

THE
Athenian Gazette:
OR
CASUISTICAL MERCURY,

Resolving all the most
Nice and Curious Questions

PROPOSED BY THE
INGENIOUS
Of Either SEX:

From *Saturday* May 30th, to *Tuesday* Aug. 18th, 1691.

The Second Volume,

TREATING
On the several Subjects mentioned in the CON-
TENTS at the Beginning of the Book.

L O N D O N,

Printed for *John Dunton*, at the *Raven* in the *Poultry*. Where is to
be had the *First and Second Volumes* of the *Athenian Gazette*,
(and the *Supplements to 'em*,) beginning *March 17th*, and ending
August 18th, 1691. (Or single Ones to this Time.)

The Preface to the Second Volume.

WE here present the World with our Second Volume, as an Essay rather than a Standard of what it pretends to; for tho' by the Encouragements we daily receive, we are sensible of its usefulness, yet at the same time we own it to be far short of what we cou'd wish it. When we first undertook this Task we expected to be treated like the rest of the World, with Applause and Ridicule, and we hope we have learn'd to make a due use of both: To such as are pleas'd with our Endeavours to do good, we gratefully acknowledge our Obligation; but to those whose Ignorance and Ill-nature are Rivals in Censuring us, we promise 'em our Pity, and can freely tell them and all the World besides, that we value not so much our own Credit, as the Reputation of Truth; which we shall manifest at any time by a publick Recantation of Errors, when made sensible thereof.

To give one Instance that may perswade a Belief of what we now say; we do sincerely promise, that amongst near four thousand Questions which now lie upon our Hands, we shan't pass over one as too hard or difficult for us to answer, when we come to expunge such as we think not fit to see the light; and where by our own Observations or Collections from the best Authors extant, we shall remain dissatisfied, we will give publick notice of such Questions, to desire the Notions of the Learn'd, and if all together come up to a fair demonstration, they shall then be publish'd to the World: Amongst some others of this nature, at present, the Flux and Reflux of the Sea, the Attraction of the Loadstone and Magnetick Nature of the Earth, are now in our search; and we shall not give over our Inquisition till the World has some new and better thoughts upon 'em than we find yet extant.

Method and Order render the most difficult Enterprizes easie, therefore to avoid a Misunderstanding of things, we desire our Querists not to send any more Questions till we give publick notice, except they are such as may come under these Four following Rules, viz.

I. Popular Subjects that may be serviceable to the Government; or some remarkable Affair actually on the Stage.

II. Some curious Accident or remarkable Providence that's matter of Fact, and wants a Demonstration.

III. Questions sent before which the Querist may think are lost.

IV. Some extraordinary Scruple of Conscience which wants a speedy Answer.

Whoever sends contrary to these Rules will be accessory to their own Disappointment, for they must expect no Answer, till we are clear of what Questions we have already upon our Hands.

A few Objections have occur'd, which we shall endeavour to remove.

Object. 1. Why we answer some Questions in a Week, and not others in a Quarter of a Year?

Ans. We don't remember one Question since the first and second Papers that was answer'd in a Week, for there's always two Papers, at least, written aforehand ready for the Press; but why we answer some sooner than others, there's great reason for it, as in the late Instance of the Paper about the present Reformation, which wou'd have been improper at another time: And thus in some particular Cases our Order must be inverted as to Priority; but we promise, (and that's very fair) an Impartiality in our Answers, unless upon extraordinary Occasions; all which consider'd, we hope, may for the future put a stop to that frequent desire in most Papers, Pray let mine be answer'd the next Mercury.

Object. 2. We shall have no new Questions to put for some considerable time.

To which we have two Answers; one is, that 'tis the Querists fault, who wou'd not observe our (almost) continual Advertisements to the contrary, and therefore we are not to be blam'd: The other is,—That 'tis ten to one, but that before we have answer'd all, they will meet with those Questions which themselves do design to put, for we have many very curious Questions by us from most parts of England, and some of 'em sent by persons of great Quality.

Object. 3. Why, according to the desire of most persons, we put not the Receipt of their Questions into our Advertisements.

Ans. The Rotterdam Coffee-House in Finch-lane, and that in Stocks-Market are very careful in the delivery, so that no person needs to doubt a Miscarriage: What we do put in we have some secret reason for, and that we don't put in all desir'd of us, is, because then we shou'd have room for nothing else but Advertisements.

Object. 4. 'Twould be a satisfaction to the World to know of what Religion you are?

To which we answer, We are less admirers of Names than Things, but if Appellations will be satisfactory to the World, we are not ashamed to own our selves CHRISTIANS, and particularly, of the Protestant Church, as now Reform'd; and what ever Suggestions have been made to the contrary, we must fix it upon the Readers misunderstanding of things, and shall endeavour, as much as in us lies, to avoid either Practices or Disputes which may tend to widen the Breaches betwixt those who agree in the Fundamentals of the Christian Religion; and as an undeniable proof of this, we shall shew in answer to a certain Question we have receiv'd, that 'tis a Maxim of the Jesuits, to

The P R E F A C E.

start differences about Circumstantial, and that 'twas them only, that by their Disguises and false Pretences, were the first promoters of the many unhappy Differences that are now amongst us, both in Church and State.

We have yet further to tell the World, that we have now fix'd our Society, both as to Number and Privacy, and desire (notwithstanding many importunities to the contrary) to continue so in both; not but that we are willing to receive any Gentleman's Thoughts upon what we write, and (by the way) do thank those Gentlemen, who have already been so kind, promising them to oblige the World with their Notions when the like Subjects occur again.

Our new System of Elementary Philosophy will not be publish'd till the Supplement of the Fourth Volume is printed, of which it will be part. And since it won't be long but our Querists will be at Liberty to send again, we desire, that henceforward they will keep the following Order, as to the Subject Matter of their Questions, when we give publick notice for their sending.

I. To look over the Indexes of our Volumes, to see if their Questions be not already answered to their Satisfaction, for we have sometimes twenty Letters about one Question.

II. That they send no more Obscene Questions, for we shan't answer 'em.

III. No more Riddles or Equivocations, &c. for they are of no use to the Publick.

IV. Nothing, the Answer of which, may be a Scandal to the Government, or an Abuse to particular Persons.

V. Let no Querists send above one or two Questions at the most, at one time, for then they will be sooner at liberty to send again, and perhaps, *something more Curious* than what they sent at first.

VI. Whatever may be destructive to the Principles of Vertue and Sound Knowledge, and then let our Querists be as *Nice and Curious* as they please.

For a fuller account of our whole Designs, see the following Advertisements, which we hope to make good, and will pursue with a yet greater Vigour, on purpose to oblige the Ill-natur'd part of the World whether they will or no; and to Retaliate the Encouragement of the other, we have at theirs and the Publick Service, better Friends, more curious Collections, and sometimes uncommon Intelligences, which we hope in a little time may be more serviceable to the World than a fruitless search after the Names of

Your unknown Servants.

A D V E R T I S E M E N T S.

THat nothing might be wanting to render our *Athenian Project* serviceable to the Publick, and throughly known, we shall here give a full Account of what we design'd from our very first engaging in it — which was not only to confine our selves to answer all manner of Nice and Curious Questions in Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks, &c. and all other Questions whatever proposed by Either SEX, or in any Language, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2. Vol. 1.) but also to give Accounts of the most considerable Books printed in England, or transmitted to us from Foreign Parts, in Order whereto we have settled a Correspondence beyond Sea, being resolved to spare no Charges to gratifie the Ingenious.

We design also to insert the Conferences and Transactions of several *English Virtuoso's*, and whatever else is Curious and Remarkable, (if well attested) that shall be sent us from time to time, and to Transcribe (that so we may the more fully make good our Title) from the *Acta Eruditorum Lipsiæ*, the *Paris Journal des Scavans*, the *Giornali de Letterati*, Printed at Rome, the *Universal Historical Bibliothèque*, &c. and from other Ingenious pieces transmitted to us from Foreign parts, &c. all that we conceive will be lookt upon here as valuable — ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licens'd and Entered, and now Translating in order to it.

If any person whatever will send in any new Experiment, or curious Instance, which they know to be truth, and matter of fact, circumstantiated with time and place, we will insert it in our Mercury; (but we shan't use the Author's Name without his License) and if it wants a Demonstration to the Senders, we will endeavour to find one.

for the satisfaction of them as well as of all other Ingenious Enquirers into Natural Speculations.

When our *New System* is ready for the Press, (which will contain great variety of Philosophical Questions) publick Notice will be given thereof to the World.

We shall all along publish every Volume as soon as ever we have receiv'd Questions enough to fill up Numb. 30. that so those Quietists that stay longest for Answers may not think us tedious.

We design to add a general Title, Preface and Index to every Volume, and at the end of every Twelve Months to draw up a general Alphabetical Table for the whole Year, that so those Gentlemen, or Coffee-Houses, that keep by them the several Volumes, Supplements, or single Papers that are publish'd from time to time may then Bind them up all together, and by the help of the said Alphabetical Table presently find any Subject or Question they have a mind to Consult.

The single *Mercuries* will be publish'd every Tuesday and Saturday, and our several Volumes will be compleated upon the publication of every Eighteen Numbers. This we design shall be our constant method except for the Reasons hinted in Numb. 7. Vol. 2. we should find a frequenter publication necessary, which if 'twere (but we are thoroughly satisfied now there will be no occasion for it) we'd then print a single *Mercury* every day in the Week, and an entire Volume once a Month, &c.

Direct your Letters either to the Rotterdam Coffee-House in Finch-Lane, or else to Mr. Smith's Coffee-House in the Stocks-Market, but pray pay the Postage, or they will not be taken in.

The Reason why we now print this long Advertisement, is to be seen Numb. 7. Vol. 2.

The 1st. and 2^d. Volume of the *Athenian Gazette*, &c. is Sold at the Raven in the Poultry. Price 2s. 6d. each.

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- VWhy are Angels painted in Petticoats? Q. 4. N. 14.
- VWhether the Grand Devil be a Corporeal Substance, and if so, of what Colour? Q. 5. N. 14.
- VWhether were those Devils drowned with the Swine, that ran violently down a steep place into the Sea? Q. 6. N. 14.
- VWhether there be any such thing as a *Chameleon*, and whether the Properties reported thereof are true, that it changes into all Colours, and lives upon Air? Q. 7. N. 14.
- Is the Story of the *Tarantula*, &c. real, or only a Fable? Q. 8. N. 15.
- VWhether it be lawful for a Young Lady to pray for a Husband, and if lawful, in what form? Q. 1. N. 15.
- A Lady desires to know when she shall have a Husband? Q. 2. N. 15.
- VWhether is it better to live single or to marry? Q. 3. N. 15.
- VWithin these few days a Swarm of Bees light upon the Crown and Scepter in *Cheapside*, no Body knows from whence they came: Pray what Construction do you make of it, and whether it may portend something to come? Q. 4. N. 15.
- From what Instinct of Nature do the Sensible and Humble Plants, now to be seen at *Stepney*, emit their Operations upon only a bare touch of 'em? Q. 5. N. 15.
- VWhat's the meaning of the word *Culprit*? Q. 6. N. 15.
- A Gentleman lay with his VVife in the dark, thinking it had been his Maid, and she prov'd with Child by him. Pray resolve me whether the Children were Bastards or no? Q. 7. N. 15.
- VWhat is the Reason that the *Frenchman* is so much incens'd with the Lye? Q. 8. N. 15.
- VWhether is there any such thing as the *Salamander*, and will it, as vulgarly reported, live in the Fire? Q. 9. N. 15.
- Is there any such Creature as the *Basilisk*, and whether it is true, that it kills with its Look, where it sees first, and dies if a Man first sees it? Q. 10. N. 15.
- Gentlemen, your Form of Prayer for the Ladies choice of Husbands will do but little good, unless your Goodness be afforded to your own Sex, to assist them in choosing VVives? Q. 1. N. 16.
- VWhat are we to think of the little clinking Noise call'd a Death-watch? Q. 2. N. 16.
- VWhat is the Cause of Bashfulness? Q. 3. N. 16.
- How is it naturally possible, that an Aged Man, nigh an hundred years, having several Imperfections, should on a sudden recover his former Vigour and Senses, as when but forty? Q. 4. N. 16.
- VWhether the Soul of Man be by traduction, or immediate Infusion; if the former, what tolerable Conceptions may we have of the way and manner of a Bodies begetting a Spirit; if the latter, how comes it to be defiled with Original Sin? Q. 5. N. 16.
- VWhy doth the Rain fall in distinct drops? — VWhy is there no Rain in *Egypt*, and why doth the River *Nilus* supply that defect by its overflowing? Q. 6. N. 16.
- VWhy is Yawning Catching? Q. 7. N. 16.
- VWhy dying Persons fold the Sheets, or other Linnen? Q. 8. N. 16.
- VWhat is the best way to prevent the Ruine and Debauchery of Youth? Q. 9. N. 16.
- VWhat is that which makes the Mouth to water at the sight of a Lemmon, green Gooseberries? &c. Q. 10. N. 16.
- VWhat's the King of *France* doing at this present? Q. 1. N. 17.
- Why you pretend to such strange things, and yet in effect tell the World nothing but what we all know already? Q. 2. N. 17.
- Why Men dream of things they never thought of? Q. 3. N. 17.
- What is the most delightful thing to a Man in the world? Q. 4. N. 17.
- What's the cause that a Burning-Glass contracting the Sun-beams into so narrow a compass, as to fire Cloth, Rope, Tobacco, &c. doth notwithstanding remain perfectly cold? Q. 5. N. 17.
- VWhat becomes of Smoak? Q. 6. N. 17.
- VWhy do you trouble your selves and the world with answering so many silly Questions? Q. 7. N. 17.
- VWhy Sounds ascend? Q. 8. N. 17.
- VWhether the Letters and Story of the Turkish Spy be a Fiction or Reality? if true, whether pass'd, and how long since? Q. 9. N. 17.
- How to know when God reveals himself in a Dream, and when we only dream, he reveals himself? Q. 10. N. 17.
- Utrum Androgyna sit capax — ultimi finis viventis? Q. 11. N. 17.
- VWhether the Gentlemen of the *Athenian Gazette* will engage to maintain whatever they assert? Q. 12. N. 17.
- How long do you intend to continue your *Athenian Project*, since some one or other may be always putting in some Nice and Curious Questions? Q. 13. N. 17.
- It having been experienced by several Persons, that upon pronouncing the word *One* after the first time the *Hiccough* comes, it never returns. — query, the Reason thereof? Q. 14. N. 17.
- VWhether Vertue does not consist in Intention? Q. 15. N. 17.
- Considering Friendship is the Marriage of Souls, which is a much stronger tye than that of Bodies, whether Persons so united ought not to continue single rather than break so Sacred a League by marrying? Q. 1. N. 18.
- VWhich is the best way for one who is willing to serve their Majesties, when a gentle Post is vacant to obtain it? Q. 2. N. 18.
- VWhat matter is the Sun made of, and whether or no is it a Flame? Q. 3. N. 18.
- VWhich is the best way to come into the Converse and Acquaintance of the Noble *Athenian Society*? Q. 4. N. 18.

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- Whether so small a Creature as a Fly has a Heart, and if it has, who hath the greatest Heart, the Fly or the late King? Q. 5. N. 18.
- Does the world hang upon nothing, and how can you prove plainly that it does so? Q. 6. N. 18.
- In what quarter of the Year begun the world in, whether in Spring, Summer, Autumn, or Winter? Q. 7. N. 18.
- A Cricket being esteem'd by some lucky, and by others ominous; query, whether there's any Reason for't? Q. 8. N. 18.
- Whether 'tis better to lose the Sight or Hearing? Q. 9. N. 18.
- VVhence proceeds the Speech and Voice, and that no two Faces are exactly alike? Q. 10. N. 18.
- VVhy some men are more Confident than others? Q. 11. N. 18.
- VVhether Saturn be Noah, and what is meant by the Golden Ages? Q. 12. N. 18.
- Is it Injustice to pay Counterfeit Money when I know it to be such? Q. 13. N. 18.
- VVhether Riches and Honours are really of that intrinsick value, as the eager and general Thirst after them would argue? Q. 1. N. 19.
- How can the Veins and Arteries of an Arm or Leg amputated, be re-united, to continue the Blood's Circulation? Q. 2. N. 19.
- After what manner can a Gipsy convey things out of a House, without entering into it? Q. 3. N. 19.
- In the Year 1686. there was shewn in Southwark-Fair a black Negro Man, having a Child growing out betwixt his Breasts with all the parts of a Man, except the Head: Query, What might cause such a Birth, and how did it receive its Nourishment? Q. 4. N. 19.
- VVhether any subscribe their Names to their Queries? Q. 5. N. 19.
- VVhere lies the Infallibility, now there is no Pope? Q. 6. N. 19.
- A rich Man and a poor Man contracted a real Friendship: is it any Breach thereof, if the poor Man marries a Relation of the rich Mans, without his Knowledge? Q. 7. N. 19.
- VVhy are Millers usually deaf than other Persons? Q. 8. N. 19.
- There is a Person in Town so very troublesome, that the Neighbours are forc'd to remove for quietness sake: He'll make a Verse of half a word spoken, and preach on't a week together, except he is asleep. Pray direct us how he may be cured. Q. 9. N. 19.
- What is the Cause of the Rain-bow? Q. 1. N. 20.
- A Man came from Horsey-down to Fenchurch-street at Mid-night asleep, and swore he did not wake till a Dray-man there run against him: He had also put on his Cloaths himself, not knowing of it. Pray, can this be a Truth? And if so, The Reason of it. Q. 2. N. 20.
- If a single Man be in debt, and can maintain himself indifferently, but have not Continuency, though free from actual Commission: VVhether is it not his duty to marry, &c. Q. 3. N. 20.
- A certain Minister, when he reads the Collect for all Conditions of Men, &c. and coming to these words, Especially those for whom our Prayers are desired, he adds, Are or have been desired: Q. 4. N. 20.
- VVhat is the reason of the Antipathy betwixt a Spider and a Toad? Q. 5. N. 20.
- I knew a young Man that often found Money, but always some ill Accident immediately followed; as the breaking of a Leg or Arm, or some such mis-hap. Q. 6. N. 20.
- Why are Eunuchs never afflicted with the Gout? Q. 7. N. 20.
- I hanged a Cat lately in my Garden, full of Kittens; and when she was dying, the Kittens cried within her: I demand where they had Air to make the sound? Q. 8. N. 20.
- I have been sure to one three Years, and now am sure to another: Pray tell me which of these I have most Right to? Q. 9. N. 20.
- VVhether it be a Sin to deceive the Deceiver? Q. 10. N. 20.
- Whether 'tis possible for any Person to die of Conceit? Q. 1. N. 21.
- Are uneasie, painful and unreasonable Thoughts the natural Effects of a melancholy Habit or Constitution, or the Suggestions of the wicked Spirits, or what else? Q. 2. N. 21.
- May we think the Mandrake fictitious, or not? But if real, whether the ordinary Virtues ascribed to it, are to be credited? Q. 3. N. 21.
- VVhat is the manner of the Pope's Election? Q. 4. N. 21.
- When a Man is marrying, and says, With this Ring I thee wed, why does he also say, With my Body I thee worship, and with all my worldly Goods I thee endow, when as soon as they are married he becomes the Head, and what was hers is his, and not his hers? Q. 5. N. 21.
- I have seen your Resolution about the Case of the Rational Soul's Infusion, but shall be much dissatisfied about it, till I receive your Answer to the following Queries. Q. 1. Whether when God created Man in the State of Innocency, he gave him power by his general Blessing (Be fruitful and multiply) to generate his whole Kind, viz. a Reasonable Creature? Q. 2. How shall we understand that Text, Gen. 5. 3. that Adam (after his Apostacy) begat a Son in his own likeness, if it be not of his whole Nature? Q. 3. Whether our Saviour doth not expressly tell us that Nothing coming out of the Mouth defiles the Man, but that which proceeds out of the Heart, as the first Principle? Q. 4. Whether this Opinion of the Soul's Infusion contradicts not that Scripture, where 'tis said, that After the sixth Day God rested from all his Works that he had made? Q. 1. N. 22.
- VVhy a Pump may not be made to draw VVater an hundred Feet deep, as well as twenty four? &c. Q. 2. N. 22.
- VVhether, in any Sciences, the Practick or Theory is most preferable? Q. 3. N. 22.
- There is a Wager laid, and 'tis referr'd to the Decision of your Society, which we desire as soon as can be: 'Tis this, There is no Smoak, but there is some Fire; whether Truth, or not? Q. 1. N. 23.
- How may I make a Number more than One, and less than two, without a Fraction? Q. 2. N. 23.
- VVhy have we not more Rain in Summer, than in Winter. Q. 3. N. 23.
- VVhether is the harder Task, Vertue to an ill Man, or Vice to a good Man? Q. 4. N. 23.
- Suppose your Society were put to their Choice, whether had they rather know all that is known, or all that is yet unknown? Q. 5. N. 23.
- VVhether Fruition diminisheth Love? Q. 5. N. 23.
- Several Persons who died, and were buried very quietly, have, on divers occasions, been taken out of their Graves, abused, and treated ignominiously: Q. 6. whether the Soul hath any Knowledge of the Usage the Body meets with on such Occasions? Q. 7. N. 23.
- VVho was it that Cain feared should slay him, after he had killed his Brother Abel? Q. 8. N. 23.
- VVho it was that Cain took to Wife, when he went into the Land of Nod? Q. 9. N. 23.
- VVhether or no Cain had any Help to build his City? Q. 10. N. 23.
- Suppose there was a certain place set out for all Night-walkers to meet in at a certain Hour, as at Amsterdam; whether it might not prove a great Means to disappoint great Mischiefs that ensue upon Night-walking? Q. 11. N. 23.
- VVhat was that Bounty which Solomon gave to the Queen of Sheba? Q. 12. N. 23.
- Is there any Punishment great enough for Ingratitude, and what? Q. 13. N. 23.
- If a Person in drink shall speak unkindly to a Friend, or offer an Injury to him, whether the person should be judged to be truly of that Intention or Disposition to his aforesaid Friend, wherein he expresseth himself in drink? Q. 14. N. 23.
- A Gentleman lays a VVager, that King William's Forces take Gallaway in such a time, and within the time it is surrender'd to them upon Articles: Query, whether the Gentleman wins the VVager, the Town not being taken, but surrender'd? Q. 15. N. 23.
- Let two wheels be made of 18 Inches Diameter, and one of 3 Inches Diameter; fix them all upon the same Axle, placing the little one in the middle: Then raise a Plain so high, that the little wheel may describe a Line in its Circulation. Pray, what do you assign for the little wheel's describing as long a Line as the great one, in equal Time and Circulation? Q. 1. N. 24.
- I am bound to a severe Master, which discontenting me, and Scruples of Conscience arising, I am reduced to a great weakness of Body, Mind and Memory: Pray inform me the best way for Recovery of these three. Q. 2. N. 24.
- An eminent Member both of the East-India and African Company can now sell his Stock for more than 'tis worth, but desires your Opinion, whether he may in Conscience impose upon the ignorant Buyer, who knows not the real value thereof, but by Information of such Men who buy and sell for Advantage? Q. 3. N. 24.
- By what power can pretended Gipsies presage any thing? Q. 4. N. 24.
- There is a young Lady who has several Suitors, but her Affections are chiefly towards a Person who makes no Pretensions, lest it may frustrate both their Designs: Q. 5. whether she may entertain the said Pretenders, since it is only to amuse some about her; or what honourable Course can she take in this Matter? Q. 5. N. 24.
- VVhether or no is Matter divisible into infinite Parts? Q. 6. N. 24.
- By what Criterion can you distinguish sleeping from waking? Q. 7. N. 24.
- At the casting a Stone into the VVater, pray, what is the reason of so many Circles, their Continuance, Extent and Cessation? And why such Figures, and no others? Q. 8. N. 24.
- In Gresham-College are two monstrous Thigh-bones, (as they say of Men,) the one petrified, and the other putrified: Pray, the reason of ones Petrification, and the others Putrification? And whether you believe them to be real Bones of Men, they being an Ell at least in length, and as big as the Thigh of a large Man? Q. 9. N. 24.
- Upon a Dispute betwixt two Friends, 'tis agreed that you be made Arbitrator in this Point: VVhether a Rock split in two parts, be two Rocks, or one Rock? Q. 10. N. 24.
- VVhy does a drown'd Man swim with his Face downwards, and a VVoman with her Face upwards? Q. 11. N. 24.
- A Gentleman is proffered to be a Dancing-Master, or a School-Master; the Revenues are equal, and he is qualified for either: VVhether of these two Professions is more eligible? Q. 12. N. 24.
- VVhat difference is there betwixt Acumen, Ingenium, and Sal? And which most properly signifies Wit? Q. 13. N. 24.
- VVhether Mr. Cowley's Negative Definition of VVir be at all to the purpose? Q. 14. N. 24.
- VVhether Israel passed over-thwart the Red Sea? How broad is it, from one side to another? Or whether Israel landed at the same side of the VVilderness that they were on before? Q. 15. N. 24.
- VVhether a Parent unreconciled to his Child, can be a worthy Communicant at the Lord's Supper? Q. 16. N. 24.
- VVhy is a Vault colder in Summer than in Winter? Q. 17. N. 24.
- VVhether is it possible for a Child born without a Navel, to live? Q. 18. N. 24.
- VVhy the Blood of all Animals is of the tincture of Red? Q. 19. N. 24.
- You are desired to resolve this Query, VVhy the Horns of Bulls are not longer and larger than those of Oxen, seeing those of Rams are longer and larger than those of VVeathers? If it be from Castration in one, why should it not produce the like Effect in the other? Q. 20. N. 24.
- A Writing upon Paper, of great Concern, being sent from a remote Part to London; and accidentally a Bottle of Ink falling upon it, and staining it. Pray, what Remedy may be us'd? Q. 21. N. 24.
- VVhat are we to think of the Kings of England, who by their Touch only cure the Evil? Q. 22. N. 24.

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- What is the Reason that a Maggot put into a Box, and kept for some time, will turn into a Fly? Q. 23. N. 24.
- Whether the Irish Massacre, and the Massacre of Paris, together with the growth and progress of Mahometanism, be not greater Arguments that the Machine of the World follows the dead Chain of Causes, than any can be produced, that can rationally convince us of God's Providence, or his care of Christianity? Q. 1. N. 25.
- Whether the Story of Esdras's retrieving the Scriptures which were utterly lost, and the passages of Samson's Acts and David's Worthies, the Prophets lying so many days on their sides, and many other things insisted on by Father Simon, besides the whole drift of the Revelation of the Old Testament, that God should delight in Blood and Sacrifices, be not sufficient to weaken its Authority? Q. 2. N. 25.
- Whether 'tis not probable, that Christianity was invented at the destruction of Jerusalem? Q. 3. N. 25.
- Whether the Man who wrote a Book intituled, the three Grand Impostors — deserves not to be commended? Q. 4. N. 25.
- Whether the Martyrs were not a parcel of Enthusiasts, to lose all the happiness of this World, and suffer the loss of Life itself by the most exquisite Torments? Q. 5. N. 25.
- Whether the Notion of the Onniformity of the Divine Ideas, the Seeing all things in God, &c. be not Enthusiasm? Q. 1. N. 26.
- Whether the Synod of Dort had Truth on their side? Q. 2. N. 26.
- What's to be thought of the old Story of the Devil of Mascon? Q. 3. N. 26.
- Whether 'tis Prudence to venture to lodge in a Room haunted by Spirits? Q. 4. N. 26.
- Whether our Dissenting Brethren can be thought heartily to desire an Union with the Church of England, when they daily print such Invectives against her, and her Clergy? Q. 5. N. 26.
- Whether there were any Reason for the Clamour against a Sermon preached before her Majesty, March 7. 1689? Q. 5. N. 26.
- Where are our Souls immediately after their Separation from our Bodies? Q. 7. N. 26.
- Why could not the Magicians of Pharaoh bring to pass the Wonder of turning Dust into Lice, as well as they did the other three Wonders before? Q. 8. N. 26.
- A Man who believes a Deity, and yet having wicked Thoughts concerning the Existence of God, would know whether he may be eas'd, or the best way to banish them? Q. 9. N. 26.
- Whether did the Apostles know sufficiently their Salvation, before Christ died, and rose again? Q. 10. N. 26.
- Whether the Devil knows inward Thoughts? — And whether it be true that he can't say, — Verbum caro factum? Q. 11. N. 26.
- If Adam had vigorously resisted the Temptation of his Wife, when she gave him of the Forbidden Fruit, would not his Sex have continu'd in their native and unspotted Innocence, and the Race of Women only been the Apostate People of the Creation? Q. 12. N. 26.
- Did not Eve lose part great of her Beauty, with her Innocence? Q. 13. N. 26.
- Why was Barrenness counted a greater Curse in the Levitical Law than in the present Age? Q. 1. N. 27.
- How many Years before the Creation was Lucifer cast from Heaven? Q. 2. N. 27.
- On what grounds doth Mr. Cowley say, that the Queen of Sheba had a Child by K. Solomon? Q. 3. N. 27.
- We read in the History of Cain — that he desired God should set a mark upon him, lest any should slay him? Q. 4. N. 27.
- Our Saviour said to the good Thief on the Cross, — This day shalt thou be with me in Paradise? &c. Q. 5. N. 27.
- What was the most immediate cause of Sodom's overthrow; — whether it was not their attempt against the Angels? Q. 6. N. 27.
- 'Tis said in the History of Abraham, — Three Men stood before him, and he seeing 'em, fell down and said, — My Lord. — The meaning of it? Q. 7. N. 27.
- Whether Pharaoh were a proper Name, or only significant of the Royal Station among the Egyptians? Q. 8. N. 27.
- Did our Saviour's Humane or Divine Nature most display itself while he was upon Earth? Q. 9. N. 27.
- Why did not God create Man incapable of sinning? Q. 10. N. 27.
- Why did Christ take upon him the nature of Man on purpose to suffer Death for our Redemption, and yet pray that that Cup might pass from him? Q. 11. N. 27.
- What Notion can we have of the nature of that Being which never had a beginning? Q. 12. N. 27.
- Who was most in the right, Democritus for laughing, or Heraclitus for weeping? Q. 13. N. 27.
- Whether Zopyrus's stratagem were fit for Imitation? Q. 14. N. 27.
- What's the reason that a Wound in any part of the Body by a gnawn or chaw'd Buller proves incurable? Q. 15. N. 27.
- Why a Snake cut into several pieces will joyn again, and become sound? Q. 16. N. 27.
- In what state shall the Sun, Moon and Stars be after the Last Day, when there shall be no Creature upon the Earth? Q. 1. N. 28.
- What's the Reason why a Man going under water with his Eyes shut, cannot open 'em? And why he can't shut 'em, when under water with his Eyes open? Q. 2. N. 28.
- Why the River Save at Belgrade runs much slower at Mid day and Mid-night, than at other Times, the Cause being neither Reflex, nor Stop of Current by wind or otherwise? Q. 3. N. 28.
- Why the River Danube run together, as by Experience they
- ning uppermost, and the Save under, seeing 'tis not in the least unctious? Q. 3. N. 28.
- How Witches can contract their Bodies into so narrow a compass, as to convey themselves through a Key-hole? Q. 4. N. 28.
- Why the Sea being in some places higher than the Earth, all Rivers naturally tend to the Sea? Q. 5. N. 28.
- Seeing there is daily such a prodigious quantity of Water from all the Rivers running into the Sea, how comes it not to be filled, and so overflow the world? Q. 6. N. 28.
- How a Silk-worm lives when it has left eating, and is enclosed in its Webb? Q. 7. N. 28.
- What's the Reason that the greatest Wits are generally the greatest Sots? Q. 8. N. 28.
- Whether 'tis better for a Man to be Born Poor and Fortunate, or to be Born with a considerable Estate? Q. 9. N. 28.
- If any thing Temporal may be made sure? Q. 10. N. 28.
- Why the generality of Male or Female die in the Night? Q. 1. N. 29.
- Why the Naked Gospel mention'd in the Gazette, July the third, shou'd be censur'd and burnt for an Heretical Pamphlet? Q. 2. N. 29.
- I hang'd a Cat lately in my Garden full of Kittens, and when she was a dying the Kittens cry'd within her. I demand whence they had Air to make that Sound? Q. 3. N. 29.
- Whether a Spiritual Substance hath distinct parts? Q. 4. N. 29.
- Whether the Seat of the Soul be in the Glandula Pinealis? Q. 5. N. 29.
- Why shou'd a Blockhead have One out of Ten? Q. 6. N. 29.
- Whether the Queen of Sheba, if now living, might not receive as ample Satisfaction from our Modern Virtuosi in any of the questions she proposed, as she did from Solomon, and if so, whether he still deserves to be reputed the wisest of Men? Q. 7. N. 29.
- Why should the putting a Mans Hand in cold water occasion a sudden emission of Urine, notwithstanding his being fast asleep? Q. 8. N. 29.
- Where the Romish Infallibility besides during the vacancy of the Papal Chair? [This was proposed and answered before the Choice was finished.] Q. 9. N. 29.
- Whether Birds have any Government? Q. 10. N. 29.
- I find it reported in a History, that Aneas liv'd in the days of Abdon Judge of Israel, in the year of the world, 2790, and that Dido was Grand-daughter to Eubbaal King of Sidon and Tyre, whose Daughter Jexibel was Married to King Ahab; so that by this Aneas must have liv'd long before Dido, and all the Historians and Poets fabulous, in what they relate of their Acquaintance and Amours; — whether of the two is more probable? Q. 11. N. 29.
- Do you believe the Romans in their greatest Power had so many Souldiers as the present French King suppose it be true what is said, — that he hath four hundred and fifty thousand Men, besides all that are obliged to wait upon him by Proclamation, viz. his Militia and Nobles? Q. 13. N. 29.
- In the History of St. Paul's Conversion, 'tis said in the Acts, — "Thole that were with him heard the Voice, but saw no Man, cap. 9. v. 7. But cap. 22. St. Paul says, — "They saw the Light, but heard no Voice. — And in ver. 26. — "They fell down to the Earth: — But in cap. 9. v. 7. — "They stood speechless. — Are not all these contradictions to each other? Q. 13. N. 29.
- Who in your Judgment have wrote clearest and closest concerning the late Revolution? Q. 14. N. 29.
- How cou'd a Serpent speak with the Voice of a Man, as in the History of Eve, when Speech is the Property of Man only? Q. 15. N. 29.
- Did Adam lose the Image of God after he had sinned, and what was that Image of his wherein he was made? Q. 16. N. 29.
- Why was Linsey-woolsey forbidden to be used by the Jews under the Law? Q. 1. N. 30.
- Why the Jews made their Idols in the shape of a Calf, rather than any other Beast? Q. 2. N. 30.
- Whether our Knowledge in our future Estate will be gradual? Q. 3. N. 30.
- Whether Adam was a Giant? If not, from whence did that Race proceed, and where did it terminate? Q. 4. N. 30.
- Is the Pope Antichrist? Q. 5. N. 30.
- Whether Aaron receiv'd the Ear-rings and Bracelets of the Children of Israel, and made the Calf of them, of real Gold? By what means did Moses burn it, and reduce it to Ashes? Q. 6. N. 30.
- Whether Ahasuerus in Sacred Writ, were the same with Xerxes in profane History? Q. 7. N. 30.
- Whence comes it that there's so great a difference between the holy Scriptures and profane History, in the Names of the Kings of Egypt, Babel, and other Countries; which seems the stranger, because some of those Names are the same in both Histories, as Darius, Cyrus and Artaxerxes? Q. 8. N. 30.
- How comes it to pass that Cain's Damnation is so avouch'd by some Men? Q. 9. N. 30.
- How shall a Pearson of an ordinary Capacity be thoroughly satisfy'd, that the Bible that's now used in this Kingdom, was written by the Prophets, and is the very word of God? Q. 10. N. 30.
- What Credit is to be given to the singing Psalms in the Air at Cevennes, and other places in France? Q. 11. N. 30.
- What was the greatest Sin before the Flood? Q. 12. N. 30.
- From whence came first the Superstition of abstaining from Flesh?