

The Athenian Mercury:

Saturday, November 7. 1691.

Upon Wednesday being the 4th. of this Instant, there was a Triumphal Arch about the middle of Cheapside, erected in the manner of two Tables. — Over the first was a Draught of the Gun-Powder-Plot, with this Inscription,

The Powder-Plot.

See Protestants, what your Fore-fathers bore,
Then mark, that Papists plotted heretofore;
Admire no more they undermine the Laws,
Who undermine your Lords with like applause,
Alike their Treachery, alike their Cause.

Upon the second Table was a Draught of French Cruelties, thus superscrib'd:

French Cruelty.

Monstrous Tyranny, desolate France declares,
Whole Civil Butcheries outdo the Wars.
The groaning Natives wander for repose,
And Exile rather than Oppression chose.
Wars fill the World, and Horrors reign abroad,
Whilst William's Cares our Wealth and Peace restore.

Upon the other side of the Tables was drawn the King's Landing, and inscrib'd,

The Prince of Orange's Landing.

Just Heavens, who all Oppressions doth oppose,
And acts as infinitely as he knows,
By special Conduct our Deliverance brought,
And this we annually Celebrate.
Thus we give Nassau thanks, and Heaven blest:
That for the Action, this for the Success.

And upon the other was drawn the Siege of Limrick, with this Inscription,

The Siege of Limrick.

Athlone and Aghrim, Limrick, Ballimore,
Is William's now, and Ireland's Peace secures.
No more the Terror of Bellona's fears,
In all his settled Government appears.
His Conquering Hand for future Trophies waits,
To Ballance Kingdoms, and give Laws to States.

Just above the Tables was a Britannia, with a Javelin and a Crown.

On the other side, just opposite, was a Victoria, dress'd in Armour and Spoils.

There were five Flaggs, the uppermost had their Majesties Arms. Upon the two outmost were Writ, *Vivat Rex & Regina*. Upon the two inmost were Writ, *No Popery, No Slavery*. There were also three Curious Wheels; about the first and largest was written, *God Bless King William and Queen Mary*. Upon the second, *Deliver'd from Popery and Slavery Ann. 1691*. Upon the third, *Prosperity to the Protestant Religion*. The two sides were twisted with Imitation of Orange Trees, and Oranges growing upon them.

Query, What think you of such a way of expressing the City's Gratitude in Commemoration of his Majesties Anniversary Birth-day, his Restoring the Priviledges of the Nation? and what were the Triumphs and Trophies of former Ages, amongst the Romans and Grecians, upon the like Occasions?

Ans^r. 'Tis as the Querist observes, a grateful Commemoration of his Majesties Victories, as mention'd in the Question; and (I'm willing to perswade my self) such a one as will not terminate in a bare Pageantry, but be productive of the utmost Testimonies of Loyalty; especially since it is towards the perfecting that great Work that has hitherto been so effectually carry'd on by his Majesty, *Who has bark'd no dangers, that he might make us happy*.

Flattery is the greatest Task that can be Propos'd to a Loyal Soul: Yet he's a Debtor to Justice that dares not mention a Modest Truth, and must own a Weak Judgment that knows no distinction between a grateful Acknowledgment of true Worth, and the Noisie Encomiums of prosperous Vice. Time was (and in some Cases 'tis happy that there's a Flux of it,) when *Virtue* had its Name from prosperous Actions, tho' never so vile and black; but when unsuccessful, it lost its Title: How far this Character concerns our Gracious Sovereign, none can so well judge as those that have taken a Prospect of the whole Scene of his Life; perhaps the *Parca* never drew a more even Thread; perhaps History describes not a more calm and resolute Spirit under all attempts whatever. Those that have seen him lay by the awe of Crowns, and appear like COMMON CLAY at the Head of an engaged Army in Ireland; and from thence to descend from his Guard, and a strong Ship, into a small Boat, tost under the hourly Expectation of a burying Wave, or an insulting Privateer; and after all this, should see him again in his Closet, with the same unalter'd Brow, must conclude that HE has made uncommon Approaches towards the Nature of that IMMOV'D BEING that now has fixt and made sure his Crown. I shall not here trouble my self with the Niceness of that Dispute which wou'd determine How far great Advances in Honour and Preferments may alter the very Disposition of humane Spirits, only to show that for once we can give an Instance that destroys the Maxim. Every one that has consider'd the once declining State of Holland, and the unshaken Resolves of its Great Pillar, (the then Prince of Orange) must make the same Inference as I do. 'Twas in the Reign of K. Charles the second, that a great Minister of State was sent to him out of England, to advise him to a Compliance before all was lost; No, says his Highness, *Ile never see that day*; being ask'd how he cou'd avoid it, he answer'd, *By falling in the last Ditch*. If any thing cou'd perswade me to entertain the Doctrine of the Transmigration of Souls, 'twou'd be the parallel Expressions I've met with in the Lives of *Cesar*, *Alexander*, and now his present Majesty, only different in his Majesty's being more great and good. But since a Learned Pen has already made some Comparisons, I'll wave it.

Zenophon's Character of an Hero is not altogether impertinent to the present Subject, perhaps it may come as near as any other to his Majesties Character, *Who desires Empire no farther than only to do good to Mankind, and Oblige 'em to be happy*. Not a Laurel that he wears will ever fade by the Unhappy State he brought his Conquests into. The Ancient Heroes, particularly the Romans have come the-nearest him in this; ('tis no Catechresis, since his own Virtue, and not their Copy tho' preceding his that set him on work) but to do that extinguish'd State Justice, we will also allow 'em to be fam'd for their Clemency, and all places made better and happier by their Conquests, as the Obstinate Irish at this day are very sensible, altho' they wou'd not be Court'd into their Happiness but by the Blood of some of their Benefactors.

As to the Manner of Triumphs, Triumphal Arches, &c. 'twas thus in the ancient Roman and Grecian Empires; when their Chief Captain (whom the Romans called Lieutenant General) had obtained a Victory, the Common Souldiers

Souldiers saluted him by the Name of *IMPERATOR*, after which he wou'd send Letters to the Senate *stuck with Laurel*, wherein he required both that Name to be Confirmed and Approved by 'em, as likewise that they wou'd appoint solemn Supplications, after which at his Coming he was honour'd *with a Triumph*; the lesser sort of *Triumph* was called *Ovatio*, (*ab Ove*, from a Sheep, which in the time of his *Triumph* was led before him, and afterwards Sacrificed by him) in the greater *Triumph* a Bull was Sacrificed, and the Acclamation differ'd from the lesser in redoubling the Letter *O*, and from this some wou'd have it call'd *Ovatio*. — In the greater *Triumph* they cry'd *IO TRIUMPHE, IO TRIUMPHE*, the Word *Triumphus* being deriv'd from *ῥίπαιος*, who was a *Grecian*, and the first *Author of the Action*, therefore by little Change the Word had its Name from him. In the greater *Triumph* a Garment of State was worn by the *Lieutenant General*, as also a *Garland of Laurel*, riding in a *Chariot*: In the lesser *Triumph* the *Lieutenant General* only wore a plain *Purple Gown*, a *Garland of Myrtle Tree*, and went on *Foot*, and in perpetual Memory of their *Triumphs*, some publick Places were erected for *Trophies*. But as to their *TRIUMPHAL ARCHES*, which yet comes nearer the matter in hand, they were sometimes called *Fornices*, whence it is that *Tully* calls *Fabian's Triumphal Arch* — *Fabianum Fornicem*: The Crowns were sometimes *Laurel*, sometimes *Gold*, sometimes *Grass*; which last, because it may look a little strange, it won't be amiss to give the Reader a Reason of it. The *Corona Obsidinalis* was made of the *Grass* which grew in that place where the *Romans* were Besieged after they had broken up a *Siege*; hence it was sometimes called *Corona graminea*, it was a token of yielding up their right in that place to their Captain. *Pliny* takes notice of the Ceremony, and hence it was that in *Races* and like *Masteries*, he that was overcome did gather some of the *Grass* that grew upon the place, and gave it to the Conqueror, as a Token that he did thereby acknowledge himself Conquered: This is the Reason of that Proverb, *Herbam dare*, i. e. to yield the Victory. There was another sort of a Crown, called *Corona Civica*, or the *Citizens Crown*, which was bestowed only upon him that *Saved a Citizens Life*; it was usually made of *Oak*: Some think from hence that the Emperor in *Ovid's* time wou'd have always standing before his Gates an *Oak Tree* in the midst of two *Laurels*, — *Ovid* seems to allude to this, when he says

*Postibus Augustis eadem fidissima Custos
Ante fores stabis, mediamque tuebere quercum.*

There was also *Corona Murialis*, a Reward to him that first scal'd the Walls — This Crown was always put upon the *Tops of the Battlements*. There was another call'd *Corona Castriensis*, which the *Lieutenant General* bestowed upon him that first entered into the *Enemies Tents*. Another was call'd *Corona Navalis*, 'twas given to him that first Boarded an *Enemies Ship*: The last was called *Corona Ovalis*, as we have already mention'd above.

The *Grecians* also had their *Triumphal Trophies* made on *Pillars of Brass, Stone or Wood*; if the last, 'twas either upon *Olive or Oak*.

Quercusque Trophæis
Curva Trementis

They Answer'd the *Triumphal Arches* amongst the *Romans*, only those might be taken away again, as ours are at this day, but the other might not be removed, and if spoil'd by Age must not be renewed; and therefore says *Plutarch*, ἐπεὶ παρ' ἑλλήνων, &c. those that made 'em *Trophies of Brass* were lookt upon as *Contentious Men*, and *Haters of Amnestie* — Now as in our *Triumphal Arches* we have usually the Names of our great Men, and some Fancy of the Poets, so they Engraved an *Epigram*, declaring the Cause of the War, and the manner of the Victory; such a one as *Orthiades* wrote with the Blood of the *Argivi*. In *Thucydides* we read that *Pausanias* having Conquer'd *Mardonius* at *Platea*, writ not only an *Arrogant Praise upon a Cup*, which he Consecrated to the Gods of that Place, but also upon a *Tripus* made of *Gold*, and sent it to *Delphos*, but the *Lacedemonians* being displeased with it, blotted it out, and instead thereof engraved the Names only of those Cities.

They dedicated the best of their Spoils to the Gods, and hung up the Arms which they took, in the Temples, according to *Horace*,

Vejanus Armis
Herculis ad postem fixis latet abditus Agro.

For a fuller Account we refer our Querist to such Authors as have more room and opportunity to enlarge on these things.

But to make the Application, we shall offer, that not only the Civiliz'd *Romans* and *Greeks*, but the most savage and barbarous Nations in the World, always had their *DELIVERERS* in the greatest Esteem and Veneration; and truly it *Humanity* shou'd put off its *Gratitude*, and make no distinction between *Merit* and *Demerit* upon account of *Obligation*, yet *Felicy* and *Interest* wou'd be sufficient Motives to continue their Acknowledgments; for who would be Coverous of ingrateful returns, or expose himself to be despis'd by the Object of his Care. But we hope there's little need of applying the Consequence to our *English Nation*, who both dare and can be just and brave without *Preobligations*, much more can be grateful where their *Wishes* are prevented, by a greater Blessing than their *Vanity* wou'd let 'em hope for; and if, as *Naturalists* observe, there's a Chain of good or ill Accidents together, like *Waves of a Sea*, we may not unreasonably hope that his Majesties Observation may be *Prophetick*, viz. That our present Successes are Earnests of yet greater Blessings which attend the next Summers Preparations against the Disturbance of the Peace of Europe.

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