

The Athenian Mercury:

Tuesday, February 15. 1692.

Our Book-seller having given Notice in his Advertisements, that if any Person should interfere with us in our Athenian Project, we would answer again all such Questions as they should undertake to answer, which promise we have made good in our last Paper, and have since receiv'd the following Letter.

To the Gentlemen of the

ATHENIAN SOCIETY.

Being at length convinc'd that the Design I was lately engag'd in did not reach up to that *Morality* which I aim at, I thought my self oblig'd to desire you to insert this short Letter in your *Mercury*, to satisfy the World of the *injustice*, as well as *fruitless* endeavour of such an Undertaking: first if a breach of the *Golden Rule*, may be term'd *injustice*, this must be so, since I believe no Man that is the *first Designer* of any thing that by his Industry only has turn'd to account, will say he wou'd be content to have another make use of his Project, and run away with the profit of his Labours; tho' I am perswaded the endeavours of any to interfere with you, wou'd prove in a small time of as little advantage as the *Attempt deserves*: for first the Town will not give themselves the trouble of perusing both, when it may meet with *all in one*; but if the Love which the World generally has for *Contention* shou'd give a *Temporary Encouragement*, yet the *Clashing*, and Answers and Replies from one to another, wou'd divert both from the business and end of these *Mercuries*, when they shall be fill'd up with *reflections*, *Errours*, *Mistakes* and *Recriminations*, the *Answers to Queries* will find but small room, and the impatient Querists be forc'd to wait much longer for a Solution of their *Niceties*, which must end in the *destruction* of both Undertakers. In the small time I have been engag'd in this Affair, I have had a sufficient experience of the *uneasiness* of the *Wits*, and wou'd be *Wits*, that will be at the Expence of sending in their *Queries*, one peremptorily demands in Answer in a time *prefixt*, another will not be content barely to demand a speedy Answer to a Catalogue of *Queries* of half a sheet of Paper, but threaten upon neglect some *mighty effect* of *Indignation*; and in a little time whoever shall go upon this Design, will find his Hands so full of *Business*, that he must incur the *dissatisfaction* of his *Querists*, for one day brings in more work than a Month can dispose of, unless instead of half a sheet of paper they wou'd publish weekly two 12. d. books; for 25 or 30 *Queries* in a day, much within the number I have already receiv'd. To conclude, since from

the beginning of Learning to this day, no Body started this Design but your selves, for the weekly diversion of the Curious, I hope you may for the future enjoy the benefit of it, for I am satisfied, the profit of any other will never compensate his Trouble.

Yours to Command, &c.

Quest. 1. **W** Hence the Ancients had their Names, as Socrates, Diogenes, Hannibal, &c. and whether they used any Ceremony equivalent to our Christning?

Ans. Undoubtedly they had the Custom it self of naming Children, by Tradition from their Ancestors the Sons of Noah, as the Jews had theirs: And the same method they took, expressing something remarkable which they saw or desired in their Bodies or Minds — Thus Socrates, as is most probable from *Edo* and *agratia*, which may signifie a safe, wise, or modest Ruler, and so in their others. But one Custom of the Jews they extremely symboliz'd with 'em in, which was fixing the Names of their Gods on their Children, either as a Token of Nobility, or Devotion. Thus the Jews, *Fedidiah*, *Jeremiah*, *Elkanah*, *Samuel*, and a thousand others. Accordingly the Heathens, which appears not only from their general Names, as *Theodorus*, *Thropompus*, &c. but very remarkably from their practice as to the Names of particular Gods, as among the Greeks *Diogenes*, &c. And with the Eastern Nations *Bel*, or *Baal*, their most ancient and famous Idol, whence they named both Men and Women. Thus *Belshazzar* nick-nam'd *Daniel Belshazzar*, after the Name of his God, making him also half his own Namesake, that Countrey being in all probability the Founder of Idolatry, wherein the old *Babylons Antiquity* clearly outdoes the new. Thus even among the *Grecians*, tho' the Termination a little varied by the Idiomi of the Language, as in *Aristobulus*, or *Theobulus*, &c. which Etymologists are mistaken when they derive from *Consilium*, their true Original being much higher in this *Belus* or *Bel*, so that *Aristobulus* is the same with the Hebrew *Tobijah*, or *Tobalonijah*, (in English Good-Lord-God) and *Theobulus* the same with *Adonijah*, only inverted, as appears more plainly when the *Goths* made use of that Name, and stript it from its Greek Termination, only adding a Letter of their own in the stead on't, and calling it *Theobald*, a word which expresses *Baal* or *Bel* more plainly than the Greek *Theobulus*. Thus remarkably among the *Tyrians* or *Phoenicians*, both *Fezabel* the Daughter, and *Ethbaal* the Father, taking their Names from the same God. Thus as clearly the *Carthagians*, which all now confess to be a Colony of *Tyre*, and who in imitation of their Fathers, call'd their Children, *Hannibal*, *Aldrubal*, &c.

As to the Question, Whether the Ancients had a solemn time of giving these Names equivalent to our Christnings: We answer they had, and thole taken very probably from the Custom of Circumcision among the Jews, received also by several other Nations. Thus we find in *Alexander ab Alex. dieb. Genealb. Varro*, and others, that 'twas the Custom among all civiliz'd Nations to give the Name on a certain Day, the seventh, eighth, ninth or tenth, according to the manner of the place, and that this was always perform'd with great Solemnity, and among the Greeks with Feasts and Sacrifices.

Quest. 2. Why is the Arms of France in our Coyn, and painting of the Kings Arms rather in the Dexter chief of the Escutcheon than those of England, England being the chief Countrey now, and always to the Kings whose Arms they are?

Ans.

Ans. We suppose it may be because France is the Ancienter, as well as much the larger Kingdom; for we have nothing to match their Pharamond, unless we call old Brutus, and his true Trojans to help us, nor, we fear, will Brennus and Belinus hold water much better, tho' they would do the business quite as well.


Quest. 3. What is Scepticism?

Ans. Scepticks have their Name, ἀπορροητικός, i. e. Considerare, Speculari: They are yet the Followers of those Philosophers that were altogether for reasoning and Speculation, but for no Experimental Conclusions: So that strictly speaking, most of the Ancient Philosophy is Scepticism: 'Tis a Metaphorical Expression, and may be derived from σκῆπτρον, scipio, a walking-staff, or a Cudgel to lean on; denoting a Sect of Persons that lean'd on or rely'd upon bare Speculative Reasonings, without going any further. Some would have it from σκῆα, umbra, a Shadow, as if bare Speculation was only a seeking after truth in the dark, without the Assistance of Experimental Knowledge, which our Modern Philosophers, especially the famous Mr. Boyle has so much improv'd.

Quest. 4. Why Pork is not wholesom in Hot Weather?

Ans. This Question might have been sent to East-Cheap, or Smithfield Bars more properly than to Smiths Coffee-house, the reason being plain, because of its high gross nourishment, which not only renders it very much in time to corrupt, but must also fill the Body with ill Humours, and perhaps even Pestilential Diseases.

Quest. 5. Suppose all matter one continued Moles, is it possible to divide that matter, and put the parts divided into a Central motion, without necessarily owning a space distinct from that matter.

Ans. It appears at first sight that the Sence of the Querist is, Whether a Vacuum is necessarily dependant upon the vorticity of such Bodies as have their Original from one Common Mass? Whether any thing else is hereby design'd, we cannot determine; but if only this is meant, our Answer is, that 'tis impossible but that there should be a space distinct from such Central Motions: As for Instance, suppose the Mass divided into three parts, represented by three Circles thus, , unless we admit a penetration of Bodies, there must be a space betwixt 'em: But after all, a Vacuum, strictly speaking, is not the result of such division, since other particles of distinct Bodies may intervene and hinder the Vacuum; If it be Objected, that the Chaos, or first Moles was one distinct Mass by it self, and that there was nothing dependant on it, or distinct from it, but that all was an Eternal Vacuum about it: We answer, that however when all Bodies were made, and put upon their distinct Motions and Offices, subtle Effluviuums would necessarily proceed from action and passion betwixt 'em. Thus the Sun by its influences heats the Earth, and exhales Vapours according to the Nature of the Rivers, Marshes, Minerals, &c. from whence they came: Now to say a Bowl has a Vacuum in it because it is not full of Earth, but only of Water, which is exhal'd from the Earth; or of Wind, which is Water rarified, is absurdity enough, we rather think the Querist may have respect to the Planets, &c. which Des Cartes and others tell us, have every one their Vortex and Vortiginous Effluviuums according to their own Nature; if so, we only desire the Querist to consider the Nature of Whirlpools, for there's no Vacuum in the Water, altho' such a Stream may rush from such a Point, and another or two from contrary ones, whereby they rather mix than confound or unravel one another, as some believe the Planets will in a long tract of time: And thus we may safely conclude of the Effluvia's of Vertiginous Bodies, which will mix in their more fine and subtle parts rather than leave any place in the Elements void, or such as can be said to have no particle of any matter at all in 'em.

Quest. 6. How do you know but that these Questions are the result of your Fancy in a Dream?

Ans. This Question we have formerly answer'd.

... that compleat our 5th. Volume will be published to morrow Morning, containing an answer to those ingenious Questions lately sent us, as also to all the Papers publish'd by the Anabaptists.

All Persons who do not subscribe for our Young Students Library by the 20th. of this instant February, must expect no benefit by our Proposals, the work being much larger than was at first design'd.

* * Scarronnides, or Virgil Travestie: A mock Poem on the second Book of Virgil's Aeneis. In English Burlesque: Printed for and sold by Chr. Coningsby, at the Golden Turks-head over against St. Dunstons Church in Fleetstreet.

The Works of the Learned, Or an Historical Account, and Impartial Judgment of Books newly Printed, both Foreign and Domestick: As also the State of Learning in the World. To be published Monthly January, 1691. by J. De la Croix, a late Author of the Universal and Historical Bibliothegue. London Printed for John Dunton at the Raven in the Poultry.

Advertisement.

COPE's Liquid Balsom.

AN Effectual Medicine for the curing all sorts of Burnings, Scaldings, Green-wounds, and Aches, and may be apply'd to all the aforesaid Accidences, be they never so grievous, sore or deep, even if burnt to the Bone, never failing giving speedy Relief, and a perfect Cure in a small time: For Example, Madam Cooper in Hatton Garden, had her Hand so scalded, that in half an hour 'twas swell'd as big again, being dress'd over Night 'twas perfectly well the next Morning. Mr. Peters in Brick-lane, White Chappel, scalded his Hands and Legs with Worr, to that degree, that the Anguish and Pain made him almost Distracted, being dress'd with the Balsom, the next day had no sign that he was scalded, but on his Ittles. The Lady Rockingham in Strand-street, near Golding-Square. Madam Exton in Pauls-church, near Doctors Commons. Madam Nelthorpe in Hatton-Garden. Mr. Taylor at the Castle in Exeter-Exchange, Mr. Tempest against Smock-House, Mrs. Guise at the Golden Anchor in Cheap-side. The Balsom is also most Effectual in curing all sorts of Cuts and great incisions made by Weapons, as also Contusions and Bruises made either by falls or blows, be they never so great, as even Gunshots, and would be of great Advantage to all that serve by Sea or Land, by preventing Mortifications and Gangrenes, which proceed from the Inflammations of their Wounds. Now this that does so speedily take away the Inflammation of Fire, which being the most violent that Flesh and blood can be afflicted with, must infallibly take away all lesser, and if no Inflammation, then no Mortification nor Gangrenes. It will be of great use to all sorts of Persons that must have Amputation of their Limbs, since in so short a Time it gives ease to the cutted Wound, and be a means to prevent those Feavours which come by pain, that produces dreadful Effects, if not Death. The Price is a Crown the Bottle, with Printed Directions how to use it. He has also a Secret not known before to any, which infallibly prevents the Small Pox pitting, scarring, or extending any of the Features, which proceedeth from the great infection of the Blood and Humours, that Nature does endeavour, and by the help of means thrown into the outer parts of the body, which causes all of them to be extended: Now part of this Humour is Evacuated where the pock is; Which does abate that part, and is the Cause of their pitting: and by Reason of the Air coming to the Face, it fixeth the remaining part of the Humour, which is the cause why the Features remain extended. Now the applying this Secret disperseth the Humour, and causeth them to Circulate, then the Features cannot be extended, nor the part pitted.

Obj. But some may say, is it safe?

Ans. I Reply, No Application is made till Nature does throw the Infection out. Again, if it be prejudicial to make Humours circulate from so small a part as the Face is, it must be a much greater Evil to cause them to circulate from all the parts of the body, which the Warmth of the bed and Garments do, and that is the Reason why those Parts are not pitted, nor extended. He has likewise a Water which doth effectually take away any Chilblain Humour, either in hands or Feet, at 3 or 4 times applying it. He can also cure any sore Nipples in 6 days time, or any Swelling of the Breast that cometh by Cold or Bruises. He can cure Sore Eyes, such that have bin given over by most that profess to cure them, and give perfect Ease in few hours to any that have the Gout: and this Offer, that if he don't cure what he here proposes, that he will give nothing for his Medicines nor Pains, and the Poor shall have nothing, He lieth at the Sign of the Cat near the West-end of St. Dunstons Church.

L O N D O N, Printed for John Dunton at the Raven in the Poultry. 1692.