

The Athenian Mercury:

Saturday, April 9. 1692.

Quest. 1. **W**Hether the wearing of long hair be not a sin against Nature, and Apostolical censure, 1 Cor. 11. 14. and do not occasion unnecessary Expence, and gratifie the corrupt inclinations to Pride of Apparel? or what other tolerable sense can be made of that Text?

Ans. The Apostle reprehends the Effeminacy of such who pleaded for long hair, crisped, plaited and set off with Ornaments like Women, not that long hair was a Sin, for Christ had long hair as a Nazarite, and other Nations shaved their Heads constantly, and others wore long hair, and fillited it up as the Tartars do one long lock, and some Indians all their Hair; but to order the Hair so as to approach too near the Womens Custom in that Countrey, then like Men, was to confound the distinction of Sexes, and became contrary to the Custom of the Countrey where we live.

Quest. 2. By whom was the Gospel first preached in England, and in what Year?

Ans. 'Tis incontestably true from Heathen Roman Authors, that Lucius a King of this Isle, was the first Christian King in the World, and that the Bishops of Carleon upon Us, enjoyed the Privileges of Archbps. over the Britanick Churches, and that in the City of Bangor there were Colledges or Universities where Priests learned in the liberal Sciences taught, and at the same time labour'd with their hands, and that there were four such Colledges, some of which had 300 Priests Students. This continu'd near 400 years thus, until Pope Gregory the great Anno 576. sent Austin a Monk into Brittany to convert this Nation to the Romish way of Worship: Some of the Priests of Bangor let him know that they never heard of this Gregory Bishop of the Latin Church at Rome; and that they celebrated Easter according to the Custom of the Greek Church, from whence their Predecessors had received the Faith, and they could not submit to any but their own Archbishop Dionys. This is a Testimony of the early Conversion of the Brittanick Churches, by some Apostle or Disciple of the Greek Church, for all the Popish Authors agree, that they differ'd from Austin in many things, and refused to own his Authority; this exasperated Austin, he stirr'd up Ethelbert the Kentish King his new Convert, who with a powerful Army slew 1200 British Priests at Leister at their Prayers, and preparing to commit the like Massacre at Bangor, was met and opposed by three Brittanick Princes, who slew him and most of his Army. — Some Popish Authors, to wipe off this from Austin, say he was dead before this Massacre, but to make Austin a Saint, they clap in, that Austin for their having receiv'd the Faith before he came, and refusing him to be their Archbishop, did prophecy, that shortly God would Massacre them by the hands of the new Kentish Convert.

Quest. 3. When was the Surplice first instituted, and by whom?

Ans. It comes from *Sursum* or *Supra*, and *plico* to fould, and signifies a Garment plaited in the upper part or Neck. We read that the Egyptian Priests of Isis had such Garments long before the Levitical Priesthood, then the Levites wore them and Breeches as transient shadows of the Priesthood of Melchizedeck, which requires Righteousness as a Robe, and to be made white in the Blood of the Lamb, a more Spiritual Worship. — Colours and Cloaths are indifferent, some Countreys mourn in white, &c. Pope Adrian the first got it decreed in a Council held under him, Anno 769. at Frankford, that the very Sexton should officiate in the Church with a Surplice.

Gentlemen,

Quest. 4. We are two Husbandless young Creatures; a Gentleman is in Love with one of us; but dispenseth his Favours to equally, we could never yet make a reasonable Conjecture

which it was, though each of us has Vanity enough to decide in her own favour. One night this Gentleman pass'd a Complement on us to this purpose: If he were a Monarch, he could marry the One; and could be satisfied to beg his Bread with the other. Query, Which of these was the greatest Complement? Kind Gentlemen pray resolve this in your next Mercury, and you will mightily oblige at least one of
Your humble Servants.

Ans. Poor Ladys! cast Lotts, and let him be judge himself. There's no Complement like, *With all my worldly Goods I thee endow*: Monarch and Beggar are only Names in Love; but let it happen as it will, the Lady needs not want of a Husband, seeing a late Author has offer'd his Service, who can tickle a *Poro*, *Furo*, *Titubo*, *Nubo*, &c. and a great many more such fine things all at once.

Quest. 5. A Cousin of mine lately by word of mouth gave me a certain piece of Ground, and in a very few days afterwards mortgaged the same to a Neighbour of his, and deliver'd him the possession of it. I am loth to lose my Right, your Opinion may save me the expence of a Councillor.

Ans. There's no way like getting the Promise back'd with a Hand and Seal, and paying off the Mortgage.

Quest. 6. I desire you in your next to give me the Cause of the Rainbow?

Ans. The Poets wou'd have *Iris*, or the Rainbow, to be the Daughter of *Thaumas*, or *Thumasia*, which is admiration, intimating our Ignorance in it, but we have happily surmounted this Difficulty, and have now a perfect knowledge. Light passing out of a thinner Medium into a thicker, (as out of Air into Water) if it fall obliquely upon that thicker Medium, it is broken and refracted, but if it pass quite thro', so that it is broken at its going out as well as at its entrance, then it is turned into Colours; this Natural Effect is a principle in Opticks. A Rainbow is not in a Cloud, but in falling drops of Rain, as we may see by some Fountains which form one in the Air by spouting up their water, or by spurting water out of ones Mouth opposite to the Sun, as also by a triangular Prism, or a Glass Viol full of water, of a Comical figure revers'd. The Rainbow is an imperfect and begun Parhelion, the Light of one being reflected regularly, and the other not. It is nothing but the Light of the Sun received into falling Rain, and remitted to our Eye by an Angle of refraction different from that of its incidence. When the Rain-drops tall, and the Spectator is placed betwixt them and the Sun, the Sunbeams passing thro' these drops, are reflected as by a Mirror back again by those which are more remote, and passing by those which are nearest, they must be twice broken, and as we said before, must necessarily cause the diversity of Colours as to the circular Form of this Meteor, one half of which is lost in the interposition of the Body of the Earth; 'tis requisite to suppose some position of the Sun, as at the Horizon, which being reflected, as hath been said, the reflection will be also parallel to the Horizon: This reflection being twice broken, to wit, at its coming in and going out of each falling drop, and these two refractions being joyn'd together, distort the Ray about 45 deg. that is, will make with the lines parallel to the Horizon an Angle of 45 deg. of which height the *Iris* will be. Now drops make their refraction by their sides and lower parts as well as superior, whence those on either side of the Spectator, distant by an Angle of 45 degrees, will be seen by him, as also the *Iris* on either side under equal Angles: So that a right line drawn from the Sun to the Spectators Eye, may be call'd the Axis of the *Iris*. The drops higher than the Axis by 45 deg. make their refraction, those on either also distant forty five deg. make theirs, and so of all other Angles 45 deg. from the Axis. As for other drops nearer or further from the Axis, they will represent an *Iris* to others who are not in the same Axis: So that 20 different persons in

in 20 different places, may have every one a distinct Rainbow to themselves. A Rainbow is seldom seen in the Winter, because of the Rains which are so numerous as to Cloud the Sun; nor are they to be seen, but in the Morning or Evening, when the Sun is as low as 45 degrees. The Rainbow cannot be irregular, because of any Winds, as the last Author that writ upon this Subject has suppos'd, unless he can prove that an imaginary Angle of 45 degrees can also be blown away from the position, without which a Rainbow is not at all.

Quest. 7. *What was the Jus Nigrum made of, that Plutarch tells us was eaten by the Lacedemonians?*

Ans. Plutarch in his *Laconicis* tells us 'twas compos'd of Flesh and Blood boyl'd with Salt and Vinegar, (a strange discovery to make Broth,) and when it was to be extraordinary, they put in Lacedemonian Coxcombs: But if we consult our later Authors, we find the Colour to be alter'd from Black to Brown, tho' there's as little reason in't, as there's for it.

Quest. 8. *Why does Horace pass that ill-natur'd Censure upon Plautus, as to say of him in his Art. Poet.*

At vestri numeros Plautinos, & male comptos
Laudavere tales, nimum patienter utrumque,
Ne dicam stultè mirati. Si modo ego & vos
Scimus inurbanum lepido seponere dicto,
Legitumque sonum digitis callemus, & arte.

When Tully before him, lib. 1. Off. (who was undoubtedly as good a Judge of Sence and Wit as Horace) taking occasion to distinguish between the 2 different sorts of Railery, the gross and the facetious, commends Plautus for the latter? Hoc genere non modò Plautus noster, & Atticorum antiqua Comædia, sed etiam Philosophorum Socraticorum libri sunt referti.

Ans. Scaliger in his *Animadversions* terms this passage *Judicium sine Judicio*, Lyphius in *Ant. Lect.* lib. 2. c. 1. also censures it: Turnebius lib. 25. c. 16. agrees with the Judgment of the Roman Gentry rather than Horace, who was *Libertino patre natus*. Petrus vict. var. lect. lib. 15. c. 13. believes this Calumny was for want of Judgment in that Tongue, *Fanus Parbradius* ascribes it to malice.

Our opinion is, that as the greatest Wits have their digressions, so there may be something in Plautus that might have been better express'd, but in the General he is very fine and witty; and 'tis more than probable, Horace might think as well of himself, and from thence take occasion to defame the other, whenas if he were thro'ly examin'd, there are some things more egregious in him both for Flattery and Obscenity.

Quest. 9. *The New Observator* Vol. 5. N. 8. Having occasion to quote this passage in Mr. Thomas Smith's *Book de Rep. Angl.* *Qua in re absolutissimum est præ principita Lacedæmoniorum, & ducatu Venetorum hoc Regnum Angliæ, is pleased to render it thus in English (but pray observe the honesty of the Translator) Wherein the Kingdom of England appears to be most absolute in comparison of the &c. Whether the true English of est, is, appears to be; and if not, whether this ought to be imputed to that Author's Ignorance or disingenuity?*

Ans. Once more for another comparison betwixt Authors, we had not said what we have of Horace's detraction, had he not been more culpable himself than him he censures: So here, had not as late an Author as the *Observator*, committed more unpardonable mistakes than the *Observator* himself, and yet censure him, we had been silent; for whilst he criticizes upon esse and appaere, and bestows the handsome term of a substantial Blockhead upon him for a small Verbal mistake, he falls foul on the Government it self in these words; "He pretends indeed to be a mighty stickler for the Government, but if he is no greater to that than the Monarchy, they may e'ne Casbeer him for all the service they can expect at his hands; which can bear no other exposition than this, that either this Monarchy and Government are not one and the same, or rather that the Monarchy is another *de Jure invisibili*: But 'tis nothing to insinuate disorders into a Republick, to condemn the Laws he lives under; nay, and to censure the Wisdom and Justice of the two Houses of Parliament, who by their Choice have made us happy under the best of Monarchs and Monarchical Governments; we say, this is nothing to an Author who durst accuse the *Sacred Writ* for a Fiction, and be so bold with God Almighty as to talk of *Serenading him with a Psalm*, as may be yet seen in some of his Pamphlets.

Quest. 10. *Why is St. Jerome (who was no more than a bare Presbyter) commonly painted in his Cardinals Robes, we may perhaps allow the word to be as old as St. Jerome, tho' not in its modern acceptation; yet the Habit we are certain was not used for several Ages after?*

Ans. *Poli. Virg.* lib. 6. c. 12. testifies that in the beginning of the Christian Religion, Ministers about holy performances put nothing on, but as at other times, inward Virtues was their Ornament: but Pope Pius the 4th. *Onoph.* in *Vit. ejus.* brought in the Greek Gown, which passed from them to the *Lydians*, and from them to the *Romans* to be the habit of the Clergy; and Fuller in 3d. Book of his *Ecclesiastical History*, saith in 1102, it was ordained that Garments for the Clergy should be of one Colour; therefore this of Colour and Garb. In the History of *Attala* drawn by *Raphael Urbin.* (now in the *Belvidere*, a Copy of which was sold last *Michaelmas* Term in the *Audito Davisiana.*) we find that Pope Leo 1. and two more Cardinals appear in the same Habiliments that are now used, tho' there was no such dress before Pope *Innocent* the 4th. Thus *Titian* forgot himself, and painted the two Disciples that were going to *Emmaus*, with Chaplets hanging at their Girdles, and *Rosso* introduces Monks in their Frocks at the Marriage of the *Virgin Mary*, but these extravagancies are owing to the fancies of Painters, which are often ridiculous enough.

Quest. 11. *Gentlemen, I've seen two Hexasticks of Latin Verses, beginning Olim, &c. and Hæc quæ, &c. Pray what do they mean, and if you please render 'em into English Verse?*

Ans. Since they are only of use to the Querist, and his particular Friends, theres no need of transcribing 'em, but take in Answer to 'em what follows:

How Lacedemon? once an humble Tool
For Athens Wit, the Game of Athens Owl,
And now *Minerva's* Heir! What raving Fate
Wou'd make thy Species thus Legitimate,
Or joyn so vile a Trunck to an Ingenious Pate.

Jus Nigrum, faithless Jelly! and is this
The advantagious Metamorphosis?
Neither sound Limbs nor Mind, a poor receipt
For *Sparta's* Guides to pay their promis'd Debt:
But hang't we'll cancell all, provided they
Will Charitable prove, and now defray
Some useles Reams to Pepper, Kites, Tobacco,
We'll quit a long long Score to great *Iaccho*.

We have in this Paper, according to our Promise, answer'd all the Questions mention'd in our two last Mercuries, and resolve to continue answering all Questions whatever, that so we may render our Undertaking perfect.

The Questions sent us this Morning, shall be all answered next Saturday.

An Advertisement about the Patent for easie Coaches.

All the Nobility and Gentry may have the Carriages of their Coaches made new, or their old ones altered after this New Invention at reasonable Rates, and Hackney and Stage-Coachmen may have Licenses from the Patentee Mr. *John Green*, and Mr. *William Dockwra* his Partner, at the rate of 12. d. per week to drive the Roads and Streets, some of which having this Week begun, and may be known from the Common Coaches, by the words *Patent-Coach* being over both Doors in carv'd Letters. These Coaches are so hung, as to render them easier for the Passenger, and less labour to the Horses. The Gentlemans Coaches turning in narrow Streets and Lanes in as little, or less room than any *French* Carriage with a Crane-neck, and not one third part of the charge. The manner of Coachmens sitting is more convenient, and the motion like that of a Sedan, being free from that tossing and joulting to which other Coaches are liable, over rough and broken Roads, Pavements or Kennels. These great Conveniencies (besides others) are Invitations sufficient for all Persons (that love their own ease, and would save their Horses draft) to use these sort of Carriages, and no other, since their Coaches needs no alteration. All persons may be further inform'd at Mr. *Greens* house in *Carteret-street* by the Cock-pit Royal in *Westminster*, and at Mr. *Dockwra's* house in *Little St. Hellens* in *Bishopgate-street*, who hopes his Partner and he shall fare better by this Invention, than he did by setting up that of the *Penny-Post*.