

The Athenian Mercury:

Saturday, July 16. 1692.

Quest. 1. **H**ow ancient is Heraldry, and whether the Coats of Arms we find in the Genealogies in old Bibles, for the 12 Tribes were really used by them?

Ans. The use of Standards, to distinguish the Tribes in their Campaign, according to their Encampments and Marches, we find Num. 1. 52. whose Arms might be according to the description of Jacob upon Josephs Sons, Gen. 49. 13. &c. but its Antiquity went higher, no doubt, for Cain, (Gen. 4. 17.) who fortified himself, and first set up Arbitrary Power in the Land of Nod, and called the City by his Sons Name, viz. Enoch, Lord of Enoch, he also invented Heraldry and Arms for distinction.

Quest. 2. In answer to your 2d. Question in your Mercury Vol. 7. Sat. May 7. 1692. Whether these words of a certain Author, (The School shall never laugh me out of that odd Opinion of Tertullian, Certum est quia impossibile est) be sense, and what is the sense of them? You tell us, we cannot find it in him, nor any other Author, therefore we desire to be inform'd of the particular place before we answer it; which then I hope you will, and intreat you so to do. I'm no Divine, but I am told Garbut upon the Resurrection, Mar. Note p. 83. quotes Tertul. de Char. Chr. for these words?

Ans. Tertullian's words must in reason be meant, That if the Scripture affirms the Creation out of nothing, by a Fiat, or the Resurrection, he means it is certain and true, and to be believed, because that our subtil Schoolmen and Scepticks say it is impossible, who by that do own the thing done: But because they cannot solve how, therefore say that the Scripture must not be true; as if it were said, its impossible a Soul should be from God at first, this is true it was so, because these men find it impossible how to satisfy any Man who it came from else, with all the art they ever yet triumphed with.

Quest. 3. It is storied in several Histories, of Ann of Bullen, that her Belly was ripped up, and Edward the VI. taken out, by order of Henry VIII. who said he could have more Wives, but did not know whether he could have more Children: On the other hand the Reverend Bishop of Salisbury, B. 1 part Reformation, saith she was safely delivered, and died afterwards of the Distemper incident to Women in that Condition: Pray your Opinion as to matter of Fact?

Ans. The Report might be raised upon some question proposed to the King, that in Case the Queen could not be delivered, whether they might administer that Operation.

Quest. 4. You in your Mercury of Christs personal Reign say it shall be upon Earth for a 1000 years, Whether it shall be this Earth refined, or a New Heaven and a New Earth?

Ans. As a Fiat made this World out of nothing appearing to us, so a Fiat can reduce them to their first Nothing, and Create a New Earth, which may be called refined to our apprehensions.

Quest. 5. Whether any one may lawfully keep a Mans Wife from him (if she be willing) after they be lawfully married, and not bedded?

Ans. Her willingness makes it not lawful; for if Contracts and Promises are so Obligatory in these Cases, much more the lawful Marriage.

Quest. 6. Why a Man when he is in Drink is less apprehensive of any bodily damage (as falling down a Precipice, receiving a wound, or the like) than a sober Man?

Ans. This is partly answered in the Answer about Muscular motion, and Mad-men, who from the violent and over-brisk motion of the Spiritous particles in the Nerves, are made to surmount pain, and insensible almost of the Weather and Objects, are rendred thereby vertiginous and false.

Quest. 7. Why Nuts eaten after Fish do hinder the gathering of Phlegm.

Ans. This Question would employ many Societies to resolve first, Whether Nuts hinder generating of Phlegm in all that eat Fish? Therefore it requires time to know the matter of Fact, before it can be answered satisfactorily.

Quest. 8. Whether there be any Unicorns now in the shape that they are commonly painted upon the Signs, and how long is it since there were any?

Ans. Purchas from other Historians relates that Unicorns as painted, are kept in a walled Park near Mecca, where is Mahomets Tomb: But our business tyes us, that we cannot attempt to travel to satisfy the last part of the Question, Whether there are any Unicorns alive now.

Quest. 9. Gentlemen, It hath bin my Lot to fail in the World, my whole Debt is a 100 l. I would give my Creditors every Farthing I have in the World, and they will not take it; my Friends are able to do for me, but they will add no money to make it up with my Creditors, that I might have my liberty, that I may live with my Wife, who is a very sober careful Woman, and will take care of me so long as I live, but so as that I can never expect to live with her, but she must shift for her self, who is now big with Child, which I had rather dye than yield to, and for what I know it may cost her her Life to part with me; and if I live here where I may see her sometimes, we must both in a little time starve: Your Advice is earnestly desired in this Case what to do, and what Arguments may be us'd to move my Friends to do for us to procure my Liberty?

Ans. Miserable indeed! to want instructions in the Fryers in so common a Case, the meanest Tutor there could solve all these seeming insuperable Difficulties, by satisfying you, that the Ability of your Friends may occasion the inflexibility of the Creditors, notwithstanding which if your Friends will be security for your true Imprisonment to some Gaol, that will procure you a Protection to go at liberty about your Affairs, and cohabit with your Wife, altho Judgment were executed, and this without leave from your Creditors, who cannot be ignorant that a weekly Tribute to a Jaylor generally is the end of all the Cost and Charges, and Debt sued for, where Men will not, or cannot pay: But if your Friends will neither lend Money, nor be Security, your Condition is as bad as one that wants Money or Friends to procure a Pardon; and therefore if the Creditors will not take your offer, you must live the best you can in the confin'd place you are in, as others do, and you will soon learn the way.

Quest. 10. Can true Natural innocent Love and Affection be perfectly contracted between either Sex at first sight?

Ans. The constant Examples of Persons of either Sex, that are distracted for Persons they never saw but once, never imparted the least of their Mind unto by one word, is a sufficient Confutation of this Gentlemans Hesitancy: 'tis frequent that the impressions made at first sight has passed so deep, as to make many languish to death, this Love proving to them a lingering Martyrdom.

Quest. 11. Pray inform me why Barbers (above all other Tradesmen) hang out long Poles for a Sign: Upon long debate in Company its referred to you, therefore we desire your speedy Answer to determine our Wager thereupon?

Ans. The Barbers Art was so beneficial to the Publick, that he who first brought it up in Rome, had a Statue erected unto his Memory as Authors relate, and in England they were in some fort the Surgeons in old time, and therefore hung their Bafons out to make known at a distance, to the weary and wounded Traveller,

veil, where all might have recourse; they used Poles, as some Inns still gibbet their Signs cross a Town.

Quest. 12. *A Wager being laid concerning Namur, the one that it would be taken before the 10th. of June, the other not, without mentioning ought but Namur, now the Town being taken, and the Castle not, at the prefixed time, Query, Which has won? its decision depending upon your Determination, we desire your Answer.*

Ans. Namur in common Acceptation includes the Castle, if it belonged, or was any ways Contiguous to the Town, and unless that Exception had been made at the time of the Wager, the taking the Town is the taking Namur: This is Answer'd before in the taking of Limerick.

Quest. 13. *Pray resolve me in your next Mercury where Atlas stood when he bore the World on his Shoulders? and your Judgment of that Poet that first invented the Fiction? and where he design'd Atlas should stand?*

Ans. 'Tis said that Archimedes could remove this World, if he had another World to fix his Betty or Instrument upon, which other World Atlas stood upon when he bore all this World upon his shoulders, if he really had the World in that Posture, which the Poet never believed would be so taken, any more than we fancy an Emperor can hold the Globe of the World, represented by a Ball, in his Hand, as Pictur'd, or a Man guide the World which way he pleased, as if he had the World in a string, as we Phrase it. The Poet pitched upon this, as best to express the vast Comprehension he had in Inventing Astronomy; he might as well have feigned he held it in his Hand, and turn'd it every way to find out its Proportions and Harmonick Distances, and let it go again in a String to observe its Motions; as the Poet thought of the word *Weight*, and so set it imaginarily on his Shoulders, which Fancy was well enough.

Quest. 14. *How long 'tis since Tobacco was first used in England? whether it does not infect the genuine Purity of the Breath? and lastly, whether 'tis not insalubrious if immoderately used?*

Ans. We have formerly Answer'd a Question very near akin to this, to which we refer the Querist, only have now a little more to add — In Answer to the first — *How long 'tis since it came into England?* We Answer, 'Tis about one hundred and six Years, according to the best Account we can get concerning it, Captain Richard Greenfield and Sir Francis Drake, not Sir Walter Rawleigh, being those who first brought it hither, about the Year 1586.

To the second Question — *Whether it does not most virulently infect the genuine Purity of the Breath?* or, *bateing Fustian*, in plain English, does not make the *Breath stink?* We must reply, 'Tis e'ne as you like it: Some think it a Notorious Stink, while others will never be perswaded but that 'tis the best *Smell* in the World — And for the Querist, we'd advise him to be judge by his Mistress, and to let her Nose rule his, if e're he expects his Lips should be acquainted with hers.

To the third — *Whether 'tis not insalubrious if immoderately used?* — We reply in the Affirmative — and so is *Phlebotomy*, and every thing else. But besides what we have here added, we'll throw in a little Story to make out Measure — When the Christians first discovered America, the Devil began to be afraid of losing his hold there among the poor People, tho' by Christianity appearing among 'em, (tho' he was more afraid than hurt, as the Event made appear) and as Mr. Dryden excellently expresses it in his *Conquest of Mexico*: He told some of his Acquaintance among the Indians, that he had found a way to be reveng'd upon the Christians for beating up his Quarters, for he'd teach 'em Tobacco, which when once they had tasted, they should be perpetual Slaves to it, and never be able to leave it: Which was too true as to a great many *Smokers*, tho' there are some who have used it this seven Years, and yet can as indifferently as ever, either take or forbear it.

Quest. 15. *Your Opinion is desired of that Passage in Jotham's Parable, Judg. 9. 13. Should I leave my Wine, which cheareth God and Man?*

Ans. It either relates to Princes and great Men, who are frequently enough call'd Gods in the Scripture, and then the sense is no more than — Wine refreshes both small and great, or all sorts of Men. Or else it refers to Sacrifices, in some of which Wine was offered to God, and is said, after the manner of Men, and in Condescension to our Conception and Capacity, to cheer the Heart of God, by which no more is meant than to be acceptable to him.

— And what if we should yet add a third Interpretation, which some may think as probable as either: We know that which is Dedicated to God's Service is said to be Dedicated to God; that which is done to his Servants, to be done to him; those Offerings which were under the Old Law, brought to the Priest, and design'd for his Use, are said to be brought to God — And to the Priest among other things, Wine was presented, whose Heart being thereby moderately cheer'd and refresh'd, we know not but in a Parabolical way of Expression, as this is here, the Heart of God may be said to be so. Nor will this seem so strange, if we consider what our Saviour says of those who fed the Hungry, 25 St. Matth. *Inasmuch as ye have done it unto one of the least of these my Brethren, you did it unto me.* And either of these Interpretations will agree well enough with the Scope of the place, the Style of the Scriptures and Analogy of Faith, nor is there any necessity of knowing, or precisely determining which is the right, it being no Matter of Faith, any further than as 'tis inserted in the Sacred Writings.

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