

The Athenian Mercury:

Saturday, April 16. 1692.

Quest. 1. **W**hat is your Opinion of Jeremy's going to Euphrates to hide his Girdle, Jer. 13. which is eighteen or twenty days journey into an Enemies Countrey: Is it for the sake of what follows, v. 9. or is there some mystery in it?

Ans. There are several Learned Men who believe this was done in a Vision, because they thought it a very improbable thing for Jeremiah to take so long and dangerous a Journey, but a late Author has been pleas'd to give it a more ridiculous turn, viz. As in a Mask, and a little after, dramatically represented to the fancy of the Prophet; which are very light Expressions for a Commentator upon Sacred Writ: "Had Hosea married a Harlot, (adds the same Author) how scandalous had that been in a Prophet: How silly 'woud it have lookt in Jeremiah to have carried a Cup of Wine to the Kings of the Earth, as he is bid, Chap. 25. and can we imagine that the Princes of Moab, &c. woud have suffer'd such a poor Man to have put Yokes on their Royal Necks, Chap. 27?" &c. As to that of Hosea, 'tis a false Suggestion, the Prophet is not said to marry, Chap. 3d. but to take unto him a Harlot for many days, which might be warranted by an immediate Command of God; but where was the ridicule? Certainly 'twas rather a matter of terror, to see the Prophet both by his words and actions declare himself Typical of his Nations Divorce from the Favour of God, as to be without a King, a Sacrifice, an Image, an Ephod, a Teraphim, &c. and be joynd to, and dispers'd through the Idolatrous and Heathenish Nations, as it afterwards came upon 'em. As for Jeremys carrying a Cup of Wine to the Kings of the Earth, Ch. 25. 'tis plainly express'd v. 30. 31, 32, 33. what that Cup was, viz. a Prophecie of destruction, which is done without looking sillily, as our Author terms it. As for the Princes of Moab not suffering themselves to have Yokes put upon 'em by a poor man, Chapter 27. 'tis an erroneous suggestion, since there's no need of it, for in Verse 3. 'tis expressly said, And send them (viz. Yokes) to the King of Edom, &c. by the hand of the Messengers, which come to Jerusalem unto Zedekiah King of Judah; the Message to be sent with 'em is also expressed a little after: So that these three difficulties which are brought to strengthen the Authors Opinion about the Query, are insignificant, and now to the Query it self. We answer, That 'tis very probable that Jeremiah went personally to Euphrates, and those that are of a contrary Opinion, have not well searcht into the Maps of those Countries, for it was not eighteen or twenty days Journey into an Enemies Land, but the boundary of the Tribe of Ruben; and though that part of Euphrates shoud be hereby meant, which encompasses Babylon, it was not so very far thither, but that he might have time to come and go; for 'tis said, v. 6. that after many days the Lord bid him arise and go to Euphrates, and take the Girdle from thence: The meaning of the place then we take to be this, That Jerusalem being to be carried Captive into Babylon, where part of Euphrates was, the Journey thither was expressive of their being carried thither; and the time of their Captivity there was well typified by the spoiling of the Girdle there, since as the Girdle was spoil'd there, so the Captivity they were to undergo there, woud spoil their Pride, and debase the high esteem they had of themselves. The words being express'd as to matter of fact, must be believ'd by us as such, till there's better Reasons to prove it a Vision than have ever yet been brought.

Quest. 2. This Year being both Good Fryday, and my Birth-day, Query, Whether I did ill to fast upon it?

Ans. No: Our Church orders, that if an Annual

Fast falls upon the Sunday, it shall be removed to the Monday; and if a Holy-day happen to fall on a Monday, the Eve which is a Fast for that time, is to be kept on the preceding Saturday Night. Now this Annual Fast not falling upon a Sunday, there's no need of removing of it, since the Celebration of a private Birth-day is more dispensible, by how much the occasion and nature of the Commemorations is preferable. In St. Cyprians time we read of some Christian Churches that observ'd every Fryday as a Fast, upon the mistake of this Text, The day shall come, in which the Bridegroom shall be taken away from you, (my Disciples) and then shall ye fast in those days; which as has been very well observ'd since, and rectified accordingly, That those days were the time in which the Apostles were left to themselves, and our Saviour was ascended, and not stinted to a continued succession of Frydays. There's a certain Author yet, that pretends that this is a precept as plain to him for Frydays Fasts, as Thou shalt be just and merciful: But 'tis strange that 'tis so plain to him, when no Body else can see it; when the New Testament is silent about it; when the practice of the Apostles, and the Primitive Church for the first two hundred Years never heard of it; if it be (according as he says) coævous with the Establishment of our Religion, we woud fain know his proofs, or desire to be excus'd if we reject his Opinion, as having the vanity of singularity in it, without advancing some new and better Reasons for his Singularity, than those which all Christian Churches have concluded insignificant.

Quest. 3. Whether the Reformed Churches beyond Sea do not all make use of a Form of Prayer, or which of them does not? and whether do they approve of the Liturgy of the Church of England?

Ans. Dr. Durel has treated largely on this Subject, concluding in the Affirmative. The Lutherans throughout all Europe, make use of Forms of Prayer, and Calvin's Liturgy is bound up in French Bibles. In the Harmony of Confessions printed at Geneva, the XXXIX Articles of our Church always find a chief place. And indeed 'tis impossible that any particular party shoud quarrel with our Liturgy, that don't affront their own reason, since neither it nor any of its decent Ceremonies are enjoyn'd as absolutely necessary, 'tis adjudged even by those few Adversaries our Church has, that 'tis more convenient to use proper and pertinent Expressions in our Prayers to God Almighty, according to the advice of St. Paul to Timothy, as also of the Wise man, rather than any unhandsome rude utterance, which we shoud be asham'd to treat some men with. Not that we are against Extempore Prayer, where Men are qualified for it; for 'tis to be observ'd, that though the first Fathers of the Church imitated the Apostles who were immediately inspir'd, yet some of 'em unfit for such a task, did by their uncautious expressions, give life to divisions; which to hinder for the future, set Forms were made, which the Council of Carthage particularly takes notice of in the 4th. Century.

Quest. 4. Gentlemen, I desire to know how Hedghogs are propagated; whether they be Viviparous, or Oviparous? If the former, How long they go with young after their Coition; and whether the Young ones be produc'd with Prickles, or not; and in what form they are brought forth? But if the latter, How are the Eggs hatch'd, or the fruit brought to maturity; and in how many days time; and how the act of Coition is perform'd between male and female? And lastly, I desire to know your Authority, and the Page wherein this Point is settled?

Ans. This is a strange Edifying Question! but however have at it, since it may be of particular use to the Querist, tho' 'tis scarce so to any body else. The structure

Sture of the Organs of Generation shew 'em to be Viviparous, as perhaps are all Creatures in the World that are four footed. *Aristotle* is of this Opinion, in *Hist. Animal.* lib. 1. cap. 7. Art. 42. 'Tis likely, (but we are not certain) that they go a month with young, as Guinea-Pigs, Hares, Rabbits, &c. they copulate erect, if we may believe *Gesner de Quadr.* p. 370. An honest Gentleman, whose Studies we have a great esteem for, adds upon this Subject, that they don't copulate prone and supine as Cats, and other retromingent Creatures. I wonder what sort of a Creature a Cat is, whether it be Fish or Fowl: if it be a quadrupede, I'm sure 'tis no English Animal that can couple prone and supine, and be retromingent at the same time, but we'd forgot this is common to *Lacedemonian Cats*: and thus much for *Histricks*.

Quest. 5. You excused your selves from giving a Latin Answer to the Question which began with Fare age, Vol. 6. N. 13. because you would not make an Olio of all Languages, Qu. Why then did you trump a Greek Epigram upon Quid Baccho Nymphas, since Greek will certainly help to make it an Olio as well as Latin?

Ans. Our Reason was, because the Querist had an art of lapping up Bawdry in Latin, and it was our modesty, after his own words, to give him the cautious check of repenting Greek, which few understanding, we hop'd he might look upon it as a secret friendly service, since 'twas the best way we cou'd tell how to find him out; if he is angry at our borrowing of it, we beg his pardon, and desire to be excus'd, if it be our Temper to be as proud of borrow'd Reason, as it is his to be fond of his own native weakness.

Quest. 6. Whether Mr. — has a private Pension from the late King, and Lewis the XIV. as is suggested in the Postscript Letter to the Athenian Society?

Ans. Let the World judge by his vindication of himself; first he accuses us of discharging the Dissenters from the Guilt of Schism in one of our Mercuries. We desire him to show the World in which of our Mercuries we ever said any thing on this Subject, either pro or con in *totidem verbis*, or the sense of it. 2. We are stigmatiz'd for ill answering the Questions out of *Virgil* and *Juvenal*, we leave the Learned to judge of that, since he is not pleas'd to expose us further, than by saying *It is so*. 3. He is sorry for having offended some sober Men in two or three passages which he cannot justify, but must e'ne leave 'em to the Readers Candour — Let the World judge of this Vindication. — As for the three *Impersonals* that were sent to a Wife of one of the Athenian Society, she humbly returns her Thanks, but believes you may be mistaken, for she never long'd but she knew the Person.

Quest. 7. The four sides and Area of a Trapezium (having no right Angles nor parallel lines) being given, a Theorem is required to find the two Diagonals. Let the Trapezium be this:

Ans. Our Bookseller not having had time to have the Figure cut, it cou'd not be publish'd to day, but it shall be answer'd this day Seven-night, with some more Questions of this Nature.

Quest. 8. How comes there to be so vast a difference betwixt you and a late Author about the Question of the three Merchants?

Ans. Because the Question was not intelligibly stated, as we shew'd in our Answer, to which we once more referr the Reader.

Quest. 9. I desire your Opinion of V. 103. Satyræ 14. Juvenal?

Dolia Nudi?
Non ardent Cinici.

Ans. *Prateus* upon this place says, *Dolia* (quippe *fistilia seu testacea*) non sunt incendio obnoxia. *Lubin* before him has said as much. Let us first examine what the *Cinicks* Tub was: *Diogenes Laertius* says it belonged to the City of *Athens*, as the *Cinick* himself confesses in his Epistles; for having spoken to a Friend of his to provide him a House, in the mean time he took up with the Tub in the Metroon. Also in his Epistle to *Apollonius*

he calls it *A way of living according to Nature*: but be it as it will, it was taken up at first for a poor Convenience till better cou'd be provided; and in this sense *Juvenal* here takes it, he gives here a description of the Care and Fear after Goods ill got:

Tantis parta malis, cura majore metuq;
Servantur

and adds — *Misera est magni custodia sensus*. Then he brings in *Licinus* with Servants watching his Household-stuff, for fear of Theeves, Fire, &c. adding *Dolia nudi* — non ardent *Cinici*: But a *Cynicks* Tub is secure, there's no danger of Fire, and if it shou'd be broke, altera fiat, cras domus, another such an House is not a days work.

Qu. 10. Whether the Athenians be not as able to write a Natural History, as *Ogilby* was to translate *Virgil*, Sh—well *Juvenal*, or D—fey *Horace*?

Ans. We shall vindicate our proceedings in this point, in our next Saturdays Mercury.

Quest. 11. Gentlemen, A Friend of mine married a Widow, but she was soon taken away by Death; he being single was minded to Travel, and in his Travels fell in Love with Young Virgin, and married her, but it now appears that she was the Daughter of his late Widow, which she had by her former Husband: Pray your Judgment, whether it be a lawful Marriage or not?

Ans. No, she was no Natural Relation when he Married her, nor can any thing make a Natural Relation, but Birth, or a Personal Act either lawful or unlawful. Our Civilians are full in this point, but we have not room to quote 'em here.

✂ A Vindication of our Design in relation to the Natural History of England, &c. against the scurrilous Reflections of a late Buffoon, shall be publish'd next Saturday, with an Account what the World may expect from our Society in the execution of that Project, which they'll find at large in Vol. 7. N. 3.

The Gentlemans Vow of Celibacy shall be consider'd very speedily, the Circumcision of Females shall be answer'd then.

In the Question about the Rainbow in our last Saturdays Mercury, read Conical Figure instead of Comical Figure; also in the Question about *Lacedemonian* Broth, add *Black* after the word *Broth* in the Parenthesis.

The Questions sent us this morning, shall be all answer'd next Saturday.

Advertisements.

* * Medicinal Experiments; or a Collection of Choice Remedies, for the most part Simple, and easily prepar'd By the Honourable R. Boyle, Esq. late Fellow of the Royal Society. To which is annexed, a Catalogue of his Theological and Philosophical Books and Tracts; together with the Order of time, wherein each of them hath bin Published respectively. Licens'd Nov. 18. 1691. by Sir Robert Southwell, President of the Royal Society, and the major part was printed before the Authors Death, who died Dec. 30. 1691. London Printed for Sam. Smith, at the Prince's Arms in St. Pauls Church-yard, 1692. Price one Shilling.

* * A perfect Diary of the late Famous Siege and Surrender of *Limerick*: With the Articles (of Surrender) at large, both Civil and Military. Published by Authority, Printed for R. Taylor near Stationers-Hall, price 6 d.

✂ The 5th. Supplement, to which is prefixt an Ode to the Athenian Society. Printed for John Dunton.

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