

The Athenian Mercury.

Tuesday, May 1. 1692.

Quest. 1. **W**E are all at present agreeably surpris'd with our Success at Sea, and there's little doubt but the extravagant Joy of too many Persons will run 'em into Criminal Excesses on this Occasion, whereas on the other side should we not express our selves pleased in a more than ordinary manner, we should justly be accounted Ungratefull both to God and Man. It may therefore be a welcome piece of Service to the Publick, if you'll please to give Directions for our Behaviour in so Critical a Juncture?

Ans. Discretion, Generosity and Piety are the best Guides in this Matter: Discretion will give us leave to express our Joys, (as has been sufficiently already done, were that possible) for so great a Blessing, since if ever we had reason to give a loose to our satisfaction, we now have it, when the Glory of England is reviv'd, and the World shall no more upbraid us with Cowardise, when we can so justly retort a Russel and a Shovel — But as it gives leave, nay, requires us to be Joyful, it forbids us to be distracted, or to let our Mirth carry us beyond the Bounds of Christianity, Civility or Reason — For Generosity should a little byass us — the English Genius never loves to insult over the miserable. Let's then Pity the Conquer'd, as well as those who laid Wagers, or Prayers on their side (tho' we Confess they hardly deserve it) at least let's Wish for the Honour of England, that there were no such Monster to be found in all the three Kingdoms as would so much as wish Success to the sworn Enemies of his Nation and all Mankind, much less be Confederates with them in their Villany, and thereby share the Guilt of their perpetrated or intended Vickedness. Then for Piety — let's pay our best Thanks where they are most due, and with a severe and sober Joy address the Sovereign of the World, as our Church has directed us, "Let's Bless and Magnifie him for this happy Victory, and the whole Glory thereof ascribe to him; and beseech him to give us Grace to improve it to his glory, the advancement of his Gospel, the Honour of our Sovereign, and as much as in us lyes the general good of all Mankind; that we may by so great a Mercy be engag'd to true thankfulness, which may appear in our Lives by an holy, humble, obedient Walking before him all our dayes, through Jesus Christ our Lord."

So Pray all that love their Countrey, and among the rest
The ATHENIANS.

Quest. 2. I am very violently assaulted by three different Temptations to Matrimony, and desire your Advice, which I am to chuse as the least of the three Evils. The Case is as follows:

Being lately in the Countrey, I happen'd in the Company of two Sisters of equal Fortunes, the Elder a handsome person, and for sweetness of Temper without equal, the younger a perfect Beauty, and tout a fait charmante, her Temper but so so; however, her Beauty at first sight quite enflam'd me, but her Conversation something cool'd the Fire her Eyes had kindled: In the mean time the others Conversation absolutely charm'd me, but being quasi to her Sister, engag'd I scarce knew how to tell her so. I love to look on one, I love to discourse with the other. In this divided Love coming to Town I met with a third, neither fair nor good natur'd, but une Coquette, and of a vast Fortune, who has made me already good advances. Now admitting all 3 willing to be Hymens Disciples, which would you advise me to chuse, Beauty or Good Humour, or Tensfold Riches: a speedy answer to this will settle my Heart, and fix on one that Love which being now so equally divided on all 3 gives me treble torment.

Ans. We suppose the Gentleman's but in jest, when he calls these 3 fair offers, 3 Evils, at least the best is there's no necessity of his chusing either of 'em. But if

he's resolv'd on't, we shall give him our impartial advice on the matter. To begin with the Beauty, which generally attracts soonest, tho' it seldom holds longest. We can by no means Vote for her, if she wants good Humour, for she's nothing but a gilded barbie without it; Beauty is a thing soon dies, ten to one but a Fit of Sickness, or a few Children spoils it, and tho' it does well before Marriage, there are but few, if 'tis in their own power, who admire it afterwards; besides, even a froward Temper, if there's nothing else, soon decays it, for a Face that's often used to wear voluntary wrinkles, will at length contract natural ones, and a sour Air spoils the finest Face in the World. A Man Courts for a short time, but when he marries he's in for his Life, unless he has the good Fortune to outwind her; (if she's a Scold we mean:) nor is there any Remedy besides a little Cotton for his own Ears, or a Drum for hers. Nor is the rich Fool much more eligible. It's true, were the Fortune to be gotten without the woful Incumbrance depending upon't, or were it lawful after the Honey-moon was over to carry her down for a few months to Kill-parson, the Fens of Lincolnshire, or the Hundreds in Essex, there might be something more to be said for't, tho' we should think it as hard Fortune, wer't our own Case, to be turn'd out of the World because old and rich, as we do now, that the poor Gyants in Romances should be all knockt o'th' Head meerly because they were bigger and stronger than other men. No, better leave her and all her Luggage at safer distance, never be a Slave only for the pleasure of seeing the Golden Fetters glitter, and hearing 'em gingle, nor let all the enchanted heaps of Gold tempt you to lie with a Hag and engender Bedstaves: — Or suppose her younger, yet if she's deform'd, or a Fool, all the beautiful Faces she has in her Bags won't keep her own from frightening you, or she'll soon grow nauseous and displeasing, for a Fool in the House is like one on the Stage, it never shows well twice, unless you reckon in the 2d. good hour, which the unlucky Greek Poet says is to be found in a Woman's life. And now we have got rid of two of your Temptations, (which may perhaps be properly call'd so, for 'tis either the pursuit of Wealth or Beauty that ruins the World) and 'tis time to consider your third, Her with a moderate Face, and Fortune, and very good humour, and this we all hold up our Hands for, if you are not already engag'd, or can get loose from either of the other, there being many notable Inconveniencies in noosing with them, but none at all, or at least none but what are common to all us men of Matrimony, which can be foreseen in venturing on the third, the elder of the two Countrey Sisters.

Quest. 3. One Woman has two Husbands, pray what kin are the men to one another?

Ans. We suppose just as much as he that proposes the Question to them that answer it.

Quest. 4. Whether the Condescension of a Protestant Lady to the Conjugal Request of a Romish Gent. will not in all probability interrupt her future felicity, tho' he promise not to violate her Liberty of Religious Worship?

Ans. Some of the greatest Men in the Kingdom have publickly asserted, that England owes most, if not all her miseries for these 50 years last past, to her being thus unequally yoked with Unbelievers, (its true the Papist calls himself a true Believer, but so does the Turk a good Mussulman, tho' both given over to believe Lies:) And indeed 'tis very easie to track, even our present as well as past misfortunes, to this Original, could we do it without disturbing the Ashes of the Dead, and we had almost added, the Reliques of the Martyrs: And these Inconveniencies have happen'd even where the Husband has

has been Protestant, and the *Wife* only a *Papist*; and if ev'n there they have done so much mischief in order to promote their own *Intreguing Religion*, how much more likely are they to do it when there's only the *weaker Vessel* to resist their *Solicitations*? for if her Husband be a *Man of Honour*, and stand to his word, he's certainly damn'd as deep as the *Priest* can do it, nay *Pope* and all, for not endeavouring to *extirpate Heresie* (and *Hereticks* too) to the utmost of his power: If he yields and is worse than his word, as he has the misfortune to be of a Religion which certainly can absolve *Husbands* as well as *Kings*, and snap one *Oath* as well as another, where then is all the quiet of her *Life*, or when will she be free from the pestilent *buzzing* and importunate *croaking* of all those swarms of worse than *Egyptian Flies* and *Frogs*, that will be eternally tormenting her; which if the *Husband* be a good man, (we ask pardon, a good *Papist* we mean) or zealous in his way, she must expect he will be encourag'd by his *Devotion*; if lewd and *Debauch'd*, he must be forc'd to permit it, in order to strike off some of his own *Debts*, and clear his tick in *Purgatory*. However, its very unlikely she shou'd have any great share in his *Heart*, if he's but true to his own *Principles*, for we can't see how it's possible for him heartily to love one he believes as certainly damn'd as that the *Pope* is *St. Peters Successor*, and has the *Keys of Paradise* at his *Girdle*. Another *signal Inconvenience* there is in such a *match*, on every ferment in *Government*, or change of *State*, we know what a mark the *Papists* are for the *Mob*, who as heartily hate them as they love their *plunder*, and how many of their *Houses* they *dismantled* at the last *Revolution*, and how many more they wou'd have serv'd so, had not the *then Prince*, our present gracious *King* deliver'd them as well as us, for which they are so much oblig'd to him, that they are the most ungrateful people in the *World*, if they don't drop an *Ave* and a *Pater noster* for him once a day every day in their *Lives* throughout all the *Popish Houses* and *Chappels* too in *England*, since without him they had all bin all as flat to the *Ground* as their *Nunnery* at *St. Jones's*. Add to all this, what's more than all, the perpetual hazard she'll be in of changing her *Religion*, and losing her *Soul* by their plausible *Infinuations*, and we're then sure we shall have laid enough to hinder any wise *Woman* from making the *Experiment*.

Quest. 5. I've obtain'd the Love of a young *Lady* of a *Considerable Fortune*, but *fifteen Years of Age*, whose *Relations* are all dead except one who is her *Guardian*, who has the *Management of all her Estate*: Query, Whether she may lawfully *Marry* without her *Guardians Knowledge* or *Consent*?

Ans. The *World* is now grown so *Civil*, that the first piece of good *Manners* young *People* generally learn, is to laugh at the *Old Folks* that begot 'em; and the first piece of *Wit*, to conclude themselves *wiser*, and fitter to choose for their *Lives*, as seldom staying to ask their *leaves* where they shall throw 'emself away, as they fail of *repenting* it in a few *Months* after. It's true, the present *Case* is far different, there being not near the same *Obligation* to a *Guardian* that there is to a *Parent*, the one being *Natural*, the other only *Legal*: However the *Law* having entrusted the *Infant* in the *Guardian's* Care, and made him a kind of a *Vice-Father*, and her own *Parents* having substituted him in their room, he being besides this her only surviving *Relation*, we must conclude that she can't either *prudently* or *lawfully* dispose of her self without his *Consent* and *Privy*, tho' we are sensible we shall unavoidably disoblige all the *Fortune-Hunters* in *Town* by such a *Resolution* — Not but that (to make 'em some amends) on the other side, if the *Lady* be near at *Age*, or *Years of Discretion*, if her *Guardian* be really *ill-natur'd* or *Knavish*, if he either *uses* her *ill* at present, or she plainly discovers that he *Designs* to Cheat her for the future, to put her up at *Auction*, and sell her to who bids most, or reserve her for some *Blockhead* of his own *begettings*, or some of his *Kindreds*, as is but too common a practice with them — in these *Circumstances*, if a *Gentleman* really deserving her shou'd Offer, nay, if such a one who tho' he might want a *Fortune*, wanted nothing else, and the *Lady* has enough for both, the *Case*

is certainly very much alter'd, and we think she does not *amiss* if she chuses a more *carefull* and *intimate Guardian* than him her *Parents* left her.

POSTSCRIPT.

A Late *Hackney Author* having been pleas'd to insinuate to the *World* that I gave *false Memoirs* to the *Author* of the *HISTORY OF THE ATHENIAN SOCIETY*, as also that I *Father'd* a certain *Translation* upon my own *Authors*, entituled *A Supplement to the Athenian Gazette*, &c. As to the last 'tis easily prov'd by the *Title Page*, that he's an *Impudent Lyar*, for there's not the least mention in the *Title-page* of their having any hand in it, or so much as *Revising* it, which fully clears me of so disingenious an *Action*. As to the first, as I never own'd myself to be any ways concern'd with the *Author* of the *History of the Athenian Society*, so I have no occasion at all to deny it, for any thing that I find to be in the least shock'd by this *Fellow's Charge*; for as I myself am well satisfied that whatever he asserts is as probable to be false as true, so I shall take occasion in a very little time to give the *World* a just and well Attested *Character* of him, as to the *Scandal* he has been to *Academicians*, *Schoolmasters*, and all the rest of the *World* he has *Convers'd* with, (and shall reserve his *Way of Dealing* with *Booksellers* for a 2d. Part of his *Life*) Nor will I do him the least *Injustice* in what I shall *Charge* upon him; and then I'll leave the *World* to judge of his *Reputation* and mine, when I barely assert one thing, he another, in contradiction to me. What I shall *Publish* will give the *World* occasion to judge what *Value* is due to his scandalous *Pamphlets*. What I here offer I shall *Subscribe my Name* to, and I expect for the future he do so too, and not to act so covertly with me as he did with *Mr. Jones* in his scandalous *Libels* upon him; for 'tis a pitiful *Comardice* that strikes a *Man in the dark*, and like a *Serpent* bites him by the *Heel*, and then creeps into his hole for want of *Courage* to abet his *Actions*.

JOHN DUNTON.

Advertisements.

THIS is to acquaint our *Readers*, (that they might not be impos'd upon by *Buying the same Questions twice Answer'd*) that there is not any one *Question* in the *Lacedemonian Papers* but what they'll find *Answer'd* either in our 6th. *Volume*, or in the 18 Numbers of our 7th. *Volume*, just now *Publish'd*: And we RESOLVE to continue *Answering* all *Questions* whatever, that so we may render our *Undertaking* perfect. As to any *Blunders* or *Mistakes* in our several *Volumes* (occasion'd by the *Absence* of any of our *Members* they'll be all speedily rectify'd by the *Athenian Society*, that so our *Querists* may not be led into *Errors* by the *Misrepresentation* of any *malitious* Persons.

We have prepared a full *Answer* to the *Quakers* which shall be speedily *Printed*.

THIS is to give Notice that THE YOUNG STUDENTS LIBRARY will be ready to be deliver'd to the SUBSCRIBERS in *Quires* by the 6th. Day of next *June*, and not before.

Gospel Truth stated and Vindicated: Wherein some of Dr. *Crisp's* Opinions are considered, and the opposite Truths are plainly stated and confirmed. By *Daniel Williams*. Printed for J. Dunton at the *Raven* in the *Poultry*.

LONDON, Printed for John Dunton at the *Raven* in the *Poultry*, 1692.