

The Athenian Mercury:

Tuesday, March 29. 1692.

Quest. 1. **I**N the Gentlemans Journal for this present Month of March there's prefixt this Motto,

Multa poetarum Veniat Manus, auxilio quæ sit mihi.

Pray the meaning of it, as also your Judgment of that Work?

Ans. The Motto is expressive of the Modesty of the Author, in owning the Assistance of so many ingenious Persons, though his own Genius and Wit bears a very considerable part both in the Composure, Emendations, &c. To the last part of the Question, it would be a great imprudence to think of any thing but an Encomium for an Undertaking which is carried on by so many great Masters of Wit, that the pretensions of the Title page come much short of the performance, especially in the two Branches of Poetry and Musick.

Quest. 2. A Friend of mine, who is now (God be Thanked) in a flourishing Condition, having had very hard measures dealt him by a near Relation, upon which account a feud has been maintain'd betwixt them for some years past, and he being desirous in this holy Time of Lent to be at peace with all men, would gladly (if it might be done with Honour) be reconciled, (even to him) tho' he has done him all the Wrong and Injury that it is possible for one Man to do to another; in order to which, he begs your most candid Thoughts on what follows. One Mrs. B. — a Widow, having a Son that she tenderly lov'd, puts him Apprentice to her Brother one Mr. C. — a Draper: the Lad serv'd his Time out very faithfully, being all the Time not so much as Taxed with the least Immorality, and got the Love of all or most of the Customers; this made his Master look on him with a jealous eye, fearing he might take a Wife, (being an handsome Young Fellow) and set up under his Nose; which to prevent, he resolv'd upon his Ruine, which thus he brought to pass. — Pretending to go to the Exchange, and returning immediately, caught him Writing to his Mistress, whereupon he instantly forbad him doing any more business behind the Counter, and at the same time wrote to his Elder Brother, that he was no way fit for Business, and therefore desir'd him to take him into the Countrey, who, believing his Uncle to be a Man of Veracity, refus'd (contrary to his Promise) to give him what was necessary to set him up: On the other hand his Master refus'd to give him a Character that was requisite to qualifie him for a Journeyman, (lest proving a Good Servant (as he knew he would) it might rebound to his own Discredit, in his own Family; so that he was left in such a Dilemma, that his Ruine was inevitable. The Widow writes to her Brother to know the reason of this Usage, knowing her Son to be neither a Fool nor a Rascal, to which he return'd an answer no way to her Satisfaction — this Ingratitude of his (for she had been a very kind Sister to him) brought upon her a fit of Melancholly, which attended with a Complication of other distempers, soon brought her to her Grave. —

Now, if he know all this in his own Conscience to be exactly true, (as my Friend desires if he can to prove the contrary:) Then

I desire to know, if (without an hearty contrition for the Death of his Sister, and a full satisfaction (if its possible) to the injur'd party that survives) I say, if this be not done, I desire to know, Whether he can be a proper Communicant at the Blessed Sacrament? And in Case of Death, before both these things are perform'd, Whether (according to the Scripture-Rules) it be possible for him to be saved, or no?

Ans. We suppose the end of the Querist is to have the State of the Question publisht rather than our Opinion of it, which is the same with all the sober part of Mankind, to wit, That all injustice impenitently persisted in is certainly damnable: And of this Nature is this matter of Fact without Repentance, and the Truth of Repentance is only Evidenc'd by making all possible satisfaction both to God and Man. As to that part of the Letter which makes mention of being reconcil'd to the injurious person, Our Advice is, That since all Persons as they are rational Creatures are stampt with the Image of God, therefore we ought not to bear any Enmity even to the persons of our most inveterate Enemies, nor ought we to hate any ill mans Actions as Actions, since Actions are Good, being immediately dependant upon God Almighty, In whom we live, move, and have our Being: But we are to be eternally irreconcilable to Actions both in our selves and others, as they are wicked or sinfully Circumstantiated; and this we ought to continue till these ill Actions be remov'd, and then there remains no farther Object for our hatred. Be always willing to receive the Aggressor upon his Repentance, but you are not bound to do it before, in doing thus we imitate God Almighty.

Quest. 3. In a late Mercury you deny any Local Heaven or Hell: Pray then let me know by your next, where are the Bodies of Christ, Enoch, and Elijah, and where the Sun, Moon and Stars are?

Ans. What we propos'd, if you please to look upon the concluding part of our Question, was not advanc'd as a matter of Faith, but as a Philosophical Speculation, and as such it will ever stand firm and unanswerable, so long as we are in this World. But as for matter of Faith, we believe with all other Christians, that there is a Heaven and Hell, but where, we know no more than the most ignorant Wretch alive. The mystery lyes here, when our Bodies shall be immortaliz'd at the last day, we know not what Substance they will be of, but we are satisfied the most refined matter as it is now will be nothing like 'em. All that can be said of it is this, There will be new inexpressible somethings which will have the same proportion to one another, as our place and Matter now have. The Bodies of Christ, Enoch, and Elias are certainly in Heaven, and the Sun, Moon and Stars are certainly in the Firmament, but what those Bodies are, and the Heaven they are in, as also what those Stars are, and the Firmament they are in, we know not; but let it be what it will, these Instances don't prove such a Locality as ours, unless it was also prov'd that the materiality of those Bodies, and the spaces they occupy bear some proportion to our Materiality and Spaces unto which the term local or Locality can only be properly applied to.

Quest. 4. The Circumstances I am in are so perplexing, that I was uneasie till I wrote, and shall be very uneasie till I receive an Answer. My own Character (as I judge of myself) is this: My Fortune is not so great to place me in an eminent Station above others, nor so mean to make me despicable; my Personage is neither extraordinary exact, nor yet deform'd, but indifferent: being thus, I made a solemn Vow never to marry, little thinking that it concern'd any but myself, but (by what Fate I know not) a Young Lady of a Fortune far greater than mine, expresses her self very much in love with me, insomuch that I have good Reason to believe, she will be either Distracted, or dead in a little time, if I do not fulfill her desires, which are honourable, so violent is her Passion: The Question therefore which results from this is, whether it will be better to preserve the Lady from what threatens her, and break my Oath, or keep my Oath inviolate, and let the Lady take her Chance?

Ans.

Ans. We believe the Vow being absolute, to be Obligatory upon you, since 'tis possible, and was once in your own power. Nor can a probable Misfortune (which indeed is great enough) compensate for the Guilt of a certain Sin. — But besides, there are other Measures to be taken with the Lady besides Marriage, which will certainly abate her Passion for you, such as seldom Visits, and the greatest Sleights and Affronts imaginable, provided you injure not her Reputation, one of our own Knowledge took this Course in a like Case, which proved effectual.

Quest. 5. About 2 Years ago, a Gentleman and my self contracted an inviolable Friendship, mutually promising ever to acquaint each other, with all things of moment that should happen to us, pursuant to which agreement, sometime since he came to me, and (as we have often communicated to each other our Secrets) told me that it had been his Misfortune to kill a Young Gentleman, for whom he was much troubled, having never seen him before the unlucky hour in which he kill'd him, and so went on with the whole Relation of the Quarrel and Duel, upon which I gave him the best Advice I could for his security, and with it most solemn Assurances of my Service and Secrecy, and so we parted. About an hour after came a Messenger to me to let me know that my Brother (whom I have ever dearly loved) lay mortally wounded at a small Town about 10 miles from hence, whither I immediately went, and accordingly found him just expiring, having only time enough to learn from him before he dyed so much of the unhappy accident by which he fell, that I am convinced it must be my Friend that kill'd him, which considered, I beg your favour in advising me whether I ought to conceal my Friends misfortune, or expose my Brothers Murderer to the severity of the Law, which without me is not to be done, I being the only Person to whom 'tis known, neither does my Friend know as yet, that 'tis my Brother he hath kill'd?

Ans. Its a very hard Case, but you are bound to discover the Murderer, notwithstanding any pre-engag'd Fidelity, for a Contract of Friendship does necessarily suppose the parties first true to Virtue and Justice, and when they are broken, the Friendship shoud be so till they are righted, which cannot be in this Case, but by satisfying the Law, which says, He that sheds mans Blood, by man shall his Blood be shed; but to conceal the Murder, is to be a party, and bring innocent Blood upon ones self; though by the by, you are no more oblig'd to discover your Friend, because he has kill'd your Brother, than if he had kill'd your greatest Enemy.

Quest. 6. There was lately a Young Man who wou'd have sold himself to the Devil, to have some of his Extravagancies supply'd, but was disappointed against his Will, and being now troubled about it, he desires your Advice, what he shoud do, and how he shoud behave himself under the Commission of so great a Sin?

Ans. All that he has to do, and what is really necessary to be done, is, that in the first place he heartily beg God Almighty's Pardon for such a wickedness, as rather desiring to have dependance on the Devil, and to be dispos'd of by him to Eternity, than to be under the Protection of Him to whom he owes his very Being, a manifest Breach of the First Commandment. Next he is oblig'd in the greatest Gratitude imaginable to praise God Almighty, for not suffering him to fall into that Misery he sought after: And lastly, he ought to let so great Goodness produce in him the Fruits of a better Life, in so doing he may assure himself of a reconciliation to Heaven, having such a promise as cannot deceive.

Quest. 7. How is the Fire made betwixt the Flint-stone, and the Steel?

Ans. Those Gentlemen, whose Philosophy searcht no deeper than the Theory, have been at a great loss in this Question, till Mr. Hook in his Microscopick Experiments put the Question out of all doubt, by the demonstration which we shall soon speak of, but we shall first shew, that it has not been the only Fate of this Question, but several others to be disputed upon wrong Principles, which were taken for granted, as, Why Bodies weigh heavier when dead than alive?

Why Bodies do not weigh in the Water? And how 'tis possible to ignifie that Air that is catcht betwixt the Flint and the Steel? or which lies in the Pores of the Flint, and by a Collision of the two Bodies leaps out in Fire, or subtiliz'd Air, all which Principles are notoriously false, as experience has evinc'd. But to answer the Question, Mr. Hook whom we have formerly mention'd, taking a Steel and Flint, and examining by a Microscope, the Scintillations that fell upon a piece of white Paper, he first thought 'em to be small Globulous pieces of melted Steel, or little particles of red hot Flint, but upon further search he really found that those little red particles which fell, were Vitrifications of the Flint and Steel.

☞ The Questions concerning *Paravitas*, Mr. Cowleys Complement, Application to a certain Lady, unlawfulness of indifferent things, sign of the Cross, measuring a plain Triangle, rising and setting of the Sun, Moon when in the sign *Cancer*, shall be all answer'd next *Saturday*, together with all those Questions mention'd in our last *Mercury*.

The Gentleman that is lately come from beyond Sea, having not been in England for these 7 Years, since he is lame, we shall upon his giving notice where he may be spoken with, depute one to wait upon him, to that end he mention'd in his Letters, and that he may not be deceiv'd in any other person, the same Letters that were sent us shall be brought again to him by the person we shall appoint.

You'll have an account in our 5th. Supplement (which will be publisht next *Fryday*) of our New Project concerning the Rarities of *England*, as also a vindication of what we have written upon *Usury*, and in our next *Tuesdays Mercury* will be inserted a large Narrative of the whole Undertaking, and of what progress we have made therein.

Advertisement.

☞ This is to give Notice, that the *Journals des Savans*, *Universal Bibliothèques*, and *Acta Eruditorum Lipsiæ*, &c. are Licenc'd, and entred in the Hall-Book by the first Undertaker, and will be still publish'd by him, beginning with *April* next, and so to be continued from month to month.

* * There is just now Reprinted Mr. Smithies of Crippllegate's Book on the Sacrament, entituled, *The Unworthy Non-communicant*: the 3d. Impression, with the addition of Prayers before and after the Receiving of the Sacrament.

* * Some Reflections upon the short consideration of the Defence of the Exceptions against the Theory of the Earth, by E. W. M. A. Both sold by John Southby at the Harrow in Cornhill.

* * A Collection of Miscellanies: Consisting of Poems, Essays, Discourses, and Letters, occasionally written. By John Norris, M. A. Rector of Newton St. Loe in Somersetshire, and Late Fellow of All-Souls Colledge in Oxford. The Second Edition Corrected. London Printed for Samuel Manship, at the Black Bull in Cornhill, 1692.

☞ I N Grays-Inn-lane in Plow-yard, the third Door, lives Dr. Thomas Kirlens, a Collegiate Physician, and Sworn Physician 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 better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gouts, Scurvie, 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.