

The Athenian Mercury.

Quest. 1. **W**hat are the utmost Effects of Joy, and how does it operate on the Affections?

Ans. Sudden Joy kills as well as Sudden Grief: *Diagoras Rhodius*, hearing his Three Sons were victorious at the Olympick Games in one Day, died immediately in that transport of Joy; and so did *Dyonisius*, *Sophocles* and *Philippides*, upon winning the Bays from other Stage-players; and what is yet stranger, *Zeuxis* that famous Painter, having made the Portraiture of an Old Woman very odly, died with Laughing at it. Grief destroys a Man by a Violent agitation of the Spirits, and sudden condensation again, whereby they are too much thronged, their Avenues obstructed, and their Commerce with the Air hindred; so that the Heart wanting respiration is stifled. Joy produces the same effect from contrary causes, namely by a too great dilation of the Spirits; they who dye for Joy, are of a Sanguine, Soft, and Rare Contexture; so that when this dilation of Spirits happens, they leave the Heart destitute of Succour; and the *Ventricles* closing together, they perish under this Passion.

Quest. 2. Whence proceeds the Shuterkin?

Ans. Physicians have imputed this *Shuterkin* (which resembles a Weefel) to the Steam and warmth of the *Stove-Pots*, which vivifies the natural irrigation of the *Uterus*, which has a tendency to form something, as the Guts and Intestines, by an undue disposition of Heat, &c. form *Worms*; it usually comes forth with the Birth of the First Child, which it sometimes Corrodes; as soon as it comes into the open Air, it will run up the Walls, and strive to hide it self, but they do all they can to kill it immediately.

Quest. 3. Do the Deceased walk?

Ans. Not Corporally; for at the same time as the Resemblance or Apparition of something like such or such a Deceased Party haunts a Place, you may find the Body of such a Person in the Grave, as by the Spirit is represented. So that I cannot see it irrational to conclude, that it may be either the Spirits of such Persons, who yet in love with their Bodies, after their Separation, do wander up and down restless and dissatisfied; or that the Devil, according to a Learned Author, assumes such likenesses in his Pride, as if he boasted over that Mortality which he has been the Cause of.

Quest. 4. We have an account in Barth. Hist. of a Monstrous Birth, Two Brothers born together, both baptized, &c. Query, How shall they arise at the Day of Judgment?

Ans. Because the Reader shan't want the satisfaction of the whole Story, we shall, Before we give our Sentiments of it, lay down

the Relation; viz. I saw (saith *Bartholinus*,) *Lazarus Colloredo* the Genoan, first at *Hafnia*, after at *Basil*, when he was Twenty Eight Years of Age, but in both Places with Amazement. This *Lazarus* had a little Brother growing out at his Breast; who was in that Posture born with him; if I mistake not, the Bone called *Xiphoides*, in both of them grew together; his Left Foot alone hung downwards, he had 2 Arms, only 3 Fingers upon each Hand; some appearance there was of the Secret Parts, he moved his Hands, Ears and Lips, and had a little beating in the Breast; this little Brother voided no Excrements, but by the Mouth, Nose and Ears, and is nourished by that which the greater takes. He has distinct Animal and Vital parts from the greater, since he Sleeps, Sweats and moves when the other Awakes, Rests, and Sweats not. Both received their Names at the Font, the greater that of *Lazarus*, and the other that of *Johannes Baptista*. The Natural Bowels, as the Liver, Spleen, &c. are the same in both; *Johannes Baptista* hath his Eyes for the most part shut, his Breath small, so that holding a Feather at his Mouth, it scarce moves; but holding the Hand there, we find small and warm Breath; His Mouth is usually open, and always wet with Spittle; his Head is bigger than that of *Lazarus*, but Deformed; his Hair hanging down, while his Face is in an upward Posture: Both have Beards, *Baptista's* neglected, but that of *Lazarus* is very neat. *Lazarus* is of a Just Stature, a Decent Body, Courteous Deportment, and Gallantly attired; he Covers the Body of his Brother with his Cloak: Nor could you think a Monster lay within, at your first Discourse with him; he seemed always of a constant Mind, unless that now and then he was solicitous as to his end; for he feared the Death of his Brother, as presaging that when that came to pass, he also should expire with the stink and putrefaction of his Body; and thereupon he took greater care of his Brother than of Himself. We have a Description of this from other Hands, but by all that we can gather, we find no Lineaments of a Rational Soul in *Baptista*, nor so much of the Animal as Brutes have; his Brother shall rise without him at the Day of Judgment, for there will be no Monsters at the Resurrection; and if *Baptista* be not rational, he will be reckoned in the Classis only of Animals; but if he has a Rational Soul, which is only hindered acting, by the unfitness of Improper Organs, then he will be rank'd amongst Children, Fools and Ideots at the last Day; but will rise separate, with a perfect Body, not with another Body, but the same Specifick Body, adapted and fitly organized for a future State.

Quest. 5. *How those places are reconcilable, St. Mat. 26. 34. Before the Cock crow, thou shalt deny me thrice; and St. Mark 14. 68, 70. But he denied, and the Cock crew; he denied it again, and the second Time the Cock crew, and v. 72. he call'd to mind the word of Jesus before the Cock crow twice, &c?*

Ans. St. Mark expresses it more fully than St. Matthew. Tis known the Cock generally crows twice, once a little after Midnight, the second time about Day-break; 'twas the second and more remarkable of these crowings St. Matthew takes notice of, St. Mark of both.

Quest. 6. *Tis said of St. Peter's second denial St. Mark 14. 69. A Maid saw him again: But St. Luke 22. 58. That 'twas a Man, for so St. Peter calls him: Man I am not. How does this Quadrare?*

Ans. The thing sounds much harsher in our Tongue than in the Original. For Man, the word *ἄνθρωπος* is there used, in Latin *Homo*; both which words are of the Epicene Gender, and apply'd, as every School-boy knows, either to Man or Woman. As even in our own Language, when we say Man or Beast, we include the Feminine in the first as well as the Masculine.

But if this shou'd seem something strain'd, there's a second interpretation, which is very natural and easy. Once more, we are always to interpret those Texts which are not so full, by those which treat more amply of the same Subject: Grant but that reasonable Demand, and there's no Difficulty in these places.

We say then, that there was more than one person, who charg'd St. Peter at this second time with being in the Garden. Nor is this said *Gratis*; for St. John, who gives a more distinct account of those occurrences than other Evangelists (being also, as 'tis generally own'd, there actually present with St. Peter) tells us at his second Denial, *THEY* said unto him, &c. And if more than one, as 'tis the Plural number, where's any Incongruity, that both a Maid and a Man, and several of 'em too (were there any need of it) might at the same time charge him with the same thing? We own the Proverb *They said*, in the Greek *εἶπον*, is commonly taken indefinitely for one or more, signifying no more than 'twas said: But granting this, the other sense is as usual; and yet further is plainly intended here, and relates to more persons than one; which appears to any who shall compare the 18. v. and the 25. In the 18. thus -- The Servants and Officers stood there, who had made a Fire, and they warm'd themselves; and Peter stood and warm'd himself -- the same matter is evidently return'd in the 25th. And Simon Peter stood and warm'd himself, They said therefore unto him &c. Who, but the Servants and Officers before mentioned?

Q. 7. *Exod 33. v. 11. And the Lord spake to Moses, Face to Face; Compar'd with v. 20. Thou canst not see my Face and Live. How do these agree?*

Ans. The Face of God is taken sometimes for Gods Essence, and perfect Glory: at other times for his presence only, his Favour, and Perhaps his Church, as Cain complains, *From thy Face shall I be hid*, and afterwards he went out from the presence of the Lord. In a third sense tis taken for a more particular manifestation of Gods Glory, more than the latter, less than the former, that *Shekinah*, as the Jews call it, for *Glory of the Lord*, which appeared so often over the *mercy-seat*, both in the Tabernacle, and sometimes afterwards in the Temple of Solomon. This *Glory of God* the Jews call the Presence of God, or *Face of God*; and those who were honour'd with any such extraordinary glorious appearance, though but of an Angel, are said to have seen God, the *Face of God*, or seen God *Face to Face*; As Jacob, *Manoah*, the Children of Israel, and here in the 11th. v. *Moses*, as appears farther from the preceding Verses, *The Cloudy Pillar descended, and the Lord talked with Moses* (in other places, *the Glory of the Lord appear'd*.) But still *Moses* desir'd to have some greater Tokens of Gods Favour, and to see him; tis probable, as the Blessed Angels do in Heaven: I beseech thee, says he, v. 18. *shew me thy Glory*; to which he is answered, Thou canst not see my Face, for no Man shou'd see me and live: He cou'd not have such a Sight of God as was too bright for a Mortal to bear, and was reserv'd to make up a great part of the Happiness of Heaven.

Quest. 8. *How must St. Pauls words be understood [I cou'd wish myself accursed from God, for my Brethren, my Kinsmen, according to the Flesh] Rom. 9. 3?*

Ans. Either *Hyperbolically*, whereof we have given several Instances, Quest. 9. N. 28. Or only as a *temporal Anathema*, he cou'd willingly be struck Dead as a signal Mark of Divine Vengeance, or undergo a *temporal Reprobation* (as some will tell us that in the 9th of the Romans is,) so his Countrymen might be converted, or have the Gospel remain amongst 'em.

Quest. 9. *Whether are the words of St. Peter, 2. Ep. 3. Chap. v. 5. For this they willingly are ignorant of, that by the word of God the Heavens were of old, and the Earth standing out of the water, and in the water, &c. are fairly interpreted by Mr. Burnet in his Theory of the Earth?*

Ans. I think 'tis so ingenious an interpretation, that 'tis almost pity it shou'd not be a true one: Whether it be or no, will require more time to consider than will be here allow'd, and is intended to be distinctly done in the progress of our Papers, as well as all other Systems of the Earth and Heavens. In the mean time i'm neither so angry with that Gloss as a certain Reverend person, who some time since found little less than Heresy in't; nor can very well account how those to whom St. Peter then wrote, cou'd be willingly ignorant of what none ever knew, till this ingenious Gent. discovered it; and which if true, St. Peter himself cou'd not know without a particular Revelation.