

# The Athenian Mercury:

Saturday, May 7. 1692.

Quest. 1. **W**hat is the true meaning of Triscuria Patritiorum in Sat. 8. Juven. or must we read it with If. Vossius, Strictoria, which are straight Cloaths to Act Plays in?

Ans. There are several readings upon't; the last (a late Author) who pretends to be none of the least Criticks, has strangely perverted it, and with all his boasted skill has for once broken *Priscians* head: His words are these, "I therefore look upon *Triscuria* (he means *Triscuria*) to be an ancient word signifying a Notorious Buffoon; and a little after in his further exposition he says, *Damaspippus* having spent a liberal Fortune, turn'd Player, that *Lentulus* acted the part of a Slave, who was to be Crucified for his Villanies, while the Senator deserv'd in Truth, and Reality, what was only personated; nor are the people (as he continues) wholly to be excus'd, who sit tamely and see the *Patritii* themselves, the greatest of the Roman Nobility; (mark what follows) play the Buffoon notoriously without manifesting their Indignation, &c." for so he translates *Spectat Triscuria Patritiorum*, where the poor word isturn'd out of its number, and has got the preferment of a person instead of that of a thing. The sense of the place is, *Damaspippus* had spent his Estate, and turn'd Player, whose part was to act the Apparition of *Caullus*. *Lentulus* also personated the Notorious Robber *Laureolus*, and indeed himself deserv'd the real Fate of that Thief, to wit, Crucifixion. Nor are the people to be excus'd, who can tamely sit and hear the Abuses of the *Patritii*, (*triscuria*, *valde scurrilitas*) who can hear the *Fabii* represented as barefooted Comedians, and the *Mamerci* representatively cuff'd and kick about; this must be the meaning of it by what immediately follows, *Quanti sua funera vendant? quid refert? vendunt Nullo Cogente Nerone; Nec dubitant Celsi Pratoris vendere Ludis*. Do the heads of these Families, who have bin so serviceable to their Countreys Interest, deserve no better? at what a vile rate do they sell their Ashes? if it must be so, *Quid refert?* what signifies it to deserve well? Can such things be done without a *Nero* to abett it, and can the honour of the greatest persons be thus sold in Plays?

Quest. 2. Whether in St. Pauls Rapture into the third Heaven, the Soul remain'd in the Body?

Ans. St. Paul could not tell himself, and we dare not pretend to do it after him.

Quest. 3. Whether those words of a certain Author (the School shall never laugh me out of the odd Opinion of Tertulian, *Certum est, quia impossibile est*) be sense, and what is the sense of them?

Ans. We can't find it in him nor any other Author, therefore we desire to be inform'd of the particular place before we answer it.

Quest. 4. Whether the knowledge of Men, or Things be the better?

Ans. Of Men undoubtedly, and of all Men, ones self; *Nosce teipsum*, Know thy self, was a Rule of a very great weight; and if it was put to our Society to find out another as great, it should be, *Age ipse*, Act thy self, do thy self what thou advisest others; for after all, Knowledge without practice signifies very little.

Quest. 5. Whether a Christian Magistrate can Tolerate the Jews, since their Expectation of a Triumphant Messias is a direct Blasphemy against Jesus Christ whom they reject, and their Ancestors had the presumptuous boldness to brag that they Crucified the God of the Christians?

Ans. A late Author in treating upon this Question, seems to Censure a just Toleration of the Magistrate in the beginning of his Answer; (tho' he recants before he has done) he also endeavours to answer to those Objections that are made against the Jews Expulsion out of all Christian Governments: And tho' we are no Jews,

yet as we are Men, we will venture for once not only to justify the Wisdom of the Magistrate, but also take off the false Calumnies that are cast upon that dispersed Nation, we shall consider 'em under these 2 heads, Ecclesiack and Civil.

As to the first, They are our Elder Brethren, and we are but grafted into the common Stock with 'em: So that we have little reason to boast against 'em, since they bear us, not we them. Their Religion was once the only true Religion; and tho' they were Slaves to Types, Shadows Figures, &c. yet they had also the same Eternal Moral Law for their observation which they carefully observe at this day; (we speak as we do of other Religions, that this is their practice, we excuse not any reprobate ill persons of 'em, no more than we can the vicious of our own Church) and if they Crucified the Head of our Religion, (for he came not in that Pomp and Glory that they expected) yet we are the better for it, for had he not been Crucified, our Religion had never had a Being.

It has been often objected against them, that they celebrate their Feast of Unleavened Bread, fermenting it with the blood of Christians; which is so express against the Fundamentals of their Religion, that nothing can be more, being both forbidden to kill, and to eat blood, is so far from the Doctrine of their Expositors, that they teach quite contrary. Thus Rabbi Moses of Egypt in *Jad a Razaka* in his Treatise of Kings, cap. 10. says, Concerning the Nations, the Ancients have commanded us to visit their sick, and to bury their dead as the dead of Israel, and to relieve and maintain their poor as we do the poor of Israel, because of the ways of peace, as it is written, God is good to all, and his tender mercies are over all his works, Psal. 145. 9. How often do we find accounts in History of their false imprisonments, and cruel Death? Thus in Vienna in the Metropolis of Austria, Frederick being Emperor, there were 3 Children missing in a great Frost, the Imputation was cast upon the Jews, who were indicted for murdering 'em to celebrate their Passover, and 300 of 'em were burnt for it, but when the Thaw came, the 3 Boys were found drown'd in a Pond where the Ice had let 'em in. We shall give one Instance more, and we've done: Among the Portuguese the Jews were extremely persecuted, one night the King could not sleep, but rose up and went into a Balcony, where he espy'd two men carrying a Dead Corps, which they cast into a Jews Yard, he immediately dispatches a couple of Servants to watch 'em home, which they did; the next day there was a great Tumult in the City, and the Jews were accus'd of the Murder. The King apprehends the Rogues, and sends for some of the Rabbies, asking 'em how they translated the 4th. ver. of Psal. 121. they answer'd, Behold he that keepeth Israel will neither slumber nor sleep; No, says the King, this is the Translation, Behold the Lord doth not slumber, neither will he suffer him that keepeth Israel to sleep: God who hath a care over you, has taken away my sleep, that I might be an eye witness of that wickedness which is this day laid to your Charge. There are innumerable such Instances which we have not room to insert here: As to what this late Author speaks about their cursing Christians, agreeable to the precepts of their Talmud, tis false, and borrow'd out of *Sixtus Senensis*, in Bib. lib. 2. or others that follow him, viz. "That every Jew thrice a day curseth all Christians, and prayeth to God to confound 'em, and root 'em out with their Kings and Princes; when the very words are these, *La Mumarim*, &c. For Apostates let there be no hope: Let all Heriticks be destroy'd, and all thine Enemies, and all that hate thee let them perish; and thou shalt root out the Kingdom of Pride forthwith, weaken and put it out, and in our days: 'Tis plain to any one



one who knows the Talmud, that it means only the Jews which apostatiz'd to the Sadduces, Epicurians, and Gentiles, (see *Moses of Egypt* upon the place) and it can't mean Christian Kings, for at that time there was none: Now as to what concerns Religion, we Christians have this Rule, *That the Tares and Wheat shall grow together till the Harvest*: we have no order to treat those ill that are not of our Faith; and if in any Civil Account the disorderly amongst the Jews, offend (as no People in the World is free from such Members) the Laws which they live under, and by which they are maintain'd in their Rights and Liberties, will also take Cognizance of their breaches of it.

To the second part, Their Civil concern is not at all disadvantageous to a Commonwealth, but the contrary; 'tis said indeed, *They engross the whole Negotiation to the great Damage of the Natural Inhabitants*: But this is refuted, since 'tis out of their power to make such an Engrossment, they both Import and Export to the Good of the Nation, by bringing in such things as we need, and taking off our hands what we have too much of. Nor is their Custom to the Kings Revenue inconsiderable, and their Religion obliges 'em from Cheating and deceiving in it, and if any does, (as some possibly will) the Law is open. As for the business of Clipping of Money, upon what Grounds it has bin supposed, and how they have been treated, let their Enemies judge by 7 *Edv.* 1. N. 7. *de fine recipiendo a Judis*, where the King is brought in writing to his Judges in Latin in these words, *Rex dilectis & Fidelibus suis Stephano de Pentecester, &c.* 'Tis too long to translate this, or indeed to stay any longer upon this Subject, only thus much we think our selves oblig'd to say, nor can any Christian accuse us, since we all owe 'em a greater debt, to wit, our Prayers that God would call home his ancient People the Jews, &c.

Quest. 6. *I desire to know how V the Consonant was pronounced by the Old Romans?*

Ans. V and Y are often wrote for one another; thus *Cassiodorus*, *Tacitus*, &c. write *Sumbola Ludia Musica*, &c. whereas 'tis now wrote, *Symbola Lydia Mystica*: And indeed the first as it was the ancientest, so it is the best, since Y is a Letter that may easily be spar'd. And as *Cornutus* in his Annotations upon the old Books of *Cassiodorus*, says thus, *Suriam, Suracusas, Sumbola, Sucophantas, &c. in nostris corrumpi non debent*; that is, the Y ought not to be writ, but V, the Romans had no W, but us'd their V always instead of it, as *Vasto*, to *Waste*, *Vinum*, *Wine*. Thus the *French*, the *Germans*, and indeed most Nations of *Europe* (except our selves) have no such Letter as W, but a V. only, which they all pronounce as we do. We might add the Opinion of *Vossius*, *Verricus*, *Flaccus*, and *Dansquin* upon the V, but we believe there's no farther occasion for it.

Quest. 7. *Unde Maritali qui tradit ora Capistro Sic odit lusus, O Hymenae, tuos.*

*Unde Dionæam præcurrere jussus arenam,  
Cum semori Coniux conserit alma femur,  
Friget, & ad nullam surgit certamen amoris,  
Sed jacet, ignavo crimen onusque toro?*

Resp. *Statem quisque petit metam, molimina vertit,  
In aliquod motu dignum, quâ fallitur, ultra  
Sistit ad Errorem; nova bisque pericla retentat.  
Sic Catulustitubat Spartanus in Ubera felis  
Vice matris teneræ, donec ungula crimen acerbatur.*

Quest. 8. *Charus erat Phœbo Corvus, dilecta Minervæ Noctua; Cur junctos odit uterque Deus?*

Resp. *Noctua utriq; placet simplex, sed Corvus habendus  
In Coetum, strepitu Surdastras efficit Auras.*

Quest. 9. *Dicite Cecropidæ, cur tot volventibus annis Mæonidæ dederint sæcula nulla parem?*

Resp. *Solvinus hoc jamjam negitando*

Qu. 10. *Si Consanguineus mortis sopor, ut Maro dixit, Dicite num fuerint Somnus & ille pares?*

Resp. *Mens habet Attonitos Atheos cum sentit Abyssum Ignotam: Nota est cuique benigna Quies.*

Quest. 11. *How has a late Author got clear of your last accusation of Plagiarism?*

Ans. By confessing it in part, and by making other Excuses, and an Appeal, which are worse than the theft

it self, in these words: "We appeal to any intelligent Reader, whether to throw a long dissertation of many pages into the compass of 2 or 3 paragraphs, and give it a new turn and Spirit in *English* be not more difficult, &c. and then they bring an instance of a passage out of *Du-pin*, which they translated word for word. A new way of throwing a long Dissertation into a little room! but what is yet more ridiculous, because we said they spoke like Atheists, to say *Job* was full of feign'd Circumstances, which was approv'd of by *Feremiah* and *St. James*; and own'd by the last to be of Divine Inspiration, therefore they add *Dupin* was a learn'd Man, and all our Malice and Ignorance can't prove *Dupin's* Opinion to be derogatory to the holy Scriptures; but we leave the World to judge whether 'tis not plain to every disinterested person, that our Assertion is just, and built neither upon Malice nor Ignorance, but upon truth it self, and if so, they themselves are fallen into the Trap which they now pretend they laid for us. And now after all as to Plagiarism in General, we never condemn'd them for using Authors, for without it Learning can't be improv'd, but for a dogmatical delivery of 'em as their own, and for accusing us first, when at the same time they were so grossly guilty themselves, which was basely disingenuous.

Quest. 12. *Whether the Reverse or Recoyle of a Gun, be at the Firing in the Chamber, or before, or at the immediate departure of the fire from the Muzzle; Gent. Three Wagers depend upon this Question, therefore the sooner you answer the sooner we shall drink your Healths, for 'tis to be determin'd by you.*

Ans. The Learned *Ld. Brouncker* answers this Question in his Experiments that he made about the Recoiling of Guns, some of which were before the Royal Society, and others after that were made before his Majesty in *Whitehall*; he discover'd that the Recoyl was sooner or later, according to the quantity of Powder used; thus in the Engine he made use of, if he used under 12 Grains, the piece ceas'd to recoyl before it parted with the Bullet; if he used more, the Bullet parted from the piece before it recoyl'd, the Reason whereof he hath demonstrated, for the Bullet crossing the Axis of the piece with a greater or lesser Angle, according to the force of the Powder the recoyl is sooner or later; for a fuller satisfaction in this point we refer the Ingenious to the History of the Royal Society, p. 237. where they have both a Table calculated for distances, Charges, &c. as also a demonstration about their hitting or missing the Mark.

Quest. 13. *Whether in the Monthly Lecture, founded by Mr. Boyle, more can be said than Socrates, Plato, Tully, Plutarch, or Bp. Wilkins, and Mr. Ray, have already published; and whether the 50 l. per An. might not have bin well spent in distributing those Books gratis, as establishing those Anti-Atheistical Lectures?*

Ans. We meet with no Body (but a *Lacedemonian* Atheist) that cou'd have the Confidence to censure so good, so great, so pious an Act, of perhaps one of the wisest Testators since *Solomon*, wiser much by far than their great Patron *Hobbs*, whose greatest Attainments at his Death could neither satisfie nor resolve that leap in the dark. This was neither like a *Philosopher* nor a *Christian*, we mean not like *Mr. Boyle*, who underwent the Change as familiarly as a Natural Experiment: No doubt but this great Mans Friends will be able to find out such Persons as can manage the Subject of Atheism to its disinterest, and what has bin already perform'd has not bin so mean as to be baffled by a *look to't*, or a *Judas's* censure, it had bin better to have bin given to the Poor, as may be seen in a late Pamphlet we hinted at above; but 'tis the hard fate of such Fools, to take a censure or banter for argument, and when they are most serious, and wou'd prove in earnest, they can bring nothing but what (with a little alteration) is as conclusive against the existence of their own Soul, as of the Christian Religion.

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

||| The *Double Descent*, a Poem, will be publisht next Time.

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