

The Athenian Mercury:

Saturday, October 8. 1692. Licens'd, E. B.

Quest. 1. **T** Here's a Report of an old Gentleman not arrived to his Climacteriq. 63, yet is become Young again, by Drinking the Bath Waters for the Gout: What's the Cause of that Change?

Answer. Letters have been sent to this purpose; but no publick Paper has informed the particulars of this Remutation from Old to Young, therefore its an unconfirm'd Report, altho its as possible in this Man, and this Age, as in others. Fuller in his Worthies, p. 308. Relates that a Scotch Minister a hundred and ten was renovated; and *Plempius Funda Medic. c. 8. pag. 120.* sets Date to a Letter under this old Young Man's hand, describing his Observation upon his own Remutation, his Name subscribed, *Patrick Makel Wian*, Minister of *Tubury*. *Ferdinand Lopes* Historiographer to the K. of Portugal, in the 8th. Book of his Chronicle Reports, That in 1586. the Indian Vice-Roy had a Man presented that was above 370 years old, had been Remutated four times, and enjoyed near 700 Wives, some then alive. *Torquemado* in his first Journey of his Discourse from *Velasques* relates, That an Abbe's near an hundred, had her Youth and Beauty restored, black hairs expell'd her white, had a new set of Teeth, her Breasts grew plump, and she found such a rampant Vigour, that she was aham'd to be seen almost, that it was a mute Case whether her Vow of perpetual Chastity was not superseded, and that she might marry if she pleased; how long she lived after this rejuvenescence, the Author doth not relate. The Nature of the Bath waters is in former Mercuries: But if any suppose *Medea* used a Bathing-tub, and Charms or Prayers, with Viper breath to restore *Jas*'s old Father, and therefore its in the power of Physick to do it directly, we have not yet seen her Recipe.

Quest. 2. A young Lady of my Acquaintance being sent to a Monastery in Flanders by her Widow Mother, with design to have her brought up in the Romish Religion, where having been near four years, and being about 16 years old, she made a Vow of Chastity without the Consent or Knowledge of Parent, or any other Superiours: Some time after this the Mother hearing her Daughter was desirous to be a Nun, sent her a Letter, wherein she charged her on her Blessing not to engage her self by Vow, or otherwise, till she had seen her, or till she was 21 years of Age; and quickly after she sent for her home, where she had not been long, before her Inclinations returned to the Church of England, wherein she had been baptized and brought up till about 10 years of Age, and into whose Communion she re-enter'd, having lost her Mother, whose will over-ruled her whilst she lived with her. And now Gentlemen, this being the true State of the Case, you are desired to give your Opinions whether you think the Lady any ways bound to the performance of this Vow?

Answer. The Ladies Mother was in the right of it, that at 21 years of Age she could have made better Judgment of that matter of Nunship: However, no Vow can be perpetual, or bind to Impossibilities, that were to confine the motions of God's Spirit to't, to frustrate the manifold benefits the World may receive from a Person: and therefore the implied condition or ground of the Vow must be as far as it is possible, no ways repugnant to some other Superiour Good, which may not at the first be foreseen by the Vowist; if the Vow be imposed otherwise, its void at first, only the Brutum of the Nunnery, as if it were as firm a Vow to live in that place as to live Chastly, which is not conform'd to place. The Lady is no way bound by that Vow, to do all the Good she can in her Generation, which she could not do in a Nunnery.

Quest. 3. A Minister of my Acquaintance having many years since taken Orders of Priesthood, and often preach't in the Church of England both in K. James's time, and since,

till the Act for taking the Oaths to K. William and Q. Mary, which he refus'd upon pretence of a tender Conscience, but now preaches in a Conventicle, call'd a Jacobite Meeting, and there frequently administers the Sacrament, and reads the Common-Prayer, but not as by Law establish'd, for he does not pray for K. William and Q. Mary: Whether this be not a Violation of his Ordination Oath, and how far he is perjur'd by any such Oath, or any other Oath he has taken in the University?

Answer. Whilst men look at one supposed danger too intensely, they for the most part fall unawares into another full as bad, *In vitium ducit culpe fuga si caret arte.* They pretend to fear Perjury, which is well, but they fear not Schism, censuring and condemning their Brethren, contributing as much as in them lyes to the ruine of their Countrey, and apparently betraying the Religion they profess into the hands of its implacable Enemies. Now we would fain know of them; whether any Man can by any Oath be bound to do all this, and whether this is not the making the *Sacramentum pietatis*, *Vinculum Impietatis*? So that they are certainly by them that brought this Necessity upon them, freed so far as they are concerned from this Oath so abused. As for the University Oath, we know not how it comes in here; but we are certain your Friend has broken his Canonical Oath to his Bishop, by setting up Altar against Altar, and breaking himself from the Communion of the Church, and of his Bishop, without such a Cause as will justify him in it, viz. upon a Civil Case legally determined, by the only proper Judges, and approved by all the foreign States and Princes abroad. 2ly. He has broken his beloved Oath of Allegiance too in not submitting to the lawful Heir and Successor of *James II.* late King of England, after the Right of the said *James* was legally determined. He may pretend he is not satisfied of both or either of these; but unless he can produce before Almighty God such Reasons as may certainly conclude him humbly sincere, tho' mistaken, his Virtue he boasts of is the very Sin he fears, or pretends to fear. But on the contrary, all those who have submitted to the Oaths upon the Judgment of them that were the proper Judges, have broke no Oath, and can Answer, that they in this obeyed those whom God had set over them, and so are safe both ways, and in the mean time cannot be charged with any of the ill Consequences that cleave inseparably to the other Party. And as for your Friend and you, you are far from that Modesty and Meekness, which naturally attends a scrupulous and doubting Conscience, assuming to your selves a right to Judge, Censure and Condemn your Sovereigns, your Brethren, your Equals, the whole World. And for a Conclusion, we must let you know, That State Questions are above our Capacity, and for the future all such shall ly by unanswered if they be made.

Quest. 4. What is the Reason of Colours?

Answer. The Principal Reason is from the different reflections of Light, as is evident from the Colours that are in the Prism, or Rainbow. Nor does the Diversity of Pores a little contribute to the diversity of Colours. Mr. *Hook* in his Microscopick Experiments observ'd, that a Cole was extremely porous above any thing he could meet with, which made him very well conclude, that the Light which reflects from more continuous Bodies was lost in those pores, and therefore it was that a Cole appears black. Every thing must be of some Colour or other, if it comes under the Nature of such Bodies, which being all of one Classis, as Water, Glass, &c. the Colour is wholly owing to the different Reflections of Light, if it be of those things which are still of the same Colour, or very near it in any Light, then 'tis owing to the Pores. As for Instance,

stance, an Apple whose side is towards the Sun is commonly redder than the other side, and if it be gathered, hold any other side to the Sun it will not be red, nor will that be dark tho' opposite to the Sun, or lookt upon by a Candle or other light: The Reason of it we presume to be this, that the Pores of that side of the Apple that is red, being lookt upon with a Microscope, are very different from the other sides, and may probably be made so from the different Fermentations in the Body of the Apple, for the Moisture that the Apple drew, as it was dispers'd and circulated thro' the whole, was more vehement on that part towards the Sun, being influenc'd by it, and by consequence the Skin or Film that cover'd that side settled accordingly. And what the ancient Philolophers have deliver'd for the Causes of Colour, as more or less of Sulphur, Mercury, &c. in the Subject, appears very reasonable, since they according to their own Natures, must necessarily cause different Fermentations, and by consequence different Surfaces upon things, which therefore from the same light must appear different, or of divers Colours.

Quest. 5. In the 7th. 1 Kings, 'tis said that the Molten Sea contain'd 2000 Baths, and in Chron. 4th. 'tis said it contain'd 3000 Baths; pray how are these two Texts reconcilable? and what Figure do you think that Sea was, whether Cilindric, or Eliptic, or both?

Ans. Dr. Bernard, Oxon. has given us so fair a description, that we think we need not to add any to it, viz. The Neck of it was Cilindrick, and the Body Eliptic; tho' it might be alter'd for more or less of an Elipsis, that is, the Curve might narrow faster than the Doctor has made it, and yet have the same Content, provided it was deeper; but since Mr. Boyle says that he saw the Figure of one in one of the Jews Synagogues at Amsterdam, very like that which Dr. Bernard had contriv'd, we think it needless to make any other draughts of the Content. That seeming contradiction of the Texts is easily solv'd, for 'twas their ordnary Custom to fill it up to the Neck, and no higher, which held 2000 Baths, but if the Neck and all was fill'd up, it would receive 3000: The Querist if he cannot procure the Doctor's Draught, may see an exact Copy of it in the *Universal Bibliothecae*, Tom. 14. p. 412. where also if he understands French, he may be satisfyed in every particular relating to that Curious Piece of Workmanship.

Quest. 6. What was the Sacrifice of the Jewish Children to Moloch? and whether is not the place as doubtful as that of sacrificing Jephtha's Daughter, which most believe was only dedicating her to God, or giving her up to a recluse Life, as the Nuns beyond Seas?

Ans. 'Tis the Opinion of several great Men, that they were not burnt to death. Ludovicus Capellus amongst the rest pretends to give an Account of that Ceremony from the Rabbi's themselves, viz. "They made a great Fire, and took one of their Children, which they gave to the Priests of Moloch, then the Priests gave the Child again to its Father, that by his Command it shou'd pass thro' the Fire: He first order'd it to go along by one side of the fire, and then by the other, and afterwards thro' the middle of the flame; but they did not burn their Children in Honour of Moloch, as they did to the Honour of other false gods, but only made them to pass thro' the fire, &c. Capellus brings the following part of this Rabbi's Comment on this place, to show the wretched Glosses they made upon the Law; but however it serves to clear the place, that they did not actually burn their Children to death, for that was too plain against the sixth Commandment.

Quest. 7. You have in some of your Mercuries ridicul'd the Transmutation of Metals, which may certainly be effected both by Natural and Artificial Means; by the last, as is daily seen by the Practice of Chymists; the first, by Rivers, Springs, &c. There is a vast Mine in Hungary of pure Copper, in which there are several Springs running, if there be put into 'em any old or bad Iron, in 14 days it turns into excellent Copper; the truth of this is attested by Dr. Brown,

in his Book of Travels, who himself was an Eye-witnes, and who has now some of this Transmuted Metal by him, which he brought along with him: Query, What Use could a Virtuoso make of this Water?

Ans. We have in some of our former Papers given our Opinion of the impossibility of changing baser Metals into Gold, but never deny'd what is so commonly known, as changing, or rather extracting Minerals or Metals, which appear to be of a contrary Nature to what they were at first, tho' perhaps all is no more than bringing to perfection those Seeds or Principles which were there before. As to the Use that might be made of the Waters mentioned in the Question, we suppose that any one that wou'd Travel, and may be permitted to do it, might extract such a Salt out of those Waters, which if brought into England and dissolv'd in our Waters, might have the same Effect here; and possibly such Experiments might be made with these Waters, as to get a true Notion of their Nature, and if so, the Work might be performed any where.

Quest. 8. What's your Judgment about the Prophecies of the Sybils?

Ans. The Credit of the Sybils was greater in former Ages than now, when Justin Martyr, Lactantius, Constantine the Great, Jerome, Isidore, Apollodorus Panjanias, &c. wrote of 'em, they were believ'd authentic; but our later Critics, who stand upon their shoulders, believe all to be Cheat and Imposture, their Number, Place, &c. are so differently related, that there's nothing certain to be concluded, and no doubt but a great part of these Contradictions are owing to a want of just Reflections, and comparing one thing with another. Mr. Petit and Servatius Galland, have within these three or four Years said so much on this Subject, that scarce any thing else can be added; the latter will have all to be Frenzy, Madnes, &c. and the first will have but one Sybil, saying that all Authors from the second Century (at which time the Christians began to speak of them first) have confounded the Sybil with other Prophetesses: Whereas Plato, Plutarch, Pliny, and others, had distinguish'd before, speaking always in the singular Number; those that wou'd be more confounded upon this Subject, may consult what has been written, with as little satisfaction as others.

This Morning will be Publish'd

A Practical Discourse on the late EARTHQUAKES, with an Historical Account of PRODIGES, and their Various Effects By a Reverend Divine Price 6 d. Printed for John Dunton at the Raven in the Poultry.

Chirurgus Marinus, or the Sea-Chyrurgeon, being Instructions to Junior Chyrurgic Practitioners who design to serve at Sea in this Impley. By John Moyle, Sen. One of their Majesties Superannuated Chirurgeons. London, Printed for Eben. Tracy, at the Three Bibles on London-Bridge, and H. Bernard at the Raven in the Poultry.

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