

The Athenian Mercury:

Tuesday, September 8. 1691.

Quest. 1. **H**OW may a Man reclaim a head-strong or unruly Wife?

Ans. Give her Rope enough — Our meaning is, e'en let her alone, for she's not to be made Civil by any thing but the Worms. But if you have a mind to try what Hand you have at working Miracles, you may make use of some of these following Directions: Watch her Tame — that's the last Remedy first; this is a way to tame even Lyons, and it may Tygers too: Some have gotten a Drum, and beat it so long till their poor Women have been struck perfectly Dumb and Deaf with the Noise on't. Some are for Letting her Blood — If any where, 'twould be best one would think under the Tongue, or in both Arms, to prevent her Scolding or Fighting. Others are for Drawing her Teeth, which would do well enough if they could Cut the Nails too at the same time: But the surest way of all is, being a good Husband your self, for 'tis bad Husbands are very often the Cause that the Wives are no better than they should be.

Quest. 2. Is't probable there will be any Sexes in Heaven?

Ans. We believe not — Our Saviour says, that there they neither marry nor are given in marriage; and if so, what need of Sexes? and why that in Heaven which there's no need of? All that's of the Essence of a Man will undoubtedly bethere, and that's a rational Soul united to an organiz'd Body; but what Organs will be necessary then we can't tell, however these cannot. Besides, this difference is only accidental, Man and Woman being in Essence the same. But in a State of Bliss and Perfection, all that's Imperfect or Accidental shall be removed, and accordingly one would think Sexes should. We won't add for another Reason what, as we remember, one of the Fathers has said — That were there any Woman in Heaven, the Angels could not stand long, but would certainly be seduced from their Innocency, and fall as Adam did.

Quest. 3. Two Friends see the same Lady in the same day, the first bringing the second to see her, asking his Advice, and desiring his assistance in the Amour — He on his seeing her, falls also desperately in Love with her — Whether of the two in this Case ought to desist? and whether if both Address, their Friendship is not thereby actually dissolv'd and ruin'd?

Ans. 'Twould be generous, if in this nice Case he that saw her last would for that Reason give up all to his Friend — 'twould be more prudent if both could prevail upon themselves to quit their Enterprize — But 'tis not very proper to talk either of Generosity or Prudence in Love. To give our Sence freely, we believe it next to impossible their Friendship should be long-liv'd; but the only way to make 'em so, is for both to continue their Addresses fairly and handsomely, without any Reflections or Derogation by one of the other, to leave the Decision to the Lady her self, or Lady Fortune; and for him that has her — Happy Man be his Dole.

Quest. 4. 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 Impertinencies?

Ans. Now dare we venture a good Wager, tho' that way of Trading is now a little out of Fashion, that the Querist is some sower, old, surly, or young disappointed Lover; or else a grave Philosophical Don, so perfectly refin'd, that he's made up of nothing but Spirit and Notion: But leaving Guesses, we must tell him we are troubled with Ten, perhaps a Hundred Masculine Impertinencies to one Feminine, as he himself would find, if he was for one half hour to read our Letters. Whereas, on the other side, we have Letters upon the File from Ladies, and those without the boasted Advantages of Learning, which are of so great Concern, and carry so much Weight, that we dare not without considerable Time and Thought attempt their Answer. For meddling with Questions of Courtship, Love and Marriage, we might say we design'd thereby to mingle the Dulce and the Utile, that one might, like a gilded Pill or sweeten'd Potion, get down the other. But we scorn to excuse what needs it not, but rather ought to be gloried 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; the Instances whereof need not be more distinctly remarkt to the Observing Reader.

Quest. 5. Whether our Laws against Adultery, and the Proof of it, been't too favourable to the Women? and whether this be not an Encouragement to Offenders?

Ans. If those Laws, and the Proof required, be too favourable to the Women, they are so to the Men also, there being no essential Evil in the Crime committed by one, which is not in the others. And though next to Impunity in this Case, may render the Persons concerned more confident and impenitent than they would otherwise be, and perhaps than the good of Society requires, yet if they could but look on a little further into the other World, they'd find Punishment sufficient to deter 'em from that and all other such hainous Offences.

Quest. 6. Will Love and Friendship continue after this Life?

Ans. To us it seems probable they may — as whatever is rational and seems to depend on the Mind, not the Body. 'Tis probable that there's such a thing as Friendship among Angels, for Love each other undoubtedly they must, and love more intensely they may, such as have the most beautiful Characters of the Divine Power and Goodness upon them: Now we shall be like the Angels, and may therefore have Friendships as well as they.

Quest. 7. Which is the stronger, Friendship or Love?

Ans. Love; for it snaps asunder the strongest and best-laid Friendships in the World in the Case of Rivals, and totally sucks it up and drowns it, where between different Sexes, and Love succeeds in its Room.

Quest. 8. Is there any real force in Charms, Amulets, Love-powder, Potions, &c. to procure Love?

Ans. For Charms, if there's any thing in 'em, abstracted from Fancy, as we have already discoursed, it must be Diabolical — but they can't do no more than the Devil himself, who can only represent the Object, not force the Will to embrace it: All your Babble of Amulets, Talizmans, &c. we look upon to be of the same Nature, and their Planetary Influences perfectly unaccountable, if not ridiculous. Love-powder and Potions there may be with a Vengeance, but then they are all Natural, and rather move Desire than Love, and may command the Body, but never touch the Mind. The only lawful Philtre or Charm then to procure Love, is Love, attended with Zeal, Affiduity and Discretion, and illustrated with fair and virtuous Actions.

Quest. 9. Why women are generally fondest of men that are most regardless of 'em? — and since they are so, if they'll have reason to complain for the future if all men should slight 'em?

Ans. To the first — if taken generally, as there express, 'tis the farthest thing in the world from being true: 'Tis Love is the Cause of Love; and it must be a strange sort of an Antiperistasis indeed if scorn should produce it, since the Effect would then contrary to the Axiom, be absolutely different from the Cause whence 'twas derived. 'Tis true, there may be some little Coquets of this Humour, who may be troubled with the same Caprice that Hudibras's Mistress was, who plainly tells her, Poor despairing Lover — I cannot love if I'm belov'd — But it's impossible any Woman of sense or generosity can be guilty of so mean a Folly; though some may perhaps out of a Pique of Modesty, to comply with Custom, or to make the Lover more eager, at first refuse what they love, and having tired 'em out, repent too late their not taking 'em at their Words, there being sometimes a Critical minute for Men as well as Women. For the second Question, it depends indeed on the first, and that falling, must take the same Fate. But there's yet no Reason to suspect that Men should ever turn Women-haters; since Nature has tied the Chain of Inclination so strong on both sides, that there's never like to be less Love in the World than now we find therein: Nor can all Men, if they would, slight Women as long as — Amor urget habendi — any more than all Women turn Amazons, and reject the Conversation of Men.

Quest.

Quest. 10. *Is Falshood in Love a greater Folly or Knavery?*

Ans. The latter by far—for it may often happen, and in effect does so, that Persons grow weary of each other, find defects not observ'd before, long for the Charms of Variety, or fix on a more deserving object, in many or most of which cases it may seem *Wisdom rather than Folly* to change—tho in the mean time those who do it first, will have no other praise for such fickleness, than to be accounted—*More Knaves than Fools* by all that know them.

Quest. 11. *Whether it is honourable for a Lady to Answer a Gentleman's Letters, when she intends not to entertain him?*

Ans. It's true, that *Writing's a nice thing*; 'tis not every One's Letters that will bear being seen: Men when repulsed, often grow malicious or desperate, and will make what Interpretation they please of *what is written*; or if that's too prudently express'd to admit of any Cavils (which is almost impossible) they'll as severely censure the very *Action of Writing*, or else interpret it too favourably for themselves, and put the Lady to further trouble in undeceiving 'em. For which reasons it had been much more proper if the Query had been,---*Whether such writing had been Prudent?* rather than *Honourable*; which in most Instances we must have resolv'd in the Negative. However, there may be some *singular Cases* wherein it may be both Honourable and Prudent for a Lady to write,---as when she is satisfied the Person she writes to is a Man of Honour, and cannot otherwise so well disingage him from a fruitless Amour.

Quest. 12. *Nous vous demandons, &c. We demand why the English, both Men and Women, are the finest People in the World, which depends upon the Temperature of the Air, and yet are the worst Singers in Europe, which depends on the Temperature of the Air as well as the other?*

Ans. The English Nation are more obliged to this Gentleman, than to his Countryman *Sorbiere*, for his Character of 'em; and indeed one would be apt to suspect him in Love with some of the English Ladies (their Faces we mean, not their Voices,) did he not not give the Men too so favourable a Character.---Which taking for granted, we shall, according to his Demand, first *Enquire into the Reason of it*; which we can't allow to that produc'd by the *Querist*; namely, the *Temperament of the Air*; because it must then necessarily follow, that all those who enjoy the same Temperament, must be equally fair and lovely; and that even our *Antipodes* must have the same Complexions that we have, which is known to be false. The other part of the Supposition seems also ill grounded,---*That good or bad Singing depends upon the Temperament of the Air.*---For our Air or Climate is more Temperate than that of Italy, yet we are judg'd worse Singers, and deny not but we are really so. It's true, the Soil may make some difference, and the *Sea-Airs* make the Cold more moderate in England, than 'tis in other places at the same distance from the Pole.---Besides all which, there may be something in the *Strain of Men*, as there is of *Beasts*; and yet it may be no more possible to give any natural Reason, *why some Men are fairer than others*, or have thinner Lips, finer Noses, or better Complexions, than why a *Greyhound is more cleverly made than a Cur*, or a *Racer than a Car-Horse*. On the other side, if 'tis true, that we Sing not as well as the *French or Italians*, there may be something in the Coldness of our Climates, compared with theirs, which perhaps may render our Voices generally more hoarse or unpleasing than some others. Besides, we have no *Eunuchs*, as are among them, which sometimes make their Comforts much finer than they would otherwise be. After all, they have a very merry Religion, the greatest and best part whereof consists in good *Painting and Singing*: Nor are we to wonder when they think they may escape *Purgatory*, or get *Heaven* for an old Song, if they strain harder at it than others, and endeavour to do the very best they are able; which uses 'em to't, besides their *Opera's*, much more than our People are.

The Question concerning the *Maidens sleeping and dreaming of her Lover, &c.* was lost by a mischance, but if sent again shall be answered the first Tuesday in the next Month.

We having long before certain Offers were made us by Mr. *J. De la Cross*, promised in our several Supplements the Design and Scope of the most considerable Books Print-

ed in England, (as well as in Foreign Parts) which shall be constantly perform'd, and what is at any time wanting in one Supplement, shall be added in the next. Our Readers may expect in our Third Supplement, viz.

1. *The Voyage into the World of Descartes*, which is one of the Pieces inserted in the *Historical Bibliotheque*, which said Book our Stationer has long since enter'd in the Hall-Book.

2. Mr. Rogers's Discourses on Sickness and Recovery.

3. Mr. Norris's Discourses on the Beatitudes.

4. The New State of England.

5. Dr. Bates on the four last Things.

6. The Life of Reverend Mr. Elliot.

7. Mr. Norris's Reflections on Human Learning.

And also all other considerable new Pieces (*Printed in England*) that shall be sent us.

All those Learned Gentlemen that send us in their Books when newly Printed, or Abstracts of their Books ready drawn, or any remarkable Observations that may be useful to the Publick, if they send 'em to the *Raven* in the *Poultry*, they shall be inserted in our next Supplement.

Mr. Travesty may expect our Sentiments next Saturday.

*** The 12 Numbers that compleat our second Volume are now Publish'd with a Preface and Index to it, Price 1 s.

Advertisements.

THE Supplement to the Second Volume of the *Athenian Gazette* is now Publish'd, containing an Account of the Design and Scope of most of the considerable Books Printed in Europe, but MORE ESPECIALLY IN ENGLAND, and of the Quality of the Author, if known; as also the Ingenious Conferences of the *Foreign Virtuosi* upon many Nice and Curious Questions. The whole being a Translation of what is most rare and valuable in the last *Universal Historical Bibliotheque*, the *Paris Journal de Scavans*, the *Acta Eruditorum Lipsie*, and in the New Book entituled *Entretiens Serieses & Galantes, &c.* Published for the improving of Natural, Moral and Divine Knowledge, as is specified in the Preface to this Book, which said Preface gives the Reader a fuller Account of the Design and Use of this Undertaking than the former did. To these Papers are added the Contents both of this and the former Supplement. Price 1 s. Sold at the *Raven* in the *Poultry*.

We have Printed each Supplement on the same Paper with our *Weekly Mercuries*, that so they may bind up with 'em, and design to add the Contents of 'em all to that Alphabetical Table we have promis'd at the end of every Year, that so by the help of this General Table, our *Querists* may presently find any Question or Subject they have a mind to Consult, either in our *Weekly Mercuries* or Supplemental Volumes.

Many of the Questions sent us this Week are Answer'd in this Second Supplement now recited, and some of 'em are also Answer'd in those twelve Numbers (*lately Publish'd altogether*) that compleated the first eighteen Numbers of our Second Volume. And therefore we desire all our *Querists* to read the Contents and Preface to our Second Volume, (and the Supplement to it) before they send to us again, that so by their constantly Observing the Rules there laid down; they may ne'er be disappointed in their Expectations from us—Read also our Advertisement in *Mercury* 7. Vol. 2. for your further Information.—And remember that no Letters will be taken in, whose Postage is not paid for.

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