

only eat one another, but also Sacrifice their Children to the Devil.

Quest. 11. *Whether there be such a sort of People as have Eyes in their Breasts, and no Heads?*

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

Quest. 12. *Whether Adam and Eve had Navels or no?*

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

Quest. 13. *In what part of the Body is the Soul?*

Ans. 'Tis generally held that 'tis *every where*, (tho' not so easie to define *how*) nor can it indeed be at all properly in a place, that being of the *Essence* of *Body*;—at least we are sure its not in a place in the same manner that *Body* is, but as a *Spirit*, if we knew how that was. In the mean while its noblest operations, *imagining* and *thinking* are undoubtedly transacted in the Brain, (tho' we doubt the pretty fancy of the *Glandula Pinealis*, to be no more than a *Fancy*, there having been a much lower use since found out for that part.) This we are sure of, that in *deep thinking* we feel our *Heads* otherwise affected than at other times, and afterwards we as certainly know they have been at *hard labour*, by that *pain* and *lassitude* we find in 'em, as that our *Feet* or *Hands* have been so, when after a long *walk*, or manual operation, they are affected much in the same manner: We'll add one *Notion* more, which may not a little illustrate this *Subject*. In our former *Description* of the *Soul*, we have plac'd the clearest *Notion* of its *Essence* in the *Image* of *God*, which may tend something to the further *Explanation* of the *Case* in hand. For as *God* is *every where* in the *greater World*, (nor can we allow any other *anima mundi*) so is according to its proportion and similitude, the *Soul* in the *lesser*, or the *Body* of *Man*. It sits perhaps in its *Throne* in the *Head*, but its action not confined there, but diffused thro' all the different parts, having an entire power over 'em, and acting 'em according to their *Natures*, and sometimes contrary to 'em.

Quest. 14. *If 'tis convenient to speak the Truth at all Times?*

Ans. Undoubtedly its not convenient, but the meaning I suppose is, Whether it be necessary: We answer, its neither one nor t'other. 'Tis undoubtedly necessary never to speak an *Untruth*; but the contrary holds not, that we always must speak *Truth*, since there's a *Medium* of *Negation*, something that's neither one nor t'other, namely, *not speaking at all* Indeed there seems a *Fallacy* in the Term *speaking Truth*; when we *speak*, it always must be *Truth*, but we must not speak *always*.

Quest. 15. *What is Reason?*

Ans. Reason may be considered either in *Principle* or *Act*, or as the Schools express it, *Reason Reasoning*, or *Reason Reasoned*, *Ratio Ratiocinans*, or *Ratio Ratiocinata*. The principle is a power deeply rooted in the *Soul* of *Man*, if not the same with it, whereby it can apprehend simple or abstracted *Notions*, as *Universals*, &c. can join those *Notions* together, and thence form *Propositions*, and from those *Propositions* it thus forms, or from its own innate *Idea's*, and self evident principles, compared with one another, deduce true and legitimate *Conclusions*. The *Act*, or rather effect or operation hereof is a *Syllogism*; nor can any *Man* in the *World* reason without making one, tho' not in its just *Form*, yet easily reducible unto them. To be more plain, Reason in this sence, is the drawing true *Conclusions* from true *Premises*; nay, so excellent an Art is it, that it extracts natural and undeniable *Truth* from the most notorious *Falshoods*, by reducing the *Adversary* to an *absurdity*, by comparisons and oppositions, familiar to those who are acquainted with this Noble Art.

Quest. 16. *Whether the Miracles done by the Egyptian Magicians mention'd in the Book of Exodus were real, or only illusions?*

Ans. The Devil has a great Experience in *Natural Magic* or the Powers of second Causes produced by *Agents* and *Patients* fitly joyn'd, and by many *Artifices* and *Se-*

crets in Nature which are not ill, there are several strange things effected by Men, to the admiration of such as know not the reason, so far can the Devil act (as before) but no farther, his greatest Miracles being the pure Effects of Nature fitly mixt, and therefore it was that the *Aegyptian Magi* when they found a supernatural Agent making real *Serpents*, &c. they cry'd out, this is the Finger of God.

Quest. 17. *Whence proceeds Sight, and the Cause of the Eyes Motion?*

Ans. This Question is double, the first much knottier than the latter, and more difficult to be express'd.—Seeing is a compound Act, as *tasting* or *feeling* is. The pupil of the Eye before it can convey any thing to the *Fancy*, moves into a direct line with the Object that is to be conveyed, the Medium of this conveyance is *light*, which Medium being *diaphanous* or transparent, (as is the Eye,) helps on towards the fixing the Image of the Object in the Eye by reflection, as *Water*, and *Looking-Glasses* entertain a resemblance of such Objects as are placed near them. When we say we see a *Horse*, a *Cock*, a *Dog*, and so on, 'tis only the Image of that *Horse*, *Cock*, *Dog*, &c. that reflects upon our Eyes, as they would do upon a *Looking-Glass* were they before it:—If there be any *Philosophers* amongst *Lovers*, perhaps they may tell you of other remarks of *Looking-Babies* in one anothers eyes. As to the latter part of the Question: 'Tis the *Life* that is the effective Cause of Motion, the *Eye*, a *Leg*, or *Hand*, &c. moving, when the Person thinks not, nor wills 'em so to do, but ordinarily the *Will* employs them.

Quest. 18. *Was the Fall of Adam on the Day of his Creation, or how long after?*

Ans. After the finishing of every days work, God Almighty pronounced all Good, therefore *Adam* fell not on that day, unless we would have him made after the sixth day. The exact day is not revealed, nor is this Curiosity significant; nor can the *Querist* expect more, since he himself would fail in relation of some particular Actions which he has done within a few years, which it had been possible to have recorded, all which helps are denied in this Case.

Quest. 19. *What weapon was it that Cain slew his Brother Abel with?*

Ans. This was 130 Years after the Creation, in which time as *Adam* and his Sons had addicted themselves to husbandry; so no doubt but they had got several convenient Tools proper for the business, one of which 'tis probable *Cain* slew his Brother with; but his *Jury*, his *Witnesses*, and *Judge*, was only *God*, so there were no *Witnesses* to prove the Matter of Fact.

Quest. 20. *What's the Reason a Fool can ask more Questions than a wise Man can answer?*

Ans. We acknowledge, tho' we foresee the application that none who act like *wise Men*, will pretend there's no Question which he can't answer. Any fair Question indeed may receive a fair Solution: and such are those which can be answer'd (without ill consequences) either by *Experience*, *Supposition*, or *Reason*: So that the main ground of the common *Proverb* form'd into this *Quere*, seems only this, *That a Fools Tongue is more nimble, and his Invention glib and fruitful: But Time, Judgment, and thinking, are required to give a good Answer.*

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