*, not being willing to transcribe any more of it, lest he should pay price for the same thing.) However he, our Querist, say in his Answer, 'That this is nothing to our Confutation of what he says as to Adam's Fall, which should we grant him, it's yet a Confutation of his way of interpreting that Scripture; to which Charge he's not pleas'd to return any Answer.' However that follows is to the Confutation thereof; namely, 'That Adam's Fall was permitted by God, and that this Permission will answer all those Ends, for which it's pretendd he ordain'd it: That woe could not be said of the Devil himself.

• self, than that he causes, ir-
 • resistibly causes any Sin, and
 • then punishes those who com-
 • mit it; since this takes away
 • all Law, and *where there is no*
 • *Law there is no Transgression:*
 • That he who causes any Ill,
 • is much more culpable than
 • he who involuntarily com-
 • mits it: That saying he who
 • ordains the Sin ordains the
 • Punishment, can't help, nay
 • rather widens than lessens
 • the Difficulty. And for the
 • othe common Shift, That
 • we re not to judge of God's
 • Sovereignty and Justice; we
 • have at least as much right
 • to do it as our Adversaries:
 • and besides, God appeals to
 • our reason, which he would
 • ne'er do, if we were not in
 • some measure capable Judges.

To all this our Querist has
 vouchs'd no Answer in his
 Papers he has since sent us,
 and yet is so civil to trouble us
 with many new Objections and
 new Matter; which tho' for
 the present we shall take notice
 of, we must desire him here-
 after beh to get clear of all
 he has yet left behind, and of
 what we shall still advance, be-
 fore he goes any further; o-
 therwise we shall let him alone,
 as he does us.

This or his Omissions: It's
 time now to come to those
 Parts of our Paper which he
 has attempted to answer, and
 the Objections he makes a-
 gainst what we assert therein.
 His first refuge is, 'That our
 • Answer does not at all con-
 • cern his Question, because
 • we suppose that Sin which is
 • necessitated to be also eter-

• nally punish'd; whereas hi^s
 • Opinion is, That Sin might
 • be ordain'd for God's Glory
 • and Man's Happiness, in that
 • a finite Sin might not have an
 • infinite Punishment: so that
 • all our Discourse is wide of
 • the Mark. We answer, That
 • 'tis home to the Mark, White
 and all, and comes fully up to his
 Question and Objections: 1. Be-
 cause in all that which we have
 quoted, and which he has not
 answer'd, there's not so much
 as one Argument which re-
 spects the Eternity of Punish-
 ments; they being all taken
 from the Nature of a Law,
 the Nature of God, of Pru-
 dence, Justice, Holiness, &c.
 2. Because we provided against
 this Subterfuge, and took care
 to hold him fast, by asserting
 the Eternity of Punishments
 in the close of our Argument.
 It being his own Concession,
 that if there be any such thing,
 there can be no Necessity of
 Sinning; which Eternity, &c.
 we shall prove according to
 our Promise, when we come
 to those Objections he brings
 against it.

The next he attempts to an-
 swer, is what we advanc'd con-
 cerning *Enoch's* Translation;
 which, he says, was all the
 Opposition he could find in our
 Papers to his: But we hope we
 have found more for him. His
 Argument in his first Paper lay
 thus; *Sin might be ordain'd for*
Man's Happiness, because if he had
not sinn'd he had not died; and if he
had not died he could not have been
glorify'd. The first we granted,
 if he had not sinn'd he had not
 died; but the second we deny'd

ny'd, if he had not died he had not been glorify'd : instancing in *Enoch*, who was glorify'd tho' he never died ; and the same way might all Mankind have been. To this he replies in his second Paper (for we'll insert the very words that we may not wrong him) ' That our Instance of *Enoch's* Translation is wide of an Answer ; because, says he, my Drift in that Discourse was, that without Sin had been first committed, there would have been no Death or Deliverance in the Flesh ; whereby there had been no Glorification.' So that if *Enoch* had not first committed Sin, where had he been glorify'd ? since no such thing had been without Justification in Christ's Blood, who justifies none but Sinners.

Here indeed he raises a new Objection, which we shall immediately consider ; but does no more towards answering our Argument, but repeating it. *Enoch*, it's true, sinn'd and was glorify'd, but this without any proper Death ; which is enough to prove 'twas possible for Man to have been so. As to his Objection, *There can be no Glorification without Justification, and Christ justifies none but Sinners ;* we answer, Supposing Man as fallen, this is true : but we are now supposing him not fallen, and discoursing of him while in the State of Innocency, wherein he had no need of a Saviour or Mediator, being never lost, and having never offended. Notwithstanding which he must have been glorify'd ; for neither could the Earth have held

all his Posterity had none been remov'd, nor did God ever make a rational Soul to have its eternal and ultimate Satisfaction on material Objects.

He comes to the second Question, and his Text before quoted, on which he only repeats what he has said before ; That there lay an absolute Necessity on *Adam* to fall, because the manifesting God's Wisdom to the World was too solid a Concern to be left to *Adam's* Free-Will to frustrate. But we again say, there's a great deal of difference between God's creating the World on purpose to manifest his Wisdom by the Church to the Angels in Christ (which yet might have been done, had *Adam* ne'er fallen) and his commanding the Gospel to be preach'd to the *Gentiles*, to manifest the same Wisdom to the Angels (which, if look'd into further, may be something of an argument for particular Angels presiding over particular Nations, tho' that's foreign to the present Dispute, and we shall therefore here prosecute it no further) one of these considering *Adam* actually fallen, and Christ actually crucify'd ; the other neither. Again, as has been said, God's Permission of *Adam* to fall without his necessitating or ordaining it, wherein there is a vast difference, was sufficient to manifest God's Wisdom ; nay, would much more conduce to the manifestation thereof, by bringing Good out of Evil, and that such Evil as he had not caus'd nor necessitated, than if he had thus

thus necessitated it ; especially when God knew he would as certainly fall if permitted and left to himself, yet left with Grace enough to have stood, had it not been his own fault, as if he had been necessitated to it.

He next falls triumphantly on one poor word of ours, in which he thinks we give up all the Cause; but we'd hope, he therein rather ignorantly mistakes than wilfully perverts our Meaning. We had said the Fall of Man was order'd, tho' not ordain'd, to manifest God's Wisdom, &c. on which he takes some pains to prove these two words synonymous. But we could have sav'd him that labour, had we had an opportunity before to have explain'd in what sense we us'd the word. *Ordaining* considers the Fall before it happen'd; *Ordering* relates to it afterward, being intended by us to signify no more than disposing of the Effects thereof, or bringing Good out of Evil, not at all necessitating or ordaining that Evil: As the Wisdom and Justice of a Kingdom may so order the Crimes and Punishment of a Traitor or Malefactor, which certainly it never ordain'd, as to deter others from the like Offences.

He goes on: *'Tis absurd, says he, to think that God would permit Man to fall, and by giving him two such potent Friends as the Woman and the Serpent, trapanning him or many of his Posterity into Hell-Fire, which was never foretold him.* In answer; Eternal Punishment or Hell-Fire is the just Desert of every Sin, as all

Protestant Divines have ever held, and as we shall anon prove. And this was foretold him in that Expression, *Thou shalt surely die*; Death being taken in the Scriptures both for Death temporal and eternal. Now *Adam* being created after God's Image, hardly any Christians but allow his Knowledge much perfecter than ours now is. If therefore the Doctrine of eternal Punishments be a Truth, 'tis of so great consequence, that we must not suppose *Adam* could be ignorant thereof; undoubtedly he knew he had a Soul, he must understand what temporal Death was, namely a Separation of that Soul from his Body. He could not but know that his Soul must exist after this Separation, and that absent from God, or out of his favour, which is one great part of the Torments of Hell, tho' far from being all of it, as some have thought. From all which it appears how much the Querist talks without book, when he says *Adam* did not understand Eternal Death by the Punishment denounc'd against him; tho' we had said as much as he had: We only affirm'd he did understand it, seeing he's pleas'd to give no reason for his asserting the contrary. Things being so, if it had been unjust for God but to permit *Adam's* Fall, as the Querist asserts, what had it then been to have necessitated or ordain'd it? Nay, had he not been more than trapan'd into Sin and Death, the undoubted Effects of his Prevarication?

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His next Attempt is to confound the Prescience and Decrees of God : ' No Entity, ' saith he, can foresee any thing ' without he hath the Ability ' of bringing the thing to pass, ' or hath that Foresight by ' some Precedent or Example ' created by that Ability : Instancing in a Master of a Ship, who can't foresee whether he shall bring it safely to Port, because he han't the Winds and Seas at his command. And therefore God must determine *Adam's* Fall, because he foresaw it; proving it further from *St. Paul's* being ordain'd to be sav'd in Christ before the World began. We answer both his Assertions are false, and his Instances not to the purpose. God can foresee a thing which he has not the Ability of bringing to pass, if thereby he means really and effectually causing and necessitating it : as any Sin, for example a Lye, which if it be a Contradiction to his own Nature, it must be also impossible for him really to cause, nay necessitate in others ; else why does he speak against it ? Why does he produce it, if he hates it ? How can he push it, if he produces it ? Permit he may, necessitate he neither can nor will ; for if he did, he could not be God. Besides, 'twould not be an Ability, but a Disability ; a Dishonour to God thus to do himself what he forbids his Creatures, and in the most proper Sense of the words, to love and make a lye. Again, even Man can foresee a thing he has not the Ability to pro-

duce, nor any Precedent or Example created by that Ability ; as the rising of the Sun to morrow morning : tho' supposing he could not, any more than the Mariner the Event of his Voyage, 'twere nothing to God, whose Knowledge is infinite, and who knows how all Causes will act, and what Effects they'll produce, if left to their own free Agency, without any Necessity or Force upon their Natures, especially if rational, where such a Force would quite alter and destroy their very Beings. Nor is the Instance of *St. Paul's* being ordain'd to Salvation before the World was, any more to the purpose ; since there's a great deal of difference between ordaining to Good and to Bad, since even this ordaining infers no Compulsion or absolute Necessity, which is here contended for ; and since, on the foresight of the Fall, God might ordain Men to be sav'd without ordaining that Fall ; as on the foresight of a Malefactor's Crime, a Prince may resolve to pardon him or his Children, and take them into favour, tho' he ne'er forc'd or necessitated to the Crime.

Our Objector goes on (who is too voluminous to be clear'd in one *Mercury*) and repeats one or two of our Arguments against his Position ; as, ' That ' an absolute Necessity destroys ' all Law, because it makes its ' Subjects incapable thereof, ' and takes away the Justice of ' any Punishment, temporal as ' well as eternal.' Which Reason he pretends not to answer,

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but takes an easier way, and confronts it with two or three mistaken Scriptures, which he thinks will conclude the matter. His first is, *Exek. 14. 9. If the Prophet be deceiv'd, I the Lord have deceiv'd him, and will cut him off.* The second in the Instance of *Pharaoh*, *Exod. 7. 13. God harden'd Pharaoh's Heart that he should not let the Children of Israel go:* yet he commanded him to let 'em go, and punish'd him for not doing it. The Infants of *Bethlehem* were murder'd by *Herod*, *Mat. 2.* for the fulfilling the Scriptures, yet how could they help original Sin? From all which Texts, he says, it appears that both Sin and its temporal Punishments are necessitated and compell'd, as well as *Adam's Fall*; and therefore we cannot avoid either Death or Sin.

To all which we answer, first in general; God may be said by some to cause Sin several ways: first, directly and properly; [and that either physically, by a real effectual influence on Man, determining or necessitating his Will to the unlawful Act or Object, or else morally by commanding him what's a Sin. But neither of these ways can he be affirm'd to cause Sin without Blasphemy, for the Reasons afore produc'd. There remain then three others: And first, God is sometimes said to command or excite in the Holy Scripture, when he only permits to sin; and this he does in a lax and less proper sense, tho' more properly than Man could be said to do so by his permission,

because there's more in his permission than there is in Man's, since none can act without it. This is plain in the Case of *Job*. God did not properly command or excite the Devil to torment him, but on his desire he permitted or gave him leave; which as to the Effect was equivalent to a Command, tho' indeed no more than a Permission. Secondly, God is said to excite or command Evil, where he forsakes Men, and suffers it to be inflicted on 'em, as in the Case of *Ahab*. The third way is by his presiding over, ruling and governing the Wills of Men; whence tho' they are permitted some Evil, they are precluded and hinder'd from others which they'd gladly commit. Lastly, by punishing one Sin with permitting 'em to fall into another; by taking away the Means and Occasions of Repentance; by not giving 'em Grace to use that Means, it being now too late; and by suffering Occasions and Temptations to Sin to be offer'd 'em: None of which ways infer any necessitating and really influencing and compelling 'em to Sin.

To apply this to the particular Texts: That in *Exekiel*, *If the Prophet be deceiv'd, I the Lord have deceiv'd him, and will cut him off:* that is, have permitted him to be deceiv'd; have given the Devil leave to deceive him, as in the Case of *Ahab* and *David*; and that because he was wicked before, and would not make use of Grace while 'twas offer'd. And that the Prophets of *Israel* were thus,

thus, see the frequent Complaints of *Ezekiel* both before and after this Chapter; and the same thing by *Isaiah* and *Jeremiah*. For *Pharaoh*, he was an Oppressor, a Tyrant, an ungrateful Man; nay, impenitent and a Blasphemer, before e'er God is said to harden his Heart. And therefore he harden'd his own Heart in Impenitence, before God is said to harden it in Judgment. Thus after the Message to him from God by *Moses* and *Aaron*, says he arrogantly and wickedly, *Who is the Lord, that I should let Israel go? I know not the Lord, neither will I let them go.* On which God withdrew his Grace, and gave him up to a Spirit of Delusion; the Consequence of which was his still higher degree of Obduracy and Impenitence. For the History of the Innocents, 'tis not there said *Herod* murder'd 'em, *that it might be fulfill'd which was spoken by the Prophet*, &c. nay, some think that Scripture here quoted only by way of Parity, Accommodation, or Allusion. However, certain it is that 'twas once before fulfill'd, when the Jews were carry'd away captive into *Babylon*: at least, this Propheying, foreseeing, or rather foretelling such Accidents as afterwards came to pass, had no more real influence on what did afterwards happen, did no more necessitate the Event; and, in the present case, force *Herod* to kill these Innocents (if it had, he had been as innocent as they) than an Astronomer's certain Prediction of an Eclipse causes that Eclipse

to happen; or, to use a higher Instance, than God's Precidence influences and necessitates Man's Actions: which, we have already prov'd, it by no means can be said to do. Then have we consider'd those Texts he has produc'd to prove his Assertion; which coming all far short of doing it, we shall invert his Conclusion from them, and affirm, That neither Sin nor Punishment is necessitated or compell'd, much less were either so in *Adam's* Fall; and therefore it was not to him impossible to avoid both Death and Sin. Tho' should all of 'em be granted to speak the sense the Querist would have 'em, 'twould be little or nothing to the Case of *Adam*; since they consider the World as 'tis now, with Sin enter'd into it: but then there was no such thing, which makes a vast difference between 'em.

He says after this, 'That there's no Objection against this Doctrine, but from that one Text, *God doth not tempt any Man.*' But we have prov'd there are many more, the least of which will make him sweat to answer. But this here he pretends to clear, by saying, 'That 'tis not God does it; 'tis Lust or the Devil does it by God's Order: and that thus the Devil compels us to sin by order. The Lord said to *Skimei*, *Curse David*: A lying Spirit was sent from the Lord to deceive *Ahab*, &c. And this way the Difficulty (he fancies) is perfectly unt'y'd; and wonders we would not take notice of it in our Answer.

‘swer’ We’ll now tell him why we did not then more expressly answer it---E’en because we thought it so frivolous and ridiculous, that it deserv’d not any; as we shall prove by the particular Examination of what he produces. For Lusts being order’d by God, to tempt and compel Man to sin; we ask him what he makes of Lust? Whether he thinks it a Devil, or any rational Being, that ’tis capable of being properly order’d by God, or following his Orders? Does he think that God has given us over so far into the power of the Devil, that he too can compel us to Evil? But to the main of the Argument: By this way he unavoidably runs into Elapshemy, and makes God the Principal, and the Devil but the Accessary in all Mischiefs, and Man much less than either. He knows not that common Axiom; *The Cause of the Cause is the Cause of what’s caus’d or produc’d by it.* He considers not, that if one Man bids another force a Third to kill a Fourth, the First is as guilty, nay in a sense more guilty, than either of the other, he being the first Original of all the Mischiefs. Nay, as *Bellarmino* argues, does not this ordering the Devil to take us, and force us to sin, make God guilty, and Man wholly innocent? The blackest Blasphemy that can be imagin’d; and yet the direct unavoidable Consequence of this Opinion. For the Instances urg’d, they can’t be taken in the sense he pretends, for the Reasons we have given; they must therefore in

some of those we above assign’d, none of which contain any Absurdity in them. *Sibi mei* was permitted, the Devil was permitted, to do what they did; nay, *Ahab* was deliver’d into Satan’s hands, to be deceiv’d by him for his Destruction---But no necessity of fining in all this, nor any thing to *Adam’s* Necessity.

However, there is one thing he urges against us, that we must confess looks somewhat plausible, and deserves Consideration and Answer. We said in our Paper, That Necessity, the highest absolutely Necessity, takes away all Law, all Sin; and therefore can’t justly be punish’d, so much as temporally, much less eternally: Which is not a bare Assertion but fair Reason, which he does not pretend to answer; but, as his way is, clogs it with a new Objection---‘Original Sin,’ says he, is necessitated, yet ‘tis punish’d.’-----We answer, first, supposing our Assertion ought to have been a little guarded, and original Sin were really to be excepted; yet this destroys not all our other Arguments, which stand upon different Foundations: yet we think there’s no need of this last refuge. For, secondly, there’s a great difference between original and actual Sin; the first being a Sin by Imputation or Traduction only, the other properly our own. The Question was chiefly here of *Adam’s* Sin, not his Posterity’s; nor is it fair to argue thus from one sort of Sin to another, which has little common to it
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but the Name; the best Divines fixing it only in a kind of Reluctance; that is, in a few words, the Soul being united to the Body, by the Act of the Man generating, must immediately act in that Body. It finds the Body inclin'd or sway'd to Evil, as proceeding from our sinful Progenitors; it must act in this Body. It can't do good, for it wants original Righteousness; it must therefore do evil, till some better Principle is imprinted upon it. But our third and main Answer is: This Necessity of original Sin comes from our first Parents, not from God, who did not necessitate them at first to sin, nor does he us; only gives not that Grace which we have forfeited, and which he is not bound to give in any other ways than he has appointed. And so much for his Instance of original Sin.

He proceeds to several new Arguments, to prove *Adam's* Fall was not his own Crime, but that there lay a Necessity upon him to fall: which, by the way, it seems, notwithstanding all his Knowledge, he himself was ignorant of; otherwise why did he not plead it with his Maker? but instead of it, come off with that lame Excuse, *The Woman which thou gavest me, &c.* The first of his Reasons for it, is; 'That if it had not been his own Crime, and determin'd by God, it does not stand to reason, that God dying in the Flesh for Sin, could have render'd Justice Satisfaction.' Observe the Argument well,

and see what 'tis less than both Blasphemy and Nonsense, since the stress of it must lie here or no where: *God necessitated Sin, therefore God must die for Sin.*

And if this does not make God the Author of Sin, nothing does. Besides, if Necessity excuses eternal Punishments, what did Christ die for? What Justice did he satisfy? What Benefits did he obtain? Not the preserving us from eternal Death; for the Querist says there's no such thing, Necessity takes it away. Not saving us from temporal Death, for that we all suffer. Not from other temporal Punishments, for he owns the Good have 'em rather more than others. Is he a Saviour to save us from nothing? It can't be from our Sins, because they are necessitated; nor from the Devil, because God has deliver'd us up unto him, that he may compel us to sin: nor to bring us to Heaven, since, according to him, all must go thither, *Judas* and all; nay, there's no other place for 'em to go to, and therefore they can't miss it. And how, I'd fain know, does this manifest God's Wisdom in the Death of his Son, when at this rate it unavoidably follows, that he died for nothing at all?

His second Argument is: 'Tis the same thing to be ordain'd to commit Sin, and to be made subject to it for *Adam's* Offence. But we have already shewn, it is not the same thing; since one is only a Permission, the other an actual Causation, which are vastly different.

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He comes again to another Set of Arguments. The first ; ' If some, as *Judas*, are made ' Vessels of Wrath, fit for a ' more heavy Punishment in ' this Life, for fulfilling the ' Scriptures; yet if he receiv'd ' more than ten thousand-fold ' Satisfaction for his *unavoidable Sin* of betraying Christ, ' and *unavoidable Punishment* of ' destroying himself for the fulfilling the Scriptures, wherein is God unjust? since the Sufferings of this World are not ' to be compar'd to the Joys above.' Whence we find, his wonderful Charity has already help'd *Judas* to Heaven; and we expect his next Attempt will be to give the Devils themselves a lift thither again; which they must also have a title to, if they sinn'd only by Compulsion. But to answer his Questions—God would be unjust to make that a Sin which was *unavoidable*, and to make *Judas* destroy himself for what was so; and if even a despairing Wretch, who put an end to his own odious Life, when stung with horror for betraying his Master, and the Lord of Glory; if even he might have hope of Heaven, when he died in the very Act of Sin, without the least sign of Repentance: then those also may have so, who vent such Blatphemies as these, should they be in the same Circumstances.

He adds; ' Such Ordinances set forth God's Hatred to Sins, in the Punishment of 'em.' But what perfect Nonsense is this? How can he hate what he causes? Who e-

ver hate what they themselves produce? If by another, it's the same; for *qui facit per alium facit per se*, is a Maxim that holds in all the Courts in the World.

Secondly, he argues; ' If ' the Wisdom of the World be ' confounded by this Mystery ' of Iniquity (they are his own ' words) it must needs set forth ' the Wisdom of God above ' the Wisdom of Man; who, ' without Revelation, can't find ' out this Mystery, tho' declar'd in the Holy Scriptures.' But this is so far from an Argument, that 'tis scarce so much as a Prejudice; and such, as it might indifferently serve to prove Transubstantiation, or any other Absurdity or Blasphemy. Iniquity enough we must confess, there is in it, but nothing of Mystery. And for that Revelation thereof, which he seems to assume to himself, 'twould be worth the while to know in what manner 'twas made: 'Twas certainly by a Dream, not either by a Spirit or an Angel, unless by some of the black ones, whose Kingdom it tends so much to advance.

Thirdly, ' Mercy, he says, ' confers the highest Honour ' on any Being; but nothing ' more conduces to magnify ' the Mercy and Love of God, ' than his making us Sinners, ' and inflicting temporal Punishments on us, that we ' may be as Gods, *knowing good ' and evil*. Again, It conduces ' to God's Honour, that he's ' able to make an eternal Fire ' to punish Sinners, and yet ' will

‘ will not.’ In answer: Mercy alone, without Justice or Wisdom, is only Fondness and Folly, and does not honour, but dishonour any Being. And such would it be, to let the Wicked live prosperously here, as they commonly, nay, most frequently do, and yet have no Punishment hereafter. Besides, we must again ask — Where’s the Mercy, to cause the Sin, and then punish it? nay, where’s any Good or Evil for us to know? It’s well he’ll grant God is able to punish Men eternally in Hell; it seems he does not hold ‘em annihilated from that Text, as some of his Brother Hereticks. However we have this granted against we have occasion, that Hell-fire is not always a Metaphorical Expression in Scripture, unless he’ll say, ‘Tis for God’s Honour that he’s able to make a Metaphor.

His *Fourth* Argument is only the Text, *Lord, why hast thou made us to err from thy Ways, and harden’d our Heart from thy Fear?* Which, with the Instances of *Pharaoh*, the Innocents, &c. has been already largely answer’d.

His *Fifth* Argument he grounds on clearing an Objection, That this Doctrine tends to Licentiousness: No, says he, for there are Rewards and Punishments for Sin in this Life; but it’s granted, those are unequally distributed — Then there is more abundant Glory in the other to make even; but we say, there can be no Glory for wicked Men, who could not be happy in Heaven. He adds: To do

Good for fear of Hell, is a slavish Temper; not like the Apostles, whom God’s Mercy led to Repentance. We answer, this reaches as well the Punishments of this Life, as those Terrors of God he before mentions. Again, we may serve him for both Reasons; and had not Christ seen both necessary, he would not have urg’d ‘em, as he plainly does. He says that our Monthly Sessions shew, that ‘tis Grace alone, not Fear, that must do the Work: but where’s our Justice to punish a poor Innocent Murderer or Ravisher, for what he can’t help? and if Fear and Love together won’t make ‘em honest, how should Love alone ever do it?

He goes on, and affirms, ‘ That this Doctrine of *Universal Salvation* advances our ‘ Love to God more than that ‘ of *Hell-fire* and *Free-will*. — But we must not advance God’s Love by Lies and Fables. Even the true Doctrine of eternal Torments, which our Saviour himself has so frequently, so plainly, and so positively taught us, will make a good Man highly love God, whom he daily prays to deliver him from Evil. And so certainly will that of *Free-will*, taken in a sober Sense; whereas on the contrary, none but a Brute, or a Stone (supposing ‘em capable of doing it) would thank God for making ‘em so. And the greatest Charity we can have for Persons who rigidly embrace that Opinion is, That they are in the height of Me-

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lancholy, and as truly fancy themselves turn'd into Stocks and Stones, as others have into Venice-Glasses, or a Bottle of Hay.

He adds, That our next Duty to Love to God is Charity to our Neighbour; which none denies: tho' all that have either Love for one, or Charity for the other, must act what follows in the Sense that he takes it; 'That if I conclude Man's ways to be not of himself; whereby I deny *Free Will*, I can then more easily forgive, ' nay, love my worst Enemies.' But he might as well talk of a couple of Clocks loving and forgiving one another. They are all wound up, and must necessarily strike on without any choice of their own; they can neither hate nor love, according to his Notion, but are determin'd and necessitated to do either. 'Does not the Doctrine of *Free-will* (he goes on) 'set Men together by the ears? ' nay, Persecution it self hath ' a share in't, by persuading ' us, that *Mens Ways are in themselves*, which makes it the ' more difficult to pardon 'em.' Why, there's no help for't; so the World will still believe, and many a poor Pick-pocket must suffer for't, whose Hand Fate shuff'd into his Neighbour's Purse, and Neck into the Noose, before he was aware on't: nay, so necessarily, so irresistibly, that 'tis the highest Folly in the World for him to seek to avoid it. However, would the Querist himself but live up to this noble Principle, he would undoubtedly have all

the Shoplifts in Town his Customers, when at home; and all the Gentlemen on the Road his Attendants abroad: for he could not in Conscience prosecute them for't, and have 'em hang'd for robbing him; which they could no more avoid, than he his being robb'd. But it seems he's yet to learn, that there's Charity even in Justice; and that the Divine Being himself, as one of the Fathers says, is as merciful in building a Hell, as in framing a Heaven.

'These two Duties, he adds (of Love to God, and Charity to our Neighbour) are 'the Foundation of all good 'Moral Acts.' But he forgets there can be none morally good, if there are none morally evil; and we are sure none can be so, if they are not voluntary.

His Postscript makes an Excuse for the Prolixity of his Letter. (but for that we are now pretty even with him) and tells us the Reason is, 'The 'Surprizal he found we were 'in at this Doctrine.' No, he must not have so much as that Honour, we can assure him: It caus'd little or no Surprizal in us, since 'tis now a Common Road to those who would introduce Atheism.

But he has not yet done with us; for it seems he has still more new Revelations to bless the World with. His Fifth is, 'Which are the best 'Signs of a perfect Faith in 'Christ? He replies, 'The 'doubt of a thing is not perfect Faith; nay, may be 'said to be no Faith at all.' And again,

again, ' A doubt of a thing is
' no Faith at all ; and most
' Men, for fear of Punish-
' ment, are more apt to con-
' clude Christ did suffer, than
' the contrary ; yet few can
' say, they positively believe it,
' or without any doubt assent
' unto it.

That of such a doubting
Faith the Apostle speaks, when
he says, ' *He that doubteth is*
' *damned if he eat.* And this
' perfect Faith is accompany'd
' with an absolute and per-
' fect Satisfaction of Salvation.
' That this perfect Faith is of
' two sorts, particularly ac-
' company'd with the Know-
' ledge of the Mysteries of Di-
' vinity, which the Apostles
' only had, and a Common
' Faith, than, which some that
' were Bishops, had no other,
' *Titus* 1. 4. That a perfect
' Satisfaction of Salvation is
' the only Sign of true Faith in
' Christ, as a true Sign of that
' Satisfaction ; to despise this
' World, and give all to the
' Poor, like the first Christi-
' ans, desiring to be dissolv'd ;
' and not questioning, in the
' least, the full Fruition of
' Heaven.'

All which amounts to little
more than the old Error,
' That Assurance is of the
' Essence of true Faith ; only
' he helps it all along with a
' Fallacy, calling it perfect
' Faith, which he confounds
' with what is saving ;' tho' at
last he owns, he means no more
by it, than a true Faith.' ' The
' doubt of a thing, he says, is
' not perfect Faith ;' which we
grant ; and more, that Doubt

is not Faith at all, any more
than *White* is *Black*, or *Dross* is
Gold ; but yet *White* and *Black*
may be mingled ; and there is
some *Dross* or *Alloy* in the pu-
rest *Gold*. We further grant,
that Suspence or Doubt cannot
be consistent with a perfect
Faith ; but it may, 'in some
measure, with a true Faith.
We say, Faith may consist with
some degree of doubting, at
least with a loss of Assurance,
which is the same thing. The
Apostles, there's none doubt,
had true Faith ; nay, Christ
himself acknowledges they had
a little Faith, which they pray
to him to increase. And he
has accordingly promis'd that
he'll not break the *bruised Reed*,
nor quench the *smoking Flax*.
St. *Peter* had true Faith, as
none deny, and yet 'twas ac-
company'd with Doubt and
Fear ; when he saw the Sea
boisterous he was afraid, and
began to sink. Again, He
confounds Historical with Sa-
ving Faith, which he fixes in
a positive Belief that Christ
did suffer : but if that were
all, the Jews had it, nay, the
Devils themselves, who believe
and tremble. He says, that of
this doubting Faith, or Faith
accompany'd with some Doubts,
the Apostle speaks in the 14th
of the *Romans*, *He that doubteth*
is damned if he eat, because he
eateth not with Faith. This re-
lates not to saving Faith, or
Faith in Christ, as the Saviour
of the World ; but is only a
firm Persuasion of the Law-
fulness of indifferent things,
as is plain from the Context.
The whole Scope of the Chap-
ter

ter is about eating Meat or Herbs; observing Days or not; Meats clean or unclean; concerning which, some Christians believ'd one thing, some another; and practis'd accordingly: 'One believes he may eat all things; another being weak, eateth Herbs.'

On this the Apostle endeavours to prevent Censure: 'Let's not therefore judge one another — Scandal — Destroy not thou thy Brother with thy Meat — Doing nothing without being satisfy'd of its Lawfulness; He that doubteth is damn'd, or condemn'd *ἡννοκατανοεῖ* — if he eat, because he eats not of Faith.' But what's all this to Faith in Christ, as the Saviour of the World? Nay, what need of any Faith at all, if, according to him, we may be sav'd without it? tho' the Scripture tells us, we can't please God without it. Again, Why should our Saviour upbraid the Jews with their Unbelief, if Faith is not in our own Power, by God's Blessing and Assistance? Which it cannot be, if we are necessitated in all our Actions. For his particular and common Faith, tho' there may perhaps be a mistake; we see no Poison, and so shall let it alone. That a perfect Satisfaction of Salvation is not the only Sign of a true Faith, will from hence appear; any more than selling all we have is a Sign of that Satisfaction: for tho' this was convenient for the first *Persecuted Christians*, yet it lasted not long even among them, perhaps was no where

in use but at *Jerusalem*: was not requir'd by the Apostles, who bid 'em provide (in particular) for their own Houses, or else tells 'em, they'd be worse than Infidels; would, if now practis'd, overturn all Order as well as Propriety, and confound the World.

His sixth Question is — We read in the *Romans*, *They which are the Children of the Flesh, these are not the Children of God, but the Children of the Promise are accounted for the Seed.* On this he queries, What is the Promise? In answer he tells us himself, that St. Paul only tells us here in a Mystery what this Promise is — Sarah shall have a Son, which Son is Isaac, who typifies Christ; Jacob the Soul and Esau the Body of Man — for proof of which he tells us, 'Tis usual with the Scriptures to call the Figures of things by the name of the Substance. And that the Promise — In thy Seed (that is, Christ) shall all the Nations of the Earth be blessed. This Promise the Jews were ignorant of; and St. Paul advises 'em to take care, lest a Promise being left of entering into this Rest, they should seem to come short of it. This Promise being so necessary for our entering into Rest, or Satisfaction of our Salvation: Let's see, says he, St. Paul's Interpretation of it, in Gal. 2. 8. The Scripture fore-seeing, that God would justify the Heathen into Faith, preach'd before the Gospel to Abraham, saying,

In thee shall all Nations be blest—Where it's plain, that in Christ they were to be blest—Whence he proceeds to enlighten the Myſteries of this Promise, and adds, 'it was confirm'd to *Abraham* before the Law; therefore ſince on this Promise depended our Salvation, tho' the Law of *Mofes* enter'd 430 years after, and great Punishments were inflicted on thoſe who broke it, yet none could be Heirs to this Promise, unleſs they broke this Law. So that the Law enter'd to make Man fit to receive this Promise, by bringing Man under Sin, and condemning him to Death for it, that he might be bleſt in this Promise, juſtify'd in Chriſt's Blood, and ſo glorify'd — For thoſe that can keep the Law have no occaſion of Chriſt's Blood, there's no Punishment in the Fleſh for 'em, they ſhall live here for ever. So that the Children of the Fleſh being cut off by the Law, by Death for Sin, are not the Children of God, but the Children of the Promise, being glorify'd Perſons, or ordain'd ſo to be. The Law of *Mofes* is the Law of Sin and Death; the Goſpel the Law of the Spirit: ſo that if we had never ſin'd, we had never been glorify'd.' Whence *St. Paul* ſays, Rom. 6. 9. *God be thank'd that ye were the Servants of Sin; not that he lov'd Sin, but becauſe thereby were we glorify'd.* Whence he pretends to interpret ſeveral Places of

Scripture. He goes on, and ſays, 'Tis uſual in Scripture to have the Children of the Fleſh, and the Children of the Promise mention'd as diſtinct, tho' really the ſame Perſons.'

And this is the Substance of his Aſſertion in his ſixth Queſtion. In answer, ----- That *Iſaac* was the Type of the Meſſiah, none deny; or that *Jeſus* was he, except the *Jews*: But that *Jacob* typifies the Soul, and *Eſau* the Body, he only affirms, without giving any Reason for't. That the *Jews* were ignorant of the Promise he there mentions, has not the leaſt face of probability with it, ſince *Mofes* and the Prophets were read in their Synagogues every Sabbath-day; and they took notice enough of thoſe Promiſes, which ſeem'd to foretel any Advantage or Grandeur to their Nation, eſpecially what related to *Abraham*, of whom they ſo much boaſted that he was their Father. We ſay, 'tis not to be ſuppos'd they could be ignorant of the Promise, tho' they might of the fulfilling it, which are things vaſtly different. This Promise, he ſays, was neceſſary for their entering into Reſt, or being ſatisfy'd of their Salvation: But neither was the Promise abſolutely neceſſary, for the thing might, and would have been, tho' this Promise had never been made to *Abraham*; that is, Chriſt would have come in the Fleſh, having been promis'd to *Adam* and *Eve* almoſt 2000 Years before he was to *Abraham*. Nor is entering into

Reſt,

Rest, and Satisfaction of Salvation the same thing, the first being long after the latter, nay may be without it; this Rest signifying either the Sabbatism in this World (whereof we have discours'd formerly, and shortly may again) or else the eternal Sabbath. But again—How is this Promise necessary for our entering into Rest, when we could not but have entred in, whether there had been any such Promise or no? nay, whether we have Faith, Assurance, or any thing else; tho' we have been Atheists, Infidels, or guilty of the vilest Immoralities: nay, tho' we have serv'd the Devil all our Lives, according to our Querrist's Hypothesis. He goes on——None could be Heirs of this Promise, unless they broke the Law of *Moses*. This we deny, for Infants are Heirs of it, and yet to be sure they never sinn'd against *Moses's* Law, as he acknowledges in his former Objection from Original Sin.

Nor did the Law enter to bring Man under Sin, in that sense wherein he asserts it (tho' it did indeed to make Sin more clearly known) for Man was certainly under Sin before the Law, else he had not died. Again, says he, *Those that can keep Moses's Law, have no occasion of Christ's Blood*; supposing any could keep *Moses's* Law perfectly, they'd yet have need of Christ's Blood for Original Sin, for there's no other way of being cleans'd from it. He adds, there would be no

Punishment for them in the Flesh, but they'd live here for ever. 1. There might be Punishment for them in the Flesh, or temporal Punishment, tho' 'twere possible they should live here for ever. Again, they must die for Original Sin, as we see Infants do, tho' they had not sinn'd against *Moses's* Law, as before; and therefore it's not true, that they should live here for ever. He again asserts, 'If we never had sinn'd, we could never have been glorify'd, which we have before confuted. As for St. Paul's saying, God be thank'd, ye were the Servants of Sin, he no more says so than *David*, 'That there is no God.' 'Tis indeed only a piece of a Sentence, he cutting off what follows, and for which the Apostle praises God. 'But ye have obey'd from the Heart, and ye are the Servants of Righteousness; as if he had said, Tho' you have been one, Thanks be to God ye are now the other. He says, the Children of Flesh and Promise, tho' mention'd as distinct in Scripture, are yet really the same Persons; but he only says it without proving it, nor is't worth the while to confute so absurd an Opinon.

We shall here go on with several Questions sent us by the Gentlemen mention'd in our last Mercury.

Quest. *Whether Justification and Forgiveness of Sin be all one?*

Ans. We must own it's our Judgment, that the Schoolmen of old, and others after 'em, have

have made too much noise about these words *Justification, Faith, &c.* And we must also acknowledge the Dispute seems to us very often more about Words than Things, especially among Protestants. We also think the plainer Religion is the better, and that huge Tomes of little else but hard Words, and Mood, and Figure, on these Subjects, do oftentimes only serve to puzzle and confound the Unlearned, and amuse the Learned, keeping 'em from more useful Studies; whereas if we are not extremely mistaken, a few words might render all sufficiently clear to any well-meaning ordinary Capacity: and what our Judgment is on that Head, we have partly express'd in a late Answer concerning the imputative Righteousness of Christ. But not wholly to omit it here, we shall enquire into the true Notion of Justification, from whence 'twill be easy to guess whether it be the same with Forgiveness of Sins. And this we are sure to find, as far as the Church's Judgment can give it, in her Articles and Homilies. From the eleventh Article, intitled, *Of the Justification of Man*, we may learn, 'That thereby was intended 'our being accounted righteous before God only for the 'Merit of our Lord and Saviour Jesus Christ, by Faith, 'and not for our own Works 'or Deservings: 'referring us for a larger Explication to the Homily on that Subject. We suppose that of the *Salvation of Mankind*, the third in Order

in the Book, is thereby principally intended; where the present Case is sufficiently clear'd. See p. 12. (the first of that Sermon) 'They which 'in Act or Deed do sin after 'Baptism, when they turn again to God unfeignedly, 'they are likewise wash'd by 'this Sacrifice from their 'Sins (the Sacrifice of our 'Saviour before mention'd) 'in such sort, that there remaineth not any Spot of Sin 'that shall be imputed to their 'Damnation. This (N. B.) 'this is that Justification or 'Righteousness which St. Paul 'speaketh of, &c.' Whence it's plain, that Forgiveness of Sins is at least included in Justification, nay is the main part, if not the whole thereof; and indeed may without Violence be reckon'd a convertible Term with it; since other excellent Advantages we attain thereby, seem rather Fruits or Effects thereof, than included in its very Essence, But our Sins being pardon'd, our being esteem'd righteous by God, our Justification thro' our Saviour's Merits, we think are but the same thing in different Expressions.

Quest. *Whether Arminianism or Antinomianism may be the more dangerous and pernicious?*

Ans. If the *Arminians* do really hold, that we may be sav'd by our own natural Power or Will, without God's Grace thro' Christ preventing us and working with us, we think they are as far from Truth as from the good old Doctrine of the Church of *England*, which expresses

expresses its Judgment, *Art. 10.* exactly contrary to any such Opinion. But the soberest of them, nay all that we e'er met with, absolutely deny any such thing, and protest they depend upon God's Grace in all their good Actions, tho' Man's Will must be taken in as a subordinate Agent, and we are to work out our own Salvation, without which we shall never obtain it. However if any of them, under this fair Covert, do really hide any poisonous *Pelagian* Doctrines, confounding Nature and Grace, their Opinions ought to be detested, as taking off Man from his dependance on the Almighty, and rendering him equally vain and miserable. But this must be first clearly prov'd upon 'em, before 'tis imputed or believ'd; nor do we think it fair to stretch Consequences, as if upon the Rack, to make 'em confess what was never intended: Nay, nor so much as to take advantage of every warm Expression that slips from a Man in Heat of Disputation, but appeal to his sober self, especially if for the main we have reason to believe him truly religious. For the *Antinomians*, it's notorious that they hold good Works not necessary to Salvation, only a Compliment we pay to Heaven out of Civility and Generosity, which the World is not now much inclin'd to. Now to give a fair Judgment between these two Antagonists, we must compare their Consequences together, and take them both at the

worst, without enquiring any farther, whether justly or unjustly charg'd, only what the height of their reputed Opinions would probably produce, if reduc'd into Practice. The former, as is said, would take Men off from depending on the Divine Assistance, and set 'em, like the old Heathens, on Actions morally good by their own Strength and Power; and thus far they might attain, tho' hardly to any Christian Perfection. The latter leaving Men at liberty to do Good or Evil, would soon make them use that Liberty for a Cloke of Licentiousness, as we find by the Event it notoriously did when formerly more commonly believ'd. It vacates the main end of Christianity, which was to make Men better, not leave 'em to be worse than before, nay to be worse than Heathens. It not only borders on Blasphemy, but we can't see how it can get clear of being really so: In that intolerable Notion, that Christ is actually and really, not imputatively, guilty of the Sins of all Believers, as they'll call themselves; tho' a *Turk* at this rate may be reckon'd in that number, at least the Greatest Debauchees in Nature, who too commonly, if they think fit to be call'd Christians, run into that way, and hope Christ will save them, let them be as wicked as they please. On the whole, we think *Antinomianism*, if believ'd and practis'd, would, by direct Consequence, destroy both Christianity

nity and Morality. *Arminianism* might sap the Foundations of Christianity, at least extremely endanger them, but would still leave us indifferent good Heathens; for not only Morality but Natural Religion would be still left us: For which Reasons we think it of Bad, not the Best, for there's no degree of Goodness in either, but the less harmful and dangerous. Tho' we heartily pray God to preserve the Church from them both, since both would prove extremely pernicious unto it.

Quest. *From which of the three Sons of Noah did the Europeans proceed?*

Ans. There's little question to be made but that they came from *Japhet*, tho' neither perhaps from his first Plantation, but some after Colonies: nor are we to think the Division of the Earth into four Parts, of which *Europe's* one, was near so antient as this first Division thereof after the Flood, among the Sons of *Noah*; nor are we to find all the Sons of *Japhet* among the *Europeans*, many of them being first seated in *Asia*. Now to discover the Colonies, we must first find the Original Seats, and there we are like to find the Sons where we find the Father. *Japhet* himself, or *Ἰάφετος*, is a common Name in the *Greek* Stories, as one of the first of Men. We also find *Javan* his Son, both in the *Iones*, which are call'd *Jaores* by *Homer*, and expressly *Jauanas*, or *Javanas*, by *Suidas* being the most antient of all

Greeks, and in *Janus* the Founder of the *Italians*; part of whom retain'd both the Name and Language of *Greece*. Let us proceed to *Javan's* Sons, who, as well as all the rest of his Fathers and Grandfather *Japhet's* Stock, were to dwell in the Tents of *Shem*, or near his Portion. And they are four, as we find them in the 10th of *Genesis* (the antientest piece of Geography in the World) their Names are *Elisba*, *Tarshish*, *Cittim* and *Dodanim*, which it's but reasonable to think were seated near their Father, *Elisba* the Eldest is assign'd to *Achaia* and part of *Peloponnesus* — whence sometimes all the *Greeks* are call'd *Ellenes*: and many Marks or Footsteps of his Name, notwithstanding so vast a Tract of Time, still remain legible in that Country more than others, as a great part of that Land call'd *Ellas*, the River *Ellissus*, or *Ilissus*, the *Elysiian* Fields, the *Eleusinia Sacra*, and Goddess *Elenissis*, the City *Elissus* in *Arcadia*, and *Elis* in *Peloponnesus*, and *Æolis* a Colony of *Achaia*. *Tarshish* the second Son was seated in *Cilicia*, where was the famous City of *Tarsus*, a Colony of the *Romans*, the Birth-Place of *St. Paul*, and the *Tarshish* whither *Jonas* fled from the Presence of the Lord; *Tarshish* being often nam'd in the Prophets, together with *Tyre*, to which this *Tarsus* is a near Neighbour, and the whole Sea being also call'd *Tarshish* in the Sacred Writings, because the Sons of *Tarshish* were Lords of it. The
Cilician

Cilicians being antiently famous at Sea, as well as the *Syrians* and *Phenicians*: And here *Josephus*, and most of the Antients also, originaliy place *Tarshish*.

A third Son was *Ceth* or *Citti*, whose Children only we have recorded, and call'd *Cittim*, which should be near *Tarshish*, both because Brothers, and generally nam'd together in the Scripture. And to these is suppos'd to have fallen *Caria*, *Lycia*, and part of *Pamphilia*. In which Tract is a Country call'd *Cetis*, by *Ptolemy*, a People call'd *Cetii* by *Homer*; and unless he's mistaken, there's a River *Cetius* in the same Quarter.

The *Dodanim* come next, of the Plural Number, as the *Citta* or *Cittim*. To whom are assign'd, near their Brethren, the Country of *Epirus*, and part of *Peloponnesus*; for it's the most improbable thing that can be imagin'd, that by these should be meant the *Rhodiens*, so far distant from all the other Sons of *Javan*. The Reason for which some Authors have planted 'em here, being only a Mistake of the Jewish Scribe, who instead of \aleph *Daleth*, writ \aleph *Resh* (whose Forms are extremely alike) in the Repetition of these Names in the *Chronicles*; which Mistake seems to be very antient, the Seventy reading it the same way, who if we don't mistake, use here the word *Podos*. But we may find a more convenient Habitation for them, namely, that we have already assign'd, which

some thousands of Years after retain'd the Name of their Progenitors, in their famous *Dodona's Grove*, and *Jupiter Dodonæus*.

This for *Javan*—Let us proceed to *Gomer*, whose Habitation we must seek North from *Judea*, for so *Ezekiel* describes him, and *Togarmah* together, *Chap. 38. 6.* *Gomer and all his Bands, the House of Togarmah, of the North Quarters* (or the sides of the North, as a learned Man thinks it rather signifies.) Now the Jews call the *Lesser Asia* North, and the Kings thereof in *Daniel* are stil'd Kings of the North; and to the Sons of *Gomer* are assign'd all the North-East Parts of *Asia*, as *Phrygia*, *Pontus*, *Bythinia*, and a great part of *Galatia*, the Inhabitants of which Country were call'd *Gomerai*, as *Josephus* tells us; and *Herodotus*, that here dwelt of old the *Cimmerii*, which is not a very distant Corruption of that word; and *Pliny* speaks of a Town in *Troas* call'd *Cimmeris*.

This *Gomer* had three Sons, *Ashkenaz*, *Riphath* and *Togarma*. *Ashkenaz* seems to be seated about *Phrygia the Less*, or *Troas*, where the famous *Troy* or *Ilium*, as would persuade several fair Resemblances of his Name to be found there—As a Country call'd *Askania*, mention'd by *Homer* in those Parts, a River *Ascanius*, and several Men of the same Name.

The Second Son is *Riphath*, who inhabited *Pontus*, *Paphlagonia*, &c. which People *Josephus* informs us were antiently call'd

call'd *Riphathci*, and *Pliny* here places the *Riphai*, and *Arimphai*.

The third is *Togarma*, who must be near *Gomer*, being so often nam'd with him—accordingly *Josephus* finds 'em in *Phrygia the Greater*, whose Inhabitants were call'd *Tygrammeries*.

Thus have we dispos'd of the two Sons of *Japhet*, whose Children are recorded; the other five, *Magog*, and *Madai*, and *Tubal*, and *Meshech*, and *Tyras*, not having their mention'd, for which Reason we can go but one step with them.

For these three, *Meshech*, *Tubal* and *Magog*, they are often nam'd, either two of 'em, or all three together in the Holy Scriptures, and must be all three in the North, because *Magog* is there, and the rest must be found with him. To *Meshech* belongs *Cappadocia*, formerly call'd *Meschini* or *Mofchi*, as Historians witness; and the chief City of that Region *Mazaca*, even to the time of *Tiberius*, who chang'd its Name. His Neighbour *Tubal* had *Albania*, *Iberia*, &c. to the South East of the *Euxine Sea*, the Inhabitants whereof were formerly call'd *Thabeli*, and *Ptolomy* places the City *Thabilaca* in these Quarters. For the third *Magog*, he must be Father of those *Scythians*, which are East and North East of the *Euxine* (now the *European Tartars*) for this very People (as we have formerly noted in the Question of *Gog* and *Magog*) having in a great Inroad they made into *Asia* taken the City

of *Hierapolis*, and call'd it *Scythopolis*, after their own Name, the *Syrians* call'd it *Magog* ever after, to signify the same thing in their own Language, as we learn from *Pliny* in his Natural History.

For the two other Sons, *Madai* and *Thiras*, there is *Macedonia* and *Thracia* left for them; *Macedonia* for *Madai*, which was formerly *Æmathia*, *Æ* or *Ai* in *Heb.* signifying *Terra*, whence *Æta* of the *Greeks*,—and the *Hebrew* \aleph without a *Dagesh* is much the same Sound with *Th*. as the old *Saxon*, which is still written *D*. so that *Ai*, or *Aiamathia*, is no more than the Land of *Madai* — And in the same Tract we read of a People call'd *Medi*, or *Madi*; and *Aristotle* mentions $\chi\alpha\iota\alpha\ \mu\epsilon\delta\iota\alpha$ hereabouts, where was also the *Præfectura Medica* of the *Romans* in After-Ages; and *Isocrates*, in his Oration, mentions one *Medus* a King of those Nations before the *Greeks* came thither. For *Thiras*, it's generally agreed that his Lot was *Thracia*; from *Thiracia* to *Thracia*, being an easy Transition — as *St. Jerom* also observes.

And thus have we endeavour'd to fix all the Sons of *Japhet* in their first Seats, according to what we esteem the most probable Opinion of learned Men in this Matter. But should we review all these again, we shall hardly find any, unless *Magog*, and perhaps part of *Tubal*, whose Countries at first were any part of *Europe*. We must then search for their Colonies, if we'd discover our

L more

more immediate Ancestors.

To begin then in the same Order which we us'd for their first Plantation. *Javan* we have already observ'd to be the Father of the *Ionians*, *Jaunas*, or antient *Grecians*----as these of the *Romans*, who still retain the name of their Father *Javan* in *Janus*, quasi *Javanus* (as *Jupiter* for *Juvans-Pater*.) Now it's plain that these were at first *Grecians*, and the first Colony that the *Grecians* ever sent over, as appears by their Language: those who were the first Inhabitants of that Country, the *Latins* or *Aborigines*, as they took a pride to call themselves, speaking the *Ionian* Tongue, as *Varro* tells us. Further, that they were a Colony of the *Chittim*, appears from the Sacred Scripture. Thus in *Balaam's* Prophecy—*A Ship shall come from the Coasts of Chittim, and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever.* It's true, part of that Prophecy may refer to *Alexander* the Great, and his *Macedonians*, who are call'd *Chittim* in the *Apocrypha*, and *Μακροναι* by *Gellius*; a Colony of the *Chittim* first swarming off to their Uncle *Madai's* Territories, who, it's probable, had not so many Children. These *Macedonians* might be partly intended by those Ships of *Chittim*, who should afflict *Assur*, or destroy the *Persian* Monarchy; and afflict *Eber*, or the *Hebrews*, as *Alexander* partly did, tho' he was intreated by *Saddus* to spare *Jerusalem*: but then what follows can't refer to his Time

for its final Completion-----
And he also shall perish for ever: He, that is, *Heber*----- shall perish for ever; shall be totally rooted out of his Country, and be no more a collected Nation, for a long time, or many Ages after. Now this can only refer to the *Romans*, who brought under *Antiochus* and the *Seleucian* Family, and also utterly destroy'd the *Jewish* Polity, carrying 'em Captives, contrary to their Custom, from their own Land. Not but that, after these *Chittims* first came over to *Italy*, there might be and were other Casts; which knowing the way, follow'd their Countrymen, as those who peopled that part call'd *Magna Grecia*, who us'd the common *Greek* Language, as much differing it seems then from the antient *Greek* or *Ionian*, as our modern *Greek* does from theirs at this present.----This for *Italy*, the finest and fairest part of *Europe*.

For the other Sons of *Javan*, whose Colonies peopled *Europe*, we can neither find *Elisha*, or the Father of *Dodanim*, had any thing to do with it: only *Tarshish*, as well as *Chittim*, being more for Sea-service, not only nam'd other places, in other parts of the World, as many Learned Men conjecture, but even here in *Europe*, as most agree-----particularly the old *Tartessus* in *Spain*, which being near *Hercules's* Pillars, and it's probable the utmost of their Voyage that way, those of *Tarshish* in *Cilicia* might build, and call after their own name; as *Adria* built at the end of the
Adria-

Adriatick Sea. Which was also not improbably, as one undertakes to prove, the old *Tarshish* whither *Solomon* sent, being vastly rich and abounding in Silver, &c. as old Writers tell us.

For *Gomer*, *Japhet's* other Son, the *Cimmerians* came from him, as is already said, and generally believ'd; whence the *Gault*, fill'd by the *Greeks* Γαλάται, and contracted Κέλται, or *Celta*: the same with the *Cimbri*, in the same manner contracted from the *Cimmerii*. And these probably came from *Togarma*; whose Portion only lies open by the *Egean* Sea to the *Mediterranean*; and therefore his Colonies must go that way — of whom our old *Britons*, a Cast of whom our old *Gauls*, who in their own Language are call'd *Cumri*, quasi *Cimmerii* or *Gomerai*, to this day; as in that proverbial Speech of theirs, *Mon Mam Cumri*. His other Son, *Ashkenaz*, is thought to have given Original to the *Germans*, his Colonies first passing and paming the *Cimmerian Bosphorus*, and going along by the *Danube*: Which People, *Diodorus Siculus* tells us, had their Original from the *Cimmerians*, and are call'd *Askenazim* by the *Jews* to this day — Nay, some think they are call'd *Germans*, quasi *Gomirens*, as the *Syrians* call the *Arameans Armin*, whence the *Greek Armenia*; and as well the *Latin Germania* from their *Gemren* or *Germen*: *Gemren* being as easily form'd from *Gomer* (as a Learned Man of our own observes) as Brethren from Brother by us *English*, who are a Branch of these *Cimmerii* or

Askenazim, and so a-kin to the *Germans*, as are also all those of the *Cimbrica Cherfonesus*.

As for *Riphat*, the third Brother, lying open to the *Euxine* Sea Northward, it's not much to be doubted but he gave Rise and Name to those *Riphei*, which were formerly above the *Euxine*, as the Name to the *Riphaean* Mountains; and from these the *Rutheni* and *Prutheni* instead of *Riphateni*. Nor is this a much greater Change than we are sure there is in their Names, being call'd *Russians*, *Prussians*, *Borussians*, in our Language.

For the remaining Sons of *Japhet*; *Melchek's* Lot lay open Northward, and there's none doubt but his Colonies were thrust up into the Country now call'd *Moscow*. *Thubal* did not spread much, unless he sent some of his *Iberians* to *Spain*, but that seems too long a Journey; or more properly with his Brother *Magog*, the worst People to the worst Country, up into the North, as far as *Nova Zembla*: tho' certainly they would ne'er have gone thither, unless forc'd by some greater Power or extreme Necessity. For *Madai*, we have no certainty, and but little probability, of his spreading much further; and 'tis much the same with *Tyras*, concerning whom we can only find this remarkable, That there's a River on the edge of *Russia* call'd by his name. Thus have we largely discuss'd this Noble Question; and considering how vast a Tract of Time is between the Naming and Writing

of these things and the present Age, we may rather wonder so much thereof is yet left, than that we have no more; especially if we compare the Names of Places and People in Ptolemy or Caesar with what they now bear.

Quest. Pardon an irresolute, an unfortunate Lover, who confesses he has been wondrous impertinent, but hopes his Condition so uncommonly miserable, will plead his Excuse: he acknowledges it a Rudeness thus to break in on your calmer Advantages of Learning, and with his Noise and Complaints to interrupt your more generally useful Enquiries: but you must allow him to believe that you have oblig'd your selves to advise and assist the afflicted, as well as resolve the curious. Misery will be talkative, and if ever that Privilege justly belong'd to the unhappy, I have but too sure a Claim to it. It cannot certainly be Love, which makes such cruel Desolations in my Heart, that soft, tender thing you give such pretty Descriptions of in your Papers; no, it must be some spurious Deity, that thus plays the Most Christian Cupid within me. You cannot find in your Hearts sure to be angry at my frequent Letters; no, Gentlemen, the Man means well, forgive him, I know he is scarce himself, he would fain be at rest; that is all. Persons less ingenious, less moderate than your selves, would perhaps slight or rally him; but he hopes better things of you, and thinks he may expect not only Pardon, but Pity and Counsel from your Sweetness and good Temper. Oh can you blame him! he has been these four Years toss'd in an unruly and tempestuous Sea of Pas-

sion, and has now made one desperate stroke on a Rock: and if you will condemn him for taking such a hazardous unseasonable Voyage, this must be said in his Defence, 'twas none of his Counsel; he pray'd, he protested against it, but all in vain; the Ship's Crew bound him, and then ventur'd out in such a Sea, as every Minute they were within twelve Inches of Destruction. He try'd Prayer and Fasting and such other violent Remedies, as few of his Youth and Complexion ever troubled themselves withal on such Occasions: and when he perceiv'd his love render'd these distracted and ineffectual, as the last Preservative he could think of, he quite chang'd the Method of his Studies; and leaving the dry, speculative parts of Learning, bent the whole Course of them to practical Divinity, endeavouring by reading pious Discourses, to get the Head of his unreasonable Passions. But ev'n this fail'd him in conjunction with the two former; and 'tis strange to think what Shifts and Evasions he had injected into his Mind, either to stifle or hinder these Duties; and now he is worse than ever. He will and he will not, he is nothing but one intire Mass of Inconsistencies; he would be learned, easy, virtuous; but these he cannot be, and love. All that is left in my old Friend is still a desire of Peace; he pants and sighs after Repose as much as the poor Peasants of Turkey or the Palatinate. I tremble to think (could you look there) what horrid Scenes you would find in my Heart; for in all the vast newly desolated Campanias of Christendom, there are not so many Miseries as in this little Nook of my Breast.

What

What shall I do, Gentlemen? I Love to excess, and would enjoy even that fair angry Creature I mention'd; but then I must be also wedded to Shame and Poverty. My Constitution almost forces me to marry, and yet my Circumstances forbid; and yet if I do not marry this Woman or some other, I shall be perpetually in danger: for my Kindness to the Fair Sex is so interwoven with my Constitution, as I can hardly converse with any of them without such Thoughts as are infinitely perplexing to one, who would fain bring not only his Actions, but his Thoughts, under the Rules of Virtue and Religion. And how can he be a fit Candidate for the Ministry, who is thus overrun by his disorder'd Passions? Since my last, the young Lady here at home very industriously flies me; whether it be a piece of female Cunning to draw me on, I cannot tell, and do not much care: for now I am for keeping Lucinda, and cannot bear of parting with her. But this very day, after a whole night's Consideration, I thought I had quite conquer'd my Passion, both for one and the other, and went to Town this afternoon fully resolv'd to propose a mutual Release; but as I was going, all on the sudden my Mind alter'd, and I must love her whatever come on it: but how long I shall continue in this, I cannot tell.

POSTSCRIPT.

I have expos'd my Weakness to your Consideration with so great plainness, that I should almost die wish shame should I be discover'd.

Perhaps this is the first step to a Cure that I have made sincerely and without reserve: for when I pray against it, God knows it is (as St. Austin confess'd of himself) so superfluently and with so much tenderness, as if I were afraid or unwilling to be heard; but yet I could not satisfy myself without doing it: tho' I doubt Love acted with me on this occasion as Mr. Baxter, in his World of Spirits, says the Devil does with wicked Men; it suffer'd me to pray twice a day against it, so I cherish'd it at all other times. What if I should run away into some remote part of the Kingdom? yes, methought, this would do, had I the courage to put it in practice: yet Love fearing this Resolution, always finds out some Sham, some delusory Reasons to persuade my stay. O how I wish sometimes, that some kind Person would drag me from this accursed Place! But even this very Wish, I fear, does not come from the bottom of my Heart; for I should be unwilling and loth to go: And how can I hope to do any good, when I am thus unfaithful to myself, and partial to my Inclinations?

I shall go no further at present, but must leave off like a Lover, that is, always with something else to say (tho' this is a Head that since my Captivity I have blotted many Quires of Paper about) and sum up the Evidence with that incomparable Description of an irrelative Lover, by our English Rapin, Mr. Rymer, in his English Monarch, p. 26.

I chuse, repent; refuse, and chuse again:
This Pulse beats Love, the next a cold Disdain:

I contradict before I fully speak,
 And e'er half-bent, my Resolutions break.
 Each fair Design I ruin in the bud;
 Then, only what I had condemn'd, think good:
 No sooner in my Breast a Thought can rise,
 But others spring, and catch it as it flies.
 So hot's my Head, whatever enters there,
 But whizzes, and trait vanishes to Air.
 If ought more tough to an Opinion grows,
 Away that Bubble, the first Whisper blows.
 My Soul is perfect Discord; Chance, not Skill,
 My Choice, and but the Shadow of a Will:
 Dreams are more real: To this Point I fail,
 But veer again with the next breathing Gale:
 Whilst a new Calenture my Sense does mock;
 For every Course I steer presents a Rock.

If this poor Gentleman is worth saving, refuse him not your timely Assistance; perhaps afterwards he may think of something that may make amends for all this Trouble.

Do not think me dishonest, because I have said I would be virtuous were it not for Love: 'tis sillily express'd, I confess it; but I mean no more than being free from idle and extravagant Thoughts and Desires: for as to any thing else, I abhor even those Thoughts of it.

Answ. We have thought fit to publish this whole Transcript, since we are certain that Subjects are not so much regarded by the Ingenious, as the Master whereof the Subjects are compos'd. Tho' we see little reason for such an Apology; since, as the Dictator has well observ'd, *we are oblig'd to assist and relieve the Afflicted, as well as satisfy the Curious.* If we might be allow'd to make Remarks, as well as assist with our Advice, we would tell the World (and perhaps the *Fair Cruel One* may hear

and think amongst the rest) that the whole does not only carry along with it a Demonstration of Sincerity, but also a great share of Judgment, Wit, and Sweetness of Temper, an uncommon Accomplishment in this Age; and 'twould be a severe Treatment (and a Discouragement to such Vertues for the future) neither to remedy the Subject of their Unhappiness by Act, nor seek to divert it by Counsel. We readily confess, that if our Querit's Judgment was not byas'd and prejudic'd by Passion, he needed not consult any other Oracle but his own Reason; but till that has finish'd its Labours, either by attaining its end, or by a Conquest of its own Disorders, we offer,

That we are oblig'd to Opinion for above three quarters of our Unhappiness: we are unhappy, poor, &c. because we think so; when upon a strict Inquisition into the nature of things, we find all but

a Chimera and a Dream. If we ask'd our selves this Question, *What is the End of every thing we propose to our selves?* we should answer, *Happiness.* Now the Question recurs, *How shall we know when we are happy?* To which we answer, *By acting agreeably to the Dictates of right Reason, not of Opinion.* 'Twill not be amiss to observe what the Ingenious Mr. Boyle has laid down for distinguishing the Degrees of Cold; to wit, not according to the common way, because we are more or less cold: since the Constitution of our Bodies, the Season, &c. may make Cold more or less sensible to us at one time than at another, when as it is not really so in its own nature. Therefore he was for prescribing a certain Method, which depended not upon the Senses, but upon mechanical Demonstrations. The Case is parallel: I am not poor, nor despicable, because I appear little in the eyes of others; but I am poor, when I think my self so, or more properly to keep up the Parallel, when I want the possession of Virtue, and other such Qualifications; which, if absent, would render me void of the essential part of my Happiness, to wit, *an Agreeableness to the Dignity of Human Nature.* 'I would be too long to expatiate upon particulars; only this we shall add, That no body can be poor or unhappy as to this World (which is chiefly suppos'd in this Case) who has what is necessary for a daily Subsistence; and no body can be depriv'd of

that who secures himself of the Providence of God by an industrious honest Endeavour after it. But we have only brought these Arguments for the use of the Querist, and every body else, who are or may be reduc'd to mean Circumstances in the World, to undeceive 'em as to their imaginary Misfortunes.

But since this Case may be of general use to the Publick, we shall further consider it as a Parallel with Mr. Boyle's Observation; to wit, that our Senses are not the proper Judge of Cold. We are not fit Arbitrators of the nature of our own Passions, and particularly this of Love. We are of opinion, tho' we could wish our selves mistaken, that never any Person had such an estimate of his Love, and the Effects of it, as he afterwards found; but we speak not this to discourage any one's Pretensions that way, believing that where there is Virtue, an Agreeableness of Temper, and Competency of Subsistence, 'tis the greatest worldly Happiness that Human Nature is capable of. The Misfortunes of it are owing to our selves; such as expecting Impossibilities, acting inconsiderately, not discovering to each other beforehand the worst that must be known afterwards; with a thousand more Inconveniencies, which are more easy in their Expectation and Preparatives against 'em, than in a sudden unlook'd for Shock or Surprizal.-----As for any further Advice that our Querist may expect

peet from us, we refer him to those Papers he has already mention'd; believing that he will find himself already fully answer'd there.

Quest. *Why are Osters smooth one year, and rough another successively?*

Ans. 'Tis a mistake; they are only smooth the first year, and every succeeding year grow rougher, by reason that the Spring affords new Juice for a new Formation.

Quest. *Whence have we our Opium? Whether is it hot or cold? If hot, why Narcotick (or stupifying;) If cold, why Sudorifick (or procuring Sweat?) Let it be what it will, how comes it to have that deference for those animal Spirits that are requir'd for the Motion of the Heart and for Respiration, as very often to spare 'em, whilst it seizes the others that communicate with the Organs of the external Sense?*

Ans. *Opium* is but the Tear that distils from *Poppies*, which at certain times in the Year have incisions made in 'em for that end. We have it from *Greece*, *Cabaia* in the *East Indies*, and *Grand Cairo* in *Egypt*. No one has ever ask'd, whether *Opium* be hot or cold, for some Ages; the Opinion of the Antients about its being cold having been for a long time exploded, since upon experiment it's found to be inflammable, bitter and sulphureous, and of all Narcoticks it has the finest Sulphur; that of *Henbane*, *Hemlock* and *Mandrake*, being more impure and gross, and consequently more injurious, even sometimes to Fatality itself. *Opium* is primarily

Hypnotick. whereas other *Anodyne Sulphurs* are but so by accident, as that of Metals, Minerals, and that which lodges in *Native Cinnabar*. The reason why Treacle and Mithridate provoke Sweat, is from the *Opium* that is in 'em; for if those Electuaries are prepar'd without it, they have not that effect, as we find by the Experiments of the Learned *Wallius*, p. 61. Add to this, that Narcoticks have in 'em a volatile Salt, as *Opium* and *Saffron*, from whence arises the proper reason of their Resolution in the Stomach, when given in Emulsions, *Spirit of Wine*, *Brandy*, &c. The Salt is left behind, whilst the sulphureous Effluvia are convey'd to, and circulate with the Blood: If apply'd outwardly, and worn for 24 hours together, it only works by demulcing and mollifying, not by stupifying; taken inwardly, it particularly affects the nervous Parts, and acts both by demulcing, digesting, mollifying, &c. as also by stupifying or fixing the animal Spirits, by stopping up their small Passages into the Brain, as also their Influx into the Nerves, whereby the *Archeus* of Nature becomes lax, inactive and drowsy. The reason why it affects not those Spirits which serve for Respiration, Pulsation, and the Motion of the Heart, whilst the other are stagnated, is because the Dose usually prescrib'd is but barely enough to affect the first small Passages it meets with, and so stupifies the Senses; whereas a large Dose would

would reach to the *Cerebellum*, where the *Par Octavum* has its rise; the dependant Channels of which being obstructed, there ensues a universal *Narcosis*, or Stupor, and by consequence Death.

Quest. *What's the original Cause of the Gout?*

Ans. The Gout is the Product of Excess and Irregularities, especially in drinking some *French Wines*, and other sort of Liquors that are saline and acid; which appears by their settling in Casks. This Salitude and Sharpness causes a

Pungency and Pains in making its way to the Pores, where Nature would eject it; and it has been often known to break out in the fingers ends, in a dry calceous or limy Substance. 'Tis hereditary sometimes, and something like it is caus'd by excessive Heats and Colds. I knew a great Lady, who in thirty years scarce ever us'd her Hands, by reason of the Gout; but being reduc'd by Misfortunes to a mean Condition, an abstemious forc'd Diet perfectly freed her from the Companion of her Excesses.

A Scheme of Inquiries propos'd to all Ingenious Gentlemen, and other Inquisitive Persons, containing Instructions in order to form a Body of the Natural, Artificial, and Civil History of England and Wales, Scotland, and Ireland, with the Foreign Plantations thereunto belonging.

I. *In the Regions of the Air.*

WHAT Appearances or Lights, Globes or Balls of Fire, Beams or Pyramids of Flame, Lights hovering on the Earth, or Flakes rising out, have you at any time seen? Where they most appear? What the Nature of that Soil, and that of the adjacent Places? Whether any known Minerals there? Of what kind, or how far distant they are dug?

What strange or unaccountable Noises? Whether constant, or only at some certain season? What Quarter the Winds then are in, or how the

neighbouring Hills or Valleys are seated?

What remarkable Meteors are more frequently seen, as Haloes, or luminous Circles incompassing the Moon or Stars? What *Parhelias*, or Mock-Suns, and when you most observe 'em? Rainbows, whether seen an intire Circle, or otherwise than opposite to the place of the Sun?

What Tempests, Storms, Thunder, Lightning have been in any parts, and what Mischief or Damage have they done? What Colours are most usual in your Lightnings? If you have any certain Observations

tions by which you may predict their happening?

What Winds are most familiar to each place; whether any dangerous or hurtful to Man, Beast, Tree, &c? What Caverns or Dens, from which (as my Lord Bacon affirms) Streams of Wind perpetually break, and may be heard to rumble in their Bowels? Whether any Winds, constant or regular, extending but to a particular Tract of Ground? Whether any Anniversary, which blow always from the same Points in the same times of the Year, Circular or Whirlwinds? In general, what Weather attends each particular Wind?

What Rains extraordinary in Quantity or Colour, Hails, Mist, Dew, Frost, Heats, have you known, and what ill effects have they had?

What subterranean Steams or Exhalations issue out of the Earth? Whether mortal, or any ways prejudicial to the Health of the neighbouring Inhabitants? Whether their Eruption be perpetual, or only at some certain time? What Diseases are incident to any Place, supposed to arise from Minerals, as Gouts, Palsies, Cramps, Asthmatick Coughs? What sort of Persons most affected? Are there any Smokes or melted Bodies seen to ascend, as in Volcano's? Or the Ground actually hot? Any Convulsions or Earthquakes, and what Places have most suffer'd by them?

II. In Waters fresh.

What Springs have you, and whether ever, or when dry? What new ones, and what have ceas'd to flow? What Fishing do your Rivers most yield? What Salts-Pits, what Medicinal Wells; or if Oaken Leaves bruised be put in, will they blacken? What Waters extraordinary warm or cold have you; or of any manifest Taste, Scent, or Colour, as milky, blackish, green, &c. or with Oils swimming on their Surface, or which corrode, eat or tinge any Bodies cast into them, convert them into Stone, or otherwise harden or soften them? If so, what sort of Ground do they run thro? What colour do they leave on their Stones or Earth, and what use is made of them? What Salts or other Concretions do they leave on shoar?

III. In Waters Salt.

To all Ingenious Seamen.] What different Colours and Degrees of Saltness do you observe in different parts of the Sea? What several Depths? Whether near the Mouths of some Rivers, as is affirm'd, it has been found sourish or bitter? If so, which are they? What different Currents, Eddies? Near what Capes different Concourse of Tides? What Species of Fishes are most common, especially in the four Seas; and what are their Haunts? Whether the superficial or lower Water have any where

where a different Course, as some have advanc'd, in the Mouth of the Mediterranean? Whether in any remote Country inland Lakes are observ'd to rise and fall with the Sea, and whether above the level of the Water?

To such who live near the Coasts.] What Sea-Plants, whether any Coral found, which for Colour or Beauty may compare with that of the French of *Marseilles* or *Thoulon*, &c?

IV. Concerning Earths.

What sort of Ochres, Chalks, Marles, Clays for Tobacco-Pipes, &c. what of any odd Scent, Colour, or Taste, and what Quantities? Any Turfs better than the common, fat and inflammable? Any Coal dug? Country mountainous, or what Hill considerable for Figure, Prospect, &c? What Minerals, as Salt-petre, Allum, or Copperas dug, or any Works for preparing these? What uncommon or odd Observation have you made on them? Any Brimstone, Antimony, Orpment, Black-Lead, Calamy-stone, Loadstone, Amber, do your Mines afford; and what other Minerals are generally in their company?

What Lead, Iron-Oars, Flint-Spars, Cawk, Tin-glass, &c. or other Merals?

More particular Instructions with relation to these Heads, especially those of Metals, Minerals, Earths, and Stones, shall be given, as our future Occasion shall require.

V. Concerning Plants.

Whether you know of any strange or unusual Plants or Trees, extraordinary either in their Growth, Fruit, Leaves, or time of Blossoming?

Are there any near you curious in Gardening? Do they find Mr. *Evelyn's* Observations &c. will hold in all Parts of *England*, or all in the same Latitude? Have you any that study Insects, that know what are peculiar to different Plants, and whether the same Plants han't sometimes different Insects? Has any curiously observ'd the Diseases of Plants, their Prevention, or Cure? especially of the Blebs or Blisters we find on the Leaves of many Shrubs and Trees? of those with Insects, or without 'em?

VI. Concerning Husbandry.

What unusual Grains or Grasses do you sow in this Country? Have any found out any new Improvement of Arable or Pasture Land, or other Curiosity in Husbandry? Any new sort of Plough, &c. And are their Inventions practicable and more serviceable than the old? Any new way to preserve Corn from Weeds, Flies, Birds, Worms, Moles, &c? And whether there be any that you know of to keep it from Blasting, Mill-dew, &c? Are there any near you that have any peculiar way of Inning or Draining Marshes, Bogs, Fens? and any thing considerable

derable done that way near you?

VII. Concerning Animals.

Whether you know of any near you that are curious Observers of Insects, and the Works of Bees, Silk-worms, &c? Any who have observ'd their Origin, Perfection, Corruption, Diseases, and Cures? Are there any Birds, Fishes, or Reptiles peculiar to this Country, or any thing remarkable concerning them? Any strange Beast, Sheep, Horse, &c. of any unusual Quality or mix'd Generation, or wonderful Bigness; or any other Animal attended with unusual Circumstances?

Whether you know of any strange Accidents that have befallen Men or Women? Any prodigious Births, numerous Offsprings, Hermaphrodites? Men or Women extremely alike, of prodigious Memories, of extraordinary Stature, remarkable either for Excess or Defect? Any that have strange Antipathies to Meats, Drinks, Animals, Parts of Animals? Of unusual Sleep or Watching, Night-walkers (in their sleep we mean) Dreams or Predictions that have strangely come to pass? Of Men of extreme Age, of sudden Deaths, of any reputed dead that have strangely come to life again? Any thing remarkable that attends a Family or a single Person in their Lives or Deaths; as Lights or Noises, &c? Any certain Apparitions? (but let these be well attested) Any

antient Sepulchers or Caves; Men of Gigantick Stature, or any vast Skeletons of Bones of Men?

VIII. Concerning Arts.

Is there any hereabout that has made any Improvement in any of the Liberal or Mechanick Arts? In Physicks, Anatomy, Astronomy, Geometry, Arithmetick, Musick, Architecture? Are there any Buildings extraordinary, either in whole or part, Churches, Colleges, Town-Halls, Conduits, Dwelling-Houses of the Nobility and Gentry, Mills, Stair-cases, Chimney-pieces, Windows, &c? Any rare or curious Engine? Any Person eminently curious in any Handicraft, and wherein his Excellency lies?

IX. Concerning Antiquities.

Were there ever any antient Seats of Kings in or near this Place? Any antient Priors, Nunneries, Abbeys, &c. or any thing yet left remarkable concerning 'em? Are there the Remains of any antient Castles or Fortifications? Any old Ways or Banks of Land still remaining? Any Barrows or antient Monuments of Stone? Have you heard of any Parliaments, Councils, or Terms held there? or were any old Episcopal Sees ever near you? Any Battles fought, any Armour found, or old Money, Urns, Lamps, Lachrymatories, Pavements, Bracelets, Rings, Seals, or other *British, Roman, Saxon,*

or

or *Danish* Antiquities: and if you know in whose possession they yet remain?

What strange and immemorial Customs, what Houses of extraordinary Note, and whether any valuable Manuscripts any where near you? Or what

else have you by you (of any kind) the publishing whereof may be either a Service to the Publick, or to particular Persons? which if sent, shall not fail to be inserted in this Undertaking, with our Thoughts thereon.

WE can't but look upon it as a particular Providence, that in our former Paper about *Infant Baptism*, we deliver'd our Assertions a little darkly, because thereby we have encourag'd the Anabaptists to speak not only very confidently of their Tenets, in their Animadversions upon our Positions, but that they have now given us to understand wherein all their Strength lies: so that we are now the better enabled to speak home to the matter in hand, both by exposing their Tenets, and clearing our selves from the weak Objections they have rais'd against us. And we doubt not but to act so candidly and mildly therein, that not only themselves (if not extraordinarily prejudic'd) but every other unsatisfy'd Reader, will have a clear and distinct Notion of the Differences betwixt us, even to an Acknowledgment of the Truth.

Upon our first Question (paragr. first of their Paper) they urge, *That we prove not that whole Families were baptiz'd of the profelyted Gentiles in their Initiation among the Jews.*

We answer, our Paper was small, but we'll confirm it now, since they seem to desire it; and first in this particular:

Tertullian de Baptismo, cap. 18. Prefectura igitur Juridica que Baptismo praeerat, profitebatur Profelytus ipse Majorennis Legem Mosaicam se servaturum. Such as could not answer themselves, did profess or promise by *Major Domo's*, or *Sponsors*, to keep the Law of *Moses*. *A Stranger that is circumcised (saith Maimonides) and not baptized, or that is baptized and not circumcised, is not a Profelyte till he be both baptized and circumcised.* But to put all out of doubt, since the Jews themselves are the best Witnesses, you shall find the *Rabbi's* Expositions upon *Exod. 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 call'd *Be-amidat*, a *Baptized Person*. All which consider'd, sufficiently clears this Head.

As to the second Head in the same Paragraph, about *Baptism* being the Antitype of *Circumcision*, wherein they 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

judge who has given away the Cause. 'Tis not absolutely necessary that the Type and Antitype should agree in every thing. *Isaac* was a Type of our Saviour; he was the promis'd Seed, so was our Saviour; he was the only begotten Son of his Father, so was our Saviour; he was brought to Mount *Moriah* to be offer'd, and so was our Saviour: *Isaac* carry'd the Wood, so our Saviour carry'd the Cross; but he was not really offer'd after all, but our Saviour was: nor was *Isaac* intentionally a Sacrifice for any, our Saviour actually was so for the Sins of the whole World. 'Tis enough to our purpose that Circumcision was a Mark of distinction from the Gentile World, as Baptism is a Badge to distinguish betwixt Christians and Heathens; that as Circumcision was a Seal of the Covenant betwixt God and his People then, so is Baptism now. Thus we see they agree in all the Substantials; and in what they differ, there may be a special reason given for it. To prove this further; *An Ordinance once enjoin'd, and never repeal'd, is always in force: but the Ordinance of Childrens Inconvenanting was once in the Old Testament enjoin'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 they 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 bury'd 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 bury'd 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 they 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*—

Ans. 'Tis their Prejudice or Inadvertence, for they'll find it in emphatick *Italick* in the same Paragraph, if they please to read it over again.

A little further, as also in the fourth Column, they put a Dilemma upon us, to know what we mean by the Covenant,
and

and whether Remission or Salvation is seal'd to the Infant. For the Covenant, see at large *Heb. 8.* and *Jer. 31.* which we have not room to paraphrase on, nor need we, since we think we are already agreed upon't as to adult Persons. As to the latter, whether Children receive Remission of Sins and Salvation by Baptism? we answer, Yes, as sure as adult Persons, viz. both of 'em conditionally, and no otherwise: For what signifies Baptism to an adult Baptist, if he forfeits his Conditions? as little we are sure as the Baptism of Children: So that there's as much a sealing of a Blank to apostatizing adult Persons, as to non-performing Children when they become capable.

They 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 Circumstantials, and chusing 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 they father a false Translation upon us, about the words of the Commission, *Μαθητεύσατε πάντα τὰ ἔθνη*; rendering *μαθητεύσατε*, Teach ye, and then asking us, whether Children can

be taught. How unfair is such an Arguing? 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 them*, &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 *Jairus* for his Daughter, which shows 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 sue.* But there's no disputing with such Persons as evade what they can't tell what to do with; and when they are put to't, for all their Pretensions to the Letter of the Scripture, have the confidence upon *Dr. Taylor's* words to deny our Saviour's, who assures us that Children have Faith, *Mat. 18. 3, 4, 5.* compar'd with *Mat. 9. 36.* also *Mat. 18. He that offendeth one of these little ones which believe in me*, &c. We would ask whether that Passage, *They brought little Children to him*, and that, *Suffer little Children to come unto me*, &c. be spoken definitely or indefinitely: if definitely, let 'em show what Children are exempted; if indefinitely, the Case is plain on our side. Besides, in seeking to evade this (for we must follow 'em from place to place for one Argument) they would have no Children

Children profelyted but such as *Timothy, who from a Child had known the Scripture* : To which we answer, That according to the Original, those Children which did *ἐστὶν ἑσέ, or ἐστραδῖν* were such as were brought to our Saviour; and he took them in his Arms, therefore they were too litte to go themselves.

A great deal of Paper is spent to prove (tho' it does not do it) that the word *all Nations* does not belong to every individual Person. There's no body ever took it in any other sense but this, *That of all Languages, Tongues, and Nations, some should be discipled and made Christians*, and not all of all Nations; for the Gospel spread by degrees, and was never in its Purity in all places at once.

Then they come over us with their 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 antient Holiness of Parents made their Children Candidates for Baptism—Take one among the rest: *Tert. de Animo, c. 30. Hic enim & Apostolus ex Sanctificatione alterutro sexu Sanctos procreari ait, tam ex feminis prerogativa, &c.*

We would ask these Anabaptists, whether Children ever were in Covenant? Whether they can show where they are put out of it? Whether there's not as much right to their Baptism, as that of adult Females? for 'tis no where said, *She that believeth, and is*

baptiz'd, &c. Where they have one Instance of Female Baptism? How the Faith of the Parent can put the Child farther 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 baptiz'd? Again, the Covenant is not alter'd at all, as to Children, from what it was in Circumcision. God said to *Abraham, I will be thy God, and the God of thy Seed* : compare which with *Gal. 3. 14. & 17. That the Blessing of Abraham might come upon the Gentiles, &c. This I say therefore, that the Covenant which was confirm'd of God in Christ before the Law, which was four hundred and thirty years after, cannot disannul, that it should make the Promise of none effect.* See that Exposition of this place by *St. Peter*, in his Sermon to the Jews upon the Day of Pentecost, viz. *The Promise is to you and your Children, and all that are afar off, even as many as the Lord our God shall call*; agreeable to other Texts: *To the Jew first, and also to the Gentile*—and many more such Texts, that show believing Gentiles have the same Prerogative as to In-covenanting, as the promis'd Seed of *Abraham*, viz. both *Parents and Children.*

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The next is about the Universal Consent of Churches for Infant-Baptism: They tell us they 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, to speak of every thing, therefore nothing else is to be believ'd. But 'tis in vain to speak more of it, since they tell us, they may be as well persuaded to believe *Transubstantiation* and *Purgatory*, as those things which the Divine Rule has no Tongue to speak. Pray why do they believe there were such Persons as *Alexander* the Great, *Cassio*, *Hannibal*? or why do they 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 their second Thoughts to what we have said upon this Subject. They tell us, that the Churches in *Rome*, *Corinth*, *Ephesus*, *Galatia*, *Philippi*, *Coloss*, *Samaria*, *Cesarea*, were all for baptizing the Adult.—We grant it, but 'twas such adult Persons as came over from the Heathen. We challenge 'em to prove that any one of those Churches did not also baptize Infants.

As to that Paragraph which pretends to enervate and weaken the Testimonies of the Fathers, tho' we have yet better, which we shall show anon, and such as are unquestionable; we appeal to any disinterested Persons, whether there's any thing more than Suspicion, and begging of the Question, and not

any Proof at all: therefore what we have offer'd must and will stand, till better Arguments are found out.

But they seem to make a stir that we should say there never was a particular Congregation of *Anabaptists* till above 300 years after our Saviour: But since this won't please 'em, we'll prove that there was so far from being any particular Congregation of 'em then, that there never was any one Person that oppos'd Infant Baptism, till 380 years after our Saviour; *Auxentius* the *Arian* was the first; let 'em prove any Patron of their Sect before him, if they can. We'll give 'em Authority for what we here assert — *Anabaptismi institutio non nupera & nova est, sed ante annos quoque mille trecentos turbas in Ecclesia dedit gravissimas, & tantum virium acquisivit ut hujus seculi nostri conatus, tantum lusus adhuc si cum illo conferatur, videri possit interiri, tamen Divinae Veritatis telis nunc quoque expugnatus & plane dejectus est.* Zuingl. de Pædobapt.

They affirm, 'Tis well known *Augustine* was the first that preach'd Infant Baptism necessary — 'Tis a great mistake; read *Clemens Romanus*, lib. 6. c. 19. Βαπτίζετε τὸ ὄψιον τῆς ἡπίας, &c. *Baptize your Infants*, and educate them in the Discipline and Admonition of God, &c. And a little after he gives this reason; *There is this difference betwixt baptiz'd and unbaptiz'd Infants, that baptiz'd Infants enjoy the good things of Baptism, which those that are not baptiz'd do not enjoy; and that they enjoy them by the Faith of those who offer*

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them to Baptism. This we hope was long enough before St. *Austin*.—*Polycarp* was the Disciple of St. *John*, and *Irenaus* was his Disciple, who tells us in several of his Works (particularly *Ep. Irenai ad Florinum. adv. Heres. l. 3. c. 3. l. 5. c. 33, Epist. ad Florinum lib. 9. cap. 39.*) that he convers'd with several antient Presbyters that had liv'd in the Apostles Times, of whom he had enquir'd after the Apostles Practices: And yet we are sure from him, as well as his Contemporary *Tertullian*, that Infant-Baptism was then of general Practice in the Church. Their Animadversions upon the third Question deserve no Thoughts, the sum of it being treated on all along.

In Question the fourth they 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 one Reason already, and offer now another, *viz.* Because he was a *Jew*. Profelyted Heathens were only baptized when young, as we have prov'd above.

In the fifth Question they tell us, we have done partly fair, and partly foul, about the *Modus* of Baptism. We answer, Since they were not pleas'd to accept of our Compliance before, we further offer, That the Original does not signify to dip, 'tis another Word, see *John 13. 26. ἐμβάψας τὸ ἰσχυρίον*. This, with the general Acceptation of the word amongst *Greecian* Authors, shows that it signifies only a bare and slight Washing.

Plunging and Washing are very distinct; see *Exod. 15. 4, 5. καταδύσας εἰς βύθρον*. 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 antient Oracles of the *Athenians*, Ἄρκος βαπτίζῃ δυνάμει δέροι ἢ ἴσχυρος ἴσκι, *Baptize or wash him as a Bottle in Water, but do not drown him*. In short, consult all Authors, and you'll find that βαπτίζω signifies to dip or plunge, but βαπτίζω to baptise or wash. So that if the Manner it self were absolutely necessary, we have it nearer than they; but we think it not very material, and therefore all the long Harangue they make afterwards is upon wrong Supposition, and therefore too impertinent to the matter in hand to be further consider'd by us.

In their Close they say, we reproach them, in saying, their Ringleaders 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 abus'd, but falsely; nothing could be fasten'd upon 'em, or prov'd against them: but we can prove what we say, and 'tis done already. But since they desire more, take it: *Muncer*, the first of their Sect in *Germany*, at the point of Death, did acknowledge his Error, his Mind being exceedingly cast down, so that he

was not able to give an Account of his Faith. To mention one other: *John Bocold of Leiden* said, *That the Grace of the Gospel had been long enough offer'd, that from henceforth all who had rejected it, were to be kill'd by a material Sword.* Read *Winter's Treatise of Infant-Baptism*, p. 174. *Beza* said of 'em, *Quidam illorum, &c. Some of them 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 they have a Mind to see the Tragical Ends of several of their Ringleaders, read the latter part of *Rosse's View of all Religions*, and they'll find enough unhappy Patrons of this erroneous Doctrine.

To conclude, what we have here writ, is not so much to vex as to convince them, and such unthinking Persons, as for want of Judgment, may be bias'd by their Doctrines. We would caution them, as they will answer it at the Day of Judgment, not to be covetous of other Peoples Ruins, by disturbing the Church of Christ with a false Doctrine, lest they suffer for others Sins. Think on *Sir Thomas Moor's* Words, who, in those doubtful Errors he held in his Youth, was content to be Heretical, if it should prove to be so, without a Party, or the profelyting 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

persuaded is and will be found authentick and warrantable at the Great Day of Trial, and we hope they will accept it as such at our Hands. If they are yet further unsatisfy'd in any thing, let all their Arguments be drawn syllogistically up, without running long Divisions and needless Paraphrases, and they shall have their Answers with all Meekness and Candour imaginable. We heartily wish their Judgments enlighten'd and rectify'd, to the Acknowledgment of the Truth as it is in Jesus.

The following Postscript was transmitted to us by an unknown Hand.

POSTSCRIPT.

IT will ever redound to the Honour of Mr. Elliot of New-England, that he was so very earnest for the bringing poor Children under the Bond of the Covenant, that he very openly and earnestly maintain'd the Cause of Infant-Baptism against a sort of Persons risen since the Reformation, who forget that in the Gospel-Church-State, as well as in the Jewish, the Promise is to Believers and their Children, and are unwilling to reckon Children among the Disciples of Jesus Christ, or to grant that of such is the Kingdom of Heaven; or to know, that the most undoubted Records of Antiquity affirm Infant-Baptism to have been an Usage in all the Primitive Churches; that even before the early days of Nazianzen, Chrysostom, Basil, Athanasius, Epiphanius in the Greek, and Ambrose, Jerom, Austin in the

Latin Church, all of which give glorious Testimonies for Infant-Baptism; even Cyprian before these assures us; that in his days there was no doubt of it; and Origen before him could say, 'Twas from the Apostles that the Church took up the Baptism of Infants; and Clemens Romanus before him could say, That Children

should be Recipients, of the Discipline of Christ; besides what plain Evidence we have in Irenæus and Justin Martyr: And that the very Arguments with which some of the Antients did superstitiously advise the Delay of Baptism, do at the same time confess the Divine Right of Infants in it.

Remarks upon the last Sheet publish'd by the Anabaptists.

AS our last Sheet went into the Press, there came to our Hands another Piece, call'd *Confidence Corrected*, &c. 'Tis a magisterious Title, and calls for our humble Thoughts; therefore since we have told the World we would, in these twelve Numbers, give an Answer to all the Anabaptists have written, we shall take notice of what it contains: but upon examination we find nothing material in it but what we have already answer'd, only some new Expositions and a few Catches, like drowning Men, at whatever they think may bespatter and render us odious. Amongst the rest, we'll only examine those Expositions that seem to answer any of those three Points we have before laid down; to which (we hope) we have justly reduc'd all this tedious long Dispute betwixt us, which may continue to Eternity, if we follow 'em in the long Chase of impertinent Circumstances that have so little

relation to the matter in hand.

As we remember (so we may be pardon'd for tautologizing since our Papers are at the Press) the Heads are these, which if ye answer, the Cause is your own.

1. Since Children by God's immediate Appointment and express Command were reckon'd and included with their Parents as proper Subjects for Incovenanting, where are they by God's immediate Appointment and express Command excluded again?

2. Disprove our Testimonies either of the *Jews* or Primitive Fathers.

3. Or bring one credible Instance where Infant-Baptism is mention'd as Inorthodox, before many credible Instances that we have and can yet farther shew, where 'tis mention'd as Orthodox in the first Ages of the Church.

We desire the Reader to pardon our stating these Heads again, since we have done it (our Papers being absent) not only

only to examine by them what this last Book of the Anabaptists may urge against any of them, but also to take off another Objection that they have started against us, as that our Positions are darkly deliver'd, especially upon the first Head, which every Disputant ought to avoid, since such things start new Argument, and are only proper for bad Causes, and such as would lose the Argument first stated.

The second Head is first engag'd, but stands firm, since confirm'd by what we have brought, as well as by your own Instance of the Rabbi's disputing about the legality of circumcising Profelytes without baptizing them, which could not be without such a Practice; and since other Nations, who had their Customs from the Jews, have the same Practice. See Dr. Lightfoot's *Collections* upon this Point, and they will fully satisfy you.

The next which comes near any of our three Heads, is your Exposition upon *Acts 2. 39. The Promise is to you and your Children*. Here you bring several Texts wherein *Children* is taken in another sense, besides Little Ones; but this does not therefore exclude Little Ones, since it is as commonly taken in this sense too; and which is yet more, since *St. Peter* by that Text refers to *Abraham* and his Seed, and mentions that Covenant wherein Little Ones were included; which we hope proves no Exclusion of Infants, but the contrary.

A little after speaking of Childrens being in Covenant, you say, If you grant that they are in Covenant, Holy, &c. *pag. 35.* yet you deny that they ought to be baptiz'd—*Answ.* The most reasonable Persons amongst you always granted this upon that Supposition, but we want not your Suffrage; for *St. Peter* in *Acts 2.* makes the Covenant a Ground and Title for Baptism.

Pag. 35. You say you value not the universal Consent of Churches, nor Antiquity for Infant-Baptism. *Answ.* Then you are past dispute; for who are more proper Judges of the unexpress'd Subjects of a general Commission (*Go, disciple all Nations*) than the immediate Successors of the Apostles? unless you believe the Apostles Practices were not known by those very Persons which they set over the Churches, and that the Successors of these slept all the time their Predecessors taught them and their Contemporaries. Certainly if such Persons Testimonies are not to be valu'd, especially when we see them brought to the Stake for their Master's Truth; then every thing is to be question'd, even the Bible it self, which by their Tradition we are assur'd to be the Word of God. Nothing but an Anabaptist could question their Knowledge and Truth, or deny that to be the sense of our Saviour's Words, which himself never contradicted, nor his Apostles after him, but what was made frequent mention of in the Writings

tings of such as convers'd with the antient Presbyters who were contemporary with the Apostles themselves.

What you urge about Antiquity, as to the true Marks of it, is obscure, since you have not given us your true Marks of it. And as for your saying, *From the Beginning it was not so*, it lies upon you to prove when it began. We have given you Authority that it was practis'd before our Saviour, as also in the time of those who convers'd with the Contemporaries of the latter Days of the Apostles.

Ye say, pag. 39. that Childrens Faith is not to be prov'd from that Text, *Little Ones which believe in me*, &c. We'll examine this by and by, when we consider your Postscript, particularly that of Childrens *beholding God's Face in Heaven*, and the Inference from it.—*An Ordinance once repeal'd*, &c. pag. 4. — See it stated to your better Satisfaction in the first of our three Heads; and we expect a full Answer to it, or else that you'll hold your Tongues, and not persecute every Body's Ear with Abuses, Nonsense, and impertinent Inferences. as of a Man bringing a Chizzel to cut out a Doublet, &c. What you there offer is nothing near it; Mr. C. — understood what we meant, and bid fairest for an Answer; to which we have rejoin'd, and if you can help him out, do.

And now to your unchristian scandalous Postscript:

Here we are treated very

meanly; the occasion is, because we ask'd you for an Instance of Female-Baptism. Could you not have given it in mild and plain Terms, and then you had done all that could be expected? But instead of that you leap at the poor Question, like a Cat at a Mouse; and having fasten'd upon it, you grumble, play, and tantalize the poor thing, till you are weary with its Disgrace: and then out of Pity end its Expectation, bringing a purring Syllogism to prove it lawful. Generously done! but you did not consider, that whether there was, or was not any such Instance, it made our Case of Infant-Baptism neither better nor worse, which shews your Quarrel lies at whatever you can catch: tho' after all, we have to tell you there are three or four more such Questions, if you could have seen 'em, which we ask'd on purpose, not that we want to be satisfy'd in them our selves.

The next Quotation which we are so severely check'd for, is a Passage which we think fit to cite again, to shew the World how much Malice and Ignorance appears in their Comments upon us: The Words are these, *If God be pleas'd to irradiate upon the Souls of Children in Heaven, and they do behold the Face of God* (as our Saviour says) *then it follows that they have Faith in heaven, and why not on earth? To behold the Face of God is an Act of Faith*, Heb. 11. 17. Let the Reader take notice, that here

we

we are supposing, that if Faith were absolutely prerequisite to Baptism, Children have it from our Saviour's Words, *These Little Ones which believe in me*. And that our Saviour's Words may as well be expounded of Infants as of such who are meek and humble like Infants, we have brought some unquestionable Instances in our first Paper, where these Words are cited, of Infants who have had strange Effects of actual Faith, even before they had the proper use of their Reason. From whence we spoke as above, and meant no more by it than this, *That if God, who is in Heaven, was pleas'd to irradiate and shine upon the Souls of Children (who are upon Earth, for we don't plead for the baptizing those Children who are in Heaven, that's not our Design) and that these Children, by a Reflex of this Irradiation, do see God, or behold Jesus Christ, who is the object of their Faith in Heaven, why may'nt their Faith serve for an Ordinance on Earth, as Baptism, &c?* That we mean Children upon Earth, is plain also from the Text cited, *Heb. 11. 17*, where *St. Paul* speaks of a Subject upon Earth, and not of a Subject of the beatifick Vision. But why so malicious and spiteful an Inversion of the Order of our Words? *Why not on Earth?* to therefore on Earth, and from thence to fix nonsensical Syllogisms and irrational Consequences upon us? But to teach these Persons a little Justice and Reason, we'll shew them how they might make our

sense into a Syllogism agreeable to it, by [changing the *Why* into a very fair Presumption. e

'Tis highly reasonable, that if Children are capable by Faith to apprehend God, or Christ Jesus in Heaven, which is a great matter, they may apprehend Baptism upon Earth, which is a lesser Matter.

But Children are capable by Faith to apprehend, &c. *ergo, &c.*

The third thing you ridicule in your Postscript is our Query, *How the Faith of the Parent can put the Child farther off from God, and how Children can lose by Christ's Coming, &c.* We think there's but little Absurdity in it; for if Children had the Happiness of being in the Covenant with their Parents under the Law, it must be an Unhappiness if they are excluded out of the Covenant from their Parents under the Gospel: If so, Children have lost by Christ's Coming, which we don't meet with any where under the Gospel; and if you do, it lies upon you to prove it, and then we'll yield our Inference an Absurdity. See the first Head of our Proposals to you, as above.

The last scurrilous Reflection gives to Pedit-Baptists the Character of the Faculty of *sawning one upon another*, only because we inserted a Postscript which mentions *Mr. Elliot*; tho' at the same time we told the World it was sent to us from an unknown Hand. The miserable stuff that follows it has our pity; especially when we find such an humble submissive

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Person in the close, that for all his Humility can prefix such an arrogant Magisterial Title to his Book.

There are seven Arguments subjoin'd to the Treatise; six of them are answer'd by us already, the seventh runs thus:

Arg. 7. *That which is substantially and severely forbidden by the Word of God, is not of Divine Authority: But baptizing Infants in*

the Name of the Lord is substantially and severely forbidden by the Word of God: Ergo, Infant-Baptism is not of Divine Authority.

Answ. This Syllogism is out of form; yet prove the *Minor*, and we'll for ever give up the Cause: And remember that you oblig'd your Self to do it, or else to submit. Till then,

Farewel.

An Appendix to the Answer to two Athenian Mercuries concerning Infant-Baptism, containing divers Syllogistical Arguments to disprove Pseudo-Baptism, and to prove the Baptism of Believers.

A General Reply to all the Papers and Appendixes that have yet been written by the *Anabaptists* against ours of Infant-Baptism; and particularly a full and distinct Answer to the 27 *Syllogistical Arguments* of the Collateral Appendix.

Gentlemen,
SINCE you desire Syllogisms, I have gratify'd you therein.

and to satyrize and blacken even Virtue it self; but when we come to prove any thing, Truth takes place: so that (Gentlemen) if your Tenets are Truth, they may be prov'd; and if you have prov'd 'em, they cannot be disprov'd; for 'tis impossible for Truth to be, and not to be at the same time: If you have not prov'd 'em, you ought to dis-miss 'em; for 'tis stubbornness and folly to persist in, and pretend to what cannot be done. Besides, 'tis worse than all this, when the Unity of the Church lies at stake, and is unhappily divided, or the Division upheld by such as pretend to be Disciples and Believers of the Prince of Peace and Union.

Arg. 1. If none are to be baptiz'd by the Authority of the great Commission of our Blessed Saviour, *Mat. 28.* but such

TIS very obliging (Gentlemen) that ye have at last given the World an opportunity to judge of your Demonstrations. 'Tis an easy thing to ridicule any Opi-

nion, and to satyrize and blacken even Virtue it self; but when we come to prove any thing, Truth takes place: so that (Gentlemen) if your Tenets are Truth, they may be prov'd; and if you have prov'd 'em, they cannot be disprov'd; for 'tis impossible for Truth to be, and not to be at the same time: If you have not prov'd 'em, you ought to dis-miss 'em; for 'tis stubbornness and folly to persist in, and pretend to what cannot be done. Besides, 'tis worse than all this, when the Unity of the Church lies at stake, and is unhappily divided, or the Division upheld by such as pretend to be Disciples and Believers of the Prince of Peace and Union.

Ans. 1. The Argument is defective both in the Form and Conclusion. Teaching and being Taught are inconvertible Terms, and conclude

such who are first made Disciples by being taught; then Infants, who are not capable to be taught, ought not to be baptiz'd. But none are to be baptiz'd by the Authority of the great Commission of our

clude like themselves, which is equally absurd with the Conclusion you have given; viz. Little Babes for Infants: We speak to you as a Logician.

Blessed Saviour, but such who are first made Disciples by Teaching; Ergo; Little Babes ought not to be baptiz'd.

Arg. 2. If Infant Baptism was never instituted, commanded, or appointed of God, Infants ought not to be baptiz'd. But Infant Baptism was never instituted, commanded, or appointed of God; Ergo, They ought not to be baptiz'd.

Ans. 2. This Consequence is also irregular, and borrows a Relative for a Substantive, so that we might justly refuse any Answer to it; but since we find almost all the rest of your Arguments of the same thread, we shall trouble our selves no farther about the Form, but examine what you would have made Demonstration: only since you pretend to Logick, we advise you to go to School again to learn better, or else stay at home and study the prudence of letting those things alone which you understand not.

As to the Major; If one thing may be practis'd as an Ordinance without an Institution or Command of God, another thing may also: so any Innovation may be let into the Church.

As to the Minor; If there is an Institution for it, &c. 'tis either contain'd in the great Commission, Mat. 28. Mark: 16. or somewhere else. But 'tis not to be found in the Commission, nor any where else; Ergo. &c.

To return then to your first Argument, we deny that part of it which was design'd for the Minor (for we shall examine the second afterwards) but we'll give you fairer play than you could expect in the Schools; for we'll prove the contrary, without putting you upon the hard Task of maintaining Impossibilities, by shewing that Infants are, and always were included in the Commission of Disciple and Baptize all Nations, &c. See our following Appendix.

The Major none will deny.

The Minor I prove thus: None are to be baptized by virtue of the Commission, but such who are discipled by the Word, as I said before; and so the Greek word μαθηταρις signifies.

As to the second Argument, the Major is falsely supposititious; and therefore the Consequence can conclude no more than false Suppositions, as will appear in our following Appendix.

If any should say, Christ commanded his Disciples to baptize all Nations, and Infants are part of Nations, therefore are to be baptiz'd; I answer,

Arg. 3. If all Nations, or any in the Nations, ought to be baptiz'd before discipled, then
Turks,

In the Minor (for form-sake, but not for the sense) you might have added before discipled next after

Turks, Pagans, Unbelievers, and their Children, may be baptiz'd, because they are a great part of the Nations: But Turks, Pagans, and Unbelievers, and their Children, ought not to be baptiz'd; Ergo,

Besides, that Teaching (by the Authority of the Commission) must go before Baptizing, we have prov'd; which generally all Learned Men do assert. If the Institution is to be found any where else, they must shew the place.

And as for your subjoining, That you have prov'd that Teaching goes before Baptizing, 'tis false; nor have you convers'd with the generality of Learned Men, who agree with you in your Judgment about the Order of the Words in the Commission, for they are truly render'd thus, Go disciple all Nations, baptizing them, &c. Teaching them, &c. The word Disciple being the Emphasis of the Commission, and Baptizing and Teaching the Modification or Form of the Commission: tho' if the Order had been inverted, and Teaching had gone before Baptizing, it would not at all avail you; for the Commission mentioning neither Men, Women, nor Children, includes all in their several Capacities, and you your selves will never be able to prove a distinction from the words, But we shall shew you by and by the true measure of judging in such inexpress Cases.

Arg. 4. Faith and Repentance are requir'd of all that ought to be baptiz'd. Infants are not requir'd to believe and repent, nor are they capable so to do; Ergo, Infants ought not to be baptiz'd.

The Major is clear, Acts 2. 8, 10, 16 Chapters; and 'tis also asserted by the Church of England: What is requir'd of Persons to be baptiz'd? that's the Question. The Answer is, Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promise of God made to them in that Sacrament.

The Minor cannot be deny'd. maintain it from Romans the 5th.

after the word baptized. This Argument indeed is far beyond our reach, and we question not but beyond the Author's too; for no one can make any thing of it. 'Tis nonsense to go about to prove what every body grants, viz. That Heathens ought to be discipled before baptized, or that Heathens Children ought to be baptized before their own or Parents Conversion: But the Case is far different betwixt the Children of Believers and those of Heathens, as we shall hereafter take occasion to demonstrate.

And as for your subjoining, That

Ans. 4. Faith and Repentance are pre-requisite to all adult Persons only. But how can you have the Confidence to contradict our Saviour after you have already been sold of it? He says, Children have faith, (See our second Paper.) As to repentance, they have no need of it; for what must they repent of? Actual Sins they have none; therefore in that respect they are as innocent, and as fit for the Seal of the Covenant as adult Persons, who are made innocent by Repentance: And as for Original Sin, we must all die a temporal Death young and old; but it damns more eternally, according to your own Doctrine: and, as we remember, you and Ezekiel the 18th. So that
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this Argument is very irrational in its restrictive Application, from your own Principles.

Arg. 5. That Practice which tends not to the Glory of God, nor to the Profit of the Child, when done, nor in after-times when grown up, but may prove hurtful and of a dangerous nature to him; cannot be a Truth of God: But the Practice of Infant-Baptism tends not to the Glory of God, nor to the Profit of the Child when baptized, nor in after-times when grown up, but may prove hurtful, and of a dangerous nature to him: Ergo. See Lev. 10, 1, 2. where Moses told Aaron, because his Sons had done that which God commanded them not, that God would be sanctify'd by all that drew near unto him; intimating, that such who did that which God commanded not, did not sanctify or glorify God therein. Can God be glorify'd by Man's Disobedience, or by adding to his Word; by doing that which God hath not requir'd? Matt. 16. 9. *In vain do you worship me, teaching for Doctrine the Commandments of Men.* And that that Practice doth profit the Child, none can prove from God's Word: And in after-times, when grown up, it may cause the Person to think he was thereby made a Christian, &c. and brought into the Covenant of Grace, and had it seal'd to him; nay thereby regenerated, for so these Gentlemen, in their Mercury of December 26. plainly intimate, and that Infants are thereby ingrafted also into Christ's Church. Sure all understanding Men know Baptism of

Ans. 5. It must first be prov'd that Children are excluded the Commission, Mat. 28. If we prove that they are in the Commission (as we shall endeavour, when we have run over all your Arguments) we can easily prove, that to follow the Institution and Command of our Saviour, is both to the Glory of God, and the Benefit of the Undertaker. But pray how can it prove hurtful (as you affirm) or of dangerous consequence to the Child to be baptiz'd? Is it because he may commit Sin afterwards? So said the antient Hereticks that deferr'd Baptism to the last gasp. Or is it (as you seem to intimate) because he may turn Reprobate? So God knows do too many adult Persons after Baptism. But what is that to the purpose? If they relapse, they must answer for it; but this does not invalidate the Baptism of others. As for your Inferences of not commanded and Commandments of Men, we shall fully consider 'em by and by: and as for Baptism being call'd Regeneration in our Church-Catechism, in saying, This Child is regenerate and born a-new; we believe not with the Papists, that the Act of Baptism immediately confers Grace ex opere operato, but that it is only a Consignation or Seal of the Covenant of Grace upon the subject baptiz'd. The Antients call'd Baptism Illumination, we Regeneration; and St. Paul has a Term pretty near it, The Laver of Regeneration; and our Saviour calls it born a-new; which we take to be symbolical, as in the Lord's Supper, This is my Body. So that all your long Paraphrase

of Believers is not call'd Regeneration, but only metonymically; it being a Figure of Regeneration. But they ignorantly affirm also, that Infants then have a federal Holiness; as if this imagin'd Holiness comes in by the Child's Covenant in Baptism, which may prove hurtful and dangerous to them, and cause them to think Baptism confers Grace, which is a great Errour. 'How can Water, saith Mr. Charnock, an external thing, work upon the Soul physically? Nor can it, saith he, be prov'd that ever the Spirit of God is ty'd by any Promise, to apply himself to the Soul in a gracious Operation, when Water is apply'd to the Body: If it were so, then all that were baptized were regenerated, then all that were baptized should be sav'd, or else the Doctrine of Perseverance falls to the ground. Some indeed, says he, say that Regeneration is conferr'd in Baptism upon the Elect, and exerts it self afterwards in Conversion. But how so active a Principle as a Spiritual Life should lie dead and asleep so many years, &c. is not easily conceiv'd.' On *Regeneration*, p. 75.

Arg. 6. If the Church of England says that Faith and Repentance are requir'd of all that ought to be baptiz'd, and in so saying speak truly, and yet Infants can't perform those things, then Infants ought not to be baptiz'd: But the Church of England says, that Faith and Repentance are requir'd of all such, &c. and speak truly, and yet Infants cannot perform these things; Ergo, Infants ought not to be baptiz'd.

Object. If it be objected, That they affirm they do perform it by their Sureties:

Ans. If Suretiship for Children in Baptism is not requir'd of God, and the Sureties do not, cannot perform those things for the Child; then Suretiship is not of God, and so signifies nothing, but is an unlawful and sinful Undertaking: But Suretiship in Children's Baptism is not requir'd of God, and they do not, cannot perform what they

Ans. 6. 'Tis not only a very unhandfom, but also an inadvertent Charge you make upon the Church of England, to serve your own turns, before you've examin'd her Principles, or truly weigh'd your own: Pray in what edition was it that you saw the word all, all Persons to be baptiz'd? But suppose by an Errour all should be slip'd in, I'm sure it's no where added, that Faith and Repentance are requir'd before hand of all Persons; they mean no more than thus, viz. of all that are actually capable when Adult, or of baptized Children after they come to be grown up.

As for Suretiship, it has probably been always the Custom from the Apostles days, who no doubt had it from the Jews long before our Saviour's time; who when they profelyted any Heathen Families into their Religion, they baptiz'd 'em; and all that were capable answer'd for themselves, and those that were not had Sponsors, or such as answer'd for 'em. We find this practice

they promise; Ergo.

Do they, or can they cause the Child to forsake the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh? In a word, Can they make the Child or Children to repent and truly believe in Jesus Christ? for these are the things they promise, for them, and in their name. Alas, they want power to do it for themselves, and how then should they do it for others? Besides, we see they never mind nor regard their Covenant in the case: And will not God one day say, *Who has requir'd these things at your Hands?*

second Paper, where we bring some authorities from the Jews themselves, tho' it's unquestionable amongst all the antient Writers, and is in part (if we needed it) confess'd by our Antagonists: themselves, in giving an Instance (Arg. 7.) of a Dispute about the Legality of it betwixt two Rabbies; which shews its being a Practice, as we infer'd before.

But as to what follows about Promising for the Infant, is meant no more than their utmost endeavour for the Child to do so and so; and that's the utmost any one can promise for himself when adult, or baptized at the years of discretion.

Arg. 7. If there be no Precedent in the Scripture (as there is no Precept) that any Infant was baptized, then Infants ought not to be baptized: But there is no Precedent that any Infant was baptized in the Scripture; Ergo.

If there is any Precedent or Example in Scripture that any Infant was baptized, let them shew us where we may find it.

Erasmus saith, 'Tis no where express'd in the Apostolical Writings, that they baptized Children. *Union of the Church*, and on *Rom. 6.*

Calvin saith, ' It is no where

tice no where condemn'd by any of the Prophets, our Saviour himself, nor any of his Apostles, who could not be ignorant thereof; and then we need not be afraid of the Censure of the Anabaptists. The first time that we find this Custom quarrell'd with, was two hundred years after our Saviour; the Primitive Church us'd it then, for 'tis impossible to censure a Custom that had no being: it was Tertullian, his words are these; Quid enim necesse est Sponsores etiam periculo ingeri, &c? What necessity is there that Sponsors should expose themselves to danger, who thro' death may fail, &c? Some perhaps who have not seen this Controversy, may doubt of this Custom amongst the Jews; such we refer to our

Ans. 7. This is one of the most extravagant Positions we ever met with, and condemns not only all Christian Churches, but the Anabaptists own practice. What think you of your Wives communicating? Shew me one female Precedent in all the Scripture, or a literal Proof of all the Articles of your Faith: We grant most of 'em to be express'd, but not all; I believe the holy Catholick Church, the Communion of Saints, &c. How will you come off in such cases without the help of necessary Consequences? As for these few Authorities you mention, there's none that say Infant-Baptism is not to be found in the Scripture

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‘ express’d by the Evangelists, *Scripture by necessary consequence,*
 ‘ that any one Infant was bap- *but only that the express Terms*
 ‘ tized by the Apostles.’ *Instit. are not to be found: so that they*
 c. 16. book 4. *are cited to no purpose at all.*

Ludovicus Vives saith, ‘ None
 ‘ of old were wont to be baptized but in grown Age, and who
 ‘ desir’d and understood what it was.’

The *Magdeburgenses* say, ‘ That concerning the baptizing the
 ‘ Adult, both Jews and Gentiles, we have sufficient proof from
 ‘ *Acts* 2. 8, 10, 16 chap. But as to the baptizing of Infants,
 ‘ they can meet with no Example in Scripture.’ *Magdeb. Cent.*
 l. 2. p. 469.

Dr. Taylor saith, ‘ It is against the perpetual Analogy of
 ‘ Christ’s Doctrine to baptize infants: For besides that Christ
 ‘ never gave any Precept to baptize them, nor ever himself
 ‘ nor his Apostles (that appears) did baptize any of them; all
 ‘ that either he or his Apostles said concerning it, requires
 ‘ such previous Dispositions of Baptism, of which Infants are
 ‘ not capable, *viz.* Faith and Repentance.’ *Lib. Proph.* p. 239

Arg. 8. If whatsoever which *Answ.* 8. All the Authorities you
 is necessary to Faith and Prac- *bring are needless, for we say the*
 tice, be left in the Holy Scrip- *same; viz. That the Scripture is*
 ture, that being a compleat *a full and perfect Rule for all*
 and perfect Rule, and yet In- *Matters of Faith, either in express*
 fant-Baptism is not contain’d *Words or necessary Consequences; a-*
 or to be found therein; then *mongst which we shall quickly*
 Infant-Baptism is not of God: *prove Infant-Baptism to be one.*
 But whatever is necessary to
 Faith and Practice is contain’d in the Holy Scriptures, &c.
 But Infant-Baptism is not to be found therein; *Ergo.*

That the Scripture is a perfect Rule, &c. we have the Con-
 sent of all the antient Fathers and modern Divines.

Athanasius saith, ‘ The Holy Scriptures being Inspirations of
 ‘ God, are sufficient to all Instructions of Truth.’ *Athan.* against
 the Gentiles.

Chrysostom saith, ‘ All things be plain and clear in the Scrip-
 ‘ ture; and whatsoever are needful, are manifest there.’ *Chrysost.*
 on 2 *Thess.* and 2 *Tim.* 2.

Basil saith, ‘ That it would be an Argument of Infidelity,
 ‘ and a most certain Sign of Pride, if any Man should reject
 ‘ any thing written, and introduce things not written.’ *Basil*
 in his Sermon *de Fide.*

Augustine saith, ‘ In the Scriptures are found all things which
 ‘ contain Faith, Manner of Living, Hope, Love, &c. Let
 ‘ us, saith he, seek no farther than what is written of God
 ‘ our Saviour, lest a Man would know more than the Scrip-
 ‘ tures witness.’ *Austin* in his 198th Epistle to *Fortunat.*

Thephylact

Theophylact saith, ' It is part of a diabolical Spirit, to think any thing divine, without the Authority of the Holy Scripture. *Lib 2. Paschal.*

Ifychius saith, ' Let us, who will have any thing observ'd of God, search no more but that which the Gospel doth give unto us.' *Lib. 5. c. 16. on Levit.*

Bellarmino saith, ' That tho' the Arguments of the Anabaptists, from the defect of Command or Example, have a great use against the Lutherans, so far as they use that Rite every where, having no Command or Example, theirs is to be rejected; yet is it of no force against Catholicks, who conclude the Apostolical Tradition is of no less Authority with us than the Scripture, &c. This of baptizing Infants is an Apostolical Tradition.' *Bellarmin.* in his Book *de Bapt.* l. 1. c. 8.

Mr. Ball saith, ' We must for every Ordinance look to the Institution, and never stretch it wider, nor draw it narrower than the Lord hath made it; for he is the Institutor of the Sacraments according to his own pleasure, and 'tis our part to learn of him, both to whom, how, and for what end the Sacraments are to be administer'd.' *Ball* in his Answer to the *New-England Elders*, p. 38, 39.

And as to the *Minor*, 'tis acknowledg'd by our Adversaries it is not to be found in the Letter of the Scripture. And as to the Consequences drawn therefrom, we have prov'd they are not natural from the Premises; and tho' we admit of Consequences and Inferences, if genuine, yet not in the case of an Institution respecting a practical Ordinance that is of mere positive Right.

Arg. 9. If Infant-Baptism was an Institution of Christ, the Pedo-Baptists could not be at a loss about the Grounds of the Right Infants have to Baptism: But Pedo-Baptists are at a great loss, and differ exceedingly about the Grounds of the Right Infants have to Baptism; Ergo, 'tis no Institution of Christ.

Answ. 9. 'Tis a false Supposition. Have not Christians differ'd extremely about the Nature of Justifying Faith? yet he's no Christian that denies such a Faith. There's no need the Scripture should particularly mention the Ends of Pedo-Baptism, since there is but one Baptism for all, tho' more Subjects of that one Baptism.

As touching the *Major*, I argue thus: That which is an Institution of Christ, the Holy Scripture doth shew as well the End and Ground of the Ordinance, as the Subject and Manner of it. But the Scripture speaks nothing of the End or Ground of Pedo-Baptism, or for what reason they ought to be baptized; Ergo, 'tis no Institution of Christ.

The *Minor* is undeniable: Some affirm, as we have shew'd, it was to take away Original Sin. Some say it is their Right by

by the Covenant, they being the Seed of Believers. Others say, Infants have Faith of their own, and therefore have a Right. Others say, They have a Right by the Faith of their Sureties. Some ground their Right from an Apostolical Tradition; others upon the Authority of Scripture. Some say, All Children of profess'd Christians ought to be baptized; others say, None but the Children of true Believers have a Right to it. Sure, if it was an Ordinance of Christ, his Word would soon end this Controversy.

Arg. 10. If the Children of believing Gentiles, as such, are not the natural nor spiritual Seed of Abraham, they can have no Right to Baptism or Church-Membership, by virtue of any Covenant - Transaction God made with Abraham: But the Children of believing Gentiles, as such, are not the natural and spiritual Seed of Abraham; *Ergo.*

Arg. 11. If no Man can prove from Scripture, that any spiritual Benefit redounds to Infants in their Baptism, 'tis no Ordinance of Christ: But no Man can prove from Scripture, that any spiritual Benefit redounds to Infants in their Baptism; *Ergo.*

Arg. 12. That cannot be an Ordinance of Christ, for which there is neither Command nor Example in all God's Word, nor Promise to such who do it, nor Threatnings to such who neglect it: But there is no Command or Example in all the Word of God for the baptizing of little Babes, nor Promise made to such who are baptiz'd, nor Threatnings to such who are not: *Ergo.*

That the Child lies under a Promise who is baptiz'd, or the Child under any Threatning or Danger who is not baptiz'd, let them prove it, since it is deny'd.

Arg. 13. If no Parents, at any time or times, have been by God the Father, Jesus Christ, or his Apostles, either commended for baptizing of their Chil-

Answ. 10. The Children of Believers are the spiritual Seed of Abraham, till by actual Sin unrepented of they are otherwise, as we have in part shewn in the preceding Answer to the fourth Argument, and shall farther demonstrate when we come by and by to treat of Federal Holiness, that great Point about which most of this Contest depends.

Answ. 11. We'll prove the same spiritual Benefits belong to baptiz'd Infants, if either they die such, or afterwards live well, as ye can prove belongs to adult baptiz'd Believers; and their Misery is but the same, if they don't, with that of adult baptiz'd Persons that apostatize from the Faith.

Answ. 12. As we said before, we'll prove by and by that Infants are included in the Commission; and if so, this Argument falls with the first.

Answ. 13. Pray, Sir, not so peremptory: Your Argument is certainly answerable, unless you will destroy Laying on of Hands, one of the Principles of the Christian Reli-

Children, or reprov'd for neglecting to baptize them; then Infant-Baptism is no Ordinance of God. But no Parents at any time or times have been by God commended for baptizing of their Children, &c. Ergo Infant-Baptism is no Ordinance of God.

This Argument will stand unanswerable, unless any shew who they were that were ever commended for baptizing their neglecting it, or unless they can shew a parallel Case.

Arg. 14. If Men were not to presume to alter any thing in the Worship of God under the Law, neither to add thereto, or diminish therefrom; and God is as strict and jealous of his Worship under the Gospel; then nothing ought to be alter'd in God's Worship under the Gospel: but under the Law Men were not to presume so to do, and God is as strict and jealous under the Gospel; Ergo.

The Major cannot be deny'd.

The Minor is clear: See thou make all things according to the Pattern shew'd thee in the Mount,

Exod. 25. 40: and *Lev. 10. 1, 2.* See how Nadab and Abihu sped for presuming to vary from the Command of God; and Uzzah, tho' but in small Circumstances, as they may seem to us. How dare Men adventure, this being so, to change Baptism from Dipping into Sprinkling, and the Subject, from an Adult Believer, to an ignorant Babe?

Arg. 15. Whatsoever Practice opens a Door to any human Traditions and Innovations in God's Worship, is a great Evil, and to be avoided: But the Practice of Infant-Baptism opens a Door to many human Traditions and Innovations in God's Worship; ergo, to sprinkle or baptize Infants is a great Evil, and to be avoided.

The Major will not be deny'd

Religion: for by your unanswerable way of arguing, that and Infant-Baptism must run one Fate. None was ever commended or reprov'd in Scripture for being or not being the Subject of Laying on of Hands; ergo, 'tis no Principle of Christian Religion. But this by the by shews how strong and conclusive your Arguments are.

Children, or reprov'd for neglecting it, or unless they can shew a parallel Case.

Ans. 14. You might have told every body that the Conclusion of your Argument is, Nothing ought to be alter'd in God's Worship under the Gospel. We can't well see how Baptism is properly call'd a Worship of God; but suppose it was, for we need not catch at words, it would follow that the Church has ever alter'd it from what it was in the Apostles Days, as we shall shew you presently. In the mean time remember that diminishing has the same Threatning as adding; and if so, your own Argument concludes against your selves.

See how Nadab and Abihu sped for presuming to vary from the Command of God; and Uzzah, tho' but in small Circumstances, as they may seem to us. How dare Men adventure, this being so, to change Baptism from Dipping into Sprinkling, and the Subject, from an Adult Believer, to an ignorant Babe? Add thou not unto his Word, &c.

Ans. 15. The Minor is a false Charge; for we have already told you 'tis included in our Saviour's Commission, as we shall evince by and by.

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The *Minor* is clear, because there is no Scripture ground for it, no Command or Example for such a Practice in God's Word. And if without Scripture Authority the Church hath Power to do one thing, she may do another, and so *ad infinitum*.

Arg. 16. Whatsoever Practice reflects upon the Honour, Wisdom and Care of Jesus Christ, or renders him less faithful than *Moses*, and the New Testament in one of its great Ordinances (nay Sacraments) to lie more obscure in God's Word, than any Law or Precept under the Old Testament, cannot be of God: But the Practice of Infant Baptism reflects on the Honour, Care and Faithfulness of Jesus Christ, and renders him less faithful than *Moses*, and a great Ordinance (nay Sacrament) of the New Testament, to lie more dark and obscure than any Precept under the Old Testament; *ergo*, Infant-Baptism cannot be of God.

The *Major* cannot be deny'd.

The *Minor* is easily prov'd: For he is bold indeed who shall affirm Infant Baptism doth not lie obscure in God's Word. One great Party who assert it, say, 'Tis not to be found in the Scripture at all, but 'tis an unwritten Apostolical Tradition. Others say, it lies not in the Letter of the Scripture, but may be prov'd by Consequences; and yet some great Asserters of it, as Dr. *Hammond*

and others, say, Those Consequences, commonly drawn from divers Texts for it, are without demonstration, and so prove nothing. I am sure a Man may read the Scripture an hundred times over, and never be thereby convinc'd he ought to baptize his Children, tho' it is powerful to convince Men of all other Duties.

Now can this be a Truth, since Christ, who was more faithful than *Moses*, deliver'd every thing plainly from the Father; *Moses* left nothing dark as to matter of Duty, tho' the Precepts

Ans. 16. The Obscurity of the Ordinance of Infant-Baptism does not at all reflect on the Wisdom, Care or Faithfulness of Jesus Christ, since his Apostles to whom he deliver'd the Commission were Jews; and since at the same time it was a continual settled Custom amongst the Jews to baptize whole Families (Men, Women and Children) of profelyted Heathens: so that it being the Custom to baptize all, there was no need of any thing farther than a general Commission. If there had been any occasion, our Saviour would have excepted them out of his Commission; but we find nothing of that in any of his or his Apostles Writings: so that the true and real State of the Question should be this, Whether Children are by Jesus Christ or his Apostles forbid to be baptiz'd; or when or where they are excepted out of the universal Practice. We appeal to the common sense of all Mankind, if this is not the most natural and genuine Conclusion that can be made, and if so, whether the Commission is at all darkly deliver'd, or more darkly for Children than for Men or Women, for neither are particulariz'd.

Precepts and external Rites of his Law were numerous, two or three hundred Precepts; yet none were at a loss, or had need to say, Is this a Truth or an Ordinance or not? for he that runs may read it.

And shall one positive Precept given forth by Christ, who appointed so few in the New Testament, be so obscure, as also the Ground and End of it, that Men should be confounded about the Proofs of it, together with the End and Ground thereof? See *Heb.* 3. 5, 6.

Arg. 17. That Custom or Law which *Moses* never deliver'd to the *Jews*, nor is any where written in the Old Testament, was no Truth of God, nor of divine Authority. But that Custom or Law to baptize Profelytes, either Men, Women or Children, was never given to the *Jews* by *Moses*, nor is it any where written in the Old Testament. Ergo, It was no Truth of God, nor of Divine Authority. And evident it is, as *Sir Norton Knatchbul* shews, 'That the *Jewish* Rabbins differ'd among themselves also about it: For, saith he, *Rabbi Eliezer* expressly contradicts *Rabbi Joshua*, who was the first I know of who asserted this sort of Baptism among the *Jews*; for *Eliezer*, who was Contemporary with *Rabbi Joshua*, if he did not live before him, asserts, that a Profelyte circumcis'd, and not baptiz'd, was a true Profelyte.'

Arg. 18. If Baptism is of mere positive Right, wholly depending on the Will and Sovereign Pleasure of *Jesus Christ*, the great Legislator, and he hath not requir'd or commanded Infants to be baptiz'd; then Infants ought not to be baptiz'd. But Baptism is of mere positive Right, wholly depending on the Will and Sovereign Pleasure of *Jesus Christ*, the great Legislator, and he hath not requir'd or commanded Infants to be baptiz'd; ergo, Infants ought not to be baptiz'd.

Answ. 17. Suppose we grant it, that this Custom of the *Jews* was not given by *Moses*, nor was of any Divine Institution, but only an universal Practice crept in by degrees; yet our Saviour's not altering it (if he did, shew where) but confirming it by inessencing it into his Commission, does sufficiently authorize and make it a Divine Institution.—That Instance of *Rabbi Eliezer* and *Rabbi Joshua*'s Dispute, if we had need of it, confirms the Custom; for they could not dispute about a thing that was not, as we have above remark'd.

Answ. 18. This is the old Story in another Dress, and one would think a Question so often begg'd without obtaining, should be equally nauseous and ridiculous. We say our Saviour did institute Infant-Baptism. See *Answ. 16.* As for *Abraham's Heirs*, we shall speak of it in its place.

This Argument tends to cut off all the pretended Proof of Pede-Baptism, taken from the Covenant made with *Abraham*; and because Children are said to belong to the Kingdom of Heaven, it was not the Right of *Abraham's* Male-Children to be circumcis'd, because they were begotten and born of the Fruit of his Loins, till he receiv'd Commandment from God to circumcise them. Had he done it before, or without a Command from God, it would have been Will-Worship in him so to have done. Moreover, this farther appears to be so, because no godly Man's Children, nor others in *Abraham's* Days, nor since, had any Right thereto, but only his Children (or such who were bought with his Mony, or were profelyted to the *Jewish* Religion) because they had no command from God so to do, as *Abraham* had. This being true, it follows, that if we should grant Infants of believing *Gentiles*, as such, were the Seed of *Abraham* (which we deny) yet unless God had commanded them to baptize their Children, they ought not to do it; and if they do it without a Command or Authority from Christ, it will be found an act of Will-Worship in them.

Arg. 19. All that were baptiz'd in the Apostolical Primitive Times, were baptiz'd upon the Profession of Faith, were baptiz'd into Christ, and thereby put on Christ, and were all one in Christ Jesus, and were *Abraham's* Seed, and Heirs according to Promise. But Infants, as such, who are baptiz'd, were not baptiz'd upon the Profession of their Faith, nor did they put on Christ thereby, nor are they all one in Christ Jesus, altho are not *Abraham's* Seed, and Heirs according to Promise; ergo, Infants ought not to be baptiz'd.

Mr. Baxter confirms the Substance of the Major. These are his very Words, *i. e.* *As many as have been baptiz'd have put on Christ, and are all one in Christ Jesus; and are Abraham's Seed, and Heirs according to the Promise, Gal. 3. 27, 28, 29.*
 • This speaks the Apostle, saith
 • he, of the Probability groun-

Answ. 19. *Who told you that all who were baptiz'd in the Apostles times, &c. were, &c. Have ye kept any Correspondence with Erra Pater? Or where had you your Intelligence? Nothing will convince you but to find some Place in Scripture where Children made Confession of their Faith before they could speak. Would ye have any thing spoken of Children but what is proper to their Nature? Do but suppose with your self, that a Believer's Child was baptiz'd; what use could the Apostles make of any of its Looks, Smiles, Tears or Actions, that could help on with the great Work of Christianity? Certainly it would be below their gravity to mention such things in their Writings: All that your Argument proves is this. All such as profess their Faith were baptiz'd and put on Christ, did profess their Faith, were baptiz'd and put on Christ; which is a leaving the Argument where you found it.*

• ded on a credible Profession, &c.' *Baxter's Confirm. Reconcil. pag. 32.*

The *Minor* will stand firm till any can prove Infants by a visible Profession have put on Christ, are all one in Christ Jesus, are *Abraham's* Seed, and Heirs according to Promise. Evident it is, none are the spiritual Seed of *Abraham*, but such who have the Faith of *Abraham*, and are truly grafted into Christ by a saving Faith. If any object, We read of some who were baptiz'd, who had no saving Faith, but were Hypocrites: I answer, Had they appear'd to be such, they had not been baptiz'd, nor had they a true Right thereto.

Arg. 20. Baptism is the solemnizing of the Soul's Marriage-Union with Christ; which Marriage-Contract absolutely requires an actual Profession of Consent. Infants are not capable to enter into a Marriage-Union with Christ, nor to make a Profession or Consent; *Ergo*, Infants ought not to be baptiz'd.

The *Major* our Opposites generally grant; particularly see what Mr. *Baxter* saith, 'Our Baptism is the solemnizing of our Marriage with Christ.' These are his words, *pag. 32.*

The *Minor* none can deny. No Man sure in his right Mind will assert, that little Babes are capable to enter into a Marriage-Relation with Christ, a Consent. And the Truth is, way his Cause, *viz.* 'And 'tis, 'kind of Marriage,' where there is no Profession of Consent, *p. 32.* How unhappy was this Man to plead for such a new and strange kind of Marriage? Did he find any little Babe he ever baptiz'd (or rather rantiz'd) to make a Profession of Consent to be marry'd to Jesus Christ? If any should object, he speaks of the Baptism of the Adult: I answer, his Words are these, 'Our Baptism is, &c.' Besides, will any Pedo-baptist say, that the Baptism of the Adult is the solemnizing of the Soul's Marriage with Christ, and not the Baptism of Infants? Reader, observe how our Opposites are forc'd sometimes to speak the Truth, tho' it overthrows their own Practice of Pedo-Baptism.

Answ. 20. We grant that Baptism is a marrying us with Christ, but how comes it to be absolutely necessary that there be a mutual Consent? We grant it necessary in Adult Persons, but not in Children; and must Children be damn'd therefore for not doing what they are not able? Then no Children could be sav'd; then our Saviour has in vain assur'd us, That of such is the Kingdom of Heaven, which cannot be without being one with Christ, or married to him. Whatever sense the Author makes Mr. *Baxter's* words to speak, they cannot be Truth if they contradict our Saviour's. Reader, observe what poor Observations our Antagonist has made in the latter end of his Paragraph.

and to make a Profession of he in the next Words gives away his Cause, *viz.* 'And 'tis, 'kind of Marriage,' where there is no Profession of Consent, *p. 32.* How unhappy was this Man to plead for such a new and strange kind of Marriage? Did he find any little Babe he ever baptiz'd (or rather rantiz'd) to make a Profession of Consent to be marry'd to Jesus Christ? If any should object, he speaks of the Baptism of the Adult: I answer, his Words are these, 'Our Baptism is, &c.' Besides, will any Pedo-baptist say, that the Baptism of the Adult is the solemnizing of the Soul's Marriage with Christ, and not the Baptism of Infants? Reader, observe how our Opposites are forc'd sometimes to speak the Truth, tho' it overthrows their own Practice of Pedo-Baptism.

Arg. 21. If the Sins of no Persons are forgiven them till they are converted, then they must not be baptiz'd for the Forgiveness of them, till they profess themselves to be converted: But the Sins of no Persons are forgiven them till they are converted; ergo, No Person ought to be baptiz'd for the Forgiveness of them, till they profess they are converted.

Mr. Baxter, in the said Treatise, lays down the Substance of this Argument also; take his own words, *i. e.* 'As their Sins are not forgiven them till they are converted, *Mark 4: 12.* so they must not be baptiz'd for the Forgiveness of them, till they profess themselves converted; seeing to the Church, *non esse*, and *non apparere*, is all one. Repentance towards God, and Faith towards our Lord Jesus, is the Sum of that Preaching that makes Disciples, *Acts 20. 21.* therefore, saith he, both these must by a Profession seem to be receiv'd, before any at Age are baptiz'd, *pag. 30. 31.* And evident it is, say I, from hence, none but such at Age ought to be baptiz'd. Philip caus'd the Eunuch to profess before he would baptize him, that *he believ'd that Jesus Christ is the Son of God.* Saul had also, saith he, more than a bare Profession before Baptism, *Acts 9. 5, 15, 17. pag. 28.* The Promise it self, saith he, doth expressly require a Faith of our own, of all the Adult that will have part in the Privileges; therefore there is a Faith of our own, that is the Condition of our Title, *Mark 16. 16. pag. 16.*

He might have added by the Force of his Argument; therefore Infants should not have the Privileges. I argue thus, *viz.*

Arg. 22. If there is but one Baptism of Water left by Jesus Christ in the New Testament, and but one Condition or Manner of Right thereto, and that one Baptism is that of the Adult; then Infant Baptism is no Baptism of Christ. But there is but one Baptism in Water left by Christ in the New Testament, and but one

Condition and Manner of Right thereto, and that one Baptism is that of the Adult; ergo, Infant-Baptism is no Baptism of Christ.

Ans. 21. How! the Sins of no Persons forgiven till they are converted? Are Infants Persons or not? If they are Persons, according to this Argument, they are all damned; for they cannot be converted: If they are not Persons, to what end was this Argument brought, since we always granted that it concludes for Adult Persons? Mr. Baxter's Words, which you have so strangely perverted (for he speaks of the Adult) cannot help you out in this Case.

Ans. 22. You run a little too fast, and take it for granted, that Baptism is only of the Adult, and bring a Conclusion from your own Principles, without ever proving the Principles themselves; for we cannot grant the Major, but shall immediately shew the Errors of it, and of the preceding ones which we have already promis'd.

Mr.

Mr. Baxter saith, Faith and Repentance is the Condition of the Adult; and as to any other Condition, I am sure the Scripture is silent: The way of the Lord is one, *one Lord, one Faith, one Baptism*, Eph. 4. 5.

‘ If Profession of Faith were not necessary, saith Mr. Baxter, *coram Ecclesia*, to Church-Membership and Privileges, then Infidels and Heathens would have Right. Also, saith he, the Church and the World would be confounded.’ He might have added, but Infidels and Heathens have no Right to Church-Membership, *&c. ergo*. ‘ ’Tis a granted Case among all Christians, saith he, that Profession is thus necessary, the Apostles and antient Church admitted none without it, pag. 21.’ And if so, why dare any now-a-days admit of Infants, who are capable to make no Profession? He adds, ‘ Yea Christ in his Commission directeth his Apostles to make Disciples, and then baptize them, promising, *He that believeth, and is baptiz’d, shall be sav’d*, Mark 16. 16. pag. 27. Furthermore he saith, ‘ *If as many as are baptiz’d into Christ, are baptiz’d into his Death, and are bury’d with him by Baptism into Death; that like as Christ was rais’d from the Dead, so we also should walk in Newness of Life, &c.* Then no doubt, saith he, but such as were to be baptized did first profess this Mortification, and a Consent to be bury’d, *&c.* In our Baptism we put off the Body of the Sins of the Flesh, by the Circumcision of Christ, *being bury’d with him, and rais’d with him thro’ Faith, quickned with him, and having all our Trespases forgiven*, Col. 2 11, 12, 13. And will any Man (says he) yea, will Paul ascribe all this to those that did not so much as profess the things signify’d? Will Baptism, in the Judgment of a wise Man, do all this for an Infidel (or, say I, for an Infant) that cannot make a Profession that he is a Christian? Pag. 31, 32. he proceeds:

Arg. 23. The Baptiz’d are in Scripture call’d Men wash’d, sanctify’d, justify’d; they are call’d Saints, and Churches of Saints, 1 Cor. 1. 2. all Christians are sanctify’d Ones, pag. 33. Now let me add the *Minor*.

But Infants baptiz’d are not in Scripture call’d Men wash’d, sanctify’d, justify’d, they are not call’d Saints, Churches of Saints, Christians, nor sanctify’d Ones: *Ergo*, Infants ought not to be baptiz’d. If any should say, why did you not cite

Ans. 23. ‘Tis no wonder that a Person out of Prejudice, Passion, or some other sinister end, should wrest other Persons Writings, and abuse them into the bargain. But thus to treat the Word of God, and out of a heedless giddy zeal to father a Lie upon the Holy Ghost, plainly shews what side ye are on. The Apostle, 1 Cor. 1. 2. writes to the Church at Corinth, to them that are sanctify’d, *&c.* not to Men distinct and separate from Women and Children, as is falsely suggested; which we shall soon shew were included in this

N 4. and

cite these Assertions of Mr. Baxter's whilst he was living? I answer, more than twelve Years ago I did recite and print these Assertions, and many other Arguments of his to the same purpose, to which he gave no answer.

Arg. 24. If there is but one way for all, both Parents and Children, to be admitted into the Gospel-Church to the end of the World, and that is upon the Profession of Faith to be baptized; then both Parents and Children must upon the Profession of their Faith be baptiz'd, and so admitted, &c. But there is but one way for all, both Parents and Children, to be admitted into the Gospel-Church to the end of the World, and that is upon the Profession of their Faith to be baptiz'd; *Ergo.*

Arg. 25. That cannot be Christ's true Baptism, wherein there is not, cannot be a lively Representation of the Death, Burial, and Resurrection of Jesus Christ, together with our Death unto Sin, and Vivification to a new Life: But in the rantizing or sprinkling of an Infant, there is not, cannot be a lively Representation of Christ's Death, Burial, and Resurrection, &c. *Ergo.*

Arg. 26. That pretended Baptism that tends to frustrate the glorious End and Design of Christ in his instituting of Gospel-Baptism, or cannot answer it, is none of Christ's Baptism: But the pretended Baptism of Infants tends to frustrate the glorious End and Design of Christ, or cannot answer it, in instituting of Gospel-Baptism; *Ergo.*

The Major will not be deny'd.

As to the Minor, all generally confess the End or Design of

and all other true Churches of Christ. As for your citing Mr. Baxter, and he not taking notice of it to vindicate himself, it was because there was no need of it; for he was sensible it would have been too much Credit for you, to have troubled himself with, in exposing your Partiality and Ignorance.

Answ. 24. This is the same with the 22d Argument, equally supposititious and inconclusive; the same Answer will serve both.

Answ. 25, 26, 27. These three Arguments are all one, and mean no more than this, that Children ought to be dipp'd, not sprinkled, because Dipping is a livelier Representation of the Death, Burial, and Resurrection of our Saviour. We grant it is so, and that 'twas a Custom of the Jews in their Baptisms; but this is not at all material, for our Church denies Dipping to none that will have their Children dipp'd, only indulges the other by a Power which the Learned have always concluded lay in the Church. The Primitive Church thought so, and so acted; some were sprinkled, and some dipp'd. In Clinick Baptism, or the Baptism of such as were Bed-rid, they sprinkled Water upon 'em; Νοσῶν ἀπέκτισον χαλεπῆν, &c. Novatian being sick, and, as thought, near Death, was baptiz'd in his Bed by Persusion: Epist. Cornel. ad Fab. Antioch. apud Euseb. At the Ordination of this Novatian to be a Presbyter, he was oppos'd be-
cause

of Christ in instituting the Ordinance of Baptism, was in a lively Figure to represent his Death, Burial, and Resurrection, with the Persons Death unto Sin, and his rising again to walk in Newness of Life, who is baptiz'd; as the Sacrament of the Supper was ordain'd to represent his Body was broke, and his Blood was shed. But that a lively Figure of Christ's Death, Burial, and Resurrection, appears in sprinkling a little Water on the Face, I see not; and as done to an Infant, there can no Death to Sin, and rising again to walk in Newness of Life, be signify'd: and therefore Christ's Design and End therein is frustrated.

Arg. 27. If Baptism be Immersion, from the proper and genuine Signification of the Greek word *Baptizo*, as also of those Typical and Metaphorical Baptisms, and the spiritual Signification thereof; then Sprinkling cannot be Christ's true Baptism: But Baptism is Immersion from the proper and genuine Signification of the word *Baptizo*, and also of those Typical and Metaphorical Baptisms spoken of, and the Spiritual Signification thereof; Ergo, Sprinkling is not Christ's true Baptism.

1. That the proper and genuine Signification of the word *Baptizo* is to dip, &c. we have prov'd, which is also confess'd by the Learned in that Language.

2. The Typical Baptism was, first, that of the Red Sea, wherein the Fathers were buried, as it

cause of his Baptism; many of the Clergy and Laity looking upon it as unlawful, because 'twas done by Perfusion or Sprinkling: but after some Disputes, was by the Bishop admitted. Also one Magus writing to St. Cyprian to know whether those were truly baptiz'd, who thro' their Infirmities were only aspers'd or sprinkled; he answer'd, Nos quantum concipit Mediocritas nostra, &c. 'That so far as he could conceive, he apprehended that the Divine Benefits could in no wise be mutilated or weaken'd, nor that less thereof could be bestow'd where the Divine Gifts are receiv'd with a sound and full Faith, both in Giver and Receiver: for in Baptism the Spots of Sin are otherwise wash'd away than the Filth of the Body is in a carnal and secular Bath, in which there is need of a Seat to sit upon, of a Laver to wash in, of Soap, and other Such-like Implements, that so the Body may be wash'd and cleans'd; but in another manner is the Heart of a Believer wash'd, and the Mind of a Man purify'd by the Merits of Christ, &c.' And a little after he adds, The Scripture says, Ezek. 36. 25, 26. I will sprinkle clean Water upon you, and ye shall be clean from all your Filthiness, and from all your Idols will I cleanse you; a new Heart also will I give you, and a new Spirit will I put within you (which by the by alludes to the times of the Gospel or New Covenant.) He cites also Numbers 19. 19, 20. and Numbers 8. 6, 7. from whence he finally concludes that Sprinkling is valid and sufficient.

We mention this only to shew that

it were, unto *Moses* in the Sea, and under the Cloud. *Pool's Annotations on 1 Cor. 10. 2.*

Others, saith he, more probably think that the Apostle useth this Term, in regard of the great Analogy betwixt Baptism (as it was then used) the Persons going down into the Waters, and being dipp'd in them; and the *Israelites* going down into the Sea, the great Receptacle of Water: tho' the Water at that time was gather'd on heaps on either side of them, yet they seem'd buried in the Water, as Persons in that Age were when they were baptiz'd, &c. The second was that of *Noah's Ark*, 1 *Pet. 3. 21.* See *Sir N. Knatchbull*: The *Ark of Noah* and Baptism, saith he, were both a Type and Figure of the Resurrection, not the Sign of the washing away of Sin, tho' so taken metonymically, but a particular Signal of the Resurrection of Christ: Of this Baptism is a lively and emphatical Figure, as also was the *Ark of Noah*, out of which he return'd as from a Sepulcher to a new Life.

3. Metaphorical Baptism is that of the Spirit and of Affliction: The first signifies not a Sprinkling of the Spirit, but the great Effusion of the Spirit, like that at *Pentecost*, *Acts 2. 4, 5.* *Shall be baptiz'd*, &c. On which words *Casaubon* speaks thus, See *Dr. Du Veil on Acts 2.* 'The Greek word βαπτίζω is to dip or plunge, as it were to dye Colours; in which sense, saith he, the Apostles might be truly said to have been baptiz'd: for the House in which this was done, was fill'd with the Holy Ghost, so that the Apostles might seem to have been plung'd into it as in a large Fish-Pond.' Also *Oecumenius on Acts 2.* saith; 'A Wind fill'd the whole House, that it seem'd like a Fish-Pond; because it was promis'd to the Apostles, that they should be baptiz'd with the Holy Ghost. And the Baptism of Affliction are those great Depths and Overwhelmings of Afflictions, like that of our Saviour's suffering, i. e. no part free, *Mat. 20. 22.* where you have the same Greek word βαπτίζω; and like that of *David*, who saith, *God drew him out of great Waters.*

4. The spiritual Signification thereof is the Death, Burial, and Resurrection of Christ, and of our Death to Sin, and Vivification to a new Life.

This being so, it follows undeniably, that Sprinkling cannot be Christ's true Baptism; it must be Immersion and nothing else.

And in the last place, finally to confirm that *Baptizo* is to dip, both from the literal and spiritual Signification thereof, as also from those typical and metaphorical Baptisms mention'd in the Scripture;

Scripture; I might add further, that this evidently appears from the Practice of *John Baptist*, and the Apostles of Christ, who baptiz'd in Rivers, and *where there was much Water*; and also because the Baptizer and Baptized are said to go down into the Water (not down to the Water) and came up out of the Water. *John Baptist* is said to baptize them into *Jordan*, as the Greek word renders it; which shews it *Dipping* and not *Sprinkling*. Would it be proper to say, *He sprinkled them into Jordan*? The Lord open the Eyes of those who see not, to consider these things.

An Appendix to what we have already written upon the Subject of Infant-Baptism; wherein is fully and plainly asserted, That Infants have now the same Right to the Seal of the Covenant under the Gospel, as they had before under the Law.

IN order to the prosecution of this Discourse, we shall first premise, *That the Idea and Perception we have of things depends not upon Words* (or so many Letters put together) *but that Words depend upon Things; and where Words are not fully expressive of Things, such Things are not prejudic'd thereby, or lose their nature.* This Assertion is manifest from the different sort of Languages, which express one and the same thing after different manners. Hence 'tis nonsense for an *English* Man to raise a dispute, and say *Θεός* is not expressive of the Idea we have of the Divine Being, because he expresses his Idea therefore in the word *God*, or a dumb Man in some reverential Sign or other: for this Divine Being is not ty'd to any of these Expressions, or lessen'd in his Essence by their different Sounds,

but is always the same: And thus we may call him *Eternal Mind, Nature, God, the Almighty, &c.*

This premis'd, it inevitably follows that all plain and necessary Consequences in Scripture are as conclusive, and do as properly express a Truth or Doctrine, as any direct or single Sound of a Word or Words, whereby we declare and make known the Idea we have conceiv'd of such Truth or Doctrine. We will only add, that those Persons who make use of any Sound or Words to express their Ideas of a thing, are the most proper Judges of what they mean by such words.

Hence it is demonstrable, that if our Saviour did in his Commission mean Men, Women, and their Children, when he express'd himself by the term *All Nations*; it is the same thing

thing as if he had said, *Men, Women, and their Children.*

That this general Commission included all, we shall prove. *First*, from the Circumstances of the Persons, Place, and Time, where and when it was deliver'd, (in answer to the *1st, 2d, 8th, 12th, 14th, 15th, 18th, 22d, 24th* Arguments.) The Commission was deliver'd by our Saviour, a Jew, to his Disciples, who were Jews; and therefore 'twas impossible but they should be acquainted with the most considerable Practices and universal Customs that were us'd amongst their Countrymen. *Secondly*, This Commission was not given in a frange place, but in *Jewry*, where 'tis confes'd on all hands, that the Custom of baptizing Men, Women, and Children, of profelyting Heathens into the Jewish Religion, was in use. *Thirdly*, This Commission was given at a time when the Jews were most zealous for Tradition and Customs. Now these Circumstances of Persons, Time, and Place consider'd, 'tis plain that our Saviour's Commission of discipling *all Nations*, &c. in general terms, was more full, proper, and pertinent, than if he had particulariz'd *Men, Women, and Children*; for both he and his Disciples very well knew who were the Subjects of Baptism. Therefore a general Custom and a general Commission were most analogous, and becoming the Authority and Wisdom of our Saviour.

Again, This Custom of baptizing Infants being then in use; the Question ought not

to be, *Where do you find that Children are commanded to be baptiz'd?* but thus, *Where do you find that Children are forbidden to be baptiz'd?* or thus, *Where do you find in Scripture that Children who were once in the Covenant are cast out of it again?* The likeliest place to look for such a Change, is at the Conversion of the three thousand Jews, who were circumcis'd, and their Children, and consequently, in the first Covenant: Is it not reasonable to believe that they had that tenderness for their Children, as to desire they might have their Children seal'd with 'em in the second Covenant as well as the first, especially when they were told *the Promise was to them and their Children?* If they had been deny'd, we should have had some Informations of it by Command, Examples, &c. or by their repining at a State which left their Children worse than before; but there's not one footstep that shews the least Intrenchment of Infants Privileges, or that the second *Adam* had left 'em more unhappy than he found 'em.

Now finding no Prohibition in the Apostles Practice or Writings, we'll examine the Custom of the first Ages of Christianity; where, so often as there is occasion to speak of Infant-Baptism, we find it mention'd as an Orthodox and Apostolick Practice. *St. Irenaus*, as we have somewhere else observ'd, and have no answer, was the Disciple of *St. Polycarp*, who was the Disciple of *St. John*, and who convers'd often with such as convers'd with the last

last surviving Apostles, if not with the Apostles themselves; he makes frequent mention of it in his Writings, particularly in *Ep. ad Rom. l. 5.* and in *Lib. Hom. 8.* and *Lib. 2. cap. 39. p. 137.* which sufficiently shews that by the word *all Nations*, our Saviour, his Apostles, and the Primitive Fathers did intend and mean *Men, Women, and Children.* It would be too tedious to reckon upon the Authorities of *Tertullian, Cyprian, Chrysofom, Ambrose, Jerom, Augustine, &c.* We shall only mention one Authority, which will convince any unprejudic'd Person: 'tis that of the Presbyter *Fidus, Anno 254.*

This *Fidus* had some Scruples about the time of Baptizing Infants, whether he should defer it till the eighth Day or not; which began to spread, and caus'd a Convocation of Bishops, call'd the *African Synod*, amongst whom the Question was started. There were threescore and six Bishops present; and 'tis impossible so many could be deceiv'd in Customs, tho' six thousand might be deceiv'd in Opinions. They decreed unanimously, that Children might be baptiz'd upon the third, fourth, *&c.* Days, as well as the eighth. The Synodical Decree is too long, or we would transcribe it *verbatim*; but 'tis to be seen at length in the 59th Epistle of *St. Cyprian*, or in the *Inquiry into the Constitution, &c. of the Primitive Church*, or in an Abstract of that Book in our *Young Student's Library.* Here's Authority enough; and such Persons

as are so wilfully blind and prejudic'd as not to own it, are past dispute, and ought no longer to be treated with as reasonable Creatures.

Now having prov'd that the first Ages practis'd Infant-Baptism, we shall examine who was the first Opposer; and we find him to be one *Auxentius an Arian*, who liv'd 380 years after our Saviour: [See our Second Paper] and after him several more in *Germany, &c.* Now if there was any more need of Arguments, we would ask the Anabaptists this Question only; *That since* (as we have shewn, and can farther if there was occasion) *Infant Baptism is frequently mention'd by the Primitive Fathers for above one hundred Years together before ever any one Person oppos'd it, is it not a more ancient (and consequently true) Doctrine than that of the Anabaptists?* Thus much for the Fathers.

But for the sake of such ungrounded Persons, as may have been misled by the plausible Pretences of the Anabaptists, we shall shew the Inconclusiveness of their Doctrines, as well as we have, for the use of all, declar'd Infant-Baptism to be originally of Divine Institution, and therefore to be practis'd.

And now to the great Question of *Abraham's Seed*, the most rational of the Anabaptists believe, that if Children could be prov'd to be in the Covenant, they are fit Subjects for Baptism, and 'tis also *St. Peter's Reason, Acts 2.* In order to prove this we'll recur as far

as *Adam*, where we may safely assert, *That if Adam had not sinn'd, his Children had been holy from the Womb, by original Justice.* Hence we may infer from the Anabaptists own Principles, that Believers Children are in the same Condition (we mention not this as the Church of *England's* Belief) for they have no actual Sin; and as for original Sin, the second *Adam* has taken it away. *Ergo*, nothing hinders but that they are holy, and as such in the Covenant, and by consequence Candidates for Baptism.

But to advance a Conclusion, whose Premises are consonant to all true Churches of Christ. First then, every one agrees that Children were in the Covenant. It follows then that *Children are still in the Covenant, or else they are excluded; but they were never excluded, therefore, &c.* We advanc'd this Argument before, which stands and always will stand in force, till the Anabaptists shew where it fails. *Mr. Collins* would fain strain the words of *John the Baptist*, *But now the Ax*, &c. to enervate this Position; but 'tis so weak that we leave himself to judge of it, if he will consider the Context, where nothing is mention'd or design'd of Children, nor can it be thence deduc'd by any probable Consequence. Besides, *St. John's* Baptism was distinct from that our Saviour instituted, and his Words were directed to such as came out of *Jerusalem, Judea*, &c. but not to Children who could neither walk nor

understand him if brought thither. The Design of *St. John* here is largely discours'd upon by almost every Annotator; if you'll please to consult 'em all, you'll find no Exposition of any one of the Fathers or Modern Divines that ever gave your sense of the Place.

Again; we are not to judge by the Heart as God does, but according to Appearance: all that we can determine is about Visibility. Circumcision was call'd *the Seal of the Righteousness of Faith*; therefore all that were circumcis'd had this Seal visibly, tho' in God's Repute *all were not Israel that were of Israel.* That Visibility is all we can judge of, is plain from *St. John's* Baptism, who baptiz'd all that came unto him out of *Judea, Jerusalem*, &c. tho' 'tis not to be question'd but some might probably be Hypocrites. Thus *St. Peter* when the three thousand were converted and baptiz'd, 'twas in so short a time that he could have no demonstration of their Sincerity, but baptiz'd 'em as they appear'd to be Converts. Thus in the case of Infants, whose Parents are Believers, their Children are visible Members in the Covenant (for so they are accounted, *Acts* 2. 39.) till by ill Lives they appear otherwise.

Besides, the *Jews* with their Privileges were not extirpated wholly, there were but some Branches broken off; and the *Gentiles* being ingrafted into the common Stock, partak'd of their Privileges: but this of Childrens Incovenanting

was amongst other Privileges of the Jews, therefore, &c. Rom. 11. 16, &c.

Again, from the same Major the Argument in the preceding Paragraph is made good; tho' there is one grand Cavil against it, and that is concerning foederal Holiness, which we shall now examine from this Text, *Else were your Children unclean, but now they are holy.*

The Anabaptists say, *The Apostle means only a Matrimonial Holiness, which is Legitimation; that the Infidel is sanctify'd by the Christian by Marriage, and that the Copulation is not adulterous, because the Children are not Bastards, but Legitimate.* That Matrimonial Holiness or Legitimation is not meant, is plain,

1. By the Apostle's Design, which was to shew how the Blessing of Christ was to come upon the *Gentiles*, that Christian *Gentiles* were to be grafted in for the *Jews* broken off; that Christians were Children of the Promise, after the manner of *Isaac*, &c. All which is quite different from your Construction of the Place, and makes good our preceding Arguments.

2. If only a Legitimation of Marriage was design'd, the Christian would be sanctify'd in the Infidel, as well as the Infidel in the Christian; but the Infidel is mention'd to be merely passive, to be sanctify'd and not to sanctify.

3. It would fasten an Impertinence on the Apostle, who so often mentions the Term *Infidel*.

4. By unclean is not meant Bastards; but such as want foederal Holiness are call'd *Unclean*, *Isa.* 52. 1, 2. & *e contra*, such as have foederal Holiness are *Clean*.

5. Children of Infidels born in Marriage are *Matrimonially Holy*; and then Children of a married Believer and an Infidel, are not less: so that it would have been absurd, in your sense, for the Apostle to have said, *Else were your Children Unclean, but now they are Holy.*

6. If Legitimation was only meant, the Apostle was mistaken in the Question, which was not, whether living together were not adulterous, for that no body believes that has his senses, but *whether a Christian might with a safe Conscience have such a familiarity with an Infidel*, &c. which seem'd inconsistent with the Precepts of Christianity; as, *Have no Fellowship with Unbelievers*. The Answer is, that if they were marry'd (as 'twas common in the early times of the Gospel, that one was converted to Christianity before the other) in such case the Christian's Faith should be efficacious to the Children, and make 'em participate of the Believer's Qualities, not the Unbeliever's: which very well agrees with the fifth of the *Romans*, where we find the *free Gift, Righteousness of the second Adam*, &c. to avail over and exceed the *Unrighteousness of the first Adam*. To which we add, that the Seed is distinguish'd according to the Qualification of the Parent.

rent, visiting the Iniquity of the Parents upon the Children to the *third and fourth Generation of them that hate me, and shewing Mercy unto Thousands* (that is, Thousands of Generations) *in them that love me, &c.* We shall mention but one other place, which alone is sufficient to convince any rational Persons that the Seed of Believers and Unbelievers are contra-distinguish'd: *Gal. 2. 15. We are Jews by Nature, and not Sinners of the Gentiles*; see the occasion of this Saying. All which Arguments added together, shew that there is a fœderal Holiness of the Children of those that are in the Covenant, & *vice versa*.

From whence we argue:

If fœderal Holiness supposes a Right in the Covenant, and this Right in the Covenant, intitles its Candidates to Baptism; then the Children of Believers are to be baptiz'd.

But fœderal Holiness supposes a Right in the Covenant, and this Right in the Covenant intitles its Candidates to Baptism; *ergo*, the Children of Believers are to be baptiz'd. See *Acts 2. 38, 39.* and *Acts 3. 25.* which confirms the Premises.

Reflections upon H. C. Rejoin'd, &c.

Lo, mark, behold, here's nothing but human Authority, &c.
Answ. You grant, yield, confess that human Authority is enough to confirm Civil Things, we mention'd the *Jewish* Baptism only as a Cus-

tom amongst the *Jews*, and bring the *Rabbi's* themselves speaking of matter of Fact, and not of Opinion: *Ergo*, you grant what we ask for.—*Women shall never want Authority for communicating so long as these Texts have a Being, 1 Cor. 11. 28. 1 Tim. 2. 5. Gal. 3. 28.*
Answ. The two last have no relation to communicating, and the first is not expressive if you deny Consequences.——*Sure John Baptist repeal'd Infants in-covenanting sufficiently, when he told the Pharisees Abraham was their Father, and so to claim Baptism, &c.*
Answ. Here's not one word of Children mention'd or understood, according to the best (and perhaps all) Expositors.—*What Children are as to the Eternal Decree of God, is not within our Sphere, but what they are actually and by Appearance.*
Answ. We say the same; and since, as we have before prov'd, Children of Believers are in Covenant as soon as born, who are we that we should examine what they will be, and deny 'em their Rights and Privileges for fear they should be wicked afterwards?
 —*Your calling Baptism a Circumstantial will not prove it so.*
Answ. 'Tis false, our Words are these, *The Church has power to dispense with Circumstantials, and the manner of Acting, tho' not the Act it self*; meaning the Act of Baptism, and the *Modus* of it.—*What you say about the Condescension of the Council of Elders at Jerusalem and St. Paul's, proves nothing of John and the Apostles Baptism to be the Continuati^on of an old Custom.*
Answ.

Not

Nor of a Vacancy in Bedlam. Pray look again what it was brought to prove,——*You seem to be troubled about our Answer to yours upon the Commission, &c. I shall leave the two Papers to be consider'd by the Impartial.* *Ans.* No, we are extremely pleas'd, and accept of the Offer.——*You subtilely join ἀδύσχωρες, which comes not in till the next Verse.* Suppose the Bible had not been divided into Verses as formerly, there needs no great Subtily to determine how far the Period goes, and where the Sense ends.——*Is this a good Argument for Infant-Baptism: By Baith and Prayer my Child is recover'd of a Fever at eight days old; ergo, my Child is a fit Subject for the Lord's Table and Communion of Saints?* *Ans.* No, but this is a good Argument: Thro' Ignorance or Prejudice, I abuse the sense of my Antagonist; ergo, I should grub my Pen.—There's another such an Argument soon after, but 'tis not worth notice. — *Only the Adult that came over from the Heathen were baptiz'd; have you forgot the three thousand Jews which believ'd and were baptiz'd; Ans.* The Crucifiers of Christ, and Despisers of his Doctrines, were as far off the Christian Religion as the Heathens.——*We continue our Thanks for granting no Infant-Baptism until three hundred years after Christ, &c. Infant-Baptism was about three hundred or three hundred and eighty years after Christ.*——*Courteous Reader, consider this*

well. *Ans.* Perhaps there never was an Author so ridiculously civil, or so willing that the courteous Reader should see his Error——Where did we grant that there was no Infant-Baptism till three hundred or three hundred and eighty years after Christ? We said that none withstood Infant-Baptism till that time, as *Auxentius the Arian*: indeed *Tertullian* makes mention how ill he resented some Formalities in Infant-Baptism about two hundred years after Christ, as to Godfathers; but we have given you instances of Infant-Baptism in *Irenaeus's* time, who convers'd with the antient Prsbyters that convers'd with the Apostles: see our second Paper, which was writ before this Rejoinder of our Antagonist. Courteous Reader, consider this well. *You tell us, in one place, that Christ was not baptiz'd in Infancy, because he was a Jew; profelyted Heathens were only baptiz'd when young; What, and yet all Nations to be baptiz'd! Here is a Contradiction with a Witness.* *Ans.* 'Tis Inadvertence with a Witness, or you might see that 'tis spoken of the *Jewish* Baptism, into which whole Families of the profelyting Heathens were baptiz'd. Your syllogistical Arguments are all the same with Mr. K——s, only the last; in answer to which we have prov'd the Primitive Church did baptize both Adult Persons and Infants.

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An Answer to Three and Twenty unanswerable Questions propos'd by the Anabaptists to the Athenian Society.

Quest. 1. **W**Hether there was not a two-fold Covenant made with Abraham, one with his fleshly Seed, and the other with his spiritual Seed, signify'd by the Bond-woman and the Free-woman, and their Sons Ishmael and Isaac?

If so, I query, Whether Circumcision was an Ordinance that appertain'd to the Covenant of Grace, and was the Seal of it? 1. Because 'tis contra-distinguish'd from the Covenant of Grace, or Free Promise of God, *Romans 4.* 2. And 'tis also call'd a Yoke of Bondage. And, 3. 'Tis said also, that he *that was circumcis'd, was a Debtor to keep the whole Law.* And, 4. Because Ishmael, who was not a Child of the Covenant of Grace, with Esau and many others, yet were requir'd to be circumcis'd as well as Isaac. And, 5. Since 'tis positively said, Faith was imputed to Abraham for Righteousness, not in Circumcision, how was it imputed them? when he was circumcis'd or uncircumcis'd? not when he was circumcis'd, but when he was uncircumcis'd, *Rom. 4. 10.*

first, tho' many were wicked, and thereby frustrated themselves of the Privileges, so the Case is the same amongst Christians as to the Seal of the latter Covenant. 'Tis too long here to shew how Ishmael heatheniz'd with his Posterity, when Isaac worshipt the God of his Fa-

Ans. 1. We can find but one Covenant made with Abraham, and 'twas that of Circumcision. You run into a strange Error when you say, Isaac was the spiritual Seed, and Ishmael the fleshly; they were both Abraham's fleshly Seed. The Words are, In Isaac shall thy Seed be call'd, and not Isaac himself. 'Tis true, Isaac was a Child of the Promise, but he was as it were a Channel, a Line from whence the promis'd Seed was to come, viz. Christ, he only is the spiritual Seed. See Gal. 3. 16. Now to Abraham and his Seed werethe Promises made; he saith not unto Seeds, as of many, but as of one, and to thy Seed, which is Christ; which agrees with, In thy Seed shall all the Nations of the Earth be blessed. The Privileges that Isaac had before his Brother, was that Offspring that should come from him, as God's Select People the Jews, and amongst them our Saviour the Promised Seed. From whence 'tis plain, that all the Subdivisions of your first Query are upon wrong Suppositions, and may receive this Answer, That the Covenant of Works is distinguish'd from the Covenant of Grace; and as all Israel had the Seal of the

Quest.

Quest. 2. Whether the being the Male Children of Believers as such, gave them right to Circumcision, or not rather the mere positive Command of God to Abraham; since we do not read of any other godly Man's Seed in Abraham's Days or since, who had any Right thereto, but only such who were born in his House, or bought with his Money?

Answ. 2. The first; and the Argument you use your self is conclusive.

Quest. 3. Whether Circumcision could be said to be the Seal of any Man's Faith save Abraham's only, seeing 'tis said, He receiv'd the Sign of Circumcision, a Seal of the Righteousness of the Faith he had [mark] yet being uncircumcis'd, that he might be the Father of all that believe; which was the Privilege of Abraham only: For how could Circumcision be a Seal to Children of that Faith they had before circumcis'd, seeing they had no Faith at all, as had Abraham their Father, they being oblig'd by the Law of God old?

Answ. 3. Amongst the ancient Hereticks, we never met with such a strange Position as this, That the Seal of the Righteousness of Faith was the Privilege of Abraham only. Pray what is your Baptism, or all the rest of the Jews Circumcision? 'Twas significant of something; trace it to the Original, and you'll find Christ at the Head: and without Faith Christ is of no effect, neither to us who believe in Christ come, nor to the Jews who believ'd in him to come.

Quest. 4. What is it which you conceive Circumcision did, or Baptism doth seal to Children, or make sure; since a Seal usually makes firm all the Blessings or Privileges contain'd in that Covenant 'tis prefix'd to? Doubtless if the fleshly Seed of Believers, as such, are in the Covenant of Grace, and have the Seal of it, they shall be sav'd; because we are agreed, that the Covenant of Grace is well order'd in all things and sure, there is no final Falling, therefore how should any of them miss of Eternal Life? And yet we see many of them prove wicked and ungodly, and so live and die. If you say it seals only the external Part and Privileges of the

to be circumcis'd at eight days

Answ. 4. It seals and did seal to all that belong to Christ, Life and Salvation; but to such as do not, it seals nothing at all; we are to take measures from Visibleness, the rest belongs to God. All Israel had the first Seal as the visible Seed of Abraham, and consequently of the Jewish Church; but some were Apostates, and so it is amongst Christians, as we said before.

Quest. 5. I demand to know what those external Privileges are, seeing they are deny'd the Sacrament of the Lord's Sup-

Answ. 5. We insist not upon external Privileges; 'tis foreign to the matter in hand.

per, and all other external Rites whatsoever? If you say, when they believe they shall partake of those Blessings; so, say I, shall the Children of Unbelievers as well as they.

Quest. 6. If the fleshly Seed, or Children of believing Gentiles, as such, are to be accounted the Seed of Abraham; I query, whether they are his natural Seed, or his spiritual Seed? If not his natural Seed, nor his spiritual Seed, what Right can they have to Baptism or Church-Membership, from any Covenant-Transactions God made with Abraham?

Ans. 6. They are his spiritual Seed (visibly) for so far only belongs to us to judge, and therefore they have a Right to the Seal of the Covenant.

Quest. 7. Whether those different grounds upon which the Right of Infant-Baptism is pretended by the Fathers of Old, and the Modern Divines; do well agree with an Institution that is a mere positive Right, depending wholly on the Will of the Legislator, and do not give just cause to all to question its Authority?

Ans. 7. This is already answer'd.

Quest. 8. Is it not an evil thing, and very absurd for any to say, Baptism is a Symbol of present Regeneration, and yet apply it to Babes in whom nothing of the things signify'd thereby doth or can appear? And also to say, I baptize thee in the Name, &c. when indeed he doth not baptize, but only rantize the Child? And to say, Baptism is a lively Figure of Christ's Death, Burial and Resurrection, and yet only sprinkle or pour a little Water on the Face of the Child.

Ans. 8. This is added, but 'tis your common Treatment; the word present Regeneration, &c. is no wakers exprest.—The Term Visible solves all these Quibbles, and brings us into our own Sphere. How do you know Hypocrites Hearts? If they profess Faith, &c. you baptize them. So we baptize Children as the Seed of Believers, and as such they are visible Members of the True Church till they apostatize, if ever.

Quest. 9. Whether that can be an Ordinance of Christ, for which there is neither Command nor Example in all the Word of God, nor no Promise made to such who do it, nor Threats denounc'd on such who neglect it, or do it not? For tho' there are both Promises made to Believers baptiz'd, and Threats denounc'd on such who neglect it, yet where are there any such in respect of Infant-Baptism?

Ans. 9. This is answer'd before in one of your syllogistical Propositions.

Quest. 10. Whether a Pagan or Indian, who should attain to the Knowledge of the Greek Tongue, or of the English, or any other Tongue into which

Ans. 10. A good Scribe, well instructed in the Kingdom of Heaven, brings out of his Treasure things new and old, *This Passage has been interpreted*

which the Original should be translated, by reading over the New Testament a thousand times, could ever find Infants ought to be baptiz'd? If not, how doth it appear the Faith of People about Pedo-Baptism stands in the Power of God, and Knowledge of his Word, and not rather in the Wisdom of Men, who have endeavour'd with all the Art and Cunning they can to draw pretended Consequences for it, tho' after all they do not naturally and genuinely follow from the Premises to which they refer?

Quest. 11. Whether Christ having expressly mention'd the Qualifications of such as are to be baptiz'd, viz. actual Repentance, Faith, and the Answer of a good Conscience, &c.

doth not thereby exclude all those who are not capable of those Qualifications?

Quest. 12. Whether it doth not reflect upon the Care, Wisdom and Faithfulness of Jesus Christ, who, as a Son

over his own House, exceeded the Care and Faithfulness of Moses, to affirm, Infants ought to be baptiz'd, and yet it cannot be found in all the New Testament? Can it be thought it should be a Gospel-Precept, nay a Sacrament, and yet Christ speak nothing of it? Or could it be in the Commission, and yet the Apostles never mention it, but contrariwise require Faith of all they admitted to Baptism? Paul says, He declar'd the whole Counsel of God, and said nothing of it in any of his Epistles, nor any where else. How many thousands of Children were born to baptiz'd Believers, from the time of Christ's Ascension, to the time John wrote the Revelations, but not one word of any one Child baptiz'd?

Quest. 13. Whether in matter of positive Right, such as Baptism is, we ought not to keep expressly and punctually to the Revelation of the Will of the Lawgiver?

Quest. 14. Whether the Baptism of Infants be not a dangerous Error, since it tends to deceive and blind the Eyes of poor ignorant People, who think

pretended by all Divines to relate to the New and Old Testament, whereby it appears we must search both; and if so, your Indian well instructed would find Infants in the Covenant in the Old, Gen. 17. 12. and Children in the Covenant in the New, Acts 2. 29. But neither he nor you will be ever able to shew where they were turn'd out of the Covenant; do this only, and we'll for ever yield up the Cause.

tho' after all they do not naturally and genuinely follow from the Premises to which they refer?

Ans. 11. This only belongs to the Adult, and you are to prove where Children are excluded from the Rights of Baptism.

doth not thereby exclude all those who are not capable of those Qualifications?

Ans. 12 This is answer'd against one of your preceding syllogistical Propositions.

Ans. 13. Yes.

Ans. 14. We never tell 'em, that they are made Christians thereby, but that they have the name of Christians from it; but, it must be their own Piety and Obedience

think they are thereby made Christians, and so never look after Regeneration nor true Baptism, which represents or signifies that inward Work of Grace upon the Heart?

Quest. 15. Whether the ancient Church, who gave the Lord's Supper to Infants, as well as Baptism, might not be allow'd as well to do the one as the other, since Faith and holy Habits are as much requir'd in those who are to be baptiz'd, as in such who come to the Lord's Table? And all such in the Apostolick Church, who were baptiz'd, were immediately admitted to break Bread, &c. And also the Arguments taken from the Covenant, and because said to be holy, and to belong to the Kingdom of Heaven, are as strong for them to receive the Lord's Supper, there being no Command nor Example for either, and human Tradition carrying it equally for both for several Centuries.

Quest. 16. Whether Nadab, Abihu and Uzzah's Transgressions were not as much Circumstantial, and so as small Errors, as to alter Dipping into Sprinkling; and from an understanding Believer to a poor ignorant Babe? And whether to allow the Church a Power to make such Alterations, be not dangerous? See Rev. 22. And doth not this open a Door to other Innovations.

Quest. 17. Whether there is any just Cause for Men to vilify and reproach the People call'd Anabaptists, for their baptizing Believers, and denying Infants to be the Subjects thereof, seeing they have the plain and direct Word of God to warrant their Practice; i. e. not only the Commission, but also

dience to the Will of Christ that effects the rest. We hope you teach the same Doctrine to your Adult Profelytes; and if so, it tends, not to blind the Eyes of poor ignorant People.

Ans. 15. *Infants of Christians have a Right to the Lord's Supper, the Substance of both Sacraments being the same; yet the Lord's Supper ought not to be given to Infants, because 'tis an active Institution; whereas Baptism is a passive one, as was Circumcision: Seeing taking and eating are requir'd at the Communion, which Children are incapable of. Baptism is for Incipients, the Lord's Supper is for Proficients; both Exercises in the School of Christ; but because he in the lowest Form is not capable of the like Studies as he in the highest, does it therefore follow that he is no Scholar, and must be excluded the School? Pray consider the Case of the Passover amongst the Jews, and draw your own Inferences.*

Ans. 16. *We have answer'd this before.*

Ans. 17. *There is no reason at all to reproach you for your Practice, but rather to pity you. We know Adult Believers, if not baptiz'd before, have a Warrant for Baptism; but till then, they implicitly own themselves Heathens. But it follows not if Baptism belongs to the Adult, that it does not belong to Infants, no more than*

than

also the continual Usage of the Apostles and Ministers of the Gospel all along in the New Testament, who baptiz'd none but such who made Profession of their Faith? And the Church of England also saith, *Faith and Repentance are requir'd of such who are to be baptiz'd.* We dare not baptize our Children, because we cannot find it written; 'tis from the holy Fear of God, lest we should offend and sin against him, by adding to his Word.

Quest. 18. What should be the reason that our faithful Translators of the Bible should leave the Greek word *Baptism*, or *Baptisma*, and not turn it into English, seeing the Dutch have not done so, but contrariwise translate, for *John the Baptist*, *John the Dooper*; and for *he baptiz'd*, *he doop'd*, or *dipp'd them*?

Quest. 19. Whether those who translate out of one Language into another, ought not to translate every word into the same Language into which they turn it, and not leave any word in the same Original Tongue, which the People understand not, and for whose fakes they undertook that Work; and not only to translate every word, but also to give the right, literal, genuine and proper signification of each word, and not the remote, improper, or collateral signification of it? Which if our Translators of the Bible had so done, I query, whether the Doubt among the Unlearned, concerning what the word *Baptisma* signifies, had not ceas'd?

Quest. 20. Seeing the Greek Church uses Immersion, and not Asperision, may it not be look'd upon as a great Argument against Sprinkling, especially seeing they disown the Baptism of the Latin Church, because they use Sprinkling? for doubtless the Greeks best knew the genuine and proper signification

than because Abraham. and Millions more were circumcis'd when old, that Infants ought not to be circumcis'd. If you say, you want not a Command for your Practice, we say, we must see the first Command repeal'd till we give over ours: Sacramenta sunt mutata, non Fides. August.

Ans. 18. They are best Judges themselves; if we can but understand them, 'tis enough.

Ans. 19. They are the best Judges, as we said before. Your Design about the Modus is not material; we have comply'd with the Emphasts, and told you our Church denies Dipping to none, but rather enjoins it. See her words in the Rubrick — Then the Priest shall take the Child into his Hands, and shall say to the Godfathers and Godmothers — *Name this Child* — and then naming it after them (if they shall certify him that the Child may well endure) he shall dip it in the Water discreetly and warily, saying, &c. But if they certify that the Child is weak, it shall suffice to pour Water upon it, &c.

Ans. 20. See our last Answer.

of the Word, that Tongue being their own natural Language; in which the New Testament was wrote.

Quest. 21. Whether if a Minister should administer the Lord's Supper in one kind only, and so doing, it cannot answer the great Design of Christ the Law giver, *i. e.* the breaking of his Body, and shedding of his Blood; would not profane that holy Institution? If so, whether such who, instead of dipping the whole Body, do but sprinkle or pour a little Water on the Face, do not also profane the Holy Sacrament of Baptism, since it is not so done to represent in a lively Figure the Death, Burial, and Resurrection of Christ, with our Death unto Sin, and Vivification unto Newness of Life? *Rom. 6. Col. 2. 11, 12.*

Ans. 21. Our Answer is as above.

Quest. 22. Whether all such who have only been sprinkled, ought not to be deem'd unbaptiz'd Persons, since Asperision is not Immersion, or Rantizing not Baptizing? For tho' the Greek word *Baptizo*, in a remote and improper sense, may signify to wash; yet, as the Learned confess, it is such a washing as is done by dipping, swilling, or plunging the Person or Thing all over in the Water.

Ans. 22. Those that doubt may be of the sure side.

Quest. 23. Since you say Children have Faith *potentia*; I query, Whether Unbelievers, and all ungodly Persons, have not also the like Faith *potentia* as well as Children, and so the same Right to Baptism? We grant they may have Faith hereafter; what then?

Ans. 23. No, the Case is very different. Take a Parallel: Those Heathens that refus'd profesyting into the Jewish Religion, could not expect the Privileges of any one Infant of the Israelites, of which there yet appear'd no despair but that it might be a true Son of Abraham: or in short thus, that judging visibly, or like Men, between such of whom we have great hope, and of such concerning whom we have great despair.

As to your additional Censure about Children's having Faith in Heaven, we mean no more than this, The Object of their Faith is there as well as ours; we are not to answer for the Printer's faults. See whether the place we quoted agrees not with it, Heb. 11. 1, 2. Your catching at distant Circumstances and Words shews your Cause weak.

As to your additional Censure about Children's having Faith in Heaven, we mean no more than this, The Object of their Faith is there as well as ours; we are not to answer for the Printer's faults. See whether the place we quoted agrees not with it, Heb. 11. 1, 2. Your catching at distant Circumstances and Words shews your Cause weak.

Now to your Questions about the Fathers.

Quest. 1. What reason can be given why Nazianzen, an eminent Greek Father, should counsel the deferring of the Baptism of Infants until the third or fourth Year of their Age

Ans. 1. If Nazianzen counsel'd to delay it till the third or fourth Year, but not if in danger of Death, it plainly shews the Practice of Infant-Baptism then; and the utmost was at a time when they

(except

they

(except in danger of Death) if it were in Nazianzen's time, as some suppose it was, the Opinion of the whole Church, as also his own, That Infants, by Apostolical Tradition, were to be baptiz'd as such, that is, as soon as born?

Quest. 2. Whether all the Fathers of the third and fourth Century, both of the Greek and Latin Church, who have wrote any thing about Infant-Baptism, do not unanimously give this as the reason why Infants should be baptiz'd, viz. The washing away Original Sin, or the putting them into a Capacity of Salvation: and some of them, particularly *St. Austin*, sentencing Infants to eternal Damnation, if not baptiz'd?

Quest. 3. If so, whether the Fathers might not be mistaken in the Right of Infants to Baptism, as well as in the Judgment of most Protestants, they are in the reason why they should be baptiz'd?

they were too young to make a Profession of their Faith: so that this Query is for, not against us. But cite this Father's Works; we cannot believe that he would contradict himself, having said the contrary elsewhere.

Answ. 2. That was not the only reason assign'd, tho' 'tis as old as *Irenæus*; but neither does this destroy the Authority of Infant-Baptism. *St. Austin's* particular Opinion makes no general Rule.

The washing away Original Sin, or the putting them into a Capacity of Salvation: and some of them, particularly *St. Austin*, sentencing Infants to eternal Damnation, if not baptiz'd?

Answ. 3. The Answer of this Query (if given as you would have it) destroys the few Authorities you can bring against Infant-Baptism in the fourth and following Centuries; but it concerns not an universal and perpetual Practice, as we have prov'd.

Answers to your four other Queries.

Quest. 1. Whether God hath allow'd or enjoin'd Parents to bring their little Babes, of two or ten days old, into a Covenant with him by Baptism; since 'tis not to be found in the Scripture he either has allow'd or enjoin'd them so to do?

Quest. 2. If it cannot be prov'd he hath requir'd any such thing at their hands, whether that Covenant can be said to bind their Consciences when they come to age; especially since they gave no consent to it, nor were

Quest. 3. If this pretended Covenant was not of God's Appointment, I query, how those Children, who refuse to agree

Answ. 1. We have already told where he allow'd and enjoin'd Infants incovenanting, and we expect of you to shew us where it was repeal'd, if you will justify your Neglect of it, or condemn ours.

Answ. 2. This falls with the first, being built upon the same foundation.

Answ. 3. and 4. We have nothing to do with this Charge; these seven Assertions are none of ours, nor any where to be found amongst what

agree to the said Covenant when at age, can thereby be guilty, 1. Of rejecting Christ. 2. Of renouncing the Blessings of the Gospel. 3. And that 'tis Rebellion continu'd against their Maker. 4. That 'tis Ingratitude and Perjury to their Redeemer. 5. Gross Injustice to their Parents. 6. That 'tis self-killing Cruelty to their own Souls: 7. And a damning Sin?

Quest. 4. I query whether this be good Divinity, not rather a strange Doctrine? And whether unwarrantable Articles of Faith, taken out of the *Jewish Talmud* or *Turkish Alcoran*, may not by as good Authority be put into a *Christian Catechism*, as such Assertions as these?

Answers to four Queries sent by another Hand.

Quest. 1. Whether Traditions, *Jewish Talmuds*, the Opinion of private Doctors, Schoolmen, &c. be a sufficient Warrant for the Churches to establish such a Practice, that hath neither Precept nor Example in the Holy Scriptures?

Ans. 1. See what is before said for an Answer to this.

Quest. 2. Since the pretended Foundation of Infant-Baptism (*viz.* its absolute Necessity to Salvation) proves to be a Mistake of the Text, *John 3. 5.* as is generally acknowledg'd by Protestants: whether the Structure ought not to fall with it, as it did in the case of giving the Child the Eucharist?

Ans. 2. Prove your first Author that expounded this Text, and we'll prove Infant-Baptism several hundred years in the Primitive Church before such Exposition was ever made; which will evince that Infant-Baptism depended not upon that Exposition, and therefore ought not to fall with it.

Quest. 3. Whether the Faith of the Parent, or Gossip, on the Child's behalf, be requir'd of God, or will be imputed to the Child by God? If not, why ventur'd on, and not rather a waiting for Faith in the Subject; as requir'd in Holy Writ, by the Apostles and Primitive Churches, and seemingly by

Ans. 3. Such Practice was in the Jewish Church, and never contradicted by Christ or his Apostles, nor but by one Father (as we read of) in the Primitive Church, whom we have before cited; therefore we think it very reasonable to continue it.

Quest. 4. Whether the Church hath a good Warrant that will justify her before God, in chan-

ging the Church of England in her
Ans. 4. This we have fully answer'd before.

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ging the Mode from Dipping to Sprinkling? And whether that Alteration doth so well answer the Design of God, as that Ceremony which himself appointed?

As to the Postscript, there's nothing but what's the old o'er and o'er; only two things are of very great consequence, and upon which the whole stress of the Question lies, to wit, that of repealing Infants Privileges, and the Testimony of the Fathers.

As to the first, viz. That of repealing Infants, you engag'd our Syllogism, which is thus laid down:

An Ordinance once enjoin'd, and never repeal'd, is always in force: But the Ordinance of Childrens In-covenanting was once enjoin'd, and never repeal'd; Ergo, &c.

You deny our Minor, and say it was repeal'd, alledging,——
He took away the first, that he might establish the second, Heb. 8. And now the Axe is laid to the Root of the Tree, &c. Matth. 3.
 To the first of these Texts we answer, You prove a Change of the Covenants, but not of the Subjects of the Covenant; so that it still lies upon your hands. As to the last Text, either Children are concern'd in it, or they are not: if they are concern'd, then they are all damn'd, for they cannot bring forth good Fruit; if they are not concern'd, to what end did you bring it? So that the Argument is yet untouch'd.

The next thing we meet with of moment in your Postscript, is some small Animadversions upon the Authority of the Fathers: You challenge us to prove one Instance in the first

or second Century for Infant-Baptism, telling us, That all we have depends upon Origen's Testimony: Take one that was his Senior by forty six years, and who liv'd in the second Century; 'tis Irenaeus, from whom you have these four Testimonies: *Lib. 2. c. 39. advers. Hares. Christus enim, &c. Christ did sanctify every Age by his own Susception of it, and Similitude to it, &c. In Epist. ad Rom. l. 5, Pro hoc & Ecclesia ab Apostolis Traditionem suscepit etiam Parvulis Baptismum dare, &c. For this also did the Church learn from the Apostles to baptize Children, &c. In Lucam, Homil. 14. Parvuli Baptizantur in Remissionem Peccatorum: Children (or little ones) are baptiz'd for the Remission of Sins. Et in Lib. Homil. 8. Propterea baptizantur & Parvuli: Children are also baptiz'd.——* We expect a full Answer to this, or pretend to no more Authorities.——What you urge out of Gregory Nazianzen, is false (or he contradicts himself) in *Orat. 40. in Sanct. Baptism.* he says *Ναίω ἐν σοί — Hast thou a Child? Let not Sin get the advantage, but let him be sanctify'd from his Infancy, &c.* And afterwards, *Ἐσὶ τούτοις Φοιῶ ἐπὶ τῶν ἐπιγυρόντων τὸ βάπτισμα, &c.* Thus for the Baptism of those that desire Baptism; but what shall we say of Infants who are sensible neither of the Gain nor Loss of it, shall we baptize them? most certainly, &c. You cite Dr. Barlow, who says, Ter-tullian

tullian condemns Infant-Baptism as unwarrantable and irrational. Thus you bring in *Mr. Daile* and *Mr. Danvers* for the same purpose; but those that consult History and *Tertullian's* Contemporaries, will find that it began to grow into a Custom to baptize the Children of Heathens, which therefore *Tertullian* oppos'd: besides he was otherwise erroneous, and was for deferring the Baptism of Virgins and Widows till they were married; 'twas in the beginning of the third Century. But by the by, all these are Arguments for Infant-Baptism; for that could not be oppos'd, which had not a being.

POSTSCRIPT.

AND now, Gentlemen, upon the whole, the Weight of the Dispute lies in this: You ask for a Divine Command for Infant-Baptism; we ask for a Divine Repeal of the Rights that Children once had to the Covenant.

To gratify our Demand, you brought us two Texts (as above) the one of 'em we have shewn does only signify a Change of the Covenants, but not the Subjects of the Covenants; the other (we have prov'd) cannot concern Children, but the Consequence will be Damnation to all the Children that ever have or shall be born.

To gratify your Demand, we have shewn that Children once were in the Covenant, that the Jews did baptize, profelyting Men, Women, and Children

into their Religion; that our Saviour continu'd the Custom, and by his Authority made it of Divine Institution: and that it being a general Custom, a general Commission was enough, *viz. Disciple all Nations, &c.* which the Apostle *St. Peter* (*Acts* 2. 29.) and the first Fathers of the Primitive Church took in a general sense; that we have frequent mention of it in *Irenaus, Clemens, Justin Martyr, Origen, Cyprian, Fidus, &c.* And now after all, to avoid eternal Controversies, we'll cut the work short with you, and give you up the Cause, if you can do these three things:

1. *Prove the Repealing of the Privileges that Children once had with their Parents.*

2. *Or, A Confutation of the Authorities we have brought for Infant Baptism.*

3. *Or lastly, To give us an Instance among the first Fathers of the Primitive Church, where Infant-Baptism is but once mention'd as Inorthodox, before many Instances that we have brought wherein it is mention'd as Orthodox.*

If you are able to undertake the Proposals, do it; if not, we desire you would give a publick Satisfaction to those you may have misled, by acknowledging your Errors: but we desire to be freed from the Impertinencies of one of your Party, who has hitherto been so disingenuous to make a noise, and run away with our Arguments, without thinking what they were brought for; and then to say, *They do not conclude so, so*, which we never intended they should: such a Person we think

think not fit to to dispute with— You shall, if there be occasion; hear from us every nine weeks in the twelve Numbers; six of the nine we'll allow you

to make good your Party : but be so ingenuous for the future, as not to say we have not answer'd such and such Queries, when we had never seen 'em.

Quest. *Wherefore are we more timorous and fearful in the dark, and in the night (especially if we are alone) than in the day-time and in the light ?*

Ans^w. Some do attribute this to the danger may be apprehended by Knocks and Blows, when we cannot see from whence they come. But the present Question is of another kind of Fear than the danger aforesaid: that is, of such a Fear that doth happen even when we are in a good Bed, and stir not. The true reason of this then is, that the great Enemy of Human Kind, being the Prince and Lover of Darknes (as the Psalmist saith) walks in the darknes (who is then more dreadful to us by being a Spirit, and of a nature more powerful and strong than ours.) And that it is so, there is scarce any one that hath not some time or other experimented, going alone in the Night, that in certain places where very often there is the less apprehension of danger, in an instant some sudden Fear possesseth. And the reason hereof (in our opinion) may be, that there is some evil Spirit that we dread, without seeing of it. Even as the Animals; the most feeble are afraid when the Lion approaches, tho' they see it not. Yet we will not deny but the Night may augment every sort of Fear, because of

the Enterprizes and Surprizes that may then more commodiously be made upon us; but that other Fear, natural to Men, may be very frequent, even then when they are in a place of the greatest assurance, as well to the most courageous as timorous: For in truth we have seen very Brave, Generous, and Magnanimous Persons to be extremely afraid of Spirits in the night-time; and have also seen such as have had but a base and low Courage march on with very much Confidence. *Ulysses* (in *Horner*) durst not walk alone in the night, but had *Diomedes* for his Companion, the most valiant next to *Achilles* of all the *Greeks*. However, we will yet attribute all sorts of Fears, either to the Force of the Imagination, or to the Want of Faith; for both one and the other doth make us apprehend a thousand Terrours: But he who placeth his Confidence in God, and that dwells (as the Psalmist saith) *under the wings of the most High, and under his protection, is no way mov'd; the Arrow that flieth by day, and the evil Spirits that walk in the night, nor the Terrours of the Night, shall not be able to make him afraid.*

Quest. *How comes it to pass, that certain Persons do die with Foy; as those Roman Women, one of which believing (as she had been told) that her Son was slain*

as

at the Battle of Thrasymene, where the Romans had been defeated by Hannibal, for whom she griev'd much; and in the middle of her Lamentations, her suppos'd slain Son came unto her; and seeing of him lusty and well, she immediately died with Joy. And the other being gone forth from the City, on purpose to make enquiry after her Son, from such as came from the Defeat of Cannæ; and at length perceiving her Son among the rest, fell down dead with sudden Joy?

Ans. Because that even as Oil, being moderately put into a Lamp, entertaineth and conserveth the flame thereof; which being pour'd in all at once, doth stifle and put it out: even so moderated Joy doth brisk and cheer the vital Spirits; but when it is altogether excessive, extreme, and sudden, it suffocates and smothers them. Or else perhaps the reason may also be, that even as the Natural Heat doth retire with the Blood to the inward parts of the Body, by an excessive Frigidity; even so, by an excessive Joy, it abandons the more noble and interior Parts, that it may suddenly run to the exterior: by which sometimes follows the Dissolution and Separation of the Soul from the Body.

Quest. Wherefore do not little Children (that have more Judgment and Use of Reason than their Age can ordinarily permit or promise) live so long; or if they do live to full Age, that they then become Sots and Dunces?

Ans. Cato the Censor said very well, That we cannot but

expect the hasty Death of Children that have so hasty Judgment. And the reason is taken from hence, that 'tis a certain Argument that such Children have dry Brains beyond measure, and above the temperament of their Age: For the too much Moistness that is commonly in all Children, doth hinder as a Cloud, that their interior Senses should not seem so clear and open, nor their Functions extend themselves so far as those of riper Age. And the unmeasur'd Dryness that is extraordinary in some, is the cause that in a little time (the Body drying always more and more with Age) the Organs of their Senses, yea, even the whole Body doth dissolve, and Death follow; or at least, that their Senses are so ill affected, that the Soul cannot worthily and perfectly exercise its Functions, no more or less than an excellent Artist can finish a chief piece of Work with ill Tools, or Instruments of his Art.

Quest. Which of the two is more constant in Love, Man or Woman?

Ans. Virgil and other Poets have accus'd Women of a great Lightness and Inconstancy; nevertheless we are of opinion, that Reason and Experience are Champions for them. Reason, forasmuch as they are more cold than Men; and the nature of Cold is to be tenacious: but the nature of Heat, on the contrary, (abounding more in Men than Women) doth relax, dissipate, and dissolve. Experience confirmeth the Reason aforesaid, because it is ordinarily

rily seen, that there are more Women deceiv'd by Men, than Men by Women.

Quest. *Wherefore do Sparrows live so little time?*

Ans^w. Because they are extreme falacious and lascivious; for in little more than an hour, the Male treads the Female about twenty times: And for the same reason, lecherous and lustful Men live less time than others; and do become enervated before their Age. A luxurious Youth, saith *Cato*, doth deliver a Body without Vigour unto Age.

Quest. *What makes the Cock to crow every three hours, and even precisely at Midnight?*

Ans^w. We may ordinarily experiment (notwithstanding *Pliny* saith to the contrary) that he doth not crow every three hours; but for his crowing about Midnight, divers Reasons are given for it. Some hold that the Cock is altogether a Solar Creature, and therefore the Antients did consecrate it to *Esculapius*, the Son of the Sun; who about Midnight perceiving the predominant Planet over his Nature to rise on our Horizon, awakes, rejoices, and sings for joy. Others do attribute it to his venereal Desire; this Creature being very lascivious: But when he hath his Hens about him, he is accustomed rather to sing after than before his Treading; therefore this Reason doth seem to us no ways probable. *Democritus* (as *Cicero* relates) did hold that the Cock, weary of sleeping, after he had perfected his Digestion (as he hath

in him much natural Heat quickly to do it) doth awake brisk and galliard, causing his shrill Voice to resound and ring again. The great *Julius Scaliger* would resolve nothing on this Question; yet we dare say, that there is some appearance in the first Opinion, but more in the last of *Democritus*.

Quest. *Whether Vision be made by the Emission of the Rays of our Eyes, or by the Reception of the Species, or Images of the Objects of the Sight into our Eyes? For example, when I see a House, a Man, or Horse, is it that the Rays of my Eyes, cast on those Objects, do bring back unto me the Image of them to my sight? Or is it, that their Images diffus'd thro' the Air (and sometimes thro' the Water) which is the Medium between my Eyes and the Object, are receiv'd into my sight?*

Ans^w. This hath been antiently a very great dispute, and is so at this day among such as are self-conceited; and we will not trouble the Reader of this Book with the long Disputes of the one side and the other; But in answer to the Question propos'd, we do conclude, that since Vision is made in an instant, of the Objects the most remote, it is impossible that it can be made by the Emission of the Rays of our Eyes; because they cannot instantly reach unto the Objects. As for example, they cannot reach unto the Stars, and from thence in an instant bear back the Images to the Sight: therefore it must necessarily be suppos'd, that all Vision is made by the Reception
of

of the Species or Images of Objects; the which are represented in the Space or Medium which is between the Object and our Eyes, if some opacous and obscure Body intervene not.

Quest. Wherefore do we not see well, going out of Darknes, and coming into Light: or, on the contrary, going out of Light, and coming into Darknes?

Ans. 'Tis by going out of one Extremity into the other, that the Sight is troubled at first dash, by an Object contrary to the precedent: or a better reason may be given, *viz.* That darkness causing our visual Spirits to retire, and sink into the Optick Nerves; the which coming afterward to the Light, our Sight is dazled by the sudden and glittering Lustre of the Light. And on the contrary, when we come from the Light, suppose of the Sun, into a Place or Chamber which is darken'd, the Eyes (being not then assisted by this estrang'd Light) do not see suddenly and at once so clearly and plainly.

Quest. I verily believe the Divinity of our Blessed Saviour, but yet must confess, I have met with several Objections against it, which I wish I could see clearly answer'd. The Principal are these following:

1. *That 'tis not so much as pretended to have been believ'd, any more than the Trinity, by the Jews or Heathens.*
2. *That all the Texts which are brought to prove it out of the Scriptures, are given up by one Writer or other, as ineffectual for that end.*
3. *That Polytheism is not objected against the ancient*

Christians by their Adversaries; which they would not have omitted, had they worshipp'd our Saviour. Nor 4. they say, is there any thing to be found relating to his Divinity in the first Christian-Writers, Clement and the rest; which, in the 5th place, they conclude was introduced into the Church from the Schools of Plato, when the Christians began to be infected with his vain Philosophy, about the time of the Nicene Council. If you please to solve these Difficulties, I believe you may do service to Religion, and oblige many others as well as yours, &c.

Ans. The Divinity of our Blessed Saviour, and consequently his Eternity, are so plainly asserted in the Scriptures both of Old and New Testament, that we know not how any that really believes them to be the Word of God, and given by Inspiration, can possibly deny it, or doubt of it. Tho' for those who only think 'em the Writings of honest well-meaning Men, who were oftentimes mistaken as well as other Folks, 'tis not so great a wonder that they are not convinc'd by them; and while we have there so many and so clear Proofs of this Fundamental Truth (some of which we shall produce hereafter) we ought not to let our Faith be shock'd by any Objections, tho' ever so plausible, that may be rais'd against it. Not the first here offer'd, because, tho' we could not prove that our Saviour's Divinity, or that of the second Person in the Trinity, was generally known or believ'd by the Jews and Heathens, what
weight

weight would this have against that Article of our Belief? since, tho' he was to the *Jews* a *Stumbling-Block*, and to the *Greeks Foolishness*; he isto them that believe, the eternal, essential *Power*, and *Wisdom of God*. But after all, if we should prove that a second Person, a Son of God, God as well as the Father, was own'd and believ'd by the most Learned *Jews* and *Heathens*, even before the coming of our Saviour; this Objection would then receive a double Answer: And this we think we can do first for the *Jews*, who tho' they did not own our Saviour at his coming to be this Son of God, yet did doubtless before his coming believe and acknowledge a Son of God, who was God, distinct from the Father, and proceeding from him. For the proof whereof we shall not insift on the many pregnant Testimonies to this purpose in the *Liber Zohar*, or ancient *Cabala* of the *Jews*, because some Objections may be made against their Credit, or at least their Antiquity: nor pretend to enumerate all the Texts in the *Chaldee Paraphrase*, which plainly and undoubtedly attribute Divinity to the Word and Son of God, as distinct from his Father: But shall only bring one clear Text out of their own *Targum*, and then shall further prove our Assertion from the Author of the Book of *Wisdom*, and the express words of *Philo* the learned *Jew*.

That from the *Targum* is in the 3d of *Gen.* and 22d verse: Where when we read, *And God*

said, Behold, the Man is become like one of us; they render it, 'And the Word of the Lord said, Behold, *Adam* whom I created is the only-begotten in the World, as I am the only-begotten in the highest Heavens.' Where, as *Watson* observes, in his *Prolegom* to the *Polygl.* 'Creation, Locution, and Unigeniture, are at once attributed unto the Eternal Word.' Now this creating the World, sustaining it when made, Eternity, and Unigeniture, are also ascrib'd by the Authors of *Ecclesiasticus* and the Book of *Wisdom*, to the Hand of God, the Word of God, and the Wisdom of God: and by this *Wisdom* they intend the *Son of God*, as *Solomon* also did in the *Proverbs*, because the self-same Expressions which they there use, as well as the same incommunicable Actions, are ascrib'd unto him by the Author of the Epistle to the *Hebrews*, as well as in that to the *Colossians*.

Thus *Wisd.* 10. 9. *Wisdom was with thee, and was present when thou madest the World: O send her from the Throne of thy Glory.* And 7. 22. *Wisdom, which is the Maker of all things.* And 11, 17. *Thy Almighty Hand, that made the World, wanted no means to punish them, &c. viz. (Wisd. 18. 15. of the same) Egyptians: Thine Almighty World leap'd down from Heaven, &c.* This for Creation, next for Conservation: See *Eclus.* 43. 26. *By his Word all things consist.* And *Wisd.* 1. 6, 7. *Wisdom is a living Spirit. The Spirit of the Lord fills the World, and that which upboldeth all things hath*

P knowledge

knowledge of the Voice. And again, *Wisdom is the Former of all things, in her is the only-begotten Spirit.* Now that this is not spoken of the Father himself, appears because the *Word* and *Wisdom* here are spoken of as personally distinct from him, and with him from Eternity, as St. *John* says, *The Word was with God.* Which also forbids us to understand *Wisdom* here only as an Attribute of the Almighty; because the self-same Expressions are us'd by the Apostles (as has been said) of our Saviour; and appear plainly transcrib'd from hence. For whereas *Wisdom* is call'd, *Wis. 7.* ἀπαύγασμα φωτός αἰδίου, καὶ εἰκὼν τῆς ἀγαθότητός αὐτοῦ. *The Brightness of the Eternal Light, and the Image of his Goodness:* The Author of the Epistle to the *Hebrews*, chap. 1. 3. styles our Blessed Saviour, ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The Brightness of his Father's Glory, and the express Image of his Person.* And again, 1 *Col.* 15. *The Image of the Invisible God, by whom all things were created, and by whom all things do consist;* ἐν αὐτῷ πάντα συνέστηκε· the same with that already mention'd, *Ecclus. 43. 26.* ἐν λόγῳ αὐτοῦ σύγκριτα πάντα.

Which Creation and Confer-
vation of the World being Acts
of infinite Power, and ascrib'd
to the *Wisdom* of God by the
antient *Jewish* Writers; who
doubtless never meant this of
a new World, or the Christian
State, but of the Heaven and
the Earth, the whole System of
Visibles and Invisibles: and
the same Actions and Charac-

ters being ascrib'd by the Apo-
stles to our Lord and Saviour,
it follows from hence, that he
is the Creator and Conserver of
all things visible and invisible,
and not only of a new World;
the essential *Word* and *Wisdom* of
the Father, *God blessed for ever.*

From these we come to *Philo*,
who wrote before St. *John*, and
reckons in the Divinity, first,
the *Father of all*; and then ἐκείνου
λόγον, the *Word of the Father*;
whom he call's ὁρθὸν θεῖον λόγον,
πρωτόβουον υἱόν, the *true Word of
God, and the First-begotten Son.*
Which *Word*, he says, created
the World, or the Father creat-
ed it by him: where he is so
far from making this *Word* by
which God made the World,
only a bare Expression of his
Will, that he even goes too far
on the other side, and seems
to make it a distinct God, it
not also subordinate, according
to the Heathenish Notion, cal-
ling him δεύτερον θεόν, a *Second
God.* Wherein St. *John* expres-
ses himself more rationally and
philosophically than all the
Platonists, or other Philoso-
phers; for tho' he expressly
owns and asserts the Divine
Word to be distinct from the
Father, and to be God, he
never calls it a Second, or ano-
ther God: in which Express-
ion, tho' 'tis certain *Philo* did
platonize, yet we cannot say so
with any show of Reason con-
cerning all the rest that he adds
on the same head, because he
grounds it all on the first Chap-
ter of *Genesis*; because 'tis a-
greeable to the Notion of the
Chaldee Paraphrast, and was
acknowledg'd by many of his
Country;

Country-men, who knew nothing of *Plato's* Writings: and lastly, because the same for substance is asserted by *St. John*, who had it from an higher School than *Plato's*, having doubtless learnt it either by particular Inspiration, or else heard it when he lay in our Saviour's bosom. Whence 'tis no wonder, if his Notion be much more clear and defensible, than either that of the *Jews* or *Heathens*; for had this Doctrine been before sufficiently reveal'd, we see not what need there had been of a new Revelation.

For which reasons, we think it requisite to conclude this first Head with some Observations of a very Learned Person concerning this matter; which will preclude many Objections that may else be made against what we have already advanc'd, and shall hereafter endeavour to make good. They are the words of the Reverend Dr. *Cudworth*, in his *Intellectual System*, Book 1. ch. 4. p. 548. 'That it ought not to be thought any considerable Objection against the Pagans Belief of a Trinity, that the *Platonist Pythagoreans*, and others of them, did not express their Trinity in the very words of the *Athanasian Creed*, nor according to the Form of the *Nicene Council*: forasmuch as this Mystery was gradually imparted to the World, and that first but sparingly to the *Hebrews* themselves, either in their written or oral *Cabala*; but afterwards more fully under Christianity, the whole Frame

' whereof was built thereupon.' He adds some other Observations, so weighty and remarkable on the same Subject, that we cannot omit them; which, if they had either been formerly made by others, or given heed to since he made 'em, might perhaps in this, as well as former Ages, have hinder'd some warm Men from judging their Brethren (and it may be Fathers too) in these matters. 'Nevertheless, says he, the manner of this Mystery is not so distinctly and precisely determin'd, nor so punctually and scrupulously stated amongst the Christians neither, till after the rising up of Heresies concerning it: nor, when all was done, did the Orthodox themselves at first universally agree in the Signification of some Terms which were us'd on this Subject. Nor lastly, is it a thing to be wonder'd at, that in such a difficult and mysterious point, there should be some diversity of Apprehensions amongst the reputed Orthodox Christians themselves; and much less therefore amongst Pagans and Philosophers: which Divine *Cabala*, as it must be acknowledg'd that 'twas but little understood, by many of those who entertain'd it among the Pagans; so was it by divers of 'em much adulterated and deprav'd.' Thus far that Good and Learned Man.

We proceed to the second part of it, which relates to the Heathen: And that the Lear-

ned amongst 'em did believe a *Trinity*, and consequently a second Person, and him God; surely there's little need of proving, when the fifth Objection is grounded upon it, and it has given occasion to one of the most plausible Pleas which the Adversaries of this Doctrine produce against it. Nothing can give what it has not; and if the Christians learnt the Trinity from the *Platonists*, (which however we shall hereafter prove they never did) they must have had it to teach them. But we need not be oblig'd either to their Concessions or Objections, since it has already been abundantly prov'd by Learned Men, that the most antient and learned of the Heathens, of almost all Sects, did own a Trinity; and if not exactly in the same manner with the Orthodox, that has been accounted for already just before.

1. The most antient *Chaldaic* and *Persian* Philosophers, the Followers of *Zoroaster*, did assert it. *Mithras* is call'd *Τριπλάσιος*, or *Treble*, amongst 'em. This *Dionysius* witnesses of *Mithras*, and *Plutarch* does the same of *Oromasdes* (whence *Cudworth* concludes they were the same Deity) further affirming of *Zoroaster*, that he made a *three-fold* Distribution of *Things*. And *Proclus*, from the *Chaldaic* traditional Theology, affirms, That the whole World was compleated by *Three*; namely *Psyche*, or the mundane Soul, *Zeus*, or *Jupiter*, and the *Demiurgus*, or *Maker* of the World.

2. A Trinity was also ac-

knowledg'd in the *Orphaic* Philosophy, which was famous long before *Aristotle*; and the *Orphaic* Hymns are quoted by *Plato*, *Heraclitus*, *Tully*, and several others: which appears, first, from that Hieroglyphick, wherein he describes the Deity in such a manner, that his Pagan Interpreters did thereby understand three Principles. 1. An Incorporeal Mind, or *Jupiter* the supreme Father. 2. *Hercules*, or his Son. 3. *Nature*, or the *Spirit*, or *Soul* of the World. Again, *Suidas* says of him, that he ascribes three Names, *Life*, *Counsel*, and *Light* to the *Maker* of all things; which in *Proclus* are call'd *Phanes*, *Uranus*, and *Chronus*, from the same *Orpheus*. *Damascius* says the same, that *Orpheus* introduc'd *τρισυμμόρφον Θεόν*, a *Triform God*. And *Timotheus* the Chronographer affirms the same with *Suidas* before, as *Cedrenus* assures us.

3. The same seems to be asserted in the genuine *Egyptian* Philosophy, as we have it from Heathens themselves, and not only from Christians; *Cheremon* in *Porphry* telling us, that they held these three Principles, *Mind*, *Reason*, and *Nature*. Many other Instances of the like kind we might produce out of the *Hermaic* Writings, which we at present omit, because of the Objections which *Casaubon* and others raise against them; tho' their chief Prejudice is easily answer'd. The Notions in 'em, say they, are purely *Platonical*, and therefore novel, and not genuine: but this is by no means a just Consequence;

quence; for both *Plato* and *Pythagoras*, as is notoriously known, had most of their Reasonings of this nature from the *Egyptians*: Nay, *Plato* borrows at second-hand too, and had many of his from *Pythagoras*. But of this more hereafter.

4. *Pythagoras* held a Trinity: The *Monas*, the *Nous*, and the *Psyche*. *Plutarch* tells us, that he call'd the First Hypostasis, τὸ ἅ, and Μόνως, and τὸ Ἄγασον. And indeed if *Pythagoras* held the same Doctrines with *Orpheus*, as 'tis evident for the most part he did, he must also own a Trinity.

Parmenides also, if we may believe *Plato* concerning him, held and taught the same; tho' as some of the others, not in the same manner with the Christians afterwards: for the Heathens, we think, did generally believe three subordinate *Unities*; the ἅ τὸ πᾶν, ἅ πολλὰ, and ἅ ἐν πολλὰ; One All, One Many, and One and Many.

5. As for *Plato*, we suppose he'll be given us. For none can deny his τὸ ἅ, his Νῶς or Δημιουργός, and Ψυχή; or that he calls the first Hypostasis the *Father*, the second the *Logos*, Word, or Reason or Counsel, (as *Orpheus* before him) and asserts him the Maker of the World.

6. *Plutarch*, the most learned of the Pagan Authors, and best vers'd in their Mystic Theology, as well *Egyptian* as more modern, has several Passages which look the same way; as cannot but be observ'd by any who carefully read him: particularly, we took notice of

that which *Dr. Cudworth* mentions, concerning *Theſpeſius Solenſis*, who reviving from a long Extasy, affirm'd, that while he lay in that condition he saw three Gods, in the Form of a Triangle, pouring Streams into one another. And this *Plutarch* mentions, as not himself disbelieving it. And what follows of *Orpheus* his Soul, going so far as this Triangle, plainly refers to his Doctrine of the Trinity already mention'd.

7. Let any one read *Julian* the Apostate's Works, especially his Oration *de matre Deorum*, and they'll find it not a Trinity expressly, yet a Father and Son; to which most of 'em add, after the *Platonists* and *Pythagoreans*, a third Principle, or Soul of the World: Tho' this antient Divine Tradition was miserably deform'd with their Novel, Poetical, or Physiological Fables. For example, what they found in the antient Oracles, or Philosophers, concerning the Father, or Fountain of all things, they numerically attribute to their *Jupiter*: What to the Son, to *Hercules*, or to the Sun in the Firmament, which some of 'em reckon'd the Body of the *Demiurgus*, or Maker of the World: What to the Spirit, they to *Pallas*, or it may be to *Isis*, or *Cybele*; which sometimes they make the Mother of the Gods, sometimes the Daughter of *Jupiter*, as they also made the *Logos*, or *Evas*, sometimes the First, sometimes the Last of their Deities. Nor can we tell how to think, that some

some strange Passages which we read in *Epictetus* and others, concerning the Son of God, and which we doubt not others also have observ'd, were borrow'd from the Christians, as has been the Opinion of some Learned Men; because 'tis hardly probable the Philosophers would be beholden for these things to those whom they so much despise, and so mortally persecuted and hated: Whence it appears to us more probable, that they had 'em from the antient *Arcana* of their own Writers. And we cou'd prove some Footsteps of a Trinity also, and particularly of God the Son, in several other Nations, who have had no converse with the Learned World: But shall only instance at present in the Inhabitants of *Ceylon*, who, as *Knox* tells us, in his Account of their Divinity, after the Supreme God, stil'd in their Language, *ossa-polla-maupt*, the Original and Governour of all things, do believe a Second God, whom they call *Bubdow*, to whom the Salvation of Souls belongs. But we hope this will suffice, and we may rest this part of the Argument here, till we see what we have advanc'd, fairly answer'd: and if we have, in our Answer to the second Branch of the first Objection, prov'd more than we undertook, namely, that the Trinity it self, as well as the Divinity of a Son of God; was in great measure known to the Learned Heathen World, we hope none will be angry with us, for giving o-

ver-measure, and being better than our Word.

Quest. *Wherefore do Infants that are born in the seventh Month after their Conception commonly live, and those that are born in the eighth Month commonly die?*

Ans. There are some who attribute the reason hereof to the Order of the seven Planets: and altho' we may not give a better reason to the satisfaction of another, yet we had rather attribute the reason hereof to the perfection of the Septenary Number; which by a certain, secret, and occult Virtue, accomplishes all things. The Number of 7 is most perfect, because 'tis compos'd of 2 first perfect Numbers, equal and odd, *viz.* of 3 and 4: for the Number 2 is compos'd of a repeated Unity; the which not being a Number, is not perfect. As for its occult Virtue, we are of opinion that it operates on all sublunary things, because that the Moon changes its shape from 7 to 7 days: and besides, it is more manifest in Man, than in any other thing. For first of all, being born 7 months after his Conception, he may live: and 7 Months after his Birth, his Teeth begin to appear: In 7 Years, he begins to have the Use of Reason; in twice 7 Years he begins to enter into the Age of Puberty, and to be capable of Generation: In thrice seven Years he enters into the Flower of his Age: In four times seven Years he begins to enter into the Age of Virility, and intire Perfection of his natural Strength. Moreover, from

7 to

7 to 7 Years (observe it when you please) a Man does find ordinarily some Alteration or Change, either in his Mind or Body, or in his temporal Goods or Fortune, be it in Adversity or Prosperity: and this Change is principally remarkable in his Complexion. And above all, the Clymaeterical Year is much to be admir'd, which is the 63d Year of the Age of Man, reckon'd to be either 7. times 9, or 9 times 7; in which year he is commonly reduc'd to some extremity or danger of his Life: which the Emperor *Augustus* well knowing, did rejoice extremely when he had pass'd that Year. As then by the Number of 7 and 9, multiply'd the one by the other, we are in danger of Death, so by the same Numbers we are happy to prolong our Life. But to conclude this Question, the

Lawyers approving

*Lib. 7. D. de in this the Doc-
statu homi- trine of the Phy-
num. cians, have decreed*

that Children are

born in the seventh Month with perfection, and ought to be deem'd legitimate, if peradventure the Father had been absent.

Quest. *Whether Light be a Corporeal Thing?*

Ans. No, but an Accident only; nevertheless heavenly, excellent, and admirable, by means of which we see the Colours of all the visible Bodies of the World, and being taken from us, we remain in Darkness and Horror. That this Light then is not corporeal, it is evident, that it doth in an

instant scatter and extend it self throughout all the Universe, if it be not hinder'd by opacous and dark Bodies, by which hindrance cometh the shadow; but corporeal things cannot be in this manner diffus'd and spread in an instant, because it could not be done but by Penetration of Dimensions, which Nature abhorreth and cannot suffer. Or else it must be done by the Cession of other Bodies, which cannot be done instantly and suddenly.

Quest. *What is the Cause of the Generation of Monsters?*

Ans. The Causes are many, *viz.* The Superabundancy or Insufficiency of the Matter, the Feebleness of the seminal Virtue, the Vice of the Womb, the wandering Imagination of the Female in time of Conception, the Conjunction of two Animals of divers Species, and the like.

Quest. *How comes it to pass, that we do love sometimes those whom we never saw?*

Ans. This comes to pass but seldom, that we love those whom by reputation we believe to have some Perfection of Virtue, Knowledge, or Beauty which makes us to esteem them. And our Soul imagining this Perfection to be greater than it is, cannot but be taken and surprized, and cannot but love and honour; nay, commonly much more than after we have seen the Subject: for rare and excellent Persons are like Tapestries, which seem more beautiful afar off than near.

Quest. *Why do we commonly fart in Pissing?*

P 4

Ans.

Anfw. Because that while the Bladder is full, the great Gut is stretch'd, and in discharging the Bladder we hold in our Breath; insomuch that after the Relaxation of the Bladder, in proportion as it doth empty it self, the Intestines that are bound and full of Air and Winds, do also at the same time by the same means slacken and empty themselves.

Quest. How is the Dew ingender'd?

Anfw. It differs from Rain and Snow in this, viz. The matter of the Rain and the Snow are the Attractions of many Days, into the middle Region of Air; which is much more ample and vast than the inferiour, in which the Dew is ingender'd from a few Vapours attracted by the Celestial Bodies, in the space of one night; the which for want of Heat cannot ascend very high, but do fall again upon the Nap of Herbs and Leaves of Trees like unto little Pearls; and this is it which is call'd Dew: And this in the Seasons the most temperate of the Year; for when 'tis very hot there can be no Dew, because that the Matter being heated, it easily ascends on high, or else it is easily dissipated by the Heat. And if the Weather chance to be cold, this Dew is congeal'd and condens'd, and from thence is made that which we call the hoary Frost.

Quest. In a place not far from Swicka in Franconia (saith my Author) where I lay at that time, it happen'd that a Child (which could scarcely go or speak) in win-

ter-time lost it self in a Wood near unto Swicka, and was constrain'd to remain in the Wood three Nights and two days; in which time there fell a great Snow, insomuch that the Child was cover'd therewith: but every day there came a Man, and brought it something to eat and to drink, and went away again; the third day the Man came and brought Meat, and led the Child from the place where it lay into the Road-way, by which means it got home, and told the Parents plainly what had happen'd. I heard the Child (saith my Author again) relate it so significantly and plainly (which neither before, nor in three years after that time, spake any word that might be well understood) as I my self (saith my Author still) could have related the same. Luther's Col. Mens. fol. 371. Tell your humble Servant now, I pray Gentlemen, if you believe this to be matter of Fact; if not, tell me so: whether this Man, that brought the Child Meat and Drink, was an Angel, as Luther thinks, or what he was?

Anfw. For those that will admit the Testimony of Sacred Scripture, it will be easy, says Mr. Turner, in his late History of Providence, to satisfy such, that good Angels do exist, and are exercis'd in the Affairs of this lower World; as in the Case of Hagar, Gen. 16. 7, &c. of Abraham, Gen 18. of Lot, Gen. 19. of Jacob, Gen. 31. of Moses, Exod 3. of Balaam, Gideon, Manoah, Elijah, &c. in the Old Testament; and in the Case of the Baptist's and our Saviour's Birth, in the New Testament. They appear'd to the two Maries, Zechariah, and the Shep-

Shepherds. *Acts* 10. 3. *Cornelius* is said to have seen a Vision evidently, viz. *An Angel of God coming to him*. More may be observ'd by Men of Leisure and Ingenuity, that will take the pains to examine their Concordance, and turn over a few Leaves of the Bible. But for modern Instances of this nature (and well attested) we refer you to Mr. *Turner's History of Providence*, p. 7. chap. 2. treating of the Appearance of good Angels.

Quest. *Wherefore do we not see the Elementary Fire that is above the Air, as well as we can the Material Fire; since that (according to Philosophers) it is ten times more vast and ample than the Air, and yet we can see the Stars that are above the Elementary Fire?*

Ans. 'Tis because the Elementary Fire is much more simple and pure than the Air, and without any colour. If then we cannot see the Air, which we suck in and breathe out, and with which we are environ'd (altho' it be much more gross and thick, in comparison of the Elementary Fire) how can we then behold, or see the Elementary Fire it self? But the reason why we see our material Fire, is, because it hath a colour, or is colour'd as with Yellow, because of the mixture of terrestrial Exhalations, which do proceed from the matter of which it is nourish'd and entertain'd: but the reason why we see the Stars that are above this Elementary Fire, is, because they are much more luminous and glittering than the Fire,

Quest. *Wherefore do our Bodies grow more and more hastily in our Infancy, and in the first Years after our Infancy, than they do in our Youth?*

Ans. Because Nature being remote from its Perfection, it makes the more haste to attain it, and sets all the forces of the natural Heat (which is then more fervent and boiling) to convert most of the Aliment towards the Growth and Increase of the Body.

Quest. *Wherefore is it, that having two Eyes, we see nevertheless but one Kind, or Image of the Object?*

Ans. Even so for having two Ears, no more than one and the same Sound is heard; the Original of their Motion being the same, for these two Organs make but one Sense: but yet provident Nature hath been pleas'd that one and the same Sense should have two Instruments, to the end that if one should be taken from us, the other might supply the defect thereof.

Quest. *Why do not Men stir and move their Ears as most other Animals do?*

Ans. Because that other Animals have a great Flexibility and Volubility (if we may so word it) in the Muscles of their Ears, by which they do in part express their Desires: but in Men such things would be unserviceable and indecent, who are able to express their Conceptions not only with their Tongues, but also in other Signs; nay, even with their Faces, when they are uncover'd. And yet 'tis said, that

the Family of the *Flaccii* in *Rome*, and we ourselves in *Glascony* have seen two Men, who have had that Movement in their Ears.

Quest. *Can we hear under Water?*

Ans. Yes, very well, as those that are accustom'd to dive do relate and affirm. And Fishes themselves will slip away if a great noise be made on, or near the Water. *Pliny* relates, that there were Fishes (in the Ponds of the Emperor of *Rome*) that would come forth of the Water, being call'd by an accustom'd Name.

Quest. *How can we perceive the Number of the Heavens?*

Ans. By two principal means: the one is by the Eclipses, Defaults, or observing of the Stars; for since that certain Stars do eclipse, and at certain times hide from us other Stars, 'tis a certain Argument that they are found in our view. And those that do eclipse others, are in some lower Orb: for if they were not so, they could not hide the other from our Sight. The others Proof is drawn from the Diversity and Difference of the Motions of the Heavens: For tho' every natural Body has a proper and peculiar Motion, yet divers Motions are observ'd in the Heavens, and a greater Number in the inferior Orbs than in the superior. 'Tis therefore without question, that the Inferiors do receive this Diversity of Motions (besides their natural) from the superior Orbs; and therefore there

is a necessity that there be as many Heavens, as there are Diversity of Motions.

Quest. *How can we come to know that the Heavens are round?*

Ans. We may know this from many Reasons: The first is, that the Heavens incircling and containing all the other Bodies of the Universe, ought to have the Figure the most capable, which is the Round, Spherick, or Circular. The second is, that the Heavens being the most moveable Bodies of the World, as we may perceive by their continual Motions; this Figure must also be attributed to them, as the most proper for Motion. The third is, that if the Heavens were of any other Figure than Round, they would interfere and batter, or pierce and penetrate, in turning and rolling one into the other; or else there would remain a Vacuum, or Emptiness in the Angles, or Extremities of their Bodies, which are Absurdities against Nature. The fourth is, that if they were of any other Figure than Round, then in the same Day the Sun, the Moon, and the other Stars (the which being carry'd about by the Rapidity of the first Moveable, do in twenty four hours surround the Universe) would appear at certain hours greater, when their Approaches are nearer the Earth; which things never come to pass, so that it must be concluded that the Heavens are round.

Quest. *Why do Physicians forbid us to sleep on our Back?*

Ans.

Ans. Because that lying in this manner, the Reins are heated, and Flegm thicken'd, which ingenders the Stone. It heats also the Blood in the great Vein call'd *Cava*, and the Spirits that are in the great Artery; and doth also bind and stop up the Passages of the Excrements, from which (as *Avicen* saith) do proceed Apoplexies, Frenzies, and the Disease call'd the *Night-Mare*.

Quest. Wherefore do Men sneeze more strongly, and oftner than any other Creatures?

Ans. 'Tis because they eat commonly more than they ought, and of more sorts of Meats; being not so well and readily able to digest them as other Creatures, great quantity of Vapours do ascend the Brain, which doth endeavour to discharge them by the means of sneezing: which proceeds, as the Philosopher saith, from the lancing of the Spirits, when the Moisture doth endeavour to get out; or else by the Expulsion of some raw and indigested Humour. Moreover he saith, that Man has the Passages of the Nostrils more ample and open than any other Creature, in proportion to his Body, wherein are contain'd more Wind and Spirits that do provoke sneezing. To this may be added, that Man having more Brains in proportion to his Body than others, so hath he also more Moisture; insomuch that when he taketh Cold, great quantity of Humours fill those Passages, which being thrust out by the Spirits, there must needs be a pains-

taking in this Conflict and Noise also.

Quest. Doth Sound proceed from the knocking of two Bodies one against another, or from the Air which is broken between both?

Ans. The knocking of two hard Bodies one against another, is indeed the efficient Cause of Sound, but not the formal; for the formal Cause is the Collision, or beating of the Air between two hard Bodies. It would seem at first dash (and there is much appearance for it too) that Sound is in such Bodies knocking against each other, and sounding; even as the Colour in the Body colour'd, and the Smell in the Body smelling, and the Savour in the Body favouring; and not in the Air: nevertheless, it is not so in the Sense of Hearing, as in those other Senses; forasmuch as the other Senses have their Objects stay'd and permanent, but Sound is only in that moment that two Bodies beat the one against the other: For sound is made, not in the beating of those two Bodies alone, but by the Collision and breaking of the Air between them. As for example, Sound is not in the Bell that sounds, but in the Air beaten and broken between the Clapper and the Bell.

Quest. Wherefore is it that two Lutes, or other like Instruments, being mounted and accorded in the same Tone; if you sound and play on the one near to the other, even that which we do not touch will sound also?

Ans. 'Tis because of the Sympathy and Constancy of the Instru-

Instruments. The Strings of one of which being pinch'd, the Air which is affected with the Harmony doth affect and cause to sound the Strings of the other. And for this same cause, if you pinch a String of the Lute, the other Strings that are accorded either in the Unison or Octave, will sound also; which may be prov'd by the putting of a little Straw or piece of Paper upon that String which we touch'd not. And that we may yet a little better philosophize upon this Subject, we may add, that we must observe a double Motion of the Strings of an Instrument; the one is, that which beateth the String before, when the String is pinch'd; the other is, that which beateth the Air behind, when it retires after that it is pinch'd; for the Wavings of the Air, mov'd by the String pinch'd, meeting another String wound up to the Unison or Octave, they do shake it and make it sound; but meeting of other Strings wound up to another Tone, and out of the Unison or Octave, they do not find a like Disposition of Motion, because of the Dissonancy and Disproportion of the Tone; so that they will not move, or sound at all.

Quest. *Whether do Stones grow in the Intrails of the Earth?*

Ans. To take the word grow properly for a Motion in Quantity (as the Philosophers speak) viz. by the Nutriture receiv'd into all the Parts of a living Body, by the means of the Organs and Passages of it, by which the Soul may exercise its

Functions, Stones cannot be said to grow: But if you take the word grow for to augment, there is no doubt but they and all sorts of Minerals do grow; but 'tis by the Accession of a proximate well-dispos'd matter.

Quest. *Why is it that in little Children the Gravel or Stone (which the Latins call Calculus) is ingender'd in the Bladder; and in aged Men most commonly in the Reins?*

Ans. 'Tis because Infants have the Passages of the Reins very strait and narrow, inso-much that the Urine doth force, and serves as a Vehicle for the Gravel, (which is the Matter of the Stone) and carrieth it down towards the Bladder. But in more aged Men those Passages are more ample and large, and there is a freer Passage for the Urine, thro' which it may run without removing downwards. the Gravel which doth hold and stick in those parts. Nevertheless, when there is so much Gravel there, which doth in a manner stop up those Passages, it will as well be carry'd downwards in the Bladder, in Men as in Children. For this Gravel is made of too much heated Humours, &c. that are reduc'd into Powder in the Reins.

Quest. *Why can we not endure Thirst so long, or so well as Hunger?*

Ans. Because Hunger is but a simple Appetite of Meat, but Thirst is a double Appetite, viz. of Meat and Refreshment; so that two Defects are more uneasily to be supported than one. And therefore also,

we receive much more pleasure in drinking when we thirst, than in eating when we hunger; and as the Pleasure is greater in the enjoyment, so is the Displeasure and Incommodity in the want thereof. Moreover, Drink suddenly runs and penetrates the Body
Macrob. 1. and all the Parts
 7. 12. thereof (as *Macrob.*
bius saith) but Meat doth insinuate by little and little, and after many Concoctions it changes.

Quest. Why is it that the Sun can easily enlighten with its Rays the deepest Waters, and yet cannot penetrate the Clouds, which dissolve into nothing but Water?

Ans. 'Tis because there are many earthy Exhalations and smoaky Vapours inclos'd and taken up into the Clouds, which do make it so obscure and dark, that the Sun cannot entirely penetrate to give it Light: And that the Waters, on the contrary, that are of themselves clear and neat, are more susceptible of the Light and Brightness of the Sun.

Quest. How comes it to pass, that in Summer the Water that falls from the Clouds thickens and contracts it self into Hail, and in the Winter time into Snow; since the Property of Cold is rather to contract, and that of Heat to dissolve?

Ans. This proceeds from the *Ansiperistasis*, contrary Resistancy, and contrary Disposition of the Cold and Heat: for the Heat possessing in Summer the inferior part of the Air, the Cold giving place, retires from it to the middle Region of the Air;

insomuch that it freezes and contracts into Hail the Water that drops from the Clouds: But on the contrary, this middle Region of the Air is in Winter more hot than in Summer, and the inferior Region extremely cold, tho' the Clouds be frozen and made icy. Nevertheless, altho' it sometimes falls down in white flocks, (which we call Snow) and even tho' it should intirely be melted into Water by the Heat of the middle Region, yet the Cold of the lower Region will again condense and congeal it into Snow.

Quest. Why do we break with more ease a Staff on our knees, taking and bowing it by the ends thereof, rather than by taking and bowing any other part of the Staff nearer the Knees: likewise if a Staff be on the Ground, and putting the foot thereon, we may break it more easily, taking and bowing it by the end the furthest from the Foot, rather than by taking it by any other part nearer the Foot?

Ans. To resolve this Question, 'tis a concluded Maxim in the Mathematicks (which shall be spoken of more at large in divers Examples on the Question concerning Weight) that the Parts of a Body the most remote from their Center (that is to say, from their Rest) are more feeble and flexible; and those parts which are nearer, are much stronger, to resist our Endeavours in breaking them. So then in the two Questions propos'd, the Center is either the Knee or the Foot; insomuch that the Parts of the Staff the most remote from the Center,

Center, are the most feeble and flexible. And the parts of the Staff more near, are the more strong, and which do resist more to the endeavour of him that would bow, or break it. By reason of which, we cannot so easily break a small Staff, or Rule, being very short, as a longer Staff or Rule that is more thick, or big. For being short, all parts are near the Center (that is to say, the Hands that hold it) and being long, the farther remote will the parts be from their Center. From hence we may also learn, why those parts that we hold in our Hands break not, but those do that are between our Hands, which are not held.

Quest. *How comes it to pass, that the Fish call'd the Cramp Fish, doth benum the Arm of the Fisher without touching it, that he cannot help himself, and seems to him insensible?*

Ans. 'Tis because this Fish sends forth some Humour, or Vapour which has a natural Virtue to benum. *Pliny* saith in few words, that by the Odour, and certain Wind, or Vapour of his Body, it doth after this manner affect the Members of Men.

Quest. *Why is it, that we become sooner bald in the forepart than in the hinder part of the Head?*

Ans. Because the forepart is more soft and thin, and divided as it were by many Clefs, as it may be seen in the Sculls of the dead; but the hinder part on the contrary is contracted and very hard, by

reason of which the Humidity, which is the Nutriture of Hair, breathing forth more easily by the forepart of the Head, the Hair there doth shed and fall away more easily than behind.

Quest. *Why are Beasts, and not Men, able to go from their Birth?*

Ans. 'Tis because Beasts (as * *Alexander Aphroditus* saith) have the * *Alex.* natural Heat from *Aph. l. 2.* their Birth equally prob. 110. diffus'd through all

the parts of the Body, and Men have it not so; but have it principally in the Head, by means whereof their Members are not strong enough to sustain them, till the natural Heat doth spread, and also extend it self to the lower parts of the Body. Nevertheless, we incline to say rather, that 'tis, because Men have their Legs more fleshy, and by consequence more tender and soft; but other Animals have them more firm and stiff, with little or no Flesh, but almost all nervous and bony. And this is the Cause that the Philosopher doth conclude, that Men are oftner born lame and crippled than other Animals.

Quest. *Wherefore is the Laurel seldom touch'd with Lightning?*

Ans. It may be often touch'd indeed, but it appears not, because it leaves no signs thereof, but only in such hard Bodies as make resistance to it, and passes through such things as are supple and pliant without offending it. For Lightning is compos'd of a Spirit, or

Ex-

Exhalation very fine and tenuious. And Laurel is a thing very airy, and as it were spongi-ous, which resisting not the Lightning, is not offended by it: No more or less, than we see by Experience, that Lightning sometimes breaks the Bones in the Body, and the Flesh appears not outwardly in any manner to be hurt, and so the Sword in the Scabbard; and many other strange effects are produc'd by it.

*Quest. Why did Men live longer in the Beginning of the World, than since; and do ever since decline: Whether it be in the Greatness of the Body and Strength, or in Diu-
turity and Length of Life?*

Answ. 'Tis a Folly to say, as some have esteem'd, that in the Beginning of the World, the Years were shorter than since. For the *Chaldeans, Egyptians, Hebrews, Persians, Medes, Greeks, Romans*, and other well govern'd Nations, did measure their Years by the Course of the Sun: And such Nations who divided the Year into less than Twelve Months, did frame also the Months of more Days than we; insomuch, that all came to the same Computation. Others would say, that before the Deluge Men did not eat the Flesh of Animals, but only were nourish'd by Fruits of the Earth, which were very favo-ry, (the general Inundation not having yet carry'd away the Fat of the Earth) and that this Frugality and Continnence did prolong their Days. This in our Opinion might help

much: But the true cause is, That for the Sins of Men God hath shorten'd their Life, when he did ordain that for the future it should be but of 120 Years, altho' some do interpret these 120 Years to be only from the time that God spake it untill the Deluge. But if yet there be requir'd a natural Reason, we may say, that it was expedient that in the Beginning of the World, Men should live a longer Time, to the end that they might beget many Children to people the Earth; but that since, the Earth being well peopled, it was not necessary that they should live so long on it: Otherwise, all Nations would be over-glutt'd with the Affluence of Men, which would be an Occasion of more Nois-*ses, Wars, Dissentions, and of all Confusions.* But after all this, those who ought to consider frequently their latter End, and the State of future things, will learn, that the Decline and Decay of the Grandeur and Force of the Body, and Life it self, the Tempera-ment of the Seasons, and Barrenness of the Earth, is unto us an assur'd Testimony that the World grows old, as the Psalmist speaks, and that sud-*dently its End approaches.* And now, Christian Querist, *Since we are speaking of Life, remember thy Death, and be mind-ful of a more long and happy Life, in which thou shalt know the Causes of things natural and su-
pernatural.*

Quest. Wherefore do such as are made afraid look pale and wan?

Answ

Answ. Because Nature withdraws the Blood from the exterior to the more noble and inward Parts of the Body; even as such, who have lost the Power and Command of the Field, or Campaign, retreat to their Garrisons and Castles, the best fenc'd and fortify'd: For 'tis the Blood that causes that Vermeile and blushing Colour in the Face, which being withdrawn, Paleness ensues.

Quest. *Why do we sweat in the Face (more than any other part of the Body) altho' it be kept uncover'd?*

Answ. Because it is more moist, as its Hairyness demonstrates; and that the Brain, which is very moist, being inclos'd within the Head, discharges it self on all sides, by divers Passages. Add to this, that 'tis the Nature of Humidity to descend; it is there more evident and apparent, than in the lower parts of the Body.

Quest. *Why is it, that grafted Trees bear better Fruit than savage ones; and those that are twice, are better than such who have been but once grafted?*

Answ. Because Nature perceiving some Defect, endeavours to repair it by a better and more ample Nourishment: So that the Tree being incis'd, or cut for to be grafted, it sends as much Aliment as is necessary, and of the best, to the part incis'd; by which it is so much the more fortify'd and fitted to produce better Fruits.

Quest. *Why do Flowers flourish and open in the Morning, and are*

contracted and shut at Night?

Answ. 'Tis because that the Nature of Heat is to dilate and open, and the Nature of Cold to contract and shut; so that the Sun by its Heat makes them to open and flourish. And the Sun being set, they are contracted and shut, by the Cold of the following Night.

Quest. *Why is Blood alone of all Humours red?*

Answ. Because it has its Colour from the Liver, that makes it so.

Quest. *Why does Man alone, of all other Animals, bleed at the Nose, being neither hurt nor beaten?*

Answ. Because he has more Brains than any other Creature, according to the proportion of his Body, by means whereof more Moisture proceeds; insomuch that the Veins are forc'd (being fill'd with so much Excrements which do mingle with the Blood) to discharge that which is most subtile by the Nostrils, near to which the Veins are confin'd to the Brain. For as *Aristotle* says, that Blood which is avoided by the Nostrils, being corrupted by the mixture of other Excrements, renders it self more subtile than if it were intire. And as it is more subtile and attenuated, it runs out therefore more easily, being thrust by that which is more gross and thick. The true Cause then is, that the more soft and supple Bodies being press'd and thrust back, by such Bodies as are more hard and firm, they do

do yield not at their Level, but in raising and lifting up. For example; If with our Foot we strike a Heap of Mud, it will rise up and accumulate it self on high, rather than recoil. But you'll say, this proceeds from its Humidities: In answer to which (we say) do as much unto a Heap of Sand, and the same thing will happen: So then Water descending from its Source from a high and eminent Place, the Flux of the hindmost Water doth incessantly thrust forward that part which is before; which is the cause that finding Resistance and Hindrance in its Course, and that which is pretended being not able to penetrate, or make the Bodies that it meets to yield unto it, it is forc'd by that which follows it to raise and mount, unless there be some means left for it to expand and extend it self. Forasmuch, as it being a liquid Body, Extension and Diffusion are natural unto it: and its Descent also because of its Heaviness, and its Ascent because of its Violence, being contrary unto it; it extends and diffuses it self at large, and sooner and more easily descends, than it surmounts the Hindrances that it meets withal in its Course. But suppose, that Water be inclos'd (as in Pipes of Lead) that it cannot diffuse it self; nevertheless, we ought not to limit its Ascent to the height of the place of its Source: But this depends on the Force, Impulsion, and Weight of the Body that thrusts from behind,

and of that which resists from before. For if the Impulsion, and Weight of a Body press'd from behind, is more feeble than the Resistance of a Body which is before, the Water will not mount so high, as if the Impulsion and Weight of the Body, pressing from behind, did surmount, and (if we may so say) force that which resists from before. This may be observ'd by Experience in the Pipes of Fountains, in which they make the Water to rise as high as they please by the Artifice of Weights. But enough of this. We have been a little the longer on this Question, that we might destroy the popular Error propos'd in it, and by the way to establish the true Cause.

Quest. How comes it to pass, that casting from on high (in a perpendicular Line, and right Line) a Beam, or other piece of Wood equally thick, into the Water, the lower-end thereof that first enters the Water, will sooner come up again upon the Water, before the higher-end shall come to the bottom?

Ans. 'Tis certain, that Wood is a Body which contains inclos'd in it much Air: The Nature of which is, to be above the Water, by reason whereof being thrust by Violence under the Water, it arises above it by its Nature, in less time than the Violence (which is accidental to it) has made it to sink.

Quest. Wherefore is it, that a piece of Wood thrown from high to low into the Water, together with

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a piece of Lead, Stone, or any other hard and solid Body of the same weight, both descending and falling at the same time on the Water, and yet the Lead, or a Stone will sink, and the Wood will swim?

Ans. Tho' Wood will not remain sunk in the Water, but swim on the Top thereof, because it is Aerial, and the place of Air is above the Water; the others will sink, because they are Terrestrial and Aquatick: but in the Air the Wood will descend as swift as either, because the Air, as all other Elements, except Fire, do weigh in their natural place.

Quest. Why does a Bladder full of Wind, thrust by force under the Water, ascend suddenly again on the top thereof?

Ans. Because the Air, or Wind wherewith it is fill'd, returns to its natural Place, which is above the Water.

Quest. Why does a Dog excel all other Creatures in smelling?

Ans. 'Tis because in proportion to his Body, he has the Nerve of that Sense more large than any other Animal; but Man, on the contrary, has it very little, by reason whereof he cannot smell so well.

Quest. Why does a Dog alone, of all other Animals, remain attach'd to the Bitch after Copulation, being not easily to be separated?

Ans. Alexander Aphroditius saith, *Prob.* 75. it is because the Bitch has the Passages of Nature very strait; and the Yard of the Dog swelling

within by the Ebullition of the Spirits, it is difficult after Copulation to withdraw it.

Quest. How comes it, that they who sleep profoundly, (as most Labourers do) are seldom troubled with Dreams, or if they have Dreams they seldom remember 'em?

Ans. The Reason in one word is, that their Senses are altogether benum'd.

Quest. Wherefore are not the Dreams made before we wake in the Morning, so irregular, as those we have in our first Sleep?

Ans. Because the Brain in the Morning is not so loaden with the Fumes of the Supper's Digestion.

Quest. Wherefore is it, that if we presently fall asleep after Meals, we dream not suddenly after Sleep has seiz'd us?

Ans. Because the too great quantity of Fumes and Vapours, which then ascend from the Stomach to the Brain, hinders the Images of things being represented to our interior Senses.

Quest. Wherefore do those things we dream of, seem to us much more great than naturally they are?

Ans. Because the Senses being lull'd asleep, being not able nicely to judge of the Objects, have recourse to those things that are more gross, and more sensible of the same kind. And so a Man will seem a Giant; a thing indifferently hot will seem to burn; a little sweet Flegm falling down the Throat, will seem Sugar; a small Noise in the Ears will seem to be Cannons.

Quest;

Quest. *Wherefore are our Dreams in Autumn, more turbulent and confus'd, than those we have in other Seasons of the Year?*

Ans. 'Tis because of the eating of Fruits which are full of Humidity, which boiling in the Stomach, do send great quantity of Fumes to the Head; which mingling with the Spirits, do produce strange and confus'd Illusions.

Quest. *Why are not Fishes subject to many Maladies, as Terrestrial Creatures are?*

Ans. 'Tis because they are in an Element more pure than the Earth: For the Earth is much more compos'd of mix'd Bodies than the Water.

Quest. *Why cannot those who are sick of a Dropsy, altho' full of Waters and Humours, quench their Thirst by drinking?*

Ans. 'Tis because they digest not their Drink, (even when they are feverish) it becomes hot, salt, and mordicant, which makes 'em to have an unextinguishable Thirst. And tho' their Belly be full of Water and Humidity, which finds no vent, for want of other Distribution, the other parts of the Body become dry, and from this Drought proceeds their extreme Thirst.

Quest. *Wherefore do the Bodies of drown'd Persons return again upon the Water, some Days after; and particularly, as some have observ'd, on the Ninth Day?*

Ans. Some say, that Nine Days after the Body is drown'd and sunk under Water, the Gall breaks, and the bitter Liquor thereof contain'd therein, being evacuated, the Bo-

dy rises upon the Water. Others hold that the Gall breaks not, but that all the Parts of the Body being made rare and thin by the Wetness of the Water, and the gross Humours evacuated, it becomes supple, and swims on the Water some days after 'tis drown'd. But it seems to be rather, from the Cause of Winds engender'd in the Films, or Membranes, which cover the Intestines of the Belly, (call'd by the Physicians, *Omentum* and *Peritoneum*) as the excessive swelling of their Bellies does demonstrate; for all Corruption is gender'd of Heat, and Heat dissolving Humidity, Winds are engender'd: Which reason is subtilly related by *Cordan*.

Quest. *Wherefore is it, that the drown'd Bodies of Men swim on their Backs, and those of Women on their Bellies?*

Ans. To attribute this, as some have done, to the Providence of Nature, willing to cover the modest Parts of one Sex more than the other, seems to be a modest, but a light Reason: and therefore it may better be said, that the Cause is from the difference of the Parts of the one from the other. For Women have the Vessels of the Body, before, more ample, large, and capacious than Men have, as the natural Parts and Passages for the Urine: Which is the Reason they are less subject to the Stone, &c. Besides, that their Breasts being spongy, become season'd with much Water; which do press
Q 2 down

downward, and aggravate the lower parts of their Bodies: it being certain, that the most heavy parts tend downwards. On the contrary, Men have their Shoulders more great and large than Women, and the Bones and Connection of the *Vers.* more firm, by reason of which those Parts tend downward. Besides, they have the Organs, and Passage of the Voice, and the Breathing more large (as it may appear by the Deepness and Strength of their Voice) which being fill'd with Air, it lifts up the fore-part of their Bodies, their Face towards Heaven, and their Back towards the Water.

Quest. Wherefore do Drunkards seem sometimes to see doubly the same object?

Ans. 'Tis because that Humidity doth diversly affect the Muscles of the Eyes, insomuch that one is more clos'd than the other; or else, according to the Philosopher, the reason is, that it seems to those who are drunk, that all things turn round, because their Brain is troubled: by reason of which for one only Object, they think they see two or more. For 'tis certain, that a Body turn'd round with quickness does not seem one, but many; because it returns suddenly, and represents it self often to our sight.

Quest. Why is it, that those who have drank a great quantity of Wine, are afterwards very thirsty?

Ans. Because Wine taken immoderately over heats the Body, by which adventitious and strange Heat it makes it desire moist and cold things,

such as Drink.

Quest. Wherefore are such, who are too much charg'd with Wine and Meat, indispos'd in Venus's Combats?

Ans. 'Tis because their Digestion and Concoction is tardily, and not easily made; by which means they are furnish'd with little Seed: and that which was in the Body before, is not so apt to move, because the Body is bound, and confipated by the too much repletion of Meat and Drink, and the natural Heat so much imploy'd in the Concoction thereof.

Quest. Wherefore are Labourers sooner drunk, than those that live a sedentary and lazy Life?

Ans. Because Labourers are ordinarily dry and thirsty, Labour and Exercise drying up their Humours; but those that are sedentary and lazy, their Bodies being more humid, do thirst less: and altho' they should make some excess in drinking, their Bodies would not so easily be soak'd and imbued as if they were dry; so that they discharge more by Urine, and are less drunk.

Quest. Wherefore do Drunkards weep easily?

Ans. Because they have their Head full of Fumes and Vapours, which contracted together, do discharge themselves by running out at the Eyes, on the least occasion or trouble, real or imaginary.

Quest. Why have Drunkards ordinarily their Eye-lids very red?

Ans. Because the Fumes of the Wine, which ascend from the Stomach to the Head, partaking of the natural Heat of the

the Urine, do affect the Eyes and Eye-lids also, by some boiling Humour and Fluxion; the Eyes being Parts very delicate, and more easy to be affected.

Quest. Wherefore is it, that those who are drunk with Wine mix'd with Water, have more Cruelties of Stomach, and find themselves more loaden, than those who drink pure Wine only?

Ans. Because pure Wine is more hot, and contributes more to its own perfect Digestion, than when mix'd with Water.

Quest. Wherefore are those who are tipp'd only, or a little drunk, more foolish and toyish than those who are very drunk?

Ans. Because they have on-ly the Judgment lightly stirr'd and troubled, but the others have the Senses totally deprav'd, and can neither judge ill or well.

Quest. Why do those who are drunk, stammer and stutter in speaking?

Ans. Because the Tongue being by nature spongeous, is easily imbud with too much Humidity, by the excess of drinking, and becomes heavy, and as it were flat; insomuch that it cannot distinctly pronounce and express the Conceptions of the Mind, with a Voice neatly articulate: besides that the trouble of the Mind, made so by the Wine, is a co-operating Cause.

Quest. Why are the great and famous Drinkers less robust and strong than sober Persons?

Ans. Because by moistening and wetting themselves so much they become more soft and effeminate; besides, the Heat of

the Wine, which is not natural, doth stifle in them, or at least infeeble, the natural Heat.

Quest. Why are those who are born Deaf, also Dumb?

Ans. Some say 'tis a certain Connection and Conjunction of the Nerves, that do spread themselves to the Ears and to the Tongue; the which being indispos'd from the beginning 'twill necessarily follow, that both those two Faculties will be equally affected. And yet it may be nevertheless confess'd and granted, that some Maladies may cause Deafness without Dumbness; or on the contrary, there may be a Dumbness without Deafness, because that one Branch of the Nerves may be offended, and not the other: and without more ado, we may conclude that he that is born deaf, having never heard any to speak, could never learn to do it, altho' 'tis true, they are able to make some inarticulate Noise.

Quest. Reading the Earl of Anglesey's Memoirs, in p. 67. I find these Expressions, viz. I know we should not presume to limit the most Holy God, as to what Instruments he shall or shall not use in the Melioration of Church or State: But the French King is one I never think of without Horror; nor do I entertain any Idea of God's making any right Lines in the World by so crooked an Instrument. If David must not be allow'd by the Course of Providence to build the Temple, because his Administration of the Government had been so much dyed in Blood; what good to Religion

Q 3 can.

can we preface from such a Monarch as has made all *Christendom* almost one great *Aceldama*? The great God will, I believe, take his time to make this Monarch share in the usual Fate of Persecutors, how prosperous soever he may be at present, according to what is commonly observ'd out of the Heathen Moralist, *That the Divine Wheels are grinding, and will grind to Powder, tho' they are slow in Motion.* Gentlemen, *Your Sentiments are desir'd upon this Book, and particularly upon these Expressions of his Lordship?*

Ans. My Lord *Anglesey* was too great a Statesman not to be generally known; and his Observations for so long and active a Life, and in such an high and publick Sphere, must needs be answerable: so that all the Ingenious and Learned, particularly those of the nobler and politer sort, may with great Profit and Delight familiarly converse with so great a Man, in his selected written Thoughts, some of which look a little propheticall, and afford us very uncommon Notes upon the Reformation. His great Piety, Learning, and singular Moderation, sufficiently recommend him to all Parties; and the Publisher of these Memoirs, who also is a Person of great Learning and Worth, has by affixing his Name to them secur'd all Objections as to their being true and genuine; tho' there's no Person that reads one Page, and has had a just Character of his Lordship's Genius, but might be assur'd that these Memoirs are too peculiar

to him to be any one's else. As for our Opinion of the above-cited Passage, we pretend not to comment upon it better than he does himself, the Series of his whole Discourse giving the best Idea of this and other particular Passages.

Quest. *It has been my Fortune to fall in love with a young Gentlewoman, and soon after it so happen'd we have been a fortnight in one House together in the County, by which I have had frequent Opportunities of making my Addresses to her; and after a short time found her by all her Actions to have the like Passion for me, altho' in words the quite contrary. When I come to discourse seriously to her, she in words gives me an absolute denial; yet notwithstanding I find she endeavours to be in my Company what she can, and when with me her Eye is always fix'd on me; her Kisses are reciprocal when alone, and all other Freedom which consists with Modesty and Religion are permitted: and yet she affirms that she does not love me so as to make me her Husband, nor ever will, &c. Now, Gentlemen, having had frequent Converse with her ever since my first writing to you, I still find her much in the same humour, and not knowing how to take it (Lovers being commonly a little impatient) your speedy Answer is earnestly desir'd, whether her Words or her Actions are to be esteem'd the Sentiments of her Heart? In your speedy Answer you will much oblige a real Friend to Athens.*

Ans. You write like a Youngster in these Affairs: Young Women can't forbear speaking what is far enough from their Heart. A little Strangeness, few

few Visits, or a pretended Voyage (which you may alledge you are forc'd to by her Unkindness) will set all to rights, and bring her to speak as she thinks. There's a little Novel, intituled, *Lysander, or the Soldier of Fortune*, which perhaps gives the most lively Description and Character of a Maiden Lover; whose Education, Modesty, &c. give a reverse prospect of every thing: tho' in some cases there's need enough of great Caution and Prudence, the Inconstancy, Levity, and Prejudices of our own Sex being so very notorious.

Quest. *A Gentlewoman of my Acquaintance long since made and receiv'd a Promise from one, who (her Fortune not proving to his Expectation) hath altogether forget her. Now there is a Gentleman of my Acquaintance also, who is passionately in love with her; but notwithstanding the other takes no cognizance of her, nor hath done for these several Years, she will not be persuaded to entertain any other, but thinks she is bound in Conscience to continue a single Life. Now I desire your Opinion of her Freedom to dispose of her self, and also your Opinion of the Gentleman she was contracted to?*

Ans. The Case is very plain, that the Obligation was mutual, and upon default on either side, the other is free again, and at liberty to act at pleasure. But however in this case it may not be amiss to take a Confident or two along with you, and go and discourse the Gentleman about the Affair; and if he persists in his Resolutions of letting the matter

fall, and you have witness of it, you may then not only act safely by the Law of God, but by that of the Nation too, in disposing of your self otherwise as soon as you please.

Quest. *Gentlemen, I am a young Gentlewoman of a considerable Fortune, my Father and Mother both living; I was promis'd Marriage by a Gentleman, to whom by much persuasion I granted his Desires, and it happen'd I found my self with child: I continually desir'd him to perform his Promise, but he slighted me. And now there is a Gentleman whom I could freely love, courts me; but being in this condition, am unwilling to deceive him: and my Father and he desires me to settle my Affection, and the other Gentleman always upbraids me of my Sin with him; so I fear he will not only make a discovery, but render me odious to the World. What course would you advise me to take, in order to give an answer to my Father, and to quiet the tongue of my former unkind Sweetheart? Your speedy Advice will abound much to the satisfaction of your distressed humble Servant, &c.*

Ans. Truly, Madam, an unhappy Case! And so much the more intricate and perplex'd, since we are unacquainted with the Temper and Affection of your Father, as well as your second Lover. If your Father is a wise and prudent Man, much more if he be pious, your best way is to open the Case fairly to him, and no body else at present, desiring his Advice and Provision for your secret lying-in; which he will assent to for his own Reputation as well as yours. When that is over,

over, if your second Lover prosecutes his Amours, you may give him a modest and free Entertainment, but never marry him by any means till you have told him your Misfortune. If he be sincere in his Love, and a good Man, he will love you never the less for being so generous and free with him; if he be not so, 'tis not your interest either to marry or entertain him: for 'tis more than probable, if you mention not the Affair, it will by some means or other be known, and then you may easily judge what a miserable unhappy Life you are like to lead; especially if you should marry an ill Man, what repeated Upbraidings, private Taunts, &c. must fall to your share? and indeed your own Reflections upon 'em can bring but little satisfaction, since you would deserve 'em by deceiving your Husband (if any) in pretending to be what you are not. But if the worst is known before-hand, you do no injury at all to your Husband if you marry, since he's at his own liberty to do what he will; tho' after all perhaps a single State may have the least Inconveniencies in it for one in your Circumstances, if your Constitution will permit. Your business at present is to beg God Almighty's pardon for your Sin, and desire his Grace for the future to prevent the like Actions. As for your ungenerous first Lover, you will be half arm'd against his Discoveries by this method we have advis'd; tho' 'tis a surprize to us, to think how he can be such

a Villain, to condemn you for an Act which himself is a sharer in, and probably the greatest. What Provisions the Law makes against him for his deceiving you, Defamations, &c. a Counsellor will soon tell you, which is all we can at present advise you in.

Quest. *Why an Eye in a Picture should be the same every way? Or thus, to make it more intelligible, When a Picture is drawn from any Person, who in sitting looks on the Painter's Eye, why doth the Picture look every way, whereas the Person in sitting look'd but one: and if he should look any other way in drawing, the Picture would look also but one way, whereas now it looks directly on as many Persons as can come to see it? I desire your full Answer; for 'tis a pretty strange thing: If you consider it with a piece of Sculpture, there the Eye will look but one way.*

Ans. The reason is very evident: The Original is in *Solido*, but the Copy in *Plano*. 'Tis very true, I cannot see a Man's Eye if he turns his Face half from me, because the Eminencies of his Checks, Hair, &c. may intervene, and hinder me from seeing the Eye: but where a Face is pourtray'd in *Plano*, all is even, and there's nothing to intervene; which side soever of the Room you stand in, you see the whole as it was drawn; and the Eye being the most remarkable in the Face, the Observation has been made rather of that than any other part: tho' 'tis the same of the Nose-end, the Lip, or any Spot upon the Picture, which will present it self to you
which

which way soever you look upon it.

Quest. Pray what's the reason that our Ideas of Matter, and our Operations in Matter copy'd from those Ideas, are so very distinct?

Answ. It flows from our Imperfection as Agents. A perfect Agent, such as God is, acts according to his Ideas: Thus God made the Whole World in that excellent Beauty, Order and Harmony, which he had before conceiv'd in himself. And even our own Ideas of Things (I mean of Matter and its Accidents) are very distinct and adequate in the Abstract: I can very easily conceive how a Line of a quarter of an Inch may be exactly divided into a thousand parts, and each of these subdivided into a thousand more; but when I come to involve this Idea of Division and Subdivision in Matter; I'm at a loss, and should not only find it a difficult Undertaking actually to divide this quarter of an Inch into five hundred parts, but also how to make any two of those parts precisely equal. This Consideration has suggested to me, that God Almighty's Operations in Matter are exactly analogous to our Conceptions in the Abstract; which, by the by, argues our Souls to be of Divine Extraction. We can have a true Idea of the Sharpness of the Sting of a Bee or of a Nettle; and when we examine these with the finest Microscope, we find they terminate according to the Idea we have of them: but if with the same Microscope we

look at our own Operation of involving the Idea of Sharpness in Matter, (for instance in a fine Needle's Point) it appears blunt and craggy. Thus we have a true Notion of Smoothness, and can find it in the Scales of a Flea, and other things; tho' the finest Glass or polish'd Marble appear as uneven and rough as a fil'd piece of Iron, and the Eminences will reflect the Light, as the sides of rising Hills and Mountains do.

Quest. Wherefore do we Christians make Easter a moveable Feast, and depend upon the Moon, as if it were the Jewish Passover; which, we say, was abolish'd at our Saviour's Death, and never more to be celebrated either by Jew or Gentile? Altho' our Saviour's Passion was at the time of the Passover, so the intent that it might be publick and notorious, yet there seems no reason why Easter should be so variously celebrated in respect of Time, as it is by us Christians, and that in one and the same Church; because our Saviour's Passion, as well as his Nativity, was upon a certain determinate Day: And therefore why should not Easter as well as Christmas be a fixed Feast?

If you object, that the Nativity of our Saviour may be kept upon any Day of the Week, but the Passion must be on a Friday, and therefore it cannot always be upon the same Day of the Month wherein our Saviour suffer'd: Why should it not be kept upon the very Day of the Month, when that happens on a Friday, and in other Years upon the Friday following?

Answ. The Apostles (especially those of the Circumcision)

sion) did extremely Judaize and comply with the Customs of the Jews (as far as the Essentials of Christianity would permit) on purpose to gain them; nay, even St. Paul, an Apostle of the Gentiles, became all things to all, that he might gain some: where-by many Jewish Traditions, as Baptism, and the Imposition of Hands (tho' Principles of the Christian Religion) are as to their external Mode (tho' not End nor Design) borrow'd from the Jewish Practice and Customs. And supposing the times of reckoning so settled at first, it is very necessary (not in their own nature, but by accident) to retain them, since the Alteration would produce greater Distractions and Inconveniences than the making new Accounts would do good; for so long as these are no Essentials in Religion, there can no damage accrue by the Practice of 'em: tho' indeed after all, I know not why we should be abhorrent of the Jews and their Customs, more than those of other Countries; since they are our elder Brethren, Children of the same Father Abraham, (at least those of them that walk in his steps) and that Stock into which we are grafted: and God can when he pleases graft them in again, and may (we know not how soon) for our Impieties break us off.

Quest. Gentlemen, my small Talent, and my Time being for the most part employ'd about subterraneous Concerns, and in a reserv'd Corner of the world, where Philosophy is treated and practis'd like Devotion, and that's with an Un-

couthness and barbarous Indifferency; it was but very lately that the notice of your Undertaking occur'd to me, and I have but yet had the satisfaction of few of your Mercuries: The generous Enterprise I extremely applaud, and from the passion I have, in true wishes, for a due Encouragement to you in the progress, I'm embolden'd to trouble you with a few Queries; making it the greatest, whether any of 'em may be pertinent enough for, and worthy of your return. I mean well in them however, and I hope your Resentments will be as favourable, and that you'll believe me to your Society without reserve, Sirs, an unfeign'd Well-wisher and humble Servant.

1. What's the reason of a Hasel's tendency to a Vein of Lead-Oar, and whether there be any Charm in it, as those (I suppose) may mean, who limit making the Experiment to St. John Baptist's Eve, and that with an Hasel of that same Year's growth; if the Cause be natural, whether any Hasel, and any time of the Year, may be prosperous?

2. The Miners in some Lead-works, when any's almost suffocated thro' want of Air, even in a manner struck dead, do get him drawn to the Surface, take up a fresh Turf, and lay his Face in the hole, which immediately recovers him: I desire the reason?

3. In melting Lead-Oar with Wood, sometimes with Wood and Coal, commonly 32 pound of Oar produces about 21 pounds of Lead, I desire the reason of such Loss; and if it be (as is most likely) by Evaporation, the Mills having low, strait, and wide Chimneys, whether a Contrivance to convey the Smoak more leisurely and intricately, might
not

not make the Product greater?

4. *The Jewish Year is commonly reckon'd to 354 Days, I desire to know on what grounds the Calculation is so made; for it seems to me, from Gen. 7. that the 17th Day of the second Month commences, and the 17th of the seventh Month concludes the 150 Days, which makes 30 Days to a Month: those Months then being consecutive and uninterrupted, and no Scripture limiting any other Months, why each of the twelve Months may not as rationally and probably be suppos'd to contain 30, as well as any other number of Days? Answer'd before.*

Ans. 1. The thing is certainly matter of fact for the most part, tho' not always; and no doubt but there's a natural Reason for it, possibly this: The Exhalation of the Vapours rais'd from these Minerals (supposing they can effect any thing) must act more powerfully upon the sides of Hasel-Trees which are next them, which also is probably nutritious; and being imbib'd by the Pores of the Hasel, causes a faster Growth on that side than the other; and by consequence like a natural Ballance, the heavier sides draws the lighter, and a natural Gravitation inclines it that way. If it be demanded, why Hasels have this Property more than other Trees? we answer, 'Tis probably the Constriction of the Pores thereof, which either thro' their Shape, or Nature of the Plant, may facilitate the effect sooner than others. But for a Hasel's natural tendency to Gold, Silver, &c. when out of the vegetable Stock, as also the Gold or Silver out of the

Vein wherein it liv'd and increas'd; is altogether improbable, and does certainly owe its rise to a company of idle superstitious Fools, who believe any thing, and perhaps have been persuaded by some extraordinary Operation of the Devil, who for his own Interest may act upon Bodies to gain Profelytes, and fix the Doubting in such a Superstition.

2. As the Sea-Water, by draining thro' the secret subterraneous Passages of the Earth, divests it self of all its salt Humours, so also the Air is best cleans'd that way: tho' possibly the Earth, which after so wonderful a manner conveys radical Moisture to Plants, &c. may have such Spirits in it, as may sympathize with the vital Heat of a Man, and help on with such aforesaid Recoveries.

3. Yes, very probably there might be a greater product; but then the whole Mass would retain the Dross, (for it must be somewhere) and so the Coarseness of the Metal would endamage the Whole, as much as the full Evaporation takes from the Product.

Quest. A Gentleman married a Young Woman, supposing her to be a Widow; but it prov'd she had another Husband alive, who came and took her by force from the last, The Question is, whether or no this last Husband may safely marry again unto another, and whether another young Gentlewoman may with safety take him for a Husband.

Ans. The last was no Marriage, and then 'tis plain that the Answer will bear an Affirmative.

We

We have receiv'd a very ingenious Relation of the drumming Well in *Oundle*, from Gentleman; which we have here publish'd, not doubting the Curious will be pleas'd with it.

He discours'd several, and amongst the rest, with an old Man aged 87: This aged Man, when he was a Boy, his Father was Tenant to part of the House where this Drumming Well is; and he says they us'd of the Water at all times: whether Drumming or not Drumming, the Water continues the same to be good. There are now four Families this Well supplies for Water; one of them keeps a publick House, and makes very good Ale of the same Water. The Old Man also saith he knew at a drumming time, that the Well, tho' it be deep, has had all the Water drawn out of it, to try if they could find any cause for that Drumming Noise; to which end, a Man being let down to the bottom of the Well when empty, the same noise still continu'd above; and the Man being below in the Well had the same noise, but apprehended the noise to be above him. Also he says, when he was a Boy, at times when the Well has drummed, there was a great resort of both Gentlemen and Ladies, who came in their Coaches to hear the Drumming; for it was generally thought to be the Fore-runner of War, or the Death of some Great Person. The noise of the Drumming is not at all times the same; some-

times it may be heard at forty yards distance, some will say more, other times you must hold your head over the Well to hear it; but for the noise, it does not much vary, it does much resemble the beating of a March; for the continuance of its noise is uncertain, sometimes a very short time, and other times a week or longer: and for the time of the Year, or the Quickness or Deadness of the Springs. I cannot understand that it adds any thing to its Drumming; for in many years together it has not drummed, or made any noise, as has been observ'd. What more to say, we know not; for the Cause or Event of its Drumming, we must leave to him that knows all things.

Quest. *Wherefore does it sometimes seem, that a Fantasm or Spirit strangles and stifles us in sleeping?*

Answ. 'Tis a Disease that the *Grecians* call *Ephialie*, and the *Latins* *Incubus*; which (as *Fernelius* saith) is no other than an Oppression of the Body, which suppresses the Breath, and stops the Voice: and he holds, that it is a thick and gross Humour, flegmatick and melancholy, which sticks to the Intestines; and coming to be swoln by the Crudities of the Stomach, doth press and oppress the Diaphragma and Lungs: and then a gross Vapour exhaling from thence to the Throat and Brain, the Voice is suppress'd, and Senses troubled; and if this continues long, it turns into an Apoplexy.

Quest.

Quest. How comes it that the Heat of the Sun makes our Flesh tawny and black, and on the contrary whitens Linen?

Ans. Because its Heat boiling the Humours of our Bodies, they become blackish, and by that means stain our Skin: But Linen drying it self more easy in the Sun, becomes whiter, the Humidity thereof being evaporated. For 'tis Humidity that takes away from it its Whiteness and Candour; even as it may be perceiv'd, that Water thrown on a whited Wall doth blacken it, but when dry'd up it returns to its Whiteness.

Quest. What is the reason of human Spittle's serving as an Antidote and Counter-poison against Blisters and Inflammations, that proceed from the Stingings of Wasps and Hornets; the Touch of Toads, Scorpions, Spiders, and other venomous things; yea, even of killing Serpents, and of curing Ring-worms, Tetter, the Scurf and Itch?

Ans. 'Tis certain that human Spittle, especially if it be fasting, serves as a Remedy for the things aforesaid, and other such; because it hath in it self a greater Venom, that draws and takes away the other: as Fire cures Scaldings. But this venomous quality proceeds from the Crudities of the Stomach, and corrupted Humours, which ascending from the Stomach to the Brain, descend afterwards into the Mouth: by reason of which, the Breath of such as are fasting is more airy and strong than afterwards; and the Spittle of sick People is more sinking than the healthy.

Quest. From whence proceeds those Spots that appear in the Moon, and do seem to represent a human Face?

Ans. 'Tis because the Moon hath some parts more clear, rare and simple, than others; which, for this cause, are so much the more clear and transparent: and the other parts, that are more thick, and appear to our sight as dark, cloudy, and spotted, do represent Umbrages or Shadows, which are the cause that the clearer parts do seem more imbois'd, not much unlike a human Face. For 'tis certain, that dark things do not appear at distance so swoln and imbois'd, as those which are white and clear. *Plutarch* hath made a Treatise upon this Subject, with many words to little purpose: But the former Reason is given by the great Philosopher *Averroes* the *Arabian*.

Quest. Wherefore cannot Stammerers, and such that find a difficulty to express themselves with an articulate Voice, speak low, as other People?

Ans. Because in order to surmount this Difficulty, and natural or accidental Default (for this may also come by Sickness, or some other hurt) which hinders their pronouncing distinctly and neatly, they endeavour with more contention than others to do so; and by forcing themselves, they cannot speak low, as those who have their Tongues better hung.

Quest. Why do certain Stars seem to sparkle and twinkle, and others not?

Ans.

Answ. Those that are in the Firmament, and above the seven Planets, as being more remote from us, do seem to sparkle and twinkle to our sight, as a Torch will do being far off; and even the little Stars rather than the greater, because the little Objects do more easily steal from our sight than greater. But the Planets sparkle not, or very little, because they are lower than the other Stars (every one in his Orb) and also because they are greater. Nevertheless *Mars* doth sparkle, altho' it be below the other Planets which do not sparkle; but 'tis because it is reddish and more dark, and by consequence less visible.

Quest. Why is Snow so much profitable to the Fruits of the Earth?

Answ. For many reasons: The first reason is, that by covering the Earth it protects them from the Cold of the Winter. The second reason is, that it hinders the growing of ill Herbs, that do but begin to break forth upon the face of the Earth. The third, that being frothy, it partakes somewhat of Fatness, because of the Air inclos'd in it; which melting into Water, is fattening to the Earth. The fourth reason is, that if Fruits bud too soon, it drives back their Vigour to the Root, by means whereof they are better nourish'd.

Quest. Why do we esteem such Edifices and Houses to be more securely and firmly built, which do shake when we walk on the Planks, or by beating on any other part of them?

Answ. Because this shews the Union and good Connexion of all the Parts of the Edifice, when by the motion of one part the other shakes. Nevertheless, this Motion and Shaking ought to be without shaking and shattering any thing out of its place; otherwise it would be a certain Argument of the Ruin of the Building.

The Challenge sent by Madam Godfrey to Sir Thomas—, having given great diversion to the Ladies; we think it may not be unacceptable to the Reader, if we insert here some Challenges that have fallen into our hands, design'd for the second Volume of this Fighting Project.

A Woman that is deluded,
is not so blame-worthy
as the Man :

Maintain'd by a young Lady, and is yet to be answer'd by any Gentleman that pleases.

O Perfidious Man ! Are all thy Vows and Protections, thy Oaths and Imprecations, come then to this ? And dost thou at last blame a Woman for consenting, when what would not one do to be rid of so much Impertinence ? I am sure you deserve kindnesses no more than a common Beggar in the street, to whom we give Alms barely to be rid of his Importunity. He cries, *Pray, Masters, pity a Man that is ready to die*; the other dies too as often as he sees a Woman: so that they are both in a Tune,
and

and both abominable Impostors. Were it not for tempting Men, the World would have been honest, as it was in the first Days of Innocence; but they delude us poor Women with fair Speeches, and golden Promises of Marriage the next Sunday, and run away perhaps the next Morning: and then the first Letter they write to any of their leud Companions, our Frailty is the subject of their Mirth; as thinking it not enough to ruin us, but they must also make us contemptible in the eyes of all our Acquaintance? And they take as much pleasure almost in talking how they corrupted such a silly Girl, as they did in acting it. I know you Men will say, a Woman is to be blam'd for consenting; but only let them think, whether the Devil or a Sinner is most in fault: the case is the same betwixt a Man and a Woman; and I am sure no Devil in Hell, no not *Beelzebub* himself, has so many insinuating ways as that false Creature Man. In vain has Nature fortify'd us against their Attempts, since Man will break thro' all; no bounds can contain his immoderate Lust, it devours where-soever it comes, and it is almost impossible for weak Woman to resist, when Man opposes with all his mighty Strength. I must confess we are some-ways to blame for believing the many Oaths they swear, when they have a Mint at their Tongues-end to coin them, and value them no more than a rich Heir just come up to *London*

does his Broad-pieces, but both fling them away lavishly, not knowing the worth and weight of either.

The following Note was also sent by a young Lady, that designs to engage in the second Volume of the Ladies Challenge.

Sir *Thomas*——if you send the three Letters that maintain,

That Women have more Imperfections than Men:

That Drunkenness is worse in Women than Men:

Against the old Fashion of Ruffs and Fardingales:

Directed to —— They shall be answer'd by yours, &c.

Quest. *Wherefore do the Shadows of Fire and Flambeaux, or Torches, yea even of the Sun it self, shake and tremble?*

Ans. As for the Shadow of Fire and Flambeaux, it is notorious and visible that this trembling or shaking proceeds from the motion of their luminous Bodies: for as they shake, their Shadows also shake. But for the Shadows of the Sun, some do also attribute it to the movement of the Sun: nevertheless this is not true or probable; for the Shadows of the Fire and Flambeaux do shake, because their Light shakes and spreads from one side to the other in trembling unequally, and as it were halting: and therefore *Homer* call'd *Vulcan* the

the God of Fire, *Amphigeis*; that is to say, halting on both sides. But the Sun in its motion shakes not here and there unequally, but always equally pursues his Course. The true Cause then is, that the Shadows of the Sun do sometimes seem to tremble and shake, (for they truly do not so) that those little Bodies (call'd by the *Grecians*, *Zysmata*, and by the *Latins*, *Ramenta*) which as Atoms move incessantly in the Beams of the Sun, do make us also think by their shaking and moving, that the Shadows shake and move. This is the Reason the Philosopher gives in his Problems.

Quest. *Wherefore are the Shadows of the Sun more short at Mid-day, than in the Morning, or at Evening?*

Ans. Because at Mid-day the Sun is higher, and as it were just over our Heads, by reason of which, the elevated Bodies don't steal away so much Light from the others, (to which they are oppos'd, being between them and the Light of the Sun) as they do the Morning and Evening, when the Sun darts his Rays sideways; for then those elevated Bodies being oppos'd in length to the Sun-Beams, they do so much the more steal away the Light from the lower Bodies, whence proceeds the Production and Lengthning of the Shadows.

Quest. *Wherefore is it, that so small a quantity of Gun-powder can drive a Bullet so far, and with such strength, that 'tis almost a Wonder?*

Ans. Because this Powder

is combustible, which being lighted and reduc'd into flame, occides much more space than when it was in the Mass, or Lump: So that to enlarge it self, and to possess as much place as is necessary for it, it drives the Bullet before it with such force, that it casts it very far; or else breaks and tears what it meets with in its way.

Quest. *Why have some naturally their Hair curl'd?*

Ans. Galen gives many Reasons; saying, the Hair curls from the hot and dry Temperament of the Person; as one may perceive that all small Bodies, long and strait, dry'd by the Fire, do bow and fold. Or else this may proceed (says he) from the Feebleness of the Matter of the Hair; which being not able to remain strait in its length, doth bow and bend it self backward again. Or else according to *Aristotle*, this may proceed from the double Motion of the Matter of Hairs (which is fuliginous Exhalations); which being something hot and dry, and by this means partaking both of an Earthy and Fiery Quality, the Earthy tending downwards, and the Fiery upwards, it must necessarily follow, that by this double and contrary Motion the Hair be curl'd. All which reasons are very probable.

Quest. *Of what are Meteors ingender'd?*

Ans. They are ingender'd either of Exhalations hot and dry, or of Vapours hot and moist, or rather indeed hot by

by Accident: And they commonly are ingender'd in the middle, or lower Region of the Air. Those ingender'd in the inferior Region of the Air, appear at Sea, and on the Earth. Such as appear at Sea, are those subtle and volatile Fires, which pitch on the Masts and Yards of Ships; and are call'd commonly by the Name of *St. Hermes*, or *St. Elmes* Fire. Those which appear on the Land, are those Fires which are sometimes seen about Church-Yards and Sepulchres, because of the fat and oily Exhalations from thence drawn up by the Sun; and being agitated by some Whirlwind, are inflam'd, and follow such as ride, by the Agitation of the Air.

Quest. *Wherefore does not Must, or new and unrefin'd Wine, cause Drunkenness?*

Ans. Because it has in itself much Sweetness; and sweet things dull the Taste, and temper the Force of Wine. And therefore some do ordain to such as are drunk, Honey mix'd with Wine as they go to sleep: Or else it is, that the weight of the Must opens and loosens the Belly, and makes it break Wind. Moreover there is a watry Substance in the Must, which evaporates in boiling, and is the Cause that being evaporated, the Wine diminishes in quantity; yet nevertheless becomes much stronger.

Quest. *Wherefore does Quick-Silver divide and separate it self into many Parts, upon a dry, solid, plain and even Body?*

Ans. 'Tis because of its Subtility, which keeps always in motion, if the Figure of the Place permit; by reason of which Motion, Subtility and Activity, it is call'd Quick, or Living.

Quest. *Did the English come from the Seed of Abraham? If they did, from what Tribe? If not, from whence?*

Ans. Sure the Querist means a neighbouring Nation, since our Country-men were never ambitious of such high Kindred, nor far-fetch'd Pedigree, that we ever heard of. If he had ask'd, from which of the Sons of *Noah* they came, or what more modern Founders, there had been some Difficulty indeed in answering him, since learned Men are divided about it. For whilst most think us the Off-spring of *Japhet*, others believe, on no contemptible Reasons, that *Sem* was rather our Father. But to come lower, there are several Opinions concerning our first Plantation and Original. Which is ascrib'd, 1. To *Brutus* and his *Trojans*. 2. To the *Phœnecians*. 3. The *Gauls*. 4. The *Cimbrians*. 5. The *Saxons, Goths, Angli, &c.* (1.) To *Brutus*, in whose Story, as we have several times declar'd, we are apt to think there's neither so much nor so little, as some believe. This is certain, that *Geffrey* did not invent it, all the Songs of *Tal-dessin*, and the old Bards being full of it; *Harry of Huntington*, *Sigibert*, and others confirming it. The *British* Language has very many *Greek* words in it,

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and several *Latin*, which neither could be by chance, nor were brought in by the *Romans*, who to be sure, would not teach 'em *Greek*; and the *Britans* were careful to admit no foreign Words into their Language; and many of 'em were antiquated in *Italy* in *Julius Caesar's* Time; and the same words are us'd, not only by the *Cornish*, but the *Armorican Britans*, who fled from hence to avoid *Caesar* and the *Romans*. This the *Saxons* believ'd, and *Gildas* reports it, and *Nennius* is of the same Opinion; and our great Antiquary *Leland*, very earnest for it (as *Lloyd* after him) telling us, from *Aristotle*, that the Island was first call'd *Olbion*, or *Albion*. He tells us that many Men of good Learning, whose Words he produces, were of Opinion 'twas *Brutus* that chang'd its Name to *Britain*; more certain 'tis that several *Trojan* proper Names are still in use among the *Britains*, and no where else that we know of, as *Par*, *Myn*, *Dych*, *Hyll*, *Cob*, in *Greek*, Παρις, Μυνης, Δυχου, Υλλου, Κοβου. Their Customs also in many things, the same; their way of Fighting in Chariots, preserv'd here, when antiquated all the World over. *Marcellinus* says, he found it in old Authors, That the Relicks of the *Trojans* came as far as *Gaul*, which was at that time thin of Inhabitants, fought with 'em, and built a City there; the same that our Tradition relates: And when they were so near, why might they not step over

into *Britain*? there being, as *Caesar* tells us, an Intercourse between those two Nations, and their Language, as *Tacitus* affirms, not unlike; at least they might as well, or better get thither, than the *Phoenicians*, who liv'd in the very bottom of the *Mediterranean*, and people some of the Sea-Coasts, and South part of *Britain*. Again, it's undoubted that there have been Giants formerly in this Island, as those antient Histories relate; for supposing *Geffroy* invented the Story of *Troy*, his Fancy however could not make those vast, certainly, Human Bones, which are yet to be seen in so many Places, or those Skulls, and even whole Skeletons of proportionable Magnitude, which have been discover'd here not many Ages since, many of which *Leland* tells us, he saw with his own Eyes. Thus much of the Opinion of this Island's being peopled from *Troy*, which carrying with it some Face of probability, 'twill be put civil for any Persons, who don't believe it, to answer, or contradict what is here said in its defence, before they are so hasty, to call it, as a certain Author does in his own Language, een groote, grove, lange, dicke, tastelicke, ende unbeschalmte Logen, &c. 'A great, heavy, long, thick, substantial, or palpable, and shamefuls Lye.

Nor is this disagreeable to what *Bochart* advances, concerning the *Phoenicians*, with so many lucky Conjectures, that few can believe it is all Fancy,

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for whatever became of his pretty Etymology of *Baratanak*, whereby he wou'd make it the same with the *Cassiberides*; it's certain that several Places here had Names purely *Phœnician*, and highly probable they had several of their Gods and Religious Usages from that Country. Not that we believe they peopled the whole Island, but some of the *Western* Parts and *Sea-Coasts*, where their Trade from *Spain* chiefly led 'em. However, we are apt to believe that some part of the Inhabitants, especially to the North Sides, might come from the very first, from *Denmark*, and the *Cimbrian Chersonese*; and that not overland, first to *France*, and so cross the Sea; not about by *Long-Sea*, but by *Scotland*, and so onwards; giving Names to *Cumberland*, and *Wales*, call'd by the Natives *Cumri*, in *Latin* *Cambria*, from the *Cimmerians* or *Cimbrians*: it having been the guise of all those *Scythian* Nations to run as far North as they could, and when they had out-run the Sun, to eddy back again in search of more comfortable Regions, which those han't yet forgot who live on the other side the *Tweed*. And of the same Race were the *Saxons*, *Futes*, and *Angles*, who afterwards came from *Saxony*, *Jutland*, or *Gothland*; which *Angles*, were a part of the *Sueves*, so call'd from their Situation in an Angle, or Corner, between the Mountains, as the Table of *Ptolomy* plac'd them; who after many famous Expeditions, and sever-

ral Cities built and nam'd, as *Inghebeim*, *Ingholdstadt*, &c. join'd the other *Saxons* first to *Asia*, then to invade and conquer *Britain*, and accordingly gave Name first to some Parts, at last to the whole Island.

Quest. In the Fifth Chapter of *St. John's Gospel*, and the Thirteenth Verse, 'tis said of the Person of our Saviour, If I bear witness of my self, my Witness is not true. But in the Fifth Chapter and Fourteenth Verse of the same Evangelist, it's said, If I bear Record of my self, the Record is true. Pray how are these two Texts reconcilable?

Ans. In the first place, our Saviour says, If I bear witness of my self: If I come in my own Name and Authority, without any Credential from Heaven, you may justly suspect me. You'd have reason to disbelieve my Testimony, as well as that of *Theudas* and others, who pretended to be the Messias. But see a greater Authority than my own! The Son can do nothing of himself, as he is Man, distinct from the Father; the Son of Man himself being of limited Knowledge, Power, &c. not knowing when the Day of Judgment shall be; there being no confusion of Properties in the Divine and Human Nature. But 'tis the Father, whom you pretend to be yours, and to believe in him, who has sent the Son, and given him as God, an unlimited measure of the Holy Spirit, attesting him by many signal Miracles, and Voices from Heaven. The Works that I do, therefore,

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tellify of me: for as the Father raises up the dead, and quickens them, whereof you have some Instances in the Old Testament; so the Son quickens whom he will, as you have seen, or shall see, in the Cases of Lazarus, the Daughter of Jairus, and others: Whence you see that there is another, even God himself, the God of the *Old Testament*, of *Abraham, Isaac, and Jacob*, who, you say, is the Father, who beareth witness of me. So v. 36. *The Works that the Father hath given me to finish, the same Works bear witness of me.* From all which, and the whole Scope of the Context, it is plain that our Saviour's Meaning here, was no more than this: If he had only born Witness of himself, his *Testimonium a Sinu*, his own good Word, and solitary Evidence had not been credible, because, as his Apostle says afterward, they were not to believe every Spirit, but to try the Spirits. Now this fair and ingenious Concession of our Saviour, the *Pharisees*, who were some of the foulest Disputants in the World, soon after turn'd upon him, and would have made use of against him: for when in the Sixth and Thirty-first, he stood and cry'd, *I am the Light of the World*; they immediately clap'd this upon him, and hop'd to have silenc'd him by his own words, v. 13. The *Pharisees* therefore said of him, *Thou bearest Record of thy self, thy Record is not true.* To which he answers, *Tho' I bear Record of my self, tho' I speak the things*

that I know, and will not deny that I am the Messiah, yet my Record is true; 'tis not a solitary Testimony, I bear not witness to my self, in Opposition to other Testimony: for I am not alone, as v. 16. but I and the Father that sent me. He reminds 'em of what he had said on this Subject before, to prevent their Misrepresentations. Which is yet clearer, and this Sense and Reconciliation of the Words made more evident by what follows, v. 17, 18. *It is written in the Law, the Testimony of two Men is true* (is legally true, and ought to be receiv'd.) *I am one that bear witness of my self, and the Father that sent me beareth Witness of me.* Nothing being more common than those Expressions of a middle Sense, which the Circumstances must determin to one side or t'other; as, Answer a Fool, and answer him not according to his Folly: He that is not with us, is against us; He that is not against us, is on our part: Take no Scrip, nor Money, nor Staff: He that has a Staff let him take it; and several others. And that this is an Expression of that nature, our Saviour himself clearly shows by his way of explaining himself in both the Texts now under Examination.

Quest. *I am a single Woman; and there is a certain marry'd Man that has made all the Vows and Protestations that can be, that if his Wife shou'd die, he wou'd never marry any Woman but me; I making the same to him, and willing, if I did marry any other, God might strike me dead the same*

same Minute : However, his Wife is still in good Health, and he has oblig'd me so highly, that out of Revenge I wou'd now marry : Pray your Judgment, whether I may do so without committing a Sin ?

Ans. Your mutual Resolution and Promise was highly imprudent, tho' we can't say 'twas, simply consider'd, absolutely unlawful ; therefore we think it obliges : nor are such Imprecations as those to be play'd with, or made and broken on any Caprice or Pique that may happen, much less when 'tis out of Revenge, as your self acknowledge ; which would be adding a new Sin to Perjury, and perhaps others that we know nothing of.

Quest. The Reverend Bishop Usher, and the Right Honourable Sir Matthew Hale, late Lord Chief Justice of England, were sometime since put in Competition in a Company where I happen'd to be present. I desire both their Characters, and who deserves the Priority, without any Imputation to the other ? and if they were guilty of any Imperfections, modestly to disclose 'em, and confess one of 'em to be inferior to the other in Law, Piety, Knowledge, and other heavenly Epithets : and pray your Judgment, whether there ever liv'd any Man for these 500 Years, who had such a Character as my Lord Hale now has, and I believe always will retain ? I desire you, without any Equivocation or Banter, to give a fair and clear Determination whether of the two you think, on the whole Matter, the greater Man, several considerable Wagers depending upon it.

Ans. These Wager-Men have always some Matter of Moment, and are generally Men of Great — : but we forgot, we must not banter. We answer then in good earnest, that this is not at all a fair Question, as 'tis here propos'd ; for what comparison between two Persons of so different a way of Life ? The Comparisons of *Plutarch* are between a General and a General, a Lawgiver and a Lawgiver, *Numa* and *Lycurgus*, &c. but never between *Numa* and *Alcibiades*, or the like. All then that can here be done is to enquire into the Characters of these two great Men in their own Study and Way of Life ; or else more grossly consider'd, as general Scholars, Men, Christians, *Englishmen* : tho' this hasty Querist has already decided the Case, and given his Note, we see, against the Arch-Bishop, because he had not that Heavenly Epithet of Law, as he very surprizingly expresses it. To begin then their Comparison, as far as our Memory will furnish us ; tho' for a just Character we know we ought to read all their Lives, and discourse such as personally knew 'em : but that's not to be expected in a Paper of this nature.

The good Arch-Bishop (we never heard him call'd by any other Epithet) had the Happyness of an early and very particular Application to the Business of his Life ; at Nineteen was a great Divine, and disputed with, and gravel'd an

old Jesuit, who was not unlearn'd, or unskill'd in those Controversies; and who himself gives such a Testimony of him, as makes him seem, then, a Prodigy of Learning. My Lord Chief Justice was not so happy in the first Years of his Youth, tho' he soon retriev'd what he had then lost by his future indefatigable Industry. Both of these great Men were extraordinary Ornaments to their Country in their several Professions. The Arch-Bishop, an universal Scholar, having a vast Comprehension of Mind, well worthy such a Place; a large Soul, made for the World, and entertaining Correspondencies with almost all the Learned Men in it: Being extremely concern'd when he knew any such in narrow Circumstances, sending 'em Pensions while in his Prosperity, and setting 'em about that particular Study to which he found their Genius most inclin'd 'em. There was nothing in Antiquity or History, no Time, no Language but seem'd as familiar to him as his own; and how much he oblig'd the Learned World, how extremely he enrich'd our Manuscript Libraries, scarce any can be ignorant who have but look'd into Books. Then his Piety, to crown the rest was highly remarkable in all its Instances, in Devotion, Charity, Loyalty, Patience, Zeal, Temper, and Moderation; equal to all Fortunes, and above 'em all, and more famous in foreign Countries even than his own; the

greatest Men in the greatest Courts of the *Romish* Religion inviting him by the Proffer of Honourable Pensions, to be one of their chiefest Ornaments: a great Honour, tho' he gain'd greater by refusing it.

For the Lord Chief Justice, tho' he was not so known to other Nations, he was very serviceable in our own. A Person of a strong Judgment, great Sincerity, and equal Courage: An Oracle of the Law, and yet understood his Religion so well, as to equal good Divines, by his useful Writings on that Subject. A Contempt of the World, not often found in Persons of his high Station. An Inflexible Justice. Not tricking or promising, or delaying, or starving a poor Client for want on't. To all this, a firm Loyalty, an uncommon Piety, Prudence, Temper and Moderation, (which last were once Christian Vertues, and we are apt to believe are so still, notwithstanding all the angry Bigotry of extreme Opinions). Nor have the Enemies of either of these great Men any more Reason to question their Loyalty than any of their other Vertues, tho' they liv'd for some part of their time under an usurp'd Power, which was their Unhappiness, not their Crime; and tho' they were both courted by the then Powers, making use of what Interest they had with 'em to do Good, and relieve the distress'd Loyalists. *Hale*, 'tis true, acted under 'em, as
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Chief Justice, which to be sure *Usher* could not as Archbishop; tho' the Judge would never try any State-Causes, and did justice on some of *Oliver's* Soldiers, and even in Causes wherein he was personally concern'd, and had pack'd a Jury, which it seems was a Practice that did not take its beginning since the Restoration. And in his acting thus, he was satisfy'd and confirm'd by the Resolution and Advice of no less Men than *Dr. Seldon* and *Henchman* (afterwards *Canterbury* and *London*) of the Clergy, and *Sir Orlando Bridgman*, and other known Loyalists, of the other Gown. And by his acting he preserv'd, in all probability, the Tower-Records from being destroy'd; which was in earnest talk'd of among those giddy Governours, who were afraid the Wisdom of their Fathers should upbraid 'em for being such Fools and Madmen.

As for their domestical Concerns, that can't fairly be brought into a Man's Character, unless he makes himself any ways remarkable by his own Imprudence or Folly.

All that 'tis handfom to say on this occasion, is, That the Imprudence of the one, if he were really guilty of any in his second choice, was more culpable than the Misfortunes of the other, because in his own choice and power: whereas the other's Misfortunes to be sure were not voluntary, supposing all to be true which are reported of 'em; and when they came, he bore 'em like a *Socrates*, a wise Man, and, which

is more, like a Christian.

And this is all we at present think fit to say about these two very extraordinary Persons; nor shall we presume to shoot our bolt, whether of these two were the greater.

Quest. *Whether Rhyme be essential to English Verse.*

Ans. No certainly; for none will say *Milton's Paradise* is not Verse, tho' he has industriously, and in some places to a fault, avoided Rhyme. Now that the Clink in the close is no more essential to *English*, than 'tis to *Latin* Poetry, will further appear from the notation of both those words, *Verse* and *Rhyme*. *Verse* is so denominated from its frequent and stated turning in the reading, whenas in ordinary Prose we still read on without any such. Hence we see the word *Verse* is sometimes apply'd to any portion even of Prose, which is meted out into such frequent and stated turnings; as a Verse in our Bibles, and the Psalms, were the *Neck-verse*, we suppose of some Antiquity. But we take *Verse* here in a more restrain'd sense, for an exact Return of the same Measure, or number of Syllables (unless in our now common *Pindarick*; tho' we are apt to believe, the true antient *Pindarick* was also exactly number'd, and the *Antistrophe* answer'd the *Strophe*.) Thus we call Verse either Metre, or Numbers, or Rhymes; which latter seems deriv'd from the Greek *ῥυθμῶς*, being always spelt in old writings *Rhythm*, tho' we now soften it, signifying no more than Number; whence

R 4

also

also our *Arithmetick*. And the old Monks using generally no other Numbers, but their old gingling Leonine Verses, appropriated that Title to their own rare Poetry, which was generally written *carminibus rithmicis*, to distinguish them, if we mistake not, from Heroick, tho' there seems no great need on't. On the whole therefore we conclude, that *Rhyme*, as it signifies Number, is essential to *English Verse*, or any other; but as 'tis taken by the Moderns for the Chime of the two last Syllables, 'tis so far from being essential to it, that 'tis a mighty clog to our Poetry: tho' it can't be deny'd, that it has also some Conveniencies and Beauties.

Quest. *Pray what's the meaning of the antient Runick Letters or Characters, which you have some times mention'd, and we have also met with in other Writers?*

Ans. Our Printers had none of the Letters, or else we would have presented the Reader with the old and new *Runick Alphabet*; instead of which he must be content with their History, and for the Characters may consult *Walton's Polyglot*, *Samm's Britannia*, or *Sheringham de Anglorum Orig.* They were the old Letters of the *Goths* in *Denmark*, which their *Edda* of *Iceland* says were brought out of *Asia* by *Woden*; whence that way of writing is call'd *Asamal*, in their Books: invented first, they say, by the Gods. reveal'd and publish'd by *Fimbul*, and inscrib'd (chiefly on Rocks and Stones) by their great *Woden*. Learned Men differ about the

Etymology of these *Runa*. *Wormius* derives 'em from *Ryn* or *Ren*, which signifies a Run of Water and a Furrow; the antient way of writing being like that of ploughing, going to the end of the Line, and then back again. *Spelman*, in his Epistle to *Wormius*, is of another opinion, deriving it from the *Saxon Rhyn*, a Secret, or Mytery; to which opinion *Sheringham* inclines, and gives these Reasons: That *Johannes Magnus* affirms, certain Witches in *Scandia* were call'd in that Country-Tongue *Adelrunus*; the same Author adding, that *Runa* signify'd in the *Gothick* Speech any Art, and sometimes particularly that of *Magick*; and that to his time several Stones were found in *Gothland*, with those old Characters inscrib'd, which were call'd *Runasten*. But we see no reason from hence, why *Wormius's* Etymology may'nt still hold, from *Run* or *Ren*, and the *Saxon Ryne* be but a secondary Signification. For these *Runick* Letters had been, it seems, so far abus'd to Charms and Incantations, that some time after the Conversion of the *Goths* to Christianity, they were left off in all the *Gothick* Kingdoms; in *Spain*, it seems, as well as the Northern Countries. Nay, they were so zealous, that a Council (that of *Toledo*) expressly forbad and abolish'd them; a new Alphabet being invented by their first Bishop *Ulphilas*, who translated the Bible for 'em, part of which (namely, the four Evangelists) *Junius* has given us. And no wonder if *Ulphilas* us'd *Ryne*, and the words a-kin to't,

in an ill sense in his Version, (*Spleman's* great Argument for his Etymology) because he found 'em generally so understood in that Country, when he came to convert 'em. But still the first Notation may be true, and the poor Letters in themselves innocent, as well as the *Carmina* of the *Latins*. However 'tis certain, they pretended to do as strange things with these *Runick* Characters then, as the *Laplanders* do now, or the *Grecians* and *Romans* formerly, to charm Serpents, calm the Sea, obtain Love, conquer Enemies, &c. of which see more in *Saxo Grammaticus*, and their other Authors: They having many Poems of this sort little behind *Virgil's Ducite ab urbe*, or the *Greek Pharmaceutica*, whence he copy'd it, tho' perhaps more antient than both; one of which, were it not for the length of it, we'd here give the Reader in *English Verse*; wherein, if it suffers not in the Translation, he'd find perhaps as much Spirit, and as true Strokes of Poetry, as in any of the Antients: which were always sung by their *Scaldri*, like the *British Bards*, and *Orpheus* (who is thought by some learned Men to have been a *Getes*) *Homer*, and other Fathers of the *Greek Poetry*; and that to Instruments, generally the Harp, in use among the *Hebrew*, *Greek*, *Welsh*, and, we believe, *Scythian* Poets too, as well as the rest. And 'twas by these they pretended as high as any to the *Furor Poeticus*, which they stile *Scald* in their own Language. They call'd these Poems of their *Ru-*

nestaves, not unlike the *Rhapsodies* of the Antients, if deriv'd from a *Staff*, as seems not unlikely. These *Scaldri* were in great reputation among them, being their Divines, Chronologers, Historians, Philosophers, and Musicians as well as Poets, as was the custom among all the Northern Nations; and by their Poetry, Instruments, and Voices together, might really move Passions, and effect strange things on their Auditory, without being Conjurers, as in the Story of *K. Ericus*, and others. And so much of the *Runick Poetry* and Letters.

Quest. *In the Road, or near Newcastle, one Captain Edwards lay at anchor, who had on board with him a young Man that never was at Sea before. The Captain coming out of his Cabin, discover'd near 200 Sail of Ships all under sail; whereupon he call'd the young Man up to see them: who coming out, sits him down with his Hand against his Head, and falls asleep, till the rolling of the Sea and working of the Ship toss'd him overboard in that posture still fast asleep, where he lay buoying upon the Sea for ten minutes or more, before he was taken up; and till they began to pull his wet Cloaths off, did not wake, nor was at all sensible where he had been. This Story I heard solemnly affirm'd by the Captain at an Alderman's Table, in the same Town where the young Man's Father liv'd. I desire your thoughts what reason there can be given, why he did not sink; for assuredly he had not learnt to swim, being soon after drown'd near the shoar?*

Ans. A rare Fellow for a fresh water Soldier! and had he

he but got perfect at this Art, might have sav'd the Expence of a Packet-Boat, and footed it over to the *Hague* or *Groyn*. But it seems he was but a Bungler at it; for, like the Philosphers-stone Men, he could not the second time hit his first Experiment, tho' belike he was awake the second time he fell over-board: and his Gift lay only in swimming in his sleep, which seems much the more marvellous, because most agree that even those who are us'd to walk in their sleep, the least wet immediately wakes 'em; for which reason they set Tubs of Water by their Bed-side: tho' we confes there's difference between walking and swimming. We have read somewhere, either in *Wanley*, or some such corre& judicious Author, of a certain Spark (we can't just now tell ye his Christian Name) who had the gift of swimming at this rate in his sleep, oftentimes washing himself in the hot Nights; till one of his Companions once on a time dogging him to the River, happen'd unluckily to call out to him as he was swimming, which so frightned him (as 'twould any body else) when he wak'd and found himself in the midit of a Hole as deep as a Steeple, that he sunk to the bottom immediately, and was never after seen or heard of. 'Twas therefore very well that the Ship's Company did not hale the young Man, while he was buoying up like a barrell'd Witch, or a Fleet of *Laplancers* in Egg-shells, with some Devil of *Du Bart* their Convoy; for

if they had, ten to one he had gone to the bottom, like a Plummet, and brought news what ground: and very likely the reason he was drown'd in his second Expedition, was because they did not observe the same caution. To be serious, tho' the Story looks strange, we don't think it impossible, having our selves known a Sailor who fell over-board asleep in a dark Night, and was carry'd at least a quarter of a mile to Leeward to some Coal-Ships, who took him up, tho' he came to himself again before he got thither. We can assure the Reader this is Truth, and could name the Ship, Time, and Place, if any need on't; tho' this Spark could swim, whereas the other it seems could not. We could tell him also of another Person in the *Irish Wars*, about the time that *Cork* was taken, who when the Ship wherein he was happen'd to be blown up, where he lay at that time delirious of a Calenture, was thrown out into the Sea, and fell plump-down in his Cradle; till looking about him, and finding his Vessel was scarce light, launch'd off, and swam to shoar, never more hearing of his Disease. (*Probat.* an infallible way to cure a Fever.) Not much unlike was, we suppose, the Instance before us; the young Man fell equally and exactly the first time, and not struggling, his Cloaths might support him till he was recover'd; the contrary to which perhaps might happen, when he repeated the Experiment.

Quest.

Quest. *Whether 'tis contrary to the Laws of God or Man, to defend Life when assaulted, and the danger no other way to be avoided; and whether a Man is not Felo de se who neglects it?*

Answ. We think there's but very little difficulty in this Question, supposing my Life be unlawfully assaulted by a private Man, or the like, not commission'd by lawful Authority for the executing Justice: for if I defend my self in such a case, and happen in my defence to kill any of the Assaultants, I'm guilty neither of Rebellion nor Murder. And in private Quarrels, I ought not to hazard another's Life, but when there's no other way to defend my own.

Quest. *What sort of Creature was the Leviathan?*

Answ. We have done with his Brother *Rehemoth* already, and dispatch'd all the *Rabbi's* wonderful Tales about 'em both. We shall now proceed in our Inquiries concerning this other Monster, who is about as hard to be found out, as the Scripture says he is to be tam'd; and we shall regulate our Inquiries concerning him, as we did in the former, by the methods of the sacred Writer. Job 41. 1. *Canst thou draw out Leviathan with a Hook, or his Tongue with a Cord which thou lettest down?* First, for the word: The Learned *Bochart* derives this *Leviathan*, or (as *Buxtorf* tells us, the *Jews* write and pronounce it *Leviathan*) from an *Arabick* Root that signifies winding in folds, contorting, or twisting, as a Serpent does his

longe volumina cauda; a word of the same original being us'd in the *Arabick* Writers for the very Folds of a Serpent: with which, as *Solinus* tells us, the Dragon or greater Serpent (the word by which the Seventy here render *Leviathan*) often winds about even the Elephant's Legs and Thighs, and so hampers him, that he falls to the earth. And *Knox*, in his ingenious History of *Ceylon*, gives an account much of the same nature, that they'll fasten on a Stag, or other great Beast, in that manner, and hold 'em immoveable. And the propheticall Writer seems to allude to some such Property in those Animals, when he speaks of the Dragon's drawing some of the Stars to the ground with his Tail; that is, with his long voluminous Folds (with which the *Pytho* is also describ'd) suppos'd to reach from Earth to Heaven. *Leviathan* therefore, whoever he be, must have at least something of the Shape of a Serpent; but a Whale is as much like a Horse as a Dragon, and can as soon fly over the Mountains tops, as turn his unwieldy mountainous Body into such Folds, as seem included in the very name of the *Leviathan*, who is expressly call'd by *Isaiah* that crooked Serpent. ἰφὺν σκολιόν, as the Seventy. Which *Bochart* thinks, in that place and several others, signifies the Whale; instancing in *Pf.* 74. 14. and 104. 26. Tho' we must be forc'd to dissent from him there, because he does from himself, and thereby destroys his own Hypothesis, at least renders it extremely

extremely weak and uncertain: for if in so many places he grants *Leviathan* is taken for the Whale, why not as well here too? tho' we shall anon prove, there's no more necessity to take it in that sense, there than here. And our opinion is, that *Leviathan* is always taken for the Crocodile, no where for the Whale in Holy Scriptures; tho' *Thannin* seems, we confess, in some places to include both, but most properly to signify Whales, and other great Fishes and Sea-Monsters.

Ver. 1. *Wilt thou draw out his Tongue with a Cord?*] But here's a difficulty: Most Authors say the Crocodile has no Tongue, and then how can he be the *Leviathan*? So not only *Herodotus* and *Pliny*, but even *Plutarch*, *Diodorus*, *Ammianus*, and *Aristotle* himself. But if there were a thousand more of 'em, Men would take the liberty to believe their own eyes before 'em, which show us it has as much a Tongue as any Man or Woman, only 'tis not so long, nor does it make so much use of it as some other Animals: and in this Sense are these very Authors, already quoted, to be understood; and so indeed they explain themselves in other places, *Aristotle* instancing particularly in Crocodiles among those viperous Creatures which really have Tongues, yet seem to have none, because as it were ty'd down or fasten'd to their under Jaw, as in Fishes. And the same is asserted by a hundred modern Writers; *Cardan*, *Scaliger*, our *Purchas*, and others who have since dissected

'em: which had the Seventy been aware of, they needed not have been so afraid of that vulgar mistake, as to change his Tongue into his Nose in their Translation, *Φορβαίων πρὸς πῶτα ἀνθρώπου*, as they there have it.

Ver. 2. *Canst thou put a Hook in his Nose, or bore his Jaw thro' with a Thorn?*] The meaning is, that so vast an Animal can't be easily taken as other Fishes. *Bochart* here observes, that by the Hebrew word *קֶרֶן*, which we render a *Thorn*, is intended a *Hook* sharp as a *Thorn*. Nor is our *English* word *Hook*, very far from the *Hebrew*, the *ק* being turn'd either by *o*, *ou*, or *u*; and their *ר* almost as commonly render'd by a simple *h* as a *ch*: which is plain, not to instance in infinite other words; in *Havah* for *Chavah*, *Hammon* for *Chammon*, &c. Tho' we are apt to believe something more is here intended than a *Hook* sharp as a *Thorn*; namely, a *Thorn* it self, with which 'tis still usual for Fishermen to string their Fish, or bore their Jaws, as we render it; and which might perhaps be formerly made use of even to catch little Fishes.

Ver. 5. *Wilt thou play with him, or wilt thou bind him for thy Maidens?*] The Crocodile is not tameable without extreme difficulty, and often devours Children who come too near the *Nile*.

Ver. 6. *Shall they part him among the Merchants?*] The Vulgar has it *inter Canaanitas*, the Seventy *Φορβίων ἰδρύων*, the *Syriac* *ܩܪܝܢܐ*, which *Bochart* thinks

a mistake for **קרוֹדִים**, the *Syrians*. But whether *Canaanites*, *Syrians*, or *Phœnicians*, 'tis all the same; for they were all Merchants, a proper name for an Appellative, as sometimes the *Ishmaelites* or *Midianites*; tho' none of 'em all, we suppose, dealt much in Crocodiles.

Ver. 7. *Canst thou fill his Skin with barbed Irons, or his Head with Fish-spears?*] The Whales we may, and do every year, serve in this manner, whole Ship-loads of 'em in *Greenland*; nay, we are told of a Whale in *Bermudas* that run away with half the weapons of the Country sticking in his back; nothing being more easily pierc'd than the soft Substance of the Whales: whereas the Scales are impenetrable, unless to Canon, with which an *English-Man* (we think 'twas) who was a Slave in those parts, once kill'd one of those terrible Creatures, and thereby obtain'd his Freedom. But here *Bochart* takes notice of a strange Version of the Seventy, to this purpose; 'All the Ships, if they should join together, could not bear one Scale of his Tail, nor all the Fishers Ships his Head:' which how they could get out of the *Hebrew*, at least those Copies we now have, if that learned Man himself could not imagine, no body else must go about to do it. Tho' for their meaning in those words, it may more easily be discover'd than defended; for if the Seniors thought the *Leviathan* here the Whale, nothing could be more natural: who, as the Whale-fishers tell

us, with one stroke of his Tail will break the Ribs of a good Lighter; and if his Head should peep over the waste of a little Ship, 'twould be likely the Seamen would not care for his company. Nay, this might hold, in a less degree, of the Crocodile in the *Nile*; who may, 'tis probable, overturn the Boats as well as the *Hippopotamus* before-mention'd, and *Ammianus* expressly affirms as much of him.

Ver. 9. *Shall not one be cast down at the sight of him? &c.*] The aspect of the Crocodile is so terrible, that Persons have been frighted out of their wits with beholding him; particularly a certain Grammarian is said to have been so sorely scar'd, that he forgot his very Letters. And indeed some of 'em are describ'd very large and terrible, forty, sixty, nay a hundred foot long, in the *West-Indies*.

Ver. 14. *Who can open the doors of his Face? His Teeth are terrible round about.*] The Crocodile's mouth is describ'd almost as dreadful as that of Hell; *magno & horrendo hiatu*, says the foremention'd Author. And others say, that when he gapes for his Prey, all his long Head turns to mouth, and you can see hardly any thing else. Some describe 'em seven foot large; and therefore *Martial* did not begrudge the old Woman mouth, when he told her that hers was as large as an *Egyptian* Crocodile's. For his Teeth, he has a fine Set of 'em, at least three-score; some reckon him two or three hundred, and those for variety

variety of all sorts and sizes, some long and sticking out, others like Saws, and set together like the Teeth of a Comb; whence no wonder he's glad of the *Ichneumon* for his Tooth-picker.

Ver. 15. *His Scales are his guide, &c.*] or, as in the margin, *strong pieces of Shields, or Coat of Mail.* This is clear of the Crocodile, as before, who is describ'd by all Authors scaly and impenetrable. But what's this to the Whale? Those who think him the *Leviathan*, have here a very pleasant answer; 'He's as safe as if he had Scales, therefore he may be said to have 'em.' Which, if 'twere true, they might describe him with Horns and Wings too, because as safe as if he had 'em: tho', by their leaves, not so safe; for had he such Scales on his Back, 'twould be almost utterly impossible to kill him, it being there, as before, they strike him with their Harpoons and other Weapons.

Ver. 18. *His Eyes are like Eyelids of the Morning.*] A lively and beautiful Comparison! The Crocodile being very quick-sighted, and his Eyes, among the *Egyptians*, as *Horace* tells us, the Hieroglyphick for the Morning; being the first part of him that appears out of the Water, as the Sun out of the Seas when it's rising. Whereas the Whale is said to be very dim-sighted, and to lose its way, and run against Rocks or Shoars, when it loses the *Musculus*, its Pilot.

Ver. 19. *Out of his mouth go*

burning Lamps, &c.] This is soften'd by the Seventy and the Vulgar, with an *as*, a *scut*: the meaning being no more than this; That this Animal, when it has been long under the water, and comes up again, breathes very strongly and vehemently; and the Air, which has been long contain'd within, breaks out so fiercely and violently from his Mouth and Nostrils, that it may be compar'd to Flakes of Fire.

Ver. 22. *In his Neck remaineth Strength.*] The Whale has no Neck at all, and therefore turns altogether: the Crocodile has a Neck, tho' a short one, and therefore stronger; by the help of which, as *Aristotle* relates it, he moves and turns his Head as he sees occasion.

Ver. 25. *When he raiseth up himself, the Mighty are afraid; by reason of breakings, they purify themselves.*) When he emerges from the Water, they purify themselves: Some explain Purification by the quite contrary, and think the meaning is, they are in such fear that they do *alvum solvere*; or, as *Drusius*, *nauseant, vomunt*: we suppose as much one as t'other. The more natural Sense of the words seems to be, that they look'd on the sight of a Crocodile as an unlucky or obscene Omen, and therefore us'd some *καθάρματα*, or Purifications afterwards to avert the Omen. And had *Bochart* thought on this, he might have brought good Authors enough to prove it; as he does before, from *Heliodorus*, that the very sight of a Crocodile was thought an ill sign, tho' they

they did escape him: tho' all this the Seventy makes nothing but the Wild-beasts being afraid of him.

Ver. 26. *The Sword of him that layeth at him cannot hold, &c.]* All this, with what follows, relates to the Impenetrability of his Scales already mention'd, and can agree to none more properly than the Crocodile; whose Skin not only defies Sword and Spear, but is Pistol and Muskét-proof: which, as before, can by no means be said of the Whale.

Ver. 31. *He makes the Deep to boil like a pot, the Sea like a pot of Ointment.]* By stirring violently the water and mud, like a pot of Ointment; perhaps because of the Smell of the Crocodile, as sweet as Musk: and *Nilus* is often call'd the Sea, both in Scripture and other Writers; which clears the Texts in the beginning, by *Bochart* ascrib'd to the Whale.

Ver. 33. *On earth there is not his like,]* or rather on the dust, as *Bochart*: But what's this to the Whale? tho' very proper to this vast amphibious Creature, to whom no other Reptile can be compar'd.

Ver. 34. *He beholdeth all high things.]* Tho' he's so short-leg'd and low, he dares set upon the tallest Animals, Horses, Camels, Tygers, Elephants. And thus much of this vast Creature the *Leviathan*, and of the noblest description (except that of the Horse by the same Author) in this or any other History.

Quest. *A certain Lawyer was attended by his Client for Advice in*

matter of Right to a Coal-pit, who gave him his Opinion that he had a very good Cause, and wish'd him to try his Rights. After which the Client consider'd of it until that Lawyer came to be advanc'd to the Judicial Office, by reason whereof he had then some profits out of the said Coal-pit. It so happen'd that the said Cause came to be try'd before him, and then he was of another opinion, and gave the Jury direction to bring in their Verdict against his Clients. Quære, Whether it may'n't, without breach of Charity, be presum'd that his own Interest in the Coal-pit was the cause of the change of his former Opinion; which if his Client had not rely'd on, he'd ne'er have try'd the Cause, but might have sav'd a great deal of expence?

Ans. The case was alter'd; and if no other reason but Interest persuaded the Lawyer to change his mind, 'tis as easy a matter to judge of his Sincerity and Honesty, as of your Wisdom, to try a Cause before one whom you had so much reason to suspect would now be engag'd against you.

Quest. *What do you think of the famous Sicelides Muse of Virgil? Whether that new World, and those strange things he there mentions, were apply'd by him to Pollo's Son and his Consulship, or he may not be thought to have had some higher meaning?*

Ans. The whole is interpreted by Servius and others as a Compliment to Pollio and his Son, or at least to Augustus. Pollio, it seems, in his War against the Illyrians or Dalmatians, had newly taken Salone, one of their Cities; in which he had a

Son

Son born, whom from thence he call'd *Saloninus*. To this Son *Virgil* seems to refer most of what he had read in the *Sybil's*, concerning a strange Child, about that time to be born, who was to renew the World; tho' he seems also to have a farther reach in it, and to complement *Augustus* in his *Magni Menses*. And after all, it's evident he was widely mistaken in his application of the Prophecy; most of which is foretold in the Scripture of our Saviour, and can agree to none but him, and relates to what had been left by the *Cumean* or *Erythraean Sybil*, both the same: and therefore when *Lactantius* says, in the place already quoted, *These things may be seen in Erythræa*, he means the same with the *Sybil* of *Cuma*. There are hardly any Commentators, we think, but are of opinion, that *Virgil* had read the *Sybil's* Verses, and thence translated what he here makes use of; only *Vandale* will by no means allow it, because of a Decree of the Senate, that none should consult them besides the *Quindecimvirs*. But he forgot that this Decree had been long antiquated, even in *Tully's* time; and that now all things were in confusion, the Civil Wars being not yet ended, and that the Emperor or Dictator dispens'd with Laws, even tho' in full force, and even in this instance; *Julius Caesar* having commanded the Officers, without the Senate's leave, to consult those Books: and why might not *Augustus* do as much for *Virgil*? Tho' indeed they were but then

a collecting the compleat Volumes of 'em, for some had been there ever since *Tarquin*; which Collection doubtless was perus'd, as well as perfected, by Learned Men; and who more proper to be employ'd in such a work than *Virgil*? Besides, he mentions the *Cumean Verse*, which almost all understand of the *Sybil*, and her Distinction of Ages. However, to *Pollio's* Boy it's sure enough what he here produces could not belong, tho' we are apt to believe he might himself intend some such thing as a Complement to him. For how should he govern the World, and sustain Nature, who dy'd the ninth Day after his Birth, as is agreed by *Servius*, with other Commentators? Then for *Augustus* himself, it could be no more proper to him than the other; for what shall we make of *parve Puer*, by which title he twice calls him? But *Augustus* sure was at least a great Boy by this time, when he had been now so many years raffling for the Empire of the World? But what'er he might intend, 'tis easy to show that the most part of what he here might attribute to those to whom it did not belong, was proper to the times of our Saviour, and foretold of him. As,

1. The Renovation of the World, which takes up a great part of the Poem, and which was prophesy'd of in the Sacred Books, as reserv'd to the times of the *Messiah*, who was to *make all things new*, to reform the World, destroy Polytheism and Atheism, and introduce the

the Worship of the one true God; and at last perhaps renew the whole Creation too, as well as the Sons of God

2. It seems by his *Jam redit & Virgo*, that in the *Cumaan* Verses there was some wondrous Virgin prophesied of, in this happier Revolution of things; which he indeed might understand of *Astraa*, but the *Sybil*s of the Mother of this Child then expected, according to that of the Prophet, *Behold a Virgin shall conceive, and bring forth a Son.*

3. *Jam nova Progenies cælo dimittitur alto.*] Which we must injure by thus translating: *Now a new Offspring from high Heaven is sent.* And as honest *Ludovicus Vives* on the place; 'No Christian could have more expressly describ'd the Descent of the Son of God:' and he reckons those as a parcel of impious People, who don't allow many of these Expressions, even in their most simple sense, without any thing of straining or allegory, to agree to none but Christ.

4. *Te duce, si qua maneat, &c.*] This *Te duce* should seem by *Virgil* to be intended of *Pollio*, not his Son, because of the *Te Consule* just before. However, thus much we learn by it, that the *Sybil* had been prophesying that a Child should come, who was to take away the Sins of the World, and so we are sure did the old Prophets of our Saviour.

5. *Solvens formidine.*] Our Saviour's Doctrine was Peace, which must be the effect of Innocence, as Guilt the cause of Fear.

6. *Ille Deum vitam accipiet, &c.*] *Pollio's* Son was never deify'd. And for the seeing Gods and Heroes, which he mentions in the next Verse, 'twas fulfill'd at our Saviour's Transfiguration, and several other places.

7. *Pacatumque reges patriis virtutibus orbem.*] We may also venture to translate thus, *He shall sit upon the Throne of his Father [David] and reign over the House of Israel; and of the Increase of his Kingdom and of Peace, there shall be no end.* But what's this to *Pollio's* Son?

8. *At tibi prima puer, nullo munuscula cultu, &c.*] Those *munuscula*, or humble Gifts, may relate to the Shepherds waiting on our Saviour at his Birth, who we can scarce suppose came empty-handed; and if they brought any Gifts, they must be such as these, Garlands, Milk, &c. the Voluntaries of the Earth and Nature.

9. *Nec magnos metuent ormenta Leones.*] exactly *Isaiah: The Lion shall eat straw like the Ox, all shall be Peace.*

10. *Occidet & Serpens, &c.*] As before; *The sucking Child shall play on the hole of the Asp; and the old Serpent was to be cast down:* And for our Saviour's Followers, he had expressly promis'd 'em that,

*Blue Poisons harmless thro' their Veins should flow,
Vipers and Asps, innoxious Worms, &c.*

11. *Assyrium vulgo nascetur amomum.*] What if in this should be wrapt up the spreading of the

the Truth from the Jews all the world over?

12. *At simul Heroum laudes.*] Herein, and in what follows, seems to be signify'd, that the World would be better by the progress of the Gospel; and yet still there would be,

13. *Prisca vestigia fraudis*] the Footsteps of ancient Fraud, not Violence; therefore this relates not to the Wars between the *Triumvirs*. However, *Virgil's* Copy was plainer, tho' he might mistake; and the *Sybil* referr'd to the Cheat of the old Serpent, as the effects of which there would still be Covetousness and Cheating in the world,

14. *Ubi jam firmata virum te fecerit atas* :] Till the Man-Child be grown, his Kingdom come, and the Stone cut out of the Mountain fill the whole Earth; all that follows being a poetical Amplification of the Happiness of the Golden Age, down to

15. *Aggredere O magnos (aderit jam tempus) honores! Chara Deum soboles! magnum Jovis incrementum!*] He says the time was just approaching: *aderit jam tempus*: which seems the same with what the Woman told our Saviour, *I know that the Messiah cometh*, *ἔρχεται*, is just expected. Then for the next Verses: How could a poor Consul's Son, then kept under by the *Triumvirs*, be with any manner of sense stil'd, *the dear Offspring of the Gods*, and *the great Increase of Jupiter*; as well as what follows, of his supporting the tottering World, bearing up the Pillars of the

Earth, &c. and ending all in such a Rapture as seems to be more than Poetical?

Thus [much, we thought, might not be unacceptable to the ingenious and Christian Reader; and if any such differ from us, either as to this, or the former Question about the *Sybils*, we desire they'd fairly answer what we have advanc'd, which seems at least probable: and if we thought it false, we'd ne'er do such a disservice to Religion, as to produce it in defence of it.

Quest. *What's the reason that in the healing the twelve Tribes, 7th Apoc. Dan is left out?*

Ans. A Question that, it seems, so much puzzled the *Rhemish*, as well as many other Commentators, that (as we do now and then) when they found it too hard to crack, they threw it by, and said nothing to it. But so did not *Grotius*, *Mede*, and *Hammond*, who amongst 'em give a clear and rational Solution of the Difficulty. Those who are here number'd, are thought by Mr. *Mede* to be the Representatives of that *Surrugatus Israel* (in which sense some understand that of the Twelve Tribes scatter'd abroad) namely, of those Gentiles who were to be grafted into God's Church in the room of the unbelieving Jews: and being to represent a true Church, it seem'd not so proper to insert among 'em the Apostate Tribe of *Dan*, who from the days of *Micah* to the Captivity worshipp'd Idols, which was advanc'd by *Jeroboam* into a sort of Patriarchal See among the Idolaters, where
he

he plac'd his bearing Priests and Gods, as others of 'em at *Bethel*. And a just Curse follow'd this Tribe for their Defection, being reduc'd to the lowest ebb for their Sins by the perpetual Incurfions of their Enemy; in whose exact road they lay open to the *Syrians*, &c. as being on the utmost Northern Verge of *Canaan*, about *Paneas* and the Fountains of *Jordan*. And hence it seems they were in process of time so much diminish'd, that the whole Tribe is omitted in the Recital of the *Jewish* Genealogies in the *Chronicles*; which *Grotius* thinks was also foretold in *Amos* 8. 14. *They that swear by the Sin of Samaria, and say, Thy God, O Dan, liveth, &c. even they shall fall, and never rise up again.* Accordingly the same Author tells us, from the Tradition of the *Jews*, that this Tribe was reduc'd to one Family, that of *Huffim*; and from *Johannes Antiochenus*, that those few of 'em who remain'd, at last left their own Inheritance, and took shelter among the *Phenicians*. And we may observe, that even *Ephraim* is not here personally mention'd, but the Tribe of *Joseph* instead of him; because the *Ephraimites* were also infamous for their Defection and Idolatry. And instead of *Dan*, *Levi* is added, for the roundness of the number Twelve, perhaps too for the mysteriousness of it; tho' he is generally omitted in the old Genealogies, because he had no Portion or Lot (comparatively nor together) as the rest of the Tribes: whereas, according to *Hammond*

and *Grotius*, this difference was not taken away, and they were all in Christ.

Quest. An Neglectus, &c. *Whether the Neglect of the Canons and Constitutions of our Fathers, be not the Cause of the Sins and Vices of the Age; particularly of Canon 13, 35, 59?*

Ans. There's no doubt, if those wholesom Laws were once justly and impartially executed, and the spiritual Sword were drawn on all such just occasions, and no other, but we should soon see a new face of things in our once virtuous and religious Island. For the Relaxation of Discipline must needs cause a prodigious Increase to all Debauchery and Mischiefs; and to have good Ecclesiastical Laws at the end of our Prayer-Books, will do no more good than other Laws in our Statute-Books, if they ben't put in execution. And no wonder some People are so very angry with those Courts, whose business 'tis to do it; nor any thing strange if they too should be corrupted in the general Depravity of the Nation; nor that some Gentlemen who care for no Yoke, but are for a Virtuoso sort of Religion, serve God or let it alone, should be willing and earnest to get this Rod burnt, which one time or other may happen to make 'em smart for their Lewdness: for what have they to do to plead tender Consciences, who show by their Actions they have no Conscience at all; or at least, if they e'er had any, have harden'd it into the same metal with their Laws? Nor

would there be any need to call in the secular Sword, were but the spiritual well manag'd; nor would Christ be wanting to his Church: but we are apt to believe, both from Experience and Reason, that a just Excommunication would have visible effects on those who now so much despise it, as we are sure it had in the Primitive Church, even after the times of the Apostles, and *Ananias* and *Sapphira*, who were punish'd even with Death it self for Sacrilege under the Gospel. As for those Canons the Querrist mentions, there's no doubt but they'd have a great influence on Manners, if duly executed; as we think there's no Christian Nation in the world, besides the *English*, who make such Laws only to break 'em. Particularly Canon 13. *Of due Celebration of Sundays and Holydays*; wherein 'tis requir'd. That all manner of Persons within the Church of *England* shall henceforth celebrate and keep the Lord's Day, commonly call'd Sunday, and other Holydays, according to God's holy Will and Pleasure, and the Orders of the Church of *England* prescrib'd in that behalf; that is, in hearing the Word of God read and taught, in private and publick Prayers, in acknowledgement of their Offences to God, and amendment of the same, in reconciling themselves charitably to their Neighbours, where displeasure has been; in oftentimes (therefore more than once or twice, or even thrice a year)

receiving the Communion of the Body and Blood of Christ: in visiting of the Poor and Sick, and using all sober and godly Conversation.' Here's one Canon, which alone, if practis'd, would do the business, and reduce us to primitive Piety and Vertue. It obliges, we see [all manner of Persons within the Church of *England*:] those therefore who yield it no obedience, must not pretend to be of that Church, which finds other employment for her Members on Sundays, than walking in the Fields in time of Divine Service, or making the Taverns the Church; which thousands do so often, till we may almost believe they have forgot there's any other.

And as this Canon relates to all Christians, so does the 35th to Ministers, and the Examination of such as are to enter into that Sacred Office; which, as *Dr. Donne* says, if a King thinks himself too good for, he's not good enough. And that those who are in it, may not disgrace their Character, this Canon is very strict as to their Examination; which, what it has been formerly we know not, being our selves but just come into the world, but are sure 'tis now as strict and solemn as possible; and have known several Persons, some of no ordinary Birth, others of no contemptible Learning, who have been put by, when approaching the Altar, for want of other requisite Qualifications. And the People ought to know that they have still so much of a negative Voice in the Ordination

of

of Ministers, that if they can object any thing against the Manners of a Clerk, and make it good, he shall be deny'd his Orders: and his Majesty has since his coming to the Crown, in his Letter to the Bishops, particularly requir'd 'em to take more than ordinary care of this Canon, as well as of the Preferment of those Clerks who are under their Inspection, according to their Piety and Learning; which he assures 'em shall be his own measure in such Preferments as are in the Crown. And let Envy it self be judge whether that Promise han't been most sacredly perform'd!

The third Canon is the 59th. Ministers to catechize every Sunday, (not once or twice in *Lent* only.) And this is conceiv'd in as strict Expressions as any of the rest: 'That every Parson, Vicar, or Curate, shall upon every Sunday and Holyday, before Evening Prayer, for half an hour or more, examine and instruct the Youth and ignorant Persons of his Parish, in the Ten Commandments, the Articles of his Belief, and the Lord's Prayer, (perhaps all the old Catechisms, if not more) 'and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer, (which, by the way, none despise but those that do not understand it, and are unjustly prejudic'd against it.) And it goes on: 'All Fathers, Mothers, Masters and Mistresses, shall cause their Children, Servants, and Appren-

tices, which have not learnt the Catechism, to come to the Church at the time appointed, obediently to hear, and be order'd by the Minister, until they have learnt the same: 'which if the Minister neglect, he's to be first admonish'd, then suspended; at last, if he persist, excommunicated: and Masters and Mistresses, &c. to be dealt with in the same manner. Nor let us fancy this an antiquated Canon, like that of Priests Coats or Night-caps; for the Obligation must be perpetual as well as the Reason. 'Tis true, it lies hard upon the Minister where there is but one, as in most Country Cures; and he's oblig'd himself to read Prayers, and preach twice, nay often threetimes a Sunday, and ride several miles besides, as is, to our knowledge, the case in many places of the Nation, at a distance from *London*. All that can be done there is to do all he can, as long as the Day and his Strength hold; and satisfy himself that how much soever he's despis'd, whate'er he suffers here, if he conscientiously discharge his Duty in others, as well as this much-neglected Instance, he knows who has said, *Great shall be his Reward in Heaven*.

Quest. *Whether Innkeepers, Vintners, and all those who keep Publick-Houses, which in themselves are not only very convenient, but even almost necessary to the Publick, as well as in themselves lawful Trades, when only follow'd on needful occasions, whether they can be so now, as they are corrupted; since*

they make their chief advantage from the Sins of others, and consequently 'tis often their business to draw more into excess, tho' absolutely forbidden by the Word of God, and so many severe Threatnings against it: and many Men live in habits of this Sin for many years. Pray tell me whether these can be said to be in a state of Salvation? consequently whether they ought not to be debar'd the Communion, when they ne'er so much as intend to forego this Course of Life, and therefore can be no true Penitents?

Ans. Any Habit of Sin, there's no question, to a Protestant, will conclude a Man in a State of eternal Misery, without true Repentance; and those most surely, wherein Men not only do ill things, and have pleasure in those that do them, but even persuade, and almost force others to sin; going further that way, we are inclin'd to believe, than even the Devil himself can do. And this not only in Publick Houses, but in private too; it having been for many years almost the only welcome the English give one another, to make the Guest as great a Beast as the Inviter. They deal with one another in drinking as the Abyssine Emperors and Nobility are dealt with in eating: They don't help themselves, but the Children and Waiters, as Ludolphus tells us, cram 'em with Meat; and if any drops upon the Table, up it goes again, a little more moisten'd than before, and not a gobbet to be lost. And this doubtless they think fine Eating, and a princely Entertainment, as well as our

Drunkards do here, to turn Liquors into one another's Hog-heads, till the Hoops are ready to fly off. Which he who does, and continues to do, doubtless he's no more fit for the Sacrament, than he is for Heaven. And the Minister's Duty in that case is sufficiently plain from the Rubrick; 'That if any of those who intend to communicate be an open and notorious evil Liver, or have done any wrong to his Neighbour by Word or Deed, so that the Congregation be offended; the Curate, having knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lord's Table, till he hath openly declared himself to have truly repented and amended, &c.

Quest. Whether there's any Insect which shines in the dark besides a Glow-worm; because the Querist lately found a sort of a longish black Fly, different from a Glow-worm, which shines in the dark in the same manner?

Ans. A shrewd knotty Question, that needs a whole Society of Oedipus's to resolve it. But lest they should not be found, and we not able, we desire the Querist to read it over himself once more, and see what he can make on't.

Quest. A Man dying worth 7000 l. willed that if the Child his Wife went with, prov'd a Boy, he should have two Thirds of the said 7000 l. and his Wife one Third: if it prov'd a Girl, she should have but one Third, and his Wife two Thirds. But it happen'd, his Wife was deliver'd of both a
Boy

Boy and a Girl at one Birth. I desire to know how the said 7000l. should be dispos'd of according to the Testator's Will?

Ans. To be exact, Let the Boy lose two Thirds of what he was to have of the 7000l. as often as the Mother and Daughter lose one Third a piece of what they were to have; and then the Calculation will be exact, and agreeable to the true Intent of the Will: we can't ha'while to work it out our selves.

Quest. Meeting the other Day with your Mercury, which treats of Owndle-well, I was in hopes you had been so kind as to have answer'd my former Request. But, finding there only a bare Relation of its drumming, I am forc'd to give you this second Trouble, to remind you, That my Intreaty was not to be inform'd of the History of that Noise, (which, perhaps, I understood before as well, even as he, from whom you had your Relation) but of the Philosophy and Presignification of it. Let me therefore prevail with you to answer these following Particulars.

1. Whence so strange a Sound can proceed, the Water yet remaining (as I know it uses to be) almost perfectly smooth?
2. How it should come to be so regular, as to resemble a March?
3. What can be the Cause of its so uncertain returns?
4. Whether they presignify any future Events? And what those may be conceiv'd to be?

And because your Relator has omitted one quality of this Well, which is, that it is reckon'd much the best Water thereabouts for making Milk postage, and is therefore

sent for through the several Parts of the Town for that Use, I am at a loss to know.

5. What there is peculiar to this Water, that makes it so singularly proper for this purpose?

Ans. 1. As for the Drumming, we look upon the Cause to be natural, (tho' we don't deny it in some sense to be supernatural) the Cause very probably may be Vapours, proceeding out of the Earth into the Sides of the Well; and it may be easily try'd in the Night by a Candle let down (on every side) within the Well: As yet we can give no other Account.

2. If the fore-mention'd Vapours by the Cause, the Eruptions may be so situated, as to be regular as well as irregular.

3. If the first Supposition be true, it must be the Crises of the Fermentations of the Earth, which send Vapours; and, according as the Matter comes to such a quantity, which may be longer or shorter in gathering, accordingly it has the above-mention'd effect.

4. We can't tell you that, but this we are assur'd, that several Accidents happen immediately after such Events; which would have done so, if those things never had been, because they proceed from another Cause.

5. Water is always better or worse, according as it imbibes the Nature of Places through which it passes; 'twould be too long to treat distinctly of 'em here.

Quest. A Person of good Birth and Quality, having been for a long time indispos'd; upon my strict Inquiry, I find his Distemper to proceed from a troubled and discontented Spirit. Which is occasion'd by his keeping Company with a Gentlewoman, and owning her amongst his Relations and Acquaintance for his Wife (tho' as yet unmarried.) This Gentleman tells me, he is really contracted to her, and thinks, in Conscience, he ought to marry her, yet he fears 'twill prove his Ruin, (she having no Fortune) for he has already exhausted great part of his Estate. He has a Grand-mother, and several other Relations that have their immediate Subsistence, and their future Dependence from him. Now, Gentlemen, I crave your Advice, to shew him, in this Matter, whether he may, with Safety, abandon this Lady, and match with another; whereby he may repair his Estate, and so provide for his Relations that depend upon him. He is mightily disturb'd, has ask'd my Advice; I have taken a Week's time to consider; and therefore do earnestly desire, that you will resolve me in that time. He is resolv'd to follow my Directions, which (to give him Ease) must be, either to marry, or quite forsake; for I perceive he intends to live a penitent and religious Life for the future.

Ans. Indeed, Sir, it's a little strange, that you should take a Week's time to consider, whether you should advise your Friend to be guilty or not guilty of so great a Wickedness, as an Habitual Adultery, as long as he lives, which he must certainly be, if

he marries any other. It is too late, now, to consider the Lady's Fortunes; that should have been done before: 'tis better to retrench his Expences, and live a little meaner in the World than he could wish; rather lose his Pomp, than his Peace, his God.

Quest. A Gentleman and his Mistress being agreed in every Point (besides) relating to their intended Marriage: The only Obstruction is, That she fears some future Discontents may arise, by reason of her Sister's Cohabitation with her. Now the said Gentleman is so far from any ill Resentment thereof, that he is very well pleas'd at the Opportunity of shewing his Respect and Generosity to his (intended) Wife, in the Person of her Relation.

Query. Whether in reason the said intended Marriage ought to be retarded for so nice a Scruple?

Ans. No truly, if you want our Opinion only, that shan't hinder your Joys any longer; we think it no reason to retard your Marriage, but that you shou'd both bear your part in the Chorus. Let the Sun rise in State, for to Morrow's the Day.

Quest. I desire you to give your Opinion of the last Chapter of St. John, and the last Verse; where 'tis said, That if all the things which Jesus did were written, the world it self could not contain the Books that should be written: Now I desire to know, in what Sense you take it, whether in a common Sense or not?

Ans. It's an Hyperbole, a way of speaking common to every Language: We say here

in England, An innumerable Company of Men; An infinite Number of Cattle, &c. Both which are impossible; for a little Row of Figures will express more than all the Sands, or drops of Water in the Sea. So that the meaning is only, *A great Many.*

Quest. Which was the best Orator, Demosthenes or Cicero; or wherein did the Qualities of the one excel the other?

Ans. Neither Longinus, Quintilian, nor Plutarch, durst prefer one to the other; therefore since 'tis probably so difficult a Matter, we shan't pretend to it, but shall only give the best Account we can of their different Accomplishments, and leave every one to judge as they please. The true effect of Eloquence being to persuade, and Persuasion depending upon the Belief acquir'd in Mens Minds; we may, according to Rapin, compare them in respect to three things, which concur to the producing this Credit. 1. The Merit of him who speaks. 2. The Disposition of those to whom he speaks. And. 3. The Manner of his speaking. The first of which comprehends Honesty, and Capacity. Cicero had this Advantage, that he was better educated, and bestow'd more time in Study, consequently was more learn'd than Demosthenes. And as for their Honesty, Demosthenes was naturally more equitable, and by temper inclin'd to severe Morals; which he made appear in performing all things for the Good of his Country: but no-

thing contributed more to the acquiring him the Name of an Honest Man, than his manner of treating Philip, who was so powerful at Athens, that most Men were divided about him. Yet neither Promises nor Threats could oblige Demosthenes to do any thing in favour of him to the Damage of his City; which Firmness he preserv'd till death, chusing rather to die by Poison than to deliver himself into the hands of Antipater; and taking the Draught before Archias who persuaded him to yield to the Power of the Conqueror, ended his Life with these words, *Go tell my Master that Demosthenes will owe nothing to the Tyrant of his Country.* Nor was Cicero less honest, but always stedfast to what regarded the Good of his Country; and he has given the Publick an Idea of his Morality in his Offices. The Conduct of Demosthenes was not so pure and innocent as that of Cicero, who was not extremely courageous, tho' he possess'd more of that good Quality than is commonly believ'd, and in it much surpass'd the Athenian Orator, who at the Battel of Cheronæ seeing the first Ranks fire, was frighten'd; and in his Flight, being seiz'd with a false Fear, demanded quarter of a Bush that had caught hold of his Coat, believing he was stopp'd by any Enemy who pursu'd him. As to the Advantages of Person, Cicero had the best on't, being much more agreeable than Demosthenes, altho' he had almost as much Affectation,

tation, as the other Negligence: *Cicero* had an easy and pleasant Turn of Wit; whereas *Demosthenes* was always grave and serious: *Cicero* was very liberal, but rather out of Inclination than Policy; but *Demosthenes* always employ'd his Money to gain the Minds of the People, re-establish the Walls of the City, to equip out Vessels, redeem Slaves, and to marry poor Virgins. Then, as to the Persons that are spoken to: The *Athenians* were very nice in their Expressions, proud, and accustomed to Flattery; yet did they not like far-fetch'd Ornaments in the Speeches of their Orators, nor such Motions as were capable of surprising them. Which has caus'd in all the *Athenian* Orators, a Coldness and Dryness that proceeded more from this Constraint than the Quality of their Wit. And altho' this seems to be a mark of Wisdom and good Sense, yet this People were changeable, unquiet and turbulent to the utmost extremity; by which we may see that never any Orator met with more difficult Minds to manage. *Cicero* had a much more spacious Field to exercise his Genius in: For altho' the *Romans* were very polite, they were not affected like the *Greeks*; and if they were jealous of their Glory, 'twas rather through Greatness of Soul, than Vanity. So that the *Roman* Orators were not so confin'd as the *Athenians*; they could make use of all the Artifices of E-

loquence, or whatever could move the Mind: and in this *Cicero* had an Advantage above *Demosthenes*. But we will examine their manner of Expression, which is the third thing necessary to Persuasion. To be eloquent, 'tis requisite to follow the natural Genius, to have a good Judgment and Imagination, and to improve these Qualities by Study and Art. And Art consists in knowing what suits well, and disposing every thing in its natural Order; to think wisely what must be said, and always consult good Sense, the least Ray of which is better than all the sparkling Ornaments of *Rhetorick*; and to sute the Discourse to the Subject treated on, without speaking great things with a mean Air, or triflings things with a majestick one. Both our Orators had all these Qualities, but with some difference. The choleric, melancholy Temper of *Demosthenes*, made him serious and severe: He recited every thing with an extraordinary Warmth, and made so great an account of Action, that he commonly said, 'twas the First, Second, and third Part of Eloquence, to which he join'd a Discourse full of the most vehement Figures; which made *Demetrius* the *Phalerean* say, He has argu'd like a Man inspir'd. He had also a good Talent in presenting things in all their Circumstances, and knew how handsomly to express himself obscurely, when he could not go directly to his end, or that it was dangerous

to

to speak too clearly. Thus, to condemn the Cowardliness of the *Athenians* of his time, he prais'd the Valour of their Ancestors. And altho' there was nothing far-fetch'd or unnatural in his Expression, his Discourses were always so passionate and full of an apparent Zeal for the Good of the State, that he necessarily mov'd his Auditors. *Cicero* had no severe Air, but on the contrary, a great deal of Sweetness and Agreeableness in his Face; and by his Imagination he gave a very beautiful and delicate Turn to every thing: He had also a penetrating Wit, a tender Heart, an affecting Countenance, and a curious Voice; yet were his Discourses grave, and seldom fail'd of producing their desir'd Effect. But as in Eloquence there are divers sorts of Perfections, so *Cicero* himself observ'd, *That there might be two accomplish'd Orators, altho' of different Characters*; and we may receive these two as such. They also differ'd very much in their Qualities: *Cicero* had the most agreeable Imagination, and consequently the best Wit. *Demosthenes*, because of the Genius of his Tongue, took a great Liberty in his Words; and the Elocution of *Cicero* is more modest, according to the Character of the *Latin* Tongue. *Cicero* was more universal, and equally perform'd well upon all sorts of Subjects, whereas *Demosthenes* excell'd but in a few; he spoke things with a higher Tone, and was sometimes much transported:

But *Cicero* had more command of himself, spoke nothing rude, and was always agreeable in his Anger. So that we may say, *Demosthenes* through the Impetuosity of his Temper, Force of his Arguments, and Vehemence of his Pronunciation, was more pressing than *Cicero*: and that *Cicero*, by his tender and delicate way, his moving, sweet, penetrating, passionate Expressions, and all his natural Graces, was more affecting than *Demosthenes*.

Quest. *I know 'tis a general Opinion, that our Saviour was not receiv'd among the Jews as their Messiah, because they expected him to come in a triumphant manner, to reign over them, and subdue all their Enemies. This is indeed very probable, at that time our Saviour was born, because the Jews expected their Messiah would deliver them from their greatest Evils, which then they look'd upon to be the Yoke of their Enemies; as being more immediately sensible of it. Yet I am so conclude, that nearer the beginning of the Promise they were better acquainted with the true Intent of his coming; upon which if you'll please at your leisure to give me your Opinion, you'll not only oblige me, but some others of your devoted Friends.*

Ans. There are some Passages among the antient *Jewish* Writers, which plainly intimate that they expected a Redemption from their Sins, and not a Temporal Saviour: we shall give an instance of one of 'em out of an antient *Jewish* Book call'd *Pesikta*, who tells

tells us that God had a Dialogue with the *Messiah* in these terms. God beginning to make a Covenant with the *Messiah*, spake thus to him; *Those whose Sins are unknown to thee, would impose a Yoke of Iron upon thee, by which they will make thee like to a young Heifer almost blind with labour, and they will destroy thee: Because of their Iniquity, thy Tongue shall cleave to the roof of thy Mouth. Art thou willing to suffer all this?*

Messiah. *It may be, these Pains and Afflictions shall endure but for a short time.*

God. *I am resolv'd thou shalt suffer it for a whole Week of Tears; but if thou wilt not consent to it, I won't impose these Sufferings upon thee.*

Messiah. *I willingly submit to it, on condition that no Israelite perish, but that they shall be all sav'd, those that are born after my time, and those that are already dead since Adam: in short, all those that have been created until now, or shall hereafter be created.*

Altho' there be many idle Fables in this, yet thro' these Fables we may plainly discern that the *Jews* have not always promis'd themselves a triumphant *Messiah*, nor expected those temporal Advantages from his coming, as they did when he came amongst them.

Quest. *Are the Seasons of the Year every where changeable like ours, in respect to Fruits and Flowers; or is there any place in the World, where they are always standing?*

Ans. In *Rhede's* Account of *Matabar*, he tells us that Flowers and Fruits are to be seen flourishing all the year in that

happy Climate: for the Flowers of one Plant no sooner decay, but those of some others appear; and so in respect to Fruits, by that time some are almost out of season, others are ripe. Thus what he calls the *Plaso*, blossoms in *September* and *October*, and bears fruit in *January*: so the *Kaka-Mulla* buds in *June* and *July*, and its Fruit is ripe in the beginning of the Year. The *Moullava* (a kind of Bean) blossoms in *Winter*, and its Fruit is good only in *November* and *December*. It is also one of those Plants which grows without cultivating in sandy places, and is always green; as well as the *Wellia-Tagera*, whose Flower blows in *Summer*, altho' its Fruit is ripe as soon as that of the *Moullava*. The Tree which the *Brachmans* call'd *Singi*, and the *Portuguese* *Cornos dos Diabos*, often bears Flowers and Fruits twice a year; Flowers in *April*, *May* and *June*, and Fruits in *March* and *September*. The *Oudour* and *Beauty* of some of these Flowers are ready to overcome those who manure 'em.

Quest. *I have often observ'd Ministers, and also some Lay-men, that have shewn a great deal of respect to the Church, by keeping their Heads bare, bowing, &c. but do not know of any Example they have for it. And some believe 'tis a pure superstitious Innovation of our own times; tho' I have been told by several, that the *Jews* testify'd much more Reverence for the Temple: which if true, I desire you'd favour me with a few Instances of it, because I believe the ignorance of its ever being used by*
God;

God's People, has been an occasion that many have been offended at the Practice.

Answ. 'Tis undoubtedly true, that the Jews were oblig'd to shew a great many external marks of Respect to the Temple; and the Design of its being enjoin'd, was to inspire the People with a Veneration for the Place of God's Worship. They were forbidden to carry a Stick to the Temple, to enter therein with their Shoes or dirty Feet, or to carry any Silver about them thither. Nor were they permitted to spit in any place of the holy Mountain. *If any one had any occasion to spit, says Maimonides, he must do it in some corner of his Clothes.* They were forbidden to use any Gesture which declar'd the least Irreverence, to walk too swift, or to pass by there simply to go to any other place. None were permitted to sit in the Court of *Israel*, but the Princes of the House of *David*. 'Twas likewise amongst them a mark of Irreverence, to pray to God uncover'd, and therefore not permitted; tho' the contrary practice has since been establish'd in the Christian Churches by the Apostles: *Every man, says St. Paul, who prayeth or propheseth with his Head cover'd, dishonoureth his Head, 1 Cor. II. 4.*

Quest. What was the reason that the ten Tribes differ'd in their Manner of Worship from the other two, and became more idolatrous? Wherein was the greatest difference in respect to their Ecclesiastical Government? and how long did they flourish under it?

Answ. The Kings of *Israel*, out of policy to prevent the People from returning to *Jerusalem*, kept them at the greatest distance they could from the two Tribes, by altering their Manner of Worship, and introducing a great deal of Idolatry; to accomplish which, they had their Priests and inferior Ministers answering to the *Levites*, but they permitted no Priest or *Levite* of *Aaron's* Order to live amongst them: yet had they also their Prophets, and Prophets Children or Scholars. They had likewise their Elders, who had power of Ecclesiastical Censures; but both Elders and People were rul'd by the Prophets. And these unhappy Tribes lost both their Discipline and Liberty together, when they were carry'd away captive by the *Assyrians*: for those few of the *Ephraimites* who were left behind when *Salmanasser* took the rest of the *Israelites* into *Assyria*, being overpower'd by the multitude of Strangers sent thither to plant the Country again, were oblig'd to comply with these new Inhabitants in their Idolatrous Religions.

Quest. When were publick Places of Worship first built, and who was the Founder of 'em?

Answ. *Lactantius* and many others believe 'twas a little after the building of *Babel*, and that *Ninus* was the first, who about that time set up Statues in memory of *Jupiter Belus* and *Juno*, his Father and Mother; which Statues were set up over their Sepulchres, and Divine Honours

Honours offer'd them ; and in process of time, inclos'd within stately Buildings, which were call'd their Temples, and built within consecrated Groves : Such were the Temples of *Vulcan* in *Sicily*, *Cybele* in the Grove of *Ida*, *Jupiter Hammon* in the Grove of *Dodona*, and of *Apollo* in the Grove of *Daphne*, &c. These dark Groves struck a terror in the Worthippers ; and because they had continual Lights burning in them, they were call'd *Luci a lucendo* : after which they became *Asyla*, Sanctuaries or Places of Refuge ; which Use, some believe, was first invented by *Hercules's* Children, to secure themselves from those their Father had oppress'd.

Quest. *I know the name of Asis has for a long time been an injurious Term ; I desire to know whether it was so always, and what is the true signification of it ?*

Ans. Sometimes very strong and laborious Persons have been thus call'd ; as one *Geoffry* was surnam'd *Asinus*, propter vires, non propter pigritiam, as *Aimonius* tells us, in the third Book of the Miracles of *St. Bennet* : Wherefore the Religious of the Sacred Trinity are not offended, that their Order is call'd *Ordo Asinorum*. *Chamor*, one of the Hebrew Names for the *Asis*, was that of *Shechem's* Father : And almost amongst the *Latins* we find *Asello* and *Asinius*. As for the Original of this word *Chamor*, *Bochart* believ'd it came from one of the Significations of צָמָר *Chamar*, us'd among the *Arabians*, viz. to be red, or ruddy. But some others have thought

it was deriv'd from *Chamar*, to be strong, heavy, and dull : in which sense it was mostly receiv'd amongst the *Chaldeans* and *Talmudists* ; and that well agrees with the destiny of this Animal, to bear great Burdens. One of the good Qualities of the *Asis* is said to be its exquisite Faculty of Hearing, to which the length of its Ears contributes not a little : from whence the Fable of *Midas* took its birth, because nothing pass'd in his Kingdom, but this Prince is said to have known it.

Quest. *Pray give me your thoughts, as soon as you can, what Solomon means when he says ; Be not righteous overmuch, neither be thou overmuch wicked. Also what St. Paul would have us understand, when (speaking of himself and another Apostle) he asks this question ; Have we not power to eat, and to drink, to lead about a Sister, a Wife, as well as other Apostles ? Your speedy Answer may afford a great deal of satisfaction to a Gentlewoman, who because she is a Christian, forgets she is a Woman ; and that she may be happy hereafter, makes her self miserable here ; and by denying her self the innocent Enjoyments and Freedoms of Life, lest she should sin, has brought her self into a considerable degree of Melancholy. I am very ready to acknowledge, the number of those Persons who are guilty of the other Extreme, does mightily exceed that of those who are guilty of this ; yet since she is not the only instance, your Answer may not be only of advantage to her, but probably to many more.*

Ans.

Answ. The first Question, *Be not righteous overmuch, &c.* we have already answer'd. As to that of *St. Paul*, he means no more than that it was permitted to them, as well as to other Persons, to enjoy all the innocent Advantages of Life; Christianity not only allowing, but also enjoining whatever is for the good of Society. Therefore whoever deny themselves any lawful Enjoyment thro' a mistaken Zeal, are guilty of a Work of Supererogation, which will never merit any Reward. It is true, it may sometimes be necessary, where Persons find, without that expedient, they cannot observe the just limits of their Duty, to deny themselves in some things; but then it must not extend so far, as to be any injury to their Health, or impediment to the good they may be capable of doing in the world. And if examin'd, this mistaken Principle will be found generally to proceed either from some Infirmary of the Body, or great Weakness in the Judgment.

Quest. *You have formerly given some account of the Religion and Customs of Armenia; and if to the rest you'll be pleas'd to add their way of Ordination, I shall take it as a great favour.*

Answ. The best Account we know of it, is, from an antient *Armenian Ritual* translated by *Galany*, where we have the very words, with a relation of the Ceremony they make use of upon this occasion. When any one presents himself to be consecrated, the Bishop first cuts his Hair in four several places,

in the form of the Cross, and says unto him: *Give ear, and to this Ceremony bring all the attention you are capable of. Behave your self in such a Manner, as may show you believe in your heart what you sing with your mouth: and what you have receiv'd into your Belief, make appear in the Conduct of your Life; as well as in this Shaving of your Hairs, which is a testimony that all the earthly Desires of the Age are sever'd from you, in the name of the Father, of the Son, and of the Holy Ghost. Amen.* After some Prayers and Hymns, they give him a Broom, and say unto him; *Receive the Power of cleansing the Church of God, who will purge you from all the Sins you have committed, in the name of the Father, &c.* They confer all Orders with the like Ceremonies; whereof each has some allusion to the Employ or Function conferr'd.

Quest. *At what time of his Life did Solomon write the Proverbs, the Canticles, and Ecclesiastes?*

Answ. 'Twas the Opinion of *Lightfoot*, and we think it very probable, and he writ the *Proverbs*, as soon as he had accomplish'd those Buildings he had undertaken; and that he compos'd his Song upon his Marriage with the King of *Egypt's* Daughter; who being of a hot Country, was brown: but that his chief end was to represent the spiritual Marriage of *Jesus Christ* with his Church, under the sensible Type of his with an *Egyptian* Princess. But as for *Ecclesiastes*, we believe it of a later date; and 'tis very likely he writ it near his latter

End,

End, in the time of his Repentance.

Quest. *What think you of the Sybils Writings; to which we'll add, for the affinity of the Argument, whether Virgil meant the Son of Pollio in his Ultima Cummæi, &c?*

Ans. We have * *Vid.* Vol. had some * occafion I. p. 350. on to mention the *Sybils* formerly, but think, we have not yet discours'd of 'em with that accuracy the Subject requires; and therefore shall here refume the Argument, and fairly produce what we find most strongly urg'd either for or against 'em, by *Vandale* or others

The general Account given of these *Sybils* Books by *Suetonius*, *Dion Halicarn*, and other Heathens, is, that *Augustus* made a Collection of 'em, and upon a strict Examination of what were authentick, laid 'em up in *Apollo's* Temple; where at first they had but two, after that ten, at last fifteen Guardians, who by the Decree of the Senate consulted 'em on any extraordinary occasions.

Now to these Books do almost all the ancient Christian Apologists frequently appeal, as containing clear Prophecies of our Saviour; that he should be born of a Virgin, work Miracles, suffer Death, rise a-

gain, &c. Some reject all these as pious Frauds of the Christians, or impious Cheats of the Heathen; and of this opinion is *Vandale*, and many others: And first, they ask how the Christians should come by any of these Writings, they being so sacredly shut up in the Capitol, and the reading of 'em on pain of Death interdicted to the very Heathens. Secondly, they say that *Tully*, who was an Augur himself, did not believe 'em; but complains of their Obscurity and Uncertainty, and speaks on't as if he thought it all a Trick of State; which *Vandale* makes much use of, and carries as far as 'twill go. Thirdly, that the way of writing in which they are generally recorded, that of Acrostick Verses, seems to be a Work of Art, and Time, and Labour, not the Effect of a Divine Fury or sudden Incitation; to which may be added (tho' contrary to *Tully's* Objection) the Plainness and Evidence of some of 'em, being clearer than any in the Bible; particularly that where the very Acrosticks foretel, *Jesus Christ born of a Virgin*, &c. And several quoted by *Lactantius*, lib. 4. de vera Sapiensia, p. 200. not only relating his Miracles in general, Νεκρῶν ὃ ἀνάστασις ἔσται, &c.

*The Dead shall rise, the Lame their Feet shall find;
His Word, as once to th' World, gives Light to th' Blind;
The Dumb shall speak, &c.*

But yet further plainly and exactly, as in a History, relating the very particular Miracles,

with the most exact and minute Circumstances; as that of the five Loaves, in the same page of *Lactantius*. 'E

Ἐν ἀλίαις ἄμα πάντα, καὶ ἰχθύεσσιν δοῦσιν, &c.

*With two small Fishes, and five Loaves of Bread,
Five thousand Men in Desarts shall be fed:
While e'en the Fragments of this wondrous Store
Fill twelve capacious Baskets for the Poor.*

Which Verses, tho' they appear plain enough even in the Translation, yet he that reads 'em in the Original, would be very hardly persuaded, that their Author had not read the History of that Miracle in the Gospel, which he here seems to have done little more than transcribe; having made use of almost all the very same Words with the Evangelist: as the ἀλίαι πάντα, ἰχθύες, ἄσπισσῶν, κλάσματά; and even the κόφωσι, which seem to have been a sort of Vessel almost proper to the Jews, by which they are describ'd in *Juvenal* and other Poets. And indeed this last seems the broadest and strongest Objection against them. Notwithstanding which, *Vossius* and other very learned Men are of Opinion, that 'tis not prudent, or just to reject all the Prophecies that run in their Names, because perhaps some Additions may have been made to 'em, which were not in the Original: Which indeed would be much the same, as if we should reject all *Ignatius's* Epistles, because some of 'em are confessedly spurious, and others so interpolated, that 'twere not easy to distinguish the false from the genuine. In which tho' we grant a difficulty, yet there's no Impossibility; nay, it has been actually done,

by comparison of Stiles, ancient Manuscripts, and other such Methods, well known to the learned World. For it seems not modest to suppose all the Fathers could be impos'd upon, in all those Verses which they publish'd as the *Sybil's*; and 'tis yet worse to think they would forge 'em themselves, and impose 'em upon others. But *Clemens Alexandrinus, Justin Martyr, Tertullian, Lactantius, Theophilus, Antiochenus, Origen*; and, we believe, all the Apologists do unanimously quote these Writings, and constantly appeal to the Heathen for the Truth and Sincerity of their Quotations; which sure they had not so little sense to do, if they had known they might easily have been confuted, by producing the Copies they had in their hands. Now for the Objections: How came the Christians by these Writings? Which is much insisted on by some Persons, tho' we think to very little purpose. For suppose the *English* Protestants can't tell how they came first by their Bibles (nay, 'tis still a great doubt who first planted Christianity it self in this Kingdom) will it thence follow that we have no Christianity, or no Bibles? 'Twill be enough therefore to answer here, that if we are sure of Fact, 'tis no
T great

great matter for the *Modus*: and that we are, or else we make all the Fathers Fools or Knaves. Thus *Justin Martyr*, at the same time that he owns the *Sybil's* Books were prohibited to the Vulgar by the Heathens (as the Bible by the Papists) which he attributes to the Subtily of the Devils, lest they should therein find out the Falshood of their own Religion; yet openly professes that the Christians had 'em among 'em without fear, and offer'd 'em to the sight of the Heathens, *Apol. 2. p. 64.* And again affirms, That the reason of their Prohibition was, that Men might be hinder'd from the Knowledge of good things, and still remain Slaves to Ignorance and Error. And that these *Sybil's* Books did really disserve the Pagan Religion, is plain by those which *Plutarch* says were found in a Chest at *Rome*, and immediately burnt at the command of the *Augurs*, because they were prejudicial to the Religion of the *Romans*; which must be the Worship of one God, and Confusion of Idolatry, the great End of Christianity: Because if any new superstitious Ceremonies or Gods were brought in, the *Romans* had never been against 'em; who thought they could never be glutted with Discoveries of that kind, but adopted, as their own, the Idols of all conquer'd Nations. Add to this weakness, that it's common to all or most of the Objections brought against these Books, that those Objections contradict one another:

for if the Christians could not come by 'em, how could they adulterate 'em? If they were obscure and uncertain, with what shew of Reason can we bring their Plainness and Evidence as any prejudice against 'em? But we see not so much difficulty in the very Foundation of this Objection; since these Books had been common all the world over, among Jews, Christians, and Heathens. *Josephus* quotes 'em, as well as many of the Antients. They were spread over all *Greece*, as well as *Italy*, till gather'd by *Augustus*; who could scarce be suppos'd to get all of 'em, both Copies and Originals, since the natural Curiosity of Learned Men would make 'em willing to preserve Treasures of that kind, which were then in the hands of so many, as *Tully* witnesses.

To the second Objection against these Writings, which is brought from several Expressions of *Tully*, who seem'd to have known as much of 'em as most, and yet did not believe there was any thing in 'em; we answer, That the contrary seems plain to us, that he did really give credit to 'em, because in his private Epistles between him and his Friends, where Men use to unbosom themselves most freely, he makes honourable mention of 'em; nay, thinks the Profanation of 'em a great piece of Impiety. See his *Ep. ad Lentulum*, p. 4, 5, &c. The chief place produc'd from *Tully*, is that in relation to that famous Oracle from these Books, mention'd

tion'd by *Grotius* in his *de Veritate*, and others; which was to this purpose: 'That he who was indeed our King, ought to be call'd or own'd our King, if we expected Safety or Salvation.' Upon this, *Tully*, who shews himself Republican enough in all his Principles and Writings, and consequently hated the name of a King, as much as those did who formerly unchristen'd the *King's-Bench*, &c. was very angry with the Priests (as *Herod* with the Wise-men) for bringing such a malignant Text out of the fatal Books. Accordingly he adds on this Subject; *Cam Antifibus agamus*, &c. 'Let us order things so with the Officers, that they bring any thing out of those Books, rather than a King.' Thus much however we are sure of, that a King was brought out of those Books, that there really was such an Oracle; but *Tully* says, *Agamus*, &c. 'Let us handle things so: Let us stop the Priests Mouths; let us for the future see if we can so deal with 'em, that they may bring no more such Oracles, to poison the People with Love of Monarchy.' And this must be his meaning; for they could not undo what they had done already, tho' they might be hinder'd from confirming it by new Oracles. All that can be fairly concluded from *Tully's* Expressions, nay the most they can be stretch'd to, is, that he was of opinion the Priests might be prevail'd upon to dissemble a Truth which he fancy'd would

be injurious to the Commonwealth, not that they had ever forg'd any such Verses or Oracle: Tho' he needed not to have been so much afraid, since his Kingdom, who was here prophesy'd of, was *not of this World*. But *Tully* further complains of the Darkness and Obscurity of those Oracles, tho' this contradicts the third and last Objection made against 'em, their extreme Plainness and Clearness, more like History than Prophecy. No, say the Despisers of these Prophecysings, 'tis rather an argument that the Writings are not the same, but new were added by the Christians in after Ages; because those in *Tully's* time were confessedly obscure, these as notoriously plain and obvious. In answer: They are plain to us now, who have read the Histories they set forth, in all the four Evangelists; but for all that, they might be obscure enough to *Tully*, before they were fulfill'd, and who was unacquainted with the *Jewish* Books and Learning. Besides, it may be granted that many things in those Writings which past under their Names in the Days of *Tully*, before they were examin'd and weigh'd by the Senate in the time of *Augustus*, might be frivolous or dark; and yet others which he never saw, and the Christians met with and appeal'd to, might be sufficiently plain and evident, as indeed were others which he either positively mentions, or fairly relates to: particularly, that of a King's going into *Egypt*, without an Army.

my, which we know was literally fulfill'd of Christ, tho' *Tully* wrests it to the settling of *Prohemy* there, which was not done without force. And had we an exact account of all the Oracles deliver'd out of those Books in the several Exigencies of the People, which were given out by the Heathen Priests, not the cheating Christians, and some of 'em long before our Saviour came into the World; we are apt to believe there would be found many Passages much to the Vindication of the Fathers, and Confirmation of the Christian Religion. We may have the liberty to guess at one or two among the rest. What can be more natural, than to suppose those frequent Instances of the *Curtii*, *Iecii*, and others, devoting themselves for their Country? Nay, even their Human Sacrifices in any Exigencies of State, in *Foro Boario*, might all owe their original to some such mistaken Oracle out of the *Sy-bils* Books; as that of *Caiaphas* in the Evangelists, *It is expedient that one Man should die for the People*. But even for those which are yet plainer, the *A-crosticks* and others, mention'd by *Tully* as well as Christian Writers; as the Curiosity of their Composition seems no valid reason against their being genuine or given by Inspiration, any more than 'twould be against several of *David's* Psalms, because writ much in the same manner: so the exceeding Plainness of some of 'em, particularly those we have quoted, does not, we think,

amount to a demonstration against 'em; because several of those mighty Works are also prophesy'd of in the Old Testament, where 'tis said, that in the Times of the *Messiah* the Blind should see, the Lame should walk, &c. And if some Things were more evidently reveal'd to the Gentiles in these Writings than even to the *Jews*, what wonder, since the Wise Men had a Star to conduct 'em to Christ; which was more than was done for his own Countrymen, who had so many Types and Prophecies, particularly *Daniel's* Weeks, and the Scepter's departing from *Ju-dah*, to direct 'em to the *Shiloh* and *Messiah*, if they had not wilfully harden'd themselves against him? Whereas the Church was now to consist of Gentiles rather than Jews; and upon their rejection, to be gather'd out of the Heathen World. Add to this, the many positive Challenges of the Apologists, as before; who could not get into the *Capitol* to corrupt these Books, wherein *Celsus* acknowledges were many things blasphemous, that is, contrary to the Religion of the Heathens, tho' he could ne'er show what was foisted in by them. And 'twill not be difficult to believe the Protestation of *Lactantius*, That they were taken out of *Cicero*, *Varro*, and others of the Antients, who died before Christ was born. As for *Virgil*, see before.

Quest. *Gentlemen, it once happen'd when I was at work in my Trade and Employment, I was something disturb'd in my Mind; I could*
not

not put forward my Business, for the Oppression of my Spirits. I withdrew my self from it, intending to compose my self in my Chamber: But going up the stairs, I was met with an Oppression, and Voice which repeated these words; Go call the World to judgment. I return'd down the stairs with these thoughts in my self; Lord, must I a poor Wretch carry this Message? My Reason went from me, I appearing to many as one distracted, for four minutes or thereabouts: Then I express'd words to the effect of my Message that I had receiv'd, not knowing what I did: but in two hours I was return'd to my self and in my Employments, as if the thing had never been. I follow'd my Employ as before, but I could never get it out of my mind, nor ever made it known till now I send it to you.

Quest. 2. Six Months after this that I have written to you besel me, I was in my Employments at home and abroad, and I found my self more troubled than at other times. I fear'd the former state I had been in would come upon me. It was so very terrible, I kept at home what I could. I was in my Chamber: I was very much surpriz'd; I was transported in my self, and so strangely harass'd in my mind, it is past expression. I heard these words, (seeing nothing, but feeling great terror) All the World will I give thee, if thou wilt fall down and worship me. I return'd these words: They are the words of Temptation; I will not worship. I had much ado to keep me upon my feet; I was so harass'd, that I seem'd to be born from the Earth or Floor: I recover'd my self, and kept my standing.

Quest. 3. Before I was recover'd of what was past in my last, two minutes were not past before I found a wonderful Change wrought in me with terror and astonishments. Methought the Heavens open'd, and a Glory shone round me, filling the Room with shine as the Sun in its brightness: I heard these words; I am come down to settle the Kingdoms of the Earth, and to give them to him whose Right they are. I am God, I will not lose my Glory.

Athenians, I have sent you what I write for Truth; tho' they may seem insnaring words. I will give you the time: These words were given me in K. Charles II's Reign, some years before his death. I was forty Years of Age when this besel me: seven Years pass'd before I could think of it; seven before I could write it. I finding you so fair in your Answers, thought good to let these lie in your Print, or with your Papers.

Ans. This poor Man would have made a rare Assistant to Mr. Mason, if he had but discover'd his mind while that Gentleman was living; for he seems to have much of the same Character, very honest, we would hope, and we are sure very Enthusiastical. However, we think, not so conceited of himself, as People in those Circumstances use to be; and very much in the right, when he cry'd out, *Must I a poor Wretch carry this Message!* To give therefore our serious and charitable Judgment concerning the whole, we must conclude it either intirely the effect of a warm and disturb'd Imagination; or perhaps some-

thing of the Devil in it be-
sides; who, as he is never idle,
so he fishes most in troubled
Waters, and prevails most where
he finds not Reason to oppose
him. This our Opinion we
found upon the Manner of the
whole Relation, as well as the
Substance of it, and other Cir-

cumstances. For the Manner
there appear evident Signs of a
Deliquium, or short Distrac-
tion, thro' the whole; which
often comes by fits, while a Man
may be rational enough at o-
ther times and on other occa-
sions:

*But if you hit the Cause that hurts his Brain,
Then his Teeth gnash, he raves, he shakes his Chain,
His Eye-balls roll, and he is mad again.*

As a poor Gentleman writes,
who understood Madness as
well as any Poet of us all.

Of this, we say, there are
several Evidences in the whole
Account: As first, That Op-
pression upon his Spirits, which
seems no better nor worse than
Wind in *Hypochondria* pent, which
struggled a while before it
could force its way upwards.
Then secondly, 'Tis being
plainly besides himself, doing
and speaking he knew not what
to the Company that were with
him, as he himself confesses.
Whereas, certainly the Pro-
phets of old were conscious of
their own Messages, and knew
very well what they said or
did; otherwise that Censure
had been just of all of 'em,
which the Jews blasphemously
apply'd to our Saviour, *He hath
a Devil, and is mad.* Thirdly,
These Transports, Terrors, and
Agonies, which he speaks of,
look not so much like the Mo-
tion of God's Spirit, as the In-
spiration of the *Delphian* Prief-
tesses; who shook, and star'd,
and foam'd when they deliver'd
their Oracles: nor could it be
all Practice and Dissimulation,

for the Temple it self shook
with them. But what Spirit
was at the bottom, is easy to
determine: the same which
troubled *Saul*, and made him
break out into Frenzy and Mad-
ness.

Again, Secondly, the Sub-
stance of these fancy'd Reve-
lations, and Matter of 'em, are
sufficient to satisfy the Person
who is sick of that Disease,
that they are not Divine. The
first of 'em is contrary to God's
Word, the second plainly Dia-
bolical, the third false in fact;
therefore all of 'em rather to
be dreaded, than hearken'd to
or believ'd. For the first, *Ga
call the World to Judgment*] we
are to expect or believe no such
warning, as having sufficient
already; nay, as being contra-
ry to the express words of our
Saviour, who is himself the
Judge; who tells us, *Many shall
come in my name, and shall deceive
many. But when they shall say,
Lo here is Christ, or lo there, be-
lieve them not: for as the Light-
ning shineth out of the East, and
appeareth unto the West, so shall
the Coming of the Son of Man be.
For as a Snare shall that Day come*

on all them that dwell on the Earth. For the second, There can be no question but 'twas Diabolical, the Enemy working upon the disturb'd Fancy of this poor Man, and filling his Imagination with the same words with which he tempted our Saviour. But here it seems he was affected, just as in the former Vision, troubled and harrass'd, and fear'd [*the former State was coming upon him.*] For the Third Vision, 'tis confuted; as God's Spirit tells us the false Prophets should be, by the Fact not coming to pass, tho' the Seducer apes the sacred Stile here pretty towardsly: [*I am come down to settle the Kingdoms of the World.*] 'Tis spoke of as already actually done, at least a doing. And this was in King *Charles's* time, and many Years before his Death, above twenty Years since: But this is still so far from being done, this Settlement so far from being made, that one would rather think [*the Devil himself was come down, having great Wrath*] by all those Assassinations, Poisonings, Treasons, Murders, Wars, and Desolations that are since made, and are still making among all Mankind. This, the poor Man says, 'twas seven Years before he could think of, and seven more before he could write it. But to what purpose was it then reveal'd so long before, the Case being vastly different from *Nebuchadnezzar's* Dream, which was first reveal'd to him, and then to others? It's true, in this last Vision, the Enemy ap-

pear'd more like an Angel of Light, than in the former. He rais'd all his Machines in the afflicted Person's Brain, and furnish'd out the best Puppet-Show he could afford, with Sun-shine and Glories: but this is a stale Trick, he did the same of old for his Friend *Apollonius*, and 'tis no more than some of his Acquaintance can do every Evening, with great Candles, and Rozin. We would advise you therefore, as you have still conceal'd these Fancies, so, if you have any more, still to do so; to take some wise Physician's Advice, for the purging your distemper'd Head and Body; and besides all this, to fast and pray, that you may not enter into Temptation, or else be deliver'd from it: These being exactly the same Fancies with which the Devil fill'd the Heads of our *Enthusiasts* in the last Age, and the *Anabaptists* in *Germany* not many Years before, who ran about all *Europe* like distracted Persons, some of 'em stark naked, telling the World they were sent from God to warn 'em to repent, for the day of Judgment was at hand; while our more hair-brain'd Prophets in *England* appointed the very time, for which *Doomsday Sedgwick* was so famous, and others of 'em had feign'd the very Night, sitting up to wait for it, and crying out blasphemously, *Behold he comes in the Clouds*; when 'twas nothing but a Flock of their Kindred Wild-Geese flying over them.

Quest. *Who were the Gods the Babylonians chiefly ador'd, and what was their manner of worshipping them; had every one Access to their Altars in general, or had they Priests which offer'd for them?*

Ans. They had their Priests, as well as other Nations; they were call'd *Chaldeans*, and *Magi*, and much inclin'd to Astrology and Divination, and had their Schools for the educating Youths in that kind of Knowledge. The chief Deities they worshipp'd were *Belus* or *Baal*, and *Astarte*, or *Astaroth*, by whom they meant *Jupiter* and *Juno*. By their religious Discipline they were also oblig'd to worship the Sun, and the King himself to offer to him every Day a white Horse richly furnish'd. They likewise under the Names of *Nego*, and *Shaca*, worshipp'd the Fire and the Earth. To their Goddess *Shaca*, they kept a Feast in *Babylon* for five Days, during which time the Servants were Masters, and Masters Servants. They also ador'd *Venus*, and for the maintaining of her Worship, the Women prostituted themselves to Strangers, procuring much Riches thereby; to this end they sat and expos'd themselves at her Temple, which they call'd *Militia*. Their Priests us'd to shave their Heads and Beards, and stand in their Temples, with Axes, Scepters, and other Weapons in their Hands, with Candles lighted before them; and us'd to have their Processions, carrying their I-

dols on their Shoulders, the People before and behind worshipping. They held a divine Providence, but deny'd the Creation. They worshipp'd diverse Ways, sometimes by bowing the Head, or bending the Knee, sometimes by bowing or prostrating the whole Body, and sometimes by kissing the Images of their Gods, or their own Hands, if they could not reach the Image.

Quest. *What is the Nature of a true Epic Poem? who have best observ'd it among the Poets, and what are the Rules for it?*

Ans. *Homer* and *Virgil* have, by the Consent of all Ages, been the most perfect Models of Epic Poetry: from them it is that we must take our artificial Measures; and there is no great doubt to be made but *Aristotle* form'd his Method for the composition of a regular Poem, upon the practice of *Homer*. An Epic Poem is properly a Fable, in imitation of an important Action, and related in Verse after a wonderful, but probable manner. The Fable is therefore the chief Foundation; and is a Discourse intended to form our Manners, by Instructions disguis'd under the Allegory of an Action. Consequently to construct the Fable as it ought to be, a good Choice must be made of the Infruct and Moral, which is the ground of it. Artificially thus to counterfeit, and under the Idea of Truth, 'tis requisite to take from History the Names of such Persons to whom the thing probably hap-
pen'd

pen'd, and relate it under those known Names, with such Circumstances as change nothing that is essential to the Fable and Moral. *Homer*, for instance, seeing *Greece* divided into as many States as Towns, whose Form of Government was independent one upon another; designing on one side, to show them how necessary a good Intelligence and Agreement among themselves was, to defend them against the common Enemies; and on the other hand, that the Disunion and Ambition of their Governours would inevitably ruin their Confederations; it was requisite for him to find such Persons as could probably represent those he intended in this Fable, and therefore he chose *Achilles* contending with *Agamemnon*. Those who are ignorant of the Art of the Poet, don't discover the Fiction, but believe he had no other end than to relate the Adventures of the Siege of *Troy*: But he insinuates excellent Instructions when he seems only to speak of his Hero's. He makes use of the *Greeks* suffering the Disagreement of their Governours, as *Æsop* in his Fables does of the Wolf's devouring the Sheep, whilst the Dogs who ought to have kept them, mutually destroy'd each other. Thus a particular recital of the Actions of the Person whose Name is borrow'd, has a less share in an Epic Poem, than the Fiction of what probably ought to be done. *Aristotle* himself recommended inven-

ting above all things, and the forming the design of the Fable, before Names were affix'd to it. And then if the Persons whom the Poet introduces have perform'd such known Actions as relate to his design, he may make use of, and accommodate them to it: For we are most easily persuaded that a thing is possible, when it has before happen'd. This Law of Probability is so essential, that it must not be dispens'd with, even to speak great things; as we see in the *Hecuba* of *Seneca*, who makes two handsome Reflections upon the Destruction of *Troy*, and the Death of *Priam*; for it cannot be suppos'd that a Woman loaded with so many Afflictions, should have such Thoughts as were more worthy a Philosopher, than agreeable to the sad Condition whereunto her Misfortunes had reduc'd her. 'Tis true, this Defect is something excusable in *Seneca*, because he maintain'd it with a great deal of Wit: But 'tis insupportable in those who, intending to raise their Discourse, forsake good Sense, who for fear of falling to the Earth, lose themselves in the Clouds. One of the principal Rules in this Poem, is Unity of Action, which is rigorously observ'd in the *Æneids* and *Iliads*. And therefore 'tis requisite so to connect all the *Episodes* in the principal Action, that they may necessarily depend one upon another: They must be Members of the Body to which they are united, and as so many Incidents which

which yet hinder not the Unity of Action; consequently the Action which the Poet takes for his Subject must be all of a piece: It must have such a beginning as supposes nothing before it for the understanding of the Fact, and which requires something should follow: A middle, which leaves no Interpretation, is the Cause of what precedes, and the Effect of what comes after: And an End, that permits us to expect nothing more. To this must be added, the Accomplishment of the Epic Action, which is the putting a Period to whatever disturbs the Rest and Tranquillity of the Hero. If we consult Authority, we shall find no instance of a Work of this nature, that ending leaves the chief Person unfortunate. In respect to its Duration, Aristotle has fix'd no time. Homer has given eight Years to his *Odysses*; Virgil seven to his *Æneids*, and the *Iliads* are perfectly concluded in forty seven Days.

Quest. *Whether a Man may not, in some cases, do Evil that Good may come on't? As, Two Persons, whom Nature and Art seem'd to have done their utmost to accomplish, fell in Love with each other; but Fortune proving extremely niggardly to them both, and they intirely affecting each other, could propose no less than that the greatest Misery would attend their Matrimony, and purely upon that Account they deferr'd it some Years, in the mean time endeavouring their utmost to fall into some Way, &c. But finding no Prospect of any thing, the Gen-*

tleman at last grew carelessly desperate, running into all Extravagancies, as Drinking, &c. so drive his Cares away. She took a better Course, devoting her self to Piety, and wholly depending upon Providence for a Provision; and in this only they disagreed. At last it happen'd, that they were personally separated a considerable distance from each other, but still continu'd their amorous Correspondency by Letters, &c. Also he remain'd in his Course of Drunkenness and Debauchery; insomuch, that he had contracted such Debts that he hourly expected the Effects of his Extravagancies, and nothing but a Prison for his Portion. But Fortune at the same time unhappily presenting a Person to him, who proposing upon Marriage to maintain him, set him clear of the World, and keep the Wolf from the Door for the future; in this Necessity and Distraction, he marries her, and accordingly she proves a considerable Fortune; and could he have forgot his first Love, he might have thought himself happy in her. His former Mistress knowing nothing of his being marry'd, but meeting him lately, propos'd both Matrimony, and a Method for their Maintenance; at the same time using such pious Arguments to win him from his Debaucheries, and to set his Mind on a future State, that his Conscience tells him, that for his Soul's sake he can do no less than live with her; for his Body's sake, he must not be guilty of Bigamy, especially if known: Besides, 'twill be Ingratitude in him to leave his Wife: Whereupon rises the Question above, viz. Whether he had not better do Evil in these cases, that he may

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be in a State of Salvation, than lead a dissatisfy'd Life in this World, and incur eternal Damnation hereafter? This is his true Case, upon which he desires your Opinion.

Ans. The Prohibition is positive, and makes no Exception in his case, any more than in another. Nor can we see what Salvation he can propose to himself, by breaking both the Laws of God and Man: And he that has committed so many Crimes and Rollies already, will find enough to repent of without any new Additions. But besides, his pious Mistress, who only is to be pity'd, would not, undoubtedly, admit of any such Proposal, after she shall know he has already given away himself. On the contrary, whilst their seeing each other becomes prejudicial to his Wife, by lessening that Love in Gratitude he owes her, she'll probably refrain the being any occasion of diverting him from that Duty she persuades him to. All he has now left himself the liberty of doing, is to beg her Pardon for his Unfaithfulness, and never to see her more till he can do it innocently without breaking his Marriage-Vow. For if e'er he expects to be happy, he must become a good Husband, since Christianity requires us precisely to observe the Duties of every Relation.

Quest. *How came the House of Austria to pretend that the Title of King of Hungary belong'd to them, and after what manner did they get it confirm'd?*

Ans. In the Year 1687, the Emperor of Germany having assembled together all the States of Hungary at Presburg, declar'd to them that he design'd to place the Crown of Hungary upon the Prince his Son, and told them they ought to confirm his Nomination, without staying for the common Formalities that they were accustomed to use in the Election of their Kings, because the Expences that the House of Austria had been at to defend that Country against the Turks, gave him a Right to look upon Hungary as upon the rest of his Inheritances. Upon the making of this Proposition to the States, the Earl Nicholas Drascowitz, Great Judge of the Court of Hungary, represented to them the Consequences of the Cession, advis'd them to preserve their antient Privileges, and to refuse the Offer. Whereupon they declar'd their Reasons to the Emperor; and desir'd him to consent that they should not change their antient Customs: But his Imperial Majesty continu'd firm in his Resolution, and told them again, that Hungary had cost him more than it was worth; and after having bought it so dearly, it was very just that it should be hereditary to his House. And the Earl Drascowitz, who most strongly oppos'd it, a little after dying suddenly in the Night, without the Cause of it being well known, those who were of the same Opinion with him, were so frighten'd at his death, that no body

body durst openly oppose the Emperor's Will any longer : wherefore in the following Assembly of the States, they declar'd, that henceforth the Kingdom of *Hungary* shou'd be hereditary to the House of *Austria*, of the Imperial Branch ; that for want of Heirs Male it should pass to the Daughters ; and in defect of both, it should first belong to the Princes, and afterwards to the Princesses of the Branch of *Spain*.

Quest. *Why is the learning of the Tongues in so little repute ; and Persons so difficultly persuaded to it ?*

Ans. By confessing that the Knowledge of Words is nothing in it self, we might easily persuade that without it we cannot come to know things ; but whilst we speak as if we believ'd that to be acquainted with many Words, altho' it neither conduc'd to good Sense, nor help'd the Understanding, was an estimable thing, few Persons will be induc'd to study the Languages. And this seems to be one of the chief Reasons why it is so much neglected at present : For 'tis very probable, 'twould be otherwise if those who apply themselves to it, did not appear so much to esteem this Knowledge for it self, which 'tis very plain, ought only to be consider'd so far as it may conduce to the understanding of things, and assist us with the means to form the Mind, by helping us to converse with all Nations notwithstanding the dif-

tance of time and place.

Quest. *How came the Kings of England, to be stil'd Defenders of the Faith ? And how long have they been call'd so ?*

Ans. King *Henry VIII.* writing a Book in Defence of the *Romish* Religion, against *Martin Luther*, had by Pope *Leo X.* the Title conferr'd upon him, of *Defender of the Faith* ; which has been more justly continu'd ever since, they being the chief Maintainers of the *Protestant* Religion.

Quest. *Why were the Jews accusom'd to fast in the Month of August, and after what manner did they perform it ?*

Ans. They look'd upon the Creation of the World to be in *September*, and so made it to be the beginning of their Year, and believ'd God would come to judge it about that time : Wherefore they fasted and pray'd divers Days together, baptizing themselves in Lakes and Rivers ; they dipp'd themselves all over, thinking thereby to expiate their Sins ; at which time they went to their Synagogues and Church-Yards, begging of God to pardon their Offences for the sake of the good *Jews* who were bury'd there ; and it was likewise their Custom then to distribute Alms very liberally.

Quest. *I have had some Curiosity to know the Opinions held by the Chinese, and the People of the several Parts of the Indies in respect to their Worship ; and beg therefore some general account of them ?*

Ans. The *Chinese* are all Idolaters, excepting a few gain'd

gain'd to Christianity by the Jesuits, and some to *Mahomism* by *Mahomet's* Followers. They have a great many Temples and Monasteries fill'd with Idols, which their Priests feed with several sorts of Meats; but their chief Idol has three Heads representing their great Philosophers, *Confucius*, *Xequiam*, and *Tanzu*. Their principal Gods are the Sun, Moon, and Stars; tho' they likewise worship the Devil, not because they love, but fear him, lest he should do them any Harm; upon which account they place his Picture in the fore-part of their Ships. They follow *Pythagoras's* Opinion in respect to the Transmigration of Souls, therefore some of 'em will not kill any living Creature. And upon this account, in *Quinsay*, in a wall'd Park belonging to one of their Religious Houses, the Monks us'd to feed 4000 living Creatures of several kinds, out of Charity to the Souls of Noblemen which they suppos'd to inhabit the Bodies of these Animals. Their Monks are shav'd, and oblig'd to maintain a single Life, pray two Hours together before Day, wear Beads, and be present at Burials. Of which Orders there are four sorts, distinguish'd by the several Colours, of white, black, yellow, and grey: these have their Priors, Provincials, and General; which last is carry'd in an Ivory Chair on Men's Shoulders, and cloath'd in Silk. Their Subsistence is partly

from the King, and partly from devout People. They have among 'em also Nuns and Hermits, and consecrated Places to which the People make Pilgrimages. Their Secular Priests wear black Cloth, and their Hair long; but none of any Order whatever must marry. They are oblig'd to observe as Festival Days, the new and full Moons, the King's Birth-Day, but chiefly *New-Years-Day*. Every one superstitiously observes his own Birth-Day; and 'tis a piece of Religion among them, devoutly to perform the Funeral Obsequies of their Parents, whom they adore; they bury them in the Fields with great Solemnity and Expence. There's a general Liberty of Opinion among them, no one being ty'd to embrace any particular Worship.

The *Indians* worshipp'd *Ganges*, and the tallest Trees (it being death to cut down any of 'em) and the several Gods of their own Fancies, paying no Devotion to *Jupiter*, *Juno*, *Neptune*, and *Hercules*, till after they were conquer'd by *Alexander*. They held dancing to their Idols to be a part of Divine Service. But the *Brachmans* among them neither worshipp'd Idols, nor any living Creatures; were moderate in their Diet, refrain'd from both Wine and Women, and us'd much to contemplate divine Things. The *Siamites* worshipping the four Elements, were divided into four Sects, each one desiring to be bury'd in the Element he ador'd, where-

wherefore some were committed to the Earth, some burn'd, some hang'd in the Air, and some thrown into the Water. They believe one God made all things; that he rewards the Good, and punishes the Wick-ed; that every Man has a good and bad Spirit attending him; that after the World has stood 8000 Years, it shall be burn'd to Ashes, from whence shall arise two Eggs, and out of them a Man and a Woman, who again shall people the Earth. Their religious Orders are so strict, that 'tis death to speak to a Woman: They feed only on Rice and Herbs, which they beg from Door to Door; have neither the Liberty to buy or sell, but always go bare-foot, and poor in habit: They are not permitted to nourish any Female whatever, and are ston'd if they drink Wine.

The People of *Bengal*, not only worship the River *Ganges*, but also pay Divine Honour to its Picture: Many go Pilgrims thither, and wash themselves in it. And if any one can get some of it to drink at his death, he thinks by virtue of it he shall obtain future Happiness. They adore a Well likewise that is among them, wherein by washing, and drinking of it, they purify themselves without and within. All are oblig'd to enter bare-foot into their Temples; the sick are brought and laid before their Idols, by whose favour they hope to be restor'd to their Health. They sometimes pray naked in the

Water, and do penance by lying flat on the Ground, kissing the Earth, holding up their Hands to the Sun, and turning themselves round several times.

At *Magor* they are generally *Pythagorians*, believing Transmigration. They own one God, but have many foolish Fancies about him, believing he has appear'd on Earth in diverse Forms, as that of a Fish, a Snail, a Hog, a Monster resembling a Woman above and a Lion below; they adore several Idols, but especially one which represents a Woman with two Heads and many Hands. The King worships every Morning the Image of the Sun, and of Jesus Christ. And those in the other Parts of the *Indies* hold much the same Opinions with these already mention'd.

Quest. *Is there any difference to be found in the Grammar of the modern Greeks? And in what sense have they taken the Word 'Αγαντες?*

Ans. Notwithstanding all the Revolutions which have oblig'd the *Grecians* of divers Countries to mix one with another, there is still some difference to be observ'd among them: as for instance, the Active Verb governs the Genitive Case, in the Language of those of *Peloponnesus*, *Candia*, *Chio*, of *Zacynthus*, and almost all the Isles of *Greece*; whereas it governs the Accusative Case, in the *Attick* Tongue, that of *Thessaly*, *Macedonia*, and *Thrace*: Tho' formerly, in the ancient *Attick* Dialect, they often

ner join'd the Genitive Case to the Active Verbs, than in any other Dialect, as *Simon Portius* gives us an account. We find amongst the Significations that the modern *Greeks* have given to the Word *Ἀγαπῆτος*, that so they call'd their particular Friends; as *Fœlix IV.* who took an Oath of Fidelity to *Justinian*, whilst he was a Laick, was thereupon in a *Greek* List of the Popes call'd *Ἀγαπῆτος Ἰακωβῆς*, *The Well-beloved of Justinian*. They also call'd such Men *Agapetes*, or *Beloved*, as liv'd with Women, not in quality of Husbands, but only as Friends; and those Women were likewise distinguish'd by the same name. * This was the Custom in the time of *Justinian*, as appears by his forbidding the Deaconesses to permit any Persons whatsoever to live with them, in the quality of Brothers, Cousins, *Agapetes* or *Beloveds*, as they were call'd; because these Names produc'd disadvantageous Suspicions about their manner of living.

Quest. *You have been often desir'd, and are again intreated to give some account of the Original of Samaria, from whence it had its Name, whereabouts it was situate, by whom the Temple was built at Gerizim, who destroy'd it, and what were the several Changes which happen'd to this Province in respect to its Inhabitants and Governors? And if the Samaritans are not deceiv'd, in saying they have always dwelt near Gerizim?*

Ans. This Country lay between *Judea*, properly so call'd, and *Galilee*. The Mountain upon which it was built be-

long'd to a certain Man call'd *Shemer*, of whom *Omri* King of *Israel* bought it, and thereupon this City was call'd *Samaria*, *1 Kings* 16. 24. Some of the Antients, who did not remember this Passage, have believ'd that this Word came from *Shamer*, *to keep*, because the King of *Assyria*, who had led the Inhabitants of that Country away captive, sent new Colonies thither to keep it. And the modern *Samaritans* also, who rejected the Histories of the *Jews*, maintain that they had their name from that *Hebrew* Word, *so keep*; because, they say, they faithfully kept the Law of *Moses*. But 'tis no uncommon thing to see Histories maintain'd from pretended Etymologies, since we have instances enough of it both from the *Greeks* and *Latins*; one of which we have from the *Romans*, who said, that *Latium* had its name from *Latere*, *to hide*: upon which they have invented that Circumstance in the Fable of *Saturn*, of hiding himself in *Italy*, that he might not be taken by his Son.

This Town was the Capital of the Ten Tribes, till it was taken by *Salmaneser* after a Siege of three years; when 'tis probable 'twas intirely raz'd, from *Micah* 1. 6. altho' the Sacred History says nothing of it. And 'tis very likely 'twas again rebuilt by the *Cuthites*, who erected a Temple at *Gerizim*, which was thrown down by *Hyrchanus* an hundred and eight years before our Saviour's time. *Josephus* tells us, that this Prince so utterly destroy'd both Temple

ple and City, that there remain'd no Marks that there had ever been any Town standing there. A long time after which, *Gabinus* Governour of Syria re-establish'd it, perhaps to keep *Judea* in awe, and gave it the name of *Gabinia*; which it kept till *Herod's* time, who having embellish'd it, call'd it *Sebastea* in honour of *Augustus*. Yet for all this, a neighbouring Town call'd *Neopolis*, and at this time *Napaloufe*, was afterwards more celebrated, and pass'd for the Capital of *Samaria*. And some modern Authors have confounded *Sebastea* and *Napaloufe*; but *Cellarius* shows their mistake, by proving that this last City is the same with the antient *Shechem*, situated at the foot of Mount *Gerizim*, mention'd in *Judges* 9. 7. After the King of *Syria* had subdu'd *Samaria*, he sent Men to inhabit there from *Babylon*, from *Cuth*, *Ava*, *Hamath*, and *Sepharvaim*. We have no very good account whereabouts these four last places were; but 'tis very probable, the *Cuthites* were either best known or most numerous, because the *Jews* have since call'd the *Samaritans* by that name. *Josephus* and some Authors after him have affirm'd that *Cuth* was in *Persia*; and *Huet* says, that one part of *Susian*, which the *Greeks* nam'd *Cissia*, was so call'd: but *Scaliger* thought the *Cuthites* were a People of *Colchide*, because there was a Town call'd *Cuteus*, the Inhabitants whereof had receiv'd Circumcision, which Custom he believ'd was introduc'd by some of the *Israelites* being carry'd thither;

altho' this Opinion is contrary to what has been receiv'd from Antiquity. The Scripture says absolutely that the *Israelites* were led captive into *Affyria* and *Media*. And altho' the chief Habitation of the *Samaritans* is at *Napaloufe*, yet some modern Relations assure us, that there are some of 'em at *Grand Cair*, *Gaza*, and other places. They are very ignorant of their own Antiquity, because they will not receive any Account from the *Jews*, and have none that is peculiar to themselves, which is any thing exact. They believe themselves all descended from the Tribes of *Ephraim*, *Manasseh*, and *Levi*. They were first subjected to the *Affyrians*, then to the *Babylonians*, and afterwards to the *Persians*; who sent them Governours, the last of which was *Sanballat*, who obtain'd a Permission of *Darius* to build a Temple upon the Mount of *Gerizim*, in favour of his Son-in-Law *Manasseh* Brother to *Jaddus* the High-Priest of the *Jews*: and after *Darius* was overcome by *Alexander*, he paid homage to the last, and assisted him with Soldiers at the Siege of *Tyre*. But he dying, was succeeded by *Andromachus*; whom, according to *Quintus Curtius*, the *Samaritans* burnt alive, being enrag'd by his great Severity towards them. *Josephus*, who omitted nothing that could add to the Glory of his Nation, says, that *Alexander* would not grant the *Samaritans* that Exemption of the seventh year's Tribute, as he did to the *Jews*. The same
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Historian likewise saith, that they had a dispute with the *Jews* before *Philopater*; these last affirming, according to the Principles of the *Mosaick Law*, that the true Temple of the God of *Israel* was that at *Jerusalem*, and the *Samaritans* pretended 'twas that at *Gerizim*. Some have believ'd that by the *Samaritans* he meant those who liv'd in *Egypt*, because the Inhabitants of *Napaloufe* had been Subjects to the Kings of *Syria* from the time of *Antiochus Epiphanes*, and had had their Governours from thence; he assuring us, that they offer'd to *Antiochus* to have their Temple call'd, *The Temple of the Jupiter of the Greeks*. But however, it was *Hyrchanus* subdu'd them; after which, *Gabinus* having built their City, and *Herod* beautify'd it, as we have before observ'd, his Son *Archelaus* by his Right inherited the Province of *Samaria*, with some others which he possess'd himself of by the consent of *Augustus*, on condition he should remit to the *Samaritans* one fourth part of their Tribute; because when all *Judea* was up in Rebellion, they alone were peaceable, and did not take Arms. But *Archelaus* being banish'd, they sent them an Intendant to *Rome*: sometime after which *Agrippa* obtaining the Title of King, possess'd *Samaria*; and to succeed him, the *Samaritans* had again new Roman Intendants. From *Vespasian's* time that Country had the same fate with the rest of *Judea*; altho' *Josephus* says nothing of it, except that *Titus*

pass'd with his Army thro' *Napaloufe*. Under *Adrian*, who put so great a number of the *Jews* to death, nothing happen'd extraordinary to the *Samaritans*; we don't so much as find them mention'd in the History of that time, except in a Letter of *Adrian* to the Consul *Servianus*, where he says, That all the Religions of *Egypt* ador'd *Serapis*, without excepting the *Jews, Samaritans, and Christians*. The *Samaritans* of *Napaloufe* having a long time resisted *Severus*, he at last took from them all their former Privileges; but soon after permitted them to enjoy them again. In the succeeding Ages it appears that the *Samaritans* did not only dwell in *Judea* and the neighbouring Provinces, but that some of them were at *Constantinople*, and some at *Rome*. 'Tis plain from *Cassiodorus*, that they had a Synagogue at *Rome* from the time of *Theodoric*; since he tells us, they re-demanded an House which was fallen into the hands of the Ecclesiasticks, because it was formerly given to them for a Synagogue. Some Authors expressly tell us, they rebell'd in *Justinian's* time, and ill-treated the Christians in the Province of *Samaria*; for which reason all of 'em were banish'd out of *Judea*, except those who became Christians. And these Seditions were the only reason why they were us'd so severely. Thus when we consult so many authentick Authors, the Ignorance of the present *Samaritans* plainly appears; who affirm they have continu'd near the Mount of *Gerizim*, ever

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since *Moses* brought them out of *Egypt*.

Quest. What Condition in the world is most eligible, and best for the assisting us to be virtuous, and become wise?

Answ. The Wise Man was for neither Riches nor Poverty, because both Estates were liable to Temptation; and the middle Condition is undoubtedly most proper for the acquisition of Virtue, Wisdom or Riches; since the Inconveniencies both of the Body and Fortune, are hindrances in our pursuit after either. For even to have a desire to become knowing, 'tis requisite to have a generous and liberal Mind; and not a mean Spirit, like that of a poor Man, who being loaden with Misery, thinks of nothing but how to live, and deliver himself from the insupportable Rigours of Necessity. And so far is Poverty from being a help to Virtue, that it oftentimes makes Men despise Laws, and thro' their misery abandon themselves to Rage and Despair; and in hopes of some redress, they become mutinous, seditious, and guilty of Thefts, Murders, and all manner of Outrages, having nothing to lose but their unhappy Lives, by venturing of which they expect to gain some little change in their Fortune, which may possibly contribute more to their ease and quiet. And as for the Rich Man, our Saviour tells us, *'tis easier for a Camel to go thro' the eye of a Needle, than for such an one to enter into the Kingdom of Heaven*: The Fullness of his Condition affording

him so many diversions from his Duty, that 'tis almost impossible for him to find the path of Virtue; and therefore we often see Riches attended with Vanity, Luxury, and Delicacy, all which are Enemies to Science. So that the middle Condition, where there is a sufficient Fortune to allow the necessary means for Knowledge, and encourage a virtuous Life, (being free from those Temptations and Inconveniencies which Riches and Poverty abound with) is the most to be desir'd, and likeliest (as we generally see) to produce these happy effects.

Quest. Being formerly a great Taker of Tobacco, but often persuaded by some Friends that 'twas of no real advantage to any Man, but chiefly maintain'd by Custom; and some Ladies being averse to it, whom I have a particular respect for, I am willing to leave it, tho' I know it won't be without some difficulty; and have promis'd them so to do, if you believe it prejudicial, and will honour me with your Opinion: to which I desire may be added the Manner of its Growth, and its respective Virtues, if it has any.

Answ. This Weed often grows a yard and half high, with a strait thick Stalk, which emits several Branches with many long and broad Leaves on them, that are rough, of a pale green, unpleasant smell, and bitter taste. Some tell us it has many good effects when apply'd to the Body: as the Leaf warm'd and laid to the Head has often cur'd the Head-ach, when it has proceeded from Colds or Wind;

Wind; and is us'd for the Cramp, and such-like pains coming from the same cold Humours; and especially it cures hollow Teeth, if fill'd with the Leaf bruis'd. Its Decoction in fair Water is likewise good for Colds in the Breast, and old Coughs, by removing the Flegm which causes them. Its Smoke taken thro' the Nose, and swallow'd down, has cur'd such as have had Ulcers in their Lungs; by the same reason that *Galen* tells us, he knew a Baker's Wife cur'd of that Distemper by frequent breathing the hot and dry Air, which she receiv'd as she put her Bread into the Oven and took it out again. The Leaves roasted are good for the Wind-Cholick. The *Indians* give it their Children for the Worms. The Smoak blown into the Nostrils, recovers Swooning-Fits. Scurf, Itch, Chilblanes, and kib'd Heels are cur'd by being rubb'd with it; as also venomous Wounds, which the *Spaniards* experienc'd when they assaulted the *Indians*, who wounded them with poison'd Arrows; having at last found out that the Juice of Tobacco wrought the same Cure, as their prepar'd Sublimate had done before it was spent. The *Indian* Priests observing all these Virtues, transferr'd them to the Mysteries of their Religion; for when they are consulted about the Events of War, they suck the Smoak of this Herb thro' long Canes till they fall asleep; and being afterwards awaken'd, relate Wonders to their Auditors, telling them

they have had Divine Dreams. They also use it to recover Weariness, and support Hunger; so that by their Preparations, they can take away the Inconveniencies of Hunger and Thirst for two or three days together. But the taking it as 'tis commonly us'd, is very prejudicial to most young Men, and chiefly to the choleric, it being hot and dry in a high degree: 'Tis also certain, that the Smoak of it is bad for the Brain, which it clouds and dulls by stirring up the animal Spirits.

Quest. *What does the word Manna signify, and in what places is it to be found?*

Ans. In *Hebrew* and *Arabick* the word signifies a thick Dew, sweet and whitish, which in *Palesine* and the neighbouring Countries sticks upon the Leaves of certain Trees, where it congeals and hardens to the consistence we see it. Some of it is also found in *Calabria*. The antient *Greeks* had only a confused Knowledge of this kind of Dew, and have not mention'd it under the name of *Manna*, but a sort of Honey: altho' 'tis true, they made use of the word *Manna*, *μάννα*; but it signify'd Grains of Incense, which was quite another thing.

Quest. *I have read some pretty, but imperfect Relations about the Birth of Sommonocodom, the Siamites God; of which, if you please, I desire a fuller account from you, having been told, the Story bears a near resemblance to the History of our Saviour, and that 'tis probable they have taken it from thence.*

U 2

Ans.

Answ. The *Siamites* say, That a little above two thousand Years ago, a young Maid retir'd from the World into a Forest of *Siam*, that she might lead a more holy Life, there waiting for the coming of God. She liv'd in this Solitude for a long time, after a very austere manner, without having any Commerce with Mankind. And one day, whilst she was at prayers, she conceiv'd after a very miraculous manner, still continuing a Virgin. But tho' this young Damfel was very well assur'd of her Vertue, yet being something asham'd, she hid herself further in the Forest, the more securely to keep her from the Eyes of all the World: and at last arriving at a great Lake between *Siam* and *Cambai*, she was deliver'd of a Child, without any pain; which Infant was very beautiful. And having no Milk to nourish it with, not being able to resolve to see it die, she went into the Lake, and laid it upon some Leaves of an Herb, which swam upon the surface of the Water, that Nature had there provided for the preservation of this Child, after a very surprizing manner. His Mother having laid him upon a Flower of this Herb, the Flower extended it self to receive him, after such a manner, that it cover'd him like a Cradle: After which, this Virgin withdrew her self, and was caught up into Heaven. An holy Hermit who had been a witness of all those Wonders, at the same time enter'd into the Lake, from whence he drew this Child, and took care

of its Nourishment. This miraculous Birth was soon spread abroad; and some Kings being alarm'd to hear that the King of Kings was born, a long time sought him to put him to death. But the Hermit flying with the Child, and hiding himself in a Desert, he deliver'd it from the Fury of these Princes. At twelve Years of Age *Sommonocodom* left this Desert, and return'd to *Siam*, where he perform'd a great many Miracles.

Quest. Since the Heathens have spoke many things of Bacchus which agree with Moses, might not he be the Person meant by his Character?

Answ. The *Phœnicians* and *Egyptians* were too great Enemies to *Moses*, to adore him under the name of *Bacchus*, and place him amongst the number of their Gods; altho' 'tis very like that those who invented the Fable of *Bacchus*, have stole from and corrupted the History of *Moses*, and thence have drawn the Miracles of this false Divinity.

Quest. What Degree does Silver bear amongst other Metals? What are the chief Properties of it, and from whence is it that we have the greatest part of it?

Answ. Silver is the finest Metal in the World excepting Gold; 'twill beat very thin, and stretch in Wire beyond any sort of Metal but Gold, even as small as a Man's Hair. It will not rust, but cankers a little into a pale blue; consumes some small matter in melting. 'Tis dissolvable, like other Metals, in *Aquafortis*; and a thin Plate of it, as a great or lesser piece,

piece, rubb'd with Brimstone, and held over a Candle, splits and moulders, because it is calcin'd, the Powder of which paints Glass yellow. It chiefly comes from the *West-Indies* and *High-Germany*, being dug out of Mines in an Oar not much unlike Lead or Antimony; and the richer Veins of Lead are said to have much Silver in them. When this Oar lies open to the Air, it sends forth sometimes Branches like a white Moss, of pure Silver, call'd the Silver-Tree; and is said to be imitated by some Chymists, who also pretend to make factitious real Silver, by the lower Preparation of their Philosophers Stone: besides which, there is a Counterfeit of it, made by whitening Copper, too well known to those Sparks amongst us who cheat by false Plate or Money. The Touchstone and Fire are generally the methods 'tis try'd by. A Vessel of it in common use is long a heating, but then preserves its Heat as long.

Quest. *I shall not take the way that some Persons have done, in hopes to gain an Answer, by accusing you of Unkindness, in not resolving my Queries, altho' perhaps as often sent as most you receive, and wish as many Requests added so mine; but rather conclude, if I patiently wait, I shall sooner or later be satisfy'd by you: And since I observ'd in one of your late Mercuries, that you would have answer'd a Question, if it had again been sent you; and not knowing but mine may, as well as others, be lost in the Croud, I shall here again repeat it as follows, viz. What are*

the Opinions of the Remonstrants as to matters of Faith? I beg the favour of you to be as full upon it as your Paper will permit; which will be no small Obligation to me, and many other of your hearty Friends.

Ans^w. The Remonstrants believing that the Christian Religion principally consists in obeying the Precepts of the Gospel, they maintain that we must particularly endeavour to shun all Errors which may divert us from Piety, and that we ought to instruct our selves in the Doctrines of the Christian Religion, according to the relation they have to the Obedience which God requires of us. They believe if Christians were not so divided as they are, 'twould be sufficient only to keep to this Principle; but since Controversies have caus'd so many Divisions amongst them, they look upon it almost necessary to examine the importance of these Controversies, that they may not rashly condemn such Men as excluded from Salvation, who might be as good Christians as themselves. They do not allow of engaging our selves into such subtil Questions, about which God has reveal'd nothing to us; as whether Eternity is successive or not, about the manner of God's Immensity, and the like. They satisfy themselves with proposing divers Opinions, and shewing the unconquerable Difficulties wherein they should involve themselves, let them embrace which side they would; and therefore they conclude, it is

U 3 enough

enough to believe the ground of things, without its being necessary to decide any thing about the manner of 'em; determining only in such cases where the Scripture or our Reason instructs us so clearly, that 'twould be impossible to remain in doubt. They maintain in general, that God is not the Author of Sin; but say, when Men sin God determines them by the Concourse of his Providence to will certain things which are Sins, and yet without having any part in their Sins: because God performs only what is physical in their Actions, and Men the moral part. In respect to the Sin of our first Parents, they say that God, to prove their Obedience, forbid them to eat of the Fruit of a certain Tree under pain of Death, which they understand of a temporal, and not eternal Death; and that after they had suffer'd divers Miseries, their Souls should be separated from their Bodies: whereas if they had obey'd God, they should never have died. As to the Effect that the Sin of our first Parents has produc'd in their Posterity, besides the Miseries and Death which we inherit from them, they hold that Children are born less pure than Adam was when he was created, and with a certain Inclination to Pleasure, and whatsoever can cause it; which they do not immediately take from Adam, but from their Mothers: and that this Inclination varies according as the Defects of those which bare them are different,

and according to the Diversity of their Temperaments. This Disposition being natural to Children, the least occasion is sufficient to incline them to sin. As soon as they are arriv'd to any knowledge, they ardently embrace whatever creates them any pleasure, and avoid Pain at any price whatever. But whilst they are incapable of making any use of their Reason, the *Remonstrants* maintain that this Inclination is not properly a Sin, and that it cannot merit eternal Death. They further say, that there is nothing criminal in this Inclination, after they are capable of using their Reason, provided they don't consent to follow it when it inclines them to violate any of God's Commands. Concerning the Covenants which God made with *Abraham* and *Moses*, they say the last was not capable of carrying the *Israelites* to a perfect Sanctification, which they look upon to be the reason for making the Covenant of Grace; and that 'twas the pure Mercy of God which induc'd him to make this Covenant with Men, wherein at the same time he discover'd his Mercy towards Sinners and his Hatred to Sin, by pardoning none but thro' the Sacrifice of his Son. They say, our Saviour added to the Laws of *Moses* those which prohibit Swearing, putting away a Man's Wife except for Adultery, and the Command of loving our Enemies; this as he was a Prophet: and that he executed the Office of a Priest, in the Oblation of the Sacrifice which hath

hath expiated our Sins, and the Intercession he now continually makes for us in Heaven. Altho' they affirm that God could have pardon'd us, if he had thought fit, without the Sacrifice of his Son: yet they say he was not willing to do it, except his Son would offer up himself a Sacrifice for the Salvation of Mankind. They maintain this Doctrine in opposition to those who believe that Jesus Christ perform'd no Act of his Priestly Function upon Earth, and likewise against those who say he compleated his Oblation upon the Cross. And they say he perform'd the Office of a King, in that being enter'd into Heaven by his own Blood, he receiv'd from God the power of converting Men, and expiating their Sins, by making them acceptable to God thro' the Holiness to which he guides them. The *Remonstrants* also hold, That Jesus Christ did not suffer the pains which we have deserv'd, either in respect to their Duration or Greatness; but that God thro' his mercy was willing to accept the Sacrifice of his Death for the Expiation of our Sins, and upon his account has remitted that Punishment which we merited. They believe, that those who from this Opinion accuse them of lessening the Satisfaction, have not taken their Idea of this Sacrifice from the Scripture, but some School-Divines. They affirm, that both Reason and the Scriptures furnish them with invincible Proofs for this Opinion, and say that herein they agree with *Calvin*, who

said, *That the Merit of Jesus Christ depended alone on the Grace of God; and that if we would oppose it simply, and of it self, to the Judgment of God, it would not avail, because there is nothing in Man that can merit any thing before God.*

They look upon Predestination to be only a Decree of God, by which of his good pleasure he has resolv'd from all Eternity to elect as his, to justify and save all those who should believe in Jesus Christ, and till Death persevere in the Faith: and on the contrary, to look upon Unbelievers as Rebels, and to damn them if they continu'd in their Incredulity. This Decree they neither look upon to be Election or Reprobation, but the Foundation of both; which God executes in time, when he chuses for his People those who actually believe in Jesus Christ, and saves them when they have persever'd in the Faith: and also when he beholds the Wicked as Objects of his Wrath, and damns them after they are dead in their Impenitency and Wickedness. The *Remonstrants* believe that those who are damn'd, are so thro' their own fault, since they are not excluded from Salvation, but thro' their own Impenitency; maintaining they might partake of the Sacrifice of Jesus Christ, who was offer'd for all Men without exception, the Fruits whereof are universally apply'd to all who would believe in him, without which they could enjoy nothing of it.

In respect to the Heathens, who have never heard the Gospel, they suppose they will not be condemn'd for not having believ'd what they never heard of; and that they should not be condemn'd to everlasting Flames, if they made a good use of what Light God had given them: consequently that we might suppose, either that God would so communicate to them the Benefits of our Saviour's Death, that by an extraordinary Grace he might save some of those who have not known him, not thro' their own fault, but because the Gospel was never preach'd to them; or that God would discover his Word to them by some uncommon method, as he did to *Cornelius* the Centurion. They do not believe the Call of God so powerful that it cannot be resisted, since they hold it does not destroy Man's Free-will, whereby he is able to turn from Sin or to pursue it; and whereas those who are not converted, might be so if they would, those that were, had a power to refuse it if they would not. They think, that since God gives Laws, to which he has added Threats and Promises, he fails not of executing according as these Laws are observ'd or violated: since he exhorts Men to be converted, and praises them when they turn from their evil ways, and is angry with those that refuse it; it supposes that he gives to all Men a sufficient means to do their Duty.

The *Remonstrants* hold, that God does not in the Gospel

require such a perfect Obedience as is never interrupted by any Sin, so as to threaten Eternal Death to those who commit the least fault. He contents himself with requiring Repentance, which supposes that we have offended him, and does not exclude all Sin for the time to come, but only that of Habit. They think Perseverance in Piety absolutely necessary to Salvation, yet doubt not but a Man truly regenerated may fall from that state. As to Justification, they say God regards our Obedience, altho' imperfect, as if it were perfect, in consideration of the Sacrifice of Jesus Christ. They hold we can never be assur'd we shall be sav'd, how holily soever we live; and therefore that St. *Paul* commanded us to work out our Salvation with fear and trembling.

Quest. I know 'tis a common Notion amongst us, that the Turks are very just to their Word, and likewise that we are in as ill repute with them: Is their bad Opinion of us just, or what may be the reason of it?

Ans. We would not however advise any Person to put too much confidence in a *Mahometan*; the poor *Eastern Christians*, and especially the *Coptis*, being unhappy Instances of their treacherous Usurpations, whom by specious Pretences they have insensibly depriv'd of all their Liberties. 'Tis true, the *Christians* have a worse reputation amongst the *Mahometants* than the *Turks* have with us, because they politically represent us as insatiable and perfidious

fidious Tyrants, thinking by that means to clear themselves of those Vices.

Quest. *Who were the first Establishers of the Roman Civil Laws; what did they chiefly consist of, and by what methods were they settled?*

Ans^w. In the beginning of the Roman Republick, the Will of their Kings serv'd them for Laws, and every thing was executed by Authority or Force: This being very inconvenient, and even prejudicial to the Kings themselves, they by degrees made divers Laws, chiefly *Numa* and *Sevius Tullius*. Some of these Laws were call'd *Curiate*, and others *Censuriate*; because the People divided into *Curies* and *Censuries*, had authoriz'd them. A Lawyer nam'd *Papirius* afterwards collected them together, which made them be call'd the *Papirian Laws*, of which there only remain some Fragments. The *Romans*, after having driven out their Kings, continu'd sixty Years without any other Laws than these Royal ones, join'd to their Customs, and Opinions of their Magistrates. But in the three hundredth Year of their City, they sent Embassadors into *Greece* to copy the Laws of *Solon*, and acquaint themselves with those of other Republicks: In which they employ'd three Years, and being return'd, they created *Decemvirs* who compriz'd the *Roman Laws* in ten Tables, to which they added two others in the following Year. So that in the three hundred and fifth Year of *Rome*, four hundred Years before our Saviour, they

publish'd the Laws of the twelve Tables, which they engrav'd on Copper-Plates, and plac'd them in the Temple of *Rostra*, where they caus'd the People to assemble together. Many antient Lawyers made Commentaries upon these Laws, and some Moderns have also explain'd what remains of 'em. These Laws considerably increas'd for four hundred and forty years until the time of *Augustus*, by the Disputes of the Bar, the Writings and Answers of the Lawyers, the Formalities establish'd by the Priests, and the Edicts of the People and Prætors. These last having been set up as Guardians and Interpreters of the Law of the twelve Tables, made divers Declarations, from which *Julian* the Lawyer in the time of *Adrian* form'd the perpetual Edict.

As soon as *Augustus* was become Master of the Republick, the *Roman Law* receiv'd great additions, by those Laws the People establish'd in the *Camillus Martius* with the consent of *Augustus*, who was not displeas'd with the granting them this shadow of Liberty; by the Decrees of the Senate, by the Authority of those Lawyers to whom the Emperor gave power; by the perpetual Edict that *Julian* compos'd; and by the Constitutions, Rescripts, Edicts and Decisions of the Emperors.

To reconcile the divers Laws of the Emperors which seem to oppose one another, they may be distinguish'd into three periods: The first, those of the

the Heathen Emperors, from *Augustus* to *Constantine*, which was a little more than three hundred years. The second, from *Constantine* until *Theodosius* the younger, of about an hundred and thirty years. And the third Period, from this *Theodosius* until *Justin II.* of about an hundred years. After which, *Justinian*, the great Restorer of the Roman Law, publish'd his Code, which, with his Institutions and thirteen Edicts, make the last of his Collections concerning the Law. And all these Books, together with those of some other Emperors, compose what is call'd the *Body of the Civil Law*.

Quest. *Tho' I am at a great distance from you, Gentlemen, yet I am so happy as to see your Mercuries sometimes; by reading of which, I find you're willing to help every one as much as you can: and therefore I am encourag'd amongst the rest to put up my Request; in answering of which you may oblige not only my self, but a great number of your Friends, who have often desir'd me to try what success it might have. It is to give some short account of what you look upon to be the Cause and Cure of these several Distempers; the Head-ach, Melancholy, Vertigo, Apoplexy, Palsy, Convulsions, Rheums, and Catarrhs, Coughs, Pleurisy, Prytick, Chelck, and Scurvy. We live in a place remote from any satisfactory Help in these Cases, and therefore 'twill be charity to give the least Assistance to me whose business it is to do what service I can this way.*

Ans. We pretend to no more Infallibility in this matter than in any other, and shall only

give you in brief the Opinion of some Physicians upon these Distempers. *Van Helmont* and *Mr. Doleus* say, a good Meal is a better remedy for the Head-ach, than all the Drugs in an Apothecary's Shop; and that the Juice and Powder of *Cloportes* is also good against these pains.

Some place the Seat of Melancholy in the convex part of the Brain; the Spirits being alter'd by a vicious Sharpness, which the Defects of the first Digestion communicate to them: And the animal Spirits being infected with this Sharpness, cause the Bowels to lose their natural Ferment, and by that means produce a strange leaven there. For which bleeding in the lower Parts is recommended, fixed Alkali, Elixir of Polichrest, Tincture of Mars, Iron Mineral Waters, the Blood of an Ass, and corrected Laudanum. The Fumes of melancholy Persons easily take fire, and then the Distemper degenerates into Madness; in which there are many surprizing things, since such Persons when at the height of Frenzy cannot sleep, and yet they have prodigious Strength, they fear neither Cold, Blows, Wounds, nor Hunger at that time. *Van Helmont* tells us, he has cur'd some of this sort by keeping them some time dipp'd over Head and Ears in the Water, as well as such whose Distemper has proceeded from the Bite of a mad Dog. Besides the common Remedies, he advises to such as are drawn from Steel, the Blood of Asses, the
Juice

Juice of young Swallows, because these destroy the Sourness that is in the Veins.

For the curing of the Vertigo, the Juice of Chervil is commended, the Livers of Frogs dry'd in the Sun, powder'd, and taken in the quantity of a Dram; as also Worms dry'd in the Oven, and powder'd.

The Apoplexy is said to be caus'd by an Acidity in the Blood, which so coagulates it, that the Spirits and Blood which ascend to the Brain, have no longer their free Course; and the Motion of the animal Spirits, which are dispers'd thro' the whole Body, is likewise stopt. Experience confirms this; for the Blood has always been observ'd to be coagulated in the Veins of those who have died of this Distemper: For which Bleeding, Emeticks, and volatile Salts are prescrib'd.

The Palsy happens, according to some, thro' the Interception of the Spirits, and of that vivifying Light which the Nerves conduct and disperse into all the Parts of the Body; and this Sourness which injures the Spirits, must be sweeten'd before it be thrown out. To this end *Van Helmont*, and some others, recommend the use of Diaphoreticks; which dissipating the superfluous Serosity and Water that is coagulated, at the same time open the Nerves: Sulphurous Baths are likewise approv'd.

Convulsions are caus'd thro' sharp Juices mixing with the Blood or Serum; which being

communicated to the Nerves by means of the Circulation of the Blood, prick them, and so make them contract: To cure which, the Acrimony of these Juices must first be sweeten'd by spirituous Remedies and volatile Salts, before they are purg'd off. In this case sleeping is thought good to calm the Irritation of Nature, and Opium by some approv'd most diaphoretick. For Children who are troubled with this Distemper, Experience has shown that Worms powder'd and taken is a very good Remedy.

Van Helmont and some others tell us, that Catarrhs and Rheums proceed not only from the Head, as is commonly suppos'd, but from all other parts of the Body; because the watry Vessels, which conduct the Serum, are distributed thro' the whole Body; and the Glands which prepare them are dispers'd into many of its Members: So that Rheums happen when the Lymphatick Vessels empty their Serosity and Water upon any part. Cold hindring the Transpiration and Evaporation of the Water, is upon that account the most frequent Cause of Catarrhs. To cure which the sour Humour must first be sweeten'd, and then transpir'd by the means of Diaphoreticks, and afterwards wholly thrown out by purging. Coughs are said to proceed from the Defect of the Water which is discharg'd from the Glands, and salivariou and lymphatick Vessels upon the Throat, and chiefly the

the Wind-pipe; the Water and Serosity being thrown out, by that means acquire a Sharpness which pricks and vexes the nervous Parts, and so excites coughing: Wherefore those Remedies have been chiefly prescrib'd, as incline to Sleep, and corrected *Laudanum*, which thickning subtle Catarrhs temper their Acrimony, and qualify the Cough. Experience also tells us that half a Dram of Brimstone, with a Scruple of Benjamin, taken Morning and Evening in the Yolk of an Egg, is a good Remedy; for this some have commended the eating boil'd Garlick and Onions. The Pleurisy is chiefly caus'd by some sharp Humour, which mixing with the Blood or its Serum, violently moves and constrains the Blood or its Serum to go out of the Veins: Thus they being thrown out of their course, disperse through the Membrane which covers the sides, and sometimes also into the Lungs; which Blood or Serum corrupting, causes Coagulations and Inflammations in those Parts. This has been discover'd by the opening of such who have dy'd of the Distemper. To remedy which, this Sharpness must be thrown out which is in the Veins, and the Blood again dissolv'd. In Pleurisies which are not malignant, all sorts of fix'd and volatile Alkalis are prescrib'd. To cure the Phthisick, the Acrimony, and corrotive Acidness of the Blood, which ulcerates the Lungs, must be corrected, which is done by

Diaphoretick Antimony, Bezoar Mineral, the gentle Mercury of *Van Helmont*, and divers Balsamick Remedies. We have an Account of some who have been cur'd through Sympathy, by spitting in a Napkin, and tying it up to dry in the Smoak of the Chimney; the Relaters do not impose this upon any one's Faith, but leave every one who pleases to be convinc'd by Experience, as they say they have been. In respect to the Cholick, Garlick boil'd in Milk is said to be a powerful Remedy against this Passion of the Intestines, and now and then to take a Drachm of *Sperma Ceti*. Some say the Scurvy is contagious, and that there is not a greater number of Salts and Sulphurs in the Laboratory of a Chymist, than there is in the Blood of those who are infected with it: For this is prescrib'd the Juice of Water-Cresses, and other *antiscorbutick* Plants, because they have their volatile Salt in their Juice; and Steel to which whose Humours are less sharp, as well as Diaphoretick Antimony, and many other volatile and fix'd Alkalicks.

Quest. *A Person that has been a very good Liver in all respects, that has nothing to accuse himself of, except general Failings, has nevertheless sometimes very great Temptations to doubt of his Salvation, which makes him very uneasy; and tho' naturally of a chearful Temper, the Thoughts thereof so disturb him, that he is at such times very melancholy. Several Friends have discours'd*

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him about it, some of which tell him there can be no Assurance in this Life, tho' others say there may, and think he has a great deal of reason to hope he may one Day be in that number. These divided Judgements, together with his own Doubts, very much afflict him: Wherefore if you'll give him your Thoughts upon this Query, whether there can be any certainty of Salvation in this Life, he hopes he may find great Satisfaction from them, and shall always think himself infinitely oblig'd to you.

Answ. These melancholy Notions very oft in good Persons proceed from the ill Temperament of the Body; and where it is so, the Cause must first be remov'd before the unhappy Effect can cease. But for those who have the perfect use of their Reason, and have liv'd pious Lives, they may be absolutely assur'd, by the Promises of God, that if they persevere in the Duties of Christianity, they shall obtain Salvation; and that 'tis only in this Estate that they must continue to secure their eternal Happiness: In which they may remain so stedfast by the Assistance of God's Grace, that there is no Temptation whatever, but they shall be able to resist, either by that Grace they have already receiv'd, or that which God is ready to grant them whensoever they shall sincerely and fervently desire it of him.

Quest. Is it the Custom of remote Countries to testify their Sorrow for the loss of Friends, by wearing of different Apparel? And

if it is, do they put on black, as we do in these Parts, or any other Colour? And what Reason can be given for our making choice of that Colour, preferable to all others?

Answ. Black is the fittest Emblem of that Sorrow and Grief the Mind is suppos'd to be clouded with; and as Death is the Privation of Life, and Black a Privation of Light, 'tis very probable this Colour has been chosen to denote Sadness, upon that account. And we often find, altho' it is better discern'd by the Senses, than express'd by Reason, That it is not only apt to put us in mind of past Grievs, but also to excite new. This the melancholy Person is very sensible of; and most, if not all, would be so, had not the Commonness of such Dresses so accustom'd us to 'em, as in some measure to diminish this natural Effect. Tho' 'tis not improbable but one reason why the Mind becomes sad at the sight of black, may be, because when it appears in the Body, it is generally a sign of death, because it is produc'd by the Mortification and Extinction of the Spirits: A living Body being full of Vivacity and Brightness, whereas a dead one is gloomy and dismal; for at the same Moment the Soul leaves the Body, a dark shade seems as it were to be drawn over it. So that this Colour is not only a proper Representation of Grief and Sadness, but also of Death, which is the cause of it; and has upon the

the account of mourning been prefer'd by most People throughout *Europe*. Yet several Nations have express'd their Grief for the Loss of the dead by wearing other Colours, and gave as they thought as good Reasons for it; the *Syrians*, *Cappadocians*, and *Armenians* use Sky-Colour, to denote the place they wish the dead to be in, *viz.* in the Heavens. The *Egyptians* yellow, or filemot, to shew that as Herbs being faded become yellow, so Death is the end of human Hope. And the *Ethiopians* grey, because it resembles the Colour of the Earth, which receives the dead. And indeed almost all Mankind, excepting some barbarous People, have lamented the Death of their Friends, and shew'd their Sadness by External Mourning.

Quest. *Has the Bishop of Rome always been acknowledg'd as superior to all other Bishops, as the Papists tell us, who say it was never disputed or contradicted, but by Hereticks, as they term us, since the pretended Reformation?*

Ans. Let them but consult the Decrees of the Council of *Nice* assembled together by the Emperor *Constantine*, and they'll find 'twas so far from being approv'd, that the Bishops made a particular Decree, to maintain, as they call'd it, the antient Custom, that all the Bishops through *Egypt*, *Lybia*, and *Pentapolis*, should be under the Superiority of the Bishop of *Alexandria*, notwithstanding the Endeavours

of the Bishops of *Rome* to usurp, and withhold it from them: And that the Church of *Antioch* and other Provinces and Churches should each one entirely retain their peculiar Privileges.

Quest. *What were the Decrees in the Lateran Council, that the Greeks and Latins differ'd about?*

Ans. The *Greeks* had some dislike to these following ones.

That the *Chrism* and *Eucharist* should be kept under Lock and Key.

That a private Confession of Sins should be made once every Year.

That an Election made by the Civil Magistrate, in spiritual Promotions, should be of no force.

That any Person in Ecclesiastical Orders should not, without great Cause, promise Fealty to any Layman.

That the Laws made by Princes should not prejudice Churches.

That Ecclesiastical Persons should be exempted from all Contributions.

That Tribute should not be paid before Tenths.

And that the Relicks of Saints should not be shown out of a Casket.

So high was the Diffension, that the *Greeks* would not touch those Altars that the *Latins* had offer'd up the *Host* on, till they had wash'd and purify'd them: They likewise new baptiz'd those whom the *Latins* had before baptiz'd.

Quest. *I desire the favour of some short Answer to these Opinions*

mions of Spinoza, viz. *That whatever happens is necessary, and that God is as necessarily determin'd to will as he is to understand, because his Understanding and Will are the same thing.*

That the Power of God, and the Power of Nature being the same, if any thing happens above the Power of Nature, we must confess that things happen which are above the Power of God, which is absurd.

If Miracles proceed from Effects which are above our Conceptions, we can prove nothing of 'em, because we cannot draw any clear Consequence from a Principle, whereof we comprehend nothing. And further, that Miracles are limited Effects, which ought not necessarily to have a Cause, whose Perfections have no Limits; so that Miracles do not necessarily prove the Being of a God.

Ans. To the First; That altho' these Faculties are the same thing in God, yet it is no Impediment, but that to understand and to will may be very different Acts; even; as altho' the Mercy and Justice of God, be only one and the same Perfection in him, to punish and to forgive are two Acts, which ought not to be confounded.

The Second Opinion supposes what we deny, viz. That the Power of God and the Power of Nature is but one and the same thing. It is equally absurd to affirm, that those things that we call Miracles, are only certain rare Events, which happen in consequence of some Laws of Nature which are unknown

to us; for if these Laws are unknown to Men, how was it possible that the Apostles should cause some of these extraordinary Events to happen at their pronouncing certain words?

As to the Last, 'Tis false that we cannot conclude any thing that is clear from an Effect which is above the Capacity of our Minds; since it is certain we may evidently conclude this, that the Cause of such an Effect is as much above us, as this Effect surpasses our Understanding. Those who see any Machine which produces a surprising Effect, and who are absolutely unacquainted with the Mathematicks, not conceiving how it can be perform'd, may they not, nay even ought they not to conclude, that this Machine has some Author, who has much more Knowledge than they have? But if an Effect be limited, it does not follow from thence that the Cause must be limited too; for supposing a Cause, the Perfections whereof were not limited, whatever it would produce, must however be limited in this respect; because it is contradictory, that one being absolutely perfect should be produc'd by another. Besides, there are limited Effects, which must necessarily have a Cause whose Power is infinite, as in the Resurrection from the dead: For 'tis impossible to conceive that a Power which is bounded can in a moment re-establish a rotten Carcase in the very same condition

dition it was in during this Life.

Quest. *Whether the Copties and Armenians may be term'd good Christians; or if they do not partake of the Schisms their Fore-fathers have been guilty of?*

Answ. Yes, since they all adore Jesus Christ, receive his Doctrine, and believe in him as God and Man; and altho' 'twere true that their Ancestors were guilty of the Schism which is between them and the Western Churches, their Posterity who are honest Men, and hate us not, nor concern themselves in the Controversies, cannot be at all infected with their Guilt.

Quest. *Nor long since I was passionately in Love with a virtuous Lady, of equal Age and Fortune with my self, and well descended; which I acquainted her with in a Letter: But she had no sooner receiv'd it, but she rejected my Offer, refusing to join any Company where she saw me present, and avoiding me as much as possible; being at the same time, as I understood, courted by a young Gentleman much above my Fortune, who continu'd his Courtship for about two Months: Tho' after all she declin'd his Courtship, slighted him, and sent for me, and shew'd me all his Letters, telling me if I would prove constant, she would be eternally mine. But within a Week after I had another Proposal made me from a virtuous and beautiful young Lady, of a much greater Fortune, and as well educated as the former. Now I desire your Advice, (and resolve to be govern'd by it) whether I can justly and*

honourably embrace the latter Offer, and reject the former, there never having been any absolute Promise between us; my Inclinations being, I confess, much more for the latter?

Answ. If you did not engage your self to the first, there's no reason why you should not embrace the more advantageous Proposals of the latter. But by the manner of the Expression [*that you made no absolute Promise*] you seem to imply that some sort of Promise was made, and 'tis probable enough that you might make her some such Returns for her obliging Offer; which if you did, and she understood it as the accepting it, you cannot, we think, honourably get clear of the first Engagement.

Quest. *I am about sixteen Years old, and have learn'd several Languages, and read something of Natural Philosophy; yet, the Moon being ill posited in my Nativity, I am of a very ill Utterance: For tho' I don't stammer, I want Words to express my self on any Matter, to that degree that makes me ridiculous in Company, and overcome in any Dispute I undertake, even when I know I have the better of the Cause, Pray your Advice how I may help my self in this Infirmary.*

Answ. For the Moon, we suppose it might be any where above or under the Earth, and yet not so much to the Business, as Tenterdon Steeple to Goodwin's Sands; we having often declar'd our Judgment that there is nothing of certainty in that sort of Divination: Where-

Wherein if they could do any thing, one would expect they should be exact at Weather: tho' to prove they are not so, there needs no more than comparing one Almanack with another, the best of which more often miss than hit; and those who have had the greatest Fame, not having been so kind to tell us any thing of the great Snows, and Cold that we have had this Winter. But to let that pass, and come to the stress of the Question: We have known several who have been troubled with the same Infirmity, who have yet in Time, and by Conversation, obtain'd a tolerable Freedom of Discourse; which we doubt not but you may do as well as others, if you have the Judgment to chuse your Company right. But till you have a greater Fluency of Expression, what need you enter into Disputes at all, especially with any but your Friends? Tho' if you do, 'tis but thinking before you speak, and laying the more Sense in fewer words; above all things taking heed of Passion, which will hinder you from having clear Notions of things, without which you can never be happy in your Expression.

Quest. *By what means shall a good Christian, who is afflicted with Deprivation of Temporal Good, know whether it proceeds from his Parents or his own Sins? That on a due Examination, finding neither, he may be encourag'd to take it patiently, as being the pure hand of Providence.*

Ans. He ought, in the first place, to be sure of his Supposition; and that it may be justly said of him, as our Saviour did of the blind Man; *Neither this Man hath sinn'd, nor his Parents.* In order to which, his Examination should be impartial, yet modest in relation to his Parents Crimes, tho' severe in respect of his own: Whether neither have been guilty of any notable Crime (for that must be our Saviour's meaning, since *no Man lives and sins not*) for which, as God threatens, he *visits the Iniquity of the Fathers on their Children, sometimes to the Third and Fourth Generation;* tho' this principally and most frequently, if not almost always, when the Children tread in their Fathers Steps, and are guilty of the same, or equal Wickedness. There's no doubt but the Parents Sins have too often a natural, and, we may say, necessary Influence on the Unhappiness of their Posterity, as in most kinds of Intemperance, which not rarely affect the Body, and often the Estate of those who are so unhappy to owe their Beings to such as have had no more care of what they have brought into the World. And 'tis so plain, that the very Heathens have observ'd that an Estate unjustly gotten, is not likely to prosper. But besides this, tho' the Curse causeless shall not come, yet when passionate Men let fly their Imprecations on wicked disobedient Children, who do not grow better, it seems not

disagreeable to the Justice of Providence to confirm them, with a secret Blast on their Estates ; and this, it may be, in some Instances, even when they repent of their bad Lives, tho' then their temporal Misfortunes may be over-rul'd to the Advantage of what is of much greater Concern and Moment. If he find nothing of this in his Parents, 'tis well if he discovers not some Guilt in himself, on a strict Examination : For thus much is certain, that Sin is the cause of all Affliction ; and therefore a Man is unjust who complains of its Punishment, tho' God is just and true, and holy in all his Ways, and does not delight in the Torment and Unhappiness of his Creatures ; he does not, it's certain, afflict willingly, the consequence of which seems to be, that he never out of his arbitrary absolute Will, lays any heavy weight on his Creatures. And even in the Case of Trial, as with *Job*, the very Notation of the Word, as well as the History, implies something to be purg'd and remov'd, that was before amiss ; which, in him was his wonderful high Opinion of his own Justice and Righteousness, ascribing too much to himself, and fancying he was hardly dealt with, and could make his Cause good before God ; tho' when God had once spoke to him out of the Whirlwind, he soon abhorr'd himself in Dust and Ashes. We ought therefore carefully to enquire, in such an Afflic-

tion as the Querist mentions, or any other that lies heavy upon us, if we can, and no other remarkable Failure in our Lives, yet whether we have not been at least guilty of *Job's* Fault, and thought too well of our selves, and too ill and severely of that blessed Being, all whose Chastisements to good Men are medicinal, and in order to make 'em still more Partakers of his Holiness. And if in none of these things our Hearts condemn us, we are to believe that our Afflictions are for the example of others, or to perfect our Graces, and obtain us a brighter Reward in Heaven : And at the same time we must consider many of these things are no other than the natural Effects of our first Parents Error, and the common Miseries of Life, as well as often of our own personal Imprudence and Folly. In which, as well as in all other Instances, if there be any that will not be reach'd by what has been here said, we must still take care to justify and glorify God, whose Ways indeed are unsearchable, but always righteous ; and therefore it is much the safer and modester way to blame our selves in general, tho' it may be we cannot always discover the particular Cause of our Affliction, than to murmur or repine against Providence, and charge God foolishly.

Quest. Whether under the pressure of some great Misfortune, as a Law-Suit for all one's Substance, or such like surprizing fatal

fatal Accidents; Madness may not reasonably be desir'd, if it can throw the sense of the Misfortune?

Ans. No; since to be depriv'd of the Use of our Reason, is the greatest Unhappiness that can befall us on this side the Grave: for all other Evils are, we believe, commonly design'd for the benefit of the afflicted Persons, tho' 'tis difficult for them to think it at such a time; but to be distracted, is for this Life worse than not to be at all.

Quest. You are desir'd to give your opinion, which way a Gentleman should take the following Letter, for a Letter of Friendship or Love; the Parties not having seen one another above a month or six weeks? She is marry'd to a Relation of his, a Cousin; she is about fifty years old, but one that values herself much upon her Wit and Parts, as she fancies: she is very ugly, ill-shap'd, and very satyric; and one that is jealous of her Husband, who has been formerly oblig'd by this Gentleman she now writes thus to, but she was never acquainted till now: therefore he desires to know what Answer he ought to return her, in point of Good Manners.

One thing he desires you to remark in the first part of her Letter, that the Token she mentions to have receiv'd from the Gentleman at parting to give her Mother, was a Kiss. He is at a great loss, and desires your speedy answer; being an old Beau, and not willing to disoblige the fair Sex, let them be of what sort they will, from the Chambermaid to the Lady.

The LETTER.

I have a far greater Passion,

my dear Patient, to know how you are, than when I was in Town, tho' you was then my first thoughts. Think well of this trouble, since we all naturally love to please our selves; and this is the way to extract a great proportion of my satisfaction from you.

I writ to you as I came thro' ——— which I hope you receiv'd, that I might by the last Post have an account of your Health.

I was so sure of a Letter from you, tho' it came not to ——— that I sent to the Post-Office in ———. I shall value my self at no small rate, if I can out-do you in Friendship, whom all else come so far short of. I gave your Token to my Mother with much less pleasure than I receiv'd it. I would be very sorry you wanted your Nurse, at the rate I do your attracting Conversation; the knowledge of which is all that makes me not repent my coming from Scotland.

I am afraid I shall force you to wish, by troubling you thus frequently, my Esteem were as far remote from you, as the Spark would have his Lady's Constancy and Vertue. If I were capable of Gratitude and generous Friendship, there is but one kind of Relation in the world can give you more, than you do most firmly possess from, Dear ——— yours for ever, if I be ———

P. S. My Service to ——— I wish you a merry Easter, and forty more as good. I am afraid you are not careful of your self, nor my Maid to get you what you can eat,

eat. I am angry at this silly Concern that brought me hither till you was perfectly well. You never slept less when your Illness was at the worst, than I have done since I parted from you, which is now three weeks. I had one remarkable Slumber made pleasant by a dream of you; I saw you in your best Nightgown, and your Face was as red as the Lining of it; have a care of a dose of Claret: I always interpret my own Dreams, especially when I dream of my best Friends, and you are so.

Ans^w. Verily, Spark, if such an obliging complimental Letter, and all that, could not inspire you how to make a suitable Answer, 'tis very probable your Kisses would please better than your Letters; therefore we e'en leave you to chuse which way you'll return the Civility, and shall only give a little caution to our intriguing would-be-witty Ladies, who very often exceed the bounds of Decency, to shew a little imaginary Gallantry and unnatural mistaken Wit: since they may see by it how liable they are to Scandals, by trusting their Reputations in the hands of these brainless Fops, who at the best make them the subject of their common Discourse amongst themselves; ay and think they use them very civilly too, if they don't expose them to all the world.

Quest. I desire to know whether Divination has been always suppos'd to be a natural Property of the Soul, or a special Gift from Heaven? If Virginitie or any Dispositions of Mind, or Circumstance of Birth or Fortune, have been look'd

upon more proper than others to qualify a Man for the Spirit of Prophecy? And whether, as is reported of 'em, the Egyptians believ'd all Children to be Prophets?

Ans^w. Men have been of divers Opinions in respect to this, as well as to other things. Ammonius in Plutarch positively maintains that 'tis a natural Gift, from this Principle; That since our Soul remembers things which no longer subsist, it may very well give some account of the past that it has not seen, and foretel future things which have not yet happen'd. To which may be answer'd, that whatsoever has presented it self to us, leaves traces in our Brain; whereas those we have not seen, cannot imprint any there. And one Mr *Petit*, in a Dissertation of his upon this Subject, says, That Prophets foretel nothing, but what all Men have some Idea of, if each thing were consider'd separately: as for example, when the Prophet *Isaias* predicted that a Virgin should bring forth a Son; how new, says he, and unheard of soever this Event might be, yet every one very distinctly apprehended what the Prophet meant, having a clear Idea of *Virgin* and of *bringing forth a Son*: therefore he believes the difficulty to consist in the Collection of these Ideas, which he affirms not to be greater than what respects the Memory. The Images of things subsisting separately in our Minds, they there unite after such or such a manner when we think of 'em, and disunite again as soon as we are

are diverted from them ; they being united only by Thought. And that the Collection the Soul makes of many Ideas by the Memory, which have been present, the Union whereof subsists no longer, is not less wonderful than the Mind's predicting many things which it has never seen nor heard of. This Opinion is refuted, by considering that the Object of Prophecy relates to contingent things, which equally may or may not happen ; which also absolutely depends on the Free-will of Man, over which no Creature hath any power : therefore no one can foresee the Actions of free Intelligences, but that perfect Being which governs them ; so that the Spirit of Prophecy is only the Gift of God. Tho' granting it the immediate Gift of Heaven, it is the Opinion of many Persons, it does not follow from thence but that some natural Dispositions are fitter

to receive it than others. Some of the Schoolmen, and Commentators upon *Aristotle*, have thought that a sublime Mind and a great Soul, who has been well educated, is the most proper to penetrate into the Obscurity of future Events. Yet these vain Notions are confounded by Experience, God having generally chose his Prophets from amongst the most illiterate Persons ; probably lest if he had bestow'd this Gift upon the learned, they (being naturally a little proud) might have look'd upon it as a Prerogative of a great Wit.

As for that Opinion of the Antients, who thought Virginitiy might contribute to the Spirit of Prophecy, 'twas only caus'd by an effect of the Devil's Malice ; who, to impose on the People, commanded what whoever approach'd his Altars, should abstain from this Commerce of Women :

*Vos quoque abesse procul jubeo, discedite ab aris
Quæis tulit hesternæ gaudia nocte Venus.
Casta placent superis, pura cum veste venite,
Et manibus puris sumite fontis aquam.*

And yet he took all sorts of forms, and made them a thousand Offers to tempt their Chastity.

'Twas really the Opinion of the *Egyptians*, that Children naturally divined, and that all their Actions were good or bad Presages : But their thoughts upon this were no more than what we still sometimes see amongst many superstitious Persons, who observe whatsoever

Children do, and draw Conjectures from it. Altho' this plainly shows that the Antients did not believe a great Genius a requisite Qualification for a Prophet : and therefore they chose a Country-Maid, who was chaste and civilly educated for the Priestess of *Apollo*. And 'tis not improbable but the Devil made use of this Craft, the better to imitate the true Prophets ; as *Plutarch* tells us, he

once caus'd Fire to fall from Heaven upon the Sacrifice of *Paulus Æmilius* in the Town of *Amphipolis*.

Quest. *I must beg your Opinion concerning an unhappy Gentlewoman of my Acquaintance, who had a Child by one who left her miserable. After which another Gentleman fell in love with her but would not marry her, because he knew her former Miscarriage; but they made strict Vows to God, and each other, in a Church, and at several other times: after which he own'd her for his Wife to all the World, and has had several Children by her. Neither have broke their Vows, but live faithfully with each other. The reason of their not making use of the set Form of Matrimony, is, because he can't bear the Reproach 'twould be to him, being a very high-spirited and passionate Man. She doubts not of his Fidelity, only desires your Advice, in point of Religion, Whether she may come to the Sacrament, the Ceremony of the Matrimonial Words being only Law, and the Vow to God is all, which they have not broken?*

Ans. You seem to argue very warmly for your Acquaintance, as if you were nearly concern'd in the matter. But 'tis the same, let it fall where 'twill. The Excuses here mention'd, being as common as those of Clippers and other Offenders, who fancy they only break the King's Laws, which they flatter themselves is no Crime against Heaven. The truth is, in both cases they first run into Wickedness; and then, when they find something within that won't let 'em rest, are always coining Excuse

to give 'em a little ease; Nothing is more common than the case we here meet with, and 'tis impossible to tell how many thousands have been ruin'd by the same methods. Your Friend, it seems, was resolv'd to go on as she had begun, and to atone some Acts of Folly with a Habit of Wickedness; since nothing can be plainer than that the lives in a course of Fornication. Some Solemnity before Witness has been, in all Nations, accounted necessary to Matrimony; whereas if Concubinage were sufficient, nay and this on a formal Compact, there would be ne'er a Whore in *Venice*. But besides this, the particular Laws of our Country, require a publick Contract for Life, as essential to Marriage; illegitimizing whatever Children are horn out of such lawful Wedlock: and there's no doubt but those who resist the just Ordinances of their Country, shall receive to themselves Damnation. Not to add the Sin against the Church as well as State, which as we have known separated, so may at any time be distinguish'd from one another. And this same Church tells her, That whoever is in Adultery, or any other grievous Sin, are to repent before they come to that Holy Table, unless they'd eat and drink their own Damnation: And no Repentance certainly, while she goes on in her Sins.

Quest. *I have lost a young Lady's Affections, of a considerable Fortune, by the Treachery of a pretended Bosom-Friend; who being familiar*

miliar in the Family, has given her several forged Letters in my name, which she has resented so ill, that I despair of recovering my Interest in her. Your Advice how I shall punish him, and recover her Favour, will oblige yours, &c.

Ans. 'Tis well if this Bosom-Friend of yours (a He-Friend we hope) ben't himself in love with the Lady: If he be, your best Revenge will be to undeceive and marry her. But the question is, how you shall do it: If you can't speak with her, you must write to her, and vindicate your self, or get some better Friend than your former to undertake the Office.

Quest. *Gentlemen, your Answer is desir'd to these following Queries:*

1. *Whether it is the Duty of every good and humble Christian, to look upon himself to be the worst and greatest of Sinners?*

2. *How such a Man may with truth affirm himself to be such a one, because perhaps he hears and sees others swear and lye, and commit other grievous Sins which he commits not?*

Ans. No, it can never be any man's Duty to believe a Falshood. St. Paul indeed speaks something of himself, that seems to sound like what the Querist aims at; but he soon adds the reason, *because he persecuted the Church of Christ.* 'Tis true, every Man ought to consider his own Sins with all their just Aggravations, but he can never think 'twill please God to accuse himself where he is not guilty. Which is a false Humility, not that true Christian Temper which teaches

us to think justly, tho' moderately, of Things, and Persons. We say, a good Man can never be oblig'd to think or call himself what he is not; especially he ought to have a care he does not confes that to God, which he does not believe himself, and would be very angry if any other should believe it of him: much less to call himself the worst of Sinners, when he believes himself one of the best of Saints; nay, that the rest of Mankind are shut up in God's wrath, which the *Pharisees* did believe, tho' the *Publicans* and *Hariots* sooner enter'd into Heaven. In short, our Judgment is, that true Humility consists chiefly in this; namely, making as large Allowances for the Weaknesses of others, and as little for our own; and on the other side, magnifying another man's Virtues, even tho' he's our Enemy, and thinking as temperately and modestly of our own Accomplishments, as will consist in both cases with the Rules of Truth and Justice.

Quest. *A beneficed Clergyman being indebted to severe Creditors, who will not accept of such Payments as his Circumstances enable him to make, is constrain'd to absent from his Living to avoid a Prison. Quære, Whether he ought to resign the Living, since he cannot personally attend it; or, if he is not oblig'd in Conscience to resign it, whether the Bishop may lawfully, or should in Conscience deprive him, an able Curate being kept upon the place? You are desir'd to consider this seriously, and answer it as fully as possible, because it may afford*

matter for your farther discussing.

Ans. We hope this is not another old Gentleman; but if it be, we shall endeavour to give it a just Answer. He ought first to consider with himself, whether his own Extravagance or Folly han't reduc'd him to such Extremities: there being not many Instances where a Man keeps a good Reputation, that his Creditors will be so violent as these are here represented. But however he finds it, he is not, we think, oblig'd immediately to resign; since tho' he can't at present attend it in person, he may perhaps hereafter be in better Circumstances: nor is there any necessity of its being neglected, tho' he himself can't be present at it; which if it be, and he leaves none to officiate, he virtually resigns it, tho' he makes no formal Resignation. Tho' we humbly conceive, his Ordinary is not oblig'd to deprive him: nor can it fairly be done, if there be one who takes good care of his People in his absence, unless in such a case where actual Residence is requir'd, and no room for a Dispensation; and this, supposing there are no Immoralities, &c. alleg'd and prov'd against him. For should things come to the worst, a Sequestration of the Profits of the Living might in time satisfy his Creditors; and if it be considerable, some allowance made out of it for his own Necessities: or upon such Agreement made, he himself might serve the Curé, if it were not more advisable to get a Chap-

lain's Post at Sea, or in the Army; the readiest way to recover his shatter'd Fortunes.

Quest. *Some time since a Brother of mine was in trouble, and I his Bail for a certain Sum of Money; which he not being able to pay, I was forc'd to pay it for him. This vex'd me so much, that I swore, and made a solemn Vow to my self, that whatever might happen to him for the future, I would never concern my self to help or assist him as long as I liv'd. It now happens that my Brother is in great want, and has a great charge upon him; he has Friends that are kind to him, and by their means a good Place is offer'd him gratis, provided he could raise a Sum of Money to get clear of some Debts. He has made his application to me, and has also gotten several of his Friends to speak to me to assist him in this his Extremity; offering me such Security, as I'm well satisfy'd is enough for the Money requested: but I've refus'd all Proposals, without giving any other reason than that I would not do it. Pray be so kind as to give me your Opinion, whether I ought to keep my Vow, or to relieve my Brother, for I'm like to follow your Directions.*

Ans. The Corban did not excuse the Jews from doing ought for their Relations. There's no more doubt but that your Vow was rash, or that you therein oblig'd your self to what was unnatural; for it can be no better, to let your Brother perish, when you are in a capacity of relieving him, even supposing him to be an ill Man, when it does not appear but his Poverty is his greatest Crime. Your Vow therefore being rash,

rash, and the matter of it, as has been said; you are, we think, first oblig'd to ask God pardon for making it, and then to relieve your Brother, if he can get no body else to assist him in his extremity.

Quest. If I undertake an Enterprize, and engage myself by Oath to perform it, and recollecting myself, upon second thoughts I alter my Resolution, thinking what I design'd both dangerous and sinful; Pray which of the two Evils should I chuse; to pursue my Design, or break my Oath?

Ans. See the Answer to the foregoing Question.

Quest. I was the night before Valentine's Day in company with two Gentlemen, who agreed with me to draw Valentines according to the usual custom; and amongst several Ladies then nam'd, I inserted my Mistress (whom I never can nor shall forget) whom I so strangely fell in love with, as I gave you an account in a former Mercury. Her Name being written as usual, and eight others with her, we being very merry, one of the Company propos'd that we should solemnly vow by all the ways imaginable to endeavour the gaining that Person whose Name we should happen to draw, and till their deaths never accept of any other. This we all agreed to, and the Names being roll'd up, I happen'd to draw my Mistress; and the other two Gentlemen resolv'd to make good their Vow, and court the Lady that fell to their share, telling me I am oblig'd to the same. Pray what shall I do in this matter?

Ans. Perjury is now grown so common a Sin, that few so much as startle at it, but will

still run upon rash, and sometimes impossible Vows and Oaths, as if there were nothing Sacred in either, or any Curse attending the breach of 'em. Thus in the present case one would have thought the Querist should have had work enough on his hands already, but yet it seems he was for cutting out more; for what would he have done, if his Mistress should have fallen to one of his Friends, and he had any other of the eight for his share? Nor has he any great reason to flatter himself, that he shall obtain her Person, because blind Fortune has thrown him her Name. However, since he's now fast by Vow, as well as Inclination, we know no way for him, but to take the advice we have already given him, to begin his attack again, and follow it with more vigour than ever; and after he has done all that lies in his power, if she won't have him, he's absolv'd from his Vow, since he never pretended to marry her whether she would or no.

Quest. Some Ladies, very cautious about a Lye, are extremely desirous to know what it is?

Ans. 'Tis what they tell every day; and therefore why do they trouble us with such a Question?

Quest. Many scruple to say Amen to the Comminations on Ashwednesday, because they think they do therein curse their Neighbours: whereas our Saviour bids us bless, and curse not. Your Judgment is desir'd in this matter.

Ans.

Answ. That this Usage of our Church is not in it self unlawful, there needs little proof; since 'twas not only permitted, but positively commanded by God to the Jews in the Old Testament, and accordingly practis'd by them: See *Deut.* 27. 14. and *Josh.* 8. 33, 34. And 'tis further observable, that the matter of these Curses relates to the Branches of the moral Law, of which our Saviour tells us, one jot or tittle should not pass away; there being no more doubt that *Cursed is he who is guilty of Fornication or Adultery, who puts a Stumbling-Block in the way of the Blind, who curses his Father or Mother, &c.* under the Gospel, than that they were so under the Law. But still the Objection says, we may not curse our Neighbours; no, nor our selves neither. Nor is there any necessity that the *A-men* here should be interpreted, *So be it*; since it may as well signify *So it is, So it shall be,* or the like: no more than setting our Seal, that God is true, that we believe the Truth and Equity of his Judgments: affirming with our own mouths, as the Exhortation expresses it, that the *Curse of God is due for such Vices.* And thus the Reverend Dr. Comber and others interpret it. But, with submission, there seems to be still something more in it; a Denunciation, as well as a Declaration, pronounc'd by the Church in the Name and Authority of God, and his Son Jesus, who has given 'em power of binding and loosing against such heinous Sinners; to whose

general Decisions all faithful People there present are to answer, *Amen.* Nor can this be thought disagreeable to the Charity of the Christian Law, when our Saviour himself pronounces so many Woes (and what are those but Curses?) against the *Pharisees* and other Sinners: whose example is follow'd by the Apostles; St. Paul wishing those cut off who troubled the Church, and pronouncing a solemn and general Anathema on such as love not the Lord Jesus.

Quest. *I have kept company with a young Man this two years and a half, by whom I've had two Children, and am with child again. He always promis'd me, when his Father died, he would recompense me for my kindness. My House was still his home; he commanded my Purse and Table, tho' I had not for him as I would, my Substance being small, which yet he accepted. At Christmas last his Father died; yet instead of making good his Promise, he deserted me and my House: and if he can help it, will not see me: for which when I ask the reason, he tells me nothing but that he is minded to live sober. Pray your Opinion, whether he ought not to set me clear in the world, since he has been the occasion of running me in debt; or what course I ought to take?*

Answ. After all, here's not a word of concern for your own Folly and Lewdness; and as you, no doubt, had examples before you of the same nature which you would not take, so 'tis likely enough there will be thousands of Fools after you, who will take the same road
with

with you, tho' they may see their own Ruin in yours. For what else can be expected, in this world as well as t'other, when a helpless Woman abandons her self to the lawless Desires of any wild Rake-hell that does but say he loves her, who can shift well enough when he leaves her, tho' she's absolutely helpless, and without remedy? For if even the most sacred Bonds of Marriage (and so they have been esteem'd by all Nations) can't restrain some Persons, and secure their Faith to each other; how much less likely is it, that a single private Promise should be of greater validity, without any such publick Solemnization? Your business therefore is to enter into a course of severe Penitence and Mortification for your past lewd and wicked Life, that you may thereby secure one Friend in Heaven, tho' you are to expect none in this world, now you have lost all for which the Sex is truly valuable: and then if your Spark should treat you as barbarously, as such as he use to treat such as you; if he should neither marry you nor provide for you (one of which there's no doubt but Justice obliges him to) you must e'en fall heartily to work to maintain your self and the Illegitimates: and that's the best Advice we can give you.

Quest. *How comes it that the words spoken by a man at some distance, are heard by us even at the instant they are spoke? Pray answer me in this in as easy words as you can; for tho' I am something of*

a Scholar, yet little of a Philosopher, but a Lover of them both.

Ans. If the distance be any thing considerable, 'tis evident that the matter of fact is not true; for tho' the Motion of Light seems to be instantaneous, that of Sound is otherwise. For example, a Man on the top of a Tower, or at any great distance from the Object, shall see the light of a Gun some considerable time before he hears it; and the same in other Objects of Vision, as hewing Timber, or the like.

Quest. *A Gentleman was not long since taken with a Palsey in his Tongue: A skilful Physician being sent for to him, found he could not speak a word, or give an answer to any thing that was ask'd him. On which, the Doctor gave him a Book to read, wherein he read as well as ever in his Life; but when the Book was gone again, was as mute as before: which Experiments was often repeated with the same effect. Pray what should be the reason of this?*

Ans. Some Obstruction of the ordinary Passages between the Brain and Tongue, which hinder'd the intercourse of the Spirits, might be the cause of his Silence; whereas they might find some other way when the Species were newly taken in by the Eye; that part of the Brain, it's likely, being not in so great disorder as the other.

Quest. *Whether our Saviour observ'd the Commandments of the Law in the Manner and Time of eating the Passover, and if Opinions have been various about it?*

Ans. To know if our blessed Lord eat the Paschal Lamb, accor-

according to the Injunction of the Law, we must examine wherein this Ceremony consisted. It is certain the *Jews* us'd to celebrate it the Evening of the fourteenth Day of the Month, which in the original *Hebrew* is call'd *Abib*: This is precisely commanded, and 'tis also express'd in formal terms that it was the Evening. The *Jews* began the Day at the setting of the Sun; consequently according to our Calculation, the Passover must be eaten in the afternoon of the fourteenth, when the Day began to decline. The Practice of the *Jews*, according to the Relation of *Josephus* and *Philo*, being to sacrifice it at Noon, or the Ninth Hour, and continue the Feast until the Evening; how ill an opinion soever some may have receiv'd of the Fidelity of these Authors, they cannot be doubted upon a fact which was so notorious. The *Jews* were likewise so scrupulous about the Observation of their Customs, that they did not think it allowable either to anticipate or suffer the time to pass; but believ'd it an indispensable Duty to celebrate the Passover at the exact time prefix'd. And if Jesus Christ celebrated it on *Thursday* in the Evening, 'twas not according to the Law; since it was not permitted any one to keep it for his conveniency before the time was expir'd. So exact were the *Jews* in the Observance of the Day, that they would not trust to their Astronomical Computations; and so great were their Precautions,

that they could not be deceiv'd more than some minutes at the most. So that those Persons who say the *Sanhedrim* had in their Calculations lost a Day, which was redress'd by our Saviour in the Celebration of the Passover, speak only by guesses. It is true, that if the *Jews* had had recourse to the Tables to regulate their Feasts, 'twould have been no surprising thing for them to have slipt into this Error, in a time wherein Astronomy was so little known. For the Correction of their Calendar shews how much they were mistaken in their Computation of the Solar Year: the Astronomical Tables agreeing not at all with the Heavens, but their Regulations being perform'd by the inspection of the Moon, which was done every month, a great knowledge in Astronomy was not requisite, precisely to count the Day of the New Moon. It must be confess'd, when they made Calculations for many Years, altho' they mistook but a little, the Error became more considerable in the course of time; yet in the interval of a Month there could be no great mistake. The Year in which our Lord was crucify'd, the fourteenth Day whereof the Passover fell, begun only on *Thursday* in the Evening; and the Lamb ought not to have been sacrific'd till the morrow, to have kept the Passover on the *Friday* in the Evening.

And besides our Saviour's not keeping the Passover on the Day commanded by the Law,

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it does not appear that the Lamb he eat with his Disciples had been kill'd in the Temple; and this was an essential part of the Ceremony. We need only read the Institution of this great Feast, and what the *Jewish* Doctors have written upon it, to be convinc'd that they could not anticipate the time, because of the Solemnity of the Sacrifices made at certain hours in the Temple, with all the Formalities prescrib'd by the Law of *Moses*. Now we have no reason to conclude from any place, that either Jesus Christ or his Disciples so much as thought of changing the Day, or performing whatever was requir'd about it. And it is said in *John* 19. 14, 31. that the *Friday* was the *Day of the Preparation of the Passover*. Now the Preparation was that time in the Afternoon, during which they made ready every thing for the Sabbath-day, that the rest of it might not be interrupted. From whence 'tis plain, that the Feast of the *Jews* Passover did not begin till the Evening of that Day wherein our Saviour suffer'd upon the Cross. To which some answer, that the *Friday* was always call'd Παρεσκευασθη, the Eve or Preparation of the Sabbath; and that the Feast of the Passover, which this year fell upon the *Friday*, was nevertheless call'd the Preparation of the Sabbath, according to the common use; for the Passover was not the Preparation. But *St. John* expressly says, it was the *Preparation of the Passover*: and likewise the Precaution of the

Jews, who would not have the *Bodies to continue on the Cross on the Sabbath day*, shews that even the Day of our Saviour's Death was not that of the Passover; since they would at least have scrupled as much to have nail'd the Bodies on the Cross on the greatest of their Feasts, as of leaving them on it on the Sabbath-day. This Circumstance evidently shews, that *Friday* was not a solemn Day, since the *Jews* then enter'd into the Hall to sollicite the Death of our Lord, and that the two Thieves were sent with him to be punish'd; which Executions would have been very offensive in a Day as sacred as the Passover.

Some have thought that it was but a simple Supper, wherein Jesus Christ design'd to institute the Eucharist, to perpetuate the memory of that Death he was ready to suffer. However, those who have been of this and the foregoing Opinion, have not offer'd them as Articles of Faith, but only as such as appear'd most probable to them.

Quest. *Whether there is any truth in those Stories we have of the Devil's taking a human Form in foreign Countries, to abuse the Simplicity of Women and Children?*

Ans. The Traditions we have of such things are so antient and so constant, that according to some Authors 'twould be a great piece of rashness to doubt of it. The Jesuits give us an account, in the relation of their Missions into *Greece*, that the Devil has sometimes rais'd from their Graves Persons

sons lately bury'd, and caus'd them to walk, speak, and appear under this form to the Inhabitants of the *Archipelago*: Who call these Phantoms *Βεφαλαίους*. These sort of Apparitions were credited both by *Justin Martyr* and *St. Jerom.* who likewise believ'd their Conjunctions with Men and Women. And *St. Jerom* tells us as his Opinion, that one reason why God Almighty permitt'd the Founder of *Rome* to be born of an *Incubus* and a *Vestal*, was because the *Romans* might not reproach us that our Saviour was born of a Virgin. *Ac ne nobis Dominum salvatorem de Virgine procreatum Romana exprobraret potentia, auctores urbis & gentis sua Ilia Virgine & Marce genitos arbitrantur.* Jer. l. i. cont. *Jovinian.*

Quest. *You having made mention of a Pass, which is put into the hands of the Muscovites when they die, to make St. Peter open the Gates of Heaven to them; I judge it would oblige the generality of Readers, if you'd insert in one of your Mercuries a Copy of the said Pass.*

Ans. *Mr. Turner* in his *History of all Religions*, gives you an exact Copy of this Pass, in these following Words, viz.

The *Muscovites* kiss the Corps, or the Coffin; and the Priest puts a piece of Paper between his Fingers, which is a kind of Testimonial or Pass for his Admittance into the other World, sign'd by the Patriarch, &c. and sold by the Priest.

The Form thus:

“ We whose Names are here-

“ unto subscrib'd (the Patri-
“ arch or Metropolitan) and
“ the Priest of the City of
“ N--- do make known and
“ certify by these Presents,
“ that the Bearer of these our
“ Letters hath always liv'd a-
“ mong us like a good Chris-
“ tian, professing the *Greek* Re-
“ ligion; and tho' he hath
“ committed some Sins, yet he
“ hath confess'd the same, and
“ receiv'd Absolution, and ta-
“ ken the Communion for the
“ Remission of his Sins; hath
“ honour'd God and his Saints;
“ hath said his Prayers; and
“ fasted on the Hours and Days
“ appointed by the Church;
“ and hath carry'd himself so
“ well towards me his Confes-
“ sor, that I have no reason
“ to complain of him, nor to
“ deny him the Absolution of
“ his Sins. In witness where-
“ of we have given him the
“ present Testimonial, to the
“ end that upon sight thereof
“ *St. Peter* may open to him
“ the Gate of Everlasting
“ Bliss!

‘ This done, the Coffin is
‘ shut up, and put in the Grave,
‘ with the Face eastward. They
‘ mourn forty days; and feast
‘ on the third, because then
‘ the Face is figur'd; on
‘ the second, because then the
‘ Body begins to putrify; and
‘ on the twentieth, because
‘ then the Heart corrupts.
‘ Some build Huts over the
‘ Grave, and cover them with
‘ Mats; because the Priest,
‘ Morning and Evening, for six
‘ Weeks prays over the Grave.
For a larger Account of this
matter, we refer you to p. 642.

of

of the aforesaid History, where you have a Copy of this *Pass*, with other things no less remarkable.

Quest. Pray favour me with your Opinion as to the following Relation, viz. A certain Minister in the City of Exeter, (lately deceas'd) some Years since, was by Revelation in a Dream (but whether from Divine Inspiration or otherwise, I will not insist upon) inform'd that at a certain place (to him nam'd) he should find a Treasure; which Revelation he duly observes, and accordingly digs and finds a Six-pence, which he keeps to see the Event of the Dream, and which as often as he paid it away would return into his Pocket again, and the Receivers not wrong'd, but had always their full Complement of Money: At last the Gentleman admiring the Strangeness of the thing, not knowing from what supernatural Cause it proceeded, threw it into the Sea, and never after heard of it, or saw it. Now Gentlemen, whether what he did was commendable or praise-worthy; and whether he might not more lawfully have converted it to pious Uses by frequent Distributions to the poor, (which would have eterniz'd his Name to futurity) is the drift of my Question; and a Word of your Opinion in the Matter would much oblige one, who being nearly related to him, is extremely concern'd, and cannot be satisfy'd but from you; lest by thus throwing away, as seems to me, the Gift of Heaven, he should wish it have depriv'd his Heirs of a very great Blessing and Ability of doing Good; and whether they may expect to be prosper'd with what

remains, or you think there may be no possible means to recover the same?

Ans. Since his Fancy had such a share in the procuring it, 'twas something just it shou'd have some in the bestowing it too; and who knows its hidden Qualities? Perhaps it might be as serviceable to the Inhabitants of the watry Element, as it would have been to ours. Besides, 'twas a pretty sort of a mysterious Treasure, and not fit to be communicated to every one, lest too much Acquaintance with it might have discover'd too much of its real Value. And if the Gentleman has but intail'd his Faculty of dreaming, no matter for that particular Piece, his Heirs can never want as many of the like Opportunities of serving their Country as they please.

Quest. It cannot be deny'd but that the instructing Children in the first Principles of Religion, is a most useful and necessary Work; but what ground is there in the holy Scriptures, for that form or manner of Catechizing as is now in use, viz. by way of Question and Answer?

Ans. We answer, (1.) God, in his Word, commanding the Catechizing and Instruction of Youth, we must perform it in that Method that may best conduce to the attaining the End.

(2.) The Method of Question and Answer is a natural way of familiar, instructive Discourse; and the very Light of Nature has directed the

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Heathens themselves to the Use of it, as *Plato*, and others.

(3.) We have plentiful Scripture-Instances of God's discoursing with Men, and Men one with another, by way of Question and Answer, in order to Information and Instruction. The Book of *Job* furnisheth us with abundant Examples, beside many other in the New, as well as Old Testament: even our Lord Christ taught both privately and publickly, by way of Question and Answer.

(4.) Tho' we recommend this as a most proper, yet we do not assert it the only Method for familiar Instruction; but our Querist has Liberty to use any other which he finds really conducing to this great End, as well as this.

Constantine's first and greatest Care towards his Sons, was, to secure the Happiness of their Souls, by sowing the Seeds of Piety in their Minds; which he did partly himself, by appointing Religious Tutors for them; and when he had taken them into a Partnership of the Government, by private Admonitions, or Letters giving them Counsel, &c. This was always the first and chief Point, that they should prefer the Knowledge and Worship of God, the great King of the World, before all other Advantages, yea, the Empire it self.

Mr. *Turner* in his *History of all Religions*, tells us the Order of Catechizing in the Primitive Times was thus, *viz.*

' 1. When any desir'd to become a Profelyte, Inquiry was made, not only into the Life of the Catechumen, but of those who brought him.

' 2. Upon Admonition, and a Promise of Reformation, he was admitted into the Rank of Catechumens, by Prayer, and Imposition of Hands; and so pass'd over to his Instructor, in a private School, or Auditory.

' 3. The Catechist entertain'd him with a long Narration of the Story of the Bible, from the Creation, to the Birth, Life, Death, and Resurrection of our Saviour, &c. closing with the last Judgment, and an Admonition to beware of false Teachers, and of being scandaliz'd at the ill Lives of some Christians: The Catechist all this while standing; tho' *St. Austin* would have had it chang'd into a sitting Posture, to prevent weariness.

' 4. After this, they were taught particular Points, as of Faith, &c. then admitted to the Lessons and the Expositions of them in publick; and lastly, to the Prayers of the Catechumens.

' 5. After two or more Years, they gave up their Names and Petitions to be baptiz'd, usually before Easter; and then were ply'd with earnest Exhortations to Repentance, Fasting, and Prayer.

6. The Apostles, and next the Bishops, were Catechists; afterwards the Office was devolved on others; as *Cyprian* appointed one *Opsanus*, one not of the Clergy; *Augustin*, one *Deo-gratias*; a Deacon; *Demetrius*, Bishop of *Alexandria*, made *Origen*, at eighteen Years, a Catechist of that Famous School.

He further tells us, ' In a Synod held at *Clovershow*, or *Clyff*, under *Cuthbert*, Arch-Bishop of *Canterbury*, A. C. 747, it was ordained, That those Priests, who did not as yet understand the *Creed*, and the *Lord's Prayer*, should both learn themselves, and teach them to others in the *English-Tongue*.

' By Canons given under King *Edgar*, A. C. 967. care was taken, That Children should be taught their *Pater-noster* and *Credo*, by their Parents; else, when dead, not to be buried in Consecrated Ground, or thought worthy to receive the *Eucharist*.

' A. C. 1548. Arch-Bishop *Cranmer* compiled a Catechism, dedicates it to the King, and in his Epistle complains of the great neglect that had been in former times of Catechising.

' It was the Observation of the Learned'st King that ever sat on the *English Throne*, That the Cause of the Miscarriage of our People into Popery, and other Errors, was their ungroundedness in the Points of Catechism. Therefore his said Majesty, gave publick Order for bestowing the latter part of the LORD'S

Day, in familiar Catechism. — For my part, I have spent the greater half of my Life, in this station of Holy Service; I thank GOD, not unpainfully, not unprofitably: But there is no one thing, whereof I repent so much, as not to have bestowed more Hours in this Publick Exercise of Catechism; in regard whereof I could quarrel with my very Sermons.

Thus far Mr. Turner — We shall only add, we desire Parents of Children, and Governours of Families, to consider with themselves, what a great, necessary, and beneficial Duty, this of Catechising is. Humble your selves in secret for your great and long neglect of it. Beg of God Courage for, and Conduct and Success in it. Resolve, that you will break through all Temptations and Oppositions, and set upon this Duty and study to do it to the best advantage. For which end a very fit and useful Book is recommended, Entituled, *Knowledge and Practice: or, The Christian briefly guided in the Path to Heaven; in a familiar Way of Question and Answer, in Four Parts: With suitable Prayers for Families, Private Persons, and Youth.*

Quest. *I had the misfortune to commence an acquaintance with a young Gentlewoman whose conversation prov'd so very agreeable, that it treated in me an extraordinary passion for her, to which she seem'd to make a very kind return; and divers Letters reciprocally pass betwixt us, to the satisfaction of both; but lately she*

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has

has been very urgent with me to burn those of hers: which at last to gratifie her I did; she was no sooner assur'd of it, but contrary to all the Promises she made, for no reason, her reception is colder than the weather; which makes me so very melancholy, that I fear 'twill be my ruin: although I have endeavour'd to carry it before her with the like indifference; and very lately took my final leave: but still I find it impossible to forget her, and cannot bear her absence, although very sharply repuls'd. I wou'd desire your advice in the matter, being naturally prone to revenge, which must either light on her or my self.

Ans. If you'll but hang your self a little, the work is effectually done; for were she a perfect Niobe, you'd melt her into Tears to lose such a faithful Lover, whatever she may pretend. But if you have a mind to deal more severely with your self, and less rigorously with your Mistress, seek out some more soft and gentle Creature, in whose Looks you may find a sufficient Balm for all your Wounds; and never go near the first, unless it be as an old Acquaintance, to let her know the good Success you have with the latter, and this will please her well, since we naturally love to see others preferred before us.

Which is the most necessary of the Arts?

Quest. Tell me what is the End of Arts?

Ans. The design and end of Arts is as different as there

are different kinds of Arts; yet we may say that there are some necessary, as Husbandry, the Shepherds Art: Others are profitable, as the Art of Building Houses, the Tailors and Shoemakers Art, Manufacture, Traffick: Others are for Ornament, as Embroidery, Dancing: Others for Pleasure, as Confectioners, Perfumers, or Musicians Art. So that the principal End of Arts is for Necessity, for Profit, for Ornament, for Pleasure.

Quest. What say you in particular of Medicine?

Ans. I think that no Art should be preferred to Medicine, since Divine Authority has commanded us to honour Medicine for its necessity. Yet 'tis not the most necessary.

Quest. May we dispense with the want of Physicians?

Ans. Yes, they were above 600 Years in Rome without Physicians, after they drove them out; but we must not therefore say that we can be whole without Medicine, as those who drove away the Magistrates of a City, did not therefore drive away Justice; Nature teaches us both.

Quest. What say you of the Art of Traffick; is it not the most necessary?

Ans. I know well that Commerce keepeth up Society among Men, but it is an interested Society. I know very well that without Commerce we cannot accommodate one another with things that are useful to the Life of Man. I know sufficiently that Commerce maketh Cities, and that States lay their Foundation on Traffick-
Yet

Yet 'tis not therefore the most necessary.

Quest. What say you of Politics, is not it most necessary?

Answ. I know that Polity is the Eye and Soul of a State. It giveth Recompences: It punisheth the Faulty: It setteth a Price on things: It maketh Armies to march into Campaigne, and recalls them according as Necessity requires: It gives Justice to every one: It giveth Arts their free exercise: yet 'tis not the most Necessary.

Quest. What say you of the Military Art? Is it not most necessary?

Answ. I know that the Military Art is the Sword and Buckler of a State. 'Tis in vain to Labour, Turmoil, Plead, Traffick or Physick our selves, if the Soldier do not defend us from the Inroads of the Enemy, and preserve the State in Freedom. In fine, tho' it be Master of all the Arts, it is not notwithstanding the most necessary.

Quest. You will say the same of others; tell me then which is the most necessary Art?

Answ. If we take advice of every Artizan, there is none but will say that his Art is most necessary, As a seller of Matches, who finding himself in danger in a Boat on the Seine, hugging his Merchandize cried out, *City of Paris, what a Loss thou'lt suffer!* But to consider things in themselves, Husbandry seems to be the most necessary; therefore Cicero calls it an Occupation most becoming an Ingenious Spirit. Aristotle saith, that 'tis the Mother of all the Arts, and the justest way of acquiring. Of what use would Medicine

be to us, if the Earth did not afford us where-with to keep up our Health? What would the Military Art signifie, if the Earth did not furnish us with what is necessary to maintain Soldiers and Horses? In fine, we may say that without Agriculture, no other Art could subsist; for 'tis it that preserveth our Life, for which every Body works. For this reason the Earth is called the common Mother, and by consequence those that manure it, are as it were the common Fathers of all the World. Thus we read that *Apollo, Paris, Saul and David*, practis'd it. There is nothing that makes Men so vigilant, laborious, and indefatigable as Husbandry. 'Tis owing to it that we have had so great Captains, *Coriolan, Serran, Curius, Cato*, and so many others.

Of the Art of Divining.

Quest. What is it to divine?

Answ. 'Tis to predict future things which are hid and removed from our Knowledge.

Quest. How many sorts are there of it?

Answ. Three sorts, Prediction, which comes from God, and is called Prophecy; that which comes from the Devil, and is called Demoniack; and that which comes purely from Natural Causes, and is called Presaging or Conjecture.

Quest. What is Prophecy?

Answ. It is a Divine Inspiration which foreseeeth and declarereth, with an unmoveable Truth and great Certainty, things that are at a distance from us.

Quest. *What is Demoniac Divination?*

Answ. 'Tis a declaring of hidden things, by means of a Tacit or exprefs Compact made with the Devil.

Quest. *Can the Devil declare and reveal all things?*

Answ. No, he knows only the things that have appeared by some exterior Act, as the Authors of a Theft, and things to come when they depend on natural and necessary Causes. But he knoweth not those that depend on free Causes, as our Thoughts, Wills, Desires, and such like.

Quest. *What is Natural Divination?*

Answ. 'Tis a Conjecture which is drawn, either from the Stars, or from the Air and its different dispositions, or from the Sea, or Trees. For example, we predict a Plague when we see Roses or Violets blossom at the end of Harvest.

Quest. *Is there an Art of Divining?*

Answ. I think not; for an Art is a Heap of many Precepts which tend to some end; now Precepts can only be of those things which necessarily come to pass, which is not to be found in the Art of Divining; for that which we do not know by its Cause, cannot be known by Precepts; so that all that sort of People that meddle with Divining, are meer Impostors.

Whether Travelling be necessary for an honest Man?

Quest. *Is Travelling Profitable?*

Answ. Some think it profita-

ble and necessary, others think that 'tis not.

Quest. *What are their Sentiments and Reasons that approve of it?*

Answ. Man's Happiness in this Life consists in knowing and being Learned; now viewing of places furnishes our Understanding with more Knowledge than any thing else, so that there is no more certain means to acquire this than Travelling, which every day presents us with new Objects and Subjects to learn.

Quest. *To whom are they compared who are not curious of Travelling?*

Answ. To the Earth, the most base Element, which continues immoveable, and is an Emblem of Souls that are no less clogged than Plants to a piece of Earth, where they had their Birth.

Quest. *What say the Ancient Philosophers?*

Answ. The Stoicks say, that a Wise Man is a Citizen of the World. And Seneca saith, I am not for confining my self to a Corner of the Earth, the whole World is my Country.

Quest. *What may we learn by Travelling?*

Answ. We may learn Prudence and Wisdom; for by Travelling we know the Manners, Institutions and Fashions, the Laws, Religion, and other things whereon Wisdom is founded.

Quest. *Does the Scripture approve of Travelling?*

Answ. Yes, God saith, *That we have no continuing City in this World.* God has many times recommended Strangers and Sojourners to us, and enjoin'd

join'd us to love them as our selves, *Exod. 22, Lev. 19.* And the Church ranketh that of receiving Pilgrims among the Works of Mercy.

Quest. Tell me therefore where-upon they found their Opinion who do not approve of Travelling?

Answ. They say, That if Travelling be necessary, it must either be because it may make Men more knowing, or more Virtuous. But it very seldom acquires either the one or the other. As to the former, the Life of Man being very short, 'tis very hard to learn things of places. As to the latter, moving and change of place is contrary to Virtue and Moral Prudence, which has given ground to that Proverb, *that the Spirit of a sitting Man is most Prudent.* Besides, those that always change Countries, contract different Manners and Habits; so that they become unconstant, giddy-headed, and imprudent.

Quest. Has Travelling been forbidden?

Answ. Yes, *Lycurgus* forbid his Citizens to Travel, and to suffer Strangers to stay in their City above 24 Hours, for fear lest the Society of the Vicious might corrupt the good Manners of the *Lacedemonians.*

Quest. These are quite different Sentiments, what is your particular Opinion?

Answ. We must distinguish Persons, Places, Times, and other Circumstances requisite for Travelling. For those that Travel should be Young, Robust and Sagacious, to reap Fruit by their Travelling; otherwise, those who are naturally desti-

tute of Judgment and Prudence; become greater Fools by their Travelling, it being impossible for him who is a Fool in his own Country, to become Wise by running up and down: Which made *Socrates* say, he must change his Spirit, and not his Climate, to become wise.

Who are the most happy in this World, the Wise or the Fools?

Quest. Is the Fool happier than the Wise?

Answ. Every Body is Judge and Party in the Resolution of this Question. And as there is but one Wisdom, and one only means to come by it, *viz.* Right Reason; but there are Follies of all sorts, as many as there are different Spirits, it seems that there are more Fools than Wise, so it is to be feared the Wise do lose their Cause.

Quest. Wherein do you place the good Luck of Fools?

Answ. I place it in the privation of Grief, and the possession of Good, which are two Points wherein Felicity of Life in this World consists.

Quest. Are Fools deprived of Grief?

Answ. No, Wise Men are not at all more exempted, with this difference, that the Wise are more capable than Fools, who in this are less unhappy.

Quest. Why are wise Men more capable of Grief than Fools?

Answ. Because wise Men reason upon their Evil, and so besides the external Evil which they have always before their Eyes, they have also an internal Pain; which lays hold on all

all the Passions of the Soul, Desire, Fear, or if you will, Scruples, Cases of Conscience, and others.

Quest. *As to the second Point, which constitutes prosperity in this Life, to wit, Goods, have Fools the Advantage of the Wise?*

Ans. Yes, for one is not really happy except he believe he is so. Whence it follows, that more Fools are found happy as to Goods than wise Men. For wise Men, if they are truly so, considering the Inconsiderableness and Vanity of this World's Good, do not think they are happy in possessing them, but in seeking other durable things, which are never found in this World; when Fools live content and happy in the enjoyment of the present Good, small or great, beyond which they desire no other: and often their Imagination persuadeth them that they are Kings, Emperors, and God himself, whence they draw greater Pleasures than others have. *Timon* the Athenian, believing that all the Ships belonged to him, was overjoyed when any arrived at the Port of *Pirum*, as at a great Gain, and bound over his Parents to Justice because they would have cured him of this pleasant Folly; if they do no harm, they are call'd Innocent Fools.

Quest. *But is it not a very sad case to see a Man that should be reasonable become a Fool?*

Ans. On the contrary, there is nothing so sad as a Tragedy or a Comedy without a Farce, or an Entertainment of Philosophers, during which nothing is to be heard but Questions which

perplex the Learned, and tire the Ignorant: But a Fool coming amongst them will raise up an Universal Joy, and this Fool will share the greatest part of the Pleasure himself; and if he speak Truths which would be odious in the Mouth of the Wise, they are supportable in that of Fools.

Quest. *I think that all your Answers in favour of Fools, are rather a witty Conceit than a Truth. Tell me truly, can Fools be happy in this World?*

Ans. Folly being a Læsson of the Reasonable Faculty, Fools cannot be happy, because they cannot live according to right Reason; wherein the Essence of Felicity in this Life consists. And as they are exempt from Vices, so they are incapable of Virtues in this Life. And if it be still true, that Happiness and Contentment consist in the Satisfaction that is had in the enjoyment of some Good, Fools cannot be happy, since Satisfaction proceedeth from the Reflection that our Minds make on the goodness of the thing we enjoy. Now Reflection is a very perfect Act of the Understanding. For which Reason Fools cannot be happy, being incapable of Reflection, because Folly is a Læsson of the Faculties.

Of Tobacco.

Quest. *Has Tobacco no other Name? whence comes it?*

Ans. Tobacco is call'd so by the *Spaniards* from an Island of the West Indies, where it grew in great plenty. The Indians

dians call it *Petun*. They call it Holy Herb by reason of its great Virtue. One *John Nicot*, Ambassador of *Francis II.* having first brought some of the Seed from *Portugal* and *France* to Queen *Katherine of Medici*, called it in French *Nicotian*, or an Herb for the Queen. In *Italy* they call it the Herb of *Holy Cross*, because a Cardinal of this Name carried it first to *Rome*. It is otherwise called *Jusquiambe de Peru*.

Quest. *What are the Virtues of an Herb that is so common?*

Ans. Some value Tobacco, others despise it. Those that have it in esteem, say that its Leaves applied hot to the Head cure the *Megrim*, and old Pains of the Head proceeding from Cold or Wind. If the Pain be obstinate, it must first be rubb'd with the Oyl of the Flowers of *Orange*. It is good against the Tooth-ach caused by Fluxion. Its Decoction in common Water cures the Diseases of the Breast, the Asthma, and old Cough. Its Leaves put under Ashes and applied hot with their Ashes to the Navel, are good for a Wind-cholick, and Crudities of the Stomach; it likewise kills Worms, if you put a little of its Juice in a Glisten. Blowing a little of the Smoak into the Nostriils of a Woman that is in a Swoon, it recovers her; Kibed Heels are cured by being rubb'd with it. Wounds, venomous Bitings; it likewise preventeth Gangrene. These are some of its Virtues.

Quest. *Why is Tobacco abhorred by some?*

Ans. Because by its sharp and biting Vapours it disturbeth the Head, inebriates, by drying the Brain; it stupifies, causes Vertigo's, Lethargies, Drowfiness; it hebetates the Animal Spirits,

Quest. *These two Sentiments are very different; tell me yours.*

Ans. My Opinion is, that Tobacco Leaf is very useful, especially when it is taken as a Masticatory at the Mouth or Nose. But I think that its Smoak is an Enemy to the Brain and the Spirits.

Of Knowledge in Women.

Quest. *Is it expedient that Women should be learned?*

Ans. Knowledge puffeth up the Mind; therefore if Women were Learned, they would be prouder and more unsupportable than before. Besides, a good Opinion of themselves is inconsistent with the Obedience they are design'd for. Therefore God gave Knowledge to *Adam*, and not to *Eve*, who by the bare desire of Knowledge destroyed all.

Quest. *Why are they not Learned as Men? are they not capable to become such?*

Ans. They are too delicate to acquire Knowledge, which is not obtain'd but with great Fatigue. Besides the moisture of their Brain hindreth solidity of Judgment, which is so necessary for the Sciences.

Quest. *Why have they not solidity of Judgment.*

Ans. Because the Judgment is an Act of the Understanding, which reflecteth upon its Knowledge

ledge, and this Reflection dependeth on a dry Temperature, which is contrary to that of the Brain of Women.

Quest. Have none of them been Learned?

Answ. Yes, but 'tis extraordinary. Besides, if we consider their Works, they are always accompanied with lack of Judgment: They acquit themselves pretty well in their first Essays, but not in their second Thoughts, which are always meaner than the first: On the contrary, Mens second Thoughts surpass their first, by reason of a stronger Judgment that is in Men than is in Women.

Whether Reading of Books be more proper to Learn, or by Word of Mouth?

Quest. Is Reading more proper to Teach, or the Voice?

Answ. Some are for the Voice, others maintain Reading. Those that say Reading is most proper, say that the quickness of Speech does not give our Minds sufficient time for making Reflection on it; and therefore that 'tis not so proper as Reading. Besides, Books do not flatter so well, and counterfeit Truth. All that are Learned have learned more from Books than by the Voice of Masters. What is writ is much better digested than what is spoke. Therefore Writing instructeth us much better than Word of Mouth.

Quest. Give me their Reasons who are for vocal Instruction.

Answ. They say that the Voice being animated by the Gestures, makes a much greater

Impression than Writing, which is a dumb Word. Besides, we cannot ask the Scripture about Doubts, as we may do a Master, therefore Writing leaves far more Difficulties in the Mind. Some have been born Blind, and yet have become very Learned; and there are some that Read much, and have many Books, and yet make but small Improvement in Knowledge.

Quest. These two different Sentiments have good Reasons on both sides; tell me therefore your Opinion on this Difficulty?

Answ. The decision of this Question depends on the diversity of the Genius of those that teach, and those that are taught, and the Sciences one would learn. For the Disciplines that consist principally in Contemplation, as Theology, Physick, pure Mathematicks, Law, have more need of Reading in order to their being learned. But those that consist in Action are learned better by Word, tho' Books may likewise be useful thereto.

Of the Love of Inclinations.

Quest. Whence comes it that we love by Inclination, and without knowing why, those Persons whom we have never seen before, and that are nothing of Kin to us?

Answ. If we can love any Body better than another by Inclination only, and without any Knowledge, this may proceed from the force of Imagination, which representeth any thing amiable, even tho' it be not; or from the sole action of the Will,

Will, which since it cannot be neuter between Love and Hatred, when it does not encounter any subject of Hatred for its Object, this is sufficient to attract its Love, or not encountering any thing amiable, this is enough to raise its hatred.

Quest. *May not we say that this Love of Inclination is performed by a Draining, and by a Transpiration of the Mind going out of the Body of the beloved, as some would say?*

Ans. No, for this Love of Inclination is as well caused at the sight of a Portraiture, whence no Spirits can go out, as on the sight of Persons endowed with a Soul.

Quest. *Why have you said in an Answer above, if we can love without Knowledge, why do you doubt that there is a Love purely of Inclination, since of two Players which are unknown to you, you desire that the one should win rather than the other.*

Ans. I am perswaded that we cannot love one better than another without knowing why, without fancying in this Person something agreeable to us, as Beauty, Air, Motion, Manner of going, and other Things. The reason of this is, because there is the same Reason of Actions as of their Principles; if Desire supposeth the Principle of Knowledge, as all the World acknowledge, the Action of Desire, which is Love, supposeth a clear Knowledge, and so one can't love without knowing.

Whether the Lean are healthier or longer-lived than others?

Quest. *Are fat People longer-lived than lean?*

Ans. No, on the contrary, the lean live longest.

Quest. *Give me a Reason.*

Ans. Because the lean have larger Vessels, and especially Veins, and by consequence more Blood and Spirits, which are the Architects and principal Organs of Life. Besides, the Life will be longest where there is most Heat, which is found in lean Persons.

Quest. *Why are not the Fat so healthy as the Lean?*

Ans. Because in fat Bodies the Pores are stopped by the coldness of Phlegmatick Humours, which hinder the free Evaporation of fuliginous Excrements, that make a Reflux, and suffocate the Natural Heat, which is extinguish'd after the same manner as Fire when it cannot have a free Transpiration. Besides, the Fat imbibe a great many Humours; but cannot perfectly concoct and assimilate them, through want of sufficient Heat, whereby a great quantity of Crude and Phlegmatick Excrements are produced; so that they become whitish and puffed up.

Quest. *Are the Lean more lively than the Fat?*

Ans. Yes, by reason of the Disposition of the Organs that are more pure, and less charged with thick Vapours and excrementitious Humidities, which render the Fat more heavy both in Mind and Body.

Quest. *Whence comes it that some are fatter than others, when they do not eat more?*

Ans. 'Tis hence, that they have not Heat enough to consume the Superfluities; by reason

son whereof, their Flesh attracts a great quantity of Excrements and Phlegm, which swells them and makes them white.

Whether 'tis better to Dine or Sup?

Quest. *Is it better to eat more at Dinner, or at Supper?*

Ans. Supposing the Persons of a sound Health, I think it is better to sup a little more largely, because the time of Digestion is longer from Supper to Dinner, than from Dinner to Supper.

Quest. *Are the Night and Sleep proper for promoting Digestion?*

Ans. Yes, and more proper than the Day, because the Heat, being more re-united during the Night and Sleep, is much more vigorous, and performs its natural Functions better, viz. Concoction, Distribution, Apposition and Assimilation.

Quest. *Why is the Heat stronger and more re-united in the Night and in Sleep than in the Day time?*

Ans. Because in the Day-time the Heat is diverted from without, being employed about the Sensations and Motions of the Body and Soul, whereas all being suppressed by Sleep, the Heat is altogether taken up within on the Concoction. Besides, the Night serveth much more to concenter the Heat within, by its coldness, which driveth the Spirits and Heat inwardly. Whence it comes to pass that we have the best Stomach in the Winter.

Quest. *What hurt is there in eating little at Supper?*

Ans. There is this, that the Heat being greater after Supper, as I have said, and stronger and more active, it will concoct in a little time that small Portion of Food that it hath taken; and since the Heat always acts by a necessity of Nature, and cannot be idle, when it has not foreign Matter whereon to work, it will necessarily consume the Radical Moisture, and dry us in Sleep.

Quest. *Whence cometh the Proverb that saith, He that sleepeth eateth? It seems that Sleep nourisheth, so that 'twill not be necessary to eat much in the Evening.*

Ans. This Proverb is true when the Stomach is filled with sufficient Nourishment; for, for that time, during the Sleep, the Heat that is strongest, raiseth and draweth from all parts the purest of the Juices and Vapours, that it disperseth every where as a sweet Dew, which it cannot do when the Stomach is void; 'tis therefore in this Sense that the Proverb is true, *He that sleepeth eateth.*

Quest. *Whence comes it then, that many find themselves very ill when they have eat much in the Evening, and against their Custom?*

Ans. I suppose from the beginning a person in good Health. But a Person subject to Defluxions, and of a weak Stomach, is not in perfect Health. If the Question be of Persons in good Health, I answer, that these Persons will be accusom'd to sup but little, founding on this bad Principle, that they must eat

eat little at Night ; this being so, they weaken their Stomach, that it cannot take much Food at Night, so these Persons become so delicate that the least things hurt them. Whence we may conclude, that 'tis better to accustom one's self to eat much at Night.

Whether it be better to marry or not to marry ?

Quest. Who are they that can best judge in this Question ?

Answ. I know not whom we can believe as Arbitrers of this Question ; for it must either be Maids, married People, or those that are about to marry ; all are interested. The first pretend to hate Marriage ; the second will be loth to blame it, lest they should reflect on their Judgement that made them enter into this State ; and the other cannot judge for want of Experience.

Quest. Whether do you judge it better to marry or no ?

Answ. Since there is in Man a great desire to perpetuate himself and to be immortal, there is no other Means to acquire it in this World but Marriage, which maketh him revive in his Children. Besides, Marriage is the Foundation of a State, since it raises Families, and Families make up a State and preserve it ; those that are married are more interested in the preservation of a State than those that are not ; so that 'tis better to marry.

Quest. Can Amity be kept up by continual Converse ?

Answ. Yes, and is even aug-

mented by the Offices which are mutually performed with a Frankness and Confidence which is not to be found in any other State, whatever it be, where Dissimulation and Hypocrisy are most universal : In Marriage alone is Freedom and Liberty to be found ; and therefore it is most to be desir'd.

Quest. Whence comes it that many Evils are to be endured in Marriage ?

Answ. If any be crossed by it, that does not proceed from Marriage, but from the fault of the Persons who know not how to use it as it becomes.

Of Heat ; whether it be better to heat one by Fire or Exercise ?

Quest. Whether is it better to warm us by Fire or by Exercise ?

Answ. I think it is better to warm us by Exercise ; for the Heat of Fire destroys the Natural Heat, corrupteth the Humours, or drieth the Parts. Therefore those who seek no other Heat than that of the Fire, are almost always chilly, and impatient of the least injury of the Air.

Quest. How does Exercise warm us ?

Answ. Exercise stirreth up the Internal Heat, and it goeth out at the Pores, which are opened by Exercise, and so it communicates it self to all the parts of the Body.

Quest. Does not Fire the same by opening the Pores of our Body ?

Answ. Fire openeth the Pores, and maketh the Natural Heat go out ; but at the same time it dissipates it, which happens not.

not in point of Exercise, that on the contrary carries the Spirits, the Blood and Heat every where.

Quest. Many Persons are not accustomed to Exercise; would it not be troublesome to them to use it in order to warm themselves?

Answ. Bodies that are not accustomed to Exercise receive at first prejudice by it, but they may inure themselves to it by degrees, and rid themselves of this Evil Custom, to change it for a good one, which even cureth many Diseases that proceed from Intemperance and Repletion.

Whether Wine promotes Digestion or hinders it?

Quest. Does Wine help Digestion?

Answ. There are different Opinions about it. Those that maintain the Affirmative, say, That having a great deal of Spirits, it furnisheth more Matter to ours; so it helps Digestion.

Quest. On what Reasons do they build, that maintain that Wine hindreth Digestion?

Answ. They say, that Wine being receiv'd by a Hot Stomach will cause an Intemperature, because the Spirits of Wine abounding, suffocate the Spirits employed in Concoction.

Quest. Can Wine be undigested?

Answ. Yes, for those who are troubled with Indigestions, feel

that Wine is last digested. It retains after all Aliments, its colour, taste and smell, or a little altered.

Quest. How can it be undigested, since it is hot?

Answ. Because Digestion is performed by a proper Physical Action and a true Alteration; now there is no Action but by contrariety: therefore Nature being Hot and Moist, and Wine having the same Qualities, it cannot be altered nor digested, because of the likeness that is between them, which must be done in order to the promoting Digestion, and being it self digested.

Quest. Must we not use Wine then?

Answ. We must take it in a small quantity, that the Spirits of Wine may not domineer over ours, and ours may be fortified by those of Wine; besides the Heat of the Wine will be much easilier altered by our Natural Heat, which is very strong. Therefore it is that St. Paul counselled Timothy to drink a little Wine for these two Reasons.

Quest. Does Wine quench Thirst?

Answ. If we receive that Definition of Thirst, that 'tis a desire of Cold and Moist; Wine cannot be proper to quench Thirst, since it is Hot.

Quest. 3. Pray the meaning of these two Verses in Virgil, 11 Æneid.

*Nec Drances potius, siue est hæc ira Deorum,
Morte luat, siue est virtus, & Gloria, tollat.*

Answ.

Anfw. In a Council of War call'd by King *Latinus Turnus* (the General) should either make a Peace with the *Trojans*, or fight a single Combat with *Aeneas*, and this in an Eloquent Stile ; *Turnus* checkt him, and told him he was fitter to plead at the Bar, than to come into the Field ; He granted the Siege was pressing, but not so much but that he had formerly vanquisht greater Dangers : You, *Drances* (says he) would extol the power of an Army that has been twice overcome, and do what in you lies to dishearten ours, by telling us, that Death threatens us all, and you accuse me for the common Calamity.

— *Formidino Crimen Aberbat.*

No, *Drances*, I'm not the Author, nor will I entertain thoughts below my self, and which are only fit for the mean Breast of *Drances* ; *Turnus* then directs his Speech to *Latinus*, *Nunc ad te*, &c. *Magne Pater*, by answering his Objections too, who was for finding out some Mean between the Counsel of *Drances*, and resoluteness of *Turnus*. If (says *Turnus*) we have no further hope, if no more Succours, if by flying we must dye, and if Fortune will never return, then let's sue for Peace: But if we have untry'd Youth, *Italian* Succours, &c. than why fear we? will not (adds he) such and such help us? But (continues he) if after all the *Trojans* are contented, that I only and *Aeneas* should decide the Quarrel,

I'm willing to devote my self to it for your safety.

— *Solum Aeneas vocat, & vocet, Oro.*

Does *Aeneas* call upon me to do it? let him do so, I wish it. *Nec Drances potius*, but let not such a vile Coward as *Drances* call upon me, (let the period be here.) *Sive est hac ira Deorum, Morteluat: Sive est vertus & Gloria, Tollat.* Either this determination is the Anger of the Gods; if so, *Morteluat*, let me be the Sacrifice to appease it; or else, it is Vertue and Glory; if so, *Tollat*, let it take away (or put an end to) the common Calamity. Indeed the place is very difficult, but we see no interpretation more Genuine, since *Drances* never offer'd to interpose or fight for *Turnus*, or to take the danger upon himself, as is suggested by divers Interpreters upon the place; but this is offer'd with submission to the Learned.

Quest. *A certain Gentleman, who desires to be nameless, about 2 Months ago bought a very pretty Mare in Smithfield, which it seems a Friend of his had had a great fancy for long before. Seeing therefore his dearly beloved Mare in another Man's possession, he pines, and languishes, and keeps his Bed like any thing. The Physicians declare, that he must certainly die, if he does not one way or other compass his Neighbour's Mare. The Gentleman, rather than lose his Friend, and withal being desirous to indulge his Passion, freely consents*

to let him have the Mare at the same price it cost him : But his Friend won't hearken now to that Proposition, but only desires the Gentleman to lend him his Mare for a night or two, and that will do his business full as well, otherwise he is resolv'd to starve himself, and die. The Gentleman, mightily discompos'd at this odd humour of his Friend, desires your Advice on this Juncture ; for he still finds in himself a strong panchant (as the French call it) or an Inclination for his Mare, and yet is not willing to sacrifice his Friend ?

Ans. This Question we have answer'd already, in a more humane dress, but neither that nor this will bribe the penalty of the last of X.

Quest. An Acquaintance of mine made a solemn Vow to touch no Flesh this Lent, and his Wife being lately come out of the Country to Town, he is earnest to know whether she be comprehended in his Vow ?

Ans. Actions, if not immediately prohibited, are only ill as they are circumstantiated, not otherwise: 'Tis only the immoderate Use of any enjoyment of a thing, that turns it into an Abuse, and so into Sin.

Quest. Whether Mr. Crown's Dæneids ought not to be bound up in Calves-skin with the Dutch Hudibras ?

Ans. We have nothing to do with the Merit of the Question, and as to the Humour, let the Bookseller and Buyer agree. A wise Man will take what pleases him best, without condemning what he dislikes.

Quest. You seem to grant that Josephus's Testimony was spurious, and 'tis not altogether satisfactory that you should bring a great many ancient Writers that are also thought to be Authors in Nubibus ; as Paul Horatius, who some confidently aver never wrote any thing, as also that some Names are divided, and that Phlegon Trallianus is brought for a Grecian, as also the Enemies of Christianity for a proof, and some other such things, which you'd do well to give the World a better satisfaction of.

Ans. We never granted that Josephus's Testimony of our Saviour was spurious ; but said, that we might safely grant it without prejudicing the Cause of Christianity, since there are so many ancient Authors that have been so copious on this Subject, which we shall presently speak more largely of.

But since we are call'd upon again for our thoughts upon that passage, we affirm it to be Natural and Genuine, and Josephus's own.

1. It being granted on all hands that it is now in Josephus's History, it lies upon the Adversaries of this Testimony to prove the whole History to be spurious, or to prove that this particular passage was inserted in it: Bare suspicions won't take with persons of sober Judgments, it must be matter of Fact, which it cannot be, without particularizing the Circumstances of Time, Place, Persons, &c. but instead of this 'tis alledg'd, Objection 1. *The Style differs.* Obj. 2. *That*

it.

it breaks off the Series of a Discourse. Obj. 3. That it speaks too favourably of our Saviour, in owning his Miracles. Obj. 4. That this passage was unknown to the Authors who preceded Eusebius, and that Origen formerly deny'd it. Obj. 5. Photius who abridg'd Josephus mention'd it not. Obj. 6. Some Ancient Miscellanies (perhaps) now extant don't speak of it.

We shall answer these in their Order. *Answ.* To the 1. He has a very sharp faculty that can discern it; but if it thou'd be so, it proves not what it was brought for, no more than that an Author's Expressions must be all equal, or they are not his own; which every Book now extant wou'd confute. *Answ.* 2. To this we answer, it is false, for it comes in as naturally as any thing in the World can do: Our Author had before related the Massacre of the Jews by Pilate, and then comes to speak of our Saviour, saying, *About this time* there was one Jesus, &c. that is, about the Time of the Massacre, which is as natural a digression as can be, and then returns again to his proper Subject, Calamities of the Jews. *Answ.* 3. The owning the Miracles of our Saviour, is but the same thing that our Modern Jews do, who yet say our Saviour was an Impostor, tho' Josephus had as much Reason to believe our Saviour to be the Christ as any Jew whatever, since he being one of the Priests knew the Prophecies, knew his Death, the Record that Pilate himself gave to Ti-

berius, and many more such things; besides, being out of the Jewish Nation when he writ his History, he might speak the more boldly, without being afraid of the rest of the Jews. *Answ.* 4. How could Origen formally deny that which he knew nothing of, and yet he was 29 years before Eusebius. *Answ.* 5. This is also a poor Argument, if we consider that Photius made his Abstract, when every Body knew the passage was in Josephus, tho' some of Porphyry's Disciples might quarrel with it because 'twas against his Principles. *Answ.* 6. 'Tis well the word perhaps is in, but Josephus's Authority is good when attack'd only with perhaps. Suppositions, Prejudices, Cavils, &c. but 'tis no wonder (for we know the Authors of this Query) that such persons as deny the Authority of Job, James, Ezekiel, &c. shou'd question that of Josephus. See Vol. 3. N. 27. Q. 1.

Now for our Citations of Paul Horatius, Phlegon, &c. the first was the Secretary of Octavian, every body almost knows that in his Writings he mentions the River of Oyl that broke forth in a publick Inn at Rome, when our Saviour was born. As to the 2d, we mean not Phlegon Trallianus, but Phlegon the Greek Historian, of whom Suidas makes frequent mention; why we brought the Enemies of Christianity for the proof of the Christian Religion, needs not be ask'd by any Persons of common Sense, for an Enemy's Testimony is always better than

than a Friend's; such Persons as will see the Evidences of *Porphyry, Lucian, Julian, &c.* for Christianity, let 'em read the Works of *Lactantius, Cyprian*, and other of the Ancient Fathers, and they will find the dispute about it, where those Heathens endeavour to maintain, that *tho' our Saviour did such Miracles, yet they were but Juggles, Cheats and Impositions upon the People*; which argues there were such things, true or false, and that's as much as we desir'd of their Writings, for the division of Names, 'tis the fault of the *Presfs.*

Quest. *I desire the true reading and meaning of this in Juvenal, Sat. XI. V. 175. which is ordinarily read thus:*

Qui Lacedemonium ptyismate
Lubricat Orbem.

And of that passage in Apuleius Metamorp. lib. 1. near the beginning; Ecce Socratem Contubernalem meum conspicuo, humi Sedebat — Sciffili palliastro Semiamictus, pæne Alius; Luzore ad miseram faciem deformatus, qualia solent fortunæ deterrima. (vel decermina ut Pricæus & ante eum Lyppius, vel discrimina secundum alios inepte.) Stipes in triviis erogare. You'll easily discern that I'm puzzled about deterrima; I've read without vanity not a little upon them both, especially the first: But finding nothing to satisfaction, Pray your Opinions?

Answ. The first is a description of a Voluptuary, who by oppressing Nature overmuch by

Luxury, spits and slobbers enough to wet all *Lacedemonia*; (an Hyperbolick way of speaking;) or else, because he being a rich Man, might have his Floors laid with *Lacedemonian Marble* to spit upon, (which was famous enough) whilst the Poor could not spit upon richer purchases than an humble Turf.

As to the second Question we answer; That the *Colvian Edition* made use of by *Pricæus* and *Lyppius*, seems to be most Natural, they would have it to be *decermina fortuna*; perhaps 'tis the best description of a Beggar that we meet with in any Author: — Thus, *he sits half covered in a vile ragged Cloak, strange and Meager, just as Beggars, (Decermina fortunæ)* The parings or Offals of Fortune, which (as constant as a Landmark in its place) are wont to sit begging where several ways meet together.

Quest. *Which in your Opinion is the best Preface that ever was written?*

Answ. It's impossible for any Person to determine, since no one has seen all, or could that be supposed, perhaps as no one has Judgment exact enough to criticize on all Subjects, some wou'd have these Three to be the best, *Monsieur Thou's Preface* to his History, *Causabon's* to his Edition of *Polybius*, and *Calvin's* to his *Institutions*. That of *Plutarch* to his *Lives*, and of *Hooker* to his *Ecclesiastick Polity*, are very Curious, perhaps not inferior to the first Three. *Sanderson, Jewel, Taylor*, and several others have done something too fine for our Arbitration.

Quest.

Quest. *Whether Fern produces any Seed, and how or which way it is to be saved?*

Ans. We have a great many Stories of such as wou'd go to catch Fern-seed upon *Midsummer* day at Night, at one time only: it's commonly reported it Blooms, Seeds and Sheds all in an hour; but since the excellent Invention of the Microscope, the Seed is found on the backside of the Leaf, but so very small, that it is not to be discern'd without the help of that Glass: Fern dryed six Months, and laid upon an House after the manner of Thatch, it will grow out in divers places the 2^d. Year; which shows that the leaves carry the seed along with 'em; if you wou'd save it, get a Microscope, and rub it out of the Ripe leaves upon Paper.

Quest. *To the best of my knowledge there is not so much as one single proper Name of any Woman to be found in Salust's Bellum Jugurthinum: Pray what may be the reason of it?*

Ans. Perhaps he might be as much oblig'd by them as he was by the Roman Senate, who expell'd him, and ordered him to be whipt; but that can hardly be the reason, since he mentions them in his *Bellum Catilinarum*, we rather therefore conclude, that he had conceiv'd he had no occasion for them, and it so, *Pictoribus atque Poetis*, &c.

Quest. *What is your Judgment of those long Harangues and Orations we so frequently meet with in the Roman and Greek Historians?*

Ans. These Harangues are generally very fine and instructive, and without doubt receiv'd some Imbellishments and Advantages by the Historian; tho' it is very natural to believe something was deliver'd by the General, and perhaps not much mended neither, since the Education of the Roman and Grecians was very much refin'd, and happy in those days.

Quest. *If a Person at Sea raised 20 yards can see an Object 30 miles distance, being elevated 7 times as high, will he see 7 times as far?*

Ans. Thirty yards from the Earths surface lends but the sight of betwixt 9 and 10 Miles. Your General Rule to try all questions of this Nature is, *Add to the Earth's Diameter any suppos'd height, multiply the result by the same given height, and extract the Square Root of the last Product, which will be an Answer to the distance that any given height demands a sight of.*

Quest. *Quid Baccho Nymphas adhibes temerarie Caupo, Cum quo sit natus debeat igne mori.*

Ans. *Dispare dii sexu vincuntur Amice, domamus Sic Bacchum Nimphis, sic Venerem Maribus.*

Sed.

Λυσιμελῆς Βάκχῳ κὶ λυσιμελῆς Ἀφροδίτης Γεννάται θυγάτηρ λυσιμελῆς πατὴρ ἦρα.

Quest. *Lilly, towards the end of his *As in presenti*, has these following Lines:*

L

Furo

*Juro juravi & juratus, Potoque potavi
 Et potus, Titubo titubavi vel titubatus,
 Veneo pro vendor venivi venditus & sum;
 Sic careo carni & cassius sum* —————

Which words several persons imagine to have been designedly joyned together, because there seems to be so natural a connexion between Drinking and Swearing, and Stumbling, and Selling, and Wanting. Half a piece has been laid about it, and we have agreed to stand by your determination of the thing?

Ans. An Answer to this wou'd be Twenty years beyond Childish, and we hast it over, if it was not for the sake of a Modern Author, (whom for distinction sake we will call Mr. ——— because this Paper may have occasion to mention him more than once,) He tells us the whole Rule is capable of a very pretty sort of an Interpretation. What this whole Rule means, unless Instances of a Rule, is above our Capacity, and so indeed is the Wit on't. But now for the pretty Interpretation, *Cano* (says he) they fall to Supper, *Juro*, then they begin to Swear, *Poto*, brings up the Reason, which is about their Drink, &c. Softly, Sir. ——— a pretty Interpretation! it had been enough for themselves to have given the Reason for Swearing after they'd been drunk. But to proceed, after drinking, *Titubo*, they break their Shins; and then *Careo*, they want, yet *Prandeo*, they sharp one other Dinner, *Pateo*, but they lye horridly open to Scandal, *Placeo*, yet

they are pleas'd with it, *Snesco*; because they are accusom'd to it, and so on. We can follow the Author no longer, since he has been so unjust in his Wit, as to put a *they* instead of *I*, to all these words, which words are of the first person, and therefore naturally applicable to the Author of the Interpretation.

Quest. What do you think of a Frize-Coat in July?

Ans. It's as warm work as Tossing one's Master in a Blanket.

Quest. How long has Brimstone been prescrib'd for the Itch?

Ans. This will have its Answer in the Postscript Letter.

Quest. Who is the best Player now living? and which is best, a Tragedy or a Comedy?

Ans. For the first part, 'tis a Riddle, 'till we know how much of the World is included in the Question, tho' let it be where it will, we may say in General, every one is best, for so they'll tell you, if they speak as they think: As to the latter part of the Question, we are as much in the Dark as the former, till we know the Persons Temper that has a mind to make a Tryal, lest we shou'd prescribe that for a Sanguine Temper which is proper for a Melancholly.

Quest. Whether is it not a sure sign that David Jones is a good Preacher, since the People follow him so?

Ans. We had not answer'd this,

this, if upon starting this Question there had not been this publick Answer, "Not at all, for in the late Frost we have seen a Foot-ball in the Streets attended by a more numerous Mob. Which witty Nonsense is expos'd by another irrelative parallel, thus, *Yes certainly, because the Sun has the most Spectators*: We cannot justify Mr. Jones in every thing, but there's a greater parallel betwixt the Use of his Preaching, and seeing the Sun, than there is betwixt it and a Foot-ball.

Quest. *In Scotland they have abolish'd Prelacy, because of its Oppression, and have set up Presbytery in the room: Quere, Whether the Remedy is not worse than the Disease?*

Ans. This will also have its Answer in the Postscript Letter.

Quest. *An Deus amet Angelum possibilem plus quam formicum actu existentem?*

Ans. We desire the honest Gentleman to take back this Question again, and propose things in *potentia* to us, when we have resolv'd every thing that is already in *actu*.

Quest. *There is a Liquor, of which a certain quantity weighs 2 Ounces; and another, of which an equal quantity weighs 4 Ounces; and a solid, of which the same quantity weighs 3 Ounces. The solid immersed in the first Liquor weighs 1 Ounce, what will it weigh in the second Liquor?*

Ans. We have already told the World, that every Body will sink or swim, weigh more or less in Water, according as its weight is in proportion to that of an equal Bulk of such

Water. Therefore 'tis a Scandal only fit for Mr. — to suggest to the World, that we shou'd say a *Rule Inverse* was the only Method for resolving such Questions, viz. that we answer'd before; we only shou'd, that after a single Subtraction made, one single Rule Inverse wou'd answer that Question, much sooner than the long tedious Algebraic Canon which his Friend helpt him to. The Answer of this Question is also resolvable without Algebra, it weighs as much as Mr. —'s Ingenuity, that is, it wants considerably to weigh any thing.

Quest. *Unde Derivatur Punch?*

Ans. *Punch quasi Paunch*, the shape of the Bowl being round and Belly'd, and not from Water, Sugar, &c. for the first makers of Punch, viz. the Indians, made it of the Spirits of Rum, Rice, &c. and we have the shape of our Bowls from theirs, if not the Bowls themselves, or perhaps the Articulate sound *Punch*, is expressive of such a thumping-bellied Figure, hence 'tis we call a big-belly'd Mimick a Punched-nello.

Quest. *Several Books you know come out that are said to be writ by a Person of Quality, would you advise us to buy 'em?*

Ans. The quality of the Books is the best Recommendation; not but that where two Persons write one Subject 'tis odds, but he that has the best Education has the happiest Thoughts, and the handsomest way of expressing 'em. My Lord Roscommon's Works are full of Noble and great Conceptions,

Z 2 every

every way becoming the greatness of his Quality and Education.

Quest. *What is your Opinion of Marriages without License?*

Answ. Just what the Law provides: We are not to censure the just determinations of a lawful Magistrate, without incurring the penalty due to such follies.

Quest. *Why do we call a single week a Sennight, and two weeks a Fortnight, that is, why do we reckon by the Night, and not by the Day?*

Answ. As for the words *Sennight* and *Fortnight*, they come from the Words *Seven-nights* and *Fourteen-nights*, which short way of speaking, custom has abbreviated into *Sennight* and *Fortnight*. Why *Seven-nights* and not *Seven-days*? We answer, that the *Jews*, *Italians*, *Athenians*, *Silesians* and *Bohemians* reckon their day from Evening, because the darkness in Nature was before the Light; and this Account is the oldest of all Accounts. The *Arabians*, *Umbrians*, and *Astronomers*, reckon from noon to noon as the fittest time to make observations on the Sun. The *Babylonians*, *Persians*, *Norimbergians*, &c. begin at Sun-rising and Sun setting. The *Myssians* and *Romans*; part of *Germany*, the *Sixteen Provinces*, and *England* account from Midnight to Midday, because the Shepherds were keeping Flocks about that time Christ was Born, and also arose from the Dead: According to the first, which is the oldest account, come the words *Sennight* and *Fortnight*, which answers the Question.

A Letter sent to us by way of Postscript, *March 22.*

Gentlemen,

IN Reading a late Scurrilous Pamphlet. I find these 4 Questions with the answers to each, *viz.* "How long Brimstone hath been prescribed for the Itch? The Answer given is, several Hundred of Years before the Conquest. Sir. — 'Tis the oldest Receipt in the Dispensatory, and it is as ancient as *Sodom*; for the Inhabitants of that City were extremely troubled with the Itch, and Brimstone effectually cured them of it. And a late Author, in his *Vindication of Wales*, is pleased to say, that no prescription in the World can pretend to be *Jure Divino*, but only Brimstone. The 2d. *Quest.* is, In *Scotland* they have abolish'd Episcopacy, because of its Oppression, and have set up Presbytery in the room: *Quest.* Whether the Remedy is not worse than the Disease? The Answer given is, *viz.* We'll only tell you a short Story Sir, and then leave you to make the Application: A knot of merry Fellows were drinking a Glas of Wine at a Gentleman's Chamber which faced a Conventicle, where the people were very devoutly *Serenading their Maker at the expence of Hopkins and Sternhold*. The Chimney happening to Smoke, one of 'em opens the Casement; crys the Gentleman, *What a*
" or

“ Pox do ye mean to open the
 “ Casements there? Nothing, says
 “ the other, but only to let out
 “ the Smoke. Aye but, replies
 “ he, you let in that which is
 “ ten times more troublesome, you
 “ let in the Psalm. The 4th.
 “ *Quest.* is, Whether Religion
 “ may not be said to be like
 “ Cheese, since every Man is
 “ his own Cook? The *Ans.*
 “ given is, Ay verily Sir, that
 “ it may, and for another pro-
 “ found Reason which you have
 “ not nam’d, *viz.* because there
 “ is one Letter difference be-
 “ tween a Casuist and Caseist.

Now tho’ I am not desirous
 to engage you in so scurrilous a
 Paper, yet waving the 4 *Quest.*
 above mentioned in relation to
 this Author’s manner of answer-
 ing them, I request your Reso-
 lution of these 4 *Queries.*

*Quest. 1. Whether such ridicu-
 ling of the most dreadful effects of
 Divine displeasure, that was ever
 manifested in the World, on the
 one hand, and of the solemn Or-
 dinances of God on the other be
 not a very high affront to the
 Divine Majesty?*

*Quest. 2. Whether it be not a
 great contempt of, and diametri-
 cally opposite to the late Procla-
 mation of the King and Queen a-
 gainst Prophaneness?*

*Quest. 3. Whether in a Chri-
 stian state, it be not (with sub-
 mission) an Iniquity to be punish-
 ed by the Judge?*

*Quest. 4. Since no sober Man
 nor Friend either to our Religion
 as settled by Law, or to the Go-
 vernment it self, can encourage
 such Pamphlets: Question. Whe-
 ther the Author concern’d in it
 has not a private Pension from the*

*late K. and Lewis the 14th. to
 make up his losses, as a recom-
 pence to serve that Interest?*

Ans. These *Questions* are
 fitter for the Magistrates Inspe-
 ction than our Resolution.

Having lately received a ve-
 ry *Civil Letter*, from an un-
 known Ingenious Gentleman,
 it is thought fit to *Print* some
 part thereof, as well as a *Query*
 contain’d therein.

Gentlemen,

‘ I happened to read that
 ‘ Sheet of your *Athenian Mer-
 ‘ cury*, in which you resolv’d a
 ‘ *Query* concerning some *Actions*
 ‘ of Brutes that resembled *Rea-
 ‘ son*. Your *Discourse* there
 ‘ was so very *acute* and *solid*,
 ‘ that it invited me to peruse
 ‘ divers others, which, with-
 ‘ out Flattery, gave me that E-
 ‘ steem for you, that I resolv’d
 ‘ to lend my best Assistance to
 ‘ render your Endeavours bene-
 ‘ ficial to the World, which I
 ‘ ought to suppose is the *Mark*
 ‘ you aim at. I look on your
 ‘ *Undertaking*, as on one of the
 ‘ most laudible *Projects* our *Age*
 ‘ has invented, and if prudent-
 ‘ ly managed, the most condu-
 ‘ cing to improve Knowledge
 ‘ in the *Generality* of *Mankind*,
 ‘ according to their several Ca-
 ‘ pacities: Whence out of my
 ‘ Zeal for the Common Good
 ‘ I make bold to offer my
 ‘ Friendly Advice, that you
 ‘ would not bestow one Minute
 ‘ of your precious Time in an-
 ‘ swering *Impertinent* and *Pi-
 ‘ quish Queries*, no not even
 ‘ those that concern the Inte-
 ‘ rest of any *Party* or *Faction*.
 ‘ The *Promoters* of *Truth* shou’d
 ‘ move in a higher *Sphere*. and

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indeed shou'd write to none but *Cosmopolitans*: The descending from the heighth, declines you into a lower *Class of Writers*, it abates the respect otherwise due to your *Excellent Labours*, it exposes you, as the World goes, to ridicule, it lessens the *Credit and Currency* of your Papers, by stirring up the *anger* of the *Parties* you *disgrace*, and must needs force you upon Banter now and then, to *humour* the *Palate of the Times*. And whereas *Truth* is *immortal*, and those Writings which have only *Truth* for their *Motive* and *Object*, do partake a *Lastingness* from her *unchangeable Nature*, the meddling with the *Interest* of any *State* or *Party* will reduce your Works to the *Transitory Condition* of *Gazetts* and *Almanacks*; and shou'd a *Revolution* happen, wou'd render 'em *obnoxious*, *blast* their *Credit*, and make 'em to become *useless*.

One thing more — I think it a very necessary *rule* to be observ'd by all those, who are task'd to give Answers to many cramp Questions, never to puzzle their *Brains* by seeking out a *Reason* for any strange pretended *Effect*, till they had perfect *Assurance* the *Matter of Fact* was *True*. Particularly to such, as that of the *Fetch-Light* in *Carmarthen-shire*, Vol. 6. Num. 6. My self have been divers times imposed upon by Relations of *Spirits* haunting Houses, &c. which, I fear, had as great or greater *Authenticity* than has that *uncouth* and very *unlikely Story*, nay some

of 'em pretended to have above an hundred *Eye Witnesses*, which yet upon narrow *Examination* prov'd but meer *Fopperies*.

I heartily *Congratulate* your design, to lay open the *Vanity* of the *Silly, Witty Atheist*, Mr. *Hobbs*, whose bold unprov'd Talk has done much *Mischief* among that *pisch* of *Men*, who are meerly given to *quaint Conceits*, and plausible *Drollery*; which unhappy Temper inclines 'em to put off their *Humane Nature*, as far as they are able, by subjecting their Reason to their *Fancy*; and 'tis but fitting that they who desert their *Christianity*, shou'd first renounce the *true Nature* God has given 'em, their *Reason*.

Thus much we have printed of this Letter, to let it be known that there are some *Ingenuous Men*, who don't think so ill of us as our *Brethren of Lacedemon*, tho' perhaps the Gentleman may be almost as much out of one side as they are of 't'other. However we must own our selves extremely oblig'd to him for his *good Thoughts* and *Wishes*, and *Advices*. As to the last of those, the *Advice* he gives to be of no *Party*, or at least to appear of none in our *Papers* — we own 'tis *safe* and *prudent*, but confess, we can't think it *honourable*. Not but that we were once in the *Mind* to have done so, for some of the *Reasons* he gives us, but our *Sentiments* as to matter of *Policy* were unawares extorted from us by the — — — of some *Men*, who wou'd not be quiet,

quiet, neither with Letters, nor Abuses, till we at length return'd 'em such Answers as we thought they deserv'd.

However, *Iusta est alea* —

We are now in, and we must through as well as our *better*s: or else justly fall unpitied, and sink for ever. Every one knows what *Partis* we have engaged in, 'tis so notorious, that some of the *contrary side* have thought it worth the while *publickly* to oppose us, and 'tis the same that all that's brave in *Europe* now draw their *Swords* for; and at the *Head* of 'em all the *bravest Prince* in the World. Nay, if it be a *weakness*, we must acknowledge it, that had we our *Liberty* and *Choice* to begin again, we shou'd frankly espouse the same *Cause*, tho' perhaps with less *Reflections* on the *contrary*, which we confess are neither *Necessary*, nor *Prudent* in such a way of *Writing*, for the *Reasons* the Gentleman gives, and which for the future, we shall unless extremely *provoked*, endeavour to *avoid* — upon all other *Parties* as well as that *Faction* in *State*, which we ingeniously confess, we can *never love*: But this not out of any *mean Politics*, with vain *hopes* that our little *Cock-boat* shou'd elcape if the *Royal-Sovereign* perish'd, (better we and all our *Querists* in the bottom of the *Sea*) for we neither *wish*, hope nor *desire* to outlive the *Liberties* of *Europe*, and are much of the ingenious *Dr. Brown's* Mind, that he must extremely value *Life*, who wou'd outlive the *Ruins* of the *World* — this we say is not the *Reason*, and to pre-

clude any such *expectation*, (tho' *God forbid* there shou'd be any occasion for it) have thus plainly *declar'd* our *Judgements*, and not to *flatter* such *Princes* as need it not, for we cou'd expect no *Benefit* by it, some few of our *Names* being only *guess'd* at, which we never intend *publickly* to *own*. But the true *Cause*, why we shall forbear answering such *Piqueish Queries* (only begging pardon for one *single*, very *witty*, very *waggish* one, which we are afraid will croud in, in our next *Love-Paper*,) is, because we wou'd write more like *Philosophers*, and *offend* as few as possible; and therefore, if hereafter we find a necessity of *answering* any thing of *Controversie* between particular *Setts* or *Factions*, we shall only produce the *Arguments* on both sides, and leave 'em fairly to shift for themselves.

For the Gentleman's further advice, not to be *too credulous*, we acknowledge it's very *necessary* to those who have undertaken so *difficult a Province* — But we have in very many *Instances* already *observ'd* it, continuing in pure *suspence* till the *Fact* is more clearly *attested*, particularly that of the *Fetch-Lights* he mentions — but on the other side — we must think eternal *Scepticism*, or a *contin'd* and *resolute Doubting* after sufficient *Evidence*, is even a greater *Enemy* to *Philosophy* and true *Knowledge*, than *Credulity* it self: The *latter* of which may croud in some *Falshoods*, but the *former* will never suffer us to *acknowledge* any *Truth*. Now we

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think

think we have reasonable, credible Evidence for a thing tho' ne'er so strange, where Fact is attested, especially if even upon Oath, by many credible Witnesses, as in the Story of the enchanted Ship, sometime since publish'd to the World. However we own the Advice is kind, and perhaps not altogether needless, and shall endeavour for the future to observe it.

For the last Branch concerning Mr Hobbs, we are still of the same Mind we ever were, that he has done Philosophy almost as much mischief as Religion? It's true he's Dead, but his Works yet speak, tho' not all to his Praise, and 'tis a just Curse, ' That the Name of the ' Wicked shall rot; and we may here as lawfully call and prove him a Fool, as he does, (the first we mean, for the last he never can) by so many thousands of Holy Martyrs——and there are but too many of his Gang still living, with whom we declare, we'll neither give nor take Quarter; and hope, as little Wit and Reason as we have, we shall at least make shift to be hard enough for the Atheist, who has been a Fool upon Record for above these three thousand Years.

Now for the Gentleman's Query——*What is the Cause of that common Motion in Nature, call'd Gravitation, or the Descending of those Bodies we call heavy?*

Ans. The Querist himself justly rejects the Cause that was assign'd by the old Philosophers——because they have an innate Quality call'd *weight*, which

' determines their Nature downwards; for that, as he observes, is only *Idem per Idem*, or it does so, because it does. He as justly rejects the second Reason alledg'd for it, by the Followers of the Garden, namely, ' that ' all Atoms move downwards in an Infinite space, whereas in such a space, there's no higher or lower, because 'tis Infinite, having no Terms to move towards or fromwards. Further, if he takes downwards to signify the Line from our Head to our Feet, he adds, 'twill be ask'd why they move that way rather than the other, since their Nature, and Figure are indifferent, & *ex indifferenti nihil sequitur*, (we may add, that turn but the Man with his Head in a contrary Posture, and at that rate downwards would be upwards, and upwards downwards, heavy would be light, and light heavy, which confounds all again.) Nor, he goes on, are there any indifferent Degrees of Resistance in the Medium to incline those Atoms cou'd they at all move themselves to take one way rather than the other.

He next produces the Opinion of Mr. White, Sir Kenelm Digby's Tutor, with Sir Kenelm's Improvement, and his own Thoughts upon 'em. Mr. White's Hypothesis was——' That the ' first natural Cause of all Motion is the Heat or Fire of the ' Sun, and goes about to demonstrate, that this must it self first have been put into motion by an Incorporeal Agent. Sir Kenelm hence subsuming, and improving the notion, makes the Sun-beams reflecting upwards to resist

resist those particles that are more *Rare*, which must necessarily cause those that are more *dense to descend*, whose fall determines the *motion* of all those others on which their *Impulse* Lights downwards. Against this the Querist himself Objects— That if this held, then on the *sops* of highest *Hills*, whither this *Reflection* either reaches not, or at least is not so *strong*, there wou'd either be no *Gravitation*, or not so great as is in the *Air* near the *surface* of the *Earth* below, which none e'er observed—But in this we doubt the Gentleman is mistaken, for unless we are so, the *Gravitation* is not so great on *high Hills*, as nearer the *Center*, as appears by the *Barometer*. He adds, he has walkt under *Marble Quarries*, entering in at the bottom of a high Hill, yet could not discern there was less *Gravitation* there than i'th' open *Air*, nor that his *Legs* did bear his *Body* with more ease, than when he walk'd on the *sops* of the highest *Mountains*, and it seems incredible, that the denser *Atoms* shou'd fall upon those *Bodies*, which are under that *Mountainous Bulk* of *Stone* and *Earth* with the same *Facility* and force, as they do upon the top of the Hill, where there's nothing but the *free* and *liquid Air* to hinder their *descent*. Lastly, the *Reflection* of the *Sun* carrying up those *rarer Particles*, is far more vigorous in *Summer* than *Winter*, and *Day* than *Night*; but there's no discernably lesser *Gravitation* in those latter *Seasons* than the former.— Which Arguments we think do absolutely *invalidate*

that *Hypothesis*, to which we can add another of our *own*. The *Sun* was not *made* till the third day of the *Creation*, but the *Light*, the *Expanse*, (and so the *Air*) the *Earth*, the *Waters*, &c. were made on the first and second. Now where-ever is *Earth* and *Air*, to go no further, there must be *Gravitation* and *Levitation*, otherwise the *Earth*, *Trees*, &c. wou'd have all tumbled into the *Air*, and return'd to *Chaos*. We must therefore find some new *Hypothesis* to solve these difficulties, and we'll freely give him our *own* in return for his. We *suppose*, nay think we can prove, a *Center of Gravity* in the *Earth*, that is, a *Point* to which all other *Bodies* tend, but the Question is *how*? We answer, the *Earth* is in the Nature of a *great Animal*, and has something equivalent to *breathing* out and *drawing* in the *Air*: Or, to speak with the new Philosophers, the one great *Magnet*, and has a *Magnetical Quality* in every *part* of it, and much stronger in the *whole*. Now in all *Electrical* and *Magnetical Bodies*, there must some *Particles* go out, and some be still returning in the *Current*, whereof such *things* are drawn along, as it lights on, whose *Pores* are proportion'd for those little *Bodies* which seize upon 'em. Now *light things* make not *equal resistance*, or rather don't *talley* so well with the returning *hamated Particles* of the *Earth*, as those that are heavy— For Example, a *Feather*, as a *Stone*, or *Iron*, whence those *heavy Bodies* are sooner dragg'd to the

the Earth, whereas the *Magnetic particle* can't take such fast and sure hold of those Bodies we call *Light*; besides the heavy crowding fastest under, thrust 'em by. If nothing else, yet so much Air getting under 'em, as the Pillar of the Air is altogether more solid, and stronger than the single weight of the *Straw* or *Feather*, especially if mov'd with a *Breath of Wind*, accordingly the lighter Substance must necessarily float on the Surface of the Air, even when smooth and undisturbed, tho' easier when there is more Air beneath, as Wood in the Water; nay when agitated with Wind it takes up heavy Substances, more of its Particles being then crowded together, as in an Air Gun, which we know throws a Bullet several yards, as a swift current of Water will for a short time sustain even Stones and Iron, and hurry 'em along with it.

Quest. *What kind of Being the Souls of Abortive Infants are—Whether they have any more than a Vegetative Soul, —Since as soon as the Breath has left an Animal, 'tis granted the Soul is fled, & è contra it seems, before a Creature breaths it is not present. Adam was but a Lump of Matter before he breathed, God, Breathing into his Nostrils the Breath of Life before he became a Living Soul. Without Breath there cannot be Life, and where there never was Life, how can there be a Soul? That Embryo's breath is not demonstrable. If it be said, in Apoplexies, &c. there is Life, but no Breath, it is as easily answer'd, that 'tis a mistake, for*

there is Breath, tho' so languid as not to be discern'd.

Ans. We have discoursed largely on several Questions of this Nature, in one of our Mercuries not long since published, which we desire the Querist to consider, tho' we won't wholly refer him to what has been already said. But whether that, or this, or both should fail of giving entire Satisfaction, the best is, that neither our Religion, nor so much as Philosophy does depend on things of this nice Nature. Both Reason and Revelation tell us that Man is made up of Soul as well as Body, and that this Soul must be Immortal; and Philosophy, and even common sense satisfy us, that Man begets a Man, that is, so disposes the matter, that wherever there is a true Generation, the Soul is united to it: Tho' no wonder if there be some difficulties in explaining the How and the When—and should there be something, which neither Philosophers nor Divines cou'd certainly answer, as to the manner of the Soul's Operation in the Body, before the Birth of the Infants, (indeed we may add afterward too) 'twould be no great wonder, since even the manner of Generation it self, wherein there have been so many millions of Experiments made in all Ages, is yet so much in the dark, and even the Ovarium which is now taken for granted by most Anatomists, with Keckringius, is yet as positively deny'd by others — and since there are so many different Opinions on this Head, and that too, most oftenground-
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ed on almost equally probable Arguments. To come now to the present difficulty. The Souls of Abortives, where-ever there's a real Conception, must be of the same Nature with the Souls of those Infants which are born alive, for the Abortion is but an accidental difference: But these have a Rational Soul, therefore so must the others. If they have the same Soul before they are born, which they have afterwards, it must be Rational — for that we have Rational Souls is prov'd as plainly as that we have Life by the indubitable effects thereof, and those Souls Spiritual too, for nothing but what is Spiritual can properly reason. Now if we have Rational Souls after we are Born, (which none can deny without calling himself Brute, whether he will or no) we think the consequent is easily prov'd, that we must have such before: For this Rational Soul must be infus'd, (generated it can't be) either before the Birth, or in the Birth, or after it: not after it, which we suppose none will assert, for then the Infant wou'd not be of the same Species with its Parents: Not in the Birth, for undoubtedly its Species was determin'd before 'twas Born. Now to the Objection, which shoots beyond the mark, and therefore does no injury, (tho' we shall anon find it gives good aim to find out the Truth.) That Infants before Birth seem to have only Vegetative Souls, because as soon as the Breath has left an Animal, the Soul is fled, therefore before a Creature breaths, how can it be present,

&c. We answer first, there are other Properties of Animals besides Breathing, to instance in Sensation and Locomotion: This Infants have before they are Born, as none deny, not only suddenly starting, and feeling either Joy, or Pain, but sensibly moving themselves, nay turning them from side to side, in their little Bed, and changing their Posture for greater ease. Now if they have these two Incommunicable Properties of Animals, we may well conclude they have the third, or something at least that's equivalent to it, tho' we shou'd not be able distinctly to assign it, which yet we think we can do: In order to which we must inquire into the Reason of Respiration, which we are inclin'd to think is not so much, if at all, as your Old Folks used to tell us, ad Refrigerium Pulmonum, to fan or cool the Lungs, as to swell and distend the small Branches of the Wind-pipe, by the Air taken in, that the Blood which out of the right Ventricle of the Heart, is propell'd into the Lungs may pass into the left, it being from thence that the Ramifications of the Arterial Vein, thro' which the Blood must pass, are compress'd, and the Blood there inclos'd protruded into the Branches of the Venal Artery. Now instead of this, all Animals while they are in the Womb have peculiar ductus's, by which the Blood passes into the Aorta without passing into the Lungs, which is equivalent to respiration. As for Adam, the case is not the same with him and Infants as to actual Breathing. Besides

sides there must be something *Metaphorical* necessarily granted in that *Expression*. ' God *Breath-ed* into him the *Breath of Life*. Nothing but an *Animal* properly *breaths*, but it is expressed according to our *capacity*; however, 'tis certain that something *Divine*, must be intended by that which is called the *Breath of the Almighty*, which he's not said to have *breathed* into any other sensible *Creature* but *Adam*, tho' they had all the same *Animal Life*.—and what else can be meant thereby but a *Ray of the Divinity*, a *Spiritual Substance*, a *Rational Soul*, which proceeds only from that *Father of Spirits*, and from whence we are called the *Offspring of God*.

But we have somewhat more to add on this *Head*. If there may be even an *Animal principle* in *Man*; when either not *sensible*, or but *weakly* so, why may there not? nay why not much rather, be a *Rational* too? since this latter is much more *subtle*, and only acts by *impres'd Species* as to any *outward Operation*? Further, there may be a *Principle*, or *Power of Reason*, as well as there is of *speech* in an *Infant*, before it be *reduc'd* into *Act*, which may for a while be hindered by the *Inability* of the *external Organs*—but none will say, without expecting to be *laugh'd* at for his *pains*, that there's any such *Power* or *Principle* in *Vegetables* or *meerly Sensibles*.

Quest. *Since we are taught to believe that God is Impartial in his Benefits, and that all Men upon the Face of the Earth are equally dear unto him, in his de-*

fire of their Salvation, and since most certainly there is but one true way of Worship that can please him, how will you prove to me by Reason that the Scripture is his Word, when we see how many and different Interpretations it suffers; whereas one wou'd think it shou'd be so perspicuous and open, that not the least doubt or misprision cou'd be made of any one particular in it, much less would that which he meant for the preservation of our Souls, prove an Argument of Contention and Division, and what he sent among us to teach us Peace and Love, involve us in Rage and Enmity?

Ans. For the reason we have to believe the *Scriptures* to be *God's Word*, we refer the *Quest* to *Vol. 2d. Page 383*. And shall here proceed to answer his *scruples* about it. The *many and different Interpretations* thereof, are no prejudice against it, for as the most *strait* and *exact* rule in the *World*, will appear *crook-ed*; if beheld thro' a *wrong medium*, so 'tis here; The *Fault* is not in the *Scriptures*, but in the *vitiated Judgments* or *Passions* of those *Men* who *wrest* them to their own *Damnation*. For the *diversity* of *Opinions* 'tis the *cause* of, this is only an *accidental effect*, and so may and does *accidental Evil* proceed from even other *effects* of the *chiefest Good*—for no doubt *Sin* had never been in the *World*, nor among the *Angels*, had not *God* made 'em both. He goes on, ' One would expect it so *perspicuous* and *open*, that not the least *doubt* or *misprision* could be made of any one *particular*. Now this

we believe is *impossible*, for a Man may shut his *Eyes*, and pretend the *Sun* does not *shine*, because he can't see it, or impudently *affirm* the same with his eyes wide *open*——or be accidentally *Blind*, and so not in a *capacity* of discerning it. Do we question *Acts of Parliament*, to be really the *King's* and *Kingdom's Word*, because their *meaning* is sometimes *Disputed*? A lower Instance 'tis true, but yet coming fully up to the *objection*— 'Twill be urged, God *cou'd* have made 'em *otherwise*, — it may be true, but then he must have made *Man* otherwise, and so made him not a *Man*, which he had not been if not *Free* and *Rational*, and while so, he can neither be *compell'd* in his *Faith* nor *Actions*. And being thus *free*, it's *impossible* any *propofition* can be form'd which is not in his power *verbally*, at least to *deny*, and do this so long till at last he may really *doubt* of it, tho' never so *self-evident*, much more in what is only *reveal'd*. He *may*, he *does* *abuse* God's *name*, every day, and what wonder if he does as much by his *Word*? We find those who, at least in words, *deny* his very *Essence*, and why should we admire that they do as much by his *Perfections*, or *Revelations*; and we may as well argue there is no *God*, no *Religion*, *Natural* or *Revealed*, because all these be *abused*, and made the *occasions*, or at least *pretences* of confusion and *discord*, as that the *Holy Scriptures* are not God's *Word* for the same *Reason*. We must look into the *Natural* and

direct tendency of these *Sacred Writings*, and what they would certainly produce, if their *directions* were *practic'd*, (which 'tis our faults if they are not) if we'd made a right *Judgment* of 'em, and discern whether they are of *God*; Now nothing can be plainer, than that they every way press to *Peace*, and *Love*, and *Unity*; and, in the *Writings* of our *Saviour* and his *Apostles* especially, under whom *Revelation* was perfected, at least as far as a *Canon*, or *Rule of Life*, *meekness* and *forgiveness of Wrongs*, is recommended and required, with the greatest *promises* and *rewards*,— and what can bear more legible *marks of Divinity*, than such *Writings*, as if they were follow'd would make *Man* so like *God*, and *Earth* little differing from *Heaven*? And that they are not so, we may e'en thank ourselves, whatever is *fundamental* or *necessary* to *Salvation*, being plainly *describ'd* therein; and if in instead of believing and *practising* them, we will eternally quarrel about some little *shibboleths* which sometimes we *find*, but oftner *make* in them, let's have a care at once of *Injustice* and *Blasphemies*, and not find fault with *them*, but *amend* our selves according to those *excellent Rules* which are there given us.

Quest. *Why Peaches and Nettarines, as experienc'd Gardiners inform us, cannot be propagated by Grafting, as well as Apple, Pears, Cherries, &c.*

Ans. The Reason seems to be either from the particular *configuration of the Pores* of those

those Trees, which probably differ very much from others, and therefore can ne'er tally well together, or from the too great difference of the Juices, one being much richer and nobler than the other, or from the tenderness of those Trees above any others.

Quest. *Why the Owl was said of Old to be sacred to Minerva, and dear to the City of Athens?*

Ans. O Sir! for divers and sundry weighty Reasons which you wot not of. Why 'twas dear to the *Athenians*, is a plain case, because 'twas Sacred to *Minerva*, call'd also *Athena*, who gave Name to the City, as is fabled on this occasion. *Neptune* and she contended to whom it belong'd, and they were to have it who produc'd the most beneficial Gift for the use thereof. *Neptune* struck the ground, and *Presfo!* out leaps a Steed capering and flouncing, that none durst come near him till he had tamed and made him fit for Service: *Pallas* falls a conjuring in her turn, and up springs an Owl, which as soon as she had declar'd all its vertues and uses, the Prize was given to her, and the City call'd after her Name. It's too long to crack the Fable, and give you the Mythologick Kernel on't, for which referring you to *Natales Comes*, or where else you can find it, you must further know, that the *Athenians* upon this built a famous Temple to *Minerva*, and held both her and all hers in great estimation ever after, (for love me and love my Dog) and so in came the

Owl for her share, in that respect and reverence that was paid to her Mistress. But the Question is still as troublesome as ever: *Why should the Goddess make this Bird her Favourite among all the rest?* The Fables again tell you, that the *Crow* was first her delight, but being inclin'd to tattling, she discarded her, and chose *Madge*, as a sager and wiser Creature in her room, because it sees in the Night, and is a grave plodding thing. But there was, it seems, likeness in Body as well as Mind, which begat this Love between 'em, for *Pallas* is called *γλαυκόντις*, Owl-ey'd, or rather Owl's Face by the Poets (her Goddess-ship is extremely beholden to 'em for the comparison) because she has Grey Eyes as an Owl has, (which perhaps she kept when she turn'd her self into a Cat for fear of the Gyants, besides, *Grimalkins* Face and *Madges* are not much unlike.) But there is still a deep-learn'd reason to be fetch'd farther than *Greece* for this huge Friendship between *Pallas* and the Owl: The Hebrew word for Owl is *תנשמה* *Thinsemeth*, which *Bochart* endeavours to prove may be deriv'd from the Verb *מירא* *Mirari*, to wonder, or be astonish'd, because other Birds are so astonish'd when they see her, and flock about her Just like Crows about an Owl. Nay, *Aristotle*, that curious Enquirer into the Nature of Animals, tells us that *Fowlers* observing this of other Birds, made use of the Owl to ensnare 'em, placing her under their Nets, or on the top

Top of a Tree, where the small Birds flocking together to so strange a Spectacle, are taken in their Nets or Lime-twigs. But what's this to *Pallas*? More than is thought: for first she has her Name ἀπὸ τῆς πάλ- λειν, from shaking or brandishing her Spear, and so dazzling and confounding her Enemies with the very sight of that and her Eyes together, as still they stood gazing about her, like the Birds about an Owl, till she spitted 'em all upon her Spear as fast as she pleas'd. But what's more, she is said to carry the *Gorgons* face in her Shield, which dazzled her Enemies exactly as the sight of the Owl does the small Birds: And what if after all, this dreadful *Gorgons* Face shou'd be only an Owls head of her own which she carry'd about with her to amuse those she was to fight with? However we dare not positively conclude any thing in a matter of so great concern, but leave it to the Querists own prudent Consideration.

Having occasion given us by several Questions sent us to discourse of the Sect of *Quakers* (if that ben't their Name, we'd fain know what 'tis) tho' we advanced nothing concerning 'em but what we were satisfied was Truth, yet some of 'em are, it seems, so extremely displeas'd at it, that instead of turning the other Cheek as well as refusing Oaths, those unpassionate People have expressed their Resentments very warmly in a familiar Epistle which in the name of their No—Churches

is sent unto us with big threatenings that if we take no notice of it, and we suppose, do Penance by acknowledging our Faults, the *Verbatim of the Letter is to be Printed* (take their own pretty Phrase) and the *Athenians* swing'd off in the Face of the World. — But lest the Reader should injure himself with too eager Expectation, we must ask leave to forestal our angry Friend a little, and produce some Paragraphs of the Letter before they print it all themselves. — It begins thus:

Athenians. — At and since
 your appearance in the World
 by that Name, your repeated
 Protestation of Christian candor and modesty in answering
 such Questions as were fit to
 be answer'd, and total silence
 in such as were not, did make
 the ingenuous of either Sex
 however distinguish'd [Brethren and Sisters, and otherwise] willing to further what
 might be of Service to the
 Publick; but your notorious
 Prevarications have been such,
 and sufficiently shewn (we can't
 make better Sense on't) that
 what was intended for your
 Encouragement and others
 Service, you have made use
 of as a Ladder to climb higher
 than others, whereby you
 might have your hateful opportunity of abusing what and
 whomsoever agrees not with
 you, and that by Aspersions
 so gross and false, that it needs
 not the Judgment of an *Athenian* to unvail you.

And after a great deal more of the same, he insists on our abusing his Party in several of our

our Papers, in *Vol. 3. Num. 3. Qu. 6.* where we say that none but silly-Enthusiasts now take our Saviour's words about Swearing in that express literal Sense they seem to bear—and *Number 23. Quest. 4.* where the Quaker is found among *Muggletonians, &c.* and a touch at their Opinions——but chiefly *Vol. 4. Number 30.* Where the Parallel is made between him and the Papist, and several very ill things laid to his charge, which our Epistolizer does utterly deny, declaring such our Assertions to be false, scandalous and *malicious* (tho' all his Light within can never prove the last) what e'er he might pretend to the other Epithets, requiring us to make our Assertions good, or to be accounted what he's pleas'd to say we truly are, the worst of Incendiaries, accusing us also for falling from the very Forms of Civility and Charity in *falsly belying* and accusing our Neighbours, or else we must look to be exposed, and our falshood and baseness detected in every particular, &c.

Here's a great deal of Heat and Anger, which we wish may not argue *Guilt* rather than *Innocency*, and another Spirit rather than that of our Saviour. If we have wrong'd that Party or any other, let 'em prove we have done so, and we will not only profess our selves ready to make them publick Satisfaction, but shall be extremely glad to find our selves so happily mistaken. But we are too confident we are not so in the present case, and if they have liberty

to make Profelytes, we hope we may have as much to endeavour to preserve those who are of our Communion, by shewing them what Principles they really hold, if we may trust either our Eyes or Ears, tho' they are not, it seems, publickly owned by them; and this in answer to such Questions as are proposed to us by those who may be, perhaps, more concern'd than we were aware of. For their threatning to expose us, and defend themselves, unless we make our former Assertions good, we shall be very glad to see it done, that we may once know what they believe; for which very reason we'll defer our proof of what we have formerly asserted, as well as to take altogether the force of their Opinion; only the following Questions, we desire 'em positively to answer in their intended Paper, otherwise the worst will be taken *pro confesso*. 1. Whether they all do generally own the Scriptures to be the Word of God? 2. Whether they own Jesus Christ to have been God equal with the Father from all Eternity? 3. Whether they own the Holy Spirit to be God, and that in the Holy Trinity there are three Persons and one God blessed for ever— 4. Whether they hold their boasted Light within, to be this very Third Person, or only their own Natural Reason? 5. Whether they partake of either of the Sacraments in their Congregations, or whether they do not absolutely neglect both Baptism and the Supper of the Lord? 6. Whether they believe
Angels

Angels, or any Immaterial Spirits besides the Soul of Man? 7. Whether they believe the Existence of the Soul after Death, and the Resurrection of the Body, and Re-union of the Soul thereunto at the Day of Judgment? 8. Who was their first Founder? 9. Did they quake and tremble or no when they first came into *England*, and the reason thereof? 10. Where we may find their Creed, or an account of their Religion? and whether 'tis not alter'd in several particulars since their Rise, tho' but of few Years standing? This, if they are Christians, they cannot deny, for all are to give

a Reason of their Faith, when demanded—These things we expect to see answered positively and categorically, not with any equivocating Jesuitical Tricks and Evasions, lest we should the more suspect their Original from that side of the Water—All the fore-mentioned Articles we expect to see cleared, not from their own Words, but the Testimonies of their Authentick Writers— which when done to Satisfaction, and they have prov'd themselves *Christians*, we shall be very ready to acknowledge our Mistakes, and call 'em *Brethren*.

An Answer to a Paper entituled, *The Athenian Society Unvail'd*: Wherein our former Charge on the *Quakers* is made good, their *Objections Answer'd*, and a fuller *Account* given of the *Principles* and *Practices* of those *deluded People*.

Being confin'd to the narrow Limits of about a *Sheet* in *Disquisitions* on the present Controversie, and therein oblig'd to answer a large *double Sheet* of our *Adversaries*, as well as to enquire into many of their *Authors*, we have neither *room* or *time* for such *Harangues* as make their *Porch* almost as big as their *House*, we shall only premise, That we are oblig'd to these People for their publick *Challenge*, which has forc'd us to look more narrowly into their *Writings* than we had formerly

done, and consequently to *know 'em better*, and *like 'em worse*; and that we shall save as much room as we can by neither *answering* nor *returning* that *fine Language* which in their Paper they so abundantly bestow on us, as well as we find on all their other *Antagonists*.

They begin with a long *Harangue*, That *Truth is always persecuted*, which will indifferently serve for *Turk*, *Jew* or *Heathen*, as well as themselves, or any other *Hereticks*. However, to *requite 'em* we'll prove

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they themselves are for *Persecution*, take it even in the Notion of inflicting *Penalties* for following the *Dictates* of a *mistaken Conscience*, that they have *exercis'd* it, that they have *advis'd* it, and *commended* it. They have themselves *persecuted* as far as they can in *words* and *actions*: Their *words* we shall anon give an account of, their *actions* are, *Excommunicating* such as will not submit to their *Injunctions*, or as sell any *Books* against 'em; and even *Imprisoning* those who have disturb'd there *Meetings*, (See *Francis Bugs*, *One Blow more*, &c. p. 2.) and this against all Law and Right, tho' they exclaim so loudly against others for serving 'em after the *same manner*. That they have *advis'd* and *commended* it in others, See *Geo. Fox's Counsel and Advice rejected*, p. 36, 37. his words are these to *Oliver*,

' Thou shou'dst have invited all
' *Nations* upon Earth that are
' against *Poperly* to come in and
' join with thee against *Poperly*,
' for thou hast had *Authcrity*,
' *stand to it*, lose it not, nor *a-*
' *buse* it, nor let any other take
' thy *CROWN!* Let the Sol-
' diers go forth with a *free* and
' *willing heart*, that thou mayst
' rock *Nations* as a *Cradle*:
And in another Letter from the
same Person to the same Usurper,
' O *Oliver!* hadst thou bin
' faithful, and *thunder'd* down
' *Deceit*, the *Hollanders* had bin
' thy *Subjects* and *Tributaries*,
' *Germany* had bin given up to
' do thy *Will*, the *Spaniards* had
' *quiver'd* like a *dry leaf*, the
' *K. of France*, *Pope*, *Turk* and
' all, [in all his *Fa'refs*] shou'd

' have smok'd. And this we
think is *Persecution* with a wit-
ness, to have conquer'd or de-
stroy'd all *Europe*, because of
a *different Religion*, for it must
have been for that *reason*, or
none at all. But they may say,
This is only what he might
have done, and to *Papists* and
Foreigners: You are to believ'e,
as their *Mouth W. Pen* says for
'em, that they were all *Loyal*
to *K. Charles* the first, and *suf-*
fer'd for being so: For that see
what follows, the same *Fox* to
Oliver. ' Thou shou'dst not have
' stood trifling about *small things*,
' (cutting off *Kings Heads*, &c.)
' but minded the *Work* of the
' *Lord*. As he began with thee
' at first, *sober men*, and *True*
' *hearts* took part with thee.
' Thy *Dread* is not all gone,
' nor thy *Amazement*, *Arise* and
' come forth. Wou'd you have
yet clearer proofs of their boast-
ed *Loyalty*, unwillingness to
persecute, &c. you shall have
'em from another of their Pro-
phets, one *George Roff*, who thus
bespeaks the *Usurper*, ' To thee
' *Oliver Cromwel*, thus saith the
' *Lord*, I have chosen thee a-
' mongst the thousands of the
' *Nations*, to execute my *Wrath*
' upon mine *Enemies*, and give
' them to thy *Sword*, with
' which I *fought*, for the *Zeal*
' of my own Name, and gave
' thee the *Enemies* of my own
' *Seed*, to be a *Curse* and *Re-*
' *proach* for ever, and made thee
' an *Instrument* against them,
' and many have I *cut down* by
' my *Sword* in thy *Hand*, that my
' *Wrath* may be executed upon
' them to the utmost.—And
these are the Men that boast
their

their *Loyalty*, that cry out *Persecution*, and charge others they write against being concern'd in the *Plunders* and *Murthers* of that *unhappy Age*.

They next blame us for *transcribing* the *Jesuits Maxims*, widening *Differences*, *disturbing* the *peace of Government*: What the *Jesuits Maxims* are, there's no doubt but the *Quakers* very well know; but we are sure none of 'em ever lit upon the expedient of *widening differences* by endeavouring to unite 'em, and taking the right way to do it, by declaring the *ill principles* of *ill men*, who oppose the public *Establishment*, from their own *aushentick writings*, for which reason we shall pass by their flourish of *Satan's not being more Holy for being in an Athenian*, or in one call'd a *Christian*: by which last phrase may be we hope they don't mean a *Quaker*, tho' some will say, if ever he has been in any in this *last Age*, 'tis they who must pretend to his *Acquaintance*, nor do we know of any *Quaker* among the *Athenians*.

They blame us for stigmatizing those as *silly Enthusiasts*, who believe 'tis not lawful to *swear*: We did so, and are still of the same mind, ready to *defend* what we there *asserted*, which thus we do. Those are *silly Enthusiasts*, who without *Reason*, by the dictates of their own *Fancy*, which they call God's Spirit oppose such a Practice as has been used by the *Saints* of old, of which 'twas prophesied that it shou'd be used under the *Gospel*, was so by the *Apostles* of our Saviour; and Pri-

mitive *Christians*, nay, by God himself. This the *Quakers* do, therefore they are what we have call'd em; which will be plain, if we prove *Oaths* are such a practice: And first, they were used by the *Saints* in the *Old Testament*, particularly by *Moses*, the greatest Prophet next our Saviour that ever was and this not in a sudden *Passion*, but a form'd *Sermon*, or a *Compendium of the Law*, to remain with God's People, *Deut. 4. 26. I call Heaven and Earth to witness*; that's God and Man, and *attesting* God to the *Truth* of any thing, has the *formality* of an *Oath*. 'Twas prophesied of *Isa. 19. 18. In that day shall five Cities in the land of Egypt swear to the Lord of Hosts*. This relates to the times of the *Gospel*, by what follows, *v. 23. He shall send 'em a Saviour and a great one*, compared with that other Scripture, *Out of Egypt have I call'd my Son*: So yet more plainly in other places *Oaths* were used by the *Apostles*, many times by *St. Paul*, the great *Apostle* of the *Gentiles*, *Rom, 1. 9. God is my witness. 2 Cor. 11. 31. God knoweth that I lie not. Gal. 1. 20. Before God I lie not*. If these are not formal *Oaths*, we'd fain know what are. The *primitive Christians* did the same, following and pleading the *Apostles* Example. *Tertullian* says they used to swear, tho' they wou'd not do it by the *Genius of the Emperor*. *Athanasius* purged himself by an *Oath* before the Emperor *Constantius*, pleading the *Apostle's* Example, and that he had learnt of him to call God to

record upon his Soul; nay says, 'Twas the Custom of Christians to do so, and in the Synod of Ephesus an Oath was imposed on Victor and Nestorius; which will teach us to interpret several passages in the Fathers Writings which seem to condemn all swearing, since their practice shows they thereby only intended taking God's Name in vain or swearing on any other but lawful occasions. Lastly, God himself swears in many places of Scripture, Gen. 22. 16. *By my self have I sworn, saith the Lord: And Heb. 6. 13. Because he could swear by no greater, he swore by himself.* Now to their Objections: 1. 'Whether since the very end of Christ's coming into the World, as is testified, was to take away sin, and finish transgression, he did not thereby supersede the Use of all Oaths?' We answer; No, it did not, for St. Paul himself uses 'em, as is prov'd, which he would not have done, had there been no need of 'em, unless they'll speak out, and say as they use to do, 'That there St. Paul had not the Spirit.' But further, the End of his Coming was, we grant, to atone for all Sin, and take it away as to its Force and Power, in those who believe and obey him, but not its very Being, as long as the World remains. This is plain, because all that Christ intends, certainly comes to pass: This the Event shows does not come to pass, therefore 'twas never his End, or he never intended it—Because he prophesies that Sin should continue to the End of the World,

whereas 'tis a doubt whether Faith shall; because this confounds the State of Perfection and Probation.

Their second Query or Objection is, — 'Whether if Men did co-operate with the assistance that Christ Jesus lends, and obey the Precepts he has given, they might not thereby obtain the End of his Coming?' This is partly clear'd in the last — He came indeed to reform the World, but not to render it sinless 'till that time when his Church is to be presented to his Father without Spot or Wrinkle; for while we are in this World, in many things we offend all, 3 St. James 2. and, if we say we have no Sin, we deceive our selves, and the Truth is not in us, 1 St. John 1. 8. and otherwise our Saviour has taught us to mock God, when he bids us to pray to him — to forgive our Trespasses; (nay, resumes that Petition above all the rest) and if they urge, we are not to pray in the same Words, we are at least to do it after that manner — But the Quakers are all better Men than the Apostles, and either are, or think themselves such just Persons that they need no forgiveness, nor ask any in their Prayers; if they do, they contradict their own Principles. If they have any such perfect Men among 'em, let 'em produce them; nay, name 'em, dead or living; tho' if they have writ any thing, 'tis an easie matter to prove 'em imperfect and erroneous both in Faith and Life.

Their

Their third Query is, ' Whether there's any positive *Command* in the Gospel, enforced by words, more comprehensive, full, positive and pertinent, than this, of *Swear, not, &c.* In Answer, Let them show us a more positive *Command* than that, *He that hath two Coats, let him impart to him that has none*; which yet should they *literally follow* in the *Wintertime*, would even make 'em look worse than they do already. Both therefore are to be understood with a *meaning*, (a thing they don't love) and this *meaning* is clear'd as to *Swearing* by the *Circumstances* of the *Text* and *Context*, and *Practices of Holy Men*; from both which we learn that it relates to *Swearing frequently, vainly, in common converse*; and therefore is the ensuing *Direction* added—*Let your Communication, &c. Sermo, λογος*, which plainly relates to *Ordinary Discourse*.

They go on, and charge us with *Malice, Impudence* and *Wickedness*, for misrepresenting them and their Opinions (as their *near Kindred* did some time since) and complain, *p. 2. col. 1st*, ' That we affirm the Quakers Opinions are *dangerous* and *detestable*, (as indeed, say they, *they were*, were it true that we afterwards affirm) that they speak *contemptibly* of the *Bible*, and will by no means allow it to be *God's Word*. That they have turned the most *sacred truths* therein contained, into *jejune Allegories*: That they speak not very *honourably* of our *Saviour*, deny the *Trinity*, and embrace

that other *Socinian Dream* of the *Souls sleeping* till the *Resurrection*: That they have been e'er since their *rise* lookt upon as *By-blows* of the *Jesuits*; deny the *plenary Satisfaction of Christ*, and rest on their own *Merits*: That *Fanaticism, Enthusiasm* and *Insiderly* together, make up the *Creed* of a *Quaker*, they being a *Compendium* of almost all sorts of *Heresies*, that they deny the *Satisfaction* and *Divinity* of *Christ*, as also his *Humanity*; nay, deny *Angels, Spirits, Heaven* and *Hell*, and the *Existence* of *Souls* after *Death*.

This we acknowledge is the main of our *Charge* upon them, tho' not so generally worded in our *Papers*. This then if we can *make good*, they fairly own that their *Opinions* are *dangerous* and *detestable*, any of these *Opinions*, without exception, those which we afterwards *affirm*, to use their own words—all which if we do not clear from their own *Writings*, (bating but that one of the *Souls sleeping*, wherein there was some *small Mistake*, tho' we'll give them two worse *Heresies* in the room on't, which will more than make up the *Number*) we will publicly acknowledge our selves not only *imprudent* and *mistaken*, but guilty of that *Malice, Impudence* and *Wickedness* wherewith they charge us. And now to *Business*—

The *1st* thing we charge upon 'em, and they deny, is, *Speaking contemptibly of the Bible*, which we thus prove against 'em. Those who deny the *Bible* to be an *adequate Rule* of

A 2 3 Faith

Faith and Manners, that is, such a Rule as reaches all Occasions; who deny it to be necessary; who equal the *Apocrypha*, nay, their own Writings with it; who use the self-same Expressions concerning it with the *Papists* and *Jesuits*, calling it a *Nose of Wax*, a *Lesbian Rule*, a *Dead Letter*, these Men certainly speak contemptibly of it: But this the Quakers do, which we prove—Their famous *Earclay*, whom they themselves direct us to, in his 2d. Proposition, of *immediate Revelation*, p 25. says, ‘ There be many Truths most needful to be known, which are no wise to be found in the Scripture. And Prop. 3d. p. 38. positively affirms, and afterwards pretends to prove, ‘ That the Scriptures are not the adequate Rule of Faith and Manners——which he prosecutes p. 43. in these words, ‘ That which is given to Christians for a Rule and Guide, must needs be so full, as it may clearly and distinctly Guide and Order them in all things and Occurrences that may fall out: But there are many hundred things which particular Christians may be concern’d in, for which there can be no particular Rule had in Scripture, therefore the Scripture can’t be a Rule to them. In which words he’s so far from granting it an adequate Rule, that he as good as affirms ’tis no Rule at all; both of which Assertions are exactly contrary to God’s Word. 2 Tim. 3. 17 where ’tis not only said, that the Scripture is profitable for Doctrine, for Reproof, &c. but that the Man of

God may be perfect, throughly furnished to every good work; which certainly reaches particular Occasions, for every good work admits of no exception.

The first thing we charge, upon the Quakers, is their speaking contemptibly of the Bible, which we prov’d against ’em in our last Mercury.

2. They deny the Scriptures to be necessary. Thus the greatest Man they ever had, *Sam. Fisher* in his *Rustinus ad Academicos*, p. 112. ‘ Had the Scripture never been, nor were it more to be, as it must moulder once, tho’ I’m free it shou’d stand its time, (that’s Civil, but observe the reason) to cast out such Men as wou’d cast off the Light and Spirit, yet the Word of God is still as useful as ever, being that by which all is upheld for ever, when the Scripture shall moulder and come to nought. And accordingly *Barclay* in his sixth Proposition, p. 68. ‘ The Knowledge of Christ’s Death and Sufferings, as declar’d in the Scriptures, is not absolutely needful to those from whom God has withheld it.

3. They equal *Apocrypha* with the Scriptures, (no great Argument of their hating the *Papists*.) This we confess we suspected, when we found *Sam. Fisher* so frequently quoting it in his Works, but were satisfied on’t before we had read him half over, at least as to great part, if not all of those Books. Thus he, p. 77. of his Book already quoted, ‘ As for the Books which ye sprinkle with the Name of *Apocryphal*,

is there nothing among 'em that may be judg'd of as *Divine Authority* as some of those *particular Letters* to private Men, that of *Paul* to *Philemon*, &c? and lower, 'Tis indeed the *Faith*, or rather *Infidelity* of such as call themselves *Reformed Churches*, (*pretendu Reformer*, as the *French* have it) that all those Books call'd *Apocrypha*, are in no wise of such *Divine Original*: And again, If such *Synods*, either *ancient* or *modern*, as have shoulder'd out all those from sharing from the *other Writings* in what they lay just claim to, had been as *spiritually discerning* as they were *spiritually blind*, shallow and undiscerning, they wou'd have seen cause to have join'd some at least of those *Apocryphal Scriptures* to an *equal Participation* of the *Plea of Divine Original* and *Inspiration* with the rest: And p. 78. This I declare to the *whole World* as my *Faith* concerning 'em, that whatever is truly to be predicat'd of the one, or can be plead'd solidly on the behalf of the one, which you call your *Canon*, as to the *Divinity* of their *Original*, the same may be plead'd on the behalf of not a few of the other. —

And in particular he instances in *2d. Esdras*, *Epistle of Jeremiah*, *Ecclesiasticus*, *Wisdom of Solomon*, nay *Tobit* with his *Dog* and all, which is, as he says, *most precious Doctrinal* and *Prophesical*, after which he pretends to answer all those

Arguments which the *Protestants* use against the *Papists* to invalidate the *Authority* of these *Writings*, and answers 'em in the same way that the *Papists* do — whence we may judge whether he *travell'd* to *Rome* for nothing.

But 4. They not only equal the *Apocrypha*, but their own *Writings* with it, the ready way to make it both *Blasphemy* and *Nonsense*. Yet this they must do, because they hold their *Ministers infallible*, and deny any *true Ministry* but what is so. *G. Fox* in his *Great Mystery*, p. 12. 'How can ye be *Ministers of the Spirit*, and not of the *Letter*, if ye be not *infallible*? And *Howgil* in his *Antichrist's Volunteer defeated*, 'He hath denied the *Infallible Spirit*, from which all the *Ministers ministred*, and all the *Prophets prophesied*, and spake as they were mov'd by the *Holy Ghost*. This they actually affirm of their own *Writings*, and have learnt to be *God's Ape* as well as the *Spirit of Delusion*, which we wish does not too often act 'em — their *Style* is the same with the *Scriptures*, see the already mention'd *Geo. Roff*, 'To thee *Oliver Cromwell*, thus saith the *Lord*: And *G. Fox Junior*, p. 55. 'What I have here written, is the words which the *Father* who is one with the *Son*, gave me to write. And that *blanded Blasphemer*, *Naylor*, (whom they to this day imitate. *defend* and *admire*) in his *Love to the lost*, 'The *Word of the Lord* to his beloved *City*. Their own *Wri-*

things it seems are the *Word of God*, tho' the Holy Scripture must not have that *honour*. And indeed they more than equal their own writings unto 'em, for they plainly prefer 'em before 'em; since they never give such *Titles* to the *Scripture* as to their own *Books*, or *vice versa*.— They read their own *Epistles* publickly in their *Churches*, but never read *God's Word* there that we cou'd hear of; nay, the *Omission* is charg'd home upon 'em by *Fran. Bug*, who had liv'd long enough among 'em to know 'em. And one of 'em, quoted by *Mr. Faldo* in his Proof of their denying the *Scriptures*, has these words, ' Let this be sent to be read in the Fear of the Lord in the *Holy Assemblies* of the Church of the *First-born*, where she is scatter'd to the *Ends of the Earth*.'

Lastly, They use the same detracted expressions concerning it with the *Papists* and *Jesuits*, calling it a *Nose of Wax*, a *Lesbian Rule*, a *Dead Letter*, &c. See *Fisher*, p. 48 in his forementioned Book, even there where he pretends to defend the *Scripture*, and that the *Quakers* don't deny it, yet represents it, ' As at this day alter'd and adulterated, wrested and torn, like a *Nose of Wax* twist'd and twined — A meer graven Image with Ink and Pen on Paper and Parchment, for 'tis so. A *dead Letter*, a very *Nose of Wax*, and a *Lesbian Rule*, and no certain stable Standard.' Wou'd not any think these were the words of some good *Catholic*?

but they'd be shrowdly mistaken, for the *distinction* follows, ' I know not why, says he, what they (the *Papists*) wickedly, because *saundersly*, we may not honestly, since truly, seriously and soberly, so call the *Scriptures*, which may be so easily, to endlessly alter'd by the *Wills of Men*.' These are his very words, and let all his *Friends* look upon 'em, and try if they han't forgot to blush: for with the help of the self-same commodious *distinction*, why may they not honestly, because truly, seriously and soberly, cheat, lye, rob, plunder, ravish, murder, for which Crimes those who want the *Lights* wou'd very well deserve to be whipt and hang'd; because poor dull *Rogues*, they wou'd do it wickedly, and might en plead guilty to the *Accusation*. And thus we are strangely mistaken, if we han't sufficiently prov'd the first Branch of our Charge, that the *Quakers* speak contemptibly of the *Bible*, which according to their own Confession, is one dangerous and detestable *Opinion*.

II. The 2d. is, ' That they will by no means allow it to be the *Word of God*.' And this is so plain, that it almost surpriz'd us to find they had the *Brow* to deny it, since 'tis one of their most notorious avow'd Principles. However, we'll give 'em one or two home *Instances* to refresh their Memories. *Naylor's Answer* to the *Jews*, p. 25. ' It is the *Devil* that contends for the *Scriptures* to be the *Work of God* — Sure he does not make *Devils* of himself and

and all his Followers. So *W. Pen* in his *Key* of their Principles, p. 240. In his Answer to the 6 *Obj.* The Quakers denying the Scriptures to be the *Word of God*, He acknowledges the Charge, and gives their common fallacy for't instead of a reason, because they ne'er call themselves so, but denominate Christ by that Title, and that they refuse it in reverence to *Christ*: But they have been answer'd an hundred times over, that Christ is call'd the *Word of God figuratively*, because he proceeds from him as words from a *Man*, and expresses his *Will*. That the Scriptures are more properly his *Word*, tho' *written*; not the very *Letters*, which is ridiculous to suppose, and was never affirm'd, but the *sense* and *Divine Truths* therein contain'd, and thereby convey'd unto us, and by the Co-operation of God's Spirit, working in us *Faith* and *Obedience*, which come by *Hearing* and the *Word of God*. That it's proper to call 'em the *Word of God*, tho' Christ is so also, is plain, because several of the *Holy Pen-men* call their *Writings* the *Words of God*. — Nay, even the *Blasphemous Quakers* do the same, as has been said by their own *Non-sense*. The first may be prov'd from a hundred places in the Scriptures, of which take two or three, 36. *Jer.* 4. *Baruch* wrote from the mouth of *Jeremiah* all the *Words of the Lord*. V. 10. they are call'd the *Words of Jeremiah*, and yet in the 12th. the *Words of the Lord*, tho' at two or three removes:

Nor will their *silly Evasion* help, then 'tis *words*, not *word*, for in the first *Vers*e of the same Chapter, 'tis said, *This word came to Jeremiah from the Lord*——Take thee a *Roll of a Book*, &c. where are many more words than one, tho' the *singular* is used for the *plural*, a common Scheme of Speech in all Nations. Hence 'tis plain, that what'er is writ by *Divine Inspiration* may properly be call'd *God's Word*——as even the *Quakers* themselves own, tho' they thereby egregiously contradict themselves, when as before they term their own blasphemous Writings the *Word of the Lord*. There's a second *dangerous* and *detestable* Opinion which we have prov'd 'em guilty of.

III. The third thing we accused them of, was, *Turning the most Sacred Truths of Scripture into jejune Allegories*: This we shall prove anon in the Instances of our Saviour's *Death*, *Resurrection*, *Heaven*, and *Hell*, all which they turn into *Allegory*, as we'll anon show, and all which we are sure are some of the *most sacred Truths of the Gospel*.

IV. The fourth is, *That they speak not very honourably of our Saviour*; which we'll prove: For, 1. They make him a *Monster*, with *two Bodies* to *one Soul*; and worse, they say he is *actually present* in every one of their own Bodies; a much greater Degradation to him than his *lying in a Manger*. And, 3. They deny him to be *God*, distinct from the *Father*. That they make him *two Bodies*, we'll prove

prove from *Barclay*, p. 306. As there was the outward visible Body and Temple of *Jesus Christ*, which took its Origin from the *Virgin Mary*, so there is also the spiritual Body of *Christ*, by and thro' which he that was in the beginning with God, and was and is God, revealed himself to the Sons of Men in all Ages— And lower, 'Many gazing and following after the outward Body, look not to that by which the Saints are daily fed and nourish'd— And p. 87, 88. 'This Word of God and Light within is a spiritual, heavenly and invisible Principle, in which God as Father, Son, and Holy Spirit dwells, and which we call *Vehiculum Dei*— According to *Ed. Burroughs* in his *Trumpet*, p. 17. rebukes his Antagonists, for 'Feeding upon the report of a thing done many Years ago— and *Parnel* in his *Shield of Truth*, p. 30. 'None can witness this whose Eye is outward, looking at a Redeemer afar off. *Pennington's Qu.* p. 33. 'We can never call the Bodily Garment *Christ*, but that which appeared and dwelt in the Body. Again, What he took upon him was our Garment, the *Flesh* and *Blood* of our Nature, of an earthly perishing Nature, but he (*Christ*) is of a Heavenly Nature, and his *Flesh*, *Blood* and *Bones* are of his Nature. Further, they say he's actually present in every one of their Bodies: This is as plain as that they say the *Light within* is in every Man; nay, this

is all the Excuse they have for their Idolizing themselves and each other. *Fox* in his *Great Mystery*, 'He is deceiv'd, who saith God is distinct from the Saints— And *Fox* the younger, p. 53. brings in the *Light within*, saying, 'I am the true Eternal God, which created all things: Tho' *Barclay* makes it only the spiritual Body of *Christ*, which he says is not God, p. 86. By this Word of God and *Light within* we understand not the proper Essence and Nature of God, which is not divisible, but a pure and simple Being—we can't help these two Infallibilities contradicting each other, any more than *Barclay's* contradicting himself; for he says expressly p. 10. 'That he was the Word, and was and is God— tho' as before he denies the *Light* which they hold the same with the Word to be properly God; therefore he must think our Saviour only improperly so, a made God, as the *Socinians*; or a God by Emanation, as the *Arrians*; or rather not all distinct from the Father, of which more anon. However, they generally believe this *Light within* to be *Christ*, and that *Christ* to be God, tho' they'll by no means allow that Man who suffer'd at *Jerusalem* to be God, or so much as *Christ* in a proper sense, *Christ*, as they say, only taking that Body upon him. Now that they make this their Excuse for Idolizing and formally praying to each other, viz. Because *Christ* is in them, we shall prove from their own Words and Actions. Many of 'em worshipp'd *Jamos Nailor*.

Nailor, as appears by the *Pro-cess*s made against him, and the Confession of one *Bolten*, who still continu'd a Quaker; who when he appear'd displeas'd with the Practice, *Nailor* told him, ' If they did it ' to him as a *Man*, he disown'd ' it; but if any did it to the ' *Light* within him, he *accepted* ' it. Thus *Jos. Coal* to *G. Fox*, we have his Letter in *Faldo's* Book and *Francis Bugg's*, every word of which *Mr. Pen* has it seems undertaken to defend: ' Dear *G. Fox* who art the Fa- ' ther of many Nations, &c. ' whose *Being* and *Habitation* is ' in the *Power* of the *Highest*, ' in which thou *rules* and *go-* ' *verns* in *Righteousness*, and ' thy *Kingdom* is *established* in ' *Peace*, and the increase there- ' of is without end: And yet higher, in *Fo. Audland's* Letter to the same Person — ' Dear ' and precious one, in whom ' my *Life* is bound up, and my ' strength in thee stands — By ' thy *Breathings* I am nourished, ' by Thee my *Strength* is *renewed*. ' Blessed art thou for evermore ' and blessed are all they that ' enjoy thee. *Life* and *Strength* ' comes from thee, *Holy one!* ' Daily do I find thy *Presence* ' with me, which doth exceed- ' ingly preserve me, &c. Pray ' for me, that I may stand in ' thy *dread* for evermore. Pray ' for us all, that in thy *Power*, ' we may *abide* for evermore! ' I am thine, *begotten* and *nou-* ' *rish'd* by thee, and in thy ' *Power* am I preserved. Glo- ' ry unto thee, *Holy One!* for ' ever.' With all these *Blas-* ' *phemies* when they were

charged, *G. Whitehead's* An- ' swer was, ' How proves he, ' that they gave and intended ' those *Names* and *Titles* to the ' *Person* of *G. Fox*, and not to the ' *Life of Christ* in him, where- ' of he was a partaker? in his ' *Innocency against Envy*, p. 18.

There needs not, we think, much more than repeating their *horrid Blasphemies* to confute 'em: However, take a few Ar- ' guments against them. If this *Eternal Light* mentioned in our last, this *Substance*, this *Spiri-* ' *tual Body* of *Christ* be in all of 'em, what nature is this *Body* of, ' *material* or *immaterial*? If *ma-* ' *terial*, as it must indeed be, be- ' cause according to them, a *di-* ' *visible Substance*, then there's plain ' *Penetration* of *Dimensions*, and every Quaker carries about all *Transubstantiation* in his Belly. If *immaterial Body*, let 'em make ' Sense on it that can, for to us it is pure *Quakerism*. Nor will that Scripture phrase of *Spiri-* ' *tual Body* bring 'em off, by which is only meant a *Body* so far *Spi-* ' *ritualiz'd* as to be capable of those *Functions* or *Offices* then requir'd of it, but 'twill still con- ' sist of *Flesh* and *Bones*, which we think are *matter*, for such shall our *Bodies* then be as our Sa- ' viour's now is, but his *now* con- ' sists of *Flesh* and *Bones*, there- ' fore so shall ours. His is now the *same* that ever 'twas, the *Heavens* only *receiving* him *till* ' the *time* of the *restitution* of all ' things, when the *same Jesus* shall ' come in like manner as his *Disci-* ' *ples* saw him *ascend*. His there- ' fore is the *same* now that 'twas ' after his *Resurrection*, (nay the ' same then that 'twas *before*, for he

he saw no Corruption). but it then consisted of *Flesh and Bones*, therefore it does so now. They are his own words when he appear'd to his Disciples, *Handle and see, for a Spirit hath not Flesh and Bones as you see me have.* For their *worshipping* each other, they can't with all their shifts escape the charge of *Idolatry*. These certainly are *Idolaters*, who *trust in Man, pray to Man, Worship Man*, attribute to him those *Properties, Names and Titles* due only to the *Supreme God*, or Christ our Lord. But this they do, as above to *Fox, For in him they live,* 'The increase of his Kingdom they say is for ever.' They call him *Holy One*, ascribe *Glory* to him, and stile him *Blessed for ever.* For their answer that this is only to the *Light within,* 'tis ridiculous, for supposing it *God*, the very *Heathens* might plead the same for their *worshipping other Stocks and Stones.* However, when they plainly call 'em by their own proper *Names*, as here, *Dear G. Fox*, and attribute to the Person call'd by that Name those perfections, either they still mean *them*, or they talk *Nonsense.* Further, this *Light* which they pretend to worship in *G. Fox*, is either *part of God* or *all God*, or the operations and *manifestations of God*, or *God operating in them*, or else the *Man* himself, and nothing else. It can't be *part of God*, for he has no *parts*; nor *all*, for he can't be *circumscrib'd* or *comprehended*; nor his *operations*, for they can't properly terminate *adoration*, nor *God ope-*

rating, because the *Divinity*, or rather *Idol* that's pray'd to, is plainly call'd *George Fox*, therefore 'tis he who is *Pray'd to* and *Worship'd*: However, at best this is making *God* and *Christ* such a one as themselves, and if this ben't *speaking contemptibly of our Saviour, Julian* himself never did so.

V. Our 5th Charge is, *That they deny the Trinity*, which we thus prove. *Pen* in his *Sandy Foundation*, p. 12. has these words, 'If *God*, as the *Scriptures* testify, hath never bin declar'd or believ'd but as the *Holy One*, then it will follow that *God* is not a *Holy Three*; neither can this receive the least prejudice from that frequent but impertinent *Distinction*, that he is one in *Substance*, but 3 in *Persons* or *Subsistences*: And p. 16. The 2d. Person of the imagin'd *Trinity* — tho' the *Scripture* expressly affirms, 2*St. John* 5. 7. That *there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* There we hope is a *Holy Three* describ'd as well as a *Holy One.* Another instance of their denying the *Trinity*, we'll give from a famous Book of theirs, we believe one of the first ever printed by any of their Gang, the Authors appearing *thorough Quakers.* It's call'd *Sweet Sips of Spiritual Wine*, in which there is towards the middle a small Tract call'd, *John the Divine's Divinity*, printed as the rest, by *Giles Calvers*, and is indeed the most regular and fairest System of *Quakerism* we yet

yet ever saw: in the very first Page and Chap. whereof, which is concerning the *Trinity*, there are these words, 'This hath been defin'd by *one God*, and *3 Persons*, which is to make *3 distinct Gods*. 'Tis without proof from the *Letter*, which declares *one God* and *various administrations*, one God and *various workings*. The *Father* is God himself, the *Word* is God in *Flesh*, in *weakness*, the *Holy Ghost* is God in *power*.'

VI. We should now prove in the *6th* place, That they hold *the Soul sleeps till the Resurrection*, but, as before, must ingenuously confess we partly mistook their *Doctrine* in that matter, tho' as we also said, we'll give 'em *two Heresies* more in the room on it: The first that they deny *the Resurrection of the Body*, and secondly, *The distinct Existence of the Soul after Death*. In both which Cases, tho' few of 'em will speak out, we shall make plain proof of what we affirm. And first, *Geo. Whitehead*, before a hundred People plainly acknowledg'd, *That he did not believe his Body should rise again after Death*—And here is one Instance of their faculty at *Allegorizing* before mention'd. For thus *Penington* in *Quakers Principles*, p. 34. 'We say that *Christ* is the *Resurrection* and the *Life* to raise up what *Adam* lost: So *Christ* is the *Resurrection* to *Life of Body*, *Soul* and *spirit*, and so renews what *Adam* lost: And in the before mention'd *Sweet Sips*, &c. to the same purpose, Chap. 16. 'Christ riseth on the *3d* day,

' appears to his *Disciples* —
' This is a shadow of *Christ's* rising in my *Soul* out of the *Sepulchre* of my *Lusts*, *Parts*, *Righteousness*, in which he lay buried. A living to *Righteousness*, the being risen with *Christ*, is the first *Resurrection*: There is a *2d*. Resurrection of the *Body*, when the *Natural* shall be made *Spiritual*, the *Mortal* *Immortal*. This is the *Redemption* of the *Body*, and is call'd the *last Resurrection* — It's judg'd to this State by God, hence 'tis term'd a time of *Judgment*. All expressions of *Books open'd*, of *Angels*, *Thrones*, &c. is for the *Mystery* of the *Resurrection* of *Christ*, you see what 'tis, and what 'tis not.' And they are all of the same mind, for *Pen* in his answer to *Faldo*, never denies it as their principle, that the *Body* shou'd not be rais'd, nay uses several of the *Atheists* common *Topicks* to prove there cou'd be no such thing as a *Resurrection* of the *same Body*, p. 201. and 202. 2. They deny any *distinct Existence* of the *Soul* after *Death*; for they hold 'tis entirely *absorpt* in *God*, and loses its *Individuation*. Thus in the foremention'd *Book*, Cap. 26. of the *Soul*. 'The *Spirit* mov'd in *God* from *Eternity*; it had *God* for its *Being*, tho' in *Time* made and sent into the *Body* after.' More Instances might be given, but this is *home*.

VII. The *Quakers* have bin look'd on as the *By-blows* of the *Jesuits*. This is plain from most *Writers*, and from *Good Reason*; from their *Doctrines* being

being so near akin to the *Jesuits*; (read *Ignatius* his Life, you'd think him as errant a *Quaker* as *Pen* himself) and from the great sympathy of affection between the *Papists* and *them*.

VIII. They deny the plenary Satisfaction of Christ, and rest on their own *merits*—and indeed if *one*, they must *'other*. Thus *Nailor*, *Love to the lost*, p. 7. ' With him, his *Righteousness*, imputed or put in to the *Creature* (a fine definition of *Imputation*) And *Barclay* says, p. — That we are justified by Christ, &c. formed in us. And the *Morning Watch*, p. 21. blames those ' who apply ' to themselves what Christ did ' for 'em in the Body wherein ' he suffer'd without the Gates ' of *Jerusalem*.

IX. They deny the Divinity of Christ; this they do with a witness, if they make him nothing but themselves. This they do by absolutely refusing to own that the *Man Christ* who suffer'd was God: See besides what we have quoted out of *Barclay* on the 4th Article.

But X. They yet more plainly deny his *Humanity*; *Fox's Mystery* p. 71. ' Christ's *Nature* is not ' *humane*, where doth the Scripture speak of *humane* — We deny the word *Humane*: And *Smith's Primer*, p. 9. ' Christ ' without is a *carnal Christ*, and ' is utterly denied by the *Light*.

XI. They deny *Angels*, *spirits*, *Heaven and Hell*: And *ist*, Let 'em if they can, show us any of their Writers wherein any of these are asserted as *distinct Substances*, or *distinct States* or *places* for punishments

or rewards after *this life* is ended. But more, we will prove they assert the *contrary*, *Sweet Sips*, cap. 22. p. 41. ' *Angels* ' are entituled *ministering Spirits*, ' &c. the mystery of it is this, ' a *figure* of God's many *blessings*, ' also *gracious Providences*. Thus ' *Jacob* call'd his Brother's favour an *Angel*. *Fallen Angels* are bad *Spirits*, termn'd *Devils*, i. e. The *Authors of evil*. This is a figure of God's mind concerning the *mystery of Iniquity*; they may also type out *cross dispensations*, p. 50. *Divine Love* is *Heaven*. *Hell* is *dreadful apprehensions* of God, *Sin* is the *brimstone* of this *Hell*. The *discoveries* of God are *Heaven and Hell*, his *gracious* and his *wrathful* presence, there is *no other place*.

And thus we have prov'd all our Charge, whence it follows, as we asserted, that *Quakerism* is really a *Compendium* of all *Heresies*, some of which we will Name — *Pharisees*, *Sadduces*, *Ebionites*, *Gnosticks*, *Eucratites*, *Marcionites*, *Cainites*, *Manichees*, *Jacobites*, *Acephali*, *Tritheites*, *Adamites*, *Helcecaites*, *Marco-cites*, *Colorbalites*, *Sabellians*, *Samosatenians*, *Macedonians*, *Arri-ans*, *Aerians*, *Donatists*, *Priscillians* — cum multis aliis.

And thus we have now finish'd the *Proof* of our Charge against 'em; which whether we han't fully made good, must be left to the Judgment of every *unprejudic'd Reader*.

They go on, and in reply to our *Objection* — That they did not practise according to the Precept of *Turning the other Cheek*, tell us, ' That it has ' been

• been their constant *Practice*, to
 • bear the *Smitings, Buffetings,*
 • *Plunderings, &c.* which Men
 • of our Spirit inflicted upon
 • 'em, under pretence of *Laws,*
 • whilst in use. We answer,
 They bore it when they could
 not help it, by that sort of *Pa-*
sience which is *perforce*, and
 was never esteem'd any great
Virtue—not for *Conscience*,
 but an *unaccountable*, not to say
brutal Stubborness; but we may
 without Breach of *Charity*
 judge they wou'd have return'd
 as bad, if in their *Power*, be-
 cause in all that they cou'd, we
 mean *hard words*, they have far
 out-done all that ever went be-
 fore 'em—which they *justifie*
 by our Saviour's *Example*,
 (pretending they have the same
infallible Spirit) and add as to
 us, that the *warmnes* of their
Letter bears no *proportion* to the
occasions given; so that it seems
 they can sometimes wave their
Christian Liberty of Railing—
 but whether they *have* done so,
 let us first see their *Letter*, and
 then their *Defence*, both of
 which have we confess the
 true Strain of their *Party*. In
 their *Letter* they Charge us
 with *notorious Prevarication,*
palpably gross and false Asper-
sions (but this is Civil) *Buffoon-*
ry and *wilfull Lyes, Scandals*
 and *Abuses*, and call us *malici-*
ous Lyars, and the worst of *In-*
ceudiaries. Let us now review
 their *Defence*, and see what a
Heap of *Civility* we shall find
 all thro' it; where in the com-
 pass of *one Sheet*, they bestow
 the following *Complements* a-
 mongst us — 'Most *virulent*
 • *Spirits, Practisers of the Je-*

• *suites Maxims,* — The De-
 • *vil's in us* — *Buffoons* —
 • their *Disease* is *Malice* and
 • *Impudence* — *wicked* —
 • *profound Nonsense* — *palpa-*
 • *ble Ignorance* — *Questions*
 • so gross, that they wou'd
 • not be ask'd by any that are
 • truly *Christian* — *Malice*
 • has spoiled their *Memory* —
 • *Disturbers of the Publick Peace.*
 And *Whitehead* in his *Letter*,
 Complains of a *New Persecution*,
 says, 'We make *Beasts* and
 • *Devils* of 'em — of *Lyes* and
 • *Slanders* — calls us *imperti-*
 • *nent, wicked, Followers of*
 • *blind Guides*, (its a wonder
Dumb Doggs don't come in too,
 tho' we have no *Silent Meet-*
ings) not to mention the *small*
Civility of giving us the *Lye*
 oftner than *every Page*, unless
 we miscount, at least a *dozen*
times in one poor *sheet* — yet
 no doubt they'll still think all
 this *too little*, that they don't
 render *evil for evil*, and that
 • their *warmness* bears no *pro-*
 • *portion* to the *occasion* we have
 • given them — all which they
 think to excuse, by pleading
 they cannot be *silent* without
betraying the Truth: So that it
 seems they must be *silent*, unless
 they call *Names*, and can't speak
 without *Railing* — tho' if
 this be their *shedding forth* of
 the *Spirit*, which they there
 talk of, certainly there's many
 a *She Holder-forth* at *Billings-*
gate, who as well as any of
 theirs may pretend to *Inspira-*
tion.

Next follows their *Letter*,
 which we have formerly *An-*
swer'd; and the next that de-
 serves *Consideration* is a *Passage*

in

in their 3 P. 1. Col. ' That to
 ' avoid proving our Charge,
 ' and to prevent any clofer An-
 ' swer, We endeavour to amute
 ' the Reader, by asking Que-
 ' stions, to be answer'd Catego-
 ' rically, or taken *pro Confesso* ;
 ' whereas (as afterwards) we
 ' ought first to prove our *Afferti-*
 ' *ons*, according to the Rules of
 ' Debate and Discourse. Whether
 ' we did it to evade proving our
 ' Charge, let the World now
 ' judge, and they'll find 'twas to
 ' give a clofer Answer, not to
 ' escape it: Tho' the chief Rea-
 ' son why We propos'd these Que-
 ' stions was partly out of Hope,
 ' at least Desire, that when so
 ' fairly charg'd, they might clear
 ' themselves of those gross *Errors*
 ' which we were sure some of
 ' 'em maintain'd — or if they
 ' refus'd it, that we might know
 ' 'em better, and confute 'em
 ' altogether. They have now re-
 ' fused it, and have only sent us
 ' from Post to Pillar, without any
 ' clear *Resolution*, therefore
 ' there's no avoiding the *Confes-*
 ' *sion* we desired: However, We
 ' have consulted those Books they
 ' referred us to, and thence prov'd
 ' our Charge, and yet more, upon
 ' them. All their pretence for
 ' this notorious *Shifting*, being
 ' that we would not have An-
 ' swers to these Questions *de*
 ' *novo*, but by the Testimony of
 ' their *Authentick Writers* —
 ' whereas We demanded *both*, or
 ' *one* by the *other*, and as plainly
 ' We thought as 'twas possible
 ' for us to do it; and if We did
 ' not then exprefs it plain enough,
 ' We now again address our selves
 ' to Thee *William Pen*, Thee
 ' *John Whitehead*, Thee *S. Car-*

ter, and all you the Heads
 ' and Directors of the People
 ' call'd *Quakers*, demanding of
 ' you in your own *Vindication*,
 ' for the satisfaction of the
 ' World, and as you'd be ac-
 ' counted *Christians*, to answer
 ' plainly and distinctly, both
 ' from your own present *Opini-*
 ' *ons*, and the *Authentick Wri-*
 ' *ters*, to those Questions we for-
 ' merly Proposed, which that you
 ' may not look too far back,
 ' shall here be repeated, with
 ' some small *Addition*, since We
 ' are now a little better ac-
 ' quainted with your *Opinions*.

1. Whether you do not all
positively, and in *Terms* deny the
 ' Holy Bible to be the *Word of*
 ' God? and whether there was
 ' ever one of your *Writers* who
 ' granted it? and whether they do
 ' not affirm and esteem it *imperfect*,
 ' and no *Compleat Rule of Faith*
 ' and *Manners*? and whether you
 ' think not your own *Writings* of
 ' equal *Authority* with it? and
 ' whatever any true *Quaker* either
 ' writes or speaks (in their publick
 ' Assemblies) to be really as *in-*
 ' *fallible* as what was spoken or
 ' written by our *Saviour* or any
 ' of his *Apostles*?

2. Whether you own *Jesus*
 ' *Christ*, who was born of the
 ' Virgin, to be God equal with
 ' the Father from all *Eternity*?
 ' and whether you own the Man
 ' who was of the *Seed of David*,
 ' and born of the *Virgin*; and suf-
 ' fered upon the *Cross*, to be the
 ' true *Christ*, your *Christ*, and God
 ' blessed for ever? whether you
 ' expect to be saved only by the
 ' *Merits* of what he then suffered?
 ' or whether you think the same
 ' *Christ* really suffered for you, who

now

now fits in *Heaven* at the right *Hand* of the *Father*?

3. Whether you own the *Holy Spirit* to be *God*, *distinct* from the *Father* and *Son*, or any of their *Properties* are *distinct* from each other? whether you own the *Holy Trinity*, or *three Persons* and *one God* blessed for ever?

4. Whether you own your *Light* within to be *God* the *Father*, *Son*, or *Holy Ghost*, or all three together, or only their *Grace* and *Operation* within you?

5. Whether you partake of either of the *Sacraments* in your *Assemblies*, and don't absolutely *neglect* 'em as they are outward *Symbols* used by all others, who would be accounted *Christians*?

6. Whether you believe *Angels*, or any *immaterial Spirits*, besides the *Soul of Man*?

7. Whether you believe the *Soul of Man* to have had any *Beginning*, or the *distinct Existence* thereof after *Death*? whether you don't in *Terms* deny the *Resurrection* of the *Body*, and call those *Fools* who affirm we shall *rise* with the *same Bodies* we had while living? whether you believe any *real Resurrection*, or mean any thing besides *Regeneration* in this *Life*? and whether you think every *Man's Soul* shall be *reunited* to a *distinct Body* at the *Day of Judgment*?

8. Who was your *First Founder*? or to avoid *Cavils*, who do you esteem your first *Restorer*? or who first *taught Quakerism* as *Quakerism* here in *England*, or in any other *Nation*?

9. Did your *People* *quake*

and *tremble* or no, when they first appeared in *England*? Do they *quake* now? If not, what do you give as the *Reason* of one and t'other?

10. Where we may find your *Creed*, or an *Account* of your *Religion*? and whether 'tis not *alter'd* in several *Particulars* since your *Rise*? We don't ask for long *Systems*, but a *short Form* of *Words*. Will you subscribe to any of the three *Creeeds*, *Nicens*, *Athanasian*, or *Apostolical*? If not (as we are pretty sure you will not) will you give us *One of your own*, that the *World* may know what to make of you? And till this is done, 'tis in vain to bring an *Act* of *Parliament* to prove themselves *Christians*, for (with all *Respect* possible to that *August Assembly*) there are other things which they can't do, besides *making a Man a Woman*: For the *Confession* they boast of, which the *Parliament* made for *them*, (or *they* for the *Parliament*) there's not a word in't, asserting the *Trinity of Persons*, nor of the *Scriptures* being the *Word of God*, or *Compleat Rule of Faith* and *Manners*, all which they positively deny. Yet this is all they *Reply* to our *Ten Questions*, besides sending us to their *Writers*, not one of which they themselves *positively Answer* — But this is observable, that in the summing 'em up, they thus write, ' To the 4th. read *George Keith*, to the 6th. and 7th. read *S. Fisher*, &c.' but what is become of the 5th. all this while, (Whether they own and practice the *Sacraments*?) will they perfwade us that we

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can't

can't tell 20, and that 6, is next to 4.—or are they afraid or ashamed to own they have no *Sacraments*? or must we be content to have it answer'd as *Pen* does in his *Key*, p. 243. where he says, 'The *Quakers* don't deny *Baptism* and the *Lord's Supper*, but only leave 'em off as fulfilled.

P. 4. Col. 1. They require Us to prove or retract six Positions We charg'd upon 'em, all which We have now done, bating the *Soul's sleeping after Death*, for which We again ask their Pardon, because We since find (and have since prov'd) that they hold, after *Death*, no *Soul*, no *Resurrection*.

Now to the unlucky Story of *Whitehead*—We might truly enough say (were it in another Case,) that the extravagant *Pleasantness* of the Relation, tempted us to go at that time beyond our *Design*, for we were not then enter'd on the *Rarities of England*: but We have more to say, and supposing the *Fact* true, as We then believ'd it, We thought our selves oblig'd to take such Publick Notice on't, least it should pass among his deluded *Followers* for a real *Miracle*. If the *Fact* ben't true, We can't help it, many *wiser Men* having been often enough impos'd upon by *strange Relations* as well as We. However We have the *Letter* by us to produce and clear our selves, there being in it several other Questions, some of which We have formerly *Answer'd*—and as We are ready to let any have a *sight* of the *Letter*, so We desire the *Author* thereof,

whose Name is not subscribed, to vindicate himself in this matter, since it lies not upon Us but Him. However, 'tis but a merry Story, and true or false has no *Influence* on the Cause, or those Errors fairly prov'd against 'em: Nor do We think it worth the while to take any great Notice of *Friend Whitehead's Letter*, only We can't pass by his calling our Writings the *Blasts of Envy* against the Brethren, in his 3d. Paragraph—surely he thinks We are *envious* meerly for *Envy sake*, if We can find any thing to *envy* in them. However, he tells Us in the *close*, that he can *Love* his *Enemies*—but 'tis a *comfort* that We shall get rid of his *Love* then, for We can assure him We are not of that number—tho' it seems to the *Lake* We are to go for *Loving* and *making Lies*—but if what We have printed are *Lies*, as We don't make 'em, so We are sure We don't *Love* 'em. To conclude, notwithstanding all their *hard words*, and this *Controversie*, We assure 'em We are still in *Charity* with 'em, and can heartily joyn with our Church in her *Prayers* for them, as well as for all *Jews, Turks, Infidels* and *Hereticks*.

Quest. *Whether Mr. Williams, in his Book called Gospel Truth stated, does not set up Works in Concurrence with Christ's Righteousness in Justification?*

Ans. The Question hath a double meaning: it may intend a Work as a requisite means or condition of our being justified for *Christ's Righteousness*; or else

else that Works are meritorious of Justification, as the Righteousness for which we are justified. If the Querist intend the first, we answer,

1. Mr. *W.* doth with all sound Protestants affirm, that Men must repent and believe, or they cannot be justified; and its by God's Ordination, that Repentance and Faith must thus concur with Christ's Righteousness. This he proves *Ch.* 8. 10, 12. in opposition to Dr. *Crisp's* unscriptural Conceits, that God hath no more to lay to the Charge of an Elect person when most wicked, than to a Saint in Glory, and that the Elect are as much justified in the Womb as ever. If our Judgment be of weight with the Proposer of these Questions, he may find it in our *Mercury December 26, 1691.* wherein, as we assert the Imputation of Christ's Righteousness, so we affirm, that by the Law of Faith, or the Gospel, Faith is a required means of our Justification, and this Law of Faith is opposed to the rigid moral Law, a sincere Obedience being accepted by the Gospel, whereas the legal Dispensation required that which was perfect, &c. and that God accepted Faith instead of a perfect Righteousness or Obedience, and that Faith includes Obedience, and that good Works are of the Essence and Perfection of Faith, and that we are to obtain a share in Christ's Righteousness by those Means before prescribed, *viz.* Faith and Obedience.

2. If the Sense of the Que-

stion be, Whether Mr. *W.* asserts that the Works of Men do concur with the Righteousness of Christ, as any way meritorious, or as the Righteousness for which we are justified: We answer, that Mr. *W.* doth in the plainest words deny it, and so very frequently affirms the contrary, as if he would shame the most Ignorant out of this Aspersion. See his own words *p.* 102. Note 1. There is a Righteousness for which a Man is justified, This is only Christ's Righteousness: This is the Foundation of the Promise, and the Merit of the Blessing promised: Nothing can add to it, or mingle with it, it is sufficient, and alone sufficient to satisfy Justice, atone for Guilt, and merit Acceptance and Life. 2. There is to be consider'd, what the Condition of the Person is to whom this Mercy (*viz.* Justification) is promised. He is one that hath the Grace of true Faith, and exerts it into Act. This Grace is also required and commanded as indispensibly necessary to Forgiveness, Christ's Righteousness shall not be imputed unless we believe, and nothing shall hinder our Title to this Benefit, if we do believe in Christ, for the Promise is inviolable. And this Faith being a Conformity to the Rule of the Promise, some call it a subordinate Righteousness, not meaning any Righteousness for which Sin is forgiven, for it is Christ's Righteousness alone for which God justifies us; but its our answering that Rule by which Christ applieth his Righteousness for

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our Remission, and a right to Life, and his Promise is the ground of our Title, p. 104. If Christ's Righteousness could be applied for Pardon to the vilest Sinner before he believes, it would justify him; but God hath declared it shall not be applied to Unbelievers.

Quest. Whether Mr. W. doth not oppose the received Opinion of Protestants of Justification by Christ's imputed Righteousness, when he affirms in his Preface, that the Righteousness of God, Phil. 3. 9. principally intends the Gospel holiness of a Person justified by Christ's Righteousness?

Ans. Mr. W. is as express for Justification by Christ's imputed Righteousness as any solid Protestant. It's a strange Question from any Man that reads but this Paragraph, whence the Objection is raised. After Mr. W. had declared the Necessity of Faith to Justification, and of sincere Holiness to Salvation, by the Sanction of the Gospel; He adds, still remembering that the Merits of Christ are the Cause of this Gospel Ordination, his Righteousness imputed is the Cause for which we are justified and saved, when we do answer the Gospel Rule: And I exclude not this Righteousness, when I affirm, that the Righteousness of God principally intends the Gospel Holiness of a Person justified by Christ's Righteousness, both which by Faith in Christ all his Members shall be perfect in. Is not imputed Righteousness owned by him, yea, doth not he attest this to be the Cause of Justification, when Faith is no

more than a Conformity to the Gospel rule of its Application? He hath set this Truth in a full Light, p. 39, 42, 43, 104. P. 39. he saith, that besides these Effects (*viz.* Pardon and a right to Life) being made ours, the very Righteousness of Christ is imputed to true Believers, as what was always undertaken and design'd for their Salvation, and is now effectual to their actual Pardon and Acceptance of Life; yea, is pleadable by them as their Security, and is as useful to their Happiness, as if themselves had done and suffered what Christ did. But the *Querist* may think that Mr. W. contradicts this in what he saith of Phil. 3. 9. This Jealousie is over, if we consider his words—for he saying it's the Gospel Holiness of a Person justified by Christ's Righteousness, plainly supposeth the Person justified and that by Christ's Righteousness and not by this Holiness, which predicates of the Former as its Subject. So that instead of saying we are justified by this Gospel Holiness, and not by imputed Righteousness, he saith the contrary, and that this Holiness refers not to Justification, but to the Person justified.

Quest. Whether Mr. W. hath not in ravishing this Text from a Proof of it, robbed the People of God of one of the fairest Jewels in the Crown of Christ, by denying the Righteousness of God by Faith there, to be the Righteousness of Christ imputed to the Elect.

Ans. We have seen already that Mr. W. doth not rob Believers of the imputed Righteousness

ousness of Christ, yea, tho' he justly denies it is imputed to the Elect whilst they are Unbelievers, yet he oft affirms that God hath decreed, and Christ hath undertaken, that all the Elect shall believe and so obtain Justification by Christ. The severe Charge in the Question is reduced to this, that he hath ravished this Text from being a Proof for imputed Righteousness to Justification. But consider Mr. *W's* words, and its plain he doth not so much as this, yea he argues it a *majori*. He saith, I do not exclude this Righteousness, when, &c. yea he plainly includes it, for he saith it is the Holiness of a Person justified by Christ's Righteousness, and this he intends not only but principally. It's true, he makes the Righteousness which is of God to be more than the Righteousness of Christ as imputed to Justification, but he doth not make it speak against that: And so he adds a considerable Jewel, for he represents *Paul* to speak thus; I disdain all my Pharisaical Righteousness, and desire not to have my glorious State contributed to by one Jot thereof. I would be always, especially at Judgment, and in the Heavens, found in Christ a living Member justified by his Righteousness, and perfected in Gospel Holiness by his Influence, which perfect Holiness, as well as Justification is a Righteousness which is of God by Faith; and I had obtained neither in my unconverted State, but both are merited by Christ, and contriv'd, bestowed and effected by the

Grace of God, and so makes up in all Respects that Righteousness which is of him by Faith. If any will confine the Text to Justification only, as *Zanchy* and many former Authors do, Mr. *W.* leaves it in its full Force, though he thinks *St. Paul* would be found in Christ, having perfect Sanctification as well as Justification, Nay, he adds to the Force of the Text, for if all our Holiness be the Righteousness which is of God by Faith, and not by the Law, much more is our Justification so We need not inform the Learned, that many Protestants of great Name deny that this Text speaks at all of Christ's imputed Righteousness.

It is Justice to Mr. *W.* and a Plea for our Refusal to Answer any future Questions concerning his Book, to give a Specimen of his Proof of his Interpretation of this Text, which we find *ch. 12.* Dr. *Crisp* had affirmed that the Faith, Love, and sincere Holiness of Believers are not only imperfect, but are really Dung, Filthiness, Rottenness, mortal Poison, and what not? from *Phil. 3. 8.* Mr. *W.* allows, that compared with Christ's Righteousness, they should be esteem'd as Dung: But he justly denies that the Graces and sincere Holiness of Believers are included in those things which the Apostle counted Dung, but that they were his Jewish Priviledges, Pharisaical Righteousness, and Secular Advantages, and these he opposed to that Righteousness which is of God by Faith. Among many Arguments which

his Paraphrase on the Chapter contains, take these: The Apostle would not renounce as *Dung* that Gospel-Holiness which in *v. 3.* he opposeth to his Jewish Attainments, which he counted Loss for Christ, *v. 7.* The Righteousness which is of the Law, which he refuseth, *v. 9.* must be the same as that in *v. 6.* of which he saith, *Touching the Righteousness which is in the Law,* blameless; on this Mr. *W.* declares, it could not be sinless Obedience or Innocency, implying that then Christ would have been needless to him; neither could it be sincere Obedience which *Paul* intended, implying, that it was impossible *Paul* in his Judaism was a *Nathaniel*, or an upright Person, who by the Covenant of Grace, as exhibited to the Jews before the Coming of the *Messias*, was in a State of Life and Holiness, as all sincere *Israelites* must be; whereas *Paul* was in an unconverted prophane State, or he had not blasphemed and persecuted Christ; he was not a godly Man, tho' he answered the Jewish false Notion of Righteousness; and this being his own Righteousness by the Law, in *v. 6.* it cannot in *v. 9.* include sincere Holiness as the Righteousness by the Law, which *he would not have.* He adds, that Gospel Holiness is not a Righteousness of the Law, nor could the Law effect it, but *it's from God by Faith:* Our Hearts are purified by Faith, in Christ we are created to good Works, &c. and therefore cannot be opposed to that Right-

eousness which is of God by Faith. Again, the Apostle desires and strives to have this Gospel-holiness perfected, *v. 10, 11, 12, 13, 14.* yea, his Desires after Holiness are expressed by Terms noting the utmost Impportunity; as *If by any means I follow after, reaching forth, I press towards:* Are not these things very unsuitable towards a Righteousness which *he would not have?* and agreeable to that Righteousness *he would have?* Nay, the Apostle bewails the present Imperfection of Gospel Holiness, saying, *Not as tho' I had already attained, or were already perfect, &c.* if this were the Righteousness, he would not be found in Christ to have; his Complaints were needless, that he had so little of it; yea, were it only Justification by Christ's imputed Righteousness which he desires to have, he that was already justified thereby, could not say, *Not as tho' I had already attained, either were already perfect, I count not myself to have apprehended, &c.* From many other such Considerations, Mr. *W.* might infer, without a Rape on the Text, that this Righteousness which is of God by Faith, includes the perfect Conformity to Christ in Holiness of a Person justified by Christ's Righteousness; without this a Saint is not perfect, this is designed for all the persevering Members of Christ; and as Christianity inspired the Apostle with these Desires, so it was apt and effectual to his obtaining thereof.

Quest. *Whether Mr. W. doth not make the Apostle contradict him-*

himself, in saying he desired to be found in his Gospel-holiness, but not in his own Righteousness?

Answ. The Apostle by Mr. W's Sentiments agrees with himself, tho' the Question agrees not with the Text: The Apostle doth say, I desire to be found *in Christ*, which is not the same with being found *in Holiness*: The Text saith, Not having my own Righteousness which is of the Law: This which is of the Law, opposeth it to that Holiness which is of God through Faith. The Righteousness which is of the Law was *his own*, as opposed to the Grace of God; the Gospel-holiness was to be his own by the Grace of God; so that the Apostle is very consistent with himself, while he is put to say, I desire to be found in Christ my Head, not having that Pharisaical Righteousness of mine, which is so opposite to Christ, but having that perfect Holiness which is of God the Author of it, and which will render all the Justified compleatly happy. Can the Querist doubt, that Paul had an inherent Righteousness whereby he was holy, as well as an imputed one whereby he was justified? or will he doubt but the Apostle would be found in Christ, having this inherent Righteousness? tho' he would not have his Jewish Righteousness to hinder his being found in Christ, yea, to render him void of Gospel-holiness also. Sure it's no Contradiction to say, I would not be a Carnal Jew, but I would be a justified and perfectly sanctified Christian.

Quest. Whether Mr. W. by what he says of Phil. 3. 9. does not fall in with the Quakers, who hold a Christian's Light within to be his Christ? and doth not he affront the Righteousness of God?

Answ. Had Mr. W. said the Holiness of Saints is an *increased Holiness*, he had talked as a Familist or Quaker; but it's beyond our Skill to discern, that because he affirms that the Gospel-holiness of a justified Person is a Righteousness which is of God, as the Contriver, Purchaser, Giver and Worker, that therefore that Holiness is God himself, or the Person of Christ. The Querist will be guilty of this Charge, if he thinks the essential Righteousness of God is that which is imparted to Men in Justification; and it's little below the same Charge, to say, that the Mediatorial Righteousness is subjectively in Believers, because it is imputed so as to produce saving Advantages. It's true, they are justified for Christ's Righteousness, but they are denominated just from their own Holiness, which is merited and given by Christ. They are never esteemed by God to do and suffer what Christ did, tho' God appointed Christ to do and suffer for them, that they might be pardoned and saved thereby. As Mr. W. is far from Quakerism, so his affront to God's Righteousness remains invisible, tho' he saith, that perfected Gospel-holiness is included in that Righteousness which is of God. Is not Gospel-holiness oft called Righteousness?

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teousness? Is it not that which is of God? Who merited it, but Christ? Who bestows it, besides God? Who works it, but the Holy Spirit? and the general parts of it are called *the Fruits of the Spirit*, with Respect to which, and the Conformity of it to the Nature of God, it is called *his Holiness*, Heb. 12. 10. *the Divine Nature*, *the Life of Christ*; yea, do not we read that every one that doth Righteousness is *Born of God*? and, the Wrath of Man worketh not the Righteousness of God? On several such Considerations Mr. W. honours the Righteousness of God, when he ascribes Gospel-holiness thereto, and allows room in the Apostles desires for it, as well as for Impunity; and sure it's pleasing to God, when by Faith in Christ we are earnest for that Time, when *Eph. 5. We shall be presented by him a glorious Church, without any Spot or Wrinkle, or any such thing, but that it should be holy and without Blemish*; which refers to our Sanctification.

Quest. *Whether Mr. W. dealt fairly or worthily with several eminent Divines, in causing their Hands given him for justifying of his Book, to be prefixt before his Preface, when they never saw the said Preface, and will not say with Mr. W. that the Righteousness of God by Faith, which the Apostle desired to be found in, was his Gospel-Holiness?*

Ans. Mr. W. doth not say the Apostle desired to be found in his Gospel Holiness, but to be found in Christ, having Gos-

pel Holiness; and as to Justification, he would be found in Christ justified for his imputed Righteousness, and so comprehends the full Effects of Union with Christ, and the perfected Benefits of his Mediation. Neither doth it appear he dealt unfairly with the Divines, in setting their Names before his Preface, for their Testimony is to the Truths and Errors stated as such in the Treatise; and had it not been so, he might be induced thereto by the Book he confuteth, where he saw the Names of Divines set in the Front of Dr. *Cripp's* Works, who only witnessed to the Honesty of his Son in Publishing a few Sermons in the End of that Book, To add no more, most of these Eminent Divines, (yea, all whose Thoughts have been enquired) do agree to the Preface of Mr. W's Book, now that they have read it; and how little doth this one objected Clause affect the Preface or Book, tho' it seems to be the Design of the Querist to blast the Repute and Use of the Whole, by Questions concerning a Clause that comes in but occasionally and remotely.

Quest. *In brief, I desire your impartial Thoughts of the forementioned Book of Mr. Williams's?*

Ans. We have receiv'd several Questions (some of which are here Answered) about this Book, which handles the best and worst of Arguments that can be, therefore we shall fairly represent the Book and our Opinion to the Question. Whosoever has the Curiosity

to be informed of the ground of *Errors, Blasphemies, the Doctrine of Devils, the excluding Faith, Repentance, Prayer, as needless: the turning the Grace of God into a Liberty of sinning*, by delivering Doctrines and Scriptures in such an unsound Form of Words, that it would almost deceive the Elect, and thereby advances sinning beyond any Doctrine of Mr. *Hobbs*, &c. let them read the Arguments of any one of the Antagonists: The *Book* is worth Perusal of all Persons for the Antidote which is annexed to each Argument, and we must deliver our Opinions, that Mr. *Williams* has without Passion, plainly, learnedly and solidly, establish'd the Truth, with incomparable Brevity and Criticism, upon many Texts.

Quest. In a Book entitled The History of the ATHENIAN SOCIETY, I find a great Commendation of the Female Sex, in equalling their Capacities to the Men: Now I desire to know whether the Author of that History have not gathered together all the Women that were of any Repute since the Creation to make out his pretended Excellence of that Sex, and whether there were ever any Example of that Dulness in Man which daily Conversation offers us in Women?

Ans. The Querist seems to be highly offended at the Author of the above-mention'd History, for speaking so well of the Fair Sex; however, tho' we have disown'd any Know-

ledge of that History till 'twas almost printed, yet we must so far justify his Performance, as to defend that Point; therefore in Answer to the Querist, we must tell him that the Author has not nam'd one half of the illustrious of that Sex, which History has commended to Posterity; nor was it necessary he shou'd, since he specified enough to prove his Position: Nor do we here think it necessary to enumerate all that he has omitted. However, that he may see there are more, we will instance in two or three Particulars. First, *Aspatia*, mention'd by the Historian only by Name, was a Lady eloquent, and learn'd in both Philosophy and Poetry, *Zenotia*, in the Time of *Galienus*, assum'd the Government of *Palmyra*, and great part of the East, after the Death of *Odenatus* her Husband, and maintain'd her Power by Policy and Strength against the Force of *Rome* on one hand, and that of *Persia* on the other, 'till oblig'd to yield to the Prowess of *Aurclianus*. The Wife of *Asdrubal Hannibal's* Brother, disdain'd to accept of those Terms of Surrender her Husband obtain'd from the *Romans*, but with her two Sons threw her self from a lofty Tower into the Funeral Pile of her Country, *Carthage* being all in a Flame, resolving not to outlive the Liberty of her Country, tho' she might: A Courage and Resolution beyond the *Romans* that conquer'd it. *Axiothea*, a Lady of great Wit and Soul, who disguis'd

guis'd her self in Man's Cloaths to hear *Plato*, whose Disciple she was, as well as *Lasthenia* of *Mantinda*. *Magdalene Anbesspine*, Lady of *Villeroy*, was one of the greatest Ornaments of the *French Court*, for Wit and Beauty, and wrote several Pieces both in Verse and Prose, and in her Praise *Rousard* has writ several Poems. As for the other part of his Query, *Whether there were ever any Example of that Dullness in Man, which daily Conversation offers us in Women?* We answer, Yes, abundant, but we shall instance only in one, and question not but if his Conversation be not with the more sordid of this Sex, and the most refin'd of the other, his Conversation affords him Proof enough, tho' he seem to deny it: But to the Instance—*Atticus*, the Son of *Herodes Atticus*, a wealthy *Athenian*, was so stupid, that he could never learn his Letters, which made his Father provide him twenty four *Servants*, to each of which he gave a *Letter of the Alphabet* for Name, and pinn'd their Forms and Characters on his Son's Breast, that seeing their shapes he might be able to call every Servant by their Name; this strange Expedient, our Author says, brought him at last to read, tho' he was never capable of profiting much by it. Now we defy the Query to give us one Instance of the *Fair Sex* equal in Dullness to *Atticus*, or indeed to himself that sent so impertinent a Query, the Ladies generally having a quicker Apprehension

than the Men; so that we cannot condemn the Historian for the Encomiums he has on that Sex to which Mankind owes its being and Encrease.

Quest. *To whom do we owe the Invention of Glass, What is it compos'd of, and to what Perfection may it be brought?*

Ans. As there is in all sub-lunary Bodies a vital and celestial Spirit, without which neither Food nor Physick hath any Virtue, and which is the Principle of all Actions and Motions of mix'd Bodies; so all those Bodies have in them an incorruptible Matter, partaking of a Celestial Nature, which the Chymists call *Virgin-Earth*, and is the Matter whereof Glass is form'd, being found in all sorts of Bodies capable of Calcination and Vitri-fication; but chiefly in *Nitre*, *Saltpetre*, *Sand*, *Shells*, certain *Stones*, *Wood* and *Plants*, from which they draw Glass, different in Beauty, according to the Matter whence it is extracted by Means of a most violent Fire, which resolving the Compound, consumes all its parts except that vitreous Matter, which is Proof against its Violence. We owe its Invention, by *Pliny's* Testimony, to certain Merchants of *Nitre*, who having landed in *Phœnicia* of *Syria*, bordering upon *Judea*, near a Lake call'd *Cendevia*, which is at the Foot of *Mount Carmel*, whence flows the River *Belus* or *Pagida*, of small Extent; and making their Kitchen upon the Sand of this River, us'd some Clods of their *Nitre*,

Nitre, as a Trevet for their Kettle; and the Heat of the Fire melting the Sand and Nitre into Glas, they took Notice of it. and publish'd the Invention. Afterwards Moulds were found out, wherein to cast it into all sorts of Figures; Pipes or Tubes to run it in; others to blow it, and give it all sorts of Colours, which almost miraculously arise from the very Substance of the Glas, without other Mixture, only by the Wind and Blast manag'd according to the Rules of Art; as also Mills, to calcine and pulverise Gravel, Stones, or Sand; amongst which, that of *Viturne* in *Italy*, and of *Estampes* in *France*, is most excellent for this use; for which likewise they employ the Ashes of a Plant call'd *Salicot*, (*Salt-wort*, or *Glass-wort*) which grows in *Provence* and *Languedoc*, nam'd likewise *Soude*, because heretofore it serv'd only to glaze earthen Pots.

As there are but two things that can open Bodies in order to their Separation, namely, Water and Fire; which is verified by the Proofs made by Refiners of Gold and Silver; so there are but two things to separate, to wit, the Volatil, and the Fix'd. Fire commonly separates the Volatil, such as sulphureous and aqueous things are; and Water separates the Fix'd, as the Salt from the earthy Parts. Of fix'd things, some are so in part, as the same Salt; others intirely, or altogether, as Earth; which is either slimy, clayie, or sandy, which last Species is

made of the two former, as is seen in Rivers, where the Water having wash'd away the fat part, nothing remains but the Sand: By which means Nature renders Valleys and low Places more fruitful; and Men, by her Example, have oftentimes rais'd, meliorated, and render'd low and marshy places, formerly unprofitable, fit for Culture, by stirring the Earth during the Rains and Floods, which by this means carries away all the fat and unctuous Parts from the higher places into the lower, rendering the Mountains and Hills sandy, and consequently unfruitful and barren. For, as Sand is incorruptible, being neither putrified by Water, or consum'd by Fire; so neither can it generate any thing, nor be turn'd into any other Nature, like other Species of the Earth, which serve for Nutriment of Plants and some Insects, and for the Production of Animals. On the contrary, it preserves things buried in it, as appears by Mummies kept in it for two or three thousand Years; and Fruits, which are kept no way better than in Sand. Now, as Sand is the Matter of Glas (for any Sand melted in the Fire vitrifies) so Glas suits with the Nature of its Principle, Being, like it incorruptible and eternal; yea, being it self one of the Principles of Nature, according to modern Chymists, who reckon four; namely, Mercury, resembling Water; Sulphur, or Oyl, corresponding to Air; Salt, to Fire; and Glas, to Earth; which

which Glas is found clean and pure in the Centre of all mix'd Bodies, there being nothing but may be reduc'd into Ashes, and no Ashes but of which Glas may be made, which they call a shining and not burning Fire, having Affinity with that of Heaven, as the Fire kindled in Sulphur, and any Oily Matter, is both burning and shining; and that which is in Lime and Salts is burning, and not shining, such as is seen in potential Cauteries, but not (as others have said) in Coals, which have some although a weak Light. Glas wants but one thing, and that is the removing its Brittleness or Fragility; were it not for which, it would be the most precious Thing in the World. Of the Possibility hereof a certain Artift having shewn a Tryal to *Tiberius*, hath rais'd a Desire in others to make like Attempts, which have hitherto been unsuccessful. Moreover, the Transparency of Glas, caus'd by the Simplicity and Tenuity of its Parts, is incompetent with the Consistence which render things ductile and malleable, which is a tenacious Viscosity, and oleaginous Humidity, from whence Opacity proceeds; as appears by Horns and colour'd Glas, which is less transparent than other, by Reason of the Uctuousity of the Sulphur employ'd to give it that extraneous Colour.

That *Archimedes*, in his Fabrick of a Glas Sphere, was as judicious in Reference to the Matter he chose, as the Form; since the Matter of the Hea-

vens being incorruptible and diaphanous, they cannot be represented better than by Glas, which hath both those Qualities. Moreover, all the perfectest Bodies of Nature are of a vitreous Substance; as, amongst others, the first of all the Heavens, call'd the Chrystallines. 'Tis held, that the glorified Bodies are luminous and transparent, and, according to some, of a vitreous Nature; which is the utmost Perfection of every Body, and shall be also communicated to the Earth at the last Judgment, to be executed by Fire, which brings Metals to their highest Degree of Excellence; for by the Help of Lead, Gold it self is turn'd into Glas, so pure and perfect, that in the *Apocalyps* Paradise is pav'd with such Glas of Gold; and in *Ezechiel*, God's Throne is made of it; the Word *Hamal* being a fit Etymology for our *Esmah* (or, *Enamel*) which is nothing but Glas. And the Affinity or Correspondence of Metals with Glas is so great, that, like them, it is extract'd out of the Sand, elaborated in a Furnace, receiving the Alliances of Nitre, Copper and the Loadstone, which they mingle in its Mine, to get an attractive Quality of Glas as well as of Iron. With purified Glas, call'd *Sal Alkali*, they counterfeit the Diamond, Emerald, Turcoise, Ruby, and other precious Stones. The Eye it self, the noblest Part of Man, symbolises with Glas, by that chrystalline Humour wherein the point of the visual Ray terminates. But as all things in the World, like Fortune

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which governs them (whom the Poet describes of Glass) are no sooner arriv'd to the Point of their Perfection, but they are most subject to be corrupted; so Fragility is inseparable from Glass, arriv'd to that high Degree; which proceeds from the Connexion of the Fix'd and the Volatil, which cannot but be brittle between two Bodies extremely arid, as the Ashes of Glass-wort and Fern are with Sand.

That as Gold is the Master-piece of Nature, so is Glass of Art, which cannot produce any thing more noble. Hence in *France* the making of it is permitted only to the Nobles or Gentry, as a Mark of the Nobleness of Glass, the fairest and cleanest of all Bodies, as partaking the most of Light, the noblest and divinest of all sublunary Bodies, to which alone it affords Passage through its imperceptible Pores, being by that Means the most useful and delightful Piece of Architecture; the Beauties and Proportion whereof cannot be seen but by Light, half of which Lattices intercept, but Glass communicates intire; serving, moreover, to correct the Defects of Sight in old Men, by Spectacles; and of the Countenance, in Looking glasses, by Means of which, Man perfectly knows himself. But to judge how Glass may be malleable, we must know that it is compos'd of two Substances; the one, Earthy; the other Gummous, serving for Cement to unite those dry Parts, whose Connexion in any Body whatsoever is impossible, but

by aerious Humidity, without which the Earthy Parts would fall to Dust. Now to remedy the Brittleness of Glass, 'twere expedient to find out two Matters whose Union might be closer, or to link them together better by some more humid and oleaginous Matter than the ordinary, which would no more hinder the Transparency of Glass than it doth that of *Talk*, which is wholly oleaginous in its Substance, and nevertheless diaphanous and flexible. The Fire likewise, being very sharp and violent, consumes almost all the moisture of Glass, and makes it more brittle, for which Reason it ought to be moderated.

Quest. *Whether is the more noble, Man or Woman?*

Ans. In times of old there was found at *Rome* a Widower who had buried two and twenty Wives, and at the same Time a Widow who survived her two and twentieth Husband: these two the People of *Rome* constrain'd to marry together; after which, both Men and Women expected which of the two would dye first. But the Woman dying first, all the Men, even to the little Boys, went to her Funeral, every one with a Branch of Laurel in his Hand, as having obtain'd the Victory over that Sex. This Question of the Nobleness and Dignity of the one above the other, is of greater Consequence than that other, in which not only Women very frequently get the better, there being more old Women than old Men, through the many Dangers to which Men are expos'd, and from which

which Women are exempted; but also Staggs and Ravens, which live Hundreds of Years, much surpass either of them. But one of the greatest Difficulties arising in the Discussion of this Controversy, is, that there is no Judge to be found who is not interested in the Cause: It must not therefore be thought that the Determination of this Point is of little Importance. For we should have none of those dismal Feuds both in high and mean Families, did not Women go about to command over Men instead of obeying them. Now whether the Business be fairly arbitrated, or whether it be yielded out of Complacency to that Sex which loves to be commended, and out of Pity to its Weakness; upon Examination of the Reasons of either Side, it is safer to suspend one's Judgment, that we may neither betray our own Sex, nor incense the other; which, 'tis said, is not so easily reconcil'd as it is offended.

Others are of Opinion, that the Courtship and Suing which Men make to Women, is a tacit but sufficient Argument of the Esteem wherein they hold them; for we do not seek after a thing we undervalue. But the Excellence of Women above Men is chiefly argu'd from the Place, the Matter, and the Order of their Creation. For Man had not the Advantage to be created in the terrestrial Paradise, as Woman had, who also was produc'd out of a more noble Matter than he; he being made out of the Earth, and she out of one of the Man's

Ribs. As for the Order of the Creation, God, in the Production of mix'd Bodies, begun with the meanest things, and ended with the noblest. He first made the Earth and the Sea, then Plants, Fishes, and the other Brutes. After which, he created Man, as the Master of all things; and lastly, Woman, as the Master-piece of Nature, and the Model of all Perfections, Mistress of Man, stronger than he, as the Scripture saith; and consequently Mistress of all the Creatures. Moreover, there is no sort of Goods which are not found in a higher Degree in Women than in Man. As for the Goods of the Body, the chief of which is Beauty, Men have therein utterly lost the Cause; which they will be as little able to carry in Reference to the Goods of the Mind: The same being found more vigorous, and attaining sooner to Maturity in Women, who, upon that Account, are by the Laws adjudg'd *Puberes* at twelve Years of Age, and Boys not till fourteen. They commonly perform more Actions of Virtue than Men; and indeed they have more need of 'em, to withstand the Assaults made upon their Chastity, which is not so often found in the other Sex. They are acknowledg'd by all, to be more merciful, faithful, and charitable than Men; so *Devout*, that the Church terms them by no other Name; and so patient, that God has judg'd them alone worthy to carry their Children nine Months within them; no doubt, because Men had not Virtue and

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Resolution enough for that Office. The Poets never feign'd but one *Jupiter*, that was able to bear an Infant in his Body, though it were but for a few Months. In short, there is no Science or Art in which Women have not excell'd; witness the two Virgins, *Desroches*, and *de Gournai*, the Vicountess of *Auchi*, and *Juniana Morel*, a Sister Jacobine of *Avignon*, who understood fourteen Languages; and, at *Lyons*, maintain'd Theses in Philosophy at the Age of Thirteen. So also of old, *Diotima* and *Aspasia* were so excellent in Philosophy, that *Socrates* was not ashamed to go to their publick Lectures; in Astrology, *Hipatia* of *Alexandria*, the Wife of *Isidore* the Philosopher; in Oratory, *Tullia*, the Daughter, and doubly heiress of *Cicero*; and *Cornelia*, who taught Eloquence to the *Gracchi* her Sons; in Poetry, *Sappho*, the Inventress of Saphick Verses; and the three *Corynna*, of whom the first overcame *Pindar*, the Prince of Lyrick Poets, five times; and in Painture, *Irene* and *Calypso*, in the days of *Varro*. If there have been Prophets, there have also been Prophetesses and Sybils; yea, they were Virgins of old, that render'd the Oracles at *Delphos*. In brief, if there have been war-like Men, there have been *Amazons* too, who have shew'd that Valour is not solely to be found in Men. And, in our days there have been Maidens who have fought very courageously, whose Sex was not known till they were stript af-

ter being slain in Battle. But these Feminine Virtues are not so much celebrated as those of Men, by Reason of the Envy which they bear to the Sex, having subjected the same to such a Pass, that they are enforced to support all our Defects. Though indeed, Women may say to Men as a Lyon did to a Man, who shew'd him the Picture of a Man killing a Lyon; if Lyons (said he) were addicting to painting, you would see more Men kill'd by Lyons, than Lyons by Men. If Women had had the making of Laws and Histories, you would see more Virtues exercis'd by Women than by Men.

But tho' 'twill be said, that only Men give their Opinion of this Matter, yet Women ought not to alledge that it is easie to commend the *Athenians* in the City of *Athens*; since God himself has pass'd a Decree upon them in these words, *The Woman shall be subject to the Man*. And 'tis to no purpose to say, that it was otherwise before the first Sin, and that Subjection was impos'd on the Woman for a Punishment; seeing the Punishment of the Serpent, that he should creep upon the Earth, does not presuppose that he caus'd Man to sin by the means of his Wife; but indeed, God converted that into a Penalty which before was natural to him. The same ought to be said concerning the Woman, who was no less subject to the Man before than after his Sin. Moreover, after God had taken

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ken the Woman out of *Adam's* side, (whence, they say, it happens that their Heads are so hard) he did not say she was good, as he had pronounc'd all the rest of his Creatures. And to get *Adam* to marry her, there was no other Expedient found but to cast him into a Sleep; no doubt, because, had he been awake, he would have been much puzzl'd to resolve upon it. So that they who considering, on one Side, the Usefulness of that Sex for the Preservation of the Species of Men, and on the other, the Mischiefs whereof it is the Cause, have not ill determin'd when they term'd Woman a *Necessary Evil*; to which Men are addicted, by natural Instinct, for the general Good, and to the Prejudice of the Particular; just as Water ascends upwards, contrary to its own Nature, for the eschewing of Vacuity. Woman is an imperfect Animal, whom *Plato* question'd whether he should not rank among the irrational, and whom *Aristotle* terms a Monster. They who treat her most gently, stile her a simple Error of Nature; which through the Deficiency of natural Heat, could not attain the making of a Male-Women big with Female Children, are more discolour'd, have their Taste deprav'd, and usually lift up their left Leg first, as it were for an Evidence of that sinister Conception. In the *Old Testament* they who were deliver'd of a Female were unclean for sixty days; if of a Male, but

thirty. The Male is fully form'd in thirty days, but the Female only in forty two. The Males have life at the seventh Month, but Females not till the ninth; as if Nature hid her Fault as long as she could. The Females have less Vigour in all their Actions, because less Heat; which appears in that they are never ambidextrous, as some Men oftentimes are. Now, if in some Species of Animals, the Females have the Advantage above Males, as Tygresses, Lyoneesses, and She-wolves, it is in Fierceness; and therein we also yield to Women. But what more competent Judge amongst Men can they find, than *Solomon* who try'd so many, and inquires, *Who can find a wise Woman?* And who, after he had compar'd them to the bottomless Pit, concludes that all Wickedness is supportable, provided it be not the Wickedness of a Woman; yea, that the Wickedness of a Man is better than the Goodness of a Woman.

Lastly, The middle Opinion is, that every Thing is esteem'd according to its Author, Structure, and Composition, the Means it makes use of, the Manner, how it employs the same, and its End. Now Man and Woman having the same Author, God, and being compos'd almost of the same Parts, it remains to enquire what means both the one and the other makes use of for attaining their End, which is Happiness. It is certain that the being either Man or Woman, makes neither of 'em good or bad

bad, handsome or deform'd, noble or infamous, happy or unhappy. There are found of both sorts in either Sex. As, to begin in Paradise, the eleven thousand Virgins alone shew that the Feminine Sex has as good a Share therein as Men. In Thrones, *Semiramis, Thomiris*, many Queens and Empreſſes have manifeſted, that Women as well know how to command as Men; *Judiſh* cutting off the Head of *Holofernes*, and the Maid of *Orleans*, having ſhewn that Men alone were not couragious, and fit for martial Atchievements. In brief, there is no kind of Performances, in which Examples are not to be found both of Men and Women, who have acquitted themſelves well therein. In Oeconomy, or the Management of a Family, if ſome Men are the Maſters, there are found Women too who having the Supremacy, perform ſo well, that the Men cannot complain. Wherefore they who ſeek the

Cauſe of the Nobleneſs or Abjeſtneſs of Man and Woman in the Sex, ſeek it where it is not. 'Tis not the being a Man or a Woman that makes noble or ignoble; 'tis the being an excellent Man or an excellent Woman. For as they are miſtaken who impute ſome Vice or Virtue to a whole Province, becauſe to be vicious or virtuous are perſonal Things; the ſame ought to be ſaid concerning Man or Woman, who are Citizens of the whole World; either of whom taken in general, has nothing in themſelves but what is very decorous, good and perfect, and conſequently very noble, as proceeding from an Author who communicated to them what Perfection and Nobleneſs was reſpectively requiſite. If there be any Deſect, it proceeds from the individual Perſon, and ought no more to be attributed to the Sex than to the Species.

Queſt. *There is a Book lately come forth, call'd, The Scripture Line of Time, from the firſt Sabbath to the Great Sabbath of the Kingdom of Chriſt, by Tho. Beverly; which doubtleſs you have ſeen, wherein he pretends to the Impulſes of the Spirit in finding out the Line of Time, Times, and half Time, by the Help of which having found it out, as he verily believes, he is very poſitive, that this great Sabbathiſm will take effect in the Year, 1697.*

Time, Times, and half Time.

<i>He imagines time to be divided as Geometricians divide a Circle, viz. into 360 Degrees.</i>	} Years.
<i>And ſo — Time, he expounds to be ———</i>	360
<i>Times, he expounds to be twice 360, viz. ———</i>	720
<i>Half Time to be the half of 360, viz. ———</i>	180
<i>All which amounts to</i>	1260
C c	H:

<i>He makes this Time, Times, and half Time to be the duration of the Apostasie from the Faith, viz. from its Purity, which he reckons to begin Anno Christi. 437. which Epocha, being added to .he</i>	1260
	437
	<hr/> 1697

<i>The Time when the Romish Power began to come in- to its half Time, he makes to be in Luther's Days, viz.</i>	Anno 1517
	add 180
	<hr/> 1697

So that the half Time beginning then, there must be 180 Years added to the 1517, the Product is 1697.

Ans. 'Tis a new kind of Exposition, and there's as much or more Probability in it, than any we have yet met with. We can return no other Answer but this, that time will be the best Expofitor, and 'tis very great Odds, but the Querist and many Millions more now alive will see the Issue,

Gentlemen,

I desire your Judgment in your Oracle upon the following Queries with as much Speed and Clearness as may be.

Quest. 1. What is to be understood by Creature in the eighth Chap. of Sr. Paul's Epistle to the Romans, and 19, 20, 21 Verses? How do they expect and wait for the Manifestation of the Sons of God, and in what Sense, shall they be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God?

Quest. 2. Whether Heaven be promised to a certain Number of Persons?

Quest. 3. Whether Baptism be a Means of Regeneration?

Quest. 4. Whether there be a Possibility of final Apostacy from a State of Grace?

Quest. 5. Why the greatest Enmity sometimes succeeds the greatest Friendship and Amity?

Quest. 6. Why is the Morning Sun a Means of accelerating Growth in Plants, and of ripening Fruits more than the Afternoon?

Quest. 7. What is the Reason that there are Tears of Joy?

Quest. 8. Why do the Vapors of Charcoals induce a Faintness? And why so dangerous and destructive in a close Room as they are?

Ans. 1. The Meaning of the Place according to the best Interpreters is no more than this, that whereas Adam by his Sin has subjected not only his Posterity, but irrational Creatures (which he was created Lord of) to Bondage, Slavery, Corruption and Death, the Time shall come when they shall be freed again; to wit, when Sin is no more committed, and that good Men don't only expect and groan for this Time, but the Pain and Corruption of the Creature does (as it were) plead

plead for a Delivery, an elegant way of expressing the deep Sense of any thing, when we say, that *even insensible things perceive it.*

Answ. 2. God knows what the Number of the Saved will be, but we can meet with no sufficient Text that tells us the Number is limited, and can't be otherwise.

Answ. 3. No, only a Sign of it.

Answ. 4. We read of such as *have fallen from Grace, have made Shipwrack of Faith, and a good Conscience,* and therefore we can't believe Grace irresistible. We know that some have more Means offer'd them than others, and God may sometimes cause a strange Conversion; and sometimes give Persons quickly over to a reprobate Mind, but the general Course of his Providence, is to give all sufficient Means; to turn those over to the Power of Satan that abuse his Means, and to give more Means to such as make Use of what they have. The Scripture is so plain in this Point, that we need not run to hard Places to confound our selves, *He that Believeth and is Baptized shall be saved, and he that Believeth not shall be Damned. If the wicked Man turneth away, &c. He shall Live, if the Righteous, &c. He shall Die.* It's commonly objected, Grace, Repentance, &c. is not in our Power; we answer, but the Means of Repentance are in our Power, as Examination, Considering, &c. or else we are not Men; hence St. John the Baptist says, *Bring forth Fruits meet for Repentance* Let a Man do what he is able, and God has

oblig'd himself by Promise to assist him. *To him that has, it shall be given, and he shall have more abundantly; but from him that hath not shall be taken away, even that he hath.* This Text is sufficient to obviate all such Queries as this. And now after all, if a Man has not a free Will given him to do something of himself in order both to Salvation and Damnation too, Rewards and Punishments are in vain; if there's absolute Predestination to Salvation or Damnation, there's no need of Preaching, Praying, or any thing else; but since we can't properly give any more than our Opinion here, we will reserve a further and larger Discourse upon this Subject in our next twelve Numbers, and we hope such as it will maintain the Justice, so it won't at all derogate from the Grace of God.

Answ. 5. Because the Opportunities which their Freedom, and Converse gives 'em, laid 'em more open to one another's Abuses, whereas other Persons that are Strangers to their Breasts cou'd have nothing to say against them, or at least not half so much.

Answ. 6. Because the fallen Dew helps it, which is exhal'd before the Afternoon.

Answ. 7. 'Tis already answer'd.

Answer. 8. It subtilizes the inclos'd Air, so much (tho' by Degrees) that a Man can no more live in it than Water. We cou'd bring a great many sad Instances of the Effects it has had, but our Room will not permit us to enlarge.

Quest. I am so far satisfied with your Sincerity and Integrity in untying all those Gordian Knots which you have met with in your Progress of freeing Learning from the Slavery of Obscurity and Intricacy, that I was persuaded to trouble you for your Opinion concerning Charms, because I met with a Story of a German Emperor, who by Means of a Ring which he always wore, was so wholly given up to his Mistress, that he could not leave her when she was dead, until the Ring was taken off by a Bishop who enjoyed the Favours imaginable, till glutted he threw it into a River, which was the Emperor's chief Delight to walk by till his dying Day: Pray your Opinion of the Ingredients, and by what Means they have so great Force over our Mind? The Question is not of much Weight, yet the resolving of it will be a great Satisfaction to me.

Ans. We have already answer'd several Questions of this Nature, and show'd that such a Thing, morally speaking, is absolutely impossible, (see our late Answer about *Talismans*.) All Things whatever of this Nature, are either Jugglings, Impositions upon the Ignorant, or else a Delusion of the Devil, who makes use of other natural Means to work upon the Superstition of such as believe it immediately done by Charms, even as a Juggler says, *Blow here, presto, be gone*, &c. only for a disguise to a natural and easie Conveyance.

Quest. The inclosed is the Copy of a Letter that was found in St. Martin's Church. Some that have seen it, do not understand

the Possibility of the Gentleman's performing what the Lady desires of him in the latter End of her Letter: You are desired to satisfy their Curiosity, and that it may be in your next Saturday's Mercury; they are ashamed to press you to the Performance of it in so little Time, nor would have been guilty of so much Rudeness, were they not necessitated by their going a long Journey the next Week, and so should have been deprived of the Satisfaction of your Answer?

Honoured Sir,

There will be at our House this Evening the rich old Fellow I told you of, worth 40000 l. therefore if you have any Love for my Person, or Respect for my Preferment, be there by seven a Clock. Dress your self as fine as possible you can, and brisk your Blood with a moderate Glas: Approach me with that Decency that becomes a Gentleman, and when you make Love, do it with all the Delicacy of Expression which your Wit can invent, or your Eloquence utter, but with the Distance and Regard, as if I were an Angel from Heaven; but have a special Care of overdoing it, and when it is his Turn to speak, make silent Love in soft Sighs, and languishing Looks. Stay not too long, that by the Opportunity of your Absence I may remark what Impressions the Frights of a new Rival has made upon his Breast, for a Spur of this Nature may quicken his Speed. This I call honest Policy, nor can I see any Evil in the Design.

Dear

Dear Sir, you know Matrimony is a sacred Tye, and therein I must be faithful: but if this Project takes, let the delicious Man assure himself he can ask nothing on this Side that Obligation, which shall not be granted with all the Warmth which Love and Gratitude can bestow; but remember that *I am a Maiden, and that he who steals Sweet-meats must always leave the Closet-door as fast as he found it, and an Artist at a Picklock can do his Business without spoiling the Wards.*

Ans. The Question is to resolve, *How her Gallant could perform the latter part of the Question:* To which we Answer, by forbearing any Attack upon the Fort, till she has got the old rich Commander in it: For the words, *nothing on this side that Obligation,* seem to be restrictive, and bind not on the other Side the Obligation. As for *picking of Locks, &c.* 'tis a nice sort of Felony, which we desire to be excus'd from sitting Judges on; only thus much, if to the Words, *I am a Maiden,* were added the Emphatick now, the Riddle is made plain.

Quest. *Whether it be lawful for a marry'd Man to kiss his Neighbour's Wife, out of real Respect and Affection?*

Ans. Yes undoubtedly, out of Respect none will deny, and if not real, so much the worse, out of Affection too, for we are to Love our Neighbour. 'Tis τὸ πλησίον, no Sex excepted, or mention'd; but it must be an honest Affection and Respect, tho' we may thus Love our Neigh-

bour's Wife, we mayn't Cover our Neighbour's Wife. The Affection shou'd be pure and innocent, as was that of the Primitive Christians in their Kiss of Peace, and if either the Cause or Effect of what's mention'd be otherwise, we ought to forbear it.

Quest. *Whether a Lady being in Love with any Man, it be lawful for her to ask his Consent?*

Ans. Yes, yes, poor Creature, it's hard to starve out of Civility, for want of asking Meat when we are hungry. But if she has no Friend in the World to speak a good Word for her, if she can't so much as write neither, let her show him the *Athenian Mercury*, Vol. 5. N. 13. *Qu.* 6. and that's a much handsomer way than downright coming to the Point, as those are accounted more Genteel Beggars, who trudge about with their Papers and Recommendations, than such as ply in Bedlam Walks, with *Pray Mr.—for God's Sake bestow the Gift of one Farthing.*

Quest. *I desire the speedy Answer of this Question: Five Years ago I marry'd a Gentlewoman only for her Vertue and Beauty, which she yet retains to the highest Degree. A Friend to us both being very melancholly, and near raving mad with Disorder of Mind, I press'd to know the Occasion; he tells me he is passionately in Love with my Wife, and without Enjoyment shall lay violent Hands on himself, because his Torment seems insupportable: Considering he is my Friend, I ought to assist him, considering she is my Wife, I ought not; yet I*

have given my Leave, and she purely to oblige me, yields, tho' wish much Reluctancy, and desires it may be deferr'd till we have your Opinion. Whether it be a Sin in one, or all three, and if a Sin, as undoubtedly it must, whether it's not better to commit it, than for our good Friend to use Violence, being the former may be repented of, but the latter, according to Holy Writ, must be his inevitable Damnation?

Answ. If ever a Story had the Air of a Romance, this certainly has, (and indeed there's a Novel extant much like it.) But if really true, sure they are all three raving mad as well as one of 'em, for that's the most charitable Opinion we can have of the Matter: It's plain the Man is no Fool that writ the Letter, and yet we can hardly think one who wou'd be such a *Contented Beast*, cou'd be capable of writing at that rate; therefore we rather suspect 'twas the Spark himself, or the cunning Somewhat of a Wife that indited it. But if there be any Thing of Sincerity or Truth in the Business, (since as to his Wife's admired Virtue we must beg his Pardon) we answer what sure none doubt but themselves, that supposing the Spark in any Haste or Necessity of killing himself, which it seems he is not, for he can stay still he hears our Answer, better he shou'd do so, than all Three be guilty of wilfully pondred *Adultery*, a damning Sin as well as *Murder*. If he's really so mad as represented, get him *chain'd*,

tho' we doubt *Bedlam* wou'd not be so fit for him as *Bride-well*.

Quest. Whether Christ descended actually into Hell, or whether Hell in the Creed be taken for the Grave?

Answ. These are two Questions sufficiently distinct from each other. That Christ did actually descend into Hell is true, or else our Creed must be false which asserts it. But since neither that nor our Articles express what they mean by the word *Hell*, leaving it only in *Æquilibrio*, and great Men are extremely divided in their Opinions concerning it, we don't think fit to conclude any thing positively in the Matter, only giving the different Opinions, with their Reasons—— Some interpret *Hell* only of the *Grave*, and it's sure enough as they tell us, that both the *Greek*, *Latin*, and *Hebrew* Words *Hades*, *Scheol*, and *Inferi*, do signifie either the *State of the Dead*, or the *place of the Damned*, which might easily be confounded, it being a common Opinion, and perhaps a true one, that *Hell* is in the Center of the Earth. Nay, even our *English* Word *Hell* may bear the same Signification, being deriv'd from the old *Saxon Hell*, to cover. Those who take *Hell* for the *Grave*, tell us that 'tis only an Explanation, (tho' a dark one) or rather indifferent Expression of that Phrase, *dead and buried*, since 'twas not in the old *Roman Creed*, as *Ruffinus* affirms, nor is it in the *Nicene*, only he suffer'd, and was bury'd, and

and the third Day he rose again, and in that which we call the *Athanasian*, who suffer'd for our Salvation, descended into Hell, the third Day, &c. without any mention of his Burial, which seems to imply the same thing was made by both. And of this Opinion generally are our Protestant Divines. The other is, that he actually descended into the Place of the Damned; and thus they interpret his descending into the lower Parts of the Earth, his then *spoiling Principalities and Powers*, and his *preaching to the Spirits in Prison*; and of this Opinion are all the Catholics, (thinking it favours Purgatory, tho' they're extremely mistaken in the Consequence) and also many famous Divines of our own Communion.

Quest. *What is the formal Difference of one Spirit from another, or what individuates 'em?*

Ans. If we shou'd go about to tell every Body what we mean by *Individuation*, perhaps we shou'd leave 'em more in the dark than we found 'em; however, since Definitions are absolutely necessary in all abstruse Notions, we shall do it not only for the Satisfaction of such as can understand it, but also for a clearer light in the present Question: *Individuation* (then is) *the Unity of any thing with it self, or that whereby any thing is what it is.* The Definition indeed is something dark, but we having already run thro' the different Orders of visible Beings, and consider'd *Individuation* in 'em all; any one that has a mind

to be further satisfied about 'em, may see a full Answer to it in *Vol. 2. N. 8. Quest. 1.* But the formal *Difference* of Spirits is yet a higher Task, and if it cou'd be found out by Study, 'twou'd deserve some Time; but since the Question is not resolvable by Humanity, we may refrain our Searches, nay tho' an Angel should come and dictate the Solution, it wou'd be unintelligible to us; All that we can say in Answer to it, is this, that as it cannot be resolv'd, so we can give our Reasons why it cannot; 1. *Because a Spirit is not to be defin'd.* 2. *Because a Spirit is immaterial.* What a Spirit is, we know not, we can as well represent it by a *Thought* as any thing else; but seeing we are ignorant of its very Being, its very ridiculous to assign the Modifications of what we know not. Again, the Words *Form* and *Individuation* necessarily suppose Matter, but a Spirit being immaterial cannot be ty'd to such Terms as are adapted to Matter. Hence when we ask, *What is the formal Difference of one Spirit from another, or what individuates 'em,* 'tis altogether as improper as to ask, *What is the Audibility of Savors, or the Visibility of Sounds?* or plainer yet, *What can that be which is impossible to be?*

Quest. *My Wife kept Company three Months with an ill Man, by whom she received an Injury, but revealing of it to me I freely forgave her, spar'd no Cost for a Chyrurgeon, and kept it private which Clemency, she insulted over,*

and still kept him Company abroad, nay when I found it out by undoubted Witnesses, she again and again denied it; this incens'd me against any farther Reconciliation, and being willing to part with her privately, I gave her three Days Notice to provide her wearing Apparel, but she refus'd it till I forced her away: The next Day came two of her Friends to moderate the Matter, to whom I consented again, and received her the same Night, but the Day following (being the 29th of last January) I was decoy'd to a Breakfast, and in my Absence she ran away with all my Plate; I am threaten'd by her Friends to be ruin'd, and do expect to be run in Debt by her, she being in Southwark, and likewise I am afraid of a Decay in Trade, (keeping a publick House:) I pray your Advice in this sad Calamity.

Ans. The first Thing you do put her into the Gazette, declaring for Reasons best known to your self, that no one give Credit to her, either as to Money or Commodities, as also give Notice that all your Creditors (if any) do forthwith in some short Time bring in all their Bills, Bonds, Obligations, &c. to whom you now stand indebted. Also for preventing other Mischiefs, send us in the Names of such Persons, the Place where they live, and their Employ, whom you suspect of any ill Design, and you shall hear further from us. As for the Words, or any other Advice, if you'll come to our Book-

seller, we'll assist you further.

Quest. Are there Mathematicians of your Society, and if a Question in Algebra should be propos'd, would you answer it Analytically? *

Ans. If you please to make tryal, we'll answer you, or own our Ignorance.

Quest. Whether a Person concluding his private Devotions with the Lord's Prayer, is to say Our Father, or My Father?

Ans. Read John 17. 21, 22, 23. and you'll be satisfied that you ought to repeat Our Father.

Quest. What is your Opinion of Conjurat[i]on?

Ans. There is as much Fault to be found with the excessive Curiosity of those, who would know all Things, as there is with the unsufferable Stupidity of some others, who are no way touch'd with that natural Desire of Knowledge: For as these latter, by renouncing that Accomplishment, deprive themselves of the greatest Satisfaction of Life; so the others, being transported beyond the Limits prescrib'd to the Mind of Man, wander they know not whither, and precipitate themselves into the Abysses of Errors and Impieties. That of the Necromancers, who boast, that they can command out of their Tombs the Souls of the deceas'd, that they may be inform'd of what they desire to know, is so much the more enormous, as they have made an Art of it, call'd by them the Black Art, or the Art of

Coi-

Conjuration, a Name as ridiculous as the Precepts of which it consists; which having no Ground but what they derive from the Capricio's and fantastick Extravagancies of those Impostors, they sufficiently destroy themselves; so as there needs nothing else to discover there palpable Vanity; no more than there is to make appear the Error of those, who, to confirm that diabolical Invention, maintain, there are Abundance of Effects above those of Nature, which are to be attributed to Souls separated from their Bodies, especially that of foretelling things to come, and informing those who consult them; it being consider'd, that, besides the Gift they have of Science, which is common to them with all Spirits disengag'd from Matter, they have a particular Inclination of doing good to Men, by advertising 'em of those things which so much concern 'em. But this is not only absurd in it self, but also impious, and contrary to Christian Faith, which teaching us that there are but two Places, where these Souls have their Abode, to wit, Paradise and Hell, it is to be believ'd, that those of the Damned are far from being in a Capacity to get out of that infernal Prison, to which Divine Justice hath condemn'd them, to be eternally torment-ed; And the Blessed Spirits are yet more unlikely to quit their blissful State and the Joys of Paradise, wherewith they are inebriated, to satisfy the vain Curiosities of those

who invoke them, and for the most Part make use of them rather to compass the mischievous Sorceries and such like Crimes which that Black Art professes, than to procure Good to any one; or if at any time they do any, 'tis in Order to the doing of some greater Mischief afterwards, such as Superstition and Idolatry; to which these Spirits inclining those who invoke them, and requiring of 'em such Sacrifices and Adorations as are due only to the Deity, it is more than a Presumption, that they cannot be the Souls of the Blessed, but downright Devils, who, transform'd into Angels of Light, impose upon those who are so willing to be seduc'd.

Some are of Opinion, that as the Employments of the Devils are different, so there is a remarkable Difference in their Natures, which depends principally on the Places of their Abode, according to which, if we may believe *Orpheus*, some of them are *Celestial* or *Fiery*, some *Airy*, some *Warry*, and some *Terrestrial* and *Subterraneous*; and among those the *Aerial*, to whom *Plato* attributes the Invention of Magick, are by the Students of that Art, accounted the most ingenious to deceive Men, by Reason of their more easie putting on the grosser Parts of the Air, and appearing under what Forms they please; and consequently, it is not hard for them to assume that of the Bodies of deceas'd Persons, and, by that counterfeit Appearance, to deceive

ceive the Credulity of those who are perswaded, that, by this Art of Conjurat[i]on, they may be oblig'd to make a particular Discovery of themselves. This was an Observation of *Ananias*, in the third Book of the Nature of Devils, concerning a dying Person who presented his Right Hand to some other, who thereupon joyn'd Hands with him. Nor is this any less Superstitious than for the said two Persons to make a mutual Promise, that he who died first should appear to the Survivor, to give him an Account what Condition he is in; since in these Apparitions, it is always to be fear'd, that they are the Evil Spirits, whose main Design is to seduce them that assume their Places, and do appear instead of those whom we think we see.

Others again think, 'tis not to be accounted strange that the Souls of the deceas'd, having a Remembrance of those with whom they convers'd in this Life, and to whom they are still link'd by some Tie of Affection, as was the Rich Man in Hell towards his living Brethren, should also have an Inclination to assist them as much as they can. It may therefore be infer'd, that, with the Permission of God, they do appear, when they are earnestly intreated to do it. For, not to speak of *Moses* and *Elias*, who appear'd on Mount *Tabor*, the day of the Transfiguration; the Prophet *Jeremy* and *Onias* appear'd to *Judas Macabehus*, as the Soul of *Samuel*

to *Saul*; to whom the Holy Scripture attributing the Gift of Prophecy, that Apparition was not illudory, nor procur'd by the Devil assuming the Shape of that Prophet, but certain and real, in which that Holy Man presented himself, and, out of the Desire he had to bring that King, for whom he sometime had a great Affection, into the way of Salvation, he remonstrated to him the Judgments of God, which would fall upon him, if he turned not from the Evil of his Ways.

But lastly, there are some who conclude, That tho' there be nothing but Confusion among the Evil Spirits, yet is there to be imagin'd a certain Order in their Nature, and such a Subordination among them, that there are Superiours and Inferiours, whereof some have a Sovereignty over others. Hence it comes that among the Magicians, who have unhappily engag'd in their Service, who have given up their Names to a superiour Hierarchy, force the others to obey them, and may exercise the same Superiority over the Spirits of a lower Class, as their Master can. It is to these Regent or principal Magicians, that some would attribute the Privilege of calling up the Souls of the Dead, and, for want of them, the Evil Spirits of an inferiour Order, whom they shew to those who consult them; or when they cannot do that, they think it enough to procure an Appearance of Spectres and Shades, by that cursed Art of Conjurat[i]on,

tion, distinguish'd for that reason into *Necromancy* and *Sciomaney*, whereof the former makes the Dead appear, or rather Devils, with their very Bodies, and their Clothes and other Marks, which they had during their being here: The other shews only Phantasms, which have some Resemblance of them, yet make a Shift to answer their Questions who come to enquire of them. And whereas the whole Mystery is full of Impostures, they omit nothing that may cause Terrors, that so Mens Spirits being prepossess'd, they might give the Credit thereto. It was the Opinion of ancient Paganism, which first exercis'd this Art, that the Souls of the Dead might be evocated, by pouring on the Ground Wine, Milk, and Honey, and mixing it with the Blood of certain Animals newly kill'd; the Entrails whereof, being still hot, were afterwards carried three several times about two Altars, garnish'd with three black or blue Fillets, and a Cyprus. But when they were perswaded that those Souls of the deceas'd which they call'd *Manes*, were incens'd against 'em, they appeas'd them with black Victims, casting their Entrails dipp'd in Oyl, into a Fire laid on their Sepulchres made of such Trees as bear no Fruit; gave them Incense, cast Wine with the Hollow of the Hand, and exercis'd such Ceremonies as for the most Part were ridiculous; which also were commonly perform'd at Mid-night, and in subterraneous Places,

there being nothing they thought more contrary to those Spirits of Darkness, than the Light of the Day, and especially the Rising of the Sun. Thence it proceeded, that *Hommer* sent his *Ulysses* into obscure Places, to consult the Soul of *Tiresias*; and *Virgil* makes *Æneas* descend under ground, to learn of the Sibyl what he had to do. The Poets also have feign'd that *Orpheus* descend'd into Hell, to fetch thence his Wife *Eurydice*; and the History of *Pausania* tells us, that, to appease the Ghost of *Cleonica*, whom he had kill'd by Mistake, and for which Act he was continually tormented in the Night Time, he offer'd some such Sacrifices to it in an obscure Place call'd *Heraclea*; where having appear'd to him, she told him, that he should be delivered out of all his Sufferings as soon as he were return'd into *Lacedemonia*; as accordingly he was, having been there starv'd to Death with Hunger in the Temple of *Pallas*, where he had taken Sanctuary, to avoid the Fury of his Fellow Citizens, by whom he was pursu'd.

Quest. Pray, Gentlemen, what are your Thoughts of *Natural Magick*?

Ans. Natural Magick has degenerated extremely in these last Ages, wherein it is grown as execrable, even to the very Name of it, as it was honourable at the Beginning; as those of Tyrant and Sophist were heretofore Denominations generally esteem'd, but now are abhor'd. The ill Use which some have

have made of it is the true Cause of this Treatment of Natural Magick, which they have fill'd with Vanities and Impostures, whereas it is in it self not only the Noblest, but also the most Ancient of all the Sciences. For it is conceiv'd to have begun above four Thousand years since in *Egypt*, under *Zoroaster* the Grandson of *Noah*, whence it was spread among the *Babylonians*, the *Chaldeans*, and the *Persians*, among whom the *Magi* were in so great Authority, that, with the Mysteries of Religion, they were intrusted with the Civil Government, and the Conduct and Tuition of the Kings, who were never admitted to the Crown, till they had been fully instructed in that Discipline. By this it was that *Orpheus* and *Amphion* came to be so powerful, as to draw Brute Beasts and Stones after them, and hereby King *Solomon* came to be the Wisest of all Men; and, lastly, by the Study of this, *Apollonius Tyanicus*, *Pythagoras*, *Socrates*, and the other Sages of Antiquity, acquir'd the Esteem they were in. But what adds much to the Recommendation of it, is, that by its Means the three *Magi* or Wise Men in the Gospel, who were Kings, came from the *East*, where this Science flourished; having found out that the Star which they saw, being different from all the others, yet no Meteor kindled by some Natural Cause, was an extraordinary Sign which God was pleas'd to make appear to them, to give 'em

Notice of the Birth of his Son; there being no rational Ground to imagine they were downright Magicians, as *Theophylact* conceiv'd in his Commentaries upon Saint *Matthew*: At least this is certain, that, after the Adoration of our Saviour, they absolutely renounc'd that diabolical Magick, if it be supposed they had any Tincture of it before. For as to this latter, which is grounded upon some Compact with the Devil, who thereby obliges himself to do transcendent Things for him with whom he hath contracted, being a kind of Idolatry, it is generally abhor'd and condemn'd by all, since it makes use of Pernicious Means to attain its End, which is ever bad. But such is not the other, whose End, and the Means it employs to compass it, being good and lawful, there is no Doubt but it may be lawfully used. Besides, as *Pfellus* and *Proclus*, two Persons well skill'd in these Matters, have very well observ'd, this last Kind, call'd Natural Magick, is only an exact and perfect Knowledge of the Secrets of Nature; by Means whereof, consequent to the Observations which some eminently curious Persons make of the Motions of the Heavens, and the Influences of the Stars, with the Sympathies and Antipathies which are almost in all sublunary Bodies, they apply things so justly one to another, and with such an exact Consideration of Time, Place, Manner and Proportion, that they work

work prodigious Effects: Which, the more credulous, and such as are ignorant of the Correspondence between these Effects and their Causes, look upon as Miracles and Enchantments. Such as were those of the Magicians of *Pharaoh*, who could turn their Rods into Serpents, make the Rivers of *Egypt* red as Blood, and fill the whole Country with Frogs, but were not able to go any further, to imitate the other Miracle of *Moses*, which they were fore'd to acknowledge wrought by the Finger of God. Nor are the Effects of Artificial Magick less wonderful, not only in Respect of its Predictions observable in Judiciary Astrology, Agriculture, Medicine, the Art of Navigation, and others, grounded upon very probable Conjectures, but also of its Operations, as well true as false, or illusory. The true ones are grounded on the Principles of the Mathematics, especially on those of the Mechanicks, which are the noblest and most necessary Part thereof, and on which depend all the Water-Engines, Machines moving of themselves, and other Inventions wherewith the Ancients wrought such Effects as were accounted miraculous. Such as that Man's Head of Brass made by *Albertus Magnus*, which fram'd an articulate Man's Voice, in Imitation of that of *Memnon*; the glazen Sphere of *Archimedes*, the Motions whereof naturally represented those of the Celestial Orbs; his Burning-glasses, wherewith he burnt the Fleet

of the *Romans*, who besieg'd the City of *Saragossa* where he then was; the wooden Dove of *Archytas*, which flew up and down with the other Doves; as did the little Birds of *Boëtius* made of Copper, which had this further Advantage, that they could sing melodiously; as could also those which the Emperor *Leo* caus'd to be made of Gold; Malleable Glass, and such other admirable Effects of this Art, for that Reason call'd by *Hero*, *Thaumaturgica*. Those which it produces by Illusion and juggling, depend on some Slightness of Hand, and cozening Tricks, such as are us'd by the Professors of Legerdemain, to delude our Senses, and make Things appear otherwise than they are. Such a Performance was that mention'd by *Josephus*, in the xviii. Book of his *Antiquities*, used by that false *Messias*, *Barchochabus*, who to gain himself the Esteem of the true one, had the Knack of vomiting Flames of Fire out of his Mouth as he spoke, by means of a lighted Piece of Tow, which he could order as occasion serv'd; which Trick, another Impostor shew'd more cleverly, by means of a Nutshell fill'd with Brimstone and Fire. And it is a Thing now generally known, that by certain Artifices no way diabolical, one may make a Company of People sitting at the Table look as if they were dead, or like so many Tawny-moors; nay, if we believe *Pliny*, in the xxviii. and xxxv. Books of his History, they may be made to look as if they had the Heads of Asses or Horses.

There

There are some who think, That, according to the Doctrine of Paganism, re-advanc'd since the Light of Christianity by the *Marcionites* and the *Manichees*, as there were two Gods, one called *Oromazus*, the Author of all Good, who was the Sun; the other, *Arimanes*, Author of all Mischief; so there were two kinds of *Magick*, whereof one, consisting of an exact Knowledge and Application of things in order to a good End, is commendable, and known by the simple Denomination of *Magick*, which they affirm to be an Invocation of those *Genii*, who are our Guardians and Benefactors, in order to the procuring of some good either to our selves or Others: The other called *Mangania*, which they exercised by the Invocation of the bad *Genii* or *Demons*, wasever condemn'd as pernicious, as having no other Design than to do Mischief by Sorceries and Witchcraft. And though the Grounds of that Doctrine are contrary to the Truth of Christian Faith, yet since it assures us that there are good and bad Angels, which were the *Genii* of Paganism; there is some Probability, that as these last incline us to Idolatry, Superstition, and other Impieties, to divert us from the Worship of the true God, by the Study of the Black Art; so is it the main Business of the Former, by a Discovery of the Secrets of Nature, which is the white and natural *Magick*, to incline us to an Acknowledgement of the Author of it. In like Manner, as we find, according to the Apostle, that, in

the order which God observes for the Good of his Church and the Furtherance of our Salvation, there are divers Gifts, such as those of Knowledge, Healing, working of Miracles, Prophecy, Speaking of strange Languages, and the like; all which do notwithstanding depend on the same Spirit of God, who dispenses them according to his good Pleasure: So the Devil, who endeavours to imitate the Works of God, does the like, in the Distribution of those Talents, which he communicates to his Instruments, to employ them upon different Occasions, the better to accommodate himself to the Diversity of their Inclinations, whom he would abuse, which is his principal Design. He furnishes those whose restless Curiosity will needs know things to come, with Oracles and Predictions: he entertains the Vain with Impostures and Illusions; the Envious with Charms and Sorceries; the Revengeful, and such as are inclin'd to such implacable Passions, are suggest-ed with all the mischievous Contrivances, which that perverse Spirit is at all Times ready to teach any who are desirous to be his Disciples, to whom the Practice of his Instructions prove as fatal, as they are intended to be to those, against whom they are employ'd.

Quest. *Having read of the Cabala, and Cabalistical Learning among the Jews, pray let me know what is your Opinion of it?*

Ans. In Order to judge of the *Cabala*, 'tis requisite to know what

what the Philosophy of the Jews was. As the Stoicks, Peripateticks, Pyrrhonians, and other Philosophers, had their peculiar Sects; 'Tis divided commonly into that of Things, and that of Words or Names. The first is call'd by the Rab- bins *Bereschit*, the second *Mercana*. That which Treats of things, by the Cabalists call'd *Sephiroch*, that is to say, Num- bers or Knowledges (for with them, to number and to know are almost synonymous) is either Philosophical or Theological. The Philosophical comprehends their Logick, Physicks, Meta- physicks, and Astronomy. In Logick they treat of the ten lesser *Sephirosh*; which are so many Steps or Degrees for at- taining the Knowledge of all things, by means of Sense, Know- ledge, or Faith: and they are divided into three Regions. In the lowest, which is made by the Sense, are, (1) the Object, (2) the *Medium* or *Deaphanum*, (3) the External Sense. In the second and middle Region are, (4) the internal or common Sense, (5) the Imagination or Fancy, (6) the estimative Fa- culty or inferior Judgment. In the third and supream (7) the superior and humane Judgment. (8) Reason. (9) The Intellect; (10) and lastly, the Understanding or *Mens*: which performs the same Office to the Soul, that the Eye doth to the Body whom it enlightens. For Ex- ample, when I hear a Cannon discharg'd, the Sound comes to my Ears by the *Medium* of the Air; then the common Sense receiving this Species of the

Sound, transmits the same to the Imagination; and the esti- mative Faculty judges thereof simply, as Beasts would do: afterwards the Judgment appre- hends the Essence of the Sound; Reason searches the causes there- of, and the Intellect considers them. But lastly, the Under- standing or *Mens*, call'd by the Cabalists *Ceter*, that is, a Crown (by way of Excellence) recei- ving Light from on high, irradi- ates the Intellect, and this all the other Faculties. And these are the Degrees of cabalistical Knowledge. In the other Parts of their Philosophy they treat of the fifty Gates of Light. Whereof the 1st. is the Divine Essence, the Symbol of which is the *Tetragrammaton*, and in- effable Name of God. The 2^d. Gate is the Archetypal World; the Knowledge of which two Gates, they say, was hid even to *Moses*. The 3^d. is the Earth; 4th. Matter; 5th. *Vacuum* or Privation; 6th. The Abyss; 7th. The Fire; 8th. The Air; 9th. The Water; 10th. The Light; 11th. The Day; 12th. Accidents; 13th. The Night; 14th. The Evening; 15th. The Morning. And after many o- ther things they constitute Man for the 50th. Gate. To arrive to the Knowledge of these 50 Gates, they have erected 32 Flambeaux or Torches, to guide them into the Secrets contain'd therein; which they call the Paths of Wisdom, namely, the Intelligence miraculous or oc- cult. Intelligence sanctifying, resplendent, pure, dispositive, eternal, corporeal, &c. The Theological *Cabala* treats of God.

God and Angels: Of God, by expounding the Names of 12 and 42 Letters; yea, they attribute seven hundred several ones to him; and particularly the Divine Attributes, which they term the grand *Sephiroth*, namely, Infinity, Wisdom, Intelligence, Clemency or Goodness, Severity, Ornament, Triumph, Confession of Praise, Foundation and Royalty, whereby God governs all things by weight, Number and Measure. Of Angels, namely of the 32 above said Intelligences, call'd by them the Paths of Wisdom (for they make them so many Angels) and of seventy two other Angels; the Names they compose of the 19th, 20th, and 21st. Verses of the 14th. Chapter of *Exodus*: in each of which there being 72 Letters, they form the Name of the first Angel out of the three first Letters of each Verse; the Name of the second, out of the three second Letters of the same Verses; and so the rest, adding at the End of every Word the Names of God, *Jah*-or *El*; the former whereof denotes God as he exists, and the latter signifies

mighty or strong God. The *Cabala* which treats of Words and Names, is nothing else but the Practice of Grammar, Arithmetick, and Geometry. They divide it into three Kinds. The first whereof is called *Notraickon*, when of several first or last Letters of some Word is fram'd a single one; as in our Acrosticks. The second, *Gematrie*, when the Letters of one Name answers to the Letters of another by Arithmetical Proportion; (the *Hebrews* as well as the *Greeks* making Use of their Letters to number withal.) Whence some Moderns have affirm'd, that Christianity will last seven thousand Years, because the Letters of *Χριστός* are of the same Value in Number with those of *ἐνταύτην χιλιετία*. The third is call'd *Themurash*, which is a Transposition of Letters, like that of our Anagrams, the most common Way of which is to change the last Letter of the Alphabet into the first, and on the contrary; to which kind are refer'd the Words and Verses which are read backwards, such as this:

opus

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1. *Dens elati mutatum Itale suedi.*

supo

Thus, they prove by the first Word of *Genesis*, which is *Berashit*, that the World was created in Autumn, because in this Word is found that of *Feshitri*, which signifies Autumn: And that the Law ought to be kept in the Heart.

because the first Letter of the Law is *Beth*, and the last *Lamed*; which two Letters being put together, and read after their Mode, which is backwards, make *Leb*, which signifies the Heart.

Some

Some are of Opinion, that if the Word *Cabala* be taken for a Tradition, that is to say, the Manner in which the *Jews* made their Sacrifice and Prayers according to the Instruction they had from Father to Son concerning the same, it deserves to be esteem'd for its Antiquity, altho' it be abolish'd: And the more in Regard of the hieroglyphical and mysterious Names of God and Angels which it contains; and whereof whoever should have a perfect and entire Knowledge, would find nothing impossible. 'Twas by this Means, say they, that *Moses* divided the Waters of the Red Sea, and did so many other Miracles, because he had written at the End of his Rod the Name of *Jehovah*. For if it be true that black Magick can do Wonders by the Help of malignant Spirits, why not the *Cabala*, with more Reason, by Means of the Names of God, and the Angels of Light, with whom the *Cabalists* render themselves Friends and Familiars? Our Lord seems to confirm the same, when he commands his Apostles to make use of his Name for casting Devils out of the possessed, and to heal Diseases, as they did. The Victory of *Judas Maccabeus* against the Enemies of his Religion, happening by Means of a Sign of four Letters; that of *Antiochus* over the *Galatae*, by a Pentagon; that of *Constantine the Great*, by the Sign of the Cross, and the *Thau*, wherewith the Scripture arms the Foreheads of the Faithful, demonstrate that

Figures are not wholly inefficacious. The critical Days of Diseases, and the Practice of Physicians, who administer their Pills in odd Number, which the *Pythagoreans* call the masculine Number, shew likewise that all Kind of Virtue cannot be denied to Number, and consequently that the *Cabala* is not to be blam'd for making Account of Numbers, Names and Figures, the Knowledge whereof would undoubtedly be most excellent, did it not surpass the Reach of humane Capacity, which cannot comprehend the Connexion there is between the Name and the Thing which it denotes, the Number and the Thing numbered, and Figure and the Thing figured. For since the external Figure of a Man or other Animal gives me to know his Substance which I see not, and the Species of his Figure entering into my Senses, suffices to make me conceive the Thing without its stirring out of its Place; why shall not the Names, and particularly those impos'd on Things by our first Parent in the *Hebrew* Language, have as necessary a Signification and Connexion with Things as the other Accidents which are the Objects of our Senses? And why shall we not believe the same of the Letters which represent those Names in the same Language?

Again, others think, that the *Cabala* was either Allegorical or Literal. The former was more conjectural; but if there be any Virtue in Characters which signifie nothing, with more Reason the Words,

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Syllables and Letters, which are the visible Names of Things, shall not be without. This gave Ground to the *Cabalists* to consider in Letters not only their Number and Arithmetical Value; but also their Order, Proportion, Harmony, Magnitudes and Geometrical Figures; observing whether they be straight, crooked or tortuous, closed or not. Thus in one Passage where the *Messiah* is spoken of, some have concluded from a *Mem* which is found closed in the middle of a Word, contrary to Custom, that this *Messiah* should come out of the closed Womb of a Virgin, contrary to the Course of the ordinary Birth of Men. Thus *Rabbi Haccadosch*, in the first Letters of these three *Hebrew* Words of *Genesis* 49. v. 10. *Yeho Scilo Yelo*, found those wherewith the *Hebrews* write the Name of our Saviour, namely, *J. S. V.*

Lastly, others say, that we ought to govern our selves in reading of the *Cabalists*, as Bees do, who gather only the Good and leave the Bad which is more plentiful; and above all avoid the Loss of Time which is employ'd in turning over the tedious Volumes of the *Talmudists*, which are either so unpleasant, or their Sense so much unknown to us, through the Envy which they bore to their Successors, that we may with more Reason tear their Books in Pieces than a Father did the Satyrs of *Perseus*; saying, that since he would not be understood by the Surface and Outside, like other Writers, he would look within, whether he were more intelligible.

Quest. *Whether Truth is always to be spoken?*

Ans. Truth and Justice being reciprocal, and the former, according to *Aristotle* a Moral Duty, it much imports the Interest of a Government that it be observ'd and kept inviolably not only in Contracts and publick Actions, but also in private Discourses; and 'tis a kind of Sacrilege to go about to hide it. Moreover, 'tis one of the greatest Affronts that can be put upon a Man of Honour, to give him the Lye. For as 'tis the Property of an ingenuous Man to avow the Truth freely, and not to dissemble; so Lying is the Sign and consequent of a lying Spirit. Hence the *Persians* were not contented to cause the Children of their Kings to be instructed above all Things, always to speak the Truth; but they erected Temples and Altars to this Virtue as a Deity, and ador'd it under the Name of *Oromagdes*, which signifies the God of Truth. And therefore 'tis our Judgment that Truth ought always to be spoken, altho' it be to one's Damage.

But some say, that if it be necessary always to speak Truth, and that it be the Conformity of our Words with our Thoughts, it is not always to be spoken. This Nature teaches us, whilst she discovers to us only the Surface of the Earth, but hath hid all the Treasures of it, as all the Parts of Man, especially the more noble are conceal'd under the Skin. That which vilifies Mysteries, is

is the publishing of them, call'd Prophanation. That which hinders the Effect of State Counsels, whereof Secrecy is the Soul, is the letting of them be discover'd, which is Treason. That which takes away the Credit from all Arts and Professions, is the rendring them common. And Physick (amongst others) knows the Advantage of Concealment, whilst the Welfare of the Patient many Times depends upon his Ignorance. Would you see what Difference there is between a wise Man and a Fool, a civil Man and a Clown? it do's not consist in Knowledge; for they oftentimes have the same Thoughts and Inclinations; but the Fool speaks all that he thinks, the wise Man doth not; as the Clown will declare by Gesture, and (if he can) do every thing that comes into his Fancy, but the better bred Man uses Restraint upon himself. The Comedian therefore wanted not Reason, to say that Truth begets Hatred; and the Scripture teaches us that God built Houses for the wise Egyptian Women who ly'd to *Pharaoh*, when they were commanded to murder the Hebrew Children at the Birth, but obey'd not. For though some hold that God pardon'd them the Lye in regard of the good Office which they render'd to his Church, and that 'twas for this good Office that God dealt well with them; yet, leaving this Subtility to the Schoolmen, 'tis evident that their Diffimulation was approv'd in this Case.

There's great Difference between Lying and not speaking all the Truth which is expected from us; the former being vicious, the other not: Whence *S. Athanasius* being ask'd by the *Arrians* who pursu'd him, whether he had seen *Athanasius*, told them that he went that way a little while since, but did not tell them that himself was the Person. And *S. Francis* being ask'd whether he did not see a Robber pass by, shew'd his Sleeve, and said, that he did not pass that way.

As only weak and distemper'd Eyes are unable to bear the Light of the Sun, so only weak and sickly Minds cannot suffer the Lustre of Truth. All Men are oblig'd to speak it, but particularly that which is dictated from God's Mouth; and we ought rather to choose Martyrdom than renounce the Belief of it. Less ought they to conceal it who are bound to it by their Conditions, as Preachers and Witnesses; provided they have regard to Place, Time, and Persons. Without which Circumstances 'tis as unacceptable and absurd as to carry a Queen to an Ale-house. Yet in two Cases particularly, the not telling of Truth may be dispens'd with: 1. When the Safety of the Prince or Good of the State is concern'd, for which, *Plato* in his Commonwealth says, it is lawful to lye sometimes; and the Angel *Raphael* told *Tobias* that 'tis good to hide the Secrets of Kings, 2. When our own Life is concern'd, or that of our Father.

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Mother, and Kindred against whom, although we certainly know them guilty of a Crime, we are not oblig'd to declare it; provided, nevertheless, that it be with the Respect due to the Magistrate, and that we beware of speaking Lyes whilst we intend only to decline Discovery of the Truth. 'Tis the Opinion of the Civilians, and amongst others, of *Paulus*, in *l. 9. ff. de Test.* that a Father cannot be contrain'd to bear Witness against his Son, nor a Son against his Father, except in the Case of High Treason.

These three Things must not be confounded, to lye, to speak or tell a Lye, and to do or act one. To lye is to go against our own Meaning; as when I know a Thing, and not only conceal it, but speak the contrary. This Action, according to some, is always evil, infomuch (say they) as 'tis never lawful to do Evil that Good may come of it. According to others, 'tis qualified according to the Diversity of its End. For he who tells a Lye to save a Traveller's Life who is pursu'd by Thieves, seems to do better than if he expos'd him to their Cruelty by his Discovery. The Physician who dissembles to his Patient the Danger of his Disease, and thinks it enough to acquaint his Domesticks therewith, does better than if he cast him into Despair by a downright dismal Prognostication; and when he cheers him up in fitting Time and Place by some pleasant made Story, what he speaks can scarce be reckon'd

amongst idle Words. But he who lies for his Profit, as many Trades-men do, sins proportionably to the Deceit which he thereby causes; but he is most culpable who lyes to the Magistrate. One may tell or speak a Lye without lying, namely, when one speaks a false Thing conceiving it to be true. To do or speak a Lye, is to lead a Life contrary to one's Profession; as he who preaches well and lives ill. Whence we conclude, that many Precautions are requisite to lye without committing an Offence; that a Lye is to be spoken as little as possible, and never to be done or acted at all.

Quest. *Pray Gentlemen, favour your humble Servants with your Opinion of Climacterical Years?*

Ans. Man's Life is a Comedy; whereof the Theatre or Stage is the World, Men the Actors, and God the Moderator, who ends the Play, and draws the Curtain when it seems good to him. When 'tis play'd to the End, it hath five Acts, Infancy, Childhood, Adolescence; Virility or Manhood, consisting of middle Age; and old Age; each of 14 Years, which multiply'd by 5 make 70 Years, the Term assign'd to humane Life by the Royal Prophet. These Acts are divided into two Scenes, of as many Septenaries, in each of which considerable Alterations both in Body, Goods and Mind also, are observ'd to come to pass. For seeing many Persons incur great Accidents at one certain Number of Years rather than another;

ther; and if they escape Death, fall again into other Dangers at certain Times, and so from one Degree to another, till they be come to the last Step of the Ladder, which is call'd *Climax* by the *Greeks*; hence the Name Climacterical comes to be given to the Years at which these Changes are observ'd. The most general Opinion refers them to that Number of Seven; tho' some have attributed them to the ninth, others to every second Year; but especially to the Product of the one multiply'd by the other, which is Sixty three, compos'd of nine Times seven, or seven Times nine; and therefore the most dangerous. For seven and nine, as *Fermicus Maternus* saith, being very pernicious of themselves, their Malignity is conjoyn'd in that Number of Sixty three call'd upon this Account the grand Climacterical, as 7, 14, 21, 28, 35, 42, 49. (very considerable amongst them for being the Square of seven) and 56 are call'd less Climactericals; but 126 the greatest Climacterical of all, because it contains the grand one twice, being compos'd of eighteen Septenaries. Now all these Climactericals are call'd *Hebdomaticks*, because they go upon seven, as those which are counted by nine are call'd *Enneaticks*, amongst which the less are 9, 18, 27, 36, 45, and 54: the grand one is again 63, made also of nine multiply'd by seven; the rest are 72, 81, (very notable too, for being the Square of nine) 90, 99, and so to the greatest Climacteri-

cal 126, made of twice nine Septenaries. Amongst all which Years 'tis further observ'd, that those are the most dangerous which ascend either by three Weeks, or Novenaries of Years, as, 21, 42, 63, in the *Hebdomaticks*; and 27, 54, 81, in the *Enneaticks*.

As the Septenary is considerable, so is that of Nine, for the Number of the Hierarchies and Celestial Spheres, together with the common Number of Months of a Woman's Pregnancy; the Time between the Conception and the Birth, having a great Likeness with the Remainder of Man's Life. Likewise the Ternary, proper to the Deity, being multiplied by it self, must contain whatever Wonder and Efficacies there can be found in Numbers, since it belongs to innumerable Things; and nothing can be consider'd but with its three Dimensions, and its three Parts, Beginning, Middle, and End; past, present, and future. Hence was the assigning of three Faces to *Janus*, three Names and three Powers to the *Moon*, according to its own, that of *Diana*, and that of *Hecate*; together with the Fiction of three Graces. In brief, as the three greatest Changes came to pass in each of the three Times of the World, before the Law, under the Law, and after the Law, so it seems just that this ternary Number divide the Actions of the less World, as it hath done of the great.

There have been some of Opinion, that it is more reasonable to make this Division by

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the quaternary Number, comprehended in the ineffable Name of four Letters, the Elements and Humours; to the Contract or Amity of which we owe our Health, our Diseases, Death, and all the Accidents of our Lives. And the slowest Motion of the dullest and most malignant of these Humours is made in four Days. the Reduplication whereof hath given ground to the Error which attributes the Crises and Indications of Diseases to other Numbers. The fourth Day is acknowledg'd the first of Nature's Motion, and serves for a Measure and Foundation of all others. The Crises of Diseases are unanimously attributed to the *Moon*, which had but four Quarters, distinguish'd by as many Faces, which being denominated from the Quaternary, argue its Power over that Planet; and consequently, over every thing that depends upon it. And as there are four noble Parts in Man, (comprehending, with *Galen*, those which preserve the Species) so there are four in the World, *East, West, North, and South*; four Parts of the Earth, *Europe, Asia, Africa, and America*; and four Monarchies. But the Considerableness of this Number appears, in that our Lord having been ask'd five Questions, namely, of the Time of his Death, his Ascension, the Calling of the *Gentiles*, and the Destruction of *Jerusalem*, they were accomplish'd in the Number of four Timesten. For he continu'd dead 40 Hours, he ascended into Heaven at the

end of 40 Days, the Vocation of the *Gentiles* typified by the Vision of unclean Beasts, offer'd by the Angel to Saint *Peter* to eat, was at the End of 40 Months, which are about 3 Years and a half, (so long also as Antichrist is to continue) and the Destruction of *Jerusalem* came to pass at the End of 40 Years. Moreover, the Quaternary is not only a square Number, but causing all others to be denominated such; the Cause of the Change which happens in this Number, is, for that a Cube cannot be vary'd and mov'd but with Difficulty; so that great Causes are requisite to produce those Changes, which producing great Effects, become more sensible and remarkable than the ordinary ones, which more easily cause Variation in other Numbers remote from the Cubick Figure.

Others again said, that the Prince of Physicians having affirm'd the Septenary to be the Dispenser of Life, and Author of all its Changes, seven must be the true Climacterical, For in seven Hours the Geniture receives its first Disposition to Conception; in seven Days it is coagulated; in seven Weeks it is distinguish'd into Members. The Infant cannot come forth alive sooner than the seventh Month, and anciently it was not nam'd till after seven Days; being not accounted fully to have Life till it had attain'd that periodical Day. The Teeth spring out at the seventh Month, they shed and are renew'd in the seventh Year, at which

which Time the Child begins to speak articulately, and to be capable of Discipline. At twice seven Years it is *pubes*. At twenty one the Beard sprouts forth. At twenty eight growing ceases. At thirty five a Man is fit for Marriage and the Wars. At forty two he is wise, or never. At forty nine he is in his *Apogee*, or highest Pitch; after which he grows old, and changes always by Septenaries till he has accomplish'd the Years of his Life; which *Hippocrates* for this Reason, distributes into seven Ages. The Virtue of this Number appears likewise in Divine Things; God having sanctified the seventh Day by his own Rest and ours, and all Nations measuring their Time by Weeks. But 'tis not without Mystery, that *Enoch* the seventh after *Adam*, was translated into Heaven; that Jesus Christ is the seventy seventh in a direct Line from the first Man; that he spoke seven Times upon the Cross, on which he was seven Hours; that he appear'd seven Times; and after seven Times seven Days sent the Holy Ghost. That in the Lord's Prayer there are seven Petitions, contain'd in seven Times seven Words. The Apostles chose seven Deacons. All the Mysteries of the *Apocalypse* are within this Number; mention being there made of seven Seals of the Book, of seven Horns of the Lamb, and seven Eyes which are the seven Spirits of God sent throughout all the Earth, of the seven Heads, and seven Questions of the

Dragon; of the seven Heads of the Woman, which are seven Hills; of seven Kings, seven Angels, seven Trumpets, seven Vials, seven Plagues. The Scripture makes mention of seven Resurrections to that of our Saviour's. The first of the Widow's Son, of *Sarepta*, by *Elias*. The second of the *Shunamite's* Son, by *Elisha*. The third of the Soldier who touch'd the Bones of that Prophet. The fourth of the Daughter of the Ruler of the Synagogue. The fifth of the Widow's Son of *Naim*. The sixth of *Lazareth*. And the seventh of our Lord. The *Rabbins* say that God employ'd the Power of this Number to make *Samuel* so great as he was; his Name answering in Value of the Letters to the Hebrew Word which signifies seven; whence *Hannah* his Mother, in her Thanks to God, saith, *That the barren had brought forth seven*. *Solomon* spent seven Years in building God's Temple. The Wall of *Jericho* fell down at the Sound of *Joshua's* seven Trumpets, after the *Israelites* had gone seven Times about it on the seventh Day. There were seven Years of Plenty, and as many of Famine, in *Egypt*. There were seven Lamps in the Tabernacle, typifying seven Gifts of the Spirit. The *Jews* eat unleavened Bread seven Days; and as many celebrated the Feast of Tabernacles. They let their Land rest every seventh Year, and after seven Times seven had their Jubilee. And this Number is by some justly esteem'd

the Knot, or principal Band of all Things, and the Symbol of Nature.

It was not without Cause, as is observ'd by Historians, that *Augustus* was so extremely fearful of the Climactericals, that when he had pass'd his Sixty third Year, he writ in great Joy to all his Friends; but he died in the second Climacterick after, his Seventy seventh Year consisting of eleven Septenaries, which was also fatal to *Tiberius*, *Severius*, *T. Livius*, *Empedocles*, *S. Augustin*, *Bessarion*; as the Sixty third was to *Aristotle*, *Cicero* (who also was banish'd in his Climacterick of Forty nine) *Demosthenes*, *Trajan*, *Adrian*, *Constantine*, and many others. And the next Climacterick of Seventy to Three of the Sages of Greece, to *Marius*, *Vespasian*, *Antoninus*, *Goliennus*, *David*, who was also driven from his Kingdom by his Son, at his Sixty third Year; and committed his Adultery and Homicide at his Forty ninth; both Climactericals. And as much might be observ'd of the Fates and Actions of other Men, were Regard had of them. Our first Father died at the Age of 931 Years, which was Climacterical to him, because it contains in it self seven Times 133. *Lamech* died at 797 Years, Climacterical likewise, as *Abraham* died at 175, which contains Twenty five Times seven. *Jacob* at 147, consisting of 21 Times seven; *Judas* at 119, made of seventeen Times seven; the Power of which Climactericals many make to ex-

tend to the Duration of States, which *Plato* conceiv'd not to be much above Seventy Weeks of Years.

Regular Changes proceeding necessarily from a regular Cause, and no Motion being exactly regular in all Nature but that of the Heavens; supposing there be Climacterical Years, and not so many Deaths and remarkable Accidents in all the other Numbers of Days, Months and Years, (had they been all as carefully observ'd as some of them have been) their Power of Alteration cannot but be ascrib'd to the celestial Bodies. That which befalls us every seventh Year arises hence; as every Planet rules its Hour, so it makes every Day, Month, and Year Septenary; beginning by *Saturn*, and ending at the *Moon*, which governs the Seventh, and therein causes all Mutations, which acquire Malignity by the Approach of *Saturn* presiding again over the Eighth; which is the Cause why Births in the Eighth Month are seldom vital.

Quest. *What is your Opinion of the Passion of Shame?*

Answ. The Passions consider Evil and Good not only absolutely, but also under certain Differences. Desire hath Regard to absent Good, not in general, but in particular; sometimes under the Respect of Riches; and then 'tis call'd Covetousness; sometimes of Honour, and then 'tis call'd Ambition; sometimes of Beauties, and then 'tis an amorous Inclination. So Grief looks upon present Evil; if it

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be in another, it causes *Compassion* in us; if in our selves, and apprehended prejudicial to our Honour, it causes *Shame*, which is a Grief for an Evil which we judge brings Ignominy to us; a Grief so much the greater, as that no Offence goes more to the Quick than what touches our Reputation. It occasion'd the Death of a *Sophist*, because he could not answer a Question; and of *Homer*, because he could not resolve the Riddle of the Fishers; and of Others also, upon their having been Non-plus'd in Publick. For as nothing is more honourable than Virtue and Knowledge; so nothing is so ignominious as Ignorance and Vice, nor (consequently) that makes us so much asham'd; being Reproaches of our falling short of our End, (which is, to understand and to will) and so of being not only less than Men, but (as *Plato* said) Monsters of Nature. But among all the Vices, Nature hath render'd none so shameful as that of Lasciviousness, whereof not only the Act, but also the Gestures and Signs cause Shame. Hence an immodest or ambiguous Word, and a fix'd Look, make Woman and Children blush, whom Shame becomes very well, being the Guard of Chastity, and the Colour of Virtue; as ill becomes old Men, and Persons confirm'd in Virtue, who ought not to commit any thing whereof they may be asham'd.

Some have argu'd upon this Subject thus: That Shame is either before Vice and the In-

famy which follows it, or after both. In the second, 'tis a Grief for being fallen therein-to. Neither of the two is ever without Love of Honesty, but lies between the two Extreams, or sottish and rustick Bashfulness on the one Side, and Impudence on the Other. The former is found in those who are asham'd of Virtue, or cannot deny any thing, altho' it be contrary to Honesty, Good Manners, and their own Will; or in such who cannot look a Man in the Face. which tho' frequently an Obstacle to brave Actions, yet is a common Token of a good Soul, rather inclin'd to Honesty than to Vice; like Elder and other wild Herbs, which being good for Nothing, and hindring the growth of Others, are yet Signs of a good Soil. On the contrary, Impudence is the Symptom of a Soul extremely depriv'd; the Defect of inward Grief, which comes from the Perversion of the Intellect, and the Loss of Conscience, rendering the Maladies of the Soul incurable. as Insensibility makes those of the Body desparate. But Modesty and true Shame fears true Dishonours, and is griev'd for them; possessing this Virtue, that the greater it is, the more it fears Things greatly formidable and infamous, such as Vice, and its concomitant, Ignominy, are; but not much other things, which depend only on the Imagination, and are not any way dishonest of themselves; in which 'tis Poverty of Mind to blush. Thus

St. Paul

St. Paul saith, *he was not asham'd of the Gospel: And our Lord, That they who shall be asham'd of him before Men, he will deny them before his Father.* For, to speak Truth, we ought not to be asham'd of any thing but Vice and its Effects. Before Sin, our first Parents knew not what it was to be asham'd; but after it they were asham'd of their Nakedness, the same Sense whereof remains to all their Posterity.

But, as some things are of themselves shameful, because they are vicious; so some are not shameful, saving at certain Times and Places, to which the Customs of each Country, for the most Part, give Law: others are always so, tho' of themselves lawful, and far from being vicious, as those things which Civility and Honesty forbid to do publickly: whence *Diogenes* merited the Name of a Dog for transgressing those Laws of Seemliness. For as Honour is drawn not only from Virtue, but from many other Circumstances, which for the most Part depend upon the Opinion of Men who dispose of this Honour, so doth Dishonour and the Shame which follows it.

Some think, that Shame is not a Passion (as neither Compassion nor Emulation) because it hath no Virtue which regulates its Disorders; much less a Virtue, not being firm, and constant, but a simple Motion to Good, and a slight Impression of Honesty in the Will and Affections, produc'd either by Nature or Custom, and not yet so firmly rooted as Virtue; whence it is very mutable and

uncertain. For we are asham'd of being too tall or too low, commended or blam'd; yea, we blush no less for Defects which cannot be imputed to us, as mean Extraction, or some corporeal Imperfection which we cannot mend, than we do for being found Liars or surpriz'd in some other Fault. To which Inconstancy is the Agitation of the Blood and Spirits to be refer'd, whose Tincture diffus'd in the Face betrays our Dissimulation in spite of us.

Quest. *Why does Motion produce Heat?*

Ans. Local Motion is not only the most common, but likewise the most Noble of all, since 'tis not found in Animals till they have acquir'd their Perfection. Besides, it produces Heat, the noblest and most active of all Qualities; upon which account Physicians enjoyn Exercise to discuss Cold and Phlegmatick Humours; because Animal Motion cannot be perform'd without Spirits, and they being of an igneous Nature calcie all the Parts towards which they flow. But since Motion produces Heat in lifeless things too, 'tis harder to render a Reason of this Effect in them than in Animals. Thus Arrows have been seen to become fir'd by the Swiftnes of their Flight. Millers turn part of their Water upon the Axle-tree of their Wheel, otherwise it would be on fire; and Waggoners, as well for this purpose as to facilitate their turning, grease their Wheels, thereby to remedy the Dryness of the Axle-tree which disposes the same to

Igni-

Ignition. Those that hold it for a Principle, that Motion heats, accounts it as absurd to enquire the Cause thereof, as to ask why Fire does so. But without ground, since every Motion heats not; that of inanimate Bodies, if slow, produces no Heat, but only when it is swift. 'Tis requisite too that the Bodies be solid; otherwise we see Motion cools Water and Air, and hinders their Corruption, which proceeds from Heat. This argues that it cannot be a Principle; for a Principle must hold good in all Subjects, and be such as no Instance can be brought against it. Such Heat therefore comes from the Attrition of the Air, which being rarefy'd beyond what its Nature permits, waxes hot, and sometimes is turn'd into Fire, wherewith it symbolizes upon the Account of its Heat; as on the contrary, when the same Air is too much condens'd, 'tis resolv'd into Water, wherewith also it symbolizes by its Moisture. For as there are Terms of Quantity in all mix'd Bodies, so in all simple Bodies there are Terms of Rarity and Density, beyond which the Element cannot preserve it self, without admitting Vacuity, when it is more rare than its Matter can endure; or without Penetration of Dimension, when it hath more Matter than it needs.

Indeed some argue, that to ascribe that Heat caus'd by Motion to the Air inflam'd and turn'd into Fire by Attrition and Attenuation of its Parts, is to explicate a manifest thing by

one more obscure, and whereupon all are not agreed; such is the Transmutation of one Element into another. 'Tis therefore more probable that this Heat is not produc'd anew, but is the same which is in all mix'd Bodies, wherein there is an elementary Fire; which being buried, and (as it were) entangled in the Bonds of the other Elements, appears not unless it be excited by Motion. As in Putrefaction, the same Heat being attracted by the outward Heat of the Air, becomes perceptible by the Sense. And as they who have drawn a Landskip in distemper upon a Table of Oyl, coming to wash the Table, make the first Draught appear which before was hid; or as the Earth of a Mine which contains Gold or Silver, being wash'd, exhibits these Metals visible, but produces them not anew, because they were there before: so Motion does not make, but discover Heat, introducing a Disposition in the Subject by Friction, rarefying and drying the Surfaces of two contiguous Bodies; which two Qualities being proper to receive the Impression of Fire, are also more so, to make that appear which is in all Bodies not only potentially, but likewise actually.

Quest. What's the Reason of Sea-sickness?

Ans. Nature has furnish'd Things with two ways of preserving the Being she has given them, namely, to seek their Good, and avoid Evil. Both which Animals do by attracting what is proper to their Nature

ture by right Fibres, and rejecting what is otherwise by transverse Fibres, of which the expulsive Faculty makes use. So when the Stomach is overcharg'd with too great a Quantity of Matter, or goaded by its Acrimony, the expulsive Faculty of this Part being irritated by what is contrary to it, casts it forth by Yexing, Belching, and Vomiting. Yexing, or Hickuping, is a deprav'd Motion of the upper Orifice of the Stomach, which dilates and opens it self to expel some thing adhering to its Tunicles or orbicular Muscles; which being commonly a sharp and pungent Vapour, we see this Hickup is remov'd by a Cup of cold Water, or else by holding the Breath; for the Coldness of the Water represses the Acrimony of the vapour'd, and the restrain'd Spirits by Heat cause it to resolve and evaporate. Vomiting is also a deprav'd Motion of the Stomach, which contracts it self at the Bottom to drive out some troublesome Matter; which if it adhere too fast, or Nature be strong enough, causes Nauseousness, or a vain desire to vomit. Belching is caus'd when the said Matter is flatuous, and meets no Obstacle. These Motions are either thro' the proper Vice of the Stomach, or thro' Sympathy, with some other Part. The former proceeds sometimes from a Cold and moist Intemperies. Whence Man, the moistest of all Animals, is alone subject to vomiting, except Dogs and Cats; but he only has the Hickup; and Children, as being very humid,

vomit frequently. Sometimes 'tis from a faulty Confirmation of the Stomach, as when 'tis too strait; or from some troublesome Matter, either internal or external. The internal is a pungent Humour, and sometimes Worms. In short, every thing that any way irritates the Expulsive, and weakens the Retentive Faculty, as oily, fat, and sweet things floating upon the Stomach, provoke to vomit by relaxing the Fibres which serve for Retention. External Causes are all such as either irritate or relax the Stomach; as, stinking Smells, and the sole Imagination of displeasing things, violent Winds; Exercise, especially such wherein the Body is mov'd by something else, and contributes not it self to the Motion, as going in a Coach or a Ship; for here the Body rests, and the Parts also are relax'd; only the Spirits agitated by this Motion act more strongly upon the Humours, and these are here more easily evacuated by Reason of the Relaxation of the Fibres than in other Exercises, wherein the Body stirs it self; as riding Post, ora Trot, in which the Nerves are bent, and consequently all the Parts more vigorous; and hence Vomiting is not so easie. 'Tis also the Equality of the Motion which makes Persons, unus'd to go in a Coach, vomit sooner when the Coach goes in a smooth and even Field than upon rough Ways. The same happening upon the Sea, 'tis no wonder if People be so apt to Vomit there.

Others

Others think, that neither the Agitation of the Air, nor the Motion of the Body can be the sole Cause of Vomiting, and other Sea-maladies; since the like, and more violent, at Land, as Swings, Chariots, and Posts, produce not the same Effects. For we consider the Agitation of the Stomach as the cause of Vomiting, that of the Feet and Legs being but accidental; and Experience testifies, that 'tis not the lifting up, but the falling down of the Ship, that causes the rising of the Stomach. Wherefore I should rather pitch upon the Salt-Air of the Sea, abounding with sharp and mordicant Vapours; which being attracted by Respiration, trouble the Stomach, especially its superior Orifice, the Seat of the sensitive Appetite, by Reason of the Nerves of the sixth Conjugation. Thus the Door being open, the Matter contain'd in the Stomach, which is also infected with the Malignity of these Vapours, is voided by the ordinary Ways: as happens sometimes to such who only come near the Sea. Indeed the Bitterness and Saltness of the Humour in the Mouth, which is the Forerunner of Vomiting, together with the quivering of the nether Lip, proceeding from the Continuity of the inward Membrane of the Stomach with that of the Gullet and Mouth, manifests the Vapours which excite it, to be salt and nitrous. Whence also plain Water drunk with a little Salt, causes Vomit. Now if this Malady happens sooner

in a Tempest, 'tis because those nitrous Spirits are more stirr'd in the tossing of the Sea than in a Calm: As they say, 'tis more frequent in the Torrid Zone, because there is a greater Attraction of the said Spirits by the Heat of the Climate, which on the other is an Enemy to the Stomach, extremely weakening it, as Cold much helps its Functions. Such as go into deep Mines, are seiz'd with the like Disturbance to this of the Sea, by Respiration of the nitrous Spirits which issue out of the Entrails of the Earth, and are the Cause of its Fecundity.

Cato (who repented of three things,) (1.) Of having told a Secret to his Wife; (2.) Of having spent a Day without doing something; And (3.) Of having gone by Sea when he might have gone by Land; had no doubt experienc'd the Mischiefs of that unfaithful Element: The cruellest whereof is the Scurvy, a Disease complicated with several others, and whose chief Symptoms, are the Ulceration and Swelling of the Gums and Legs, with Pains over all the Body, caus'd by the Impurity and Malignity of the Air. But the most frequent is Vomiting, caus'd by the sole Agitation and Violence of the Air. For our aeriuous Spirits not only receive the Quality of the Air we breathe, but also follow its Temper and Motion, as is seen by the Head-ach, seizing those that are beaten by Winds in the Country; and by the seeming turning of their Heads who

who attentively behold the Circumgyration of a Wheel or some other Body. So the Air at Sea being much agitated, puts in Motion the Spirits which are of the same Nature; and these being stirr'd, set the Humours on Work, which incommoding the Parts, are by them driven out by Vomits and other Ejections, according to the Temper and Propensity of each part. For choleric and broad-breasted, vomit more easily and successfully than the phlegmatick and narrow-breasted, whose Organs of Respiration are not sufficiently free: To which also the Season of the year contributes; for Summer provokes Vomit more than Winter, when the Humours being more heavy, rather tend downwards. But especially Custom is considerable herein, which renders those who go frequently to Sea not obnoxious to its Inconveniences.

Some have held, That the Earth consists of three substances; one Unctuous, which is the inflammable Moisture, call'd by the Chymists Sulphur; another Cinereous, which they call the *Facas* or *Caput mortuum*; the third humid and incombustible, which they divide into Mercury and Salt; this latter again in'o Salt-nitre and Vitriol, of which the Sea being full, the same is communicated to the first Region of the Air contiguous to the Waters; and, insinuating it self into our Bodies by Inspiration, produces the same Effects therein, which

it doth taken in Substance; four Grains of which is a sufficient Vomit. Whereto also helps the gentle Agitation of the Waves, which makes it penetrate; the Examples of others Vomiting, and especially the fear commonly incident to such as were never upon the Sea before, who are inost obnoxious to this Trouble. For that Passion so constringes the whole Body, especially the inward Parts, that it weakens and relaxes the Nerves, especially the Fibres which keep the Parts in a just Tenor? and so the oblique Fibres and orbicular Muscles (which serve to retain them) being languid, suffer the Juices and Humours to pass out.

Quest. Whether there can be Love where there is no Knowledge?

Ans. They who talk of certain Spirits issuing out of the lov'd Person's Body into the Eyes of the Lover, and seizing upon the Heart, without falling under Knowledge, seem ignorant of the Nature of Love. For shou'd such Spirits arrive at the Heart without being observ'd; yet they must come out thence again to be known, before they can cause Love: As we cannot know any thing that is in the Soul, unless it come first out thence, and become sensible; since nothing is in the Understanding but what pass'd through the Sense. So a Man cannot know his own Face, but by Reflection from a Looking-glass without him. For the Soul at our Nativity is like a smooth Table, or white

white Sheet of Paper; and thence its primitive Notions during this present State are by Phantasms supplied to us by our Senses. Now the essential Reason of this dependance which keeps Love subject to Knowledge, is, that the Appetite, which is the Principle of Love, is only a Passion or Propriety of the thing wherein it is; but the Principle of Knowledge is an essential Degree of Nature. Hence, Souls are distinguish'd by Cognition, not by Appetite: We call the Sensitive Soul so, from the knowledge of Sense, which constitutes its essential Difference; and the Rational Soul so, because Reason, the Principle of Knowledge, is a Degree of Nature: But Appetite is a Propriety which follows it. And there being the same Reason of Actions and their Principles (as the Appetite supposes a Principle of Knowledge, so Love, which is the Action of the Appetite, supposes actual and clear Knowledge) hence there is no Love without Knowledge. For that we have more Fancy to the one of two Persons playing than to the other, 'tis because we discern something in his Face, Gestures, or Motion, that pleases us better. Sympathy (the pretended cause of this Love) may indeed be the Foundation of it, inasmuch as we naturally love those like our selves; but it can never make us love till we have found in the thing some *Jen-seyn-quoy* of lovely. It cannot be the sole Cause of our Love, since 'tis of it self impercepti-

ble to our Knowledge, and consequently cannot produce Love till the Effects of such Sympathy, to wit, such an Aire, such a Motion, and such a Deportment, have pleas'd us. And whereas 'tis said that from Eyes which behold us attentively we perceivè something come forth that animates us? I answer, that oftentimes quick, fix'd and sweet Intuitions are Tokens of Love, from which 'tis no Wonder if ours take Rise and Growth, as from its proper cause; since Love begets Love.

Quest. *How does the Understanding move the Will.*

Ans. There has been a Variety of Opinions on this Subject: as 1. 'Tis proper to the Understanding, not only to conjoin things wholly different, but oftentimes to abstract and separate such as are perfectly united in one and the same Substance, and differ only in Accidents, which it severs from their Subjects. Hence reflecting upon it self, it distinguishes in its Operation two Faculties, to wit, its Cognition, and the reasonable Appetite or Will, altho' they are one and the same Thing, not only in the Soul, whose Essence is simple, but also in the Intellect: Nor are their Objects different; Truth, the Object of the Understanding, being convertible and all one with Good, the Object of the Will. Hence Civilians acknowledge no Will in those that want Understanding, as Ideots and Children. And as the same Sunbeam that produces Light, causes Heat too by the Continuation of its Action,

or

or by its Re-union in a Burning-glass: So an Object long consider'd, or strongly apprehended by the Understanding as good, immediately incites and inflames the same to seek and desire it. So that the Cognition of a thing in the Understanding is only Theory, which the Will, applying it self there-to by Desire, reduces into Practice. As the theoretical Habit of an Art differs not from the Practical, and the Conclusion of a Syllogism is only a Dependance upon its two Premises. Wherefore the Will, which is the Practice of the Understanding's Speculation, and a Result of its Ratiocination, is not distinguish'd from the Understanding; and to know Good, to desire and seek Means to possess it, are Operations continu'd by one sole Motion. Besides, to separate the Actions of the Soul's Faculties, and make them independent one of another, would infer a kind of Divisibility in the Soul: But the Will being only a Desire, every Desire a Species of Motion, and Motion an Accident; it is separable from its Subject, the Understanding, whereof 'tis only an Affection and Propriety. So that the Intellect and the Will being the same thing, when the former is carried towards an apprehended Good, we say it moves the Will, as it doth the other Powers which it employs in Quest of that Good, when the same is external, and it cannot attain to it by it self.

2. Some have argu'd, That to Know, to Will, and to be Able,

tho' of the same Extent in things purely Natural (as in a Stone, whose Knowledge, Desire, and Power to tend to its Centre, are the same thing) yet are different Actions in rational Agents. For we often know without willing, and will what we cannot do; and sometimes we know not that which we would: Oftentimes we will things not only without, but even against Reason; witness the irregular Appetite of breeding Women and Green-sickness Maids. Wherefore these Actions being different, the Faculties from which they proceed, the Intellect, Will and Motive Faculty, must be wholly distinct; seeing their two adequate Objects, which specific Faculties, are consider'd under divers formal Reasons, which are the sole Causes of the Distinction of Faculties. For Entity immaterial and spiritual, is, as true and intelligible, the Object of the Understanding; but, as good and desirable, 'tis the Object of the Will: which are two wholly different formal Reasons. Now tho' the Intellect and the Will are two different Faculties, yet there is such a Dependance between them, that the one can do nothing without the other, and they communicate mutual Assistance: The Understanding supplies Reasons and Counsels, which the Will causes the Powers under its Dominion to execute: for 'tis a blind Queen, having no Knowledge of Her own, but only what Light She receives from

from the Intellect. But how can it see the same, if blind, as 'tis fancied? We answer, that as all Things have a Bent and natural Inclination to their proper Good, tho' they know it not, as even the Intellect assents to a Truth known by Ratiocination, but knows not why it assents to a first Principle, as, that the Whole is greater than its Part, and that 2 and 1 make 3; these being connate Notions, so the Will is carried to the Good propos'd to it by the Understanding, because the Goodness and Suitableness thereof engage it to Endeavours of enjoying it, wherein its supreme Felicity lies.

3. Others say, That since the Will is a Desire, every Desire a Motion, and every Motion from some other (nothing moving it self) the Will cannot desire, unless mov'd by some superior Power and Knowledge: For as there is no Desire without Knowledge, so, that this may not be idle and unprofitable, Nature has joyn'd an Appetite to it (to wit, a sensitive Appetite) to the Knowledge of a sensible Good, apprehended such by the Imagination, which is common to Men and Brutes; and a rational Appetite (the Will) to the Knowledge of an honest Good, apprehended such by the Understanding. And whereas immaterial Things cannot be known by themselves, but by such as are sensible and corporeal; we cannot better judge of the Manner whereby the Intellect moves the Will, than by that whereby the Imagina-

tion moves the sensitive Appetite; which is the Sweetness of the Object, whose Species being receiv'd by some one of the outward Senses, and carried from the common Sense to the Fancy, which relishes the same to the full, is then propos'd to the sensitive Appetite, which presently flies to it, oftentimes so impetuously, as that it hurries the Reason and the Will along with it self, and constrains them to yield to the Violence of those Passions which it excites to join with it in Pursuit of that Good, and which it redoubles on the Occurrence of any Obstacle to its Designs. In like sort the Will is carried of it self to a virtuous Action, when the Understanding represents the Honesty of the same to it; provided it be not otherwise prepossess'd, and the said Action be not accompanied with Difficulties and Thorns, as commonly happens: for then that sensitive Appetite oftentimes gets the better of Reason; the Flesh, of the Spirit. There is this Difference between the Motions of the Will and the Appetite; that the latter necessarily follows the Duct of the Imagination, by which 'tis inclin'd, in Spight of it self, towards a delectable Good; but the Will (common to us with Angels) is so mov'd by the Intellect, that nevertheless it always remains Mistress of its own Actions, and can do either Good or Evil by Virtue of its Liberty, which alone discriminates Man from Beast, and gives him a Right of Empire and Command, (which the Civilians

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willians define, a Power of making use of any Thing at ones Pleasure;) and without which not only Judgments, Virtues, Vices, Rewards and Punishments, Praises and Dispraises, Consultations and Deliberations would be useless; but also all Laws would be to no Purpose, Man would be in worse Condition than Brutes, over whom he hath no other Advantage but that of Reason; which would serve for nothing if he acted Things necessary, as other Agents do, and not freely and voluntarily.

4. But some think it has always been accounted a vain Enquiry, how the Understanding moves the Will; and the Senses, the sensitive Appetite towards their Objects; because the cognitive Faculty, and these Appetites being really distinct, and having nothing common, they cannot intervene any Commerce between them. They are Officers that have separate Charges, without having any Thing to share or dispatch together. Nevertheless it being true that we love nothing but what is first apprehended and judg'd amiable, we must seek this Dependance somewhat higher. Now all Actions are of the whole Compositum; and consequently Man, who is the whole, is he who by his Knowledge either of Sense or of the Intellect, judges what both the one and the other Appetite ought to embrace or reject. Then after he has pass'd his Judgment by his cognitive Faculty, he determines himself to follow by his Appetite what

he has judg'd fit to be done; in Consequence whereof he applies his motive Faculty to the Execution of his Resolution. So that 'tis Man that moves himself by his Will towards Good or Evil, to pursue or avoid, after he has consider'd what he ought to will, how, and in what Sort to comport himself. By this Means we obviate a World of Difficulties arising from this Question, and resolve many; as, amongst others, how the Understanding comes to illuminate corporeal Phantasms, without establishing an *Intellectus Agens* for that Purpose, whose Office is pretended to sublime those Phantasms by stripping them of their Singularity and Materiality, that so they may become actually intelligible and proportionate to the Intellect. For, besides that 'tis impossible to conceive how any spiritual Light can fall from the Intellect upon a corporeal Phantasm; (that which is corporeal being incapable of receiving any thing spiritual, and the Intellect of producing any thing out of it self, since all its Actions are immanent) we are deliver'd from all this Trouble by saying, that in the State of this present Life, Man by his outward and inward Senses takes in as much Knowledge of Things as they can give him, and afterwards by his Understanding deduceth and infers Things which the Phantasms alone could not acquaint him with. Thus when a Phantasm represents to him a Thing, which his Eye beholds a far off; he by his Understanding

ing judges the same a Substance, because the Phantasm shews him that it subsists of it self; if he see it walk, he judges it alive. So that 'tis sufficient, to the drawing of all his Consequences, that he infer from the Phantasms what they are capable to represent to him, without need of spiritualizing them, or of Commerce between them and the Intellect. In like manner, 'tis not needful that the Intellect shew the Will its Object; but the Man's seeing it, is sufficient to cause him to move himself by his Will towards the Good he apprehends. For as a King has his Scouts to discover the State of his Enemies, upon whose Report he holds a Council of War, wherein he resolves what is to be done; So Man by his Senses discovers the Nature of Objects, as by so many Spies, which make their Report to the Imagination; after which the Understanding judges of the same; and lastly, the Man resolves and determines by his Will. Thus 'tis the Man that makes all this Progress, employing all his Faculties diversly for that Purpose. And as 'twere impertinent to ask how the Scouts and Council of War acted and mov'd the Troops, which execute the General's Resolution, to make them fight; but it suffices to say, that 'tis his Order: So 'tis absurd to enquire how the Senses or Understanding move the Appetite or the Will; 'tis sufficient to say, that a Man resolves to will after Cognifance of the Matter.

5. Others again have affirm'd, that that which moves the Will, is something divine and more excellent than Reason; namely, that Part of the Intellect, which is the Knowledge of first Principles, and is to the Soul what she is to the Body which she informs. This appears in all the Will's Actions; whereof those that tend to the End are, to Will, to Desire, to Enjoy, when the said End is a Good, and is either absent or present; not to Will, to Flee, to be Sad, when the said End is an Evil, and that consider'd too either as absent or present: those which respect the Means leading to such End are, to Chuse, to Consent, and to Employ some rather than others. All which Actions it cannot exert of it self, but being mov'd by that divine Power of the Intellect which represents to it the Goodness of the End, and the Suitableness of the Means for attaining the same: In like Manner as the End moves the efficient Cause, attracting it to its Prosecution by an improper and metaphorical Motion.

6. Some say, as the Will is mov'd by the Intellect, so is the Intellect mov'd reciprocally by the Will, which commands it to divide, define, abstract, and perform its Operations in such and such Manner. Yea, there is no Faculty but is subject to its Empire. It commands the Imagination to frame Ideas and Species; the Memory, to recal and represent them; the motive Faculty, to Speak, Walk, and the like other Actions; the Sensitive Appetite, to Love,

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Hate, be Angry, to raise and appease its Passions; tho' many Times these are deaf to its Dictates.

7. Again, since the rational Soul is a simple Form, and every Form a Perfection of the Subject wherein it resides; that of Man being to know Truth, to love Good, and to be united to both by Fruition: the same Soul, when it knows, is call'd the Intellect; when it desires or loves the Thing known, the Will. So that there is no need for the one to be mov'd by the other; for 'tis the Soul that moves it self: which therefore *Aristotle* calls *Entelechia*, and the Principle of Motion; the *Pythagoreans*, a Self-moving Number.

8. 'Tis said, that the Will depends not any way on the Intellect, and consequently is not mov'd by it. Which is prov'd, first, because the Will is mutable and oftimes contrary upon the same Ratiocination; as it would not be, if it were mov'd by the Understanding. For if the Will were, according to *Aristotle's* Definition, a Desire of Good with Reason, the one ought always to follow the other. But it not doing so, 'tis an Argument, that the Will has another Principle than the Ratiocination. In the second Place, as it was lately argu'd, there are Amities of Inclination, properly so call'd, because not grounded upon any Reason; and therefore the Will, which never exercises its Dominion more freely than in Love, follows not the Intellect in that Kind of Amities, and

consequently is not mov'd by it. Thirdly, whatever the Civilians say, Fools and Children have their Wills, as well as the Wiser and Elder; yea, both the former will as resolutely as the latter: and Women, who we say have less Judgment than Men, are yet more self-will'd and obstinate than they. On the contrary, the most Judicious are commonly the least resolute, and find most Difficulties in willing. An emperick and ignorant Physician will be bolder, and resolve Things more pertinaciously, than an old experienc'd Methodist. A young and giddy Captain will sooner tell his Opinion, which is the Issue of his Will, than an old beaten Soldier, who doubts of every Thing, and labours much to bring himself to a Resolution. But the contrary would happen, if the Will follow'd the Guidance of the Judgment. Wherefore 'tis conceiv'd rather that the Will moves the Understanding as well as all the other Faculties; since no Body can reason in Spite of himself, but he must will to set his Mind upon a Thing before the Intellect can make its Reviews.

9. 'Tis thought the best Course is rather to solve the Opinions of the School by some Expedient, than wholly to depart from them, as a way too difficult to keep; and that 'tis better to untie the Gordian Knot than to cut it; which belongs only to *Alexander*. 'Tis acknowledg'd that the Intellect and the Will are two Faculties of the rational Soul; that we will nothing, unless the Judgment be-

believe it Good, whether it be really or only apparently so. But the Difficulty is concerning the Means that the Intellect employs to carry the Will to such Good. Take it thus: The Will is carry'd of it self to Good, as a Stone to the Centre; but as this Stone is sometimes hinder'd from arriving thereunto by Obstacles which stay it, so Ignorance puts a Bar to the Will. Hereupon the Understanding falls to work till it has remov'd that Obstacle by its Reasoning: Which done, as there is nothing between the End of a Shadow, and the Beginning of Light; so there is nothing between the End of our Ignorance, and the Beginning of our Volition: Where the Operation of the Understanding ends, there begins that of the Will, no more induc'd, mov'd, and as little forc'd as the Weight that tends downwards, which cannot be said to be carry'd towards the Centre, unless improperly, by him that takes away the Piece of Wood or other Obstacle that stopp'd it in the Air. Moreover, it were no longer a Will, if mov'd by any other Principle but it self; As is seen in those who having a Will to do something, when the same is once commanded them, change their Resolution, or do only with Regret what before they desired with Passion: As the same Motion which was natural to the Stone, becomes violent to it when it is impell'd, instead of being suffer'd to descend downwards.

Quest. Whence comes the Marks or Spots wherewith Children are born?

Ans. As the Degrees of Life have Dominion over the first Qualities, so they have Authority one over another, each in his Order. The vegetative Life in Man makes Use of the elementary Qualities at Pleasure, even to the Prejudice of their own Nature. So, Heat collects Things of the same, and separates those of different Nature; but our vegetative Soul makes it do the contrary, namely, unite the four Humours in the Veins tho' different in Nature, instead of separating them: For in this Case, Heat acts not with full Authority, but as the Soul's Officer, following her Intentions. And the Reason is, because these four Humours being Ingredients in the Nativity of Man, they must necessarily pass into his Nourishment; which they cannot do without being mingled together. But when the Blood is out of the Veins; then the Heat, disengag'd from the Soul's Jurisdiction, separates all four, making the Choler float uppermost, the Phlegm next, then the Blood, and lowest of all, Melancholy, as the Dregs. Amongst Souls there is the same Order of Superiority. The Sensitive makes the Vegetative obey it; as appears by this, that if after Meat the Imagination attend much to an Object, the Concoction of the Food is retarded, because all the Faculties of the Soul being united in their

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Root and Essence of the Soul, when she sets her self much upon one Object, she leaves the other inferiour Powers idle; they not being able to work, but as the Soul (their Principle) employs them. This being premis'd, when a breeding Woman hath a Longing for any Thing, this desir'd Thing is imprinted strongly in the Fancy; and this Impression being made in the Brain, the Spirits which flow from thence, carry a Copy thereof with them. For as an entire Looking glass represents but one Image, but every Piece of a broken one hath its whole Pourtrait; because the intentional Species or Images of Things, tho' divisible by Reason of their Subject, are yet in themselves formally indivisible, being Forms without Matter, and consequently indivisible; Division proceeding from Quantity, a concomitant of Matter: So those Spirits which stream from the Brain, tho' they leave there the Image of the desir'd thing, yet withal they carry the same Image with them, as being Portions of the Substance wherein it is engraven; and running to the Place where the *Fœtus* is form'd, by Reason of the Union of its umbilical Vessels with those of the Mother, they arrive at the Infant, and imprint the Characters they bring, upon it: The vegetative and plastick or formative Vertue suffering it self to be over-rul'd by the Sensitive, as this is by the Imaginative, and this again by the other

superiour Powers. When the teeming Woman touches her self in any part, the Spirits run thither from the Brain, either by Reason of the Touch or the Motion (both depending upon the Animal Spirits) but finding the Mother's Flesh too hard and disproportionate to their Effect, and missing their Blow, they go to give it upon the tenderer Flesh of the Child. And as in Generation, the Spirits of all the Parts of the Body occur to the Place where the Seed is receiv'd there to engrave the Characters of the Parts whence they flow, which afterwards serve for the formative Vertue, every one having his Task to make the Part from which it issu'd: So the Mother's Spirits keep the same Course, and rule towards the *Embryo*; so that those which serv'd to the Mother's Touch, go to find that same Place in the Child's Body, there to mark the Image which they brought from the Brain; Nature finding Ways for her Intention where none appear.

Quest. Pray give me your Opinion, Gentlemen, of Fables and Fictions, and whether their Conveniences or Inconveniences be greater?

Ans. Of all the Flowers of Rhetorick, Lying is one of the worst, and withal so much the more pernicious, the more full it is of Artifice. For if the saying of *Aristotle* be true, that the Liar always deserves to be blamed, there is a certain Resemblance between him who simply tells a Lye, and him who simply takes

takes away another Man's Life by Poison; inasmuch as the latter infects the Heart, and the former viciates and corrupts the Source of our Ratiocination; the End whereof is only to come to the Knowledge of Truth. As therefore the Poisoning of a Man is always a heinous and punishable Crime; but that Steward who should poyson his Master, when he gave him somewhat to eat or drink, on his pretending to be very hungry or dry, would be the greatest Villain in the World, and deserve a far greater Punishment: So he who simply tells a Lie is not so much to be blamed, as he who covers and disguises his Lye under the Appearance of some probable History, which is clearly receiv'd by our Understanding; and this thus drawn in by the Likelihood of the Relation, grows less distrustful of it, than of the other Kinds of Falshoods, which are deliver'd without any Artifice. So that Lying, and consequently Fables, and all the Species thereof, have the same Proportion to our Understanding, as Monsters have to Nature; our Understanding cannot endure them, whereas Truth is its Sustenance. Thence it comes that those Fables which are destitute of the Ornament of Truth, which is Probability, are so ridiculous, that only the Ignorance of Children is capable of entertaining them with any Pleasure; but with so much the greater Danger to themselves, in Regard that

those tender Tables receiving the Impression of some false Perswasion, will not afterwards so easily part with it; nay, on the contrary, it commonly continues there to the End, at least some Part of it, as if Time were not able so fully to eat it out, but there may be seen some Lines of the first Draught. Whence it comes that some eminent Persons do account it a great Oversight in the Education of Children, to entertain them with Tales and Stories: Instead whereof, those weak Minds, wherein, as in soft Wax, a Man may easily imprint what he pleases, should rather be acquainted with History, which, by Reason of its Variety and Truth, would be equally delightful, but much more advantageous. And indeed those who make use of Fables, thinking by them to teach Truth, take a very preposterous way to do it. For all the Advantage which may be deriv'd from Fables, is only to draw on Mens Minds with greater Delight to the Knowledge of true Things: and it is easily found to be a Way as unlikely to prevail, as if a Man should make use of some place infamous and notorious for Leudness, as a School wherein he should read Lectures of Chastity to young Men and Maids; or lodge a Fuller or Whitener of Cloth with the Collier, one soiling all that the other had cleans'd.

Others think, that Man's Understanding having its Distastes and Humourfomness, as well as his Body, and Content being

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equally requisite for the Suffenance of both, in Regard that a coarser Dish of Meat taken with a good Stomach is prefer'd before better Chear forc'd down against Appetite; it is but necessary, that the same Remedies shou'd be us'd to recreate our Minds, when wearied, and out of Humour with an Over-earnestness of Study, as are us'd to retrieve and sharpen the languishing Appetite. This latter is recover'd by feeding on some Dish excellently well-order'd, such as by its Relish, and Picquancy will rather excite than satisfie the Appetite. Such is the Bitterness of the Olive, Vinegar in Sallets, and the like; which have the Effect as stepping back of such as leap, or the Appearance of a Fly on a Face of an exquisitely fair Complexion. These Fables are invented to reduce the wandring and wearied Understanding to its former interrupted Pursuance of Truth. There are two Kinds of them: One may be called a simple *Fiction*, such as are old Wives Tales, which deserve not the Name of fabulous Relations, unless for their Absurdity; and yet it ought to be season'd with something miraculous and delightful. The other is *Mythological*, which may be divided into four Kinds. First, the *Poetical*, in one continu'd Relation, such as are the Metamorphoses of *Ovid*; or dramatick, and accommodated to Persons, such as are Comedies and Tragedies. Secondly, the *Emblem*, or *Device*, which is a real Explication of some

feigned Thing, painted or otherwise represented. Thirdly, the *Apologue*, such as are the Fables of *Æsop*; and these are divided into three Sorts, the *Moral*, the *Rational*, and the *Mixt*. The *Moral* are those, wherein irrational Things are introduc'd, such as is the Fable of the two Pots, the Earthen and the Brazen; or that of Distribution of the Prey between the Lyon, the Afs, and the Fox. The *Rational* are only of Men, such as is that of the Satyr and his Entertainer, whom he leaves, because he blew hot and cold out of the same Mouth. Of the *Mixt*, we have an Example in the Fable of the Fowler, and the Stork, taken in the Net with the Cranes. The fourth Kind is the *Romance*: The Benefit of all which Kinds of Fables is notorious to all: For besides that they comprehend that common Recreation, where the Poet speaks alone, does make extraordinary Discoveries of the old Pagan Antiquities, whereof a Man cannot be ignorant without a great Defect. The Dramatick, where Persons are introduc'd speaking, when it is represented by good Actors, makes a prevalent Impression on the Minds of the Spectators and Auditors, and hath nothing comparable to the other Kinds of Writing and Expressing: So that it is the most efficacious Instrument to move and work upon the Passions. There may also be very great Advantages made of the other fore-mentioned Kinds

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of Fable, especially of the Romance, which has the same Effect on our Minds, in order to their Instruction in Goodness and Virtue, as well-proportion'd Pictures have to teach us the Art of Drawing. For, as there are not to be seen now any Pictures comparable, in Point of Body, to that of the so much celebrated *Venus*, which consisted of whatever was handsome in any Woman or Maid, and borrow'd the Hair of one, the Complexion of another, the Neck of a third, and the Breast and other Members of others; so is it impossible that History should ever come up to the noble Height and Delight of the Romance. For History, tho' it be not absolutely true, yet being oblig'd to represent things past with as much Likeness as a Picture is taken according to the Face of him who is to be drawn, the Consequence of that Obligation is, that however it may embellish Things and Actions, yet is it still engag'd to expose them to the Eye of the Reader as they are, or at least as they are conceiv'd to be. Now the Number of unjust Things much exceeds that of the just, and consequently the bad and sad Examples will much shorten the Reader's Delight. Whence it follows, that History wants those two principal Ends, for which it ought to be sought after, to wit, Content and Advantage: Whereas the Romance brings both along with it, as being commonly full of the Rewards obtain'd by Virtue,

whereof one is, that a sincere and constant Love should at last be crown'd with the greatest of worldly Enjoyments; and on the contrary, there are not wanting the Punishments and Executions of lewd and vicious Persons; whereto add the strange Variety of the Accidents represented therein, which being carried on with nobler and more unexpected Intrigues, extremely heighten the Satisfaction of the Reader.

Some again say, that for any Man to endeavour the Discovery of Truth by its Contrary, to wit, Fables, is to look for Light in the Midst of Darkness; and as a certain Musician among the Antients demanded a double Reward, for teaching those who had been instructed amiss in that Art (for this Reason, that there was a certain Time requisite for the forgetting of what they already knew, and as much for learning how to play well) so that Child, who shall have heard of the universal Deluge by the Fable of *Deucalion* and *Pyrrha*, will find more Difficulty to disengage his Mind of those Stones, which, they having cast behind them, became Men and Women, than he will have to imprint in it the natural Story of *Noah* and his Ark. The same Thing may be said of all the other Fables, out of which there is any Truth to be deriv'd, to wit, that it is like the ordering of Crabs, where there is much more to be pick'd away, than there is to be eaten. Nay the *Romans* themselves, who seem to

to be more infructive, may be reproach'd with this, that they have not represented to their Readers, the State of Life and civil Conversation, as it really is, but have entertain'd them with a *Platonical* Commonwealth. And that discourages Men very much, when they find the Course and Customs of the World to be contrary to what they had taken so much Pains to read: Whereas the young Man will be less startled to find himself his'd by his Auditors, when he speaks well; and slighted by Fortune when he does well (while the Ignorant and the Wicked are her greatest Favourites) after he has read in History of many Persons of Worth so treated; than he would be, if he thrust himself into Affairs, having never seen any thing but Examples of Vice punish'd, and Virtue rewarded.

Quest. Which is better, to go to Bed late, and rise betimes in the Morning, or do the contrary?

Ans. Though it be a kind of Reversion from the common Opinion, to prefer going to Bed and rising late, before the Opposite; yet is it to be noted by the way, that most Persons of great Affairs, and the more judicious Sort, observing that Course of Life, are of that Judgment; since that to approve a thing is to do it. Now we see that all the great Lords and Ladies about the Court, the most refin'd Spirits, and such as are best able to judge of all Things, nay most Men who have

any thing more than an ordinary Burthen of Affairs, for the most part go to Bed late, and rise late; whereof several Reasons may be assign'd. The first and most ordinary, me-thinks, are the Affairs themselves, which insensibly steal away the Time from us; and that the more unperceivably, the more delightful that Business is, about which we are employ'd; the Time sliding away faster from him, who takes a Pleasure in the doing of a Thing, than it does from another who is in some Trouble of Mind or Body. Whence it comes, that a tedious Tale and a bad Book are ever thought too long. They therefore are to be thought the Happiest, who, if they had their own Wills, would go to Bed latest; not only for that Reason which made a certain King of this Part of the World say, *That he would be King as long as he could*; inasmuch as when he slept, there was no Difference between him and the meanest of his Subjects: but also for this, that Night surprizing them before they had done all their Business, the Supper or Collation must be the later, and consequently the going to Bed. The second Reason is deduc'd hence, that there ought to be a Correspondence between the Tranquillity of the Mind and that of the Body. It being therefore necessary, that he who would take a good Sleep, should not be subject to any Disturbance of Mind, and that Rest being procured only by that Order which every one hath taken in his Affairs, it is

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to be imagin'd, that the later a Man goes to Bed, the more Business he hath dispatch'd, and consequently there remains the less to be done. Upon this Score is it, that the Suppers of Men of Business are accounted the most quiet; for having spent the whole Day in trudging up and down about their Trade, they then enjoy themselves with greater Serenity. In the third Place, a Man should not go to Bed till Digestion be pretty well advanc'd; from the Want or Slowness whereof, hideous Dreams, Crudities, Ventosities, nay sometimes Apoplexies, do proceed. Now this Digestion is so much the more advanc'd, the later a Man goes to Bed: which Difference will be best observ'd by those, who go just from the Table to their Beds, and lie down as soon as the Meat is out of their Mouths. Fourthly, that Custom is ever the best, from which it is in a Man's Power most easily to wean himself, and in the change whereof he will be subject to the least Inconvenience. Now he who hath contracted a Habit of going to Bed late, will find it a less Inconvenience to go to Bed betimes, that so he may rise betimes, or upon some other Motive, than he shall who hath accustomed himself to go to Bed betimes; for he will be sleepy, and unfit for the doing of any thing, as soon as his Bed-time is come. Fifthly, *Hippocrates* would not have a Man enslave himself to an over strict Course of Life, grounding his Advice on this, that such regular Persons find it the great

er Difficulty to support the Miscarriages which oftentimes cannot be avoided in the ordinary Course of Life; as those who walk upon Ropes are more apt to fall, than those who walk on the plain Ground. Now those who go to Bed betimes are commonly more regular in the Hours of Supper, and all the other Actions of the Day, upon the exact Observance whereof that of their Bed-time does depend. Now it is obvious to any one, who shall consider the Difference of Professions, that there are but few that leave a Man at Liberty to observe so exact a Rule as this is. So that being sometimes necessitated to make a Breach of it, the Consequence will be, that those who have the more strictly engag'd themselves to the Observance of the Rule of going to Bed betimes, must needs receive a far greater Inconvenience from the Neglect of it, than they ordinarily do who go to Bed late. Sixthly, the same Reason obliges phlegmatick Persons, and such as are subject to Catarrhs, to content themselves with little Sleep, which is this; that their Humidity, join'd with that of Sleep it self, augments their Distemper; besides, that Sleeping which moistens and cools, is not so well procur'd in that Part of the Day which is most cold and moist, that is, from nine at Night till three in the Morning, but rather towards the Morning, at which Time the Blood begins to be predominant, inasmuch as in so doing it abates somewhat of its Heat,

Heat, and dilates it self till Ten in the Morning, at which time Cholera beginning to be predominant, moderates its Acrimony; as all will acknowledge who are subject to the Megrims, who find very great Ease by that Morning-sleep, which accordingly is found to be the most delightful; and hath this further Advantage attributed to it, that the Dreams thereof are propheticall, and will come to pass in a short Time; whereas the others are accounted superfluous by those who have been Professors in that Art. Moreover, those who rise too early in the Morning, are subject to the Head-ach in the Afternoon, and more easily transported with Anger all the rest of the Day; to effect which, the Consideration of the Temperament does very much conduce. For, as Sleeping in the Day-time is born with in old Men and Children, and that in both, by Reason of their Weakness, and for the Recruit of their Spirits, and, particularly in old Men, to take off somewhat of the Acrimony of that serious Phlegm which is predominant in them; so, the greater Part of Men being subject to Cholera, (whence haply proceeded the Error of some Physicians, who talk of nothing but Refrigeration in all Diseases) and the Coolness and Moisture of the Night, correcting that hot and dry Distemper, it is the more convenient, that Sleep should as much in the Day-time, by taking off then somewhat of their Cholera.

But 'tis argu'd by some, That

that the Retrieval and Restoration of the Spirits obliges the Animal to sleep, which ought to continue at least for such a Space of Time as amounts to the third Part of that a Man hath been waking, and should never exceed the one Half of it. Far is it therefore from being imaginable, that Nature should be able to endure what is affirmed of the seven Sleepers, or the long Nap of *Epimenides*, which lasted fifty Years. Nor are we to give any more Credit to what is related to us concerning a Plant in the Low-Countries, which will keep People waking many Nights and Days together, without any Inconvenience; but the Time when we should begin or end our Sleep, being left to our own Discretion, 'tis requisite we should accommodate our selves to the Order prescrib'd by Nature, which hath appointed the Day to labour, and the Night to rest in: Nay, it is also the advice of *Hippocrates*, *Galen*, and other Physicians, who think it not enough to direct Rest in the Night, and Waking in the Day, but also conceive very great Hopes of those, who, in the Time of their Sickness, are so irregular therein. Add to this, that Darkness, Silence, and the Coldness of the Night are fit to recruit the Spirits, and promote their Retirement within; whereas Light, Noise, and Heat of the Day, are more proper to occasion their Egress for the Exercise of Actions, which granted, he who observes not this Rule, charges Nature with an erroneous

erroneous Proceeding. And that this is her way, is apparent hence, that those Animals which are guided only by her Motion, (which is as certain, as our Reason is ordinarily irregular) go that way to work. Cocks and other Birds go to their Rest, and awake with the Sun; if any of our domestick Creatures do otherwise, our Irregularity is the Cause thereof, and that Perversion is of no less dangerous Consequence than that of the Seasons, which is ever attended by Diseases. And who makes any Doubt but that the greatest Perfection of the Heavens consists in their regular Motion, the principal Cause of their Duration? Which order since we are not able to imitate, it is but requisite we should come as near it as we can in our Actions; among which, Sleeping and Waking, being the Hinges on which all the others of our Life do hang, if there be any Irregularity in these, Confusion and Disorder must needs be expected in all the rest; as may be seen in the Lives of Courtiers of both Sexes, who turn Night to Day, and Day to Night, a Course of Life much different from that which is observ'd by the Superiours and Members of regulated Companies. Besides, it is the Morning that not only holds a stricter Correspondence with the Muses, but is also the fittest Time for the Performance of all the Functions of Body and Mind. Then is it that Physicians prescribe Exercises, in regard that the Body being clear'd of the Excrements

of the first and second Concoction, is wholly dispos'd for the Distribution of Aliment, and Evacuation of the Excrements of the third. So that he who spends that Part of the Day about his Affairs, besides the Expedition he meets with, does by that Means maintain the Vigour of his Body and Mind, which is commonly dull'd by sleeping in the Day time, which fills the Head with Vapours; and when Exercise comes to succeed it in the warmest Part of the Day, the Heat which is then commonly greatest makes it less supportable. Therefore Nature, who is a sure Guide, inclines us to Sleepiness in the Evening, there being nothing but the Multiplicity and Distraction of Civil Affairs, which, depriving us of that Function, as it does of divers Others, makes the Life of Man so much the less certain, the more he is involv'd in Affairs; whereas the Duration of that of Animals, and, next to them of Country People, and such as comply with the Conduct of Nature, is commonly of a greater Length, and more certain.

Quest. Whether the Child derives from the Father, or the Mother?

Ans. If our Fore-fathers may be conceiv'd wise enough to have known the Nature of Things, it is to be acknowledg'd that the Child derives most from the Father, since that they thought fit to bestow on him his Name rather than that of the Mother; and that the Name is the Mark and Character of the Thing. Besides, the
Male

Male being more perfect, larger and stronger than the Female, which is indeed an Imperfection and Default in Nature, whose constant Design is to make a Male, and is not disappointed, but through want of Heat, Vigour, and Temperament; it is but rational, that what proceeded from these two, should have the Denomination from the more Perfect of them. Thus a Regiment is known by the Name of the Colonel; a City by that of its Founder; a Law and Ordinance by that of the Law-giver; and a Receipt, the Composition whereof consists of two simple Medicaments, hath most of the Nature of the stronger, and that which is of greatest Vertue. This is further confirm'd by the common Comparifon, which is us'd to exprefs the Difference there is between the Father and the Mother in the Business of Generation. For the Mother, and particularly the Matrix is compar'd to a Field, and the paternal Seed to the Grain which is sown in that Field, which serves well enough in order to its Sprouting and Shooting forth, but supplies it only with Matter, which is determinated by the Form of the Grain, from whence the Plant produc'd receives its Being. So that the present Question amounts to no more, than if a Man should ask, Whether an Ear of Wheat deriv'd more from the Ground, or from the Seed that had been sown in it? A further Proof hereof may be deduc'd from the Instruments of Generation, which being

more apparent in the Man than in the Woman, are a tacit Infination, that the former contribute more thereto than the latter. And the greatest and most remarkable Difference between the Children being that of the Sex, the Experiment alledg'd by Physicians, that if the right Testicle be bound; Males will be produc'd, as Females will if the contrary. clearly shews that by the Father's part the Sex is determinated, and consequently, it is from him that there do also proceed the least individual Differences and Circumstances, wherein the Likeness or Unlikeness of Children to their Fathers and Mothers, either in Mind or Body, doth consist.

All the Paper of Questions that have been sent unto us about Dr. Burnet's *Archiologia*, &c. are not needful for us to answer, some of 'em relating to what is purely an innocent Hypothesis, and as such we are willing to acknowledge, that there's a deal of Reading, pretty Invention, sharp Wit, and refin'd Philosophy mingled throughout, and as such the Age is willing to receive it: But all these Qualifications want Foundation to make the whole Canonical, or fix a Standard for every Reader's Judgment. As for other Parts, which are rais'd upon the Ruins of eternal Reason and Religion, and built upon a Contempt (accidentally so at least) and a wresting of the Scripture, there we think our selves oblig'd to exprefs our Concern, and if possi-

possible, in such Terms as may at once expose the Errors thereof, and secure the Judgment of some Persons, who otherwise might be prejudic'd with that *Air of Wit and Reading* they will find there, or at least with the Authority of the Author himself. As to the Questions of the first Book, we shall pass 'em over without any Remark, but that in General 'tis a very useful elaborate Treasury of Ancient Philosophy. Therefore to the Questions of the Second.

Quest. *Whether there's any Exceptions so be made against the first Chapter of the second Book.*

Ans. The first Part of it is of great Use against such as wou'd argue for the Eternity of the World, as did *Aristotle*, and a few more in all Ages; for after the Testimony of *Moses*, he sums up several of the *Phonicians, Grecians, Latins, &c.* who generally agreed, *That all things emerg'd from a Chaotick Night.* But then he's unwilling to believe this was done on the sudden. but that there being a great Strife Disorder, and Confusion of things, there was need of a very considerable Time to settle them in, being loth to recede from the same Position he laid down before in his *Theory*; which because the Dr. finds to be inconsistent with *Moses's* Narration, therefore (as will appear by and by) he calls in question his Authority, endeavouring to prove the Historical Part of the Creation a kind of Parable, not considering, that tho' it

should be so granted, (which we should never be willing to do) yet the *4th* Commandment, which is of too great a Moment than to have a Parabolical Signification, is express, *That in six Days God created the Heaven and Earth, &c.* whereas the Dr's. Earthy Particles, and liquid Mass must be many Years (if at all) in settling to a Consistence.

Quest. *Whether as the Dr. has said in his 2d. Chapter, he has already prov'd by Physical Reasons in his Theory, that the Earth was of a smooth and even Surface, free from Seas, Rocks, Mountains, &c. as also, whether that which he offers further in the same Chapter, as to a threefold State of the World, be consistent with the Authority of St. Paul, or St. Peter, which he makes use of, especially the last, as the great Pillar on which he supports the whole Notion.*

Ans. His Physical Reasons (as he is pleas'd to call them) are founded upon his Hypothesis, thus, *The Chaos was fluid and confusedly blended together, the grosser Parts subsided, constituting an interior Orb of Earth, the rest of the Matter was divided into Liquid and Volatile, the Liquid containing in it all the Original Liquors of that Earth which it encircled, and the unctuous Oily Matter mounted above that, and when the Air purg'd it self of its gross earthy Particles, of which it was full, they fell down and mingled with the Oily Liqueur, which growing thicker and thicker, by Accession of more Terrestrial Particles, by Degree grew stiff and firm, and settled*

led into the Consistency of an habitable Earth. Hence he concludes, that the Earth's Settling from a smooth Liquid, it's impossible there shou'd be Mountains, Seas, Rocks, in it before the Flood. This Narration is the Substance of the Dr's Hypothesis, which he takes all for granted, before he makes his Conclusion, which he calls a *Proof from Physical Reasons*. It wou'd be easy to show, how unphilosophical this Hypothesis is in all its Parts, particularly in that material One of the earthy Particles getting first into the Air, or being numerous enough to stiffen so much Liquidity; or lastly, of growing dry in any definite Number of Years, much less in six Days, which is the express Time that God Almighty himself attested in the Mount, when he gave the Law, as well as in other Places of Scripture.

As for the latter Part of the Question, Whether the Authority fetcht from the Apostles, St. Peter, and St. Paul, give the Dr. any Ground to build these Notions upon, we shall now consider, his Thesis is *Terram fuisse*, &c. "That the Earth was in its Antideluvian State of another Form, different from what it is now, as also the Heaven of another Position." First let us see what St. Peter says, *Λαλθωναι γαρ αυτους τωτο Ηελωτας, &c.* For they (to wit, the Scoffers that question'd the Second Coming of Christ) are willingly ignorant of this, that by the Word of God the Hea-

vens were of old, and the Earth standing out of the Water, and in the Water, by which the then World perish'd, being overflow'd with Water; and the now Heavens and Earth are by the same Word kept in Store, reserv'd unto Fire against the Day of Judgment and Perdition of ungodly Men. We will endeavour to do the Dr. Justice, in abstracting his Exposition of this Place, since he says, p. 225. *Supra hanc petram Theoriam Telluris, &c.* that he has chiefly built his *THEORY OF THE EARTH* upon this Pillar or Passage of St. Peter: As also upon a parallel Passage of St. Paul, which because tending to the same Thing, (tho' in different Chapters) we shall consider 'em together, and be a little larger here, tho' we contract our Discourse in the rest.

The Dr's. Exposition. *These Scoffers question a future Destruction, or Change of this Natural World, their Education and Faith teaching no such Doctrine for a long Succession of Years: But they are willingly ignorant of the first State of Nature, which by its Constitution was destroy'd by a Deluge, but the Heavens and Earth which are now, having a different Constitution, shall be destroy'd by Fire.*

Answ. The Phrase *NATURAL WORLD* in the Exposition, is strain'd and unnatural, the Apostle's Design being not to build a *Theory of the Earth*, but to show the Parallel between the unexpected Judgment upon the other World of the

the

the Ungodly, and the sudden Coming of Christ upon the now World of Scoffers, the first by a Deluge, the last by a general Conflagration. We are willing to grant, that the World before the Flood might receive a considerable Change by the Deluge, as many small Rivers made, some Mountains cast up, &c. but that it receiv'd no such Change as a total Inversion, by breaking into Pieces, and losing its first Situation, is the Matter we deny, and what the Dr. wou'd prove; but this we shall come to in answering his five Reasons for his Opinion.

To prove the foregoing Exposition, he adds the five following Arguments :

1. *If the Face of Nature is yet the same, then (the $\nu\iota$ $\epsilon\mu\pi\alpha\iota\upsilon\tau\alpha\iota$) the Scoffers had what they contended for, which is not to be granted?*

Ans. It wou'd be true, if the Apostles Words, *All Things continue as they were from the Creation of the World*, can be so limited, to mean, *That this visible State of Nature was never yet wholly alter'd in its Constitution from the Creation of the World*; (as in the Theory) for that's the Point the Dr. contends for, and he must make these $\nu\iota$ $\epsilon\mu\pi\alpha\iota\upsilon\tau\alpha\iota$, these Scoffers deny this very Thing, or his Inference is false: There's no Body but must see the Fallacy.

2. *The Jews were not ignorant that there was a Deluge, and were not blam'd therefore but because they were (or seem'd)*

ignorant that the Antediluvian Heavens and Earth had a different Constitution from what they have now.

Ans. They cou'd not be blam'd by the Apostle for being ignorant of what was never taught in the World before; *viz.* That there was such a thorough Change and Destruction of the first State of Nature, as the Theory supposes. If the Dr. will bring the Opinion of the ancient or modern Jews to confirm his, we'll be his Disciples.

3. *The 5th. Verse which is brought here to show the Mutability of Nature, wou'd without the above Exposition be to no Purpose.*

Ans. Yes, to sufficient Purpose, if the whole World of Men was destroy'd, if the whole System of Nature was for the present as it were converted into one Element; if the Face of the Earth, (which we'll grant much more even and beautiful than now) was upon the Decrease of the Waters all cover'd with Corps and Mud, Trees torn up by the Roots, the Channels of Rivers turn'd another way, Cities demolish'd, and Nature in general made desolate, and no Hopes of Reparation but the poor Remains of Mortality that was shut up in the Ark, to begin and replenish the World anew: If all this be Truth, and much more of the same Nature, then the Apostle's Argument which is suppos'd in the 5th. Verse, is not in vain.

F f 4. Th.

4. *The Consequence in the 6th. Verse wou'd be without due Premises.*

Ans. The Consequence is very just without the Dr's Sense, which relies very much upon a Natural Cause, calling *Di'ar, Constitutionem vel situm terre*; leaving out *Verbum Dei*, which nevertheless will come in for the greatest Share in that heavy Judgment, and spoil all the Philology in the Case. The Natural Inference is thus, *By the Word of God the Heavens were of old, and the Earth standing in the Water and out of the Water, by which Word and Situation the World of ungodly Men perish'd in the Waters, and the Face of Nature was made desolate, and strangely alter'd, as in the last Answer.*

5. *There's an Antithesis in the 7th. Verse, the Heavens and Earth before the Flood are distinguish'd from those that are now.*

Ans. The Antithesis is very genuine in the 7th. Verse as to the Appellation of *new* and *old*, in Respect both of *Earth* and *Heavens*, before and after the Flood. First, as to the *Earth*, it is very properly called the old World in Respect to this, in Relation to its self, as coming almost out of its Chaos again, as we described in *Ans.* 3. but more especially to *Noah's* small Family, who were to begin the World again, both as to People, Building, &c. And as for the *Heavens*, it must be either understood of those below the Moon, or those above it; not the last, for then the Moon it self had been

destroy'd: So that we can only reasonably believe it to be the Clouds, Atmosphere, and the Air, which might be transfused and changed into Water (and might therefore be said to be destroy'd, as not being the same) and after they had done their fatal Office, they might either naturally be rarify'd again as Vapours are, or might by their Creator's fiat be at once chang'd to their first Nature and Office.

And to show the Improbability of any other Change of the Heavens and Earth by the Deluge, let us compare this Passage of *St. Peter* with others; first with another of his own. *2 Pet. 2. 5. Gen. 6. 7. idem. 13. with the Earth*, in the Original from the Earth, but not the Earth it self.

Lastly, It won't be amiss to note how this Passage of *St. Peter* spoils the whole Hypothesis, at once affirming that the *Earth stood in the Water and out of the Water*, which is exactly contrary to the Hypothesis, so that either the Dr. must quit the *Pillar of his Theory*, and seek a new one, or bury his Theory under so proper a Monument.

We shall also remark that this *threefold State of Nature* which the Dr. wou'd have *St. Paul* to hint at in the 8th. of the *Romans*, falls very unluckily for his Purpose, two of 'em being before the Flood, when he wou'd have his second begin; but that only by the by.

Quest. 3. *Whether the Cause that the Dr. assigns for the Universal*

universal Deluge, be agreeable to his own Theory?

Answ. Yes, agreeable enough and very pretty for an Hypothesis, only we must lay Scripture by if we believe one Tittle of it: Our Author would have it a *Tehom-Rabbah*, An Eruption of Waters out of the Womb of the Earth: St. Peter calls it a Flood: and Moses give you the Time and Degrees of its Increase and Decrease.

Quest. 4. *What think you of the 5th. and 6th. Chapter, which mentions the right and oblique Position of the Earth to the Sun with their Properties and Phanomena's consequent upon such a Change?*

Answ. We have not room to consider this at present; besides, here being nothing against Scripture, we shall pass it over, according to our Promise at the Beginning.

Quest. 1. *What think you of the Dr's. Notion of Paradise, who believes it to be Parabolical, Chap. 7?*

Answ. We think that the Dr. evidently contradicts himself, for in Chap. 7. p. 278. after having cited several Opinions, he says, *Dunique, qui nobiscum Sentiunt in terra quidem, sed aliâ ab hodierna, verum Paradisum, qui jam transit, Olim floruisse tradunt.* And lastly, *The Opinion of those which we assent to, that the true Paradise was situated in the Earth that was destroy'd, not in this that is now.* And in Page 284, says, *Quod eorum captiva & ingenio accommodatus, Hortum Amanum conciperere, &c. Moses accommodated himself to the Apprehension*

of the People, so as to give 'em the Idea, or Notion of a pleasant Garden: And a little after, p. 287. he calls it, *Allegoriam secundum Arcanum Sensum Mosis*, adding, *atque hunc sensum eo libentius amplector, &c. viz. That 'twas an Allegory, and that Moses had a secret Meaning, and that he (the Dr.) more willingly embraced that Opinion, because there's no such Place in the World in which all the Notes and Characters of that Garden meet.* Tho' there is no need of consulting any Notion that thus destroys it self, we shall now prove, according to our Promise, that the principal Characters, viz. the four Rivers, that are mention'd in the History of Paradise, are at this Day certainly known, and that the very Place where the Garden stood can be assigned very near. And first, That Euphrates and Tigris, (which every one agrees were two of the Rivers) came both from the same Fountain; for these two encompassing Mesopotamia, give it its Name. *Salust* also asserts the same, as cited by *Origen*, l. 13. c. 21. *de flumin. Salustius autem Author certissimus asserit Tigrim & Euphratem uno Fonte manare in Armenia.* *Salust*, an authentick Author asserts, that Tigris and Euphrates proceeded from the same Fountain. The learned *Boetius* was of this Judgment, who discoursing how casual Events are guided by Providence, as the common Fountain out of which they flow; illustrates it by the Simile of Tigris and Euphrates, *de Consolat. Phylolop. l. 5. Carm. 1.*

F f 2 Rupis

*Rupis Achæmenix Scopulis, ubi versa sequuntur,
Pectoribus figit Spicula pugna fugax,
Tigris et Euphrates, uno se Fonte resolvunt,
Et mox abjunctis dissociantur Aquis.*

Add yet to this the Testimony of *Lucan* in his *Pharsalia*; lib. 3.

*Quaque caput magno tollit cum Trigide magnus
Euphrates, quos non diversis fontibus edit
Persis*————

Lucan here gives 'em the same Rise, only says they came out of *Persia*; but 'tis notorious with the Writers of those Times to call all those Countries *Persia*, that lay under the Dominion of the *Persian Monarchy*, and thus *Farnab. in locum* takes it. These Testimonies consider'd, we have two Rivers, *Euphratis* and *Tygris*: So that having the Fountain of one, we want not the other. And *Ptolomy* (as also *Pliny, lib. 5. cap. 24.*) tells us, that *Tygris* issues out of the South-side of the Mountain *Taurus*, in lat. 39, 40. where the Place of the Garden of *Eden* must therefore be very near.

Now we come to show, that the other Rivers were only Branches of *Tygris*—— *Tygris* after having pass the *Gordicæan* Mountains, and being ready to enter into *Syria*, parts its Streams asunder, encompassing that Country. This is plain from *Epiphanius in Anchoret*, n. 58. the Eastward Branch (according to *Ptolomy* in the Edition of *Jacob Eszlar*) running on the Back of the Mountain *Niphates*, and the Westward bends its Course towards

Euphrates. The Eastward is this *Gibon* which the Scripture mentions: It would be too long to collect what the Ancients have said in proving, that *Gyndes*, *Indus*, and *Cyndus*, are the same with the River *Gibon*. See *Sabellicus Ennaad. l. 1. Dionysius Periegetes, Herodotus. lib. 1. n. 189, 190. Strabo in Geog. lib. 1. Vadiamus* in his Appendix to his Commentaries upon *Mela*. And lastly, *Epiphanius. lib. de 12. Gemmis*: But this Particular being not much contested by any, we need proceed no further about the River *Gibon*.

As for the Westward Branch of *Tygris*, it separated it self again at *Apadamia*, and made the other two Rivers *Hiddekel* and *Pison*. That there is such a Division is plain from *Plin. Hist. lib. 6. cap. 27.* about *Apadamia*. The Northern Streams he calls *Tigris Minor*, the Southern *Delas*, which by its Course exactly answers the Character *Moses* gives of it, who says, that it goeth towards the East of *Assyria, Gen. 2. 14.* according to the Description of *Geog. Nub.* who says,

says; (part 6. Clim. 4.) *Jacet ab occident. Tigris, &c.* Thus also when *Daniel* was Governour of *Susiana*, he saw his Vision upon the Banks of the great River *Hiddekel*, Dan. 10. 4.

As for the last River, the River *Pison*, here not only *Junius*, but all the Learned agree, that the Name *Pasargris*, given it by *Pliny*, and others, was easily alter'd from *Pyfotygris*, which exactly answers to the Situation of the Place, by several Texts, *Gen.* 25. 18. *1 Sam.* 15. 7. which is so clear, we need proceed no further.

Lastly, 'tis observable, that all these Rivers, or the Places where these Rivers lye, are mention'd in the Bible, after the Flood: So that the Earth cou'd not possibly be destroy'd, as the Dr. wou'd have it. See for *Pison*, *Ecluf.* 24. 25. for *Havilah*, see *1 Sam.* 15. 7. for *Cush*, or *Ethiopia*, encompass'd by *Gibon*, 'tis very frequent in prophane and sacred Writ; for *Ashur*, or the East of *Assyria*, where *Hiddekel* was, and has now another Name, 'tis as common: As for *Euphrates*, we need not mention it again. Thus we hope we have fairly prov'd the Situation of the Garden of *Eden*, mention'd in the History of the Creation, to be no Allegory, nor Contradiction, but such a great Truth as our Dr's Theory can't shake.

Quest. 2. P. 289. *Why was not the Woman afraid of the Serpent's speaking to her?*

Ans. She cou'd fear no Ill that knew none.

Quest. 3. P. 290. *Were all the Creatyres (as well as the*

Serpent) Vocal in Paradise as all the Trees were in the Dodonian Wood? Or was it the Serpent only? If the last, how came that to deserve the Benefit of Speech above the rest?

Ans. The Serpent only, which in a few Words, has but just out-rival'd the Mischief of such Questions.

Quest. 4. P. 290. *By what Authority may we believe the Devil spoke in the Serpent, for the Letter of Moses intimates no such thing?*

Ans. Yes, in *Gen.* 4. 15. He (our Saviour) shall bruise thy (Satan) Head, and thou shalt bruise his Heel.

Quest. 5. P. 291. *Why shou'd the Serpent Ire pronus in Ventrum, Creep upon his Belly, for his Penalty? Or did he walk upon his Tail before?*

Ans. Probably not the last, but the first, that so oft as we see a Serpent, so oft we shou'd see an Hieroglyphick of Man's Fall and Redemption.

Quest. 6. P. 292. *What wou'd have become of the numerous Issue of Adam, if he had not sinn'd, wou'd that one Tree of Life sed 'em all, or how shou'd they have come by it?*

Ans. See our Saviour's Answer to the Devil when he tempted him with Hunger.

Quest. 7. P. 292. *Nescio quid sive, &c. usque ad manus manum fricat?*

Ans. This cou'd not be the modest Dr. who talks in his Preface of a *Chariorem ipsa Vita Religionem*, of Religion being dearer than Life.

Quest. 8. P. 293. *Whence had Adam and Eve their Needle and*

Thread in the first Day of their Creation?

Ans. There was no need of any for what you have translated *Conferunt*.

Quest. 9. P. 293. *Why did that Butcher of an Angel destroy the whole Race of some Creatures in skinning of them to clothe Adam and Eve, for there was but two of a Kind created?*

Ans. Who tells you there was but two and two of a Kind created at first? You are not yet got to the Ark, but *Query*, How came any Creatures at all to be preserved when your *Earth* was destroy'd? You shou'd answer a Million of such Absurdities before you catechise *Moses*, and the sacred Truths he has laid down.

Quest. 10. P. 293. *Whether the Fable of the Dragon's keeping the Apples of Hesperides be not like the Cherulims, keeping the Tree of Life?*

Ans. 'Tis so like, that 'tis a Confirmation of the Truth; for near the *Thesbian-Lake*, so called by *Procopius*, tho' by *Strabo* it be call'd *Arsena palus*, which is just by the Fountain of the River *Tygris*, there's a Place call'd *Syspereiis*, by some *Hyspereiis* and *Hysperatis*, where 'tis suppos'd the very Garden of *Eden* stood, which no doubt gave Life and Name to that Place and Fable you mention.

Quest. 11. P. 295. *Why shou'd an infamous Beast destroy at once the elaborate Work of six Days made by an Almighty Hand?*

Ans. No, 'twas Disobedience, and *Eve's* questioning the Truth of God, as too many do in this Age.

Quest. 12. P. 281, 282. *What think you of the Dr's. Paraphrase upon Moses, and the Dialogue betwixt Eve and the Serpent; as also in that betwixt God, Adam, Eve, and the Serpent, in their Examination and Sentence?*

Ans. We look upon the greatest Part of it to want that Caution and Prudence as a Matter of so great Consequence might have justly claim'd, especially from one of his Character: And supposing we shou'd allow *Moses* to speak here in a Sense, which tho' mystical, yet not without a due and suitable End proper for the Authority of *Moses*, (as the Dr. himself elsewhere grants) how unjust and unfair a Treatment wou'd it be to that great Law-giver to be ridicul'd. because he speaks not physically as the Dr. does: Some Passages are ludicrous enough, and suited to the Style of *Terence's* Comedies, perhaps taken out of 'em; and the whole has such an Aire in it, that the Wits of the Town have with'd he'd have gone thro' all the *Bible* after the same Manner; an Effect we doubt not but the Dr. will be sorry to hear of.

Quest. 13. P. 306, 307. *Why is the Dr. so troubled to reconcile the Waters above the Firmament with those under the Firmament, the first of which seems to be above the Stars, the Stars being placed but in the Firmament?*

Ans. Perhaps the Dr. has not consider'd the Original of the Word Firmament, in the *Hebrew*, which signifies an

Ex-

Expanse, or Thing expanded : Nor are those Words of *Moses* above and under the Firmament properly translated into the *English*; they shou'd not have been *supra expansum*, *sed desuper expanso*, a very usual Pleonasm of the Preposition *superne*, *super*, *juxta*, for the Word is not ערדקיע but מעלדקיע which Things consider'd, the great Disputes that have been upon this Place, need not to be any Distraction to us, for we find the Fowls to be said to flye in the Firmament of Heaven, the Stars to be set in the Firmament, and *Job* 26. 6. *Which bindeth the Waters in the Clouds, and the Cloud is not broken under them* : Now it being all one Expanse, from the Face of the Earth to the highest Regions; thus Birds may be said to flie in the Firmament, and the Waters according to the foremention'd Place of *Job*, may be said to be properly divided from the Waters below by the Firmament, or some Part of the Expanse.

Quest. 14. P. 321, 322. *The Dr. seems very sensible that his treating of Moses at such a Rate may give Offence to many of the sober Part of Mankind, and begins to raise several Objections himself, which he answers by way of Obviation : Query, Whether his Answers are sufficient, or whether he had not better conceal'd such Notions in his own Breast, and deny'd himself a little vain Reputation, than have hazarded the Interest of Religion, especially in such an Age as this ;*

Ans. His Answers are re-

ally as good as the Case will bear, and no more can be expected from 'em. To the latter Part of the Question, we doubt a very unhappy Consequence will give it in the Negative.

Quest. 15. *The Dr. seems to build his whole Theory physically : Query, When did Nature arrive to such a Degree of Perfection, that any thing could be said to be naturally done ?*

Ans. Nature can't be properly said to be perfect (or consequently a Thing done naturally) before the essential Laws of Nature are constituted themselves by the Author of it; therefore it appears to us a great Weakness in the Dr. to talk of physick and natural Effects in a Chaos, which nothing but an Almighty Hand cou'd bring into any Order.

Quest. *Pray Gentlemen let's have your Judgment of the Passage below, which I met with in a certain Latin Author ; what he means by it, which I partly guess at, but can have no clear Notion of, and what your Opinion is as to what he advances concerning the Number of the Angels ? 'Tis found in Ignatius de Derkennis, Lib. de Deo Creatore, Disp. 1. Chap. 5. p. 31. His Words follow ; Talmudistæ statuunt numerum Angelorum, &c. (we'll not trouble the Reader with a long Latin Quotation, but give him the Sense of it as far as we can find it, tho' we doubt the Transcriber is sometimes mistaken in our own Language) 'The Talmudists fix the Number of the Angels.*

Ff 4. 2 as

at 291600000, two hundred
 ninety one Million, six hun-
 dred Thousand, whereas others
 make it far greater, and prove
 it by an Argument taken
 from the Vastness of the *Em-
 pyraan* Heavens, compared
 with the Terrestrial Globe,
 after this Manner: ———
 'Tis not propable that those
Spirits which inhabit the
Empyrean Heaven shou'd be
 so few, as tho' they each
 fill'd their own *Sphere*, they
 shou'd leave almost the whole
Empyreum empty; for seeing
 that heavenly Palace was
 built by God, for the Sake
 of its Inhabitants, some Pro-
 portion ought to be observ'd
 between *that* and *them*, in
 Reference to their *Inhabita-
 tion*. But if the Number of
Angels were not much great-
 er than the Number of *Men*,
 that must necessarily follow,
 (*viz.* that great Part of the
Empyreum must be left void,
 without any Inhabitant,) the
 Minor is thus prov'd. The
 Number of *Men* *actually ex-
 isting* comes far short of that
 Number, which wou'd fill
 the thousandth Part of the
 Superficies of the *Earth*,
 if we shou'd allow five *Foot
 square* to every *Person*, which
 every one wou'd grant, if he
 consider'd how great a Space
 is left *uninhabited* by *Men*, as
Seas, *Woods* and *Desarts*;
 nay further, that the most
populous Cities have not so
 many Inhabitants, as there
 are Spaces of five *Foot square*
 in the *Area*, which is inclu-
 ded within their Circumfe-
 rence: Therefore there

ought to be at least a thou-
 sand Times as many more
 Men as do actually exist, to
 fill the whole Superficies of
 this *terraqueous Globe*, in the
 Manner before mention'd;
 let us therefore suppose, that
 in the Space of 30 Years, all
 the Men of the World were
 new, an equal Proportion
 being allow'd for those who
 dye either under or over
 their thirtieth Year. ———
 But in the Space of 30000
 Years, which is in all Pro-
 bability longer than Genera-
 tion will last, we shall at that
 Rate, have a Number of Men
 not greater than are Spaces
 of five *Foot square* in this
terraqueous Superficies, which
 according to the least Account
 we have of the Earth's Cir-
 cumference, reckoning it but
 at 19080 *Italian Miles*, are
 9622856000000, ninety six
 Millions of Millions, two
 hundred and twenty eight
 Thousands of Thousands of
 Millions, five hundred and
 sixty Millions. Now if this
 Number be transferr'd to the
 Vastness of the *Empyrean*
 Heavens, when the *Earth* is
 but a *Point* in Respect of the
Firmament, and therefore
 much more so in Respect of
 the *Empyreum*, it appears how
 small a Part thereof wou'd
 be fill'd by it, especially if
 we consider not its Superfi-
 cies only, but the whole *so-
 lidity* thereof, as we ought to
 do when the Question is con-
 cerning *Spiritual Substances*,
 and glorify'd Bodies; if we
 do thus, we shall scarcely find
 such a Proportion between

em,

'em, as there is between one
 small Pismire, and the whole
 Globe of the Earth. If
 therefore 'twere unreason-
 able to affirm so huge a Body
 of Earth was created by God
 for the *Habitation* of one Pis-
 mire, 'twill hardly be more
 reasonable to affirm, that
 there are not more Angels
 who inhabit the *Empiraal*
Heavens, than there will be
 Men, of whom the *Blessed*,
 who shall come thither, being
 but a very few, in Respect of
 the Reprobates, will but lit-
 tle vary the Number.

The same Author goes on,
 p. 33. and concludes that the
 Earth contains fewer Grains
 of Sand, or Quantities pro-
 portionable to those Grains,
 than 9000000000000000000
 00000000000000000000; ———
 or than there are Units in a
 Number consisting of a Unit
 and 36 Ciphers, (which if
 the Unit be 9, make 7 ———
 nine Millions of Millions of
 Millions of Millions of Mil-
 lions of Millions;) But that
 the Firmament contains few-
 er of the same Grains of
 Sand than 9000000000000000
 00000000000000000000
 00000000000000000000;
 or than there are Units in a Number, ex-
 press'd by a Unit and 51
 Ciphers, (which unless we
 are mistaken, amounts to
 nine hundred Millions of
 Millions of Millions of Mil-
 lions of Millions of Millions
 of Millions of Millions.)
 But when the *Solidity* of the
Empyrean Heavens do contain
 the Quantity of the Earth, as
 often as that does Sands, he

goes on, that appears not in-
 congruous, to suppose as ma-
 ny Angels inhabiting so vast
 a Space, and consequently
 that the Court of the Eter-
 nal King shou'd consist of in-
 numerable Millions of those
 excellent Spirits, since his
 Majesty is *infinite*; and that
 of the wise Man may very
 well agree to the heavenly
 Kingdom, *Prov. 14. 28. In*
the Multitude of the People is
the King's Honour.

Ans. We think the Main
 of the Author's Sense is pretty
 clear, tho' something dark in
 one or two Places. And his
 Drift is to prove, that there
 are almost infinitely more An-
 gels in Heaven, than there are
 Men, or even were or will be
 upon the *Face* of the *Earth*;—
 tho' indeed according to the
 old receiv'd Notion, that I
 know not how many of 'em
 might dance upon the Point of
 a Needle, he has been very en-
 vious to those *blessed Spirits*,
 and lessen'd their Number per-
 haps by as many *Units* as
 wou'd stand from hence to the
Indies, for we suppose he al-
 lows each Angel proportiona-
 ble to his Men upon Earth,
 five Foot Square at least for Ha-
 bitation, and how many incon-
 ceivable Millions of Needles
 Points may be imagin'd in that
 Room? That God has *Actually*
 made vast Numbers of those
 blessed Spirits which compose
 his glorious Train, and formi-
 dable Armies, we learn from
 his infallible Word; nor need
 confound them and the *Saints*,
 as some have done, to prove
 it, for we are sure there are

Thousands

Thousands and ten Thousands of 'em, nay Myriads of Myriads waiting round his Throne. That he might have made as many Myriads more, as he has particular Angels, is as certain, since it involves no Contradiction that he shou'd have done it; nay, he has made an innumerable Multitude of Creatures on our Earth, in such vast Numbers, that if we consider the new microscopical Discoveries, we believe 'twere easie to demonstrate, that they'd exceed all the Author's Millions of Millions of Angels, some of 'em being represented an hundred thousand Times less than his Grains of Sand: And if God has actually done this, what Reason can be alledg'd, why he might not have made as many Spiritual as well as Corporeal Creatures, the Excellency of their Beings involving no more Difficulty in their Creation, since 'tis suppos'd the Work of what is Infinite: This he might have done, but that he has actually done so we have no Reason to believe; and for that which he alledges, tho' it carries something of a lofty Aire in it, 'tis yet absolutely inconcluding, for he argues from Space and Body to Ubi, and Spirit, which can have no common Affections, one being not only diverse, but even contrary to the other.

Quest. Having lost a near Relation, and in him all that is dear and valuable in the World, since nothing now can render me easie, or make me esteem my Life but as a Burden; is it not only lawful to wish for Death, but

daily to pray for it, since I find that Holy Job did so, Chap. 6th. and 8th. and often expostulates with God—why Light was given to him that was in Misery, and Life to the Bitter in Soul?

Ans. This Question we receiv'd in a fair Hand, and as it seem's a Woman's, and we wou'd believe for the Reputation of the Sex, from one that had lost a Husband—She is guilty indeed of a Fault, but we can scarce forbear calling it a commendable one: However, 'tis so rare, that whatever the Indians and other Heathens may do, we dare conclude that our Women of this side the World are better Christians than to follow her Example. We have read of the Portia's and other great Women among the Romans, whom no Consideration whatsoever cou'd perswade to survive their Husbands any longer than 'till they had an Opportunity of following 'em—and of others who rather than violate their Beds whilst living, imitated Lucretia, and stabb'd themselves, to preserve their Honour, tho' perhaps they had done better, had they bestow'd the Dagger on those Tyrants that attempted it: And in either Case we think there was more of the Roman than the Christian, our Religion teaching us nobler Things and better Morality, and making it our Duty and Honour to maintain the Post wherein God has set us, how dangerous soever, till he either sends Death, or something less kind to relieve us. As for the Case of the

Lady.

Lady, the Event makes it more than probable that she was guilty of that very unusual Fault, *too great Love to her Husband*, otherwise why should she center all her Happiness in him, whereas it ought to be plac'd far above him: And she'd do very well to think a little, whether that might not be the very Reason why she was depriv'd of him—and whether, supposing him now happy, she can ever expect to see him more, and share in his Felicity, if she continues *impenitent* in that very Sin for which in all Probability she lost him, *Idolizing* his Memory now as before she did his Person? and that at so high a Rate as to despise all the other Comforts of Life, which are continued to her by Him, who where he took one, might have stript her of all the rest. Besides, If *Self-murder* be a Sin, as few Christians doubt it, what can it be much otherwise passionately to desire Death before it pleases our Governour to order it for us? As for the Words of *Job*, it's a plain Case they ought not to be drawn into Example. For to say nothing of *Elibu's* excellent Discourses, does not God himself reprove him, and ask—*Who is this that darkneth Counsel by Words without Knowledge?* Nay, does not *Job* at length cry out, *I am vile, what shall I answer thee?* and again, *I abhor my self, and repent in Dust and Ashes!* She ought then to be so far from the present Extreme, as after all decent Expressions of Sorrow for so great a Loss, to

endeavour to divert her Mind by some less melancholy Objects, rather than let it be quite overpress'd with immoderate Affliction.

Quest. *Why the Moon did rise within a quarter of an Hour after Sun set, on the 17th. of October last, as was observ'd, when she should not have risen until past Seven that Night?*

Ans. What the Querist means by the Moon should not rise till past Seven, we know not; for the Moon should then as at other Times perform (in her own Orbit) her Monthly Revolutions; in which the Astronomers of our Age can almost to a Punctum trace her: And according to what is known of her Motion, her true Rising that Night was at 20 Minutes past five, as it is noted by Mr. Parker in his Almanack, who hath the Repute of a most exact Calculator; and the Sun set that Evening, eight Minutes before five, by which it appears the Moon's true Rising that Night, was at 28 Minutes after Sun-set: Then let the Querist allow for the Refraction, and his Observations and that Author's Numbers will agree together. What the Nature of Refraction is, we refer you to an ingenious Discourse concerning the Equation of Time, or Directions how to manage Clocks or Watches: publish'd by Mr. Parker in his Almanack for the next Year, 1693. who hath likewise oblig'd the Curious with an exact Tide-Table for High-Water at London-Bridge; and also

also a Table of the Sun's true Declination, of great Use to all Mariners and Dialists, the Planets places calculated *de Nova*, with several other pleasant Novelties, whereby it exceeds all that ever was done before in that Kind.

Quest. *Whether I'm oblig'd to forgive one that has wrong'd me, without Repentance?*

Ans^w. The Christian Religion obliges us to be *charitable to all Men, to forgive our Enemies, to pray for our Persecutors, to bear no Malice nor Hatred;* and many more such Texts there are to the same Purpose: But certainly there's still a Reserve, warranted not only by that Justice we owe to eternal Reason and Truth, and the Example of God Almighty himself, and the actual Decision of this very Case by our Saviour, who also inculcated this Precept of *Forgiveness*, with more Earnestness than any of the Prophets, or Apostles. Our Saviour has decided the Case thus; *If thy Brother trespass against thee, rebuke him? and if he repents, forgive him; and if he trespass against thee seven Times in a Day, and turn again to the saying, I repent, thou shalt forgive him;* here Repentance is the Condition. God Almighty only forgives conditionally, and we are advis'd to imitate him, and to *be perfect as he is perfect;* to be reconcil'd to an obstinate Injustice, or any Vice, is to authorize and approve it. Our Duty under an Injury is this, to be angry only at the Sin, not the Person; to tell him of it, and to

endeavour by all common Offices of Friendship to win upon him to an Acknowledgment of his Fault, to pray for him, that God would change his Heart, and if he repents towards God, he will certainly do it towards us; if this will not do, we are not oblig'd to a Familiarity, nor to an Acknowledgment of Reconciliation, but only look upon him as a Stranger, and yet be always in a Capacity, and Readiness of Mind to forgive him, whenever he shall perform the Condition.

Quest. *Whether a Minister ought to be blam'd, who out of Conscience shall refuse or scruple the giving the blessed Sacrament to a Person that never took it before, and desires it now only upon a Civil, or State Account, because he is to enter upon a new Office?*

Ans^w. Charity must certainly be the great Rule of our acting in this Case: We are not the Searchers, nor Judges of Mens Hearts, we can only act by Probability of outward Circumstances, and where the Case will bear the least Probability, our Charity must prevail in the Dispensation; if a Man has been vicious, and tells me has reclaim'd on a sudden, and is sincere, I am to hope he may be so, and to endeavour to perfect it. We ought therefore first to examine and weigh Circumstances, to ask the Party a Reason of his *Faith and Hope*, and if we find him not ignorant in his Duty, and perceive the least Probability of Sincerity, we are to admonish him, lay before him the Danger and Impiety

piety of tempting God. In short, we are to do our Duty, and leave the rest to him to whom all Things are naked and open. Our Saviour, and (after his Example) the Christian Church in all Ages, has esteem'd Visibility, and an outward Profession, a sufficient Warrant for Admittance into the Priviledges of Church Communion. But when Men have lived in open Defiance to the Doctrine and Communion of the Church many Years, and only take the Sacrament to qualify them for an Employment, there is good Reason the Minister should require an Acknowledgment of his Fault, and a Promise to continue for the future in the Communion of our Church; and if he will not do this, he ought to be rejected.

Quest. You have answer'd the Question lately about a living Fish in a Tub of Water, that will weigh no more than the Tub of Water did without the Fish; it seems by the Question the Querist was satisfied of the Effect, for he desired only a Reason to be given, why it was so, And I having read in a German Author, fifty Years since, that it was so, without giving Reason why, I did in the Tryal not only find it to be so, but that which I think will satisfy any rational Person, the Cause why it was so, for whilst the Fish swam to and agen, the Scales remained ballanced, but when I saw the Fish-tub sway down, and return to his Ballance again, I took Observations, and found as often as the Fish rubb'd or touch'd the Side or Bottom of the Tub, so often the Fish-tub

sway'd down; and no sooner swam in the Tub without touching it, but the Scale return'd into the Ballance again and continu'd so till the swimming Fish touch'd the Tub. Now Gent. you have Demonstration, but here wanteth your ingenious Illustration why, which doubtless will satisfy the Querist, as well as your humble Servant, unknown to the Querist?

Ans. We knew nothing of such an Answer, nor by what Means it was put in; and for the Future we shall take such a Course, that the Prefs shall father nothing upon us, but what is our own, (Advertisements excepted.) He must be unacquainted with the Elements, and the first Principles of common Reason, that can imagine (by the Virtue of Antiquity) that 2 and 1 make but 2, that if a Weight be added to a Weight, the whole should be equal to its Part. Had not the Experiment of the Royal Society in this very Matter evinc'd the contrary to what is pretended in the above Quest. it might be reasonable enough to conclude, that a living Fish wou'd weigh just so much out of the Water, as it adds to the Weight of a Vessel of Water, a little Allowance being made for that Weight which the Elasticity and Springiness of the Air in the Bladder and Body of the Fish, takes off. The Experiment in the Question must be erroneous, from the hard turning of the Scales, besides, its probable this Fish was very small, and if one of a considerable Bigness had been us'd in

in the Experiment, the Difference wou'd have been more sensible. And the Reason why the Scales gave way at the Sides touching the Sides, or Bottom of the Tub, (a Vessel very improper for the Experiment) must be this, the Particles of Water parted so easily whilst the Fish swam, that it caused no external Motion, and consequently shook the Scales no more than if it had lain still; but when it hit upon the Sides, it shook the Tub, which therefore ascended or descended, according to the Impression of the first Motion, as a Man put into a Scale and weigh'd exactly, may by Motion in the Scale make it ascend or descend; commonly the last, because that the Motion he uses, receives its Life from the Resistance of the Scale-board which he presses upon in Order to move, but we shall have Occasion to treat upon the Principles of Motion some other Time.

Quest. *What is meant by that Passage of St. Paul, that he fought with Beasts at Ephesus?*

Ans. *Damnatio ad Bestias, or Condemning to the Wild Beasts* was a frequent Punishment amongst the *Romans*, and those that suffered thus were called *Festarii*. There are some of the Learned, that believe *St. Paul* was cast to the wild Beasts, and fought with 'em in a *literal sense*, and that they could not have Power to destroy him, which Interpretation is a stronger Argument that *St. Paul* believ'd the Resurrection, and wou'd not refrain the Preach-

ing thereof, tho' it hazarded his Life, which he knew he should receive again: And this is the full Scope of the Text, and to this Sense we adhere, more especially since we perceive it can be of no ill Consequence. There are some who understand by the Word *Beasts*, *Demetrius*, and others that opposed *St. Paul* at *Ephesus*, and so make the Fight to be metaphorical. The Querist is at Liberty to take which Side he pleases, for both the Expositions are safe.

Quest. *From whence proceeds a Fog, and what's the Cause?*

Ans. A Mist, or Fog, is of the same Nature as Rain, only the Weakness of the Sun at this Time of the Year is not able to raise it high enough to complete that Work, therefore it hovers nigh the Surface of the Earth. Hence by the by, we may easily solve that unusual, and to some, frightful Darkness, which happen'd between ten and eleven in the Morning, in *January 1579*. over many Places of the City of *London*, a very thick Mist arose in the Morning, which was clear'd from the South, about 9 (it being *Sunday*, and therefore the Fires were kindled later) the Smoke ascending was choak'd by the great Fog, or Mist that hover'd over the Tops of the Houses: Upon this the Smoke was beat down again, and spread under the Fog, and caused the Darkness, which appear'd reddish against the Windows. Soon after a little Wind arising in the North-East, carry'd off the Mist, and so the Dark-

ness remov'd by Degrees towards *Lambeth* and *Clapham*? and afterwards the Mist arising by the Heat of the Day, gave way for the Smoke to ascend, and then the Darkness wholly vanish'd.

Quest. *What is meant by the Expression of Lambent Fire, and what it is?*

Ans. *Lambent Ignis*, or the *licking Fire*, so called from its Innocency, is most probably an Inflammation proceeding from the Steams of the Body of a sweating Animal, which without any hurt, seems to hang on the Cloath or Hair, and not to be brush'd off, because 'tis still renew'd from the evaporating Steams. It happens mostly when Men have drank hard, and then in a still dark Night ride fast home; the first Kindling of it may probably be (to pass over an Antiperistasis) by some Spark of a Flint trodden upon by the Horse's Shoe, &c. for as the Steams of the Spirits of Wine easily catch Fire, so may the evaporating Spirits being much of the same Nature, discover'd by Chymists to be plentiful in humane Bodies, as also in Animals, when they are in a sufficient Quantity sent out by Perspiration, and Sweating.

Quest. *We read often of the Word Assylum: Pray whence is the use thereof.*

Ans. In sacred Writ there was a City of Refuge, where the Criminal fled for Protection, and if his Fault was not wilful, as in Murder, the Avenger of Blood cou'd not take him thence. 'Tis story'd that

Cadmus, at the Building of *Thebes*, opened a Sanctuary of Refuge for Criminals, Bond or Free, to fly to, probably in Imitation of that in sacred Writ. As for this *Assylum*, 'twas also a Sanctuary of Refuge built upon the Hill *Palatine* in *Rome*, founded by *Romulus* for the End above. There was also such another Custom in the City of *Croton*, where whosoever flew to the Altars of their Gods, were forgiven their Crimes. We shall pass over the Practice of the *Europeans* beyond Seas, and only note, that hence came these Proverbs, *Ad te tanquam ad Assylum, ad te tanquam ad Aram confugimus*: We fly unto thee as our Refuge.

Quest. *What was the Reason that our Saviour was crucified, since we find no such Death in the Jewish Economy: And what was the Manner of it as near as you can guess, by what credible Authors say.*

Ans. 'Tis true, we find no such Death in the *Jewish Law*. 'Twas a *Roman* Punishment, and at that time the *Romans* were their Masters, and they were govern'd by their Laws. Crucifixion amongst the *Romans* is call'd by *Tacitus*, *Servile Supplicium*, the Punishment of Slaves, and sometimes Freemen underwent that Death, (tho' very seldom, and for capital Crimes) as in the Case of that Guardian which *Galba* crucified for poisoning his Ward; for when the Guardian claim'd the Benefit of the Law, as being a Freeman, and a *Roman Citizen*: *Galba*, as if he would
 ally

allay his Punishment with some Comfort and Honour, commanded the Cross already made to be changed, and another to be reared far higher than ordinary, and the same to be overlaid with a white Colour. Those that were thus punished, bore the Cross upon their Shoulders to the Place of Execution. *Plut. de Sera Num. vind. Malignificum educuntur, quisque suam effert Crucem*: the Party was first stripp'd, and then fastned to the Cross, commonly with Nails, and that Equity of Proceeding might clearly appear to the People, the Cause of this Punishment was commonly writ in capital Letters, declaring the Cause of his Death, (*vide Lips. de Cruce. l. 2. c. 11.*) Sometimes a Common-Cryer publish'd what the Person was, as in the Case of *Attalus* the Martyr, (*Apollon. Chap. 2.*) who was led about the Amphitheatre, with an *This is Attalus the Christian*.

Quest. *Whether there be any of the Race of Julius Cæsar's Horses now in the World, who, as they say, wept for the Death of their Master? and if there be, Whether it would not be Prudence for the French King to store himself with some of them, that whenever his Life meets a Period, he may not dye without Mourners?*

Ans^w If that Race be extinct, possibly he may find one half Man, half Horse, in *West Tartary*, which by good Usage may be taught before hand. If he fails there, the great *Turk* will certainly be sensible of the Loss of so good an Ally. But

now we think on't, he need not go out of his Court, for surely his Parasites and Worshipers, who have made him swallow so many blasphemous Titles, will counterfeit a Sorrow, perhaps act a real one; for why man't Custom, which has now made Flattery a Duty, and an Accomplishment in that Court, naturalize a Sorrow for the Loss of that which they have made themselves believe a Happiness.

Quest. *My Father left me Guardian to a younger Brother, and in the Management of my Guardianship I have wronged him very considerably to what he had left; he is an Orphan, both as to Father and Mother: and I remember the Threats in Scripture against those that oppress them, but more particularly in Exod. 22. 22. in Malach. 3. 5. which is very severe, and my Heart does a little misgive me, and I have thought sometimes of making Satisfaction, but would not have it known; therefore what Method would you advise to do it, not to be taken Notice of? and I would also know now particularly the Heinousness of the Sin?*

Ans^w. It's impossible for us to prescribe which way to make Restitution, we knowing nothing of the Circumstances: We can only in general Terms remind you, that if those Texts you your self have cited, won't persuade you, we are sure you won't believe us, No, nor your Father, tho' he should rise from the Dead: there's certainly no Salvation for you without present Restitution, if all in the World

World will do it; if not, as far as you are able; besides, an habitual Repentance, answerable to the Habit of your Sin. We are surprized at the Words, *My Heart does a little misgive me, And I have Thoughts sometimes of making Restitution*: Your Circumstances require more Application of Mind, a hearty Sorrow, a sincere Repentance, a willing Restitution, and all this immediately, for you know not how soon you may be called to give an Account of your Stewardship. If you will give us a further Account, we shall by a private Letter give you what further Advice we are able, being willing to hope that you won't relapse, nor make a Stay at a bare Conviction.

Quest. A Young Man being in a Kind of a Slumber, in the Evening about 12 a Clock, he at last awaked, and saw appear, to his thinking, a Creature like a Woman, cloathed in white Arrayment. and it stood leaning against a solid Place; he arose, and it started Back, and he made towards it, and it went farther from him, and at the last he was affrighted, and stood still, and said, in the Name of God, who art Thou? and it vanish'd away, and he saw it no more; he being much concerned about it, desires your speedy Answer, what should be the meaning of it?

Ans. The impressed Idea in his continued Slumber, when he was almost awake, and as he grew more awake, it removed from his imagin'd Sight, the Idea by degrees vanishing quite away.

Quest. How long is it since Surnames were given, to whom, and by whom first of all? and how comes there to be so many different Surnames?

*Ans. To distinguish Men for some remarkable Action, Employment, Act, or Deformity of Body, has no doubt been before the Flood: Christ gave a *Sur* or *Super*, or a Name over and above; a Sir-name to *Simon*, when he said, *thou shalt be called Peter*; alluding to the *Peter* or *Rock* of Salvation he built upon; and *Labbeus* was Surnamed *Thaddeus*, Matth. 10. 3. *Hermes Tresmegistus*, *Judas Machabeus*, and *Tubal Cain*, to distinguish him from *Cain* who was mark'd, Gen. 4. 22. therefore in all Countries, more or less, Surnames have been given.*

Quest. Whether by your Order, or to your Knowledge, there's any Money paid, or to be paid, at the Coffee-house in Stocks-Market, at the Delivery of any Questions sent to you?

*Ans. There's neither any paid, nor any demanded, to our Knowledge; what we do, we do *Gratis*, both in receiving and answering: Only Letters that come out of the Country, its reasonable they pay the Postage, neither will any such be taken in, whose Postage is not paid for.*

*Quest. I have had a great Inclination for more than a little time to ask your Sentiments of the late Project for the Fortunate Lottery; that is fairly managed (*quod hominem*) no unprejudic'd Person can deny, were he but an Eye-witnes*

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of their Method of Drawing; but pray please to give your Answer to the following Question as soon as you can, in which you will oblige a great many, as well as your humble Servant, &c.

Whether this Project be warrantable, In foro Conscientiæ, since the Divine Providence, at whose Disposal alone the Lot is, must be made a Party for a secular Interest?

Ans. We must here answer only for our selves: We believe the Thing wicked in it self, much more by accident, tho' we don't desire our Judgment should be the Standard for other Persons Determination, nor will we condemn those that are not of our Opinion. But its not enough to say a thing, without giving our Reasons for it.

(1.) Men are only Probationers here, or rather *Stewards* both of their *Money, Time, Reputation, &c.* and must be called to an Account how they discharge their Trust.

(2.) Our *Money, Time, &c.* is of no essential Value, simply consider'd in it self, but only as the use thereof tends to the Glory of *the great Lender* and our own Happiness: These are two certain Truths; and the first teaches us this Natural Consequence, that it's very hard to believe a Man can be said to hazard his Estate, or Part of it, at a Lottery, for the Glory of God: And from the second, he that pretends to do it from the Happiness he expects in gaining Money, idolizes the Money, attributing

that to it which it has not: To pass by the Covetousness and uneasy Desire that attends a Lottery, the Vexation of the Disappointment in losing, and a hundred sinful Accidents, which he must be void of Passion, and perhaps not of Humane Race, that would evenly, and with unprejudic'd Ends pass through, there yet appears this essential Evil, *That it transgresses the first Dictates of Natural Reason and Religion;* I ought not to stake my Life or Reputation to gain another Man's, and by Parity of Reason I ought not to stake or hazard my Money, to gain another Man's, to his Injury; the Unreasonableness of one is the same with the other, only it's of greater Consequence, as Murder and hating a Person is the same thing, only the last is more mildly circumstantiated. What Reason is there another Man should have my Estate for shaking his Elbow, or any other (to us) accidental Hazard? Is that a valuable Consideration? If it be objected. *No Injury is done to him that is willing;* it will be answer'd, that 'tis a false Maxim. If a Man that's weary of his Life, and willing to be dispatch'd out of the World, comes to me and desires me to do the Business, should I do him no Injury in helping him on to Damnation? or should a Physician gratify a thirsty Patient in a malignant Fever that is willing to drink? these are extravagant Sorts of Reasoning. In short, he that desires Money for any other End than so far

as

as it may be useful to him in discharging his Duty (which should be left to the Disposal of God Almighty, after honest and warrantable Methods to procure it) desires a Mischief to himself. These are our private Thoughts of this Matter, which we have been so often sollicitated to give; such (if any) as are displeas'd with it, and have better Reasons for it than we here have given against it, if they please to send'em, they shall be publisht as they are sent, without any Alteration, for the better Information of the Querist, and all others that may want Satisfaction in this or the like Case.

Quest. Your Opinion is desired, First, Whether true Love be accompanied with Jealousy? and Secondly, Why Women are more patient than Men, since some positively affirm the latter?

Ans. As to the first, who-soever considers what we Love we always set an high Value upon, will not think it an unreasonable Consequence that we should be afraid of losing it. Besides, what appears lovely to us, we are apt to think does so to others too, which wou'd naturally make them endeavour after the Possession of it as well as our selves, and therefore gives us no small Uneasiness for Fear of being disappointed. And even supposing the beloved Person to be virtuous and constant, yet a great Passion will be apt to suggest that it is not impossible, but an Alteration may happen, either thro' some Dislike, or by the intervening of a more

worthy Object: So that it is contrary to the Nature of this Passion to be free from Jealousy, before Marriage; but after, where the Persons are good and generous, we believe it seldom or never happens.

Then to the second, there's no great Doubt to be made but that the Women have the better, common Experience making it appear, that they generally bear Affronts and Contradictions with the least Disquiet; and the Reason may be, because they are naturally more soft and apt to forgive than resolute Man, for God Almighty having laid the yielding Part upon them, has no Doubt fitted them for it, by giving them a larger Stock of Patience.

Quest. I desire to know (for it concerns me) how a Woman ought to behave her self to a Man who has made Attempts against her Honour? if she treats him civilly, and suffers him to visit her, does she not transgress the Rules of Decency, she exposes her self to the Danger of another Attempt, and gives Occasion to think she has not a just Abhorrence of his Designs? on the other side, if her Anger continues, and if she refuses upon earnest Entreaties, and Pardon begg'd, to let him see her, does she not disobey that Christian Law of forgiving injuries, tho' never so often committed? I say unto thee till seven Times, &c.

Ans. The securest way is to avoid your Seducer, nor can you prudently admit of any Intimacy with him after; for how can you expect that either

you or Virtue should prevail with him, when by such an Offer he has tacitly declared he values neither. That a virtuous Man wou'd design no such Thing, we need use no Arguments to prove; and if he esteem'd you, he must not only think better of you, but wou'd also be unwilling that you shou'd believe the contrary; and since he has discover'd so much of himself, you'll be the more to blame if at last you're overcome, therefore fly him whilst you may do't with Honour, which is undoubtedly in such Cafes most advisable; for our Blessed Saviour was well acquainted with our Weakness, when he commanded us to pray against Temptation; nor will our Prayers prevail, if by our Actions we contradict 'em. This if he's design'd for no more than an Acquaintance, but if you can be charitable enough to make a Husband of him that thinks so very indifferently of you, do't while you may, for if he first prevails, you shall be sure never after to persuade him to marry you; tho' in the mean Time a Caution must be used, and you ought not to venture giving him one Opportunity of asking what you won't grant, but avoid seeing him except in some Company, and marry as fast as you can; and if there be a good Joynter in the Case, 'tis pity it shou'd be lost for a Fancy: You have the more need to doubt your self, because your Objection about forgiving Enemies, looks as if you

were a little too much inclin'd to be a Friend in all Points, for the Matter does not reach your Affair; and tho' we ought to forgive our Enemy, that is, to have no Regret or Ill-will against him, yet we are not obliged to make Tryal of our forgiving Faculty, by putting it again in his Power to affront or injure us.

Quest. *Descartes has been branded by several ingenious learned Men for an Atheist, and one principal Reason they give, is, because he says in his Method we ought to comply with the Forms and external Customs of Religion in the Country we are educated, tho' I am willing to believe he means only in Respect of the Christian Religion: Since there are several other Passages in his Metaphysics, which seem so intimate as much, pray what is your Opinion in the Matter?*

Ans. We can't do that great Man more Justice than to let him speak for himself, and in the *English* Tongue, that every one may understand him, being well assur'd that the Whole will be very acceptable to the Reader, and (as we think) a Demonstration that *Descartes* was no Atheist: Take him as follows, with a little Abridgment at the Beginning.

' Because our Senses sometimes deceive us, I would
' suppose that there was no
' thing which was such as
' they represented it to us.
' And because there are Men
' who mistake themselves in
' Reasoning, even in the most
' simple

simple Matters of *Geometry*, and make therein *Paralogisms*, judging that I was as subject to fail as any other Man, I rejected as false all those Reasons, which I had before taken for Demonstrations. And considering, that the same Thoughts which we have Waking, may happen to us in Sleep, when as not any one of 'em is true, I resolv'd to feign, that all those things which I ever conceiv'd, had no more Truth in 'em than delusory Dreams; but soon after I observ'd, that whilst I wou'd think that this is Truth, *I think*, therefore *I am*, was so certain, that all the most wild Suppositions of *Scepticks* was not able to shake it, I thought I might receive it as certain, for the first Principle of the Philosophy I sought.

Examining then carefully what I was, and seeing I cou'd imagine that I had no *Body*, and that there was no *World*, or *Place*, yet I cou'd not imagine that *I was not*; and that even contrary thereto, thinking to doubt the Truth of other Things, it necessarily follow'd that I was; whereas if I had ceas'd to think, altho' all the Rest of whatever I had imagin'd were true, I had no Reason to believe that *I had been*. I knew then that I was a *Substance* whose whole *Essence* or *Nature* is to think, and one that to be, hath no need of *Place*, nor depends on any *material Thing*: So that *this I, viz. my Soul*, by which *I am what I am*, is wholly distinct from *Body*, and more easie to be known than *Body*; and altho' *Body* were not, I shou'd not cease to be *what I am*.

After this I considered in General, what is requisite for the Certainty of a Proposition; for since I had found out *One* which I knew was such, I thought I also ought to consider wherein that Certainty consisted, and having observ'd, that there's nothing at all in this, *I think therefore I am*, which assures me that I speak the Truth, except this that I see most clearly; that to think one must have a *Being*, I judg'd that I might take it for a general Rule, that those things which we perceive clearly and distinctly are true, and that the Difficulty only is in observing precisely what those Things are which we distinctly conceive.

In Pursuance whereof, reflecting on what I doubted, and that consequently my *Being* was not perfect; for I clearly perceived, that it was a greater Perfection to know, than to doubt, I advis'd in my self to seek from whence I had learnt to think on something which was more perfect than I; and I knew evidently that it must be of some Nature which was indeed more perfect. As for what concerns the Thoughts I had of divers other Things without my self, as of Heaven, Earth, Light, Heat, and a Thousand more, I was not so much troubled to know

whence they came, for that I observed nothing in them which seemed to render them superior to me; I might believe, that if they were true, they were Dependencies from my Nature, as far forth as it had any Perfection; and if they were not, I made no Account of them; that is to say, That they were in me, because I had something deficient. But it could not be the same with the *Idea* of a Being more perfect than mine: For to esteem of it as of nothing, was a thing manifestly impossible: And because there is no less Repugnancy that the more perfect should succeed from, and depend upon the less perfect, than for Something to proceed from Nothing, I could no more hold it from my self: So as it followed, that it must have been put into me by a Nature which was truly more perfect than I, and even which had in it all the Perfections whereof I could have an *Idea*; to wit, (to explain my self in one word) God. Wherefore I added, that since I knew some Perfections which I had not, I was not the only *Being* which has an Existence, (I shall, under favour, use here freely the Terms of the Schools) but that of Necessity there must be some other more perfect whereon I depended, and from whom I had gotten all what I had: For had I been alone, and depending upon no other thing, so that I had had of my self all that little which I participated of a perfect Being, I might have had by the same Reason from my self, all the Remainder which I knew I wanted, and so have been my self Infinite, Eternal, Immutable, All-knowing, Almighty; and lastly, have had all those Perfections which I have observed to be in God. For according to the way of Reasoning I have now followed, to know the Nature of God, as far as mine own was capable of it, I was only to consider of those things of which I found an *Idea* in me, whether the possessing of them were a Perfection or no; and I was sure, that any of those which had any Imperfections were not in him, but that all others were. I saw that Doubtfulness, Inconstancy, Sorrow, and the like, could not be in him, seeing I could my self have wish'd to have been exempted from them. Besides this, I had the Ideas of divers sensible and corporeal things; for although I supposed that I doted, and that all that I saw or imagined was false; yet could I not deny but that these Ideas were truly in my Thoughts. But because I had most evidently known in my self, that the understanding Nature is distinct from the Corporeal, considering that all Composition witnesseth a Dependency, and that Dependency is manifestly a Defect, I thence judged that it could not be a Perfection of God to

* be compos'd of those two
 * Natures; and that by Con-
 * sequence he was not so com-
 * pos'd. But that if there were
 * any Bodies in the World, or
 * any Intelligences, or other
 * Natures which were not
 * wholly perfect, their Being
 * must depend from his Power
 * in such a Manner, that they
 * could not subsist one Moment
 * without him.

* Thence I went in Search of
 * other Truths; and having
 * propos'd Geometry for my
 * Object, which I conceiv'd as
 * a continued Body, or a Space
 * indefinitely spread in Length,
 * Breadth, Height or Depth,
 * divisible into divers Parts,
 * which might take several
 * Figures and Bignesses, and be
 * moved and transpos'd every
 * way. For the Geometricians
 * suppose all this in their Ob-
 * ject. I pass thro' some of
 * their most simple Demonstra-
 * tions; and having observ'd
 * that this great Certainty,
 * which all the World grants
 * them, is founded only on this,
 * that Men evidently concei-
 * ved them, following the Rule
 * I already mentioned. I ob-
 * served also that there was
 * nothing at all in them which
 * ascertain'd me of the Ex-
 * istence of their Object. As
 * for example, I well perceive,
 * that supposing a Triangle,
 * three Angles necessarily must
 * be equal to two right ones:
 * but yet nevertheless I saw
 * nothing which assur'd me
 * that there was a Triangle in
 * the World. Whereas return-
 * ing to examine the *Idea*
 * which I had of a perfect Be-

* ing, found its Existence com-
 * pris'd in it, in the same
 * Manner as it was compris'd
 * in that of a Triangle, where
 * the three Angles are equal to
 * two right ones; or in that of
 * a Sphere, were all the Parts
 * are equally distant from the
 * Center. Or even yet more
 * evidently, and that by Con-
 * sequence, it is at least as cer-
 * tain that God who is that
 * perfect Being, is, or exists, as
 * any Demonstration in Geome-
 * try can be.

* But that which makes ma-
 * ny perswade themselves that
 * there is Difficulty in knowing
 * it, as also to know what their
 * Soul is, 'tis that they never
 * raise their Thoughts beyond
 * sensible Things, and that they
 * are so accusom'd to consider
 * nothing but by Imagination,
 * which is a particular Manner
 * of thinking on material
 * Things, that whatsoever is
 * not imaginable, seems to
 * them not intelligible: Which
 * is manifest enough from this,
 * that even the Philosophers
 * hold for a Maxim in the
 * Schools, that there is no-
 * thing in the Understanding
 * which was not first in the
 * Sense; where notwithstanding
 * it's certain that the *Ideas*
 * of God and of the Soul never
 * were. And (methinks)
 * those who use their Imagina-
 * tion to comprehend them, are
 * just as those, who to hear
 * Sounds, or smell Odours, would
 * make use of their Eyes; save
 * that there is yet this Diffe-
 * rence, that the Sense of seeing
 * assures us no less of the Truth
 * of its Objects, than those of

G g 4 ' smelling

Smelling or Hearing do :
 whereas neither our Imagination nor our Senses can ever assure us of any Thing, if our Understanding intervenes not.

To be short, if there remain any who are not enough perswaded of the Existence of God, and of their Soul, from the Reasons I have produc'd, I would have them know that all other Things, whereof perhaps they think themselves more assured, as to have a Body, and that there are Stars, and an Earth, and the like, are less certain. For although we had such a moral Assurance of these Things, that without being extravagant we could not doubt of them. However, unless we be unreasonable when a metaphysical Certainty is in Question, we cannot deny but we have Cause enough not to be wholly confirm'd in them, when we consider that in the same Manner we may imagine being asleep, we have other Bodies, and that we see other Stars, and another Earth, tho' there be no such Thing. For how do we know that those Thoughts which we have in our Dreams, are rather false than the others, seeing often they are no less lively and significant, and let the ablest Men study as long as they please, I believe they can give no sufficient Reason to remove this Doubt, unless they presuppose the Existence of God. For first of all that which I even now took for a Rule, to wit, that those Things which were most clearly and distinctly conceiv'd, are all true, is certain, only by Reason, that God is, or exists, and that he is a perfect Being, and that all which we have comes from him. Whence it follows, that our Ideas or Notions, being real Things, and which come from God in all wherein they are clear and distinct, cannot therein be but true, So that if we have very often any which contain Falshood, they cannot be but of such Things which are somewhat confus'd and obscure, because that therein they signify nothing to us, that's to say, that they are thus confus'd in us only, because we are not wholly perfect. And its evident that there is no less Contrariety that Falshood and Imperfection should proceed from God, as such, than there is in this, that Truth and Falshood proceed from nothing. But if we know not that whatsoever was true and real in us comes from a perfect and infinite Being, how clear and distinct soever our Ideas were, we should have no Reason to assure us, that they had the Perfection to be true.

Now after that the Knowledge of God, and of the Soul, hath rendred us thus certain of this Rule, it's easy to know, that the Extravagancies which we imagine in our Sleep, ought no way to make us doubt of the Truth of those Thoughts which we have being awake : For if it should

' should happen, that even
 ' sleeping we should have a ve-
 ' ry distinct Idea; as for Ex-
 ' ample, a Geometrician should
 ' invent some new Demonstration,
 ' his sleeping would not
 ' hinder it to be true. And
 ' for the most ordinary Error
 ' of our Dreams, which con-
 ' sists in that they represent
 ' unto us several Objects in the
 ' same Manner as our exter-
 ' or Senses do, it matters not
 ' though it gives us Occasion to
 ' mistrust the Truth of those
 ' Ideas, because that they may
 ' also often enough cozen us
 ' when we do not sleep: As
 ' when to those who have the
 ' Jaundice, all they see seems
 ' yellow; or, as the Stars or
 ' other Bodies at a Distance,
 ' appear much less, than they
 ' are. For in fine, whether we
 ' sleep or wake, we ought
 ' never to suffer our selves to
 ' be perswaded but by the Evi-
 ' dence of our Reason, I say
 ' (which is observable) of
 ' our Reason, and not of our
 ' Imagination, or of our Senses.
 ' As although we see the Sun
 ' most clearly, we are not there-
 ' fore to judge him to be of
 ' the Bigness we see him of;
 ' and we may well distinctly
 ' imagine the Head of a Lion,
 ' set on the Body of a Goat,
 ' but therefore we ought not
 ' to conclude that there is a
 ' Chimera in the World. For
 ' Reason doth not dictate to us,
 ' that what we see or imagine
 ' so is true: But it dictates,
 ' that all our Ideas or Notions
 ' ought to have some Grounds
 ' of Truth; For it were not
 ' possible, that God who is all

' perfect and all Truth, should
 ' have put them in us without
 ' that: And because that our
 ' Reasonings are never so evi-
 ' dent, nor so entire while we
 ' sleep as when we wake, al-
 ' though sometimes our Ima-
 ' ginations be then as much
 ' or more lively and express.
 ' It also dictates to us, that
 ' our Thoughts, seeing they
 ' cannot be all true by Reason
 ' that we are not wholly per-
 ' fect; what they have of
 ' Truth, ought infallibly to oc-
 ' cur in those which we have
 ' being awake, rather than in
 ' our Dreams.

Quest. *I have a Relation in
 Town who has a Fever every
 Christmas-day, being the Day
 of his Birth: Query, Whether
 it is of the same Nature as o-
 ther Fevers? and whether
 curable or no?*

Answ. *Mackren in his Medico-
 chirurgical Observations, gives
 us an Account of a Man that
 had a Septenary Fever; and
 Pliny, if we may believe him,
 tells us of one Antipater, a Si-
 donian, that also had a Fever
 (or as some call it an Ague)
 every Year upon his Birth-day,
 and if so, the Case of your
 Friend, tho' very rare, is not
 without a Precedent: As for
 the Nature of such Fevers or
 Agues, we look upon 'em as un-
 accountable as the Revolution
 of Sevens, a Year in which it's
 observ'd a great Part of the
 World (that get out of Child-
 hood) dye in, and we know
 now of one Family that never
 escapes it. Whether an Anni-
 versary Ague is curable, we dare
 not pretend, since we want Ex-
 amples,*

amples, perhaps from the Fewness of 'em; but for other Argues, we are certain they may, and we are as sure that the Remedy in one of our late Advertisements is infallible, if carefully us'd, tho' the Author pretends it cannot be frustrated by any Carelessness whatever.

Quest. *A very wicked Wretch, (a Neighbour of mine, tho' not of the same Parish) having brought up his Wife's Niece from a Child, has for some Years past made her his Whore, has several Children by her: Query, Whether it does not concern every good Christian (and Minister especially) to take Cognizance of such Villany, and do as much as in them lies, all they can to suppress this complicated Sin of Adultery and Incest? If it be our Duty, (as truly it seems so to me) to endeavour the Suppression of this notorious Sin: I humbly beg of you to inform me what Method is most proper for such an Undertaking: I have waited long for an Answer to this, but I hope now to have an Answer speedily, in which you will oblige yours, &c. I know not whether or no it be material to let you know, that I am the Minister of the next Parish, where the aforesaid Wickedness is committed, unrebuk'd.*

Ans. If the present Ministers and Church-wardens of your Neighbouring Parish are careless in the Concern, and won't act in it, (which you ought first to admonish them of) your Method is to serve them all four into the Spiritual Court: And the Parish may, and ought

also to enquire after Security for the Children, where there's no visible legal Father. The Offender may be process'd upon *Common Fame*, but if the Matter be notorious, and own'd, there's yet better Ground to go upon, and stirring in it is more justifiable, or rather a greater Duty. But if after all, (for the Case is not full enough stated) if nothing can be prov'd upon the Offender since the last *General Pardon*, he'll make that Plea in Court, as was not long since the Case of a great Person in this Nation. Such Members are a very pernicious Scandal to the Church, and ought to be excommunicated; for ill Example has no little Interest against all that a Minister can teach to the Contrary: We don't look upon the Act to be Incest. If you please you may let us hear how you proceed in the Affair, and what it comes to.

Quest. *Gentlemen, It's observ'd, that in your Oracle you very easily pass over the Reason of the Tides, by excusing the Moon from a Regency over them; whereas some others (and those Learned too) think, that if that Planet be herein render'd useless, and in some other Matters, wherein also you seem to deprive her of Power; it seems strongly to result, that God and Nature have created somewhat in vain: For if she were made only for Light, (of which she hath none innate) the Advantage were very small to the Sons of Men. One half of the Time she shineth being of no Use to Mortals, or of so little, that the London Lucidaries are preferable*

ferrable before it, and yet we are unwilling to have an equal Regard to humane Contrivance, with the glorious Works of God. Your second Thoughts on this Subject are therefore desired by some that are greatly in Love with the Lunar Influence?

Ans. We can't recant what we have said on this Subject, till we see better Cause than what this Letter offers: It may be further urged, that tho' the Moon may want her Light for some Time in the Month, yet its no fair Consequence that God made her in vain, at least for that Time; for such a Change does very remarkably signalize the Power of God, and consequently gives us thereby Occasion to glorify him: But why should we argue that Things are in vain, that to us are invisible, or unaccountable? What then becomes of the late Discovery of that Infinity of Stars in *Via lactea*, by Telescopes, if they were made in vain for so long a Time; (which yet we can't grant till we know whether there are more Worlds above us to which they might be serviceable;) 'tis yet more Honour to the Maker, that we can make new Discoveries of his Works, which therefore are not in vain, since they answer that End. But to the Tides, 'tis evident enough the Moon is not the Cause of 'em; for as the learned Dr. Wallis has very well observ'd in his Letter to Mr. Boyle, (*Royal Transact.* N. 16. p. 263.) That if this fancy'd magnetick Virtue, which some would ascribe to the Moon, does draw the

Waters to it. or drive them from it, it wou'd be always High-water when the Moon is vertical, and *Vice versa*, which are both false, and it wou'd be with that this great Man's Hypothesis of the Earth's Motion making the Tides, had been as firm, as 'tis full of Wit and acute Invention: But it will be hard for him, (or before him for Galileus) to give us any Reason why the Earth's Motion shou'd influence and throw those vast Waters, first one way, and then another, when the largest *Meres* we have in *England*, or other Countries, (which have no Communication with the Sea) remain *steddy and unmoveable*, notwithstanding they are commonly fine and thinner than the Water of the *Sea*; but 'tis easier to find very good Objections, than lay down a true Hypothesis in this, or many other Cases, therefore we shall say no more of it.

Quest. I read about a Week ago your Answer to a Question concerning the Eternity of the World, which you resolv'd in the Negative. The Arguments you made use of were very ingenious and very good, notwithstanding I found Place for the following Objection: *Viz.*—

' The Will of God to create
' the World was certainly e-
' ternal; that is, from all Eter-
' nity God had the Will to cre-
' ate the World; the Effect of
' that Will could not be sepa-
' rated from the Will it self
' by any Time; (there being no
' Time) therefore the Effect of
' that Will to create the
' World

• World (that is the Creation
• of the World it self) not be-
• ing separable from the Will
• it self, must of Consequence
• have been as eternal as the
• Will it self.

Answ. If the Divine Being is One unsuccessive, and unalterable in his Nature, free from the Power of Time or Place, and therefore most properly call'd in sacred Writ, *I am*; which also further informs us, that *a thousand Years are but the same Thing to him as one Day*, and *Vice versa*, it follows that this is vain, and so convertible that the quite contrary Inference might be drawn from it; for if God's Will cou'd not be separated from the Effect by any Time, when Time was not, how cou'd it be join'd to the Effect of making a great Part of the World, in any Time before Time was; for the *Sun*, *Moon* and *Stars*, which are the proper Measure of Time, were not first made: But all this is Quibble and Noise, and the Knot is easily unty'd, for if God's Will cou'd not be separated from the Effect by any Time when Time was not, it might be suspended according to the Circumstances of *how* and *when*, which his Will also at the same Instant determin'd. Those that will take the Pains to read that incomparable Piece, entituled, *The Bulk and Selwidge of the World*, may have more Satisfaction about the Duration of Time, Eternity, &c. than they can easily promise themselves, after the Difficulties that Dr. More and others have embarras'd those Subjects withal.

Quest. *Gentlemen*, Consider the meaning of the 21, and 22. Verses of Exodus, and pray your Judgments thereon—*Whether all wilful Abortions are actually Murder?*

Answ. Abortions or wilful Miscarriages by Physick are not countenanced by this Text, that being Murder in the Intention, tho' it cannot be actually Murder, because the Text makes this positive Difference; if a Woman fortuitously or by some Chance be caused to miscarry, if no further Mischief ensue, but only the Loss of her unripe or unlive Fruit, then a Fine must be paid; therefore she that causes her own Miscarriage wilfully, deserves corporal Punishment, and great Repentance is required to obtain Pardon of God; but if the Fruit or Child was alive, then Life was to go for Life, *it was Murder in Fact*: This Law was most wisely ordained to restrain the Rigour of Husbands, who would prosecute another Man to Death for any Thing that could be pretended a Miscarriage, tho' it were a false Conception, *Mola*, or a monstrous Embrio.

Quest. *A Lady of an extraordinary Shape, (but inclining to fat) fears her Fat may grow excessive, and therefore desires your Advice, what she shall do in that Case? and in case you (in your next Mercury) will prescribe a Method for obtaining her Desire, (viz.) stopping, or (rather lessening) her Fat, a way will be found out for an ample Requit of such a Favour, provided you prescribe a practicable Method.*

Answ.

Answ. It's needless to prescribe many Things where fewer will do; therefore if the Lady confine her self to make her Breakfasts and Suppers for a Month or two of Water-gruel, made only with the Leaves of Mallows boiled in Water, and thickned with a little Oat-meal, this Diuretick Gruel will discharge and sensibly diminish the superfluous Fatness: If it be only to prevent the Encrease of Fat, then a Week now or then will be sufficient, Purging once in a Week with Pills called *Nendick's Popular Pills*, sold at the Coffee-house at *Westminster-hall Gate*; by this Method the Lady will obtain what's desired: *Probatum est.*

Quest. I am near 33 Years of Age, and have for these 15 Years past led an idle and loose Life; I have considered of the Folly of it, and am mightily concern'd I shou'd waste so many Years in Debauchery and Extravagance: I am extraordinary desirous to reform, but I find the Obstacles, *viz.* when I was about 18 Years, I did for Gain swear to an Account that it was perfect, when I did think the contrary. Some Years after a young Woman did profess a Kindness to me, tho' I never encourag'd her, yet in my Cups I did tell, nay swore to her Mother that I wou'd never marry to any other Woman but her Daughter; notwithstanding I soon after made my Address to a virtuous Lady of a good Estate, and after some time I gain'd her Consent, and we

made a mutual Promise; but she hearing of my Circumstances, put me off for some Years. At length I grew tir'd, and withdrew my Affections, and plac'd them on another Woman, (who was then a Wife) which the Lady hearing, she thought her self acquitted of her Promise, and marry'd another. The Husband of my new Lady dies suddenly, and gives me Liberty to perfect my Address, (which I have done) but not in that way I ought, tho' I from Time to Time have promis'd her Marriage, but not yet perform'd it: This Woman has no Fortune, and I have wasted mine. Now I have two Sisters, whose Portions were in my Hands, I have likewise consum'd them; they are both elder than my self, and unmarried, and depend absolutely upon me; I am in Debt, have no Employment, nor Income, I run further in Debt, and my Sisters work for their Living, (which heartily concerns me.) I have so foolishly behav'd my self, that I have neither Relation nor Acquaintance that will do any thing for me. *Gentlemen*, I humbly beg of you to direct which way I shall make my Peace with God and Man: I am of the Church of *England*, tho' I was never confirm'd, nor ever receiv'd the Sacrament. I did once so disoblige my Mother, that I am inform'd she curs'd me, tho' afterwards she was sorry for her rash Expression, and did ever after embrace me with a more tender Affection.

Gentlemen

Gentlemen, I cou'd not tell how to make you understand me in fewer Words, but if you please, this is the Substance of what I desire, whether I am perjur'd, it being a customary Oath, and in a publick Concern? How far, or whether my Oath to the Mother of the first Woman was binding, the Daughter not long after was contracted to another? Whether I was guilty of Breach of Promise in the second, and whether I am oblig'd to marry the third, or whether I may marry any other who will enable me to pay my Debts, and make Restitution to my Sisters, &c. Whether my Mother's Curse (she repenting) be of any Validity? Whether I ought to receive the Sacrament in the State I am now in, I mean upon an unteigned Repentance of my Sins past, untill I am confirm'd by a Bishop? *Gentlemen*, I do humbly desire your Advice in these Distractions, and am resolv'd to follow your Directions, and if ever I am in a Capacity will find out some Way to acknowledge your Kindness: I am, *Gentlemen*, your unfortunate Supplicant, but hope much Comfort from your Advice?

Answ. As to the Matter of Accounts, Swearing where you believ'd (or was not perswaded but that) you forswore your self, if it is not to the Injury of any Body, your Sin was only against God Almighty, and must be confess'd to him, and begg'd Pardon for; if it was in order to injure any Person, you ought to make Restitution, or resolve to do it

so soon as you can. As for your Promise and Oath to the Mother of the first Woman, it was a Wickedness if you did not design what you said, but 'twas no Contract with the Daughter; however, the Daughter being afterwards contracted to another, your Obligation ceases. As for your Promise to the second, your Sin was breaking your Promise with the Mother, and living so ill as to discourage her from giving you Entertainment, which probably she would not have done, if you had acted otherwise. As for your Obligations to the third Lady, if you had not enjoy'd her but upon Condition of Marriage, you ought to proceed and satisfy the World publicly, notwithstanding the unhappy and mean Circumstances attending; but if otherwise, 'tis our Opinion that you are free, for Marriage is a sacred Institution, and its Ends are ill answer'd in tying ones self to an Adulteress, at least one that has not given very good Evidence of Repentance for being so. As to your marrying a fourth, it depends upon your Management of the third, and what has pass'd betwixt you, which you have not been particular enough in to give us a true Notion of the State of the Case, which therefore we desire you wou'd open to some learned Divine for your Resolution. As to your Mother's Curse, you may assure your self it can have no Influence upon your Soul, if you repent and become a good

a good Man, we know not what it may as to your Body or temporal Concerns, for its a more dreadful Thing to be disobedient to Parents, and turn their Blessings into Curses than every Body thinks of: As for your Repentance, you ought to be as particular and resolv'd as you can, before you approach the Sacrament, and it wou'd be very well to have a particular Spiritual Guide always ready at Hand to consult with upon Occasion. You ought to be confirm'd before you communicate, (if you can conveniently) 'tis the Order Christ's Church has observ'd, which is all we think you have demanded of us.

Quest. In Cheshire their is a River called Dee, this River upon the Fall of much Rain riseth but little, but if the South Wind beat long upon it, it swells and overflows the Ground adjoining; I desire your Answer.

Ans. The Wind driving the Sea round, will raise the Waves higher than the Access of Waters, therefore it's not to be wonder'd it should effect the same on this River.

Quest. 'Tis reported that the Composition whereof China-Ware is made, lyes many Years under Ground before it is fit for that Use: What is your Opinion? Can you tell the Composition?

Ans. The Composition is Powder of Glass, calcin'd Bones, Powder of Lead, and Red, White, Yellow, or other Earths, according to the Colour you design; these are

melted in a Furnace like as Glass at our Glass-houses, and it becomes a fluid Metal, which they cast in Clay-moulds environ'd with Lead, and when cold is this vitrified Earth or China-Ware: Whereas the Outside only of our fine earthen Ware is glased with such a Sort of Composition.

Quest. Whether a strict Care of the Education of all Children, and constant, certain and proper Employments, would not more successfully root out Vice, than all the Pains and Terrors of Punishments?

Ans. If Education cou'd confer Grace and Virtue, *ex opere operato*, as the Schoolmen jabber, there wou'd be no doubt of what the Gentleman supposes in his Query, because Love is a more ingenious, and a more forcible Motive than Fear — But considering the Nature of Man, the Fear of Punishment is at least as necessary to restrain him from ill Things, as the Love of Virtue or Hope of Reward. *Adam* was purely innocent, more than any Child can be supposed, tho' never so strictly educated, and had such Principles of Knowledge and Goodness created with him, or inspired into him (as all but a few Hereticks unanimously believe) as might have been more than equivalent to the best Education, and yet God Almighty himself thought fit to threaten Death to preserve him in his Obedience; and tho' even this did not keep our first Parents from sinning, yet it preserv'd them a few Moments more in their Inno-

Innocence, that being the Argument wherewith *Eve* at first repell'd the Serpent. "God hath said, ye shall not eat of it, neither shall ye touch it, least ye dye. It's true, we daily see many Persons who have had the Advantage of the best Education, when once they have broke loose from its troublesome Chains, have proved the veriest *Rake-hells* in Nature. However Parents are not to neglect their Duty, any more than Judges theirs; for 'tis more likely a good Education and good Laws shou'd deter from Vice when both together, than either of them afunder.

Quest. *Pray let me have your Opinion of Fevers and their Returns?*

Ans. As Physicians refer the unusual Motions of epileptical, and the violent Sallies of the frantick, not barely to the phlegmatick or atrrabilarious Humour, but to a certain Quality of it; so ought we to do touching the periodical Motion of Fevers, which proceed not simply from the Humours corrupted, but from a particular Condition and Virtue of each Humour, whereby it is that putrifying Phlegm makes its Approaches every Day, Cholera every Third, and Melancholy every fourth Day. And as these Humours, so long as they retain their natural Constitution, have a regular Motion which carries one into the Bladder of Gall and the Guts, the other into the Spleen, and the other into the Stomach; so being corrupted,

each acquires a certain new Quality and Putrefaction, which is the Cause of other periodical Motions, namely, those of Fevers.

Some say, that as Health is a Symmetry and fit Proportion of all the Humours while they continue in Society one with another; so a Fever is a Discomposure thereof when some one comes to infringe the Obedience which it owes to the Laws of the Compositum, and to usurp a Tyranny over the rest. In which Case, they do as States who apprehend their own Ruin by the too great Encrease of a potent Neighbour; they unite against it, and go to assail it all together. Upon this Shock, the natural Heat retires to the Heart, which is the Centre of the Body, as if it call'd its Council; hence proceeds the cold Fit of the Fever, during which the extreme Parts, destitute of their ordinary Heat, fall into trembling, shivering, and chattering; as it comes to pass upon the Earth, when the Sun is very remote from it: But Nature at length getting the Mastery, is not contented to return the Blood to the Parts which were depriv'd of it, in the same Condition that they lent it to her, she drives it into them with a new Heat acquir'd by the Vicinity of the Heart, which is the Source thereof, and augmented by the Reciprocation of its Motion. But as no violent Thing is of long Continuance, this heated Blood causing its sharpest Serofities

fities to pass through the Skin by Sweat, becomes asswaged, and (as Water remov'd from off the Fire ceases to boil) it no longer extends the Veins, nor stimulates the Arteries, whether the Crisis perfectly terminates the Disease, as in continual Fevers, or the Fit only, as in intermitting; which leaving a Leven of the Fever, how little soever, in the Humours and an Empyreuma or Combustion in the Parts, the best Aliments, yea, the most laudable Humours, if any such remain in the Body, are as easily turn'd into the Matter of the Fever; as the best Wine is spoil'd when it is pour'd upon a corrupted Lee in a musty Vessel. And 'tis not so much to be wonder'd that this Corruption is made regularly in the Time of half a Day in Quotidians, of one Day in Tertians, and of two in Quartans, as that the Periods of Fevers are sometimes irregular, as is seen in erratical Fevers; considering that all Generations and Corruptions are reciprocal, and have their limited Time. Thus 'tis a less Wonder that Women are ordinarily deliver'd of Children likely to live, in the ninth and seventh Months, than if they were deliver'd so in all the other Months indifferently; which hath Place in all other Motions of Nature, who doth every thing according to Number, Weight, and Measure.

Quest. *Gentlemen, you'll much oblige me if you give me your Opinion of Friendship.*

Ans. 1. The different Notions of it you may take as follows; 1. Friendship is a powerful and strict Union which conjoins the Lover and the loved partly together, making one Whole of these two Parts; like that Bond which in Nature, unites the Matter and the Form, the Accidents and the Substance. The Cause of it is Goodness, which being proportionate to the Body, produceth a natural Amity; to the Passions, an animal Amity; to the Understanding, a rational One; to the Laws, a Political or Civil; to Religion, a divine One. This Goodness consisting in a Proportion and Symmetry, is not different from Beauty; and therefore we apprehend Beauty in good Things, and Goodness and Convenience in such as are handsome and graceful.

2. Besides Goodness which is the Cause of Friendship, and towards which our Will is as necessarily carry'd as the Intellect is towards Truth, and all the Senses towards their proper Objects; Resemblance and Friendship it self are the Causes of Friendship. The first is founded upon the Love we bear to our selves. For as we love our selves above any Thing else in this World, so we love those who resemble us, and symbolize with our Humours and Inclinations. Hence it is that one of the most common Courses to please, is to conform our selves to those by whom we desire to be affected; we never contradict their Judgment, we have no other Will

will but theirs, we frame our selves to their Gestures and Actions, without excepting those which are imperfect. Then Friendship, the second means of acquiring Love, is no less effectual, it being almost impossible not to love them who love us. Whence the Ancients feign'd *Love* to be the most ancient of all the Gods, intimating that Love hath no other Principle or Origin but Love it self. And they who assign'd him a Companion which they styl'd *Amoros*, signify'd thereby, that Friendship cannot last unless it be mutual.

3. Friendship must be distinguish'd from Love. For Love is a Passion of the concupiscible Appetite, arising from the Imagination of a sensible Good, and is found even in brute Beasts. But Friendship is one of the most excellent Virtues, or rather the Fruit of accomplish'd and perfect Virtue; 'tis indeed very rare, because it hath Place only amongst excellent Persons (who are very few) uniting and making them conspire together in the Exercises of Virtue. But being once establish'd, it is very durable, inasmuch as its Cause and Foundation, Virtue, always remains, and may be exercis'd. Therefore *Seneca* pronounces, that the Friendship which knows an End was never True. Some Friendships there are (indeed the most) whose Foundation is Profit and Pleasure, but they are always Imperfect. Whence it is that Old Men and Young are ordinarily accounted incapable of true Friendship;

the former, because they scarce regard any Thing besides Profit; and the latter, because their Minds are more set upon what is pleasant and agreeable, than upon what is honest and virtuous. Nor is it ever found amongst wicked Persons. For 1. a perfect Friend must love another as much as himself. And although the Affection we bear to our selves be not true Friendship, because this must always have Reference to another, yet it is the most certain, yea the Measure of perfect Friendship; and God hath appointed it as the Rule of our Love to our Neighbour. Now how can he be a perfect Friend who doth not Love himself? How can he agree with another who accords not with himself? and how will he do Good to another, who doth none to himself? for a vicious Man is his own chiefest Enemy, whilst he pursues the false and imaginary Good instead of the True; Vice, instead of Virtue; the Shadow, for the Body; and many times he becomes his own Murderer by Intemperance and other Vices. He hath always a Civil War within himself; his Reason is never at peace with his Appetite; what one desires, the other rejects. Consequently, he hath never any inward Joy, but he is greatly displeas'd with being alone, and for that Reason always seeks the Company of those like himself, to divert his sad Thoughts.

4. There is nothing comparable to Friendship, which is the Salt and Seasoning of humane

Mane Life, the Preserver of Societies, and the most agreeable and sweetest Consolation that Persons of Virtue and Honour can have; by Help of which a Man finds another self, to whom he may entrust his most secret Thoughts. This Consideration mov'd *Archytas* the Tarentine to say, that he who should ascend into the Heavens, and attentively survey the Beauty of the Stars and all the celestial Orbs, wou'd have no Pleasure if he found no Person to whom to recount those Wonders, and communicate his Felicity. 'Tis therefore one of the greatest Contentments to have a Friend, whom you may make Partaker of your Felicity, which is so much the greater when it is communicated to others without being diminish'd to your self; and in case Adversity befall you, the same is sweetned by the Relation you make thereof to him who shares this Burden with you, and so renders it more supportable. True it is, that altho' a Friend be necessary in either Fortune, yet he is of more Advantage to us in Adversity; in which a Friend supplies his Friend with Help and Counsel, and is thereby distinguish'd from a false one, who loves only for the sake of his own Pleasure and Profit. Now whatever is excellent hath most of Unity. And as a River divided into several Streams is more weak? so Friendship shared amongst many is always languid and impotent. Besides, a Friend should be complacent to his

Friend in every thing, and they ought to be but one Soul living in two Bodies. Now 'tis as hard to please many, as 'tis impossible to please all the World. And should two Friends at the same time implore the Succour of a Third, he could not betake himself to both together, nor consequently satisfy the Duty of Friendship.

5. Friendship is either Natural, Spiritual, or Moral. The Natural is between Father and Children, Brethren and Sisters, Husband and Wife, and between Kindred or Alliance. The Spiritual is between those who profess the same Law and Religion, such as is that of Christians. The Moral is between such as are united together upon the account of Virtue; such was that of *Theseus* and *Pirithous*, *Orestes* and *Pylades*, *Damon* and *Pythias*, *Aeneas* and *Achates*, *Achilles* and *Patroclus*, *Jonathan* and *David*, and so few others, that many have conceiv'd perfect Friendship but an Idea, a Mark to be aim'd at, but never hit; much like the Description of a perfect Orator. It consists only in the Union of Wills, not of Understandings; for I may have an Opinion different from that of my Friend, without prejudicing our Friendship, but not a different Will. And as Honesty doth not take away Piety, nor Piety Honesty; so Spiritual and Moral Friendship do not destroy one the other. For I may love one morally whom I love not spiritually; that is, I may conspire

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with him in the Exercises of Honesty or Virtue, though I differ in those of Piety.

Quest. *Why do all Men naturally desire Knowledge?*

Ans^w. 1. Several Answers may be given for it, tho' the Reasons may appear different. *Aristotle* rightly observes, that the first Question ought to be whether the Thing be or exist; because 'tis in vain to seek the Causes of that which hath no Being. 'Tis therefore first to be inquired, whether it be true that all Men have a natural Desire of Knowing; and then the Causes thereof must be sought. That which is natural, must be found in all; so we say 'tis natural to a Stone to tend downwards, because all of them do so. But 'tis so far from being true that all Men are desirous to know and learn, that for rectifying the Defect of such Desire, we see Teachers sometimes arm'd with the Rod, sometimes forc'd to use Allurements and Rewards, and employ all imaginable Artifices to excite a Desire of Learning in such as want it, the Number of whom is always greater than of Others. Hence it is that in a School of five Hundred Scholars you shall scarce find Fifty that have well profited in Learning; and amongst a Hundred Masters of a Trade, scarce ten good Workmen. Moreover, there are some Men who have not much less of the Beast than of the Man. And as the greatest Clerks (according to the Proverb) are not always the wisest Men, so neither are they the most happy. The

best and most knowing Philosophers are not the Men that do their Business best now-a-days. 'Twill be said, that to understand the Means of advancing one's self is a Sort of Knowledge; and they who have not a Genius for Learning, have one for other Things, and profit therein as well as in the Sciences. But I answer, that Philosophy being the Key of all other Discipline, 'tis a Sign they will not open the Chest, when they refuse the Key of it.

2. All naturally desire to know, but not all Things, nor at all Times, nor by all the Ways prescrib'd them; every one would learn after his own Mode, and Things proportionable to his Reach: and as when these Conditions meet together, they excite the Desire; so when any one is wanting, they cause Disgust. Thus one is passionately affected to *Algebra*, which deters the Wit of another: One matter may please at the Beginning, and become distastful in the Continuance; and the same Subject being created in familiar Discourse will render you attentive, yet displease you in a more lofty Style, which on the other Side, would content some Other. 'Tis not therefore to be wonder'd if some Minds have Reluctancy against the Constraint offer'd to be laid upon them; as the Stomach rises when a Food which it loathes is tender'd to it, though the Appetite of knowing be, in the mean Time, no less natural to the Soul than that of eating is to the Body.

3. Sup-

3. Supposing this Desire of Knowledge not general, it is demanded how it comes to be so great in many Persons, that some have relinquish'd all their Fortunes for it, others have spent their whole Age in attaining it, others have put out their Eyes the better to attend it, and some lost their Lives for it. Surely they all do thus for some Good. Now Good is divided into three Kinds; and correspondently, some do it for Profit, fitting themselves to gain themselves a Livelihood; others for Honour, and to enjoy the Prerogatives which Knowledge procures to the most Learned; others, only for the Pleasure they find in Study, and not for the Sake of Knowledge it self: For when we once have attain'd the Knowledge of a Thing, it affords us Delight no longer; whence it is that excellent Workmen are always poor, because so soon as they have arriv'd to a Perfection of Skill, they leave all further Search to others; their only Pleasure was in the Acquisition. This Pleasure here, in resembling all other Sorts, which consist only in Action, and not in Acquiescence or Satisfaction. But may it not also be thus, because our Soul being a Number, always desires and aims to perfectionate it self? And as no Number can be assign'd so great, but some other may be added to it, even to Infinity; so our Soul is capable of receiving new Light and new Notions, to Infinity. Or else, as every Thing tends to its natural Place, so our Soul being

of Celestial Original, aspires to the infinite Knowledge of God by that of finite Things.

4. The Reason why both Young and Old desire to know, is, because of the extreme Pleasure which they take in knowing Things. But if some be not inclin'd to it, 'tis in Regard of the Difficulties, which abate indeed, but cannot wholly extinguish their natural Ardour. This Pleasure is apparent, in that we take Delight to know not only true Things, but such as we are conscious to be notoriously false; yea sometimes we are more delighted with the latter than the former, provided they have some pretty Conceits, as with Stories, Fables and Romances. For there is nothing so small and inconsiderable in Nature, wherein the Mind finds not incomparable Divertisement and Delight. The Gods, saith *Aristotle*, are as well in the least Insects as in the most bulky Animals; and to despise little Things is, in his Judgement, to do like Children. For, on the contrary, as in Art, the less Place a Picture takes up, the more it is esteem'd; and the *Illiads* of *Homer* were sometimes the more admir'd for being compriz'd in a Nut-shell: So in Nature, the less Volume Things are in, the more worthy they are of Admiration. Now if there be so much Pleasure in seeing the Figures and representations of natural Things, because we observe the Workman's Industry in them; there is much more Contentment in clearly beholding those Things

themselves, and remarking in their Essence, Proprieties and Virtues, the Power and Wisdom of Nature far transcending that of Art. But if the Knowledge of Natural Things affords us such great Delight, that of Supernatural ravishes us in a higher Measure; and 'tis also much more difficult, because they are remote from our Senses, which are the ordinary Conveyances of Knowledge: Wherefore there being Pleasure in knowing both great Things and small, Natural and Supernatural; 'tis no wonder if Man, who usually follows delectable Good, takes Delight in knowing.

5. The Philosopher in the Beginning of his Metaphysics proves this Position, 1. By Induction, from the Senses, which are respectively delighted in their Operations; whence we love the Sense of Seeing above all the Rest, because it supplies us with more Knowledge than any one of the Rest. 2. Because Man being mindful of the Place of his Original, desires to raise himself above Plants and other Animals. By Sense he advances himself above Plants; by Memory above certain Animals who have none; by Experience above them all; but by the Use of Reason, from which proceeds Science Men excel one another. For there are Animals which have some Shadow of Prudence, but none have Science. And, as *Seneca* saith, Men are all equal in their Beginning and their End, that is, as to Life and Death, not differing

but in their Interval, whereof Science is the fairest Ornament. The Cause of this Desire of knowing proceeds then from the natural Inclination every Thing hath to follow its own Good. Now the Good of Man, as Man, is to know. For as a Thing exists not but so far as it acts, the rational Soul (the better Part of us) cannot be term'd such, saving inasmuch as it knows; yea, Action being the Measure not only of *Being*, (whence God, who is most perfect, never ceases to act; and the first Matter, which is the most Imperfect of all Entities, acts either little or nothing at all;) therefore the reasonable Soul being the most noble and perfect of all Forms, desires to act and employ it self incessantly in its Action, which is the Knowledge of Things. Indeed every thing strives after its own Operation. As soon as the Plant is issu'd out of the Earth, it thrusts forwards till it be come to its just Bigness, The Eye cannot without Pain be hindred from seeing; Silence causes Sadness.

6. The Intellect becometh every thing which it understands. Hence Man, the most inconsistent of all Things, is carry'd so ardently to the Knowledge of all Things, which finding not worthy of him, he relinquishes, till he be arriv'd at the Knowledge of his Creator; to whom conforming himself, he desires to know nothing more, but acquiesces, contemplating in him, as in a Mirror, all other Things of the World.

7. We

7. We have the Seeds and Treasures of Knowledge hidden in our selves; which longing to be exerted and reduc'd from Power into Act, incessantly sollicit us to put them forth. Hence comes the Desire of knowing or rather awakening those Species which are perfected in us by Use, and in Time wholly display'd. In which Respect Teachers are with good Reason compar'd to Mid-wives, who do not produce the Infant in the Mothers Womb, but lend a helping hand to its coming forth. For Teachers do not infuse Knowledge into the Children whom they instruct, but only assist them to produce it out of Folds and Recesses of the Mind, in which otherwise it would remain unprofitable, and like Matter without Form; as the Steel doth not give Fire to the Flint, but elicits the same of it. So those natural Lights and Notices being at first envelop'd with Clouds, when their Veil is taken away, and they are loosned, as the Platonists speak, from the Contagion of the Senses, they extremely delight those who bore them inclosed in their Breast, and needed Help to exclude them.

Quest. Gentlemen, I desire, to know whether Exchange be more convenient than Buying and Selling.

Ans. As Unity is the Beginning of Numbers in Arithmetick, and of Causes in Nature; so Community of Goods was no Doubt at first amongst Men. But because 'tis the Oc-

casion of Negligence, and cannot continue long, in Regard some are better Husbands, more easy to be contented, and need less than others; hence arose the Words of Mine and Thine, which are more efficacious than Ours and Yours; since even Monasticks take it for a Mortification, and Children cry when any thing proper to them is taken from them. In old Time, when one had eaten or spent what was his own, he repair'd to his Neighbour for more, accommodating him with some other thing whereof he stood in Need, by way of Exchange; the respective Value of the Things being limited according to the Estimation of their Goodness and Scarcity, in the first Place, and then of their Beauty or Comeliness. And Oxen and Sheep affording them the most Commodities, as their Skins for Cloathing, and their Milk and Fleth for Food, besides other Uses to which they were serviceable, they made all their Traffick with Cattle, in which all their Wealth consisted. But because 'twas too troublesome for a Man to drive always a Flock of Sheep before him, or lead a Cow by the Horn, for making of Payment; the Industry of Men increasing, they cast their Eyes upon that which was the next Degree of most use to them, and most durable; and finding that 'twas Iron and Copper, and especially that the Latter was the fairest and easiest to be melted and Cast into Kettles and other domestick Utensils, they made Choice of it,

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mutually giving and receiving it, by Weight, for other things they needed; and divided it by Pounds, which Word still remains amongst us, to signifie twenty Shillings, which is very near the just Value that a Pound of Copper had in those Days. And to save the Labour of weighing this Pound and the Parts of it, they stamp'd upon one side the Figure of a Ship, with the Weight and Value (because *Saturn*, the Inventor of Money in *Italy*, arriv'd there in a Ship) and on the other side the Pourtrait of one of those Beasts which are design'd by the Word *Pecus*, whence Money came to be call'd *pecunia*. Afterwards the Arms of the Prince were substituted instead of the Ship, and *Constantine* put a Cross in Place of the Beast. Now because, in old Gaulish, a Ship was call'd *Pile* (whence the Word *Pilot* remains to this Day) the Side of the Coin on which the Ship was is still call'd *Pile*, and the other *Cross*, how different Stamps soever have succeeded since. Nevertheless Exchange is more universal than Buying and Selling, particularly between State and State, Transportation of Money being generally forbidden, and only the carrying away of Merchandize for Merchandize allow'd. Moreover, there are more Nations that exercise Commerce by trucking, than that make use of Money. It seems also to be more convenient for particular Persons: it being more difficult for him that is in Necessity to sell what

he hath, many Times, at a low Rate in Money, and to buy dearly what he wants, than to give out of his Abundance to him that needs, and receive from him in Consideration thereof what himself wants.

Some say, that Exchange being founded upon commutative Justice, and introduc'd by the mutual Necessities Men have of one another, consists in the comparing of Things between themselves; so that as one Thing exceeds another in Price and Value, or else is exceeded by it, the Excess or Defect of the one side or the other must be equally compensated. To which purpose Men make use of two Measures, the one Natural, and the other Artificial. The natural Measure is the Scarcity of Things compar'd with their publick Use. Whence it is that the less there is of a Thing which is greatly us'd, 'tis the dearer; and on the contrary, the Price is diminish'd according to the greater Plenty of it. For 'tis not barely the Goodness of the Thing, nor its Rarity or Necessity, that is the Cause of its Value; but all these together referr'd to its Use. So Water, which is better and less hurtful to Man than Wine, is nevertheless of less Price. Corn is more necessary than Sugar, yet not so Dear; and the rarest Plants, which are no Ingredients in the Compositions of Phytick, scarce find Buyers. Now Money is the artificial Measure, invented by Men, for measuring the Price and Value of

of all Things, both real and imaginary, moveable and immoveable. These two Measures are different, in that the Abundance of Things diminishes their Price; Scarcity and Defect augments it: But contrarily, the Plenty of Money enhances the Price of Things, and its Scarcity diminishes it: Whence the more Money there is in a State, the dearer every Thing is; as appears by comparing our Age with that of our Fore-fathers before the Discovery of the *West-Indies*; when they were richer, and had more Merchandize with a thousand Crowns than we have now with ten Thousand. On the contrary, the more Things there are to exchange, the Truck or Traffick is the easier; altho' that's the happiest Country from whence more is exported than imported into it. But because many Times the Parties could not agree, he that needed an Ox, possessing nothing that the Owner lik'd, and some Things of too great Value being withal incapable of Division, as a House or a Ship; therefore they invented Money to supply all these Defects. This Money, in some Countries, consisted of Shells; in others, of precious Stones; elsewhere, of other Things, but most commonly of Metal. And tho' it be not absolutely necessary, yet it is much more convenient than Exchange; for thereby a Man may do every Thing that can be done by Permutation, and something more. Wherefore Princes always prohibit the Transportation of it,

but that of other Things only upon some Occasions: For Money is, with good Reason, said to be every thing potentially.

Others again have said, that as it was sometimes doubted whether *Cesar's* Birth were more happy or fatal to the Roman Empire, which he on one Side adorn'd with Glory and Triumphs, and on the Other desolated by Civil Wars: So 'tis hard to judge whether the Invention of Gold and Silver Coin has been more beneficial or pernicious to Mankind. For 'tis true, it greatly facilitates Commerce amongst Men; but it likewise brings along with it Covetousness, and the Desire of having it. For whereas at first the most Avaritious were forc'd to set Bounds to their Covetousness, when their Granaries, Cellers and Houses were full; and also when Iron Money came in use, it took up almost as much Room as the Things themselves; now, since the Invention of Gold and Silver Coin, Men have begun to reckon by Millions, which give less Content to the Possessors than Pains to acquire, Solicitousness to preserve, and trouble to lose them.

Quest. *Pray favour me with the several Notions which have been vented in the World with Respect to Divination by some Animals.*

Ans. 1. Man is affected to nothing more passionately than to the Faculty of Divining. Upon this Account he paints Prudence, the most necessary of the Cardinal Virtues, with a double Countenance, one whereof

whereof contemplates Futurity: And because this Knowledge of Things to come would rid him of the two most violent Passions which perplex him, Fear and Hope, therefore he spares nothing to attain the same. To this End he employs not only the four Elements, but makes a distinct Art of the Ways of Prediction by each of them. He makes use of all mixt Bodies too, and searches even the Bowels of living Creatures, yea the very Sepulchres of the Dead, in quest of Prefages of the future. And altho' speaking absolutely, such Inventions are more capable to attract the Admiration, and consequently the Money of credulous Persons than to instruct them (unless perhaps, in Prudence, to take care of being so easily deceiv'd afterwards) yet there seems to be a Correspondence and Connexion between present and future Things, as there is between the past and the present: For as he who perceives the Corruption of unburied Bodies after a Battle to have infected the Air, and begotten the Pestilence, may certainly refer the Cause of such Contagion to the War; so he that shall behold a furious War in which great Battles are fought, may conjecture an approaching Pestilence. Possibly, if we were as careful to contemplate the Changes of all other Bodies, Minerals and Vegetables, we should remark therein Prefages as much more infallible than those of Animals, as their Actions, being more sim-

ple, are likewise more certain; as may be instanc'd in the Mulberry Tree, which buds not till all the cold Weather be pass'd; but because the local Motion which is proper to Animals, affects us more, thence it becomes also more remarkable.

2. Man must not be forgotten in this Disquisition. For not to speak of Prognostication in his Diseases, by means whereof the Physician gets great Esteem, we see old Men and other Persons so regular in the Constitution of their Bodies, that they will tell beforehand, better than any Almanack, by a Tooth-ach, a Megrim, or a Sciatica, what the Weather will be. This is commonly attributed to the Rarefaction or Condensation of the peccant Humours in their Bodies, the same discharging themselves upon what part they find weakest (as the weakest are commonly the most oppress'd) and there making themselves felt by their Acrimony: But the Parties are no longer sensible thereof than that intemperate Weather continues, a new Disposition of the Air causing a new Motion and Alteration in the Humours. When Cats comb themselves (as we speak) 'tis a Sign of Rain; because the Moisture which is in the Air before the rain, insinuating it self into the Fur of this Animal, moves her to smoothe the same, and cover her Body with it, that so she may the less feel the Inconvenience of Winter; as on the contrary, she opens her Fur in Summer, that she

ſhe may the better receive the Refreshing of the moiſt Seaſon. The crying of Cats, Ospreys, Ravens, and other Birds, upon the Tops of Houſes, in the Night-time, are obſerv'd by the Vulgar to pre-ſignify Death to the Sick; and thoſe Creatures are thought to know the Approach thereof by their cadaverous Scent, which appears not to us, till after their Death, by Reaſon of the Dulneſs of our Senſes; it being no leſs admirable that ſuch Carrion Birds ſmell better than we, than 'tis to ſee a Dog diſtinguiſh by his Smelling the Traces of a Hare, which are imperceptible to us. But it may as well be, that theſe Birds cry by Chance upon the firſt Houſe where they light, and are heard only by ſuch as watch in Attendance upon Perſons dangerously ſick; they being likewiſe Birds of but a weak Sight, and therefore flying abroad moſt commonly in the dark. As for the Foreſight of Fertility by the *Honeton*, and of a Calm, by the *Halcyon* or *King's-Fiſher*, theſe ought to be referr'd to the ſame Inſtinſt of Nature, which guides the Spider to weave her Web, and the Swallow to build her Neſt.

3. There is a cloſe Connexion between the ſuperior and inferior Bodies, the Chain whereof is to us imperceptible, their Conſecution being infallible. This was ſignifi'd by *Trifmegiſtus*, when he pronounc'd that that which is below is like that which is on high, and therefore 'tis not to be wonder'd if one be the Sign of the other.

4. Certain Animals are found under the Domination of one and the ſame Star, of which Subjection they have ſome Character either external or internal. And 'tis credible that all Bodies, eſpecially Plants, have Figures or Characters of their Virtues, either within or without. Thus, they ſay, thoſe Plants which are prickly, and whoſe Leaves have the Shape of a Spear's Point, or other offensive Arms, are vulnerary; thoſe which have the Spots or Speckles of a Serpent, are noted to be good againſt Poyſons; and all are ſerviceable for the Conſervation of ſuch Parts, and Cure of ſuch Diſeaſes as they reſemble in Figure. In like manner, 'tis probable that the Cock hath a certain internal Character which particularly ranks him under the Dominion of the Sun; and that this is the Cauſe that he crows when his predominant Planet poſſeſſes one of the three Cardinal Points of Heaven, in which the ſame hath moſt Power, namely in the Eaſt, when the Light thereof is returning towards him; in the South, at which Time he rejoices to ſee it at the higheſt Pitch of Strength; and at Mid-night, becauſe he feels that it is then beginning again to approach to our Hemisphere. But he crows not at Sun-ſet, being ſad then for its Departure, and for that he is deprived of its Light. And, for this Reaſon, in ſome Mens Opinion, the *Romans* chiefly made uſe of young Chickens, from which to collect their Auguries; becauſe they conceiv'd that

that being Animals of the Sun, and more susceptible of its Impressions by Reason of their Tenderness, they were more easily sensible, and consequently afforded more remarkable Tokens, by their Motions and particular Constitution, of the various Dispositions of the Sun, in Reference to the several Aspects of good and bad Planets, especially of *Saturn* their Opposite. Whence judging, by the Dulness and Sadness of the Chickens, that the Sun was afflicted by a bad Aspect of *Mars* or *Saturn*; they drew of Consequence, that since this Luminary, which besides its universal Power, was the Disposer of their Fortune with *Mars*, was found ill dispos'd when they were projecting any Design, therefore they could not have a good Issue of it. Thus People prognosticate a great Famine or Mortality when great Flocks of Jays and Crows forsake the Woods; because these melancholy Birds bearing the Characters of *Saturn* the Author of Famine and Mortality, have a very early Perception of the bad Disposition of that Planet.

5. Thence also it is, that if a Fly be found in an Oak-Apple, 'tis believ'd that the Year ensuing will be troubled with Wars, because that Insect being always in Motion, and troublesome, is attributed to *Mars*. If a Spider be found in the said Excrecence, then a Pestilence is fear'd, because this Insect has the Characters of malignant *Saturn*; if a small Worm be

seen in it, then, this Insect being attributed to *Jupiter* and *Venus*, Plenty is prognosticated. Now, did we know all the internal or external Characters of Animals, we might by their Motion and Disposition obtain some Knowledge of that of their Star, and thence draw some Conjectures of Futurities. But this cannot be done by the Departments of Men, because these are varied by a thousand Businesses, Imaginations and Troubles, and especially by their free Will and Dissimulations; the latter whereof puts them upon outward Motions contrary to their internal, and the former carries them, by the Sway of their Wills, against the Course of celestial Impressions.

Quest. *What are the Reasons why Men love more to command than obey?*

Ans. There are various and different Reasons assign'd. As

1. Man is one of the weakest, but the most ambitious of all Creatures. He accounts himself worthy to command, not only over all that is below him, but also over all his Equals. And did not Shame restrain him, he would willingly give his own Suffrage for himself, when the Person of greatest Sufficiency were to be nominated. Hence it is conceived that we have as many Enemies as Servants, if the Proverb be true. For the Servant accounting himself equally or more able to command than his Master, believes that Nature or Fortune does him wrong in leaving him in that Condition, and therefore

therefore he aspires to change it. The Opposition of Contraries contributes also thereto: For observing the Evils which attend such as are reduc'd under the Will of another, and on the other Side, the Content which Masters seem to have while they live at their own Discretion, and more easily suffer any Evil of their own doing, because every Man can better bear with himself than with another; hereupon they as much desire Command as they detest Obedience. Now besides all this, the Reason why we are so fond of Command, is, because every Thing desires to be in Action, and all Being consists primarily in Action. Our Will, accordingly, is forward to exert the Act of Volition; but it wills only by Halves, when it is controll'd, and nothing offends us more than when we command, and no Body stirs to obey us; so that some are impatient of being gain-said, even in Things notoriously impertinent or unjust. Witness *Philip of Macedon*, who having unjustly condemn'd a poor Woman, chose rather to pay her Adversary himself, than retract his own Judgment.

2. This Question has no Difficulty in the general, since all who are contented with a servile Condition, make their Obedience subservient to their Desire of raising a Fortune, which may one Day enable 'em to command. Nor is the Reason of it less easy. For since no Motive is more powerful to incline the Will of Man than Delight and Profit, no other Reason of this Desire need

be search'd, since Superiority affords such sensible Pleasure, and conspicuous Advantage; Command being to speak Truth, nothing else but an affective Power of applying what Means we please wherewith to compass our Profit or Delight. But seeing Nature has establish'd this Law, that inferior Things ought to obey the Superior, the less Worthy the more Worthy; so that Obedience and Command are the different Consonances which compose the Harmony of the World; Whence it is that Man alone raising up the Tones or Notes of his Ambition, interrupts the Consort of the Universe, and makes Discord amongst this agreeable Musick? The Reason is, that as Nature gives no Desires but she also gives Power, so she gives no Power without Desire. Wherefore having made Man free by a Power, to wit, a Will most free and independent, she has also made him free by Inclination and Desire. Now so far as Obedience is the Restriction and Modification, or rather an Annihilation of, and contrary Motion to this Will and Desire of Freedom, 'tis no wonder that Man so abhors Servitude and desires Command; because in doing so he most powerfully exercises his Will in all its Extent.

The Will of Man being always mutable, and in perpetual Motion, 'tis no wonder if it abhors Obedience which checks its Course, deprives it of the Means of Change, and usually carries it by a retrograde

grade Motion against its own Inclination. Yea, 'tis an ordinary Thing for Men to be averse to do or abstain from any Matter whatsoever, only because it is commanded or forbidden; altho' we had a Desire to do it before, or at least it was indifferent to us. Whence arose the Proverb, that forbidding inflames Appetite; and the more, for that the Order which is given us introduces into our Will another strange Will, which, tho' like and conformable to ours, yet displeases us, as it is forinsecal; as the Motion which would have been natural to the Stone, if it had been barely let fall from on high downwards, becomes violent to it when it is cast down.

4. This Desire proceeds from the Love we bear to our selves, which is so natural to Man, that it lives first, and dyes last in him. Now Man loving himself more than any else, and Love having for its Foundation the Perfection and Merit of the Thing lov'd, hence he esteems himself more perfect, and consequently more worthy to command than any other. And this causes him to desire a Thing which he accounts due to him.

5. As some Men are naturally led to command, so others are inclin'd of their own Accord to obey and serve. The former are call'd, by the Philosopher, Lords and Masters by Nature, having an Heroick Spirit, capable of governing not only themselves, but others too; their Bodies being

usually weak and delicate, and their Skin smooth and thin. Others seem to be Servants by Nature, being strong and sturdy, fit to carry Burdens, to undergo Labour, and such Incommodities as attend those who are subject to another's Will.

6. Man having been created by God for Command, as holy Writ attests, he always retains the Remembrance of his Original, and would be Master every where. For tho' the Creatures upon which the Dominion given him by God extends, seems to have been refractory to him ever since Sin; yet the most part still acknowledge in him some Tokens of their ancient Lord. The otherwise most unruly Horse suffers himself to be manag'd by him, and a Troop of Oxen is driven by a Child. The most furious Animals become gentle, and tremble at the Countenance of a Man, because they find therein the Characters of Divinity. But as 'tis natural to other Animals to obey Man more perfect than themselves, so it seems to Man a Thing against Nature, for the more perfect to obey the less.

7. The Desire of commanding has not place in all, nor at all Times. The Master of the Ship willingly resigns the Management of the Helm to an experienc'd Pilot, and disbanded Soldiers readily suffer themselves to be rally'd and conducted by those whom they judge the most worthy to command them. Others, far from this Desire, submit and tye themselves,

themselves; by natural Inclination, to the Pleasure of another. Moreover, some Virtues are so heroic and eminent that they win Hearts, as it were, by Violence, and constrain the most Refractory and Ambitious to confess that they ought to be obey'd. By this Means a mutinous Multitude, impatient of all Command, have been brought to lay down their Arms. But we see some Spirits so free, that nothing can reduce them to Obedience, neither Promises nor Threatnings. They have so high and extraordinary a Genius, that they will prefer Poverty and Misery, yea Beggary and Torments before Obedience; and never stoop to the Pleasure and Will of any other; altho' they be but little befriended by Fortune or Nature. Whence is this? Why, sometimes from Greatness of Spirit, and oftentimes from a Disorderliness of Mind which breaks forth, and is not capable of Restraint.

8. In the whole Universe the more Noble commands the less, the more potent Quality predominates over the Rest: In Animals the Soul commands the Body, as the Master his Servant; makes it move and act as it pleases; and Man Exercises Sovereignty over Beast. Amongst Men, Reason commands the Appetite; in Oeconomy, the Male, as the more perfect, commands the Female; and, generally, the Wise, Learned, and Virtuous, ought to have Command over the Foolish, Ignorant, and Vicious. This is speaking of

Things as they ought to be. But 'tis otherwise if we consider Things as they are. Many Times the Appetite overmasters Reason; usually Fools and Ignorants are the strongest. Wherefore if there be found any one amongst Men that differs as much from others as the Soul from the Body, Man from Beast, Reason from the Appetite, the Male from the Female, he ought to command. For, according to *Aristotle*, every Man who commands must be of a different Nature from him who obeys. And as the Shepherd is of another and more excellent Nature than his Flock, so he that commands over Men ought to be a Hero.

Quest. *Which is hardest, to get, or to keep an Estate, Knowledge, or the like?*

Ans. As the harder a Weight is to be lifted up, 'tis the harder to be held up; so the more Labour there is in acquiring, the more there is also in preserving the Thing acquir'd. Hence those who have undergone hard Toil to get an Estate, are more busied in keeping it, than they who receive one from another without Pains. On which Account it was, that *Aristotle* saith Benefactors love those they do good to, better than they are belov'd by them, because 'tis more Pains to oblige than to be oblig'd; and Women love and preserve their Children so tenderly and dearly, because of the Pain they undergo in bringing them forth. Yet because this Sex is design'd to look after the Goods of the Family, and Men to procure them,

them, it may seem thereby that 'tis harder to get than to keep; otherwise the Strongest should not have the more difficult Task, as Equity and Justice require.

But others say, that this Question is resolv'd chiefly by considering the Diversity of Times, Inclinations, Capacities, and Things. In Seditions or Wars 'tis hard for a Man to keep his own, the Stronger dispossessing the Weaker, and the Laws being little heard amidst the clashing of Arms. In Peace, when Justice, secures every Man's Possession, 'tis easier to preserve. In Youth Acquisition is more facile, yet keeping is not so easily practis'd then as in old Age. The Prodigal does Violence to himself, when he finds a Necessity of saving, and thinks nothing more difficult. The slothful Man knows not how to get any Thing. The Covetous finds Difficulty in both, but the greatest in keeping; and therefore apprehending no Security amongst Men, after having experienc'd the Trouble of securing his Wealth by the Honesty of others, from the Frauds of Debtors, the Subtlety of Lawyers, the Violence of Thieves, he is oftentimes reduc'd to hide his Treasure under Ground. Persons of Courage and great Vivacity of Spirit, but defective in Discretion, are more in Pain to keep than to get. As it was said of *Alexander*, *Hannibal*, and many other great Captains, that they knew better how to overcome than to make Use of their Victory. And indeed

these two Qualities seem inconsistent; for Conquerors have almost always been so magnificent, as that they have given away with one Hand what they acquir'd with the Other, reserving nothing to themselves but Hope and Glory; whereas preserving seems proper to the Magistrate and Civil Judge. Lastly; some Things are acquir'd with great Facility, but difficultly kept; as Friendship, which oftentime is got in an Instant, but more difficult, yea almost impossible to continue. The Favours of Lovers are ordinarily of this Rank, being more easily got than kept. On the contrary, Knowledge is kept with more Ease than it is gain'd, because Ignorance must first be remov'd out of the Understanding, and this is a Matter of Difficulty; whereas to preserve Knowledge, the Species need only be stir'd up again, and the more they are excited they become the more strong and vigorous; contrary to other Things which perish in the Use. For the same Actions which produc'd the Habit preserve it, but with much less Difficulty than it was acquir'd. The same may be said of Virtues; it being harder for a bad Man to become good, than for one of this latter Sort to continue in the Exercises of Virtue. As for the Goods of the Body, Beauty, Strength and Health; as they are frail, so they are easie to lose; the Jaundice, the small Pox, the least Disorder in our Humours are sufficient to alter or destroy them utterly. The Goods of Fortune (so call'd

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because they depend upon so uncertain and mutable a Cause; that he that has them can scarce call himself Master of them) as Riches and Honours, are hard to get and easy to lose; inasmuch as a Man must perform an infinite Number of virtuous Actions to obtain Promotion, but a single bad Action is enough to ruin him.

Quest. *Is there such a Thing in Nature as 'a Vacuum; and what are the Opinions of the Learned about it?*

Answer, 1. The Vulgar call that empty which is not fill'd with some visible Body. But the Philosophers give this Name to a place destitute of all Corporeity whatsoever, yet capable of being fill'd; at least, if any such can be in Nature. For it cannot be understood of those imaginary Spaces beyond the Heavens (which, Pythagoras said, serv'd for their Respiration) whereof he conceiv'd they stood in need, as Animals do. Democritus and Deucippus admitted a two-fold Vacuum; one in the Air, serving for local Motion; the other in all mixt Bodies, requisite to the Internal Growth, and also to the Lightness of Things; alledging that according as their Atoms are closely or loosely connected, and of various Figures, so Bodies are light or heavy. But these Opinions being antiquated, some adhere to the common one, which admits no Vacuum at all.

2. Others say, that since Nature abhors a Vacuum, there must be such a Thing; for of

two Contraries the one supposes the other. And indeed 'tis impossible for any local Motion, Condensation, or Rarefaction, and inward Augmentation, to be made without admitting Vacuity. For, as for local Motion, when a Body removes out of a place, that into which it enters is either full or empty: not full, for then it could not receive a new Body without Penetration of Dimensions (which Nature cannot suffer) therefore it must be empty. For this Reason Melissus affirm'd that all Things are immoveable. For being unable to comprehend how Motion could be made without, and unwilling to admit Vacuity, therefore he deny'd both. To say that Bodies give way one to another, is to encrease the Difficulty instead of resolving it; for the Body which gives place to another must displace a third, and this a fourth, and so to Infinity. So that, to avoid admitting little Pores or Interstices in the Air to which it may be compacted, we must affirm that the Air of our Antipodes is agitated at every the least Motion of a Finger here. Moreover, a Vacuum is prov'd by Condensation and Rarefaction. For the former being made, when a Body is reduc'd into a lesser Extent, and its Parts approach nearer one another without Loss of any; either these Parts penetrate one another, or else there was some void Space, which is possess'd by themselves when they are thrust together: Seeing, if

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they had been so contiguous as that there were not any empty Pores between them, they could not have come closer together. Likewise, Rarefaction being caus'd when the Parts recede one from another, if no other Body interpose, there must needs be a *Vacuum* between the Parts; or else they must have been one within another. If it be said, that proportionably as one Thing is condens'd in one Place, another is as much rarefy'd somewhere else, to fill up the *Vacuum*, and so on the contrary; this is harder to be conceiv'd than a *Vacuum*. Lastly, Accretion or Growth, which is caus'd by the Reception of Aliment in the Body, could not be made, if there were not some void Passages to receive this Aliment. And, to conclude, Experience shews us, that a Pail of Water will receive its own Measure of Ashes or Lime which it could not do, if there were no Vacuity.

3. A Third Opinion is, that every Thing affects Unity, not only because God who is the universal Cause of all, is one, and most simple; and every Thing ought to be like its Cause; but for that all Things find their Good and Conversation in Unity, as they do their Ruin in Disunion. Wherefore every Thing in the World is so united that there is not any empty Space between two, and Contiguity is as necessary in the Parts of the World, as Continuity in those of a living Creature. For if there

were a *Vacuum* in the World, the Heavens could not transmit their Influences into the Elements and their Compounds, for the Preservation of which the same are absolutely necessary; considering that whatever acts upon a distant Thing, must do it by some *Medium* uniting the Agent and the Patient.

4. But 'tis said, that since Nature offers Violence to herself, to prevent Inanity, and all Things quit their particular Interest for that of the Publick, undoubtedly there is no such Thing as a *Vacuum* in Nature. For we see that she makes heavy Things to ascend, light Things to descend, and breaks the solidest and strongest Things without any external Violence, only to avoid the Inconvenience of Vacuity. If Bellows be compress'd, and the Holes stopp'd, no humane Force can expand them without breaking; a (Bottle of what Material soever) fill'd with boiling Water and stopp'd, and put into cold, immediately flies in Pieces. You cannot draw Wine out of a Vessel, unless you give Entrance to the Air at the Bung-hole. A Vessel being full of heated Air, and its Orifice apply'd to the Water, sucks the same upwards. A Cupping-glass, when the heated and subtile Air in it becomes condens'd and takes up less Room, attracts the Flesh into it self. Syphons and Pumps, by which the Water is made to ascend higher than its Source, are founded wholly upon this avoiding of Vacuity. Our own Bo-

Bodies also afford us an Instance, for the Aliment could not be assimilated in each Part without the Suction and Attraction which is made of it, to supply the Place of what is consum'd by Exercise or Heat; otherwise the Blood and Nourishment would tend only downwards by their own Weight. And what makes the Effects of Blood-letting and Purgation so sensible, but this very Flight of *Vacuum*?

5. A notable *Vacuity* and of great Extent cannot be without a Miracle, but some small interspers'd Inanities may be between the Particles of the Elements and Compounds, like the Pores of our Bodies: For Nature abhors the former, and can do nothing without the latter; it being impossible for Qualities to be transmitted to any Subject through a great *Vacuum*, which would hinder the Perception of our Senses, and the Fire it self from heating at the least Distance. There could be no breathing in it, Birds could not fly in it; in brief, no Action could be exercis'd in it but those whereof the Principle is in the Thing it self, and which need no *Medium*, as local Motion, which would be more easily made, because there would be no Resistance.

6. Nature doth what she can to hinder a *Vacuum*, yet suffers one when she is forc'd to it. For if you suck out all the Air out of a Bottle, then stop it exactly, and having put it under Water with the Mouth downwards, open it again, the

Water will immediately ascend to fill the *Vacuity* left by the Exsuction of the Air. And if with a Syringe you force Air into a Vessel strong enough to endure such Violence, when the Pores of the Air which were empty before come to be fill'd, it will of its own Accord drive out the Water very impetuously, which was put first into it. Likewise, though the Air naturally keep up above the Water: yet by enclosing it in some Sort of Vessel, you may violently make it continue under the Water.

Quest. *Pray Gentlemen, oblige me with the several Opinions you have met with concerning the capricious or extravagant Humours of Women.*

Ans^w. It shou'd not be thought that all Women are capricious; but only the Reason inquir'd of those that are so, and why are they more so than Man? To alledge the Difference of Souls, and suppose that as there is an Order in the Celestial Hierarchies, whereby the Archangels are plac'd above Angels, so the Spirits of Men are more perfect than those of Women; were to fetch a Reason too far off, and prove one obscure Thing by another more so. Nor is the Cause to be found in their Bodies, taken in particular, for then the Handsom would be free from this Vice; the Actions which borrow Grace from their Subject, appearing to us of the same Nature; and consequently their Virtues would seem more perfect, and their Defects more excusable; whereas, for the

most part the fairest are the most culpable. We must therefore recur to the Correspondence and Proportion of the Body and the Soul. For sometime a Soul lights upon a Body so well fram'd, and Organs so commodious for the Exercise of its Faculties, that there seems more of a God than of a Man in its Actions (whence some Persons of either Sex attract the Admiration of the World :) On the contrary, other Souls are so ill lodg'd, that their Actions have less of Man than of Brute. And because there's more Women than Men found, whose Spirits are ill quarter'd, and Faculties depriv'd; hence comes their capricious and peevish Humour. For as melancholy Persons, whose Blood is more heavy, are with good Reason accounted the more wise; so those whose Blood and (consequently) Spirits are more agile and moveable, must have a less Degree of Wisdom, and their Minds sooner off the Hooks. The irregular Motions of the Organ which distinguishes their Sex, and which is call'd an Animal within an Animal, many Times have an Influence in the Business, and Increase the Mobility of the Humours. Whence the Health of their Minds as well as that of their Bodies many Times suffers Alteration. A Woman fallen into a Fit of the Mother becomes oftentimes enrag'd, weeps, laughs, and has such irregular Motions, as not only torment her Body and Mind, but also that of the Physician,

to assign the true Cause of them. Moreover, the Manner of living, which the Laws and Customs subject Women, contribute much to their Defects: For leading a sedentary Life wherein they have always the same Objects before their Eyes, and their Minds being not diverted by civil Actions, as those of Men are, they make a thousand Reflections upon their present Condition, comparing it with those whereof they account themselves worthy: This puts their Modesty to the Rack, and oftentimes carries them beyond the Respect and Bounds which they propos'd to themselves. Especially, if a Woman of good Wit sees her self marry'd to a weak Husband, and is ambitious of shewing her self. Another judging her self to merit more than her Rival, not knowing to whom to complain of her Unhappiness, does every Thing in Despair. And indeed they are the less culpable, inasmuch as they always have the Principles of this Vice within themselves, and frequently find Occasions abroad.

2. The Word *Capricio* is us'd to signify the extravagant Humour of most Women, because there is no Animal to which they more resemble than a Goat, whose Motions are so irregular that *prendre la chevre* signifies to take Snuff without Cause, and to change a Resolution unexpectedly. For such as have search'd into the Nature of this Animal, find that its Blood is so sharp, and Spirits so ardent

ardent, that it is always in a Fever; and hence it is that being agitated with this Heat which is natural to it, it leaps as soon as it comes into the World. Now the Cause of this Temper is the Conformation of the Brain, which they say is like that of a Woman; the Ventricles of which being very little, are easily fill'd with sharp and biting Vapours, which cannot evaporate (as *Aristotle* affirms) because their Sutures are closer than those of Men: Those Vapours prick the Nerves and Membranes, and so cause those extraordinary and capricious Motions. Hence it is, that Women are more subject to the Megrim and other Diseases of the Head, than Men. And of those that sell a Goat never warrant it found as they do other Animals, there is no less Excuse in Reference to Women. Which caus'd the Emperour *Aurelius* to say, that his Father-in-law *Antoninus*, who had done so much good to Others, had done him Mischiefs enough in giving him his Daughter, because he found so much Bone to pick in a little Flesh. Moreover, the Naturalists say that the Goat is an Enemy to the Olive-tree especially, which is a Symbol of Peace, whereunto Women are not over-well affected. For, not to mention the first Divorce which Woman caus'd between God and Man by her Lickorishness; her Talking, her Ambition, her Luxury, her Obstinacy, and other Vices, are the most common Causes of all the

Quarrels which arise in Families, and in Civil Life. If you would have a Troop of Goats pass over any difficult Place, you need Force but one to do it, and all the Rest will follow. So Women are naturally envious, and no sooner see a new Fashion, but they must follow it. And Gardiners compare Women and Girls to a Flock of Goats, who roam and browse incessantly, holding nothing inaccessible to their Curiosity. There is but one considerable Difference between them; the Goat wears Horns, and the Woman makes others wear them.

3. A third Opinion is, that there is more Correspondence between a Woman and a Mule, than between a Woman and a Goat: For (leaving the Etymology of *Mulier* to Gramarians) the Mule is the most testy and capricious of all Beasts, fearing the Shadow of a Man or a Tree overturn'd more than the Spur of the Rider. So a Woman fears every Thing but what she ought to fear. The Obstinacy of the Mule, which is so great that it has grown into a Proverb, is inseparable from the whole Sex, most of them being gifted with a Spirit of Contradiction. Mules delight to go in Companies; so do Women. The Beils and Muzzles of the one have some Correspondence with the Earrings and Masks of the other; and both love Priority. The more quiet you allow a Mule, it becomes the more testy; so Women become more Vicious

in Idleness: Neither of them willingly admits the Bridle between their Teeth. The Mule is so untoward, that it kicks in the Night Time while 'tis asleep; so Women are oftner laid than quiet. Lastly, the Mule that hath seem'd most tractable all its Time, one Day or other pays his Master with a Kick; and the Woman that has seem'd most discreet, at one Time or other commits some notorious Folly.

4. Those who invented the little Medals representing the upper Part of a Woman, and the lower of a Mule, commend this Sex whilst they think to blame it. For there is nothing more healthy, strong, patient of Hunger, and the Injuries of Seasons, or that carries more, and is more serviceable, than a Mule. Nature shews that she is not satisfied with her other Productions whilst she makes other Animals propagate by Generation; but when she has made a Mule, she stops there, as having found what she sought. Now if certain Actions of Women seem full of Perverseness and *Capricio* to some, possibly others will account them to proceed from Vivacity of Spirit, and Greatness of Courage. And as the Poet, in great Commendation of his black Mistress, chanted her Cheeks of Jet, and Bosom of Ebony; so whatever some Peoples Mistake may say to the contrary, the most capricious Woman is the most becoming. Nor is this Humour unprofitable to them; for as

People are not forward to provoke a Mule for fear of Kicks, so we are more shy of Women than otherwise we should be, for Fear of Capriciousness; well understanding the Difference which the Proverb puts between the Van of the one, and the Rear of the other. Yet some hold that this Capriciousness of Women follows the Moon no less than their Menstruosities do. Others, that the Flower of Beans contributes very much to it.

5. If Credit is to be given to Experience, *Solomon* who had Experience of a thousand Women, compares an ill capricious Woman to a Tygres and a Lyons. Such were *Medea*, *Xantippe*, and many others. Moreover, the Poets say that the Gods intending to punish *Prometheus* for having stolln the Celestial Fire, gave him a Wife. And when Satan afflicted *Job*, he depriv'd him of his Flocks of his Houses, and of his Children, but had a Care not to take his Wife from him, knowing that this was the only Way to make him desperate, as it would have done without God's special Grace. The Rabbins say, three Sorts of Persons were exempted from publick Charges, and could not be call'd into Judgment, to wit, the Poor, the Nephritick, and he that had a bad Wife; because they had Business enough at Home without needing any abroad. The Laws likewise exempted new marry'd Men from going to the Wars the first Year of their Marriage. allow-

allowing them this Time, which is the roughest and most important, to repress to their Quarrelsomness, and reduce their fierce Spouses to Duty. Which if the Husbands could not effect, a little Bill of Divorce (appointed by God and the Laws for putting an End to the poor Man's Miseries) did the Business. Though the *Chaldeans* us'd not so much Formality, but only extinguish'd the domestick Fire which the Priest kindled at the Marriage. Yet the Privilege was not reciprocal, neither Divine nor Humane Laws having ever allow'd Women to relinquish their Husbands; for then, being as capricious and inconstant as they are, they wou'd have chang'd every Day. For the same Reason the Laws have always prohibited to Women the Administration of publick Affairs. And the Religion of the Mahometan Arabians assigns them a Paradise apart; because (say they) if the Woman should come into that of the Men, they wou'd disturb all the Feast.

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