

The Athenian Mercury:

Tuesday, March 8. 1692.

Quest. 1. **F** Are age, Palladii pars non indigna Lycæi
Nam vos Phebus amat propior, Nymphæ-
que novæ,

Et Scriptis fit siqua Fides, Dea Cipria vobis
Visa quoque est molles inspiravisse Callores:
Que causa (experto crede, atque ignosce fatenti!)
Quod mage lascivo Venus impetuosior astro
Ardet, & illiciti coitu, furtiva Voluptas
Majores Veneres vel habet vel habere videtur?

Ans. Our design is to make this an English Paper,
not an Olio of all Languages, which it wou'd soon be,
shou'd we answer every Question in the same Lan-
guage wherein 'tis sent. But besides, we ingeniously
confess that we dare not Answer these Lines in Latin,
because they are so good, and must not translate 'em in-
to English because they are so bad, but shall content our
selves with letting the Learned understand their mean-
ing, and the Ladies guess at it by the Answer, which
follows in our own Language.

Our Parents Crime their Children still destroys
Who head-long rush on dear forbidden Joys:
Besides Variety exalts the Gust,
And lawless Custom gilds the Hell-born Lust.
Yet by Hells leave it must not be deny'd
No Whore on Earth charms like a virtuous Bride:
Hence scarce a Spark who rambles up and down
Through the lewd Stews of our ungracious Town
But gladly wou'd at last a Convert prove,
And try the Luxury of Virtuous Love.

II. and III. Questions] — Suppos'd to be spoken by
a Young Bride on the Wedding-Night to a Husband,
whom before his Marriage she had bin inform'd to have
bin a man of variety.

1.

Tell me! O tell me, why in Paradise
When the Young World did just begin
Heaven suffer'd yet the Serpent to entice
Its New-born Charming Queen to Sin?

2.

Or why shou'd soft and Virgin Innocence
Defenceless and unguarded stand;
And giving none, shou'd yet receive offence
From each insulting willfull Hand?

3.

Why do I ask? — my self am still a Maid,
And all my Eden yet is mine:
But ah I love; — am willingly betray'd,
And now, dear perjur'd Swain! 'tis thine?

4.

Thus I the self-same cruel Fortune run
With my first common Mother Eve:
I know my Tempters false, my self undone,
And yet I cannot but believe,

1.

Ans. Even Eden cou'd not please the murr'ring Fair,
Confinement did her griet begin;
She left her Adam, plac'd her Guardian there,
And leaving him, soon learn'd to Sin.

2.

There is a Cherub guards that Paradise,
A flaming Sword defends it still:

The Serpent can't compell, but may entice,
Yet Heav'n saves none against their Will.

3.

Why gives the fatal Apple such Delight?
O heedless Charmers tell me why?
'Tis new, 'tis pleasing to the scent and sight,
And taste you must although you dye.

4.

Part of your Theft, least we your Fate shou'd shun
You still with cruel kindness give:
We taste, and like our Father are undone,
Who did not, cou'd not, wou'd not live.

Quest. 4. Since those sweet Pillows, fair Calista's Breast,
Where I wou'd fain, and Love himself wou'd rest,
Have all my Prayers, and all his Shafts controll'd,
And white as Ermin, are yet wondrous cold:
How shou'd they in my Heart such Flames inspire,
'Tis strange that Snow shou'd be the Cause of Fire?

Quest. 5. By Natures Course 't has bin of common use
That all things their own likeness shou'd produce.
Why is't not then esteem'd a Prodigy
(Avert the Omen kinder Heaven!) that she
Shou'd alter and Reverse the Laws of Fate,
While my pure Love's the Parent of her hate.

Ans. 4. Whilst endless Flames in Etna's Intrails glow,
The top's all horrid with Eternal Snow:
Thus here, though nought without but Marble's seen,
Believe it she's warm Flesh and Blood within:
And who but Lovers ever did admire
That Heat gets Heat, or Fire's the Cause of Fire.

Ans. 5. Dame Nature has her Freaks as well as we,
She Love's to Play and take her Liberties;
And tir'd with common work, she now and then
A cruel Woman makes, or faithfull Man.
Humour your Fair, if you wou'd happy prove,
If Love gets Hate, than Hate her and she'll Love.

Upon last Nights Debauch.

SOBERNESS.

Quest. 6.

Some grave and wise Athenian help my Pen
Or this peruse, revise, correct agen?
Breez forth your sweet and odoriferous smells
E namell'd Beauties from your sober Cells!
Refresh my dry, my dozed Muse, and give
Nepenthe to remove her parched Corrosive,
Effect what willing, though too feeble, she
She wou'd Essay of sweet SOBRIETIE.
Set forth her Features, and her Beauty too
Excelling sweetness that the World may know.

DULLNESS.

Ans. 6.

Dull dull Acrostick! wherefore art thou come?
Undoubtedly thy Author's drunk with Mum.
Late did he sit, and plenteously carouse
Likeliest of any at Smith's Coffee-house.
Nor leiscan we suppose by what he tells,
Exalting Neighb'ring Stalls, refreshing smells.
Suffice this Praise of Sweet Sobriety,
She never makes her Friends so dull as Thee.

Quest. 7.

Quest. 7. If Heav'n be just, as Heaven must sure be just,
And Man must Sin, as certainly he must:
Pray tell me why shou'd the Divine Decree
Ordain that Man shou'd Damn'd for ever be
For Sin, who sins of meer Necessitie?
True, Adam bound us all, 'tis not deny'd,
But since his Bond was more than satisfi'd
When our sweet Saviour and Redeemer dy'd,
If over-payment satisfaction be,
Why then does Heav'n exact the Penaltie?

Ans. God must be just, or God he cou'd not be,
And Man in vain pretends Necessitie.
Inclin'd we are, but not compell'd to Sin,
(Why else the Laws without, and Law * within?)
That Inclination from our hapless Head
We drew, and all Mankind in him are dead:
But our sweet Saviour did our Race restore,
Fix'd on a firmer Bottom than before,
The glorious way to Bliss his Blood has shown,
And if w'are ruin'd now, the Fault's our own.

* Conscience.

Quest. 8. A Servant to a Family, the Master whereof
hath in his possession or disposal the value of many thousands
of pounds, which if made known and discovered, would be
found to be due to the Crown. The Question is, Whether
this Servant may without the privy or consent of the Master,
make known or discover where or wherein this matter of great
value doth consist without first acquainting the Master there-
with, and getting his Consent thereto, which he is doubtful,
he having had the possession of the same for some Years past:
This requires your Advice?

Ans. There's the highest Obligation to discover
it, viz. Justice and Religion, for he is accessary to a
Cheat that conceals it, and shows himself much firmer
to the Interest of the Devil, who is the patron of
what's ill, than of Heaven it self, which forbids such
practices. We grant it, that we are oblig'd by our Religion,
by Generosity, and the strongest ties in the World to be
true to a Master, or such Persons from whom we have our
dependance, and the Bread we eat: But this is upon a
Supposition, that they themselves are true to Vertue
and Justice, the Obligation goes no further. Add yet,
That at this time o' the day the King can very ill spare
any of his Moneys to maintain the Pride and Avarice
of such a Person, as wou'd have himself and Family
secur'd from a French Tyranny, by robbing one whom
Heaven has made an Instrument of preserving him and
the rest of the Nation.

Quest. 9. There lately hapned a single Gentlewoman to be
betrayed by a married Man, insomuch that after a long and
familiar Correspondence, she proved to be with Child by him,
and to avoid the shame as much as possible, she married him
in another Name: Now she resolving to take a good Course
of Life, he and she are at some variance, and she hath an
offer to marry, but knows not how to be false, therefore in this
Matter humbly begs your Advice, How far the Laws of
God, or the Laws of this Realm may extend in this mat-
ter. The Person that would have her knows her Failings,
and desires your speedy Advice in this Affair, &c.

Ans. There's no Obligation upon the Woman but
Repentance for the first ill Action; Marriage it can't
be call'd, for that is a Sacred Tye, a Divine Instituti-
on, but God who is not the Author of Sin, does ne-
ver joyn together any second marriage, whilst the
first is in being; therefore the man being married
before, cannot marry again till freed from his lawful
Wife by Death, &c. and consequently all subsequent
Offers at Marriage are but formal Acts of Adultery
on the side of the married Party, and Fornication on
the other side, which after Repentance, does not at
all oblige the Woman from a legal Marriage with a-
nother.

Quest. 10. I received a Letter last week from an unknown
Person, wherein was mentioned several things that concern
me very nearly, and such things as I imagin'd impossible to
be known by any but my self, at the bottom of the Letter I found
this that follows:

Fru Sumfontum It fru Zfrumqzm Glxqufb zha Z
xlnkzmb It Ldoug zmw Yolxp-ruzwg.

I have shewn it to several people, but neither they nor my
self can make any thing of it, despairing to find out the my-
stery of it, I was perswaded to send it to you, whose so-
lutions of the most perplexing Intricacies give full satisfaction
to all who address themselves to you: If you can find the
meaning of it, you will redeem me out of a great perplexity,
and oblige me to be for ever, Yours, &c.

Ans. We shou'd not have had the Vanity to have
printed the latter part of this Letter, but because we
have thought fit to leave the Original at the Rotterdam
Coffee-house in Finch-lane, where it is to be seen by all
such as pretend to skill in deciphering, desiring any Per-
son that knows it (if it be not a trick, which we are
ready to believe) they wou'd leave the Solution of it
seal'd up, with the Master of that Coffee-house, to whom
we refer the Querist.

The Questions concerning Job, Moses, Virgil, the Man
that bought the Mare, Eating Flesh in Lent, Mr. Crowns
Daneids, &c. shall be Answer'd in next Fridays Mer-
cury, they had bin all answer'd in this, had not the Poe-
tical Questions taken up too much room.

Continue to send in your Questions as formerly to
Smiths Coffee-house in Stocks Market, or to the Ro-
terdam Coffee-house in Finch-lane, and when we
have receiv'd Questions enough to fill up our Appen-
dix, we shall give publick Notice thereof, when our
5th. Supplement is finish'd, there will be notice given.

These are to satisfie that Gentleman from whom I have
received frequent Importunities to publish the fifted
Memoirs he lately sent me relating to the Life
of—that I resolve to publish 'em if ever I see
any occasion for it, else not, for these Memoirs,
together with those that are promis'd me by ano-
ther hand relating to his Friend the Atheist, and
Mr. Urinal, (being all well attested) will make up
a most surprizing History. J. D.

Advertisements.

WE promise our Querists, that if any Inter-
loper shou'd at any time interfere with
us in our design of answering Questions, that they
shall constantly find in our Mercuries Answers to
all his Questions whatever, which promise we will
make good to a Title, that so our Querists may not be
put to double Charges (by buying the same Questions
twice answered) nor the Coffee-houses burthen'd with
too many Papers, but more of this if there should ever
be any occasion for it.

A Catalogue of Books, consisting of Divinity, History,
Law, Voyages, Travels, and other miscellaneous Tracts,
on various Subjects, will be sold by Auction on Monday
the 14th. day of this Instant March, 1692. in the Town
of Maidstone in Kent. Catalogues of which are deliver-
ed Gratis at the Coffee-houses in Dover, Canterbury, Fe-
wersham, Ashford, Rochester, and at the Auction-house in
Maidstone. At which Place you may have ready money
for any parcel or Library of Books.

IN Grays-Inn-lane in Plow-yard, the third Door, lives Dr.
Thomas Kirlew, a Collegiate Physician, and Sworn Phy-
sician in Ordinary to King Charles the Second, until his death;
who with a Drink and Pill (hindring no Business) undertakes
to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other
parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting
nothing until the Cure be finished: Of the last he hath cured many
hundreds in this City, many of them after fluxing, which carries the
evil from the Lower Parts to the Head, and so destroys many. The
Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a bet-
ter Purger than which was never given, for they cleanse the Body of
all Impurities, which are the causes of Dropsies, Gouts, Scurvies,
Stone or Gravel, Pains in the Head, and other parts. With another
Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers
without Bleeding, except in few Bodies. He gives his Opinion to
all that writes or comes for nothing.

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