

The Athenian Mercury.

Quest. 1. **W**Hether Riches and Honours are really of that Intrinsic value, as the Eager and General Thirst after them wou'd argue?

Ans. It has been affirm'd by no little pen, (and now almost grown a Maxim) that Opinion is the Rate of things, I can willingly yield that it goes far, and farther with haters of thinking, than others. — A great Philosopher puts his Friend into his Inventory, and perhaps 'tis a pardonable Breach of Priviledge (if any) to place Opinion amongst the goods of Fortune, and in the Classis of those that are most Variable: Reason is the true rate of things, and Truth is always it self without Change: When if I take my Measures in any thing according to my Opinion, to day I may change 'em again to Morrow, and both times miss the Truth, and so make a third Choice; which without the help of the Schools, fully shews the Etymology of an Opinionist, viz. one that looks only on the Face or Appearance of things, which is a very mean Character to be own'd by a Rational Being — Riches or Poverty are as they are used, and not as they are Esteem'd, unless by wise Men: A Man cannot be unhappy under the most Depressed Circumstances, if he uses his Reason (not his Opinion) for those ends it was sent him, and the most Exalted Fortunes are (if Reason be not Consulted) the Subject of a Wise Mans pitty — Bajazet the first, after he had lost the City of Sebastia, and therein Orthobulus his Eldest Son, as he Marched with his great Army against Tamerlane, he heard a Country Shepherd merrily Diverting himself with his homely Pipe, as he sat upon the side of a Mountain feeding his poor Flock. The King stood still a great while listning unto him, to the great Admiration of his Nobility about him, at last fetching a deep sigh, he brake forth into these words; O! Happy Shepherd, which hadst neither Orthobulus nor Sebastia to lose [Knowles Turkish History, p. 216.]

Quest. I desire to know how the Veins and Arteries of an Arm or Leg Amputated, can be Reunited to continue the Circulation of the Blood?

Ans. When the Inquisitive Doctor Harvey first asserted the Circulation, this was one of the Objections raised against it by them, who could not presently admit it then. — They supposed an Inoculation of the Veins, with the Arteries, which upon Amputation, never could be reunited so again, the Controversie is in Waleus his second Letter to Bartholin; but Circulation is perform'd by the Blood pulsed into the Arteries, which as they pass; they Disseminate their Capillary Ramifications, into the parts

for Nourishment, like so many Meanders to water the Earth, and drein up all that the Arteries give, more than can be imploy'd in the Nourishment of the parts, and reconvey it to the Heart, and from thence to the great Arteries, to be pulsed into the Lesser Arteries again. — So that if a Hand or a Foot be Amputated, then the Arteries do not carry the Blood so far, and consequently the Veins cannot fetch back any Blood from thence; and so if the whole Arm or Leg were Amputated, the Capillary Ramifications of the Arteries and Veins go no farther: Yet the Circulation is the same in the parts Remaining, for there is no need of Re-union or Anastomases, which this Question supposes.

Quest. 3. A Maid-Servant of one of my Relations, standing at the Door, a Woman came to her, and pretended to tell her her Fortune, in order whereunto, she was to Cross her Hand with a piece of Silver, which being done, she told her, that if she laid such a Sum of Money under one of the Boards of the Garret Floors over-night, she should have so much more added to it before the next Morning; but in stead thereof, she found her own Money missing, with several pieces of Linnen, and other things which she had particularly named to the Woman before she left her; which were taken out of the Trunk, where there were several other things; Quære, after what manner did she Convey them away, and whether she not naming of those things that were left, hindered her from taking them away, being mingled with the rest?

Ans. The Question supposes the Woman a Stranger, therefore unacquainted with the Garret, placing of the Boards, or with a Distinction of the unseen pieces of Linnen, the most probable Method in effecting this Cheat, was a Confederacy betwixt the Stranger and some Body that knew the Linnen, and the Garret, or else the Stranger was some person in League with the Devil, to whom the Maid Subjected her self by her unlawful Curiosity and desire of gain, without examining by what means she was to obtain it, her wickedness in coveting to be independant of God, might very well bring the hidden Treasure, and what Linnen she had named under the power of those whose Aid she required, and had she specified that Linnen that was left, no doubt but they had gone all the same way.

Quest. 4. In the Year 1686. there was shewn in Southwark Fair, a Black Negro Man, having a Child growing out betwixt his Breasts, with all the perfect parts of a Man, except the Head: Quære, what was the cause of such a Birth, and after what manner did it receive its Nourishment?

Ans.

Answ. The Frame of this *Monster*, may not unfitly be compar'd to the *Workmanship* upon a piece of *Tapestry*, upon which two persons are employ'd, the more Diligent of the two finishes his Task first, and the more slothful, finding all the Materials spent, is constrained to leave his business imperfect; and fasten it to the other as well as he can: So the Spirits being in too great Abundance to attend the Formation of one single Child, undertook two, and there being not Materials enough, finish'd but one and a half, and by reason of the Continuity of the Matter, they became connected — To the latter part of the *Question*. — The less draws Nourishment from the greater, by the *Anastomosis*, or insertion of his Vessels, with those of his Brother, as the Child sucks the Material Blood; but the *Umbilical Vein* there being in both but one Principle of Sanguification; for another Instance much like this, See *Vol. I. N. 29. Q. 4.* —

Quest. 5. Whether any Subscribe their Names to their Queries?

Answ. Yes, several, and 'twou'd be very well if we had no *Questions* sent us, wherein there is a real Cause of shame for the proponents Subscription: Not, but that we make a Distinction between an Inconvenience and a Scandal, and should be glad if all *Unsubscribed Questions* had no Tincture of the last.

Quest. 6. Where lies the Infallibility, now the Papal Chair is vacant?

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

Quest. 7. Two Persons, the one Rich, and the other Poor, Contracted a Real Friendship, is it any Breach thereof, if he that is Poor, Endeavours to raise his Fortunes by Marrying with his Rich Friend's near Relation, without his Knowledge?

Answ. It may be Prudence, but not Generosity to Conceal it, Friendship ought to be abstracted from Passion and Interest, or it is not Real; but there may some accidents Occur, (amongst which, this is one) that will either destroy it, or alter it into another sort of an Establishment: 'Tis certain such an Attempt will make the Friendship less, or greater, and

'tis possible to know whether Case will happen by *Insinuating something of this Nature at a Distance*, no Advice can possibly be resolved upon, since Circumstances almost change the very matter of Fact, as whether such a Marriage will Countervail the loss of such a Friendship, if it is to be lost; and if so, whether such another Friend is to be got, or whether none of all this; besides other things which render a person (ignorant of these things) incapable of giving a proper Answer: Only thus much, *Kindness and Prudence*, ought to have a due Distinction, and yet at the same time to consider, that they are both of very great Consequence.

Quest. What is the Reason that Millers are usually more Deaf than other persons.

Answ. We read (*Zuin Theat.*) that those People that live near the fall of the River Nile, are Deaf in a little time, and cannot hear one another, unless they speak loud, and with an Extream vehemency; which proceeds from a Continued and too much extension of the Membrane called the Drum. — We have an Instance in the *Philosophical Transactions*, of a Person that could hear when he rid in a Coach; but when he was in a Room, or silent place where there was no Vehement Agitation of the Air to extend the Sunk Membrane, he heard not without great Difficulty; and thus it is with a Miller, whose employ is amongst a continued Noise of Waters, &c. for the Drum of the Ear being continually stretch'd by the Agitation of the Air, when he comes out of the noise, grows remis, therefore not so capable of hearing as before, just as an alteration is effected in the sound of another Drum, according to the straitness or looseness of it's bearing.

Quest. There is a certain person in Town so very Noisy and Troublesom, that he occasions some of the Neighbours to leave their Abodes to be quiet, if there be but half a word spoke, he'll make a Verse on't, and will also Preach on't for a Week together, Night and Day, except when he is asleep — if you can, pray direct us what to do, or we shall utterly despair of a Cure for him.

Answ. Shave his Head, Bleed him, keep him Dark, give him Opiates, and Diet him, as those of his Order, who are Coop'd up in New-*Bedlam*, perhaps now *Olivers* noise of *Glory, Glory, Glory*, is ceased, he may rave, that he doth not succeed him, for he also could Preach a week together upon one word: Therefore this person is properly his Successor, and mad that he is not taken notice of, as such, perhaps it increases his Distraction, that of so many Neighbours who hear him Night and Day, none of 'em take notice how apt a Scholar he is in *Bedlamitism*, if to this Method, Good Council is added, and yet he is the same, send but his Name and Abode, and in our next we'll assure you a Remedy, upon which you may write *probatum est*.