

believe
o our
ve of
at the
at con-
their
els of
good
ere is
t what
usiness
Equa-
Now
gment
s, for
ankind
e pro-
od or
ve be
or the
udging
g what
and re-
is may
Grace
e judg-
ays is
ed by
acious
Christ
erty of
sity of
sity of
ace of
ed by
aved
omises
day of
Grace
which
efore,
on, as;
all the
et our
ne last
harity,
t, &c.
e of it.
ur Sa-
erfully
us, and
eels as
gigious
gnifies
other
mpre-
in se-
ament,
9, 10.
Love
a ma-
d Men
ving to
Jesus
ne par-

THE
SUPPLEMENT
TO THE
FIFTH VOLUME
OF THE
Athenian Gazette;

RESOLVING

All the most Nice and Curious Questions propo-
sed by the Ingenious of either Sex.

To which is prefixt

The New Project concerning the
Natural & Artificial Rarities
OF
ENGLAND.

AS ALSO

AN ODE

TO THE

Athenian Society.

L O N D O N ,

Printed for *John Dunton* at the *Raven* in the *Poultry*, where is to
be had the *First, Second, Third Fourth, and Fifth Volumes* of the
Athenian Gazette, (and the *Supplements* to 'em) compleating the
Entire Set for the Year 1691. (or single ones to this time.)

THE
SUPPLEMENT

FIFTH VOLUME

Athenian Censors

All the most Nice and Curious Questions propo-
sed by the ingenious Mr. Bayly

The New Project concerning the

Restoration of the Athenian Republic

ENGLAND

AND

Athenian Society

LONDON

Printed for J. B. B. at the Raven in the Strand, where it is
to be had the best bound, with the most elegant
and useful Characters (and the most agreeable
to the Eye) for sale, and for the

con
the
ple
som
me
De
of
the

the
don
liv
any
to
ra

ben
we
me
all
Ap
ses
du
Th
Civ
mb
sev
tha

The Preface to the
Fifth Supplement.

OUR Weekly Mercuries having had the Good Fortune to meet with a very Publick and General Reception, we thought nothing could more contribute to the Perfection of our Project, than attempting the Natural History of a Countrey where they are so plentifully disperst. This Design we greedily embraced, and some Time since have made some Collections and Memoirs for this purpose, which had ere this appear'd, but our Desire that it might be as entire and compleat as a Matter of that Importance ought to be, made us as yet forbear the Publication.

In the Performance of this Design, we shall not only give the World a Prospect of what the Best Authors who have done their Country the Justice to write its History, have delivered, but farther publish all such Informations which any Ingenious Persons shall from time to time communicate to our Society, of whose Truth we can receive any Tolerable Assurance.

Within the compass of our Design will not only be comprehended the Natural History, but as exact an Account as we can receive of all Artificial and Civil Things Remarkable in England and Wales, Scotland, Ireland, and all the Forreign Plantations depending on them, &c. All Appearances in the Heavens, Air, as strange Lights, Noises, &c. The Natural Growth and Improvements, their Productions, Qualities of the Soil, Earth's, Minerals, and Things Dug; the Local History, or an Account of the Civil Transactions of each Place, as Battels, Sieges, &c. which have happen'd there. The various sorts of Fowls, the several species of Fishes common to our Seas, the Murders that have been formerly or lately committed in every County,
and

The Preface to the Fifth Supplement.

and by whom, and when discovered. Princes, Famous and Great Men who have been Natives of each Province, County, Shire, Hundred, Town, &c. Immemorial Customs. In short, we shall endeavour to present the World with whatever is Curious & Entertaining on every Subject, which if it be of too great Extent, will in some measure Excuse the Faults of our Performance--You have here a General Idea of the whole Matter; for the more full View of which, we refer the Reader to the PARTICULAR DRAUGHT, which will suddenly be made Publick, and, as we hope, satisfie all those who will be pleased to concur with us in a Design so much for the Honour and Profit of the English Nation.

And we here promise the Reader, that whatever is sent us of any kind, the communicating whereof may be either a service to the Publick, or to particular Persons, shall not fail to be inserted in this Undertaking, with our thoughts thereon.

Those Gentlemen from whom we have received Sollicitations with Importunity for the doing something of this Nature, will not, I hope, reproach us with Non-performance of our late Promise, since too much hast must have been of necessity Prejudicial to Our Grand Undertaking. And I question not but these Reasons will be a sufficient Apology to all Ingenious Gentlemen, who heartily wish the Advancement of our Design.

ADVERTISEMENT.

THIS Fifth Supplement compleats one entire Sett for the Year 1691. which may be bound up altogether, or in separate Volumes, as soon as ever our General Table is finisht, which is to comprehend the Contents of all our Papers for the Year 1691. and is added at the end of the Young Students Library.

The Young Student's Library had now been ready to have been delivered to the Subscribers according to our Promise in the Proposals, notwithstanding the late Frost put a stop to the Printing of it for near five weeks together, had not the Two Original Pieces that are prefixt to it by the Athenian Society, enlarged the said Book to several Sheets more than was at first proposed, so that the Undertaker hopes no Subscriber will take it amiss that he is forc't to stay longer than was at first designed, seeing the waiting longer will be much to his advantage: The Additions being so very large as to raise the Price considerably to all those that have not subscribed for it. When the Book is finisht, there will be Notice given to all Subscribers in the Athenian Mercury.

To

TO THE
Athenian Society.

Moor-park, Feb. 14. 1691.

GENTLEMEN,

SINCE every Body pretends to trouble you with their Follies, I thought I might claim the Priviledge of an English-man, and put in my share among the rest. Being last year in Ireland, (from whence I returned about half a year ago) I heard only a loose talk of your Society, and believed the design to be only some new Folly just suitable to the Age, which God knows, I little expected ever to produce any thing extraordinary. Since my being in England, having still continued in the Countrey, and much out of Company; I had but little advantage of knowing any more, till about two Months ago passing through Oxford, a very learned Gentleman there, first shew'd me two or three of your Volumes, and gave me his Account and Opinion of you; a while after, I came to this place, upon a Visit to _____ where I have been ever since, and have seen all the four Volumes with their Supplements, which answering my Expectation. The perusal has produced, what you find inclosed.

As I have been somewhat inclined to this Folly, so I have seldom wanted some-body to flatter me in it. And for the Ode inclosed, I have sent it to a Person of very great Learning and Honour, and since to some others, the best of my Acquaintance, (to which I thought very proper to inure it for a greater light) and they have all been pleased to tell me, that they are sure it will not be unwelcome, and that I should beg the Honour of You to let it be Printed before Your next Volume (which I think, is soon to be published,) it being so usual before most Books of any great value among Poets, and before it's seeing the World, I submit it wholly to the Correction of your Pens.

I intreat therefore one of You would descend so far, as to write two or three lines to me of your Pleasure upon it. Which as I cannot but expect from Gentlemen, who have so well shewn upon so many occasions, that greatest Character of Scholars, in being favourable to the Ignorant, So I am sure nothing at present, can more highly oblige me, or make me happier.

I am,

(Gentlemen)

Your ever most Humble,
and most
admiring Servant.

Jonathan Swift.

ODE

O D E.

TO THE

Athenian Society.

I.

AS when the *Deluge* first began to fall,
 That *mighty Ebb* never to Flow again,
 (When this huge Bodies Moisture was so great
 It quite o'rcame the vital Heat,) CENTRE
 That Mountain which was highest first of all
 Appear'd, above the Universal Main,
 To bless the *Primitive Sailer's* weary fight,
 And 'twas perhaps *Parnassus*, if in height
 It be as great as 'tis in Fame,
 And nigh to Heaven as is its Name.
 So after th' Inundation of a War
 When *Learnings little Household* did embark
 With her World's fruitful System in her sacred Ark,
 At the first Ebb of Noise and Fears,
Philosophy's exalted head appears;
 And the *Dove-muse*, will now no longer stay
 But plumes her Silver Wings and flies away,
 And now a Laurel wreath she brings from far,
 To Crown the happy Conquerour,
 To shew the Flood begins to cease,
 And brings the dear Reward of *Victory and Peace*.

II.

The eager *Muse* took wing upon the Waves decline,
 When War her cloudy aspect just withdrew,
 When the *Bright Sun* of Peace began to shine,
 And for a while in heav'nly Contemplation fate
 On the high Top of peaceful *Ararat*;
 And pluckt a *Laurel* branch (for Laurel was the first that grew,
 The first of Plants after the Thunder, Storm, and Rain)
 And thence with joyful, nimble Wing
 Flew dutifully back again,
 And made an *Humble * Chaplet* for the King.
 And the *Dove-muse* is fled once more,
 (Glad of the Victory, yet frighted at the War)
 And now discovers from afar
 A Peaceful and a Flourishing Shore:
 No sooner does she land
 On the delightful *Strand*,
 When strait she sees the *Countrey* all around,
 Where fatal *Neptune* rul'd e'rewhile,
 Scatter'd with flowry *Vales*, with fruitful Gardens crown'd,
 And many a pleasant Wood,
 As if the *Universal Nile*
 Had rather water'd it, than drown'd:
 It seems some floating piece of *Paradise*,
 Preserv'd by wonder from the Flood,
 Long wandring thro' the Deep, as we are told
 Fam'd *Delos* did of old,
 And the transported *Muse* imagin'd it
 To be a fitter *Birth-place* for the God of Wit;
 Or the much-talkt *Oracular Grove*
 When with amazing Joy she hears,
 An *unknown Musick* all around,
 Charming her greedy Ears
 With many a heavenly Song

* The Ode I
 writ to the
 King in I-
 reland.

Of Nature and of Art, of deep *Philosophy and Love*,
Whilst Angels tune the Voice, and God inspires the Tongue.

In vain she catches at the empty Sound,
 In vain pursues the Musick with her longing Eye,
 And Courts the wanton Echoes as they fly.

III.

Pardon *Ye* great Unknown, and far-exalted Men,
 The wild excursions of a youthful pen;

Forgive a young and (almost) *Virgin-muse*,
 Whom blind and eager Curiosity

(Yet Curiosity they say,

Is in her Sex a Crime needs no excuse)

Has forc't to grope her uncouth way

After a *mighty Light* that leads her wandering Eye;

No wonder then she quits the *narrow Path of Sense*

For a dear Ramble thro' Impertinence,

Impertinence, the *Scurvy* of Mankind,

And all we Fools, who are the greater part of it,

Tho' we be of two different Factions still,

Both the Good-natur'd and the Ill,

Yet wherefoe're you look you'll always find

We join like Flies, and Wasps, in buzzing about Wir.

In me, who am of the first Sect of these,

All Merit that transcends the humble Rules

Of my own dazled, scanty Sense

Begets a kinder Folly and Impertinence

Of Admiration and of Praise:

And our good Brethren of the *Surly Sect*

Must e'en all herd with us their *Kindred Fools*,

For tho' possess'd of present Vogue they've made

Railing a Rule of Wit, and Obloquy a Trade,

Yet the same want of Brains produces each effect;

And you whom *Pluto's Helm* does wisely shroud

From us the Blind and thoughtless Croud,

Like the fam'd Hero in his Mother's Cloud,

Who both our Follies and Impertinencies see,

Do laugh perhaps at theirs, and pity mine and me.

IV.

But Censure's to be understood

Th' *Authentick mark* of the Elect,

The publick Stamp Heav'n sets on all that's Great and Good,

Our shallow Search and Judgment to direct.

The War methinks has made

Our Wit and Learning, narrow as our Trade;

Instead of boldly sailing far to buy

A Stock of Wisdom and Philosophy,

We fondly stay at home in fear

Of ev'ry censuring *Privateer*,

Forcing a wretched Trade by beating down the sale,

And selling *basely* by Retail,

The Wits, I mean the Atheists of the Age,

Who fain would rule the Pulpit, as they do the Stage,

Wondrous *Refiners* of Philosophy,

Of Morals and Divinity,

By the new *Modish System* of reducing all to sense,

Against all Logick and concluding Laws,

Do own th' Effects of Providence,

And yet deny the Cause.

V.

This *hopeful Sect*, now it begins to see

How little, very little do prevail

Their *first and chiefest force*

To censure, to cry down, and rail,

Not knowing What, or Where, or Who, You be,

Will quickly take another course,

And by their never-failing ways

Of Solving all Appearances they please,

We soon shall see them to their ancient Methods fall,

And straight deny you to be *Men, or any thing at all;*

I laugh at the grave Answer they will make,

B

Which

Which they have always ready, general and Cheap;
 'Tis but to say, that what we daily meet,
 And by a fond mistake
 Perhaps imagine to be *wondrous Wit*
 And think, alas, to be by mortals writ,
 Is but a *Crowd of Atoms* justling in a heap,
 Which from *Eternal Seeds* begun,
 Justling some thousand years till ripen'd by the Sun,
 They're now, just now, as naturally born,
 As from the *Womb of Earth* a field of Corn.

VI.

But as for poor contented Me,
 Who must my Weakness and my Ignorance confess,
 That I believe in much, I ne're can hope to see;
Methinks I'm satisfied to guess
 That this New, Noble, and Delightful Scene
 Is wonderfully mov'd by some exalted Men,
 Who have well studied in the *Worlds Disease*,
 (That Epidemick Error and Depravity
 Or in our Judgment or our Eye)
 That what *surprises us* can only please:
 We often search contentedly the whole World round,
 To make some *great Discovery*,
 And scorn it when 'tis found.
 Just so the Mighty *Nile* has suffer'd in it's Fame,
 Because 'tis said, (and perhaps only said)
 We've found a little inconsiderable Head
 That feeds the huge unequal stream.
 Consider *Humane Folly*, and you'll quickly own,
 That all the Praises it can give,
 By which some fondly boast they shall for ever live,
 Won't pay th' *Impertinence* of being known;
 Else why should the fam'd *Lydian King*,
 Whom all the *Charms* of an Usurped Wife and State,
 With all that Power unfelt, courts Mankind to be Great,
 Did with new, unexperienc't Glories wait,
 Still wear, still doat on his *Invisible Ring*.

VII.

Were I to form a regular *Thought of Fame*,
 Which is perhaps as hard t'imagaine right
As to paint Eccho to the Sight:
 I would not draw th' *Idea* from an empty Name;
 Because, alas, when we all dye
 Careless and Ignorant Posterity,
 Although they praise the Learning, and the Wit,
 And tho' the Title seems to show
 The Name and Man, by whom the Book was writ,
 Yet how shall they be brought to know
 Whether that very Name was *He, or You, or I?*
 Less should I dawb it o're with transitory Praise,
 And *water-colours* of these Days,
These Days! where ev'n th' Extravagance of Poetry
 Is at a loss for Figures to express
 Men's Folly, Whimsies, and Inconstancy,
 And by a faint Description make them less.
 Then tell us what is *Fame?* where shall we search for it?
 Look where exalted Vertue and Religion sit
 Enthron'd with Heav'nly Wit,
 Look where you see
 The greatest scorn of *Learned Vanity*,
 (And then how much a nothing is Mankind!
 Whose Reason is weigh'd down by Popular air,
 Who by that, vainly talks of baffling Death,
 And hopes to lengthen Life by a *Transfusion of Breath*,
 Which yet whoe're examines right will find
 To be an Art as vain, as *Bottling up of Wind:*)
 And when you find out these, believe true Fame is there.
 Far above all Reward, yet to which all is due,
 And this *Ye great Unknown*, is only known in You.

VIII.

The *Jugling Sea-god* when by chance trepann'd
 By some instructed *Querist* sleeping on the Sand,
 Impatient of all *Answers*, straight became
 A *Stealing Brook*, and strove to creep away
 Into his Native Sea,
 Vext at their Follies, murmur'd in his Stream;
 But disappointed of his fond Desire
 Would vanish in a *Pyramid of Fire*.
 This Surly, *Slipp'ry God*, when He design'd
 To furnish his Escapes,
 Ne'er borrow'd more *variety of Shapes*
 Than *You* to please and satisfie Mankind,
 And seem (almost) transform'd to *Water, Flame, and Air*,
So well You answer all Phanomenæes there;
 Tho' Madmen and the Wits, Philosophers and Fools,
 With all that Factious or-Enthusiasticks Dotards dream,
 And all the incoherent Jargon of the Schools,
 Tho' all the Fumes of Fear, Hope, Love, and Shame,
Contrive to shock your Minds, with many a senseless doubt,
 Doubts, where the *Delphick God* would grope in Ignorance and Night,
 The God of Learning and of Light
 Would want a * *God Himself* to help him out.

* Gods and
 unyarns.

IX.

Philosophy, as it before us lyes,
 Seems to have borrow'd some ungrateful taste
 Of *Doubts, Impertinence, and Niceties*,
 From ev'ry Age through which it pass't,
 But always with a stronger relish of the Last.
 This beauteous Queen by Heaven design'd
 To be the great Original
 For Man to *dress and polish* his Uncourtly Mind,
 In what *Mock-habits* have they put her, since the Fall!
 More oft in Fools and Mad-mens hands than Sages
She seems a Medly of all Ages,
 With a huge *Fardingal* to swell her *Fustian Stuff*,
 A new *Commode, a Top-knot, and a Ruff*,
 Her Face patch't o'er with *Modern Pedantry*,
 With a long sweeping Train
 Of *Comments and Disputes, ridiculous and vain*,
All of old Cut with a new Dye,
 How soon have You restor'd her Charms!
 And rid her of her *Lumber and Her Books*,
 Drest her again *Genteel and Neat*,
 And rather *Tite than Great*,
 How fond we are to court Her to our Arms!
How much of Heav'n is in her naked looks.

X.

Thus the *deluding Muse* oft blinds me to her Ways,
 And ev'n my very Thoughts transfers
 And changes all to Beauty, and the Praise
 Of that proud Tyrant Sex of Hers.
 The *Rebel Muse*, alas, takes part
 But with my own *Rebellious Heart*,
 And You with *fatal and Immortal Wit* conspire
 To fann th' unhappy Fire:
 Cruel *Unknown!* what is it You intend!
 Ah, could You! could you hope a *Poet for your Friend!*
 Rather forgive what my first Transport said,
 May all the Blood, which shall by *Womans scorn* be shed
 Lye on you, and on your *Childrens Head*,
 For You (ah, did I think I e'er should live to see
 The fatal Time when that could be)
 Have ev'n increas't their *Pride and Cruelty*.
 Woman seems now above all *Vanity grown*,
Still boasting of Her Great Unknown;
 Platonick Champions, gain'd without one *Female Wile*,
 Or the vast *Charges of a Smile;*
 Which 'tis a shame to see how much of late
 You've taught the *Cov'tous Wretches* to o're-rate,

And

And which they've now the Conscience to way
In the same Ballance with our Tears,
 And with such *Scanty Wages* pay
 The Bondage and the Slavery of Years.
 Let the *vain sex* dream on, their Empire comes from Us,
 And had they *common Generosity*
 They would not use Us thus.
 Well — tho' you've rais'd Her to this high Degree,
 Our selves are rais'd as well as she,
 And 'spight of all that They or You can do,
 'Tis Pride and Happiness enough to Me
Still to be of the same exalted Sex with You.

XI.

Alas, how fleeting, and how vain,
 Is even the *nobler Man*, our Learning and our Wit,
 I sigh when e're I think of it
 As at the closing an unhappy Scene
 Of some *great King* and Conqu'rors Death,
 When the sad, melancholy Muse
 Stays but to catch his *utmost breath*,
 I grieve, this Noble Work so happily begun,
 So quickly, and so wonderfully carried on,
 Must fall at last to Interest, Folly, and Abuse.
 There is a *Noon-tide* in our Lives
 Which still the sooner it arrives,
 Altho' we boast our *Winter-Sun* looks bright,
 And foolishly are glad to see it at it's height
 Yet so much sooner comes the long and gloomy Night.
 No Conquest ever yet begun
 And by one mighty Hero carried to it's height
 E'er flourish't under a Successor or a Son;
 It lost some mighty Pieces thro' all hands it past
 And vanisht to an *empty Title* in the Last.
 For when the animating Mind is fled,
 (Which Nature never can retain,
 Nor e'er call back again)
 The Body, tho' Gigantick, lyes all *Cold and Dead.*

XII.

And thus undoubtedly 'twill fare,
 With what unhappy Men shall dare,
 To be Successors to these *Great Unknown*,
 On Learning's high-establisht Throne.
 Censure, and Pedantry, and Pride,
 Numberless Nations, stretching far and wide,
 Shall (I foresee it) soon with *Gothick Swarms* come forth
 From Ignorance's Universal North,
 And with blind Rage break all this peaceful Government;
 Yet shall these *Traces of your Wit* remain
 Like a *just Map* to tell the vast Extent
 Of Conquest in your short and Happy Reign;
 And to all future Mankind shew
 How strange a *Paradox* is true,
 That Men, who liv'd and dy'd without a Name,
 Are the chief Heroes in the sacred List of Fame.

Jonathan Swift.

(7)

THE
SUPPLEMENT
 TO THE
FIFTH VOLUME
 OF THE
Athenian Gazette.

Quest. 1. **F**rom which of the three Sons of *Noah* did the *Europeans* proceed.

Ans. There's little Question to be made, but that they came from *Japhet*, tho' neither perhaps from his first Plantation, but some after Colonies; nor are we to think the division of the Earth into four parts, of which *Europe's* one, was near so ancient as this first division thereof after the Flood, among the Sons of *Noah*; nor are we to find all the Sons of *Japhet* among the *Europeans*, many of 'em being first seated in *Asia*. Now to discover the Colonies, we must first find the Original Seats, and there we are like to find the Sons, where we find the Father. *Japhet* himself, or *Iápetos* is a common Name in the Greek stories, as one of the first of men. We also find *Javan* his Son, both in the *Jones*, which are call'd *Jaones*, by *Homer*, and expressly *Jaonas*, or *Javanas* by *Suidas*, being the most ancient of all *Greeks*, and in *Fanus* the Founder of the *Italians*; part of whom, retain'd both the Name and Language of *Greece*. Let's proceed to *Javan's* Sons, who, as well as all the rest of his Fathers and Grand-father *Japhet's* Stock were to dwell in the Tents of *Shem*, or near his Portion. And they are four, as we find 'em in the 10th. of *Genesis*, (the antientest piece of Geography in the World) Their Names are *Elisha*, *Tarshish*, *Cittim*, and *Dodanim*, which it's but reasonable to think were Seated near their Father. *Elisha* the Eldest is assign'd to *Achaia* and part of *Peloponnesus* — whence sometimes all the *Greeks* are called *Ellenes*, and many marks or footsteps of his Name, notwithstanding so vast a Tract of Time, still remain legible in that Countrey more than others. as a great part of that Land called *Ellus*, the River *Elissus* or *Ilissus*, the *Elysian* Fields, the *Eleusmia Sacra*, and Goddess *E-leusis*, the City *Elissus* in *Arcadia* and *Elis* in *Peloponnesus*, and *Aolis* a Colony of *Achaia*. *Tarshish* the second Son was Seated in *Cilicia*, where was the famous City of *Tarsus*, a Colony of the *Romans*, the Birth-place of *St. Paul*, and the *Tarshish* whither

Jonas fled from the presence of the Lord, *Tarshish* being often nam'd in the Prophets, together with *Tire*, to which this *Tarsus* is a near Neighbour, and the whole Sea being also call'd *Tarshish* in the Sacred Writings, because the Sons of *Tarshish* were Lords of it. The *Cilicians* being anciently famous at Sea, as well as the *Syrians*, and *Phenicians*: And here *Josephus* and most of the ancients also, Originally place *Tarshish*.

A third Son, was *Ceth*, or *Citti*, whose Children only we have Recorded, and called *Cittim*, which should be near *Tarshish*, both because Brothers, and generally nam'd together in the Scripture. And to these is suppos'd to have fallen *Caria*, *Lycia*, and part of *Pamphilia*. In which Tract is a Country call'd *Cetis*, by *Ptolomy*, a people call'd *Cetii* by *Homer*, and unless he's mistaken, there's a River *Cetius* in the same Quarter.

The *Dodanim* come next, of the Plural number, as the *Citta* or *Cittim*. To whom are assign'd near their Brethren, the Country of *Epirus*, and part of *Peloponnesus* — for it's the most improbable thing that can be imagin'd, that by these should be meant the *Rhodians*, so far distant from all the other Sons of *Javan* — The Reason for which some Authors have planted 'em here being only a mistake of the Jewish Scribe, who instead of \aleph *Dalet*, writ \aleph *Resh* (whose forms are extremely alike) in the Repetition of these Names in the *Chronicles*, which mistake seems to be very ancient, the seventy reading it the same way, who if we don't mistake, use here the word *Ῥόδοι*. But we may find a more convenient Habitation for 'em, namely, that we have already assign'd, which some thousands of years after retain'd the Name of their Progenitors, in their famous *Dodona's Grove*, and *Jupiter Dodonaus*.

This for *Javan* — Let's proceed to *Gomer*, whose Habitation we must seek North from *Judea*, for so *Ezekiel* describes him, and *Togarmah* together, Chap. 38. 6. *Gomer* and all his Bands, the house of *Togarmah*, of the North quarters (or the sides of the North, as a Learned man thinks it rather signifies) Now the Jews call the lesser *Asia* North,
 C
 and

and the Kings thereof in *Daniel* are stiled Kings of the North; and to the Sons of *Gomer* are assign'd all the North-East parts of *Asia*, as *Phrygia*, *Pontus*, *Bythinia*, and a great part of *Galatia*, the Inhabitants of which Countrey were call'd *Gomerai*, as *Josephus* tells us, and *Herodotus* that here dwelt of old the *Cimmerii*, which is not a very distant Corruption of that word, and *Pliny* speaks of a Town in *Troas* called *Cimmeris*.

This *Gomer* had three Sons, *Ashkenaz*, *Riphath* and *Togarma*. *Ashkenaz* seems to be Seated about *Phrygia* the less, or *Troas*, where the famous *Troy* or *Ilium*, as wou'd perswade several fair resemblances of his Name to be found there — As a Countrey call'd *Askania*, mention'd by *Homer* in those parts, a River *Ascanius*, and several men of the same Name.

The second Son is *Riphath*, who inhabited *Pontus*, *Paphlagonia*, &c. Which People *Josephus* informs us were anciently call'd *Riphathei*, and *Pliny* here places the *Riphai*, and *Arimphai*.

The third is *Togarma*, who must be near *Gomer*, being so often nam'd with him — accordingly *Josephus* finds 'em in *Phrygia* the Greater, whose Inhabitants were call'd *Tygrammeries*.

Thus have we disposed of the two Sons of *Japhet*, whose Children are recorded, the other five *Magog*, and *Madai*, and *Tubal*, and *Meshech*, and *Tyras*, not having their mention'd, for which reason we can go but one step with them.

For these three, *Meshech*, *Tubal* and *Magog*, they are often nam'd either two of 'em, or all three together in the Holy Scriptures, and must be all three in the North, because *Magog* there, and the rest must be found with him. To *Meshech* belongs *Cappadocia*, formerly call'd *Meschini* or *Moschi*, as *Historians* witness, and the chief City of that Region *Mazaca*, even to the time of *Tiberius*, who chang'd it's Name. His Neighbour *Thubal* had *Albania*, *Iberia*, &c. To the S. E. of the *Euxine* Sea, the Inhabitants whereof were formerly call'd *Thabeli*, and *Ptolomy* places the City *Thabilaca* in these Quarters. For the third *Magog*, he must be Father of those *Scythians*, which are East and N. E. of the *Euxine* (now the *European Tartars*) for this very People (as we have formerly noted in the Question of *Gog* and *Magog*,) having in a great Inroad they made into *Asia* taken the City of *Hierapolis*, and call'd it *Scythopolis*, after their own Name, the *Syrians* call'd it *Magog* ever after, to signify the same thing in their own Language, as we learn from *Pliny* in his natural History.

For the two other Sons, *Madai* and *Tyras*, there is *Macedonia* and *Thracia* left for them; *Macedonia* for *Madai*, which was formerly *Amathia*, *Ai* or *Ai*, in *Heb.* signifying *Terra*, whence *αἰα* of the *Greeks*, — and the *Hebrew* \aleph without a *Dagesh* is much the same sound with *Th*, as the old *Saxon*, which is still written *D*. so that *Ai*, or *Aiamathia*, is no more than the Land of

Madai — And in the same Tract, we read of a People call'd *Medi*, or *Madi*, and *Aristotle*, mentions *ἡμετέριον* hereabouts, where was also the *praefectura Medica* of the *Romans* in after Ages, and *Isocrates* in his Oration mentions, one *Medus* a King of those Nations before the *Greeks* came thither. For *Thiras*, it's generally agreed that his Lot was *Thracia*, from *Thiracia* to *Thracia*, being an easie Transition — as *St. Jerom* also observes.

And thus have we endeavoured to fix all the Sons of *Japhet* in their first Seats, according to what we esteem the most probable opinion of Learned Men in this matter. But shou'd we review all these again, we shall hardly find any, unless *Magog* and perhaps part of *Tubal*, whose Countreys at first were any part of *Europe*. We must then search for their Colonies, if we'd discover our more immediate Ancestors.

To begin then in the same Order, which we used for their first Plantation. *Javan* we have already observ'd to be the Father of the *Jonians*, *Faunas*, or ancient *Grecians* — as these of the *Romans*, who still retain the Name of their Father *Javan* in *Janus*, quasi *Javanus* (as *Jupiter* for *Juvans-pater*) Now it's plain that these were at first *Grecians*, and that the first Colony that the *Grecians* ever sent over, as appears by their Language, those who were the first Inhabitants of that Country the *Latins*, or *Aborigines*, as they took a pride to call themselves, speaking the *Jonian* Tongue, as *Varro* tells us. Further, that they were a Colony of the *Chittim*, appears from the sacred Scripture. Thus in *Balaams* Prophecie — *A Ship shall come from the Coasts of Chittim, and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever.* It's true part of that Prophecie, may refer to *Alexander* the Great, and his *Macedonians*, who are call'd *Chittim* in the *Apocrypha*, and *Μακίτι* by *Gellius*, a Colony of the *Chittim*, first swarming off to their Uncle *Madai's* Territories, who it's probable had not so many Children, these *Macedonians* might be partly intended by those Ships of *Chittim*, who shou'd afflict *Assur*, or destroy the *Persian* Monarchy, and afflict *Eber*, or the *Hebrews*, as *Alexander* partly did, tho' he was entreated by *Jaddus* to spare *Jerusalem*; but then, what follows can't refer to his time, for its final completion — And he also shall perish for ever — He, that is, *Heber*, — shall perish for ever — shall be totally rooted out of his Countrey, and be no more a Collected Nation, for a long time or many Ages after. Now this can only refer to the *Romans*, who brought under *Antiochus* and the *Seleucian* Family, and also utterly destroyed the Jewish Polity, carrying 'em Captives, contrary to their Custom, from their own Land. Not but that, after these *Chittims* first came over to *Italy*, there might be and were other Casts, which knowing the way, followed their Countrey-men, as those who Peopled that part call'd *Magna Grecia*, who used the common *Greek* Language, as much differing it seems, then from the ancient *Greek* or *Jonian*, as our Modern *Greek*

Greek does from theirs at this present — This for Italy, the finest and fairest part of Europe.

For the other Sons of Javan whose Colonies Peopled Europe, we can neither find Elisha or the Father of Dodanim had any thing to do with it — only Tharshish as well as Chittim, being more for Sea-service, not only nam'd other places, in other parts of the World as many Learned Men conjecture, but even here in Europe as most agree — particularly the old Taressus in Spain, which being near Hercules Pillar, and it's probable the utmost of their Voyage that way, those of Tarshish in Cilicia might build and call after their own Name (as Adria built at the end of the Adriatick Sea.) Which was also not improbably, as one undertakes to prove, the old Tarshish whither Solomon sent, being vastly rich and abounding in Silver, &c. as old Writers tell us.

For Gomer, Japhets other Son, the Cimmerians came from him, as is already said, and generally believ'd, whence the Gauls, stiled by the Greeks Galatai, and contracted Κελται, or Celtae; the same with the Cimbri, in the same manner contracted from the Cimmerii. And these probably came from Togarma, whose Portion only lies open by the Egean Sea to the Mediterranean, and therefore his Colonies must go that way — Of whom our old Britains, a Cast of the Gauls, who in their own Language are called Cumri, quasi Cimmerai, or Gomerai to this day, as in that Proverbial Speech of theirs — Mon Mam Cumri. His other Son, Ashkenaz, is thought to have given Original to the Germans, his Colonies first passing and naming the Cimmerian Bosphorus, and going along by the Danube; which People Diodorus Siculus tells us, had their Original from the Cimmerians, and are call'd Askenezim by the Jews to this day. — Nay some think they are called Germans — quasi Gomerens, as the Syrians call the Arameans Armin, whence the Greek Armenia, and as well the Latin Germania from their Gemren or German. Gemron being as easily form'd from Gomer (as a Learned Man of our own observes) as Brethren from Brother by us English, who are a Branch of these Cimmerii or Askenazim, and so a kin to the Germans, as are also all those of the Cimbrica Chersonesus. As for Riphath, the third Brother, lying open to the Euxine Sea Northward, it's not much to be doubted but he gave Rise and Name to those Riphai, which were formerly above the Euxine, as the Name to the Riphæan Mountains, and from these the Rutheni and Prutheni instead of Riphatheni; nor is this a much greater change than we are sure there is in their Names, being call'd Russians, Prussians, Borassians in our Language. For the remaining Sons of Japhet, Meshechs Lot lay open Northward, and there's none doubt, but his Colonies were thrust up into the Countrey now call'd Moscovy. Tubal did not spread much, unless he sent some of his Iberians to Spain, but that seems too long a Journey, or more properly with his Brother Magog, the worst People to the worst Countrey, up into the North, as far as Nova Zembla, tho' certainly they wou'd

ne're have gone thither, unless forc'd by some greater Power or extream necessity. For Madai, we have no certainty, and but little probability of his spreading much further, and 'tis much the same with Tyras, concerning whom we can only find this remarkable, that there's a River on the Edge of Russia call'd by his Name. Thus have we largely discuss'd this Noble Question, and considering how vast a tract of time is between the Naming and Writing of these things and the present Age, we may rather wonder so much thereof is yet left, than that we have no more, especially if we compare the Names of Places and People, but in Prology or Caesar with what they now bear.

Quest. 2. If the Hebrew Points were Originally (as some affirm :) If not by whom and where were they invented?

Quest. 3. Wherefore is ' Jod the least in the Hebrew Alphabet, in length and bigness, but especially in the Word יהוה when other Nations in Honour to that most Glorious Name, begin it with a great Letter ?

Quest. 4. Give the Signification of Selah יהלל which is above sixty times mentioned in the Psalms. Gentlemen, my Questions are no way captious, but may be answered, and ought so to be, and your Answer, I shall shortly expect. Vale.

Ans. To the second Question about the Original of the Points is at large answered in the Discourse about them now in the Press, and to be annexed to the Young Students Library.

Ans. To the third Question, why Jod is the least Letter, especially, why 'tis not greater than Ordinary, when it begins the Name of God, Jehovah.

Ans. 1. In general Jod is by accident the least Letter in the Hebrew Alphabet, as the least Letter in any other Language and Alphabet is the least Letter of it.

Ans. 2. But more especially to the Question, why 'tis not greater than ordinary, when at the beginning of the Name Jehovah, we say, the Hebrew never observe that rule of beginning Names, either of God, of Men, of Places, or the like, with a Capital Letter, as other Languages do, and therefore never put the first Letter of a Word bigger than the rest on any such account. But there are several places in the Hebrew Bible, wherein a Letter is either bigger or lesser than ordinary, whether in the beginning, middle, or end of a Word, being so found in ancient Copies, and these are reckoned up in the discourse above mentioned, and the places where they are found so written.

Ans. As to the fourth Question about the sense of the Word Selah; this is what Kimchi saith on the 3d. Psalm ver. 2. that some think it meaneth for ever, as doth the Chaldee Paraphrase, others, as Ebenesra think it signifieth truly, but he thinketh it signifieth no thing particularly, but only directeth the Leader of the Tune to lift up his Voice at such a place in Singing the Psalm, being no where used but in the Psalms, and in the Song of Habakkuk, and derived from the Word,

להלל

*If ought more tough to an Opinion grows,
Away that Bubble, the first whisper blows.
My Soul is perfect Discord, Chance, not Skill
My Choice, and but the Shadow of a Will.
Dreams are more Real : To this Point I sail ;
But veer again, with the next breathing Gale :
Whilst a new Calenture my Sense do's mock :
For every Course I Steer, presents a Rock,*

If this poor Gentleman is worth saving, refuse him not your timely Assistance, perhaps afterwards, he may think of something that may make amends for all this Trouble.

Do not think me Dishonest, because I have said I would be Virtuous, were it not for Love, tis fillily exprest, I confess it; but I mean no more than being free from idle and extravagant thoughts and desires; for as to any thing else, I abhor even those thoughts of it.

Ans. We have thought fit to publish this whole Transcript, since we are certain that *Subjects are not so much regarded by the Ingenious, as the matter whereof the Subjects are compos'd.* Tho' we see little reason for such an Apology, since as the Dictator has well observ'd, *we are oblig'd to Assist and Relieve the Afflicted, as well as satisfy the Curious.* If we might be allowed to make Remarks, as well as assist with our Advice, we would tell the World (and perhaps the fair Cruel One may hear and think amongst the rest) that the whole does not only carry along with it, a Demonstration of Sincerity; but also a great share of Judgment, Wit and Sweetness of Temper, an Uncommon Accomplishment in this Age; and 'twou'd be a severe Treatment (and a Discouragement to such Vertues for the future) neither to remedy the Subject of their Unhappiness by Act, nor seek to divert it by Counsel: We readily confess that if our Querists Judgment was not byas'd and prejudic'd by Passion, he needed not Consult any other Oracle but his own Reason; but till that has finished its Labours either by attaining its end, or by a Conquest of its own Disorders, We offer,

That we are oblig'd to Opinion for above three quarters of our Unhappiness we are Unhappy, Poor, &c. because we think so, when upon a strict Inquisition into the Nature of things, we find all but a Chimera and a Dream. If we ask'd our selves this Question, *what is the end of every thing we propose to our selves?* We should answer, *HAPPINESS.* Now the Question recurs, *how shall we know when we are Happy?* To which we Answer, *by Acting agreeably to the Dictates of Right Reason, not of Opinion;* Twill not be amiss to observe what the Ingenious Mr. Boyle has laid down for Distinguishing the Degrees of Cold; to wit, not according to the common way, *because we are more or less Cold.* Since the Constitution of our Bodies, the Season, &c. may make Cold more or less Sensible to us at one time, than at another; when as it is not really so in its own Nature, therefore he was for prescribing a certain Method, which depended not upon the Sences; but up-

on Mechanical Demonstrations: The Case is parallel. I am not poor, nor despicable, because I appear little in the Eyes of others, but I am poor, when I think my self so, or more properly to keep up the parallel, when I want the possession of Vertue, and other such qualifications, which if absent, wou'd render me void of the Essential part of my Happiness, to wit, *an agreeableness to the Dignity of Human Nature.* Twould be too long to expatiate upon particulars, only this we shall add, that no Body can be Poor or Unhappy as to this World (which is chiefly suppos'd in this Case) who has what is necessary for a daily Subsistence, and no Body can be depriv'd of that who secures himself of the providence of God by an Industrious, Honest, Endeavour after it. — But we have only brought these Arguments for the use of the Querist, and every Body else, who are, or may be reduc'd to mean Circumstances in the World, to undeceive 'em as to their imaginary Misfortunes.

But since this Case may be of General use to the Publick: We shall further consider it as a Parallel with Mr. Boyles Observation, to wit, that our Senses are not the proper Judge of Cold. We are not fit Arbitrators of the Nature of our own Passions, and particularly this of Love: We are of Opinion, though we could wish our selves mistaken, that never any person had such an Estimate of his Love, and the effects of it, as he afterwards found; but we speak not this to discourage any ones pretensions that way, believing that where there is *Vertue, an Agreeableness of Temper, and Competency of Subsistence,* 'tis the greatest Worldly Happiness that Human Nature is capable of: The Misfortunes of it are owing to our selves, such, as expecting impossibilities acting inconsiderately, not discovering to each other before-hand, the worst that must be known afterwards with a thousand more inconveniences which are more easie in their expectation and preparatives against 'em, than in a sudden unlookt for Shock or Surprizal. — As for any further Advice that our Querist may expect from us, we refer him to those papers he has already mention'd; believing that he will find himself already fully answered there.

An Answer to Mr K—s Syllogism.

We beg the Readers Patience in answering one Syllogism of Mr. K. an Author amongst the *Anabaptists*; — Sir we had your *REPLY*, &c. last Tuesday Night; and returning you our hearty thanks, for the Honorable Terms you are pleas'd to confer upon us, as *Confident, Impertinent, Dogmatical, &c.* soft Words pray Sir, and as hard Arguments as you please, we'll grant you the better at your Natural Weapons; but as for any other Pretensions, we beg your Pardon, if we leave the World to Judge of 'em, rather than our selves, indeed our three Propositions, we must for ever stand by, which if answered, we have done, and give up our Cause;

and to you, as being an Author, we made one Proposition upon the same Account, and since you pretend to have done it, and call on us for doing you Justice, and giving you up the Cause, we'll do it, if the World to whom we refer our selves, will say you deserve it. — The Proposition was, if you'd prove the Minor of a certain Syllogism you'd laid down, then we'd Submit to you.

Your Syllogism was this.

“That which is Substantially and Severely forbidden by the Word of God, is not of Divine Authority. — But Baptizing Infants in the Name of the Lord, is Substantially and Severely forbidden by the Word of God, Ergo &c. — here follows your Proof, Verbatim.

“To prove the Minor here upon which you have promised Submission for ever: I commend to your Serious Consideration, that awaking Text, Deut. 18.20. That Prophet which shall presume to speak a word in the Name of the Lord, which the Lord hath not commanded, even that Prophet shall dye, from whence I plainly argue thus: That which is not Commanded by God, is Substantially and Severely forbidden by this Scripture, to be done in his Name; but the Baptizing of Infants is not commanded by God: Ergo, &c. and a little after, remember if you cannot Confute this, you are bound for ever to give up the Cause.

Ans. This Text (which is brought to confirm your Minor) Commands, as do several others, that we presume not to add to, or diminish from the Word of God, under a heavy Penalty. Now that we have not added to this Word, we have prov'd in shewing that the General Commission, which has for its Subject, ALL NATIONS does include Infants, since we are assured, by the practice of the Apostles Successors, and the first Fathers of the Church, that Infants of Believers were Baptized; and since we are assured from the Word of God, that Parents and their Infants were always in or out of the Covenant together, and that they are no where separated, as also by many more Arguments. But now let us see, whether this Text which Mr. K. has brought, does not Condemn himself.

That Prophet which shall presume to speak a word in the Name of the Lord, what the Lord hath not Commanded, even that Prophet shall dye.

But Mr. K. hath spoken in the Name of the Lord, that Infants ought not to be Baptiz'd, which the Lord hath not commanded him (or any one else) to do, Ergo, Mr. K. shall dye.

We heartily wish this Argument may be conclusive against the Errors; but not the persons of Anabaptists.

A LENTEN MERCURY.

Qu. 6. I intend to Communicate at Easter, and since Confession is not only necessary to Re-

pentance, but requir'd by our Church in order to Absolution, I intreat your Ghostly Council in this important Affair.

I have not only, thro' my Extravagance expended my own yearly competent Allowance, but have contrary to the Knowledge of my Father run out Cash, which he has intrusted me with. He is Ignorant of it, and will continue so, if I don't confess it, if I do I'm certainly undone, and how to make him Restitution I can't tell; the Reflection on which is very troublesome to me. I'm willing to give to the Poor, if that will atone, twice as much as I've imbezell'd; nay if nothing but Restitution to the Person I've wrong'd will satisfie, and I can't do it but by acknowledging my Crime to him, I'm resolv'd I'll do it, tho' to my utter ruine, to avoid that Horror of Conscience I'm now under. I desire your speedy Answer and Direction in this Affair, which till I receive, I expect no rest. Yours, &c.

Ans. We are very glad, there are still some undoubted Instances of Penitence, and Reformation wherewith to Confront those Persons, who wou'd perswade us all things of that Nature are only Cheat and Hypocrisie; and the present we think very remarkable, and such as we hope may have some Influence on others in the like Circumstances. The Querist has wrong'd his Father, is sensible of it, and penitent for it, and wou'd willingly make Restitution. But is doubtful, whether 'twill be sufficient to give to the Poor as great, or a greater sum than he has imbezell'd, or if it must be done to his Father, whether he ought not to confess the Crime to him, tho' he thinks 'twill certainly ruine him. Because Confession is necessary to Repentance, and is required by the Church in order to Absolution.

To the first of these doubts, whether 'twill not be sufficient to restore to the Poor what he has wrong'd his Father of? we reply, that the Negative is clear, because the Poor are only in place of God, and Restitution only to be made there, when the mediate Proprietor can't be found: But he being here still living and present, it ought undoubtedly to be made only to him. But the Pinch still is, whether the Penitent ought to confess unto him the wrong he has done him, since, if he does, 'twill certainly be his utter ruine, and without it he thinks there's no true Repentance, nor can he have any right to the Churches Absolution. But before we can proceed, we must here, first set him right as to the Protestant Notion of Confession and Absolution. We are ordinarily and principally bound to confess our Sins only to God, so the Exhortation before the general Confession, and that before the Sacrament in our Liturgy, and clearly in the second part of the Homily of Repentance. There's secondly an occasional Confession or acknowledgment of our failings one to another, of which St. James. There's extraordinary Confession, or unburdening our Minds to our spiritual Guide, if prest with any grievous Sin, especially on the apprehension of approaching Death, both of which recommended by our Church it self, and by most sober Protestant Writers. There's also a Confession to any particular party whom

we

we have any way wrong'd, before we receive the Blessed Sacrament, unless this may be thought included under the second, and to these there are different degrees of necessity and obligation. The first namely to God, we are all to make of all our Sins known or unknown in general, or else we can expect no share in the Declarative Absolution. (He pardoneth and absolveth, &c.) which is thereafter given us. The third is very useful and convenient in the circumstances before describ'd, and in the Absolution seems more Authoritative than either of the other, and therefore only given in Sicknes, and if the Penitent humbly and heartily desire it; tho' indeed the other two may also be reputed Authoritative, as well as Declarative, for the Priest has Authority to Declare, which we think solves all the Difficulty concerning those words. For the second and last sort of Confession, when we have injur'd any Person, we think it only secondarily necessary, so that tho' it's very requisite to be made as well as Restitution in order to Plenary Satisfaction, yet 'tis not so absolutely necessary but that on some Cases it may be omitted, and yet the Repentance true, and the Penitent obtain a share in the Churches Absolution. To make this bear, supposing the Case here fairly stated, and that the Penitent wou'd certainly, or but in all moral probability be ruin'd by such Confession to his Father, we don't think him obliged to make it, if he makes Restitution, which is the essential part of Satisfaction, which it seems he would willingly do if it might be done without so acknowledging his Crime, as to expose himself to ruine, and this we think may easily be done, either if he still remains with his Father, by gradually and insensibly restoring what he embezell'd in the same manner; or if absent, by getting some grave good Man, intimate with his Father, and of sufficient Prudence to manage a business of that concern, to restore it without letting him know whence he had it; or working him at a distance to pardon him, on Confession which he must be a strange Father if he refuse to do when he finds him so truly penitent, and the last way, if practicable, we think the best of all we have propos'd. However in this as in other cases of so great concern, after we have freely deliver'd our own Opinion, we desire the Querist not to rest entirely satisfi'd therein, but personally to consult some grave and learned Divine as the Church directs him; and if the Minister of his Parish deserve that Character, as we verily believe he can hardly meet with any, who don't in this City, much rather him than any other. Whence if his Sentiments agree with ours as we are apt to believe they will, he'll have the advantage of receiving double Satisfaction in the present Difficulty.

Quest. 7. I have been in Town about half a Year, where I have liv'd a very loose and wicked Life, and believe in this short time my sins have been more numerous, than those I have committed in eighteen Years pass't, which together with the Obduracy of my Heart, makes me almost despair of Mercy, For when I go about to repent, something or other always presents it

self that diverts me from it; and when any Temptations offer themselves, particularly Women, I can't withstand 'em, tho' before fully resolv'd against 'em, Several Times I have fix'd to put a period to this Wicked course of Life, and accordingly nominated certain Days wherein to set about it, but when the time has expir'd, and I have then beg'd Pardon for what has been pass't, and made Promises for the future, immediately after some new Temptation presents it self, with which I generally comply, relapse into my old Sins, and am soon as bad as ever. This I've done several times, and do verily believe, unless I retire into the Countrey again, which I can't well do, being but a Servant to a Gentleman, who has fix'd his residence here, it's almost impossible for me, without Gods restraining Grace to change my course of Life.

Which that I may do, I earnestly beg your advice in your next Mercury, it being a thing of very great concern both to my self and others.

Ans. The present Case is indeed very dangerous, tho' not desperate, and as the Querist ought not to despair of Mercy, because he yet lives, so he ought not to presume upon't, because he knows not whether his Time may be much longer. We shall observe one or two Errors, of very ill consequence in his Expressions and Behaviour, and then give him what Directions, we think most proper for his Condition. "He nominated certain Times wherein to leave his Sins, and when those were expired, he beg'd Pardon, &c. Whence it appears too probable, that he thought to compound with Heaven, giving a Loose to Vice for so long, some prefix'd Time and resolving then to repent. Wherein his Sin was far greater, than if he had only been hurry'd away by the violence of a sudden Temptation, there being something resolv'd and premeditated in it, the highest Aggravation of any Wickedness. Nor is't then any wonder, that when the time appointed comes, he can't repent and amend, since our Church teaches us, that we have no Power of our selves to help our selves, and that Grace may justly be deny'd him, which he has presum'd upon to harden himself in his Wicked Life. For 'tis not only almost, as he crudely expresses it, but altogether impossible, that without Gods restraining Grace, he shou'd ever grow better. But then this restraining Grace works on us as Men, not as Beasts, and tho' there's something in't more than bare moral suasion, as we have formerly prov'd, otherwise Man might do as much as God to the Conversion of Sinners, yet this Reformation or Conversion is wrought and perfected in us as rational agents, by our making use of those means which God has appointed, and if God himself does not, much less can the Evil Spirit force our Wills, but its still our own Faults, when we yield to any Temptation.

This in general; to come closer to the particular Case, we'd advise the Person concern'd, never more for the future to set a Day to Sin on to, and then repent, but after having solemnly ask't pardon for his formerly doing so, immediately to set about it, and leave no Stone unturn'd to accomplish it, as he

he wou'd for a Pardon from his Prince, if to suffer within a few moments, unless he obtain'd it, for those particular Temptations he mentions, to endeavour to Arm himself against 'em every day by devout Prayer, both in private and of the Church, and especially by frequent Fasting and Abstinence, and if both prevail not, to acquaint some Christian Friend with the Temptation; and when it approach't never to give Eye or Ear to it, but run for't, which in this Case is the truest Valour: To remember, that 'tis but in vain to attempt any one single Sin, unless he strikes at the root of all, by an Universal Repentance and Amendment. And if all this avail nothing to quit this Town, service and all, and rather endure the greatest hardships for an honest livelihood where he might preserve his Integrity and Innocence, than live in the greatest affluence and ease exposed to the prevailing shock of so many Temptations.

Quest. 8. I think I really Love, Virtue, am sure I'm much concern'd for Gods Glory, my Heart burns within me, when I discourse of him, and I can't bear him dishonour'd without sensible Emotions, and great Pain and Displeasure, yet there's one Sin, which after all my attempts, I can't conquer, and which I doubt will be my ruine, so that I'm often ready to despair, and think my self the most miserable man in the World. Is there any Hope for me, or can you give me any Directions, how I shall gain a conquest over this Bosom-sin?

Ans. There is Hope, but 'tis in leaving your Sin, not still retaining it; for one Leak sinks you, if not stopt in time, as effectually as if a whole Plank were sprung; nor will all your Righteousness avail you, or be remember'd in the day of Vengeance. You ought to have specify'd what your Disease was, if you wou'd expect suitable Remedies. If it be a Solitary Sin, have a care of your self as much as possible, ne're venture your self alone, unless Reading or Praying, or full of necessary lawful Employment, Fast, Pray, Beat down the Rebel, and think much of Heaven. One wou'd think the last alone shou'd be sufficient to arm us against all the Temptations we can meet with; for how can a man grovel on the Earth, when the better part of him is so far above it? However, never expect to get thither without Labour, and after all, chuse a Faithful, Prudent Spiritual Guide, with whom you may trust your Soul, (we mean the Direction of it) acquaint him impartially with your Condition, and follow his pious Councils, and when by Gods Grace and Blessing on them, you are at last a Conquerour and Happy, if you please remember us your unknown Friends, and wish us as well as we do you, and all the World.

Since Man truly begets Man, because there is that very action in which the rational Soul is substantially united to the Body or Matter, as in your answer to Qu. 3. No. 12. Vol. 1. and that the Soul of an Embryo is not less perfect and excellent than that of him who has liv'd a hundred years, and if 'thad the same perfection of Organs wou'd exercise the same Organical acts, as in your answer to Qu. 10. Vol. 1.

No. 1. Vol. 1. and that the Souls of Monsters, supposing 'em such as are of humane offspring, must be known, as Fire is by its Quality of Heat, and distinguishable by their actions, as numbring, Discoursing, &c. and that thereupon it must follow they have a rational Soul, as in your answer to Qu. 3. No. 8. Vol. 1.

Quest. 9. Whether the Soul of such a Monster as above, may not be both excellent and perfect, tho' it may not be distinguishable by such actions as Numbring, Discoursing, &c. that of an Embryo not being so distinguishable.

Ans. We rather supposed than granted, in the place above cited, that there are any such Monsters as are partly Brute and partly Humane; and cou'd never yet meet with any Authentick proof, that there have been really any such, but if possible, cannot yet believe that a rational Soul wou'd be infused into such confused matter, without which rational Soul, it must only be a Brute, accordingly there's a vast difference between the Soul of such a Monster, and that of an Embryo: The Incapacity of the Embryo for the Acts of Reasoning is not essential or radical, but only temporary or accidental, but there's a fundamental and essential incapacity in the Soul of a Brute to exert any such actions, therefore the Monsters Soul can't be as perfect or excellent as that of an Embryo: And this Opinion we must still be of till the Querist produces an Instance, not only of some such Monster, but of a Monster that can Number, Discourse, and Reason, as for the other sort of Monsters, those who are born with some excess or defect, that they may perform such Acts, and have such rational Souls, there is none e're made a Question.

Quest. 10. Whether if such Monster had the same Perfection of Organs, it wou'd not exercise the same Organical Acts, as a more perfect Man doth, and whether it's defect lies only in the Organs?

Ans. Still 'tis but cussing the Air, to dispute upon a Supposition. However undoubtedly a greater Perfection of Organs will produce a resembling Perfection of Acts, as if a Man had Wings, he might fly, had he but Life, or a Principle of Locomotion within him, and so 'tis here. But for the second part, whether the Defect wou'd lie only in the Organs, (we suppose the Query relates to what's before-mention'd, the Acts of Discoursing, Numbring, &c.) we answer, 'twou'd lie both in the Organs, and Principle of Action. For Nature Proportions Organs to the Power she has given. By which Organs we understand the Instruments of Perception, or Imagination, to the Objects whereof the rational Soul seems to advert in it's Actions, tho' whether or no in those Actions, it immediately makes use of any corporeal Organ, we confess we are not satisfy'd, and think there's little more than Conjecture for any Opinion on that Head.

Quest. 11. Whether at the Resurrection the Soul of an Embryo, which you say is as perfect, shall not be united to as perfect a Glorified Body, as the Soul of him that has lived an 100 Years, since Heaven admits of no Imperfection?

Ans.

Answ. All Rational Souls are equally perfect, as to that which Constitutes their Essence, namely, a Principle of Reason; where ever then a Rational Soul is infused, as 'tis where ever the Matter is rightly prepared, there may be said to be a perfect Man; perfect as to Essence, tho' deficient as to several Accidents of the Body; and so 'tis with Infants after the Birth, the Deformed, the Aged, &c. But as the accidental Imperfections of Infants and Adult Persons, shall be removed at the time of the Renovation, and these vile Bodies made like a more Glorious Body, so must it be with all those Bodies which are united to Rational Souls: Otherwise we must necessarily provide a Metempsychosis or a Limbus Infantum, to dispose of these Straglers, both which Opinions have been long since justly laugh'd out of the World.

Quest. 12. Whether one that procures Abortion, be not Guilty of as great a Murder, as she that Destroys her Child?

Answ. As the Question is proposed, we think these Terms Convertible, procuring Abortion, and destroying her Child, though we suppose the Querist might intend Destroying it after its Birth: Accordingly we Answer; That we think such a Person that procures Abortion, as really guilty of Murder, as one who destroys the Child after it's perfect, tho' not guilty of as great a Murder, because there are Aggravations of Murder, as well as of all other Sins; and accordingly it seems a higher piece of Cruelty on some accounts, to take away a perfect Life, than what is yet but a kind of imperfect one; and so our Law esteems it. Tho' the other also is an extream piece of Barbarity, and by all good Casuists, reputed no less than Wilful Murder.

Quest. 13. Whether in every Act of Generation in Men, a Rational Soul is Substantially united to the Body or Matter?

Answ. It must be answered in the Affirmative, for if the old Saw holds, omne generat sibi simile, every thing produces its like, then if a Man himself consists of Soul and Body substantially united, when ever he Generates, there must be such a Soul so united to Matter or Body.

Quest. 14. Whether if, &c. after Pregnancy, it being then impossible that such Body or Matter, to which the Rational Soul is then Substantially united, can be brought to a perfect Organization, are not thereby guilty of a sort of Murder, since the Soul must be immediately separated from its Body or Matter?

Answ. No, they are not, because either no Soul and Body are thereby united, or if they are, 'tis not absolutely impossible, but that a second Fœtus may be formed and brought to a perfect Organization and Birth too, as well as the former, as Superfluous Births prove beyond Contradiction.

Quest. 15. Whether such Body or Matter at the Resurrection shall arise as a perfectly glorified Body, united to its Soul; and if so
9. Whether, &c. 10. Whether, &c. 1. But those two wade so deep into Manmidwifery,

that we must e'ne refer our Querists to Culpeper for satisfaction, only to the 8th. Query we

Answ. If there's a second perfect Conception, the Body will arise, as in reply to the foregoing Question; if not, as it happens in a Million of Instances to one of the contrary, there's no need on't, and so no difficulty.

Quest. 16. Whether Onan were not guilty, as in the Twelfth Query?

Answ. Far from it, for the occasion of his unnatural Crime (which we have formerly discoursed of, vol. 1. No. 25. Qu. 1.) was, left he should raise up Children to his Brother; and thus much for these troublesome Queries, which tho' we cou'd not refuse to Answer, since they contain Matter of some Difficulty and Moment, yet we hope we have kept to the Rules of Decency and Modesty, in all we advance about 'em.

And next to these, we'll Insert several others sent us from a Civil Gentleman in the Country, if we mistake not, a Clergy-Man, who it seems has far other thoughts of our Design, than either Monsieur Delacrose had, or our Antagonists still pretend to have; for the First of whom, we confess him a very Ingenious Gentleman, and are glad our Bookseller has made Peace with him; but for the Latter, by their Leave, we despise them, as all the World besides does? Nor shall we be so vain, as to print what the forenamed Gentleman thinks, or at least writes concerning us; who is perhaps as widely mistaken on one side, as our Adversaries on the other. However we think it a piece of Justice, to acknowledg his Civilities, and shall in requital, here Insert as many of his Questions, as we have room for in this Paper.

Quest. 17. Whether Habits may be properly said to have Parts, as a Habit of Learning, of Faith, of Piety, and the like? and if so, what kind of Totum a Habit is.

Answ. We think the Question had been clearer, and the Resolution easier, had the Instance bin given in a Moral Habit, either of Vice or Virtue, since Faith and Piety are generally accounted infused Habits, as they indeed partly are, though it may be still said, that they are acquired and perfected after the same manner with Natural Habits: Then for Learning, it's an aggregate of almost infinite particulars, of the most Heterogeneous Nature, including no less than all knowables on which account, we think a Habit of it seems a Totum per accidens only. But Virtue and Vice, especially the First, which is wholly positive, we should rather instance in to clear the Question: Virtue then, as for Example, Fortitude, one of the four Cardinals, is acquired, as other Habits, by frequent Acts, but yet we think those Acts can't properly be called parts of that Habit; because the Acts don't so much compose or formally constitute the Habit, as produce it, those two being sufficiently distinct. If a Habit therefore have any Parts, particularly that of Fortitude, we are rather
E inclin'd

inclin'd to think those *Parts* are compos'd of several *Dispositions*, or imperfect *Habits*, one whereof being added to another, may compose the compleat *Habit*; We therefore think it may most properly be reckon'd a *Totum Essentiale*, because it consists of *Dispositions*, as its *constituting parts*, though we are sensible, a great deal may be said to the contrary, since in all these Metaphysical niceties, 'tis an easy matter to argue *Pro* and *Con* almost eternally, which we shall leave to those, who take more pleasure in it.

Quest. 18. *What's the Reason, that when any person has lookt on the Sun, when he comes to view any other Objects, there seems to be a Cloud upon his Eye for a long time after?*

Ans. There may more than seem to be a Cloud, for there really is one after such an Experiment, for the Eye being hot, and strain'd, and all the fine *Vessels* thereof oppress'd with Light, there immediately falls a new Supply of *Liquor* from the *Lachrymatory Vessels*, and that in a larger quantity than ordinarily, to moisten those *Coats*, which need it, whence the Eye may appear Clouded and even Watry to a by-stander, much more may the *Objects* appear clouded and confus'd to him whose Eye is thus affected; for the *Organ* being strain'd, as before with too powerful an *Object*, can't perfectly perform it's *Duty*, as in the *Twin-sence*, that of hearing, we find any vast or violent *Tension* of the *Membrane*, which happens in the discharge of many a *Canon*, in a *Mill*, (and perhaps in a *House* where the *Woman's* too loud) renders *Persons* who are long near it much *Deaf*er than others, and some have thereby quite lost their hearing, the *Drum-head* being broke; as in this *Case*, others their *Eyes*, by looking on the *Sun*, at least as the way now is in *Persia*, by a red hot *Basin*, held at a small distance, which in a few *Minutes* not only *Clouds*, those two living *Suns*, but forces 'em to set in *Eternal darkness*.

Quest. 19. *Wherein consists the true Notion of Persecution, and what may be a proper Description of it?*

Ans. All parties that ever yet were under it in any part of the *World*, will tell you it consists in *prosecuting* them; for their *Religion* or *Opinion*, and then out come all the handsome *Arguments* for mutual *forbearance* and *Tolerance* that can be imagin'd, tho' never any yet that we read or heard of, got entirely uppermost, but immediately fell a scourging those that had whipt them, who in their turns cry *Persecution*, and open for *Tolerance* as loud as the others; and this the very *Pagans* did after the *Christians* had got the *Staff* in their own *Hands*, and *cædebant non cædebantur*, began to be thought good *Doctrine*. However, there must be a *Standard*, and *Truth* alone must hold it, if we cou'd once find where 'tis, which it might be much easier to do cou'd we wipe our *Eyes* from *Interest* and *Prejudice*; and *Truth*, not *Error*, or the *Judgment* of a *mistaken Conscience*, must be suffer'd for, otherwise we think men can't properly or justly complain of *Persecution*, at least of being *persecuted* for *Righteousness-sake*, much less when out of *obstinacy* and *pride* they re-

solve to *persist* in their *opinions*, tho' never so much against *Reason*, in defiance of any *lawful Power* who commands the contrary. However we scorn to disown our *Judgment* in this matter, and 'tis, that even where men follow the dictates of an erroneous *Conscience*, if it be only in matters less *essential*, it looks so like *Persecution*, to *prosecute* 'em for it, that the *Magistrate* wou'd do better, if he thinks fit to let 'em alone.

Sometime since we receiv'd these following *Questions*, which we answer'd at large in *Vol. 2. No. 10. of our Mercury*.

Quest. 20. *Whether Sin might not be ordain'd to Gods Honour and Mans Happiness?*

Quest. 21. *Whether Sin were not ordain'd, or all Possibility of Adams standing taken from him?*

To which answer we have some time since receiv'd a *Rejoinder* by the same hand, with addition of several other *Questions*: The *Man* seems to have a *crabbed Head*, his *Questions* of the highest moment, and some of his *Objections* not contemptible. The *Method* therefore in which we'll proceed with him shall be; first, To remark what we have advanc'd on those *Heads* in our former *Mercury*, which he has left *unanswer'd* (tho' we confess for a very weighty reason, because they are *unanswerable*) in these his second *Papers*; we shall then take notice of his *Answers* and *further Objections*, and proceed to his new *Queries*, with his own *thoughts* upon 'em.

For the first, against his *Affertion*, that *Sin* might be ordain'd for *Gods Honour*, because the *ordaining* (or *absolute necessitating* *Man* to the *Commission* on't) conduc'd to *Gods Honour*, in the *Manifestation* of all his *Attributes*; We reply'd, "That the quite contrary wou'd follow, supposing any such *irresistible Ordination*; instancing in his *Wisdom*, true *Wisdom* consisting in chusing *right* and *just means* to attain a *good end*. But *Sin* is a *bad means* to attain any thing, tho' the *best of Ends*, and such *means* as *God* won't permit his *Creatures* to make use of, tho' for the *best ends*, whom he has expressly forbidden to do *Evil* that *Good* may come on't on pain of *Damnation*, tho' it can't be deny'd their *Perfection* consists in the *Imitation* of their *Maker*, but chusing such a *means* to obtain his *Ends*, wou'd make *God* guilty and his *Creatures* *Innocent*, and therefore cou'd not conduce to the *Manifestation* of his *Wisdom*. Where's his *Justice*, if he punishes his *Creatures*, for what he himself has produc'd in 'em, what they can't avoid, what he has forc'd 'em to commit? Where's his *Holiness*, and how does he hate *Sin*, if he himself causes, necessitates, ordains it? — And nothing of this he either does or can answer, and therefore wisely passes it by, as well as what follows our answer to an *Objection*, How then comes *Sin* into the *World* if *God* does not ordain it? We answer'd, "By his *Permission*; a much more modest *Word*, *God* not being oblig'd to hinder it, nay oblig'd not to hinder it, because otherwise man had not been a *free agent*; that he permitted it for all those reasons for which the *Querist* pretends

“tends he ordain'd it, which can't be injur'd
 “by such his *Permission*, which has no real
 “Influence on a free agent, but considering him
 “as fallen, his *Attributes* might thereby be a-
 “bundantly glorified. For the consequence, he
 would draw from his Opinion, “That if *Sin*
 “might be thus ordain'd, it was so, we abso-
 “lutely deny'd it, as weak and fallacious,
 “being *à posse ad esse*. but turn'd it upon him,
 “*à non posse ad non esse*, it cou'd not be, there-
 “fore it was not. His second Corollary was
 “that if there was necessity of *Sin*, there cou'd
 “be no *Eternal Punishment*, the Consequence we
 “granted, but the *Antecedent* (it shou'd have
 “been the *Minor*, had it been a form'd Syl-
 “logism) we deny'd, for the reasons before
 “given, and others yet to come.

As to the second Question, Whether *Sin*
 were not ordain'd, or all possibility of *Adams*
 standing taken from him? Which he attempts
 to prove from *Eph. 3. 9, 10, 11. Who created*
all things by Jesus Christ, to the intent that now
unto Principalities and Powers, might be known
by the Church, the manifold wisdom of God.
 Whence he argues, “God created all things
 “and therefore *Adam*, to the setting forth
 “his manifold *Wisdom* to the Powers above,
 “which was too solid a concern to be left to
 “*Adams* standing to frustrate, from whence
 “he concludes there lay an absolute necessity on
 “*Adam* to fall, that *Sin* might enter, &c.
 We answered, “That even what he here
 “first asserts, is not deducible from that Text,
 “to which he does violence by his Interpre-
 “tation, (for which we must refer the Rea-
 “der to the Mercury, not being willing to
 “transcribe any more on't, lest he should
 “pay twice for the same thing.) However,
 he, our Querist, says in his answer, “That
 “this is nothing to our Confutation of what
 “he says, as to *Adams* fall, which shou'd we
 “grant him, it's yet a Confutation of his way
 “of Interpreting that Scripture; to which
 “charge, he's not pleas'd to return any an-
 “swer: However what follows is to the
 Confutation thereof, namely, “That *Adams*
 “fall was permitted by God, and that this
 “*Permission* will answer all those ends, for
 “which it's pretended he ordain'd it. That
 “worse cou'd not be said of the Devil him-
 “self than that he causes, irresistibly causes any
 “*Sin*, and then punishes those who commit it,
 “since this takes away all Law; And where
 “there is no Law, there is no Transgression, that
 “He who causes any Ill is much more cul-
 “pable, than he who involuntarily commits it:
 “That saying, he who ordains the *Sin* ordains
 “the Punishment, can't help, nay rather wi-
 “dens than lessens the difficulty; and for the
 “other common shift; That we are not to
 “Judge of Gods Sovereignty and Justice, we
 “have at least as much right to do it as our
 “Adversaries; and besides, God appeals to our
 “Reasons, which he wou'd ne're do, if we
 “were not in some measure capable Judges.

To all this our Querist has vouchsafed no
 Answer in his Papers he has since sent us, and
 yet is so civil to trouble us with many new
 Objections and new Matter; which tho' for
 the present we shall take notice of, we must

desire him hereafter both to get clear of all
 he has yet left behind, and of what we shall
 still advance, before he goes any further,
 otherwise we shall let him alone, as he does
 us.

This for his Omissions, It's time now to
 come to those parts of our Paper, which he
 has attempted to answer, and the Objections he
 makes against what we assert therein. His
 first refuge is, “That our Answer does not
 “at all concern his Question, because we sup-
 “pose that *Sin* which is necessitated, to be al-
 “so eternally punish'd, whereas his opinion is,
 “That *Sin* might be ordain'd, for Gods Glory
 “and Mans Happiness, in that a finite *Sin*
 “might not have an infinite Punishment, so
 “that all our Discourse is wide of the mark.
 We answer, that 'tis home to the mark,
 white and all, and comes fully up to his Que-
 stion and Objections. 1. Because in all that
 which we have quoted, and which he has not
 answer'd, there's not so much as one argument
 which respects the Eternity of Punishments,
 they being all taken from the Nature of a
 Law, the Nature of God, of Prudence, Ju-
 stice, Holiness, &c. 2. Because we provi-
 ded against this subterfuge, and took care to
 hold him fast, by asserting the Eternity of Pu-
 nishments in the close of our Argument. It being
 his own Concession, that if there be any such
 thing, there can be no necessity of Sinning,
 which Eternity, &c. we shall prove accor-
 ding to our Promise, when we come to those
 Objections he brings against it.

The next he attempts to answer, is what
 we advanc'd concerning *Enochs* Translation,
 which he says, “was all the opposition he cou'd
 “find in our Papers to his (but we hope we
 “have found more for him.) His Argument
 in his first Paper lay thus, “*Sin* might be or-
 “dain'd for Mans Happiness, because if he
 “had not sinn'd, he had not dy'd, and if he
 “had not dy'd he cou'd not have been glori-
 “fy'd. The first we granted, if he had not
 “sinn'd, he had not dy'd, but the second we
 “deny'd, if he had not dy'd, he had not been
 “glorify'd; instancing in *Enoch* who was glori-
 “fy'd, tho' he never dy'd, and the same way might
 all Mankind have been: To this he replies in
 his second Paper, (for we'll insert the very
 words that we may not wrong him) “That
 “our Instance of *Enoch's* Translation is wide of
 “an Answer, because, says he, my drift in
 “that discourse was, that without *Sin* had
 “been first committed, there wou'd have
 “been no Death or Destruction in the Flesh,
 “whereby there had been no Glorification.
 So that if *Enoch* had not first committed *Sin*,
 where had he been glorify'd? Since no such
 thing had been without Justification in Christs
 Blood, who justifieth none but Sinners?

Here indeed he raises a new Objection, which
 we shall immediately consider, but does no
 more towards answering our Argument but
 repeating it. *Enoch* it's true sinn'd, and was
 glorify'd, but this without any proper Death,
 which is enough to prove 'twas possible for
 Man to have been so: As to his Objection,
 “There can be no Glorification without Justi-
 “fication, and Christ Justifies none but Sin-
 “ners;

“ners; we answer, Supposing *man as fallen*, this is true, but we are now supposing him *not fallen*, and discoursing of him while in the State of *Innocency*, wherein he had no need of a *Saviour* or *Mediator*, being never *lost* and having never *offended*: Notwithstanding which he must have been *glorify'd*, for neither cou'd the Earth have held all his *Posterity* had none been *remov'd*, nor did God ever make a *rational Soul* to have it's *Eternal* and ultimate Satisfaction on *material Objects*.

He comes to the second Question, and his Text before quoted, on which he only repeats what he has said before — that there lay an *absolute necessity* on *Adam* to fall, because the manifesting Gods *Wisdom* to the World was too *solid* a concern to be left to *Adams Free-Will* to frustrate. But we again say there's a great deal of difference between Gods creating the World on purpose to manifest his *Wisdom* by the Church to the *Angels*, in *Christ*, (which yet might have been done had *Adam ne're fallen*) and his commanding the Gospel to be *preacht* to the *Gentiles*, to manifest the same *Wisdom* to the *Angels* (which if look't into further, may be something of an argument for particular *Angels* presiding over particular *Nations*, tho' that's *Forreign* to the present dispute, and we shall therefore here prosecute it no further) one of these considering *Adam actually fallen*, and *Christ actually Crucified*, the other neither. Again, as has been said, Gods *Permission* of *Adam* to fall without his *necessitating* or *ordaining* it, wherein there is a *vast difference*, was sufficient to manifest Gods *Wisdom*, nay wou'd much more conduce to the manifestation thereof, by bringing *good* out of *evil*, and that such *Evil* as he had not *caus'd* nor *necessitated*, than if he had thus *necessitated* it — especially when God knew he wou'd as certainly fall if *permitted* and left to *himself*, yet left with *Grace* enough to have *stood*, had it not been his own fault, as if he had been *necessitated* to it.

He next falls triumphantly on one poor word of ours, in which he thinks we give up all the *cause*, but we'd hope he therein rather ignorantly *mistakes* than *wilfully perverts* our meaning. We had said the *Fall* of *man* was *order'd*, tho' not *ordain'd*, to manifest Gods *Wisdom*, &c. On which he takes some pains to prove these two words *Synonyma's* — But we cou'd have sav'd him that labour, had we had an opportunity before, to have *explain'd* in what sense we used the word. *Ordaining* considers the *Fall* before it happen'd, *ordering* relates to it afterward, being intended by us to signify no more than *disposing* of the *Effects* thereof, or bringing *good* out of *evil* not at all *necessitating* or *ordaining* that *Evil* — As the *Wisdom* and *Justice* of a Kingdom may so order the *Crimes* and *Punishment* of a *Traitor* or *Malefactor*, which certainly it never *ordain'd*, as to deter others from the *like offences*.

He goes on — “’Tis absurd, says he, to

“think that God wou'd *permit* man to fall, “and by giving him two such *Potent Friends* “as the *Woman* and the *Serpent*, *trapping* “him or many of his *Posterity* into *Hell-Fire*, “which was never *foretold* him — In answer; *Eternal Punishment* or *Hell-Fire*, is the just *desert* of every *sin*, as all Protestant Divines have ever held, and as we shall anon prove. And this was foretold him in that expression — Thou shalt surely *Dye*, *Death* being taken in the Scriptures both for *Death Temporal* and *Eternal* — Now *Adam* being created after Gods Image, hardly any Christians but allow his *Knowledge* much *perfecter* than ours now is. If therefore the Doctrine of *Eternal Punishments* be a *Truth*, ’tis of so great consequence, that we must not suppose *Adam* cou'd be ignorant thereof, undoubtedly he knew he had a *Soul*, he must understand what *Temporal Death* was, namely a *separation* of that *Soul* from his *Body*. He cou'd not but know that this *Soul* must *exist* after this separation, and that absent from God, or out of his *Favour*, which is one great part of the *Torments of Hell*, tho' far from being *all* of it, as some have *thought* — From all which it appears how much the *Querist* talks without Book, when he says *Adam did not understand Eternal Death* by the punishment denounc'd against him — tho' we had said as much as he had, we only affirm'd he did understand it, seeing he's pleas'd to give no reason for his asserting the contrary. Things being so, if it had been *unjust* for God but to *permit* *Adams fall*, as the *Querist* asserts, what had it then been to have *necessitated* or *ordain'd* it? Nay had he not been more than *Trapp'd* into *Sin* and *Death* the undoubted effects of his *Prevarication*?

His next attempt is to confound the *Pre-science* and *Decrees* of God — ‘No Entity, ‘faith he, can *foresee* any thing without he hath ‘the *ability* of bringing the thing to *pass*, or ‘hath that *foresight* by some *president* or *example* created by that *ability* — Instancing in a ‘*Master of a Ship*, who can't *foresee* whether ‘he shall bring it *safely* to the *Port*, because ‘he han't the *Winds* and *Seas* at his *Command*. ‘And therefore God must *determine* *Adams Fall*, because he *foresaw* it; proving it further from *St. Pauls* being *ordain'd* to be ‘sav'd in *Christ* before the *World* began. We answer both his *assertions* are false and his *Instances* not to the purpose. God can *foresee* a thing which he has not the *ability* of bringing to *pass*, if thereby he means *really* and *effectually* causing and *necessitating* it — As any *Sin*, for Example a *Lie*, which if it be a *contradiction* to his own *Nature*, it must be also *impossible* for him *really* to *cause*, nay *necessitate* in others — Else why does he *speak* against it? Why does he *produce* it if he *hates* it, how can he *punish* it if he *produces* it? *Permit* he may, *necessitate* he neither *can* nor *will*; for if he did he cou'd not be God. Besides, twou'd not be an *ability*, but a *Disability*, a *Dishonour* to God thus to *do* himself, what he forbids his *Creatures*, and in the most proper sense of the words, ‘to *Love* and *make* a *Lie*. Again, ‘even

even man can foresee a thing he has not the ability to produce; nor any president or example, created by that ability — as the rising of the Sun to morrow morning; tho' supposing he could not, any more than the Mariner the event of his Voyage, 'twere nothing to God, whose knowledge is infinite, and who knows how all causes will act, and what effects they'll produce, if left to their own free agency, without any necessity or force upon their Natures, especially if rational, where such a Force wou'd quite alter and destroy their very beings. Nor is the Instance of Saint Paul's being ordain'd to Salvation before the World was, any more to the purpose, since there's a great deal of difference between ordaining to good and to bad, since even this ordaining infers no compulsion or absolute necessity, which is here contended for, and since on the foresight of the Fall God might ordain men to be sav'd without ordaining that Fall, as on the fore-sight of a Malefactor's Crime, a Prince may resolve to Pardon him or his Children, and take them into favour, tho' he ne're forc'd or necessitated to the Crime.

Our Objector goes on, (who is too voluminous to be clear'd in one Mercury) and repeats one or two of our arguments against his position as that 'an absolute necessity destroys all Law, because it makes its Subjects incapable thereof, and takes away the Justice of any punishment, temporal as well as Eternal. Which Reason he pretends not to answer, but takes an easier way and confronts it with two or three mistaken Scriptures which he thinks will conclude the matter. His first is, Ezek. 14. 9. "If the Prophet be deceived, I the Lord have deceived him, and will cut him off. The second in the Instance of Pharaoh. Exod. 7. 13. God hardened Pharaoh's Heart that he should not let the Children of Israel go — yet he commanded him to let 'em go, and punish'd him for not doing it. The Infants of Bethlehem were murdered by Herod, Mat. 2. for the fulfilling the Scriptures, yet how cou'd they help Original Sin? From all which Texts he says it appears that both sin and its temporal punishments are necessitated and compell'd, as well as Adams Fall — and therefore we cannot avoid either Death or Sin.

To all which we answer — first in General. God may be said (by some) to cause Sin several ways. First, Directly, and Properly — and that either Physically, by a real, effectual influence on man, determining or necessitating his will to the unlawful act or object, or else morally, by commanding him what's a Sin. But neither of these ways can he be affirm'd to cause sin without blasphemy, for the reasons afore produc'd — There remain then three others. And first, God is sometimes said to command or excite in the Holy Scripture, when he only permits to sin: and this he does in a lax and less proper sense, tho' more properly than man cou'd be said to do so by his permission, because there's more in his permission than there is in man's, since none can act without it. This is plain in the case of Job. God did not properly command or excite the Devil

to torment him, but on his desire, he permitted, or gave him leave, which as to the effect was equivalent to a Command, tho' indeed no more than a permission. Secondly, God is said to excite or command evil, where he forsakes men, and suffers it to be inflicted on 'em; as in the case of Ahab. The third way is by his presiding over, ruling and governing the Wills of men; whence tho' they are permitted some evil, they are precluded and hinder'd from others which they'd gladly commit. Lastly, by punishing one sin with permitting 'em to fall into another, by taking away the means and occasions of Repentance, by not giving 'em Grace to use that means, it being now too late, and by suffering occasions and Temptations to Sin to be offer'd to 'em: None of which ways infer any necessitating and really influencing and compelling 'em to sin.

To apply this to the particular Texts. That in Ezek. 'If the Prophet be deceiv'd, I the Lord have deceived him, and will cut him off. That is, 'have permitted him to be deceived — have given the Devil leave to deceive him, as in the case of Ahab and David, and that because he was wicked before, and wou'd not make use of Grace while 'twas offer'd. And that the Prophets of Israel were thus, see the frequent complaints of Ezek. both before and after this Chap. and the same thing by Isaiah and Jeremiah. For Pharaoh, he was an oppressor, a Tyrant, an ungrateful man, nay, impenitent and a Blasphemer before e're God is said to harden his heart. And therefore harden'd his own Heart in Impenitence before God is said to harden it in Judgment. Thus after the Message to him from God by Moses and Aaron, says he arrogantly and wickedly — who is the Lord that I should let Israel go? I know not the Lord, neither will I let them go? On which God withdrew his Grace, and gave him up to a Spirit of delusion, the consequence of which was his still higher degree of obduracy and impenitence. For the History of the Innocents, 'tis not there said Herod murdered 'em, that it might be fulfilled which was spoken by the Prophet, &c. nay some think that Scripture here quoted only by way of parity, accommodation or allusion; however certain it is that 'twas once before fulfill'd when the Jews were carried away Captive into Babylon: At least this Prophecy, foreseeing or rather foretelling such accidents as afterwards came to pass, had no more real influence on what did afterwards happen, did more necessitate the event, and in the present case, force Herod to kill these Innocents (if it had, he had been as Innocent as they) than an Astronomers certain Prediction of an Eclipse causes that Eclipse to happen, or, to use a higher Instance, than Gods Prescience influences and necessitates mans actions, which we have already prov'd, it by no means can be said to do. Then have we considered those Texts he has produc'd to prove his assertion, which coming all far short of doing it, we shall invert his conclusion from them, and affirm. 'That neither sin nor punishment is necessitated or compell'd much less

F

were

were either so in *Adam's fall*, and therefore it was not to him impossible to avoid both Death and Sin. Though shou'd all of 'em be granted to speak the sence the *Querist* wou'd have 'em, 'twou'd be little or nothing to the case of *Adam*, since they consider the World as 'tis now, with *Sin entered* into it— But then there was no such thing, which makes a vast difference between 'em.

He says, after this, "That there's no objection against this Doctrine, but from that one Text, "God doth not *Tempt any Man*— But we have proved there are many more, the least of which will make him sweat to Answer— But this here he pretends to clear, by saying, "That 'tis not God does it, 'tis *Lust* or the *Devil* does it by *God's Order*; and that thus the *Devil* compels us to sin by order. The Lord said unto *Shimei*, Curse *David*— "A *Lying Spirit* was sent from the Lord to deceive *Ahab*, &c. And this way the difficulty, he fancies, is perfectly unty'd, and wonders we wou'd not take notice on't in our Answer— We'll now tell him, why we did not then more expressly Answer it— E'ne because we thought it so frivolous and ridiculous, that it deserved not any. As we shall prove by the particular Examination of what he produces. For *Lusts* being ordered by God to tempt and compel Man to sin, We Ask him, What he makes of *Lust*? Whether he thinks it a *Devil*, or any Rational Being, that 'tis capable of being properly ordered by God, or following his orders? Does he think that God has given us over so far into the power of the *Devil*, that he too can compel us to evil? But to the main of the Argument— By this way he unavoidably runs into Blasphemy, and makes God the Principal, and the *Devil* but the Accessary in all mischiefs, and Man much less than either. He knows not that common Axiom— "The Cause of the Cause is the Cause of what's caus'd or produc'd by it. He considers not, that if one Man bids another force a Third to kill a Fourth, the First is as guilty, nay, in a Sense, more guilty than either of the other, he being the First Original of all the mischief. Nay, as *Bellarmin* Argues, Does not this ordering the *Devil* to take us, and force us to sin, make God guilty, and Man wholly innocent? The blackest blasphemy that can be imagin'd; and yet the direct unavoidable consequence of this Opinion. For the Instances urg'd, they can't be taken in the sence he pretends, for the Reasons we have given; they must therefore, in some of those we above assign'd, none of which contain any absurdity in them. *Shimei* was permitted, the *Devil* was permitted, to do what they did; nay, *Ahab* was delivered into *Satan's* hands, to be deceiv'd by him for his destruction— But no necessity of Sinning in all this, nor any thing to *Adam's* necessity.

However, there is one thing he urges against us, that we must confess looks somewhat plausible, and deserves consideration and Answer. We said in our Paper, that Necessity, the highest absolute Necessity takes away all Law, all Sin; and therefore can't

justly be punished so much as temporally, much less eternally— which is not a bare Assertion, but fair Reason, which he does not pretend to Answer; but, as his way is, clogs it with a new Objection— "Original Sin, says he, is necessitated, yet 'tis punished— We Answer, First— Supposing our Assertion ought to have been a little Guarded, and *Original Sin* were really to be excepted; yet this destroys not all our other Arguments, which stand upon different Foundations. Yet we think there's no need of this last refuge, for Secondly,— There's a great difference between *Original* and *Actual Sin*; the first being a Sin by Imputation, or Traduction only, the other properly our own. The Question was chiefly here of *Adam's Sin*, not his *Posterity's*— nor is it fair to argue thus from one sort of sin to another, which has little common to it but the Name, the best Divines fixing it only in a kind of Resultance, that is, in a few words. The Soul being united to the Body, by the Act of the Man Generating, must immediately act in that Body— it finds the Body inclin'd, or sway'd to Evil, as proceeding from our sinful Progenitors, it must act in this Body— It can't do good, for it wants Original Righteousness, it must therefore do Evil, till some better Principle is Imprinted upon it. But our Third and main Answer is— This necessity of *Original Sin* comes from our first Parents, not from God, who did not necessitate them at first to sin, nor does he us; only gives not that Grace which we have forfeited, and which he is not bound to give in any other ways than he has appointed— And so much for his Instance of *Original Sin*.

He proceeds to several new Arguments, to prove, *Adam's Fall* was not his own Crime; but that there lay a necessity upon him to fall— which, by the way, it seems, notwithstanding all his Knowledge, he himself was ignorant of; otherwise, Why did he not plead it with his Maker? but, instead on't, come off with that lame Excuse, "The Woman which thou gavest me, &c. The First of his Reasons for it, is; "That if it had not been his own Crime, and determin'd by God, it does not stand to Reason, that God dying in the Flesh for Sin, cou'd have rendered Justice Satisfaction— Observe the Argument well, and see what 'tis less than both Blasphemy and Nonsense; Since the Strefs on't must lie here, or no-where; "God necessitated Sin, therefore God must die for Sin.

And if this does not make God the Author of Sin, nothing does. Besides, if necessity excuses eternal punishments, What did Christ die for? What Justice did he satisfy? What Benefits did he obtain? Not the preserving us from Eternal Death, for the *Querist* says there's no such thing, Necessity takes it away. Not saving us from Temporal Death, for that we all suffer. Not from other Temporal Punishments, for he owns the Good have 'em rather more than others. Is he a Saviour to save us from nothing? It can't be from our sins, because they are necessitated; nor from the Devil, because God has deliver'd us up unto him, that he may compel us to sin: nor to bring us to Heaven, since, according to him,

him, all must go thither, Judas and all; nay, there's no other place for 'em to go to, and therefore they can't miss it. And how, I'd fain know, does this manifest God's Wisdom in the Death of his Son, when, at this rate, it unavoidably follows, that he dy'd for nothing at all?

His Second Argument is— "'Tis the same thing to be ordained to commit sin, and to be made subject to it for Adam's offence. But we have already shewn, it is not the same thing, since one is only a permission, the other an actual Causation, which are vastly different things.

He comes again to another Set of Arguments. The First, "If some, as Judas, are made Vessels of wrath, fit for a more heavy punishment in this Life, for fulfilling the Scriptures, yet if he received more than Ten thousand fold satisfaction for his unavoidable sin of betraying Christ, and unavoidable punishment of destroying himself for the fulfilling the Scriptures, wherein is God unjust? since the Sufferings of this World are not to be compared to the Joys above—— whence we find, his wonderful Charity has already helpt Judas to Heaven; and we expect his next attempt will be to give the Devils themselves a Lift thither again; which they must also have a Title to, if they sinn'd only by compulsion. But to Answer his Questions— God wou'd be unjust to make that a Sin, which was unavoidable; and to make Judas destroy himself for what was so— and if even a despairing Wretch, who put an end to his own odious Life, when stung with horror for Betraying his Master, and the Lord of Glory— if even he might have hope of Heaven, when he dy'd in the very Act of Sin, without the least sign of Repentance, then those also may have so, who vent such Blasphemies as these, should they be in the same Circumstances.

He adds — such Ordinations set forth God's hatred to Sins, in the punishment of 'em: But what perfect Nonsense is this? How can he hate what he causes? who ever hate what they themselves produce — if by another, it's the same; for, *Qui facit per alium facit per se*, is a Maxim that holds in all the Courts in the World.

Secondly, — He Argues, "If the wisdom of the World be confounded by this Mystery of Iniquity (they are his own words) it must needs set forth the wisdom of God above the wisdom of Man, who, without Revelation, can't find out this Mystery, though declared in the Holy Scriptures — But this is so far from an Argument, that 'tis scarce so much as a Prejudice — and such as it might indifferently serve to prove Transubstantiation, or any other Absurdity or Blasphemy — Iniquity enough, we must confess, there is in it, but nothing of Mystery — and for that Revelation thereof, which he seems to assume to himself, 'twou'd be worth the while to know, in what manner 'twas made — 'twas certainly by a Dream, not either by a Spirit, or an Angel, unless by some of the Black ones, whose Kingdom it tends so much to advance.

Thirdly, — Mercy, he says, confers the highest honour on any Being; but nothing more conduces to magnifie the Mercy and Love of God, than his making us Sinners, and inflicting Temporal Punishments on us, that we may be as Gods, knowing good and evil — Again, it conduces to God's honour, that he's able to make an Eternal Fire, to punish Sinners, and yet will not. In Answer, — Mercy alone, without Justice or Wisdom, is only fondness and folly, and does not honour, but dishonour any Being. And such wou'd it be, to let the wicked live prosperously here, as they commonly, nay most frequently do, and yet have no punishment hereafter. Besides, we must again Ask — Where's the Mercy, to cause the sin, and then punish it — Nay, where's any good or evil for us to know? It's well he'll grant God is able to punish Men eternally in Hell; it seems he does not hold 'em annihilated from that Text, as some of his Brother Hereticks — However, we have this granted against we have occasion — That Hell-fire is not always a Metaphorical Expression in Scripture, unless he'll say, 'Tis for God's honour that he's able to make a Metaphor.

His Fourth Argument is only the Text — Lord, why hast thou made us to err from thy ways, and hardened our heart from thy Fear? — Which, with the Instances of Pharaoh, the Innocents, &c. has been already largely Answered.

His Fifth Argument he grounds, on clearing an Objection, that this Doctrine tends to Licentiousness: No, says he, for there are rewards and punishments for Sin in this Life — but it's granted those are unequally distributed — Then there is more abundant Glory in the other to make even — but we say, there can be no Glory for wicked Men, who cou'd not be happy in Heaven. He adds — To do good for fear of Hell, is a Ravish temper; not like the Apostles, whom God's Mercy led to Repentance — We Answer, this reaches as well the Punishments of this Life, those Terrors of God he before mentions. Again, we may serve him for both reasons; and had not Christ seen both necessary, he wou'd not have urg'd 'em, as he plainly does. He says, our Monthly Sessions shew, that 'tis Grace alone, not Fear, that must do the Work — but where's our Justice, to punish a poor Innocent Murderer or Ravisher, for what he can't help: and if Fear and Love together won't make 'em honest, How should Love alone ever do it?

He goes on, and affirms, "That this Doctrine of Universal Salvation advances our Love to God more than that of Hell-fire and Free-will — But we must not advance God's Love by Lies and Fables — Even the true Doctrine of Eternal Torments, which our Saviour himself has so frequently, so plainly, and so positively Taught us, will make a good Man highly love God, whom he daily Prays to deliver him from Evil. And so certainly will that of Free-will, taken in a sober sense; whereas on the contrary, none but a Brute, or a Stone, (supposing 'em capable of doing it) wou'd thank God for making 'em so. And the greatest Charity we can have

have for persons, who rigidly embrace that Opinion, is—That they are in the *height* of *Melancholy*, and as truly fancy themselves turn'd into *Stocks* and *Stones*, as others have into *Venice-glasses*, or a *Bottle of Ho*.

He adds—That our next *Duty* to *Love* to *God* is *Charity* to our *Neighbour*; which none denies; though all that have either *Love* for one, or *Charity* for the other, must act what follows in the sense that he takes it, “That if I conclude *Man's* ways to be not of himself, whereby I deny *Free-will*, I can then more easily forgive, nay, love my worst *Enemies*—But he might as well talk of a couple of *Clocks* loving and forgiving one another. They are all wound up, and must necessarily strike on without any choice of their own; they can neither hate nor love, according to his *Notion*, but are determin'd and necessitated to do either. “Does not the *Doctrine* of *Free-will*, he goes on, set *Men* together by the *Ears*, nay *Persecution* it self hath a share in't, by persuading us, that *Mens* ways are in themselves, which makes it the more difficult to pardon 'em? Why there's no help for't—so the *World* will still believe, and many a poor *Pick-pocket* must suffer for't, whose *Hand* *Fate* shuffled into his *Neighbour's* *Purse*, and *Neck* into the *Noose* before he was aware on't; nay, so necessarily, so irresistibly, that 'tis the highest folly in the *World* for him to seek to avoid it. However, would the *Querist* himself but live up to this noble *Principle*, he would undoubtedly have all the *Shoplifts* in *Town* his *Customers*, when at home; and all the *Gentlemen* on the *Road* his *Attendants* abroad; for he cou'd not in *Conscience* *Prosecute* them for't, and have 'em hang'd for *Robbing* him; which they cou'd no more avoid, than he his being *Robb'd*. But it seems he's yet to learn, that there's *Charity* even in *Justice*; and that the *Divine Being* himself, as one of the *Fathers* says, is as merciful in building a *Hell*, as in framing a *Heaven*.

“These two *Duties*, he adds (of *Love* to *God*, and *Charity* to our *Neighbour*) are the *Foundation* of all good *Moral* *Acts*. But he forgets there can be none morally good, if there are none morally evil; and we are sure none can be so, if they are not voluntary.

His *Postscript* makes an *Excuse* for the prolixity of his *Letter* (but for that we are now pretty even with him) and tells us, the *Reason* is, “The *Surprisal* he found we were in at this *Doctrine*; No, he must not have so much as that *Honour*—we can assure him: It caus'd little or no *Surprisal* in us, since 'tis now a *Common Road* to those who wou'd introduce *Atheism*.

But he has not yet done with us; for it seems he has still more *new Revelations* to bless the *World* with—His *Fifth* is—“Which are the best signs of a perfect *Faith* in *Christ*? He replies, “The *doubt* of a thing is not perfect *Faith*, nay may be said to be no *Faith* at all—and agen, “a *doubt* of a thing is no *Faith* at all—and most *Men*, for fear of punishment, are more apt to conclude, *Christ* did suffer, than the contrary; yet few can

“say, they positively believe it, or, without any doubt assent unto it.

That of such a *doubting Faith* the *Apostle* speaks, when he says, “He that *doubteth* is damned if he eat. And this perfect *Faith* is accompanied with an absolute and perfect *Satisfaction* of *Salvation*. That this perfect *Faith* is of two sorts, *Particular* accompany'd with the knowledge of the *Mysteries* of *Divinity*, which the *Apostles* only had, and a *Common Faith*, than which, some that were *Bishops* had no other—as *Titus* 1.4. That a perfect *Satisfaction* of *Salvation* is the onely sign of true *Faith* in *Christ*, as a true sign of that *Satisfaction*, to despise this *World*, and give all to the poor, like the first *Christians*, desiring to be dissolved; and not questioning, in the least, the full *Fruition* of *Heaven*.

All which amounts to little more than the old *Error*, “That *assurance* is of the *Essence* of true *Faith*—only he helps it all along with a *fallacy*, calling it perfect *Faith*, which he confounds with what is saving—though at last he owns, he means no more by it, than a *True Faith*. “The *doubt* of a thing, he says, is not perfect *Faith*; which we grant; and more, that *Doubt* is not *Faith* at all, any more, than *White* is *Black*, or *Dross* is *Gold*;—But yet *white* and *black* may be mingled; and there is some *dross* or *alloy* in the purest *Gold*. We further grant, that *suspense* or *doubt* cannot be consistent with a perfect *Faith*; but it may, in some measure, with a true *Faith*. We say, *Faith* may consist with some degree of *doubting*, at least with a loss of *assurance*, which is the same thing. The *Apostles*, there's none doubt, had true *Faith*; nay, *Christ* himself acknowledges they had a little *Faith*, which they Pray to him to *Increase*. And he has accordingly promised that he'll not break the bruised *Reed*, nor quench the *smoking Flax*. *St. Peter* had true *Faith*, as none deny, and yet 'twas accompanied with *doubt* and *fear*—when he saw the *Sea* boisterous, he was afraid, and began to sink. Again, he confounds *Historical* with *Saving* faith, which he fixes “In a positive belief that *Christ* did suffer—but if that were all, the *Jews* had it, nay the *Devils* themselves, who believe and tremble. He says, that of this *doubting* faith, or faith accompanied with some doubts, the *Apostle* speaks in the 14th of the *Romans*, “He that *doubteth* is damned if he eat, because he eateth not with faith—This relates not to saving faith, or faith in *Christ*, as the *Saviour* of the *World*; but is only a firm persuasion of the lawfulness of *Indifferent* things—as is plain from the *Context*. The whole scope of the *Chapter* is about eating meat or herbs; observing days or not; meats clean or unclean; concerning which, some *Christians* believed one thing, some another, and practis'd accordingly; “One believes he may eat all things; another being weak, eateth herbs.

On this the *Apostle* endeavors to prevent *Censure*; “Let's not therefore judge one another—*Scandal*—Destroy not thou thy Brother with thy meat—Doing nothing without being satisfi'd of its lawfulness; “He

“that doubteth is damned, or condemned; *αὐτο-
κατάκριτος*— if he eat, because he eats not of
faith— But what’s all this to faith in Christ,
as the Saviour of the World?— Nay, What
need of any faith at all, if, according to him,
we may be sav’d without it— though the
Scripture tells us, we can’t please God with-
out it. Again, Why shou’d our Saviour
upbraid the Jews with their Unbelief, if
faith is not in our own power, by God’s bles-
sing and assistance?— Which it cannot be,
if we are necessitated in all our actions. For
his particular and common faith, though there
may perhaps be a mistake, we see no poison,
and so shall let it alone. That a perfect sa-
tisfaction of Salvation is not the only sign of a
true faith, will from hence appear— any
more than selling all we have, is a Sign of
that Satisfaction; for though this was conve-
nient for the First Persecuted Christians, yet
it lasted not long even among them, per-
haps was no where in use but at Jerusalem:
was not required by the Apostles, who bid
’em provide (in particular) for their own
Houses, or else tells ’em, they’d be worse
than Infidels; wou’d, if now practic’d, over-
turn all Order as well as Propriety, and con-
found the World.

His Sixth Question is— We Read i’t’h
Romans— “They which are the chil-
dren of the Flesh, these are not the children
of God, but the children of the promise are
accounted for the Seed. On this he Querys,
“What is the Promise? In Answer, he tells
us himself, that St. Paul only tells us here in
a mystery what this promise is— “Sara shall
have a Son, which Son is Isaac, who Typifies
Christ; Jacob the Soul, and Esau the body of
Man— For proof of which he tells us—
“Tis usual with the Scriptures to call the Fi-
gures of things by the name of the Substance.
“And that the Promise was— In thy Seed
(that is, in Christ) shall all the Nations of the
Earth be blessed. This promise the Jews were
ignorant of; and St. Paul advises ’em to take
care, lest a Promise being left of entering in-
to this Rest, they should seem to come short
of it. This Promise being so necessary for
our entering into Rest, or Satisfaction of our
Salvation; Let’s see, says he, St. Paul’s In-
terpretation of it, in Gal. 3. 8. “The Scrip-
ture fore-seeing that God wou’d justify the
Heathen thro’ Faith, Preach’d before the
Gospel to Abraham, saying, In Thee shall
all Nations be blest— where it’s plain, that in
Christ they were to be blest— whence he pro-
ceeds to enlighten the Mysteries of this Pro-
mise, and adds, “Twas confirmed to Abraham
before the Law; therefore since on this
Promise depended our Salvation, tho’ the
Law of Moses enter’d 430 years after, and
great Punishments were inflicted on those
who broke it, yet none cou’d be heirs to this
promise, unless they broke this Law. So that
the Law entred to make Man fit to receive
this promise, by bringing Man under sin, and
condemning him to Death for it, that he
might be blest in this promise, justified in
Christ’s blood, and so glorified— For those
that can keep the Law have no occasion of

Christ’s blood, there’s no punishment in the
flesh for ’em, they shall live here for ever.
“So that the children of the flesh being cut off
by the Law, by death for sin, are not the chil-
dren of God, but the children of the promise,
being glorified persons, or ordained so to be.
“The Law of Moses is the Law of sin and
death; the Gospel the law of the Spirit; so
that if we had ne’r sin’d, we had ne’r been
glorified. Whence St. Paul says, Rom. 6. 9.—
—God be thanked that ye were the servants
of Sin; not that he loved sin, but because there-
by were we glorified. Whence he pretends
to interpret several places of Scripture. He
goes on, and says, ’Tis usual in Scripture to
have the children of the flesh, and the chil-
dren of the promise mention’d as distinct,
though really the same persons.

And this is the substance of his Assertion
in his Sixth Question. In Answer,— That I-
saac was the Type of the Messiah none deny,
or that Jesus was he, except the Jews. But
that Jacob Typifies the Soul, and Esau the
Body, he only affirms, without giving any
Reason for’t. That the Jews were ignorant
of the Promise he there mentions, has not
the least face of probability with it, since Mo-
ses and the Prophets were Read in their Syna-
gogues every Sabbath-day; and they took no-
tice enough of those promises, which seem’d
to foretell any Advantage or Grandeur to their
Nation, especially what related to Abraham,
of whom they so much boasted that he was
their Father. We say, ’tis not to be suppo-
sed they cou’d be ignorant of the promise, though
they might of the fulfilling it, which are things
vastly different. This promise, he says, was ne-
cessary for their entering into rest, or being sa-
tisfy’d of their Salvation. But neither was
the promise absolutely necessary, for the thing
might, and wou’d have been, though this pro-
mise had ne’r been made to Abraham; that is,
Christ wou’d have come in the flesh, having
been promis’d to Adam and Eve almost 2000
years before he was to Abraham. Nor is en-
tering into rest, and satisfaction of Salvation
the same thing, the first being long after the
latter, nay, may be without it; this rest signi-
fying either the Sabbatism in this World,
(whereof we have discours’d formerly, and
shortly may again) or else the Eternal Sab-
bath. But again— How is this promise ne-
cessary for our entering into rest, when we
cou’d not but have entred in, whether there
had been any such promise or no?— nay, whether
we have Faith, Assurance, or any thing else;
though we have been Atheists, Infidels, or
guilty of the vilest Immoralities; nay, though
we have served the Devil all our Lives, accor-
ding to our Querist’s Hypothesis. He goes on—
None cou’d be heirs of this promise, unless
they broke the Law of Moses— This we deny,
for Infants are heirs on’t, and yet to be sure
they ne’r sin’d against Moses his Law, as he ac-
knowledges in his former Objection from
Original Sin.

Nor did the Law enter to bring Man un-
der Sin, in that sence wherein he asserts it,
(tho’ it did indeed to make Sin more clearly
known,) for Man was certainly under Sin be-

fore the Law, else he had not dy'd. Again, says he, 'those that can keep *Moses* his Law 'have no occasion of *Christs* Blood; supposing any cou'd keep *Moses* his Law perfectly, they'd yet have need of *Christs* Blood for Original-Sin, for there's no other way of being cleans'd from it. He adds, there wou'd be no Punishment for 'em in the *Flesh*, but they'd live here for ever. 1. There might be Punishment for 'em in the *Flesh*, or temporal Punishment, tho' 'twere possible they should live here for ever. Again, they must die for Original Sin, as we see *Infants* do, tho' they had not sinn'd against *Moses* his Law, as before, and therefore it's not true, that they shou'd live here for ever. He again asserts, 'if we ne're had Sinn'd, we 'cou'd ne're have been Glorify'd, which we 'have before confuted; as for St. Pauls saying, 'God be thanked, ye were the Servants of Sin, 'he no more says so, than *David* 'That there 'is no God, 'tis indeed only a piece of a Sentence, he cutting off what follows, and for which the Apostle Praises God. 'But ye 'have obey'd from the Heart, and ye are 'the Servants of Righteousness, as if he had 'said; tho' you have been one, thanks be to 'God ye are now the other. He says, the Children of *Flesh* and *Promise*, tho' mention'd as distinct in Scripture, are yet really the same Persons, but he only says it without proving it, nor is't worth the while to confute so absurd an Opinion. He shou'd now come to his seventh Paper, where he strikes at the Root, and absolutely denies the Eternity of Punishments, and his Arguments for it, we shall consider in our next Mercury.

We shall here go on with several Questions sent us by the Gentleman mention'd in our last Mercury.

Quest. 22. Whether Justification and Forgiveness of Sin be all one?

Ans. We must own it's our Judgment, that the Schoolmen of old, and others after 'em, have made too much noise about these Words Justification, Faith, &c. And we must also acknowledge, the dispute seems to us very often more about Words than Things, especially among Protestants. We also think the plainer Religion is the better, and that huge Tomes of little else, but Hard-words, and Mood and Figure, on these Subjects, do oftentimes only serve to puzzle, and confound the unlearned, and amuse the Learned, keeping 'em from more useful Studies, whereas if we are not extremely mistaken, a few Words might render all sufficiently clear to any well-meaning ordinary capacity, and what our Judgment is on that Head, we have partly express'd in a late Answer concerning the Imputative Righteousness of Christ. But not wholly to omit it here, we shall enquire into the true Notion of Justification, from whence 'twill be easie to guess whether it be the same with forgiveness of Sins. And this we are sure to find, as far as the Churches Judgment can give it, in her Articles and Homilies. From the eleventh Article, intitled 'of the Justification of Man, we may learn, that thereby was intended, 'Our 'being accounted Righteous before God only 'for the Merit of our Lord and Saviour Jesus

Christ, by Faith, and not for our own works or deservings; referring us for a larger Explication to the Homily on that Subject. We suppose that of the Salvation of Mankind, the third in Order in the Book, is thereby principally intended; where the present case is sufficiently clear'd. See p. 12. (the first of that Sermon.) 'They which in Act or Deed do Sin after Baptism, when they turn again to God unfeignedly, they are likewise washed by this Sacrifice from their Sins, (the Sacrifice of our Saviour before mention'd) in such sort, that there remaineth not any Spot of Sin, that shall be imputed to their Damnation. This (N.B.) This is that Justification, or Righteousness which St. Paul speaketh of, &c. Whence it's plain that Forgiveness of Sins, is at least included in Justification, nay is the main part, if not the whole thereof; and indeed may without violence be reckon'd a convertible Term with it, since other excellent advantages we attain thereby, seem rather Fruits or Effects thereof, than included in its very Essence. But our Sin's being Pardon'd, our being esteem'd righteous by God, our Justification thro' our Saviours merits, we think, are but the same thing in different Expressions.

Quest. 23. Whether Arminianism or Antinomianism may be the more dangerous and pernicious?

Ans. If the Arminians do really hold, that we may be saved by our own natural Power or Will, without Gods Grace, thro' Christ, preventing us and working with us, we think they are as far from Truth as from the good old Doctrine of the Church of England, which expresses its Judgment, Artic. 10. exactly contrary to any such Opinion: But the soberest of 'em, nay all that we e're met with, absolutely deny any such thing, and protest they depend upon Gods Grace in all their good actions, tho' man's Will must be taken in, as a subordinate agent, and we are to work out our own Salvation, without which we shall never obtain it. However, if any of 'em under this fair Covert do really hide any poisonous Pelagian Doctrines, confounding Nature and Grace, their Opinions ought to be detested, as taking off Man from his dependance on the Almighty, and rendering him equally vain and miserable. But this must be first clearly prov'd upon 'em before 'tis imputed or believ'd; nor do we think it fair to stretch consequences, as if upon the Rack, to make 'em confess what was never intended: Nay, nor so much as to take advantage of every warm expression, that slips from a Man in heat of Disputation, but appeal to his sober self, especially if for the main we have reason to believe him truly Religious. For the Antinomians, it's notorious that they hold good-works not necessary to Salvation; only a Compliment we pay to Heaven out of Civility and Generosity; which the World is not now much inclin'd to. Now to give a fair Judgment between these two Antagonists, we must compare their Consequences together, and take 'em both at the worst, without enquiring any further, whether justly or unjustly charg'd, only

ly what the height of their reputed Opinions wou'd probably produce, if reduc'd into Practice. The former, as is said, wou'd take Men off from depending on the Divine Assistance, and set 'em like the old Heathens, on actions morally good by their own Strength and Power, and thus far they might attain, tho' hardly to any Christian Perfection. The latter leaving Men at Liberty to do good or evil, wou'd soon make 'em use that Liberty for a Cloak of Licentiousness, as we find by the event it notoriously did when formerly more commonly believ'd. It vacates the main end of Christianity, which was to make men better, not leave 'em to be worse than before; nay, to be worse than Heathens. It not only borders on blasphemy, but we can't see how it can get clear of being really so: In that intolerable notion, that Christ is actually and really, not imputatively, guilty of the Sins of all Believers: as they'll call themselves, tho' a Turk may at this rate be reckon'd in that number; at least the greatest Debauchees in Nature, who too commonly, if they think fit to be call'd Christians run into that way, and hope Christ will save 'em, let 'em be as Wicked as they please. On the whole, we think Antinomianism, if believ'd and practis'd, wou'd by direct consequence, destroy both Christianity and Morality. Arminianism might sap the Foundations of Christianity, at least extremly endanger 'em, but wou'd still leave us indifferent good Heathens, for not only Morality but Natural Religion wou'd be still left us: For which reasons we think it of Bad, not the Best, for there's no degree of goodness in either, but the less harmful and dangerous: Tho' we heartily pray God to preserve the Church from 'em both, since both wou'd prove extremly pernicious unto it.

Quest. 24. Why the Sea call'd the Red-Sea has that Denomination?

Ans. This common Question is already answer'd, for which we must desire the Querist to consult the Indexes of our former Volumes.

Quest. 25. Whether the Doctrine of Consubstantiation or Transubstantiation be the more absurd?

Ans. Let's compare 'em. The Consubstantialists hold that In, With, and Under the Substance of the Bread and Wine, is contain'd the very Substance of the Body and Blood of Christ, whence they take their Name. The Papists, that the very Substance of the Elements is translated or chang'd, into the Substance of the Body and Blood of Christ, and nothing but the Accidents of the Bread and Wine remain, as their Colour, Taste, &c. which Accidents they hold separable from their Subjects, at least by the Divine Power, which they call'd in for their aid: And we must here ingenuously acknowledge the Papist in our Judgment makes the Cleverer work, for he takes all away that can be taken, all that can't be seen with our Eyes, and judge by our Sences, and for them he takes care to ev'nt against 'em as Incompetent Judges: But the Lutherans hold the Substance of Christs natu-

ral Body and Blood, in a gross carnal manner, as the Papists in their Sacrament to be present together with the Substance of the Bread, they have most of their absurdities to answer for, and some of their own, which seem to overweigh what they get clear of by owning the Substance of Bread, &c. which the others deny. But the more moderate of 'em will explain this Presence of Christs Body, into little more, if not quite the same, with our real presence. That his Body is Spiritually and Sacramentally there, and that he's only eat and drunk by the worthy Receivers, who by Faith do verily and indeed take and receive him, tho' those who come unworthily only, eat and drink their own Judgment or Damnation. And this Sence being not only tolerable, but the very same with our Churches, (nay, even with the Assemblies,) has no manner of absurdity in it, (tho' it must still be acknowledged something Mystrious,) but is the undoubted Opinion of the first Fathers of the Universal Church, and Reformers of that of England.

Quest. 26. Whether the Souls of Brutes are of a Spiritual Nature, or whether they are only material, and if so, how come they to act with such apparent designs as we see they do?

Ans. Tho' we have many Arguments for the Immortality of humane Souls, yet we see no reason why we shou'd part with one of the best of 'em, from their Spirituality or Immateriality. Since if one gives one Argument, and another another, we may at last give the Sadducee all he desires: For which cause we won't allow the Souls of Beasts to be immaterial, unless we were forc'd to do it by some evident reason, some Act of their's, which might be prov'd to terminate on Immaterial Objects, which we believe impossible to be done. As for their Acting with Apparent Designs, or to a certain End, this as we have formerly prov'd, must be acknowledg'd implies Reason, or an intelligent Being, but not in 'em, but over 'em, we mean the Divine Wisdom who has indu'd 'em with such Instincts or Powers, as are necessary for the Preservation of their Beings and Service of Man, tho' such as it can ne're be prov'd they are themselves conscious of. But for a more full Resolution of this Question, see Vol. 1. N. 9. Quest. 2. where it's more largely disputed over.

Quest. 27. What is your Opinion of the Quakers Light within, they so much talk of, and what are your thoughts of the Men and their Doctrines?

Ans. For their Light within, we wou'd hope for their Sakes, 'tis no other but common Reason, or natural Conscience, which all mankind enjoy as well as them. For our thoughts of them and their Opinions, we have already spoken most of what we know concerning 'em; not with a design to exasperate or expose their Persons, but to clear the Truth, and satisfy those concern'd; what we have there advanc'd, we are sure is no Calumnies of our own inventing, as some of 'em unjustly charge us, but most of it we have from our own Knowledge, and the rest from undoubted Testimony. However we have publicly proposed

posed several *Queries* to 'em for our own and the Worlds *Satisfaction*, to which, if they give a fair Answer, we shall know 'em somewhat better than now we do.

Quest. 28. *Whether Quakerism or Popery be the more absurd or dangerous?*

Ans. Consult our Indexes, and you'll find this already Answer'd.

Quest. 29. *Whether it's possible for any Man to arrive at a sinless Perfection in this Life? If not, what account can you give of that Scripture, Mat. 5. 48?*

Ans. To the first, we need say no more than our Church does in the Sentences at the beginning of her *Service*, and in the fifteenth Article, (*Christ alone without Sin,*) which are also the express Words of the Holy Scripture, 1 St. John 1.8. *If we say, we have no Sin we deceive our selves, and the Truth is not in us.* For the second, the Scripture there quoted, *Be ye therefore perfect even as your Father, which is in Heaven, is perfect:* 'Twould be the highest blasphemy, as well as absurdity to pretend it relates to an Equality of Perfection, we are to endeavour an Imitation indeed of Gods Excellencies, to be Holy as he is Holy, but this no more as to *impeccability*, than *Infiniteness*. Besides, this Perfection here mention'd is that of doing good to our Enemies, wherein we are to imitate our Heavenly Father, as to the manner, tho' we can't as to the Extent of that Duty.

A Vindication of what we have written upon Usury.

SEeing we understand, Mr. Jones is not the Author of the Answer to our Mercury, of March the fifth, from whom we had certainly received, as we indeed deserved more Civility. We shall only briefly reply, what is absolutely necessary for our own just defence, without any relation to Mr. Jones, for whom we pay the same respect, we expressed in the Mercury we now defend; and we say, we undertook no more, than to prove

that some Use of some Persons was not absolutely unlawful; for if 'twas, it must be either evil in its self, or else somewhere forbidden; but 'tis not evil in its self, because 1. Then the Use of Houses, Lands, and every thing of like kind were so too, which yet none will say is evil, and hereunto the vindicator returns no Answer. And 2. Because then, 'twould be evil to take Use of Strangers, which yet was permitted *Israel* to do: That God might suffer a hard-hearted People to use Polygamy and Divorce, lest they should reject the whole Law, we do not debate, but we still deny, that God, who is unchangeably Holy in his own Nature, ever did or could allow his People or others, in Moral evil, or any thing evil in its self, or ever can so do without changing his own Holy Nature, than which he may as soon cease to be. 3. Nor is it any where forbidden to all of all, but only to receive it of the Poor, and we own that 'tis unlawful to receive any Use of the Poor; so that for the Rich to pay the Poor some Use, (whether by Contract or in Gratitude it matters not) this is neither unlawful in its self, nor any where forbidden in Scripture; which is all we were to prove in that Mercury. And though we say the Word translated Usury, and any Increase, *Neshek* and *Tarbitb*, strictly taken, signifieth Biting, Extortion, and therefore what is translated any Increase, Ezek. 18. 8, 13. is translated *Unjust Gain*, Prov. 28. 8. Yet we do not say, that *Israel* was allowed to take Extortion of Strangers, but were forbid to Oppress or Injure them, as we shewed from *Kimchi* on *Psal.* 15. nor need we insist on the strictest sence of the Word Usury, it being (whether it be much or little) forbidden to be received of the Poor only, and therefore the contradictions charged on the Mercury are undeserved, and we shall quickly enlarge upon this Subject; but we hope with such Candor and Mildness, as our Opposers shan't have any reason to believe, we have the least Quarrel with their Persons, but their Errors only.

ADVERTISEMENT.

THE *Journals des Scavans, Universal Bibliothèques, & Acta Eruditorum Lipsiæ, &c.* are Licens'd and Entred in the Hall Book, by our Bookseller, who was the first Undertaker, and will be still published by him, beginning with April next, and so to be continued from Month to Month.

F I N I S.

A N

ACCOUNT

Of our whole

Athenian Project.

TO refresh the Memories of those that may perhaps have forgotten what we promised, when first we entred upon our Athenian Project. We shall here give a full account of what we designed 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 what ever proposed by either Sex, or in any Language fit for a resolution (which shall also be performed from week to week, either in our eighteen single numbers, or in those twelve that compleat each volume —) But also to give an account of the *Natural and Artificial Rarities* of every County in *England*, which *Rarities, &c.* (together with those *Questions and Answers*, which we have not room to insert in our several Volumes,) shall be the subject matter of our following *Supplements*, which when finisht we shall proceed in the same Project as to *other Countries*, till we have publisht the *Natural and Artificial Rarities* of every Contry throughout the *Known World*. 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 (either in *Prose or Verse*) that shall be sent us from time to time, according to our Promise in the Preface to the first Supplement.

If any person whatever will send in any new *Experiment*, curious Instance, Profitable Invention, or any thing remarkable, relating to the Life and Death of any eminent Person, which they know to be Truth and Matter of Fact, circumstantiated, with Time and Place, we will according to our former Promise, insert it in our Mercury, (but we shan't use the Authors 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 publish a *Poetical Mercury*, as

often as we receive Questions enough of that Nature to fill it up.

The *Ladies Questions* concerning Love and Marriage, &c. shall be answered the first Tuesday in every Month.

We design to add a *General Title, Preface and Index* to every Volume, and after the publication of every 5 Volumes and the *Supplements* to 'em to draw up an *Alphabetical Table* to the Whole, that so those Gentlemen or *Coffee-houses*, that keep by them the several Volumes and Supplements, or *single papers*, that are publisht from time to time may then bind them up altogether, and by the help of the said *Alphabetical Table*, presently find any Subject or Question they have a mind to consult.

Our *Single Mercuries*, will be publisht every Tuesday and Saturday, and our several Volumes (which shall always consist of thirty numbers) thus.

After the Publication of every eighteen numbers we shall constantly publish twelve numbers altogether, to compleat the Volumes, that so those *Querists* that stay longest for answers, may not think us tedious.

And that we may effectually make good our first promise of answering all manner of Questions sent us, we design to Print an Appendix to be added to every five volumes of our *Athenian Mercury*, which said Appendix shall consist of 120 sheets, and contain Answers to all those ingenious Questions and Occurrences, &c. which we have not room to insert either in our eighteen weekly Mercuries or twelve Numbers that compleat 'em, or Supplements to 'em, we therefore desire all our Querists to continue sending in their Questions as formerly to *Smith's Coffee-house* in *Stocks-Market*, or to the *Rotterdam Coffee-house* in *Finch-Lane*, till such time we give notice we have received Questions enough (with what we have already by us) to fill up the said Appendix.

To the Appendix here promised we shall add an *Alphabetical Table*, comprehending the contents of it, and of all our Mercuries and Supplements Printed in the Year 1692.

This we design shall be our constant Method and that we may render our undertaking perfect, we promise our Querists, that in case any Person should interfere with us, in our design of answering Questions, that they shall

H

con.

constantly find either in our *Saturdays Mercuries*, *Supplements*, or *Twelve Numbers*, answers to all his *Questions* whatever, that so neither our *Querists*, the *Booksellers*, nor the *London Coffee-houses*, might be impos'd upon by buying the same *Questions* twice answer-

ed, for they should always find in our *Papers* the last of his thoughts an account of his *Errors*, and our own *Improvements* upon all his *Questions* whatever, but more of this if there should ever be any occasion for it.

The Contents of the Fifth Supplement.

THE Preface to this fifth Supplement containing a brief account of the new Project concerning the *Natural and Artificial Rarities of England*, &c.

Mr. Swift's Letter to the Athenian Society. p. 1.
His Ode to the Athenian Society. p. 2.

From which of the three Sons of Noah did the Europeans proceed. Q. 1. P. 7

If the Hebrew Points were Originally (as some affirm:) If not by whom and where were they invented? Q. 2. P. 9.

Wherefore is Jod the least in the Hebrew Alphabet, in length and bigness, &c. Q. 3. P. 9.

Give the Signification of Selah, &c. Q. 4. P. 9.

The Lovers leeter and Postscript. p. 10.

An Answer to Mr. K—s Syllogism. p. 11.

A Lenten Mercury. p. 12.

I intend to Communicate at Easter, q. 6. p. 12.

I have been in Town about half a Year, q. 7. p. 13.

I think I really love Vertue, am sure I'm much concern'd for Gods Glory, my Heart burns within me, when I discourse of him, and I can't bear him dishonour'd without sensible Emotions, and great Pain and Displeasure, &c. q. 9. p. 14.

Whether the Soul of such a Monster, &c. q. 9. p. 14.

Whether if such a Monster had the same perfection of Organs it would not exercise the same Organical Acts, as a more perfect Man doth, &c. q. 10. p. 14.

Whether at the Resurrection the Soul of an Embryo, &c. q. 11. p. 14.

Whether one that procures Abortion, &c. q. 12. p. 15.

Whether in every Act of Generation in Men, &c. q. 13. p. 15.

Whether if, &c. q. 14. p. 15.

Whether such Body or Matter at the Resurrection shall arise as a perfectly glorified Body, &c. q. 15. p. 15.

Whether Onan were not guilty, as in the Twelfth Query? q. 16. p. 15.

Whether Habits may be properly said to have Parts, &c. q. 17. p. 15.

What's the Reason, that when any person has lookt on the Sun, &c. q. 18. p. 16.

Wherein consists the true Notion of Persecution, &c. q. 19. p. 16.

Whether Sin might not be ordain'd to Gods Honour and Man's Happiness? q. 20. p. 16.

Whether Sin were not ordain'd, or all Possibility of Adams standing taken from him? q. 21. p. 16.

Whether Justification and Forgiveness of Sin be all one? q. 22. p. 24.

Whether Arminianism or Antinomianism may be the more dangerous and pernicious? q. 23. p. 24.

Why the Sea called the Red-Sea has that Denomination. q. 24. p. 25.

Whether the Doctrine of Consubstantiation or Transubstantiation be the more absurd? q. 25. p. 25.

Whether the Souls of Brutes are of a Spiritual Nature, &c. q. 26. p. 25.

What is your Opinion of the Quakers Light within, &c. q. 27. p. 2.

Whether Quakerism or Popery be the more absurd or dangerous? q. 28. p. 26.

Whether 'tis possible for any Man, &c. q. 29. p. 26.

A Vindication of what we have written upon Usury. p. 26.

THE Author of *Nuncius Infernalis*, being out of Town, when that Book was Printed, upon a perusal of it, found so many gross errors, that he resolv'd, for his own reputation, to publish the *Errata* with the Book; but the Printer and Bookseller concern'd, fearing such a vast number of Errors, would spoil the Sale of the Book, prevail'd with him to defer it a while; but finding the Errors of the Press were made use of against the Author; he thought himself oblig'd at length to vindicate himself, so far, as to lay the fault at the right door, and therefore out of near one hundred mistakes, has pick'd out the most material, hoping that the Reader will be so kind, as to allow him to understand *Grammar*, and *English*, so far as not to be guilty of so abominable a neglect of both, as this impression of his Book wou'd persuade, and attribute the false Printing, and false numbers to the intollerable neglect of the Printer and Corrector.

E Pistle Dedicatory page 2. line 19. add it. p. 3. l. 5. for *has*, read *have*. p. 4. l. penult. f. and r. *car'd*. p. 7. l. 24. f. *directives*, r. *divertive*. Of the Book p. 1. l. 4. f. *new*, r. *now*, l. 6. f. *trappians*, r. *trappings*. l. 11. f. *Man's*, r. *Manes is*. p. 2. l. 24. dele *if you*, l. 29. f. *unparalled*, r. *unparalled*. l. 30. f. *Makes*, r. *make*, l. 38. f. *Aposiosis*, r. *Apotheosis*. p. 3. l. penult. f. *this*, r. *their*, p. 4. l. 18. f. *Heligabal's*, r. *Heliogabalus*, p. 4. in the Marginal Note, for *credere*, r. *credidere*. p. 5. l. 28. dele again. p. 6. l. 11. f. *preferment*, r. *performance*, p. 7. l. 22. f. *stisted*, r. *stistead*. l. 30. f. *inHabit*, r. *inhabite*. p. 9. l. 5, and 6. f. *receives*, r. *beholds*. p. 11. l. 17. f. *does*, r. *do*. p. 12. l. 8. f. *Bain*, r. *Band*. l. 43. dele, *All*. l. 45. f. *ingeniously*, r. *ingenious*. p. 13. l. 2. add *tho*. p. 13. l. 31. add *one*. l. 40. f. *Fiend* r. *End*. l. 44. f. *Wincing*, r. *Wivving*. l. 48. f. *part*, r. *Part*. p. 15. l. 19. f. *Beau's*, r. *Beaux*. l. 21. f. *for sots*. l. 42. f. *Beau's*, r. *Beaux*. p. 16. l. 18. f. *Rakellonians*, r. *Rakehellorum*. l. 34. f. *Oringe*, r. *Cringe*. l. 35. f. *he*, r. *he*. l. 39. f. *Bylo*, r. *Borrow*. f. and severed, r. answered. p. 17. l. 9. f. *Beau's*, r. *Beaux*. l. 30. f. *wild*, r. *wide*. p. 18. l. 9. f. *give*, r. *gratise*. l. 11. add *to*. p. 19. l. 3. f. *Sneak-phir*, r. *Sneak-phir*.

FINIS.

A N

Alphabetical Table,

COMPREHENDING

The Contents of { The Five First Volumes of the *Athenian Gazette*.
 { The Five *Supplements* to 'em.
 { The *Young Student's Library*; and of
 { The *History of the Athenian Society* (by a Gentleman who got Secret Intelligence of their whole Proceedings.)

Which *Several Volumes* COMPLETE the Entire *Sett* for
 the Year 1 6 9 1.

Note, That at this Mark [*] begins the Contents of the Five First Volumes of the *Athenian Gazette*: At this Mark [||] the Contents of the Five *Supplements* to 'em: At this Mark [†] The Contents of the *Young Students Library*: And at this Mark [§] The Contents of the *History of the Athenian Society*.

<p>[*] A <i>Utor in League with penny post</i>, v. 1. n. 2. q. 1. <i>Alexander, or Julius Cæsar, which greatest?</i> v. 1. n. 5. q. 2. <i>An liceat mulieribus bellum gerere?</i> v. 1. n. 6. q. 4. <i>Angels fall, the cause on't?</i> v. 1. n. 9. q. 6. <i>Abdication, the meaning of the word</i>, v. 1. n. 10. q. 1. <i>Athenian Gazette, why changed into the name of Mercury?</i> v. 1. n. 12. q. 1. <i>Astrology sinful, censur'd by Scripture, &c.</i> v. 1. n. 14. q. 5. <i>Apple, whether real, our Parents eat in Paradise?</i> v. 1. n. 15. q. 6. <i>Astrologers acknowledge the Sun to be a Body of Fire</i>, v. 1. n. 16. q. 6. <i>Animal, what nourishes it</i>, v. 1. n. 20. q. 6. <i>Antimony, how does it emit a virtue</i>, v. 1. n. 23. q. 12. <i>Allegiance to the present Government</i>, v. 1. n. 23. q. 13. <i>Age, why generally desired</i>, v. 1. n. 24. q. 1. <i>Angels, when their first existence</i>, v. 1. n. 28. q. 2. <i>Adam, how could all sin in him?</i> v. 1. n. 30. q. 3. <i>Adam and Eve, whether they had Navels?</i> v. 2. n. 1. q. 12. <i>Adams fall, when?</i> v. 2. n. 1. q. 18. <i>Athenians, whether Batchelors?</i> v. 2. n. 3. q. 1. <i>Adultery, what satisfaction it requires?</i> v. 2. n. 3. q. 2. <i>Abortive, whether capable of a future state?</i> v. 2. n. 4. q. 5. <i>Adam and Eve, where had they Needles</i>, v. 2. n. 5. q. 9.</p>	<p><i>Apprentice, whether forced to serve the Widow</i>, v. 2. n. 5. q. 11. <i>Apprentice, whether loses his Gentility</i>, v. 2. n. 9. q. 2. <i>Ague, how cured, its return again</i>, v. 2. n. 11. q. 1. <i>Atheists, why apt to swear by God</i>, v. 1. n. 12. q. 2. <i>Aposthume on the left Thigh</i>, v. 2. n. 12. q. 6. <i>Atheist in Bedford</i>, v. 2. n. 12. q. 8. <i>Auction of young Ladies</i>, v. 2. n. 13. q. 1. <i>Angels, why painted in petticoats?</i> v. 2. n. 14. q. 4. <i>Aged man, whether possible to recover his vigor</i>, v. 2. n. 16. q. 4. <i>Athenians, will they maintain what they assert</i>, v. 2. n. 17. q. 12. <i>Athenian Project, how long will it continue?</i> v. 2. n. 17. q. 13. <i>Acquaint. with the Athen. how to</i>, v. 2. n. 18. q. 4. <i>Accident following the finding of Money</i>, v. 2. n. 20. q. 6. <i>Acumen, Ingenium & Sal, which signifies wit</i>, v. 2. n. 24. q. 13. <i>Animals, whether their blood, &c.</i> v. 2. n. 24. q. 19. <i>Apostles, did they know Salv.</i> v. 2. n. 26. q. 10. <i>Adam, had he stood, wou'd, &c.</i> v. 2. n. 26. q. 12. <i>Abraham, the Hist. of the Ang.</i> v. 2. n. 27. q. 7. <i>Adam, did he lose the Image of G.</i> v. 2. n. 29. q. 16. <i>Adam, was he a Giant?</i> v. 2. n. 30. q. 4. <i>Aaron, did he make the Calf</i>, v. 2. n. 30. q. 6. <i>Amazon's, whether there be any?</i> v. 3. n. 2. q. 7. <i>Astronomers, can they know the bigness of the Sun</i>, v. 3. n. 2. q. 8. <i>Armies, when engaged, does God fight for one.</i> v. 3. n. 6. q. 1. <i>Armies seen in the Air</i>, v. 3. n. 6. q. 6. <i>Arts and Sciences, how many may be attain'd?</i> v. 3. n. 9. q. 1. <i>Atheism</i>,</p>
--	---

The TABLE.

<p><i>Atheism, who its first founder,</i> v. 3.n.9. q. 4.</p> <p><i>Ark, what became of it after the fl.</i> v. 3.n.9. q. 10.</p> <p><i>Adam, whether he wou'd have multiply'd Children,</i> v. 3. n. 10 q. 4.</p> <p><i>Antipathies in nature,</i> v. 3.n. 11. q. 2.</p> <p><i>Angel, whether one makes a Species,</i> v. 3.n. 11. q. 3.</p> <p><i>Alderm. in the City, 7 Quest. in one,</i> v. 3.n. 12. q. 1.</p> <p><i>Athenian, whether their credit.</i> v. 3.n. 13. q. 4.</p> <p><i>Adul. whether the Laws against it,</i> v. 3.n. 13. q. 5.</p> <p><i>Adam and Eve, why they sew'd Fig-leaves together,</i> v. 3.n. 17. q. 6.</p> <p><i>Atheist and Jew, how will you prove the Scripture to 'em</i> v. 3.n 18. q. 2.</p> <p><i>Angels, whether they move,</i> v. 3.n. 20. q. 1.</p> <p><i>Ambergr. and Musk. how produced,</i> v. 3. n. 21. q. 8.</p> <p><i>Animal, which is the happiest,</i> v. 3.n. 25. q. 1.</p> <p><i>Adam's Fall, was it on the day of his Creation?</i> v. 3.n. 26. q. 4.</p> <p><i>Adam, did he sin more than once,</i> v. 3.n. 30. q. 5.</p> <p><i>Adam, if he had not sinn'd, had he been Immortal?</i> v. 3. n. 30. q. 8.</p> <p><i>Angels, how many fell at first?</i> v. 3.n. 30. q. 9.</p> <p><i>Adam, was he a perfect Man, and Eve taken out of his side,</i> v. 4.n. 5. q. 5.</p> <p><i>Apparitions to warn a Man to repent of a crime,</i> v. 4.n. 7. q. 1.</p> <p><i>Apparition in Scotland,</i> v. 4. n. 7. q. 7.</p> <p><i>Apparitions, 4 Rel. concerning 'em,</i> v. 4.n. 10. q. 1.</p> <p><i>Apparitions instanc'd in several,</i> v. 4.n. 10. throughout.</p> <p><i>Adam, had he stood, wou'd the World increase as now,</i> v. 4.n. 15. q. 4.</p> <p><i>Athenians, would they not oblige the World by Artificial Rarities,</i> v. 4. n. 7. q. 7.</p> <p><i>Abraham's Age, how reconcil'd?</i> v. 4.n. 11. q. 9.</p> <p><i>Affronts offer'd me, how shall I revenge 'em?</i> v. 4.n 19. q. 6.</p> <p><i>Apparitions, a large relation,</i> v. 4. n. 20. q. 1.</p> <p><i>Affidavits of several about Appar.</i> v. 4.n. 20. q. 21.</p> <p><i>Apparition to a Person of Quality,</i> v. 4.n. 22. q. 2.</p> <p><i>Apparition of a Grandmother, by the Church door,</i> v. 4.n. 22. q. 3.</p> <p><i>Apoplexy, which caused Dumbness,</i> v. 4.n. 22. q. 4.</p> <p><i>Afflicted in Body, Medic. in vain,</i> v. 4. n. 24. q. 3.</p> <p><i>Atheism expose'd,</i> v. 4.n. 24. q. 7.</p> <p><i>Angels, how can they be said to eat, as in Lot's case,</i> v. 4.n. 28. q. 4.</p> <p><i>Athenian, Society, have they ever a Poet among 'em,</i> v. 5. n. 1. q. 1.</p> <p><i>Anabaptist, a word to 'em,</i> v. 5. n. 5. q. at the end.</p> <p><i>Apprentice at Cripplegate, a strange Relation,</i> v. 5. n. 6. q. 1.</p> <p><i>Apostles Creed, when Compil'd,</i> v. 5. n. 7. q. 10.</p> <p><i>Athenian Mercury, whether Writ by one Man,</i> v. 5. n. 7. q. 12.</p> <p><i>Antients, whether they knew the Mariners Compass,</i> v. 5. n. 7. q. 13.</p> <p><i>Angel that appear'd to Balaam,</i> v. 5. n. 10. q. 2.</p> <p><i>Anabaptist, why are they vilified,</i> v. 5. n. 26. q. 17.</p> <p><i>Angels, are there a perfect equality between 'em,</i> v. 5. n. 28. q. 2.</p> <p><i>Anabaptists last Book, remarks upon it,</i> v. 5. n. 30. q. 1.</p> <p><i>Anabaptists Postscript, remarks on't,</i> v. 5. n. 30.</p>	<p><i>Abortion, to procure it, is it Murder?</i> 5 Suppl. p. 15. q. 12.</p> <p><i>Arminianism, or Antinomianism,</i> 5 Suppl. p. 24. q. 23.</p> <p><i>Athenian Project, a full account of it,</i> 5 Suppl. p. 27.</p> <p style="text-align: center;">[†]</p> <p>Antiquity and Original of the Points, Vowels and Accents that are placed to the Hebrew Bible, in 2 Parts, p. 241.</p> <p><i>Advice to Young Students in Divinity</i>---p. 241.</p> <p><i>Animadversions on the various Editions of the Bible, by the Athenian Society,</i> p. 291.</p> <p><i>An Abridgment of Universal History,</i> p. 105.</p> <p><i>Altings Works,</i> p. 145.</p> <p><i>Art of Navigation demonstrated by Principles, and confirmed by many Observations, drawn from Experience,</i> p. 233.</p> <p><i>Anatomical Bibliothegue,</i> p. 414</p> <p><i>Art of Preaching the Word of God, containing the Rules of Christian Eloquence,</i> p. 430</p> <p style="text-align: center;">[*] B.</p> <p>Bearless Men, the cause on't, v. 1. n. 3. q. 3.</p> <p><i>Beasts, how they came into the Islands</i>--- v. 1. n. 4. q. 1.</p> <p><i>Babel, Tower, what was the height, &c. of it,</i> v. n. 14. q. 4.</p> <p><i>Beauty, real, or imaginary,</i> v. 1. n. 18. q. 1.</p> <p><i>Babels builders, Languages confounded,</i> v. 1. n. 19. q. 3.</p> <p><i>Beasts in the Ark,</i> v. 1. n. 20. q. 11.</p> <p><i>Bodies, what Matter shall they have in the other World,</i> v. 1. n. 23. q. 10.</p> <p><i>Bottle let into the Sea,</i> v. 1. n. 26. q. 7.</p> <p><i>Brothers, two born together,</i> v. 1. n. 29. q. 4.</p> <p><i>Burnet's Theory of the Earth: about Peter,</i> v. 1. n. 29. q. 9.</p> <p><i>Buggs, their Cause, and Cure,</i> v. 2. n. 1. q. 2.</p> <p><i>Balaam's Ass, what Language it spake,</i> v. 2. n. 1. q. 8.</p> <p><i>Bleeding, an Experiment about it,</i> v. 2. n. 4. q. 2.</p> <p><i>Bodies deform'd, what remedy,</i> v. 2. n. 5. q. 1.</p> <p><i>Baths, why is the Water more Hot,</i> v. 2. n. 5. q. 10.</p> <p><i>Breath, why does it blow cold,</i> v. 2. n. 12. q. 4.</p> <p><i>Bullet falling from the Ship,</i> v. 2. n. 12. q. 11.</p> <p><i>Bees, a Swarm of 'em in Cheapside,</i> v. 2. n. 15. q. 4.</p> <p><i>Basilisk, is there any such Creat.</i> v. 2. n. 15. q. 10.</p> <p><i>Bashfulness, the cause of it,</i> v. 2. n. 16. q. 3.</p> <p><i>Burning-glass, why it contracts the Sun-beams,</i> v. 2. n. 17. q. 5.</p> <p><i>Bodies, when taken out of their graves, has the Soul, &c.</i> v. 2. n. 23. q. 7.</p> <p><i>Barrenness, why counted a Curse,</i> v. 2. n. 27. q. 1.</p> <p><i>Being of God,</i> v. 2. n. 27. q. 12.</p> <p><i>Born Poor, or Rich, which best,</i> v. 2. n. 28. q. 9.</p> <p><i>Blockhead, Why have one of ten,</i> v. 2. n. 29. q. 6.</p> <p><i>Birds, have they any government,</i> v. 2. n. 29. q. 10.</p> <p><i>Bible, how an ordinary capacity may know it,</i> v. 2. n. 30. q. 9.</p> <p><i>Bully o' th' Town, drew in a young Lady,</i> v. 3. n. 10. q. 3.</p> <p><i>Brutus, and the rest, whether they did ill in killing Cæsar,</i> v. 3. n. 12. q. 9.</p> <p><i>Banter, how far inconsistent with Wisdom?</i> v. 3. n. 12. q. 9.</p> <p><i>Buggs, why bite one more than another?</i> v. 5. n. 13. q. 6.</p> <p><i>Battles, why so few kill'd in 'em?</i> v. n. 1. q. 2.</p> <p><i>Brother, how far oblig'd to conceal his brothers</i> v. 35. n. 16. q. 3.</p>
---	--

[||]

Animals, whether any have Reason, 1 Suppl. p. 26.

Art, which is the most necessary of 'em, 2 Suppl. p. 27.

Art of Divining, 2 Suppl. p. 28.

Ayuntamien p. 28. *Madony,* v. 35. n. 16. q. 3. *Body*

The TABLE.

<p><i>Body, what matter will it be made of, in the other world?</i> v. 3. n. 17. q. 3.</p> <p><i>Body, what physical alteration made in it by the Fall.</i> v. 3. n. 17. q. 5.</p> <p><i>Brown in his Religio Medici,</i> v. 3. n. 20. q. 6.</p> <p><i>Bezoar, what account can you give,</i> v. 3. n. 21. q. 7.</p> <p><i>Birds, Tom. Tit the least,</i> v. 3. n. 23. q. 10.</p> <p><i>Beard, why the hair grows gray</i> v. 3. n. 24. q. 10.</p> <p><i>Born with Cawls, what signifies it?</i> v. 3. n. 25. q. 10.</p> <p><i>Bodies, what befel those that perish'd in the Deluge?</i> v. 3. n. 30. q. 10.</p> <p><i>Balaam's Ass, what sex was it?</i> v. 3. n. 30. q. 12.</p> <p><i>Bees, how they make that hum.</i> v. 4. n. 2. q. 12.</p> <p><i>Baptism of Infants, a whole Mercury about it,</i> v. 4. n. 14.</p> <p><i>Baptism, whether in the room of Circumcision,</i> v. 4. n. 14. q. 1.</p> <p><i>Baptism of Infants, what Practice and Grounds for it</i> v. 4. n. 14. q. 2.</p> <p><i>Baptism of infants, is it found in Scripture?</i> v. 4. n. 14. q. 3.</p> <p><i>Books order'd to be given at Fun.</i> v. 4. n. 15. q. 1.</p> <p><i>Body drown'd, why not found in fourteen days after?</i> v. 4. n. 15. q. 2.</p> <p><i>Baptism of Infants further aff.</i> v. 4. n. 18. through.</p> <p><i>Brothers born two in one, had they two Souls?</i> v. 4. n. 28. q. 2.</p> <p><i>Body while Tenantable, the Soul may separate without Death,</i> v. 4. n. 30. q. 6.</p> <p><i>Brimmer, is there any deceit in't?</i> v. 5. n. 1. q. 4.</p> <p><i>Branches and Heads to instruct Children,</i> v. 5. n. 3. q. 2.</p> <p><i>Balaam a Moabite, how cou'd he understand his Ass?</i> v. 5. n. 5. q. 3.</p> <p><i>Blood, how circulates i'th' Body?</i> v. 5. n. 7. q. 5.</p> <p><i>Bodies of living Creatures, why without putrefaction?</i> v. 5. n. 10. q. 4.</p> <p><i>Brother, may he marry his Sisters Daughter?</i> v. 5. n. 13. q. 3.</p> <p><i>Bowing at the Name of Jesus, whether sinful?</i> v. 5. n. 16. q. 4.</p> <p><i>Bowing towards the Altar, its Original,</i> v. 5. n. 16. q. 5.</p> <p><i>Baptism of Infants proved in several Mercu-ries,</i> v. 5. n. 19. Arg. 1.</p> <p><i>Baptism from the Greek Word Baptizo,</i> v. 5. n. 23. q. 27.</p> <p><i>Baptism of Infants proved in answer to twenty three Questions,</i> v. 5. n. 25. q. 1.</p> <p><i>Baptize thee in the Name, &c.</i> v. 5. n. 26. q. 8.</p> <p><i>Baptis. of Inf. no prom. nor threats,</i> v. 5. n. 26. q. 9.</p> <p><i>Bap. of Inf. no where in Scripture,</i> v. 5. n. 26. q. 10.</p> <p><i>Baptism we ought to keep to the reveal'd Law,</i> v. 5. n. 26. q. 13.</p> <p><i>Bapt. of Inf. if a dangerous Error,</i> v. 5. n. 26. q. 14.</p> <p><i>Baptism and the Lords Supper alike to be given,</i> v. 5. n. 26. q. 15.</p> <p><i>Baptism or Baptisma why not translated right?</i> v. 5. n. 26. q. 18.</p> <p><i>Baptisma what does the word m.</i> v. 5. n. 26. q. 19.</p> <p><i>Baptizing or Rantizing,</i> v. 5. n. 26. q. 22.</p> <p><i>Baptizing of Inf. why deferr'd?</i> v. 5. n. 27. q. 1.</p> <p><i>Bap. was not the Fathers mistaken,</i> v. 5. n. 27. q. 2.</p> <p><i>Baptism of Infants, is it good Divinity?</i> v. 5. n. 27. q. 4.</p> <p><i>Bap. of Infants Postscript to it,</i> v. 5. n. 27. postc.</p>	<p><i>Beughem's Essay towards a literary History.</i> 3. sup. p. 24.</p> <p><i>Blount's Essays on several Subjects,</i> 3. sup. p. 34.</p> <p><i>Becker's Enchanted World or Treatise of Spirits,</i> 4. sup. p. 17.</p> <p><i>Body or matter at the Resurrection,</i> 5. sup. p. 5. q. 5.</p> <p style="text-align: center;">[†]</p> <p>B Arrow's Works. p. 13.</p> <p><i>Body of the Canon Law,</i> p. 79.</p> <p><i>Dr. Burnet's Letters,</i> p. 117.</p> <p><i>Boil's disquisition into the received notions of Nature,</i> p. 161.</p> <p><i>—His Discourse of specifick Remedies and Disser- tation about the usefulness of simple Me- dicaments,</i> p. 184.</p> <p><i>—His disquisition of final Causes,</i> p. 202.</p> <p><i>Bergerac's Eloquent Speech,</i> p. 121.</p> <p style="text-align: center;">[*] C.</p> <p>C Heating ones self or another, v. 1. n. 2. q. 4.</p> <p><i>Confessor, whether he may discover Secrets.</i> v. 1. n. 4. q. 13.</p> <p><i>Cambridge or Oxford, which the antientest U- niversity,</i> v. 1. n. 8. q. 6.</p> <p><i>Clouds, what they are, &c.</i> v. 1. n. 8. q. 8.</p> <p><i>Converse with Angels, Reasons for, and against it,</i> v. 1. n. 10. q. 8.</p> <p><i>Child, whether troubled for Damnation of Pa- rents,</i> v. 1. n. 10. q. 9.</p> <p><i>Circle, whether it may be squar'd? that is, &c.</i> v. 1. n. 15. q. 7.</p> <p><i>Churches of Asia, what is become of them?</i> v. 1. n. 15. q. 9.</p> <p><i>Chyrurgion being taken into your Society, I de- sire, &c.</i> v. 1. n. 16. q. 4.</p> <p><i>Consonant, double Ch. doth not always, &c.</i> v. 1. n. 16. q. 13.</p> <p><i>Children oftener like the Fath.</i> v. 1. n. 18. q. 5.</p> <p><i>Clouds composed of Rain,</i> v. 1. n. 20. q. 1.</p> <p><i>Conflagration of the World,</i> v. 1. n. 20. q. 2.</p> <p><i>Copper, why dearer than Brass?</i> v. 1. n. 20. q. 4.</p> <p><i>Cuckoldry, the word and infamy,</i> v. 1. n. 20. q. 8.</p> <p><i>Cain's Wife.</i> v. 1. n. 20. q. 17.</p> <p><i>Castle, which best fortify in Europ.</i> v. 1. n. 20. q. 18.</p> <p><i>Clergy suspended for refusing Oaths, &c.</i> v. 1. n. 22. q. 3.</p> <p><i>Children by a first wife, whether they ought, &c.</i> v. 1. n. 23. q. 1.</p> <p><i>Coffee and Tobacco, whether prejud.</i> v. 1. n. 23. q. 1.</p> <p><i>Chickens when hatch'd in Ovens,</i> v. 1. n. 23. q. 7.</p> <p><i>Covenant, how may a man know when in't,</i> v. 1. n. 25. q. 2.</p> <p><i>Cain, what Mark set on him?</i> v. 1. n. 26. q. 8.</p> <p><i>Cock crowing thrice reconciled,</i> v. 1. n. 29. q. 5.</p> <p><i>Christ's disputing in the Temple,</i> v. 1. n. 30. q. 4.</p> <p><i>Child father'd on a friend of mine,</i> v. 1. n. 30. q. 10.</p> <p><i>Corps, why bleed when toucht by its Murder- ers,</i> v. 2. n. 1. q. 2.</p> <p><i>Corns and Warts, how to be destr.</i> v. 2. n. 1. q. 6.</p> <p><i>Cannibals, whether any such people?</i> v. 2. n. 1. q. 10.</p> <p><i>Cain, what Weapon slew he his Brother with?</i> v. 2. n. 1. q. 19.</p> <p><i>Calf with Flesh like a Commode,</i> v. 2. n. 2. q. 1.</p> <p><i>Cæsar or Alex. which preferable,</i> v. 2. n. 2. q. 8.</p> <p><i>Coffee-houses, whether take the twelve numbers?</i> v. 2. n. 4. q. 1.</p> <p><i>Clouds, the difference of sight about em,</i> v. 2. n. 4. q. 3.</p> <p><i>Chameleon, its properties, and living on Air, whether true?</i> v. 2. n. 14. q. 7.</p>
--	---

[II]

Blount's Judgment of the most Celebrated Authors, 1. sup. p. 20.

Beauty, several questions about it, 1. sup. p. 25.

Chameleon, its properties, and living on Air, whether true? v. 2. n. 14. q. 7.

Criquet

The T A B L E.

- Cricket, whether lucky?* v. 2. n. 18 q. 8.
- Confident, why some more so than others?* v. 2. n. 18. q. 11.
- Circulation of the Blood,* v. 2. n. 19. q. 2.
- Child growing out betwixt a Man's Breasts,* v. 2. n. 19. q. 4.
- Cain, who he fear'd should slay him* v. 2. n. 23 q. 8.
- Cain's Wife, who was she?* v. 2. n. 23. q. 9.
- Cain, whether any helpt him to build the City?* v. 2. n. 23. q. 10.
- Cowleys negative defin. of wit,* v. 2. n. 24 q. 14.
- Child, whether possible to be born without a Navel? and live,* v. 2. n. 24 q. 18.
- Christianity, whether invented at the destruction of Jerusalem,* v. 2. n. 25. q. 3.
- Cain, who did he fear wou'd kill h. v. 2. n. 27 q. 4.*
- Christ, why he took our Nature to suffer Death?* v. 2. n. 27. q. 11.
- Cat hang'd full of Kittens,* v. 2. n. 29. q. 3.
- Cain's Damn. why so avouch'd?* v. 2. n. 30. q. 8.
- Comet, a Dream of it,* v. 3. n. 2. q. 2.
- Crimes, whether to be pub. conf.* v. 3. n. 2 q. 4.
- Cowkeepers Daughter,* v. 3. n. 4. q. 1.
- Cloud and a Fog the difference,* v. 3. n. 5. q. 4.
- Contract when Solemn, whether it can be broke,* v. 3. n. 6. q. 8.
- Child speaking when 10 w. old,* v. 3. n. 10. q. 2.
- Carkass, whether eat by Vermin or Lice?* v. 3. n. 11. q. 1.
- Creatures, whether all apprehend the same thing?* v. 3. n. 11. q. 7.
- Criminal his own Executioner,* v. 3. n. 12. q. 2.
- Charms, Amulets, Love-powder, any force in 'em?* v. 3. n. 13. q. 8.
- Camel going through the Eye of a Needle,* v. 3. n. 17. q. 8.
- Cambridge Schol. his Extravag.* v. 3. n. 20. q. 5.
- Coral why soft under the water?* v. 3. n. 21. q. 9.
- Carps why they breed in Ponds?* v. 3. n. 24. q. 2.
- Contract, whether one marrying the other may,* v. 3. n. 24. q. 15.
- Compass their Variation,* v. 3. n. 25. q. 3.
- Cyrenius mention'd, Luk. 2. Governour of Syria,* v. 3. n. 26. q. 5.
- Christ's Ascending up to Heaven, and no flesh seeing God, how agree?* v. 3. n. 27. q. 2.
- Communion, which comes nighest to our Saviours Doctrine,* v. 3. n. 28. q. 4.
- Christ, why did he pray being God himself?* v. 3. n. 30. q. 11.
- Court a Mistres, how to accost her at first,* v. 4. n. 3. q. 1.
- Carriage and Behaviour most winning to a Lady,* v. 4. n. 3. q. 2.
- Created, does it signifie matter, or only Existence, &c.* v. 4. n. 4. q. 2.
- Concept. of my wife, I am sick,* v. 4. n. 7 q. 6.
- Creatures, which strongest considering the Bulk?* v. 4. n. 8. q. 10.
- Chiromancy, what are we to believe of it?* v. 4. n. 8. q. 11.
- Chequer, why the Sign of an Ale-house?* v. 4. n. 9. q. 10.
- Comprehension, whether necessary,* v. 4. n. 11. q. 1.
- Christ, was he baptized before he was 30 years old?* v. 4. n. 14. q. 4.
- Conyers Collection of Rarities, whether best to expose 'em,* v. 4. n. 16. q. 4.
- Christians, which most in the right Q. Elizabeth's or King James's,* v. 4. n. 16. q. 4.
- Clergy man whether he may give Bonds to resign his Living,* v. 4. n. 23. q. 2.
- Conjurers, can they absolutely tell Events?* v. 4. n. 23. q. 4.
- Child found in the fields, run away unseen* v. 4. n. 23. q. 10.
- Crickets breeding in a house,* v. 4. n. 24. q. 2.
- Clergy-man broke his Contract with a Lady,* v. 4. n. 24. q. 4.
- 1 Cor. 11. 14. about long Hair, your thoughts on't?* v. 4. n. 24. q. 5.
- Creatures allow'd for food, whether sinful to kill them cruelly?* v. 4. n. 24. q. 6.
- Coals, ten Bushels laid on a fire make but a few Ashes,* v. 4. n. 28. q. 1.
- Christians, which best, Precisians or Moralists,* v. 4. n. 29. q. 4.
- Canons of the Church,* v. 4. n. 30. q. 5.
- Constantine the Great, the cause of his War with Licinius,* v. 5. n. 1. q. 6.
- Candles, found a strange story of 'em,* v. 5. n. 6. q. 3.
- Crocodile sleeping, the Indian Rat shoots himself into his belly,* v. 5. n. 6. q. 9.
- Clergy's wives and Child. why unhap.* v. 5. n. 8. q. 2.
- Christ born, at what time of the year, is it possible to know?* v. 5. n. 16. q. 1.
- Covenant about Circumcision,* v. 5. n. 25. q. 1.
- Circumcision, whether all Believers had a right to it?* v. 5. n. 25. q. 2.
- Circum. whether a Seal of Faith?* v. 5. n. 25. q. 3.
- Circumcision or Baptism, does it Seal Children?* v. 5. n. 25. q. 4.
- Circum. what are its Priviledg.* v. 5. n. 25. q. 5.
- Children, what right to Covenant Transacti- ons?* v. 5. n. 26. q. 6.
- Covenant, does it bind the consciences when at Age?* v. 5. n. 27. q. 2.
- Covenant, if not of God's Appointment? why, &c.* v. 5. n. 27. q. 3.
- [II]
- C**ritical Remarks upon the prettiest Fancies to be found in the Works of Antient and Modern Authors, I. sup. p. 8.
- Ciampini's Examination of the pontifical Book,* I. sup. p. 13.
- Coast of France,* I. sup. p. 19.
- Content why no body meets it,* I. sup. p. 24.
- Caves Literary History of Ecclesiastical Writers,* 2. sup. p. 6.
- Consubstantiation or Transubstantiation, which most absurd,* 5. sup. p. 25. q. 25.
- [+]
- C**ritical Disquisitions upon the various Editions of the Bible, p. 289.
- Chardin's Voyages into Persia and the East Indies,* p. 90.
- Collection of some curious Pieces, concerning the Philosophy of Mr. Des Cartes,* p. 182.
- Cicero's Offices with Grævius Notes,* p. 189.
- Curious Observations on Insects,* p. 236.
- Caves History of the Lives, Acts and Martyrdoms of those who were contemporary with or immediately succeeded the Apostles, and of the chief Fathers of the Church of the 3 first Ages,* p. 321.
- Clemens Alexandrinus's Works 9th. Edition.* p. 365.
- Clements Epistles,* p. 388.
- Curious Miscellanies, or the Journal of Physicks by the curious in Nature of Ger. p. 401. Coll.*

The TABLE.

- Collection of several Pieces of Eloquence, presented to the French Academy, p.419.
- Clergymans Letter to the Nuns, who have the Education of Young Women, Exhorting them to second the Popes Intentions about Nakedness, p. 424
- Clerkson's Discourse concerning Lyturgies, p. 438
- Comber's Answer to Mr. Clerkson of Lyturgies, with a Scholastical History of the Primitive and General use of Lyturgies in the Christian Church, p. 443
- Cocquetin's Famous Speech, p. 111
- [*] D.
- Design of the Athen. Gazette, N.1. Col.1 V. 1
- Dreams, their cause and pleasure, v.1.n.2.q.6
- Divorced persons, whether they may Marry, v.1. n.4.q.2
- Dying in Infancy— v.1.n.10.q.10
- Dead to appear. and live again, v.1.n.17.q.11
- Departed, whether any knowledge of Earth, v.1. n.20.q.5
- Defect, natural in the Parent, v.1.n.22.q.2
- Distraction, whether ever pleasant, v.1.n.22.q.11
- Dog, his overtaking the Hare, v.1.n.26.q.6
- Dives and Lazarus, a Parable or History, v.1. n.28.q.6
- Dictates of God's Spirit, &c. v.1.n.28.q.9
- Deceased, do they walk? v.1.n.29.q.3
- Death, what is it? v.2.n.2.q.3
- Distraction, &c. why it takes away Reason, v.2. n.2.q.2
- Drunken Man, how a fright recovers him? v.2. n.5.q.2
- Dreams, the reason of it in a Gar. v.2.n.5. q.3
- Dolphin, why it follows a Ship, v.2.n.5.q.5
- Death, whether an indisposition of the Organs, v.2.n.9.q.5
- Dogs, why linkt together, v.2.n.9.q.8.
- Dog, why he always turns round, v.2.n.9.q.9.
- Devil, whether a Corporeal subst. v.2.n.14.q.5
- Devils, whether drown'd with the Sw. v.2.n.14.q.6
- Death watch, what is the cause of it? v.2.n.16.q.2
- Dying persons, why they fold the Sheets? v.2.n. 16.q.8
- Debauchery and ruine of youth, how prevented? v.2.n.16.q.19
- Dream, why of things we never thought of, v.2. n.17.q.3
- Delightful, what is most so to any Man? v.2. n.17.q.4.
- Debt, whether a Man may Marry then? v.2. n. 20.q.3.
- Deceive the Deceiver, is it a sin, v.2.n.20.q.10
- Die of Conceit, whether possible? v.2.n.21.q.1
- Dancing-master, or School-master, which preferable? v.2.n.24.q.13.
- Divine Idea's, the Notion of Omniformity, &c. v.2.n.26.q.1
- Devil of Mascon, v.2.n.26.q.3
- Deity acknowledg'd and prov'd, v.2.n.26.q.9
- Devil, does he know our thoughts, v.2.n.26.q.11
- Democritus, or Heraclitus, which in the right? v.2.n.27.q.13
- Die, why most in the Night, your reason, v.2. n.29.q.1
- Duelling, how far lawful? v.3.n.2.q.1
- Dream, whether obliging to Marry? v.3.n.4.q.17
- Drunken Man, whether capable of Marriage? v.3.n.5.q.4
- Discourses, vain and absurd, v.3.n.12.q.8
- Drunken man, how far obnoxious to the Law? v.3.n.14.q.2
- Despair caused by unkindness of Relations, v.3. n.14.q.9
- Drunken man, how brought to his Senses, v.3. n.15.q.9
- Divines, whether Preaching against all vice v.3. n.18.q.3
- Dew of Hermon, how it descends on Mount Si- on, v.3.n.18.q.6
- Die than live, is it not better, v.3.n.19.q.2
- Dreams of commit. a grievous sin, v.3.n.20.q.7
- Dreams, do we think then? v.3.n.21.q.3
- Devotion, how hinder'd by Ignor. v.3.n.21.q.10
- Drown'd Bodies, why they float, v.3.n.22.q.
- Devils, can they generate, v.3.n.24.q.12
- Defrauding, whether pardon'd without restitu- on v.3.n.24.q.14
- Devotion, what Book you advise me to, v.3.n.25 q.4
- Dan. 5. 23. Why Daniel leaves out a word, v.3.n.25.q.9
- David's heart, why it smote him for Saul's gar- ment? v.3.n.26.q.1.
- David's Sin in numbring the People, where con- sists, v.3.n.27.q.6
- David's speaking in Scripture, is it the word of God? v.3.n.30.q.4
- Debtor and Creditors, what a brother must do? v.4.n.1.q.3
- Dissenters, are they Schismaticks? v.4.n.2.q.2
- Discourse, to cry out O God, is it sin? v.4.n.2.q.9.
- Dragon, is there any such creature? v.4.n.6.q.5
- Dissenters that freely communicate with the Ch. of England, v.4.n.7.q.4
- Delivery of a Gate, &c. Town of Limerick &c. v.4.n.8.q.1
- Dizziness in the Head, v.4.n.8.q.8
- Dreaming of a Text Preacht on, v.4.n.16.q.3.
- Dealing with a secret reserve, whether sinful? v.4.n.16.q.5
- Divines, why they begin their Prayers so low? v.4.n.19.q.11
- Death, if the cause be in the Body onely? v.4. n.25.q.2
- Death, is the cause of it in the Soul, or in the Bo- dy? v.4.n.28.q.7
- Dramatique Writers, who the best? v.5.n.1.q.3
- Dramatique Professor, who the best? v.5.n.2.q.1
- Disciples, how come they to know Moses and E- lias? v.5.n.4.q.3
- Devils generating, a relation of one, v.5.n.9.q.3.
- Defrauding and over-reaching our Brother, v.5. n.10.q.1.
- Different Colours in Clouds, the reason for it, v.5.n.11.q.5
- [H]
- Dissertation on a State of Virginitie, 1 Suppl. p. 18
- Dispute about the Grandeur of Great Britain, 1 Suppl. p. 21.
- Description of the City of Rome, 2 Suppl. p.3
- Dine, or to sup, whether better, 2 Suppl. p.30
- [†]
- Dissertations of Mr. Burman, p.107
- Darmonseus Philosophical Conferences, p. 179
- Dodwell's Dissertations on St. Irenæus, p.356
- Du Pin's new Bibliotheque of Ecclesiastical Au- thors,

The TABLE.

- thors, containing the History of their Lives, the Catalogue, Crisis and Chronology of their Works; the sum of what they contain, a Judgment upon their Style and Doctrine, with an Enumeration of the different Editions of their Works, Tom. 1. of the Authors of the 3 First Ages, p. 445. Tom. 2. Of the Authors of the Fourth Age of the Church, p. 391.
- Dury's Treatise of Church Discipline, p. 454
- Discourses upon the Sciences, in which, beside the Method of Studying, it is taught, how we ought to make use of Sciences for the good of the Church, with Advice to such as live in Holy Orders, p. 411
- Discourse of the French Academy, p. 420
- [*] E.
- E**arth, its Circumference and Thickness, v. 1. n. 2. q. 10
- Earth, whether destroy'd or refin'd, v. 1. n. 3. q. 4
- Earthquakes, their causes, v. 1. n. 10. q. 5
- Experiment about perpetual motion, v. 1. n. 10. q. 7
- Eels, how produced, v. 1. n. 17. q. 9
- England, be happy, v. 1. n. 22. q. 9
- Essence, be really distinguish'd from Existence, v. 1. n. 22. q. 13
- Estates, whether an ensuring office for 'em, v. 1. n. 26. q. 4
- Exodus 7. 33. comp. with Ver. 20, v. 1. n. 29. q. 7
- Egyptian Magicians Miracles, whether real, v. 2. n. 1. q. 16
- Earth or Sun, which moves, v. 2. n. 6. q. 9
- Eye-sight, how best preserved v. 2. n. 14. q. 1
- Eunuchs, why never troubled with the Gout, v. 2. n. 20. q. 7.
- East-India, and African Company, one who has a stock, v. 2. n. 24. q. 3
- Eve, did she lose her Beauty by the Fall, v. 2. n. 26. q. 13
- Eyes shut under water, v. 3. n. 9. q. 8
- English Nation, why the Finest People, and yet Ill Singers, v. 3. n. 13. q. 12
- Earth, are its Foundations to continue for ever? v. 3. n. 18. q. 5
- Experiment about finding out a Thief, whether lawful, v. 3. n. 22. q. 1
- Errors, whether they will be tolerated at Judgment? v. 3. n. 24. q. 13
- England, the most devout, why delight no more in singing Psalms, v. 3. n. 29. q. 5
- English, what Language is it, v. 3. n. 30. q. 3
- Empyreal Heaven, had it no Begin. v. 3. n. 30. q. 11
- Eccho, its nature, v. 4. n. 17. q. 5
- Experiment about artificial wind, v. 4. n. 22. q. 7
- English Satyrift, who is the best, v. 5. n. 1. q. 2
- Eve, what she spun? v. 5. n. 5. q. 4
- Egyptian Talisman, their Force and Vertue, v. 5. n. 7. q. 1
- Epithalamium on a Wedding, v. 5. n. 11. q. 7
- Eyes of Beans in the Kid, why grow downward some years, v. 5. n. 14. q. 6
- Ephes. 6. 12. 5. Whether these words are refer'd to all Christians? v. 5. n. 17. q. 1
- Evil Spirits, in what sence do we wrestle with 'em, v. 5. n. 17. q. 2.
- Evil Spirits, in what sence the Rulers of darkness, v. 5. n. 17. q. 3
- Evil Spirits, in what sence they are in High Places, v. 5. n. 17. q. 4
- Evil Spirits, how reconcile some Phrases about 'em? v. 5. n. 17. q. 5
- [||]
- E**lliott of New-England, his Life and Death 3 Suppl. p. 32
- Europeans, from which of Noah's Sons did they proceed, 5 Suppl. q. 1. p. 7
- [†]
- E**ssay upon Criticks, wherein is shewn in what the Poetry of the Hebrews consists, p. 294
- Examination of the Infallibility of the Roman Church, p. 99
- Enquiry into the Constitution of the Primitive Church, p. 382
- Education of Daughters, by Mr. Treveton, p. 398
- Extract of a Letter concerning some Manuscripts of China, p. 424
- Essay upon all sorts of Learning, by the Athenian Society, contained in the four sheets that are prefixt to the Young Students Library.
- [*] F.
- F**ishes, whether they breathe or no, v. 1. n. 2. q. 13
- Fish in salt-water, why fresh? v. 1. n. 3. q. 7
- Fire extinguish'd, where goes it? v. 1. n. 7. q. 3
- Friendship, if there be any such thing, what is it? v. 1. n. 7. q. 4
- Friendship between persons of different Sexes, v. 1. n. 11. q. 1.
- Females, if went a Courting, more Marriages than now? v. 1. n. 13. q. 9
- Friendship contracted before Marriage—v. 1. n. 15. q. 1
- Friendship, its grounds being placed, &c. v. 1. n. 15. q. 8
- Friends engaging to meet after death, whether lawful, v. 1. n. 16. q. 1
- Fleas, whether they have Stings, v. 1. n. 17. q. 1
- Feme Covert, whether oblig'd to appear, v. 1. n. 18. q. 12
- Fire emitted Tobacco-pipe & Cane, v. 1. n. 20. q. 12
- French King's Father, v. 1. n. 22. q. 6
- Flowers, their different colours, v. 1. n. 23. q. 11
- Females, how Circumcis'd, v. 2. n. 1. q. 9
- Fools, why ask they more questions, v. 2. n. 1. q. 20
- Flashes of Fire, what natural cause, v. 2. n. 5. q. 6
- Fire, whether visible, v. 2. n. 5. q. 13
- Fishes living longer with, or without Scales, v. 2. n. 5. q. 15
- France, a Descent on it by Sea, or by Savoy, v. 2. n. 6. q. 1
- Fishes, what instances may we expect, v. 2. n. 6. q. 8
- Figures, how to make 20 out, &c. v. 2. n. 9. q. 10
- Frenchman, why Incens'd with the Lie, v. 2. n. 15. q. 8
- France's King, what is he doing now, v. 2. n. 17. q. 1
- Friendship, when contracted, whether best to Marry, v. 2. n. 18. q. 1
- Flie, or the Late King, which the greatest Heart? v. 2. n. 18. q. 1
- Faces, why not two alike? v. 2. n. 18. q. 10
- Friendship contracted, the one Rich, the other Poor, &c. v. 2. n. 19. q. 7
- Friend, when in drink, v. 2. n. 23. q. 14
- France, whether Psalms were sung in the Air there? v. 2. n. 30. q. 10
- Flood, what was the greatest sin before it? v. 2. n. 30. q. 11
- Fogs, why some stink more than others? v. 3. n. 2. q. 6
- Fornication, what sin? v. 3. n. 4. q. 3.
- Fondness,

The TABLE.

- Fondness, or Coyness, which most desirable*, v. 3. n.4.q.19
- Fair, the keeping it*, 3 Questions Ans. in one, v.3. n.8.q.7
- Fly-blows, their cause*, v.3.n.8.q.10
- French, why love the English, &c.* v. 3. n. 9. q.2.
- Forms of Prayer, whether lawful*, v.3.n.9.q.3
- Fairies and Goblins, their Circles and Customs*, v.3.n.10.q.5
- Figures, how pattern'd out by one act*, v.3.n.12. q.6.
- Friends, falling in Love with the same Lady*, v.3.n.13.q.3
- Friendship, or Love which the Strongest*, v.3. n.13 q.7.
- Falshood in Love, is it a Folly or Knavery*, v.3. n.13.q.10
- Friends, how far oblig'd to one another*, v.3.n.15. q.4
- Fornication, or to eat Puddings, which is the greatest Sin*, v.3.n.22.q.9
- Fornication, whether it does not dissolve a Solemn Contract*, v.3.n.24.q.3
- Fear, what is the best antidote against it*, v.3. n.24.q.7
- Fondness after Marriage, worse in Man or Woman*. v.3.n.13.q.6
- Flux, and reflux of the Sea*, v.5.n.6.q.2
- French here exempted from all Taxes, Liberty to Trade*, v.5.n.10.q.5
- French, if Naturaliz'd, wou'd it not ease the Nation*, v.5.n.10.q.6
- Fingers cut off and heal'd, and now useful as before*, v.5.n.16.q.3
- Fame, the meaning of the word, and what it is*, v.5.n.18.q.2
- Faith of the Parent, will it serve the Child*, v.5. n.27.q.3
- []
- F*unerall Oration of the Dauphiness, 1 Suppl. p. 4
- Fleetwood's Collection of Antient Inscriptions*, 2 Suppl. p. 25
- [+]
- F*asciculus Rerum Expetendarum, or a Collection of things to be sought after, and things to be avoided. p. 404
- [*]
- G*uardian Angel, v.1.n.1.q.3
- G*overnment, what sort is best, v.1.n.4.q.11
- Glass broke flying into dust*, v.1.n.5.q.8
- Gog and Magog, whether yet destroyed*, v.1. n.8.q.2
- Goodness objective consists in the Agreement, &c.* v.1.n.12.q.7
- Glass painting, is it different from what was*, v. 1. n.14.q.6
- Gunpowder, or Printing, which done most mischief*, v.1.n.14.q.7
- Gout, its original cause*, v.1.n.15.q.5
- Genus and Species, their difference*, v.1.n.16.q.7
- Game's, its production*, v.1.n.17.q.7
- Globe of the Earth, a Mill-stone fall, &c.* v.1. n.17.q.10
- Gentlewoman left to her own management*, v.1. n.18.q.3
- God's Prescience, and Man's Agency*, v.1.n.28. q.5
- Glass, its different representations*, v.2.n.1.q.1
- God, when he reveals himself in a Dream*, v.2. n.17.q.10
- Golden age*, v.2.n.18.q.12
- God's Spirit, how moved on the waters*, v.3.n.9. q.5
- Good Conduct in a General*, v.3.n.15.q.1
- Girl of Seven years old, whether capable of love?* v.3.n.15.q.5
- Gen. First, v. First, &c. Confutation of Atheists*, v.3.n.26.q.4
- Gentleman Marrying a Lady, may they separate for a time*, v.4.n.8.q.3
- God's Name not once mentioned in Esther*, v.4. n.9.q.13
- Government, whether we are oblig'd to serve it?* v.4.n.19.q.8
- Gunpowder-Treason, how a Plot?* v.4.n.25.q.1
- Grotius, Buchanan, or Barklay, the best Latin Poets*, v.5.n.14.q.5
- [||]
2. *G*eneral of an Army, whether he should fight as others, 1 Suppl. p. 28
3. *Gurtler's History of the Templars*, 2 Sup. p. 9
1. *Gallant Discourses, containing Questions and Answers, Translated out of French*, 1 Sup. p. 22
- Gallant Discourses, being a Continuation of Questions and Answers*, 2 Suppl. p. 27
- Genealogical History of the Kings and Peers of Great Britain*, 3 Suppl. p. 25
- Generation in the Act is not Soul united to Matter*, 5 Suppl. p. 15. q. 13
- [+]
- G*rotius Letters, the Subject Criticks and Divinity, p.48
- *His Letters, Part 2. Treating upon Law, History and Politicks*, p. 55
- Gregory Nazianzen his Works and Life*, p.331
- Grand Seignior's Spy, and his Secret Relations sent to the Divan*, p. 414
- Goa Inquisition, a Relation of it*, p. 462
- Gronovius's Exercitations upon the Death of Judas the Traitor*, p. 314
- [\$] H.
- H*istory of the Athenian Society; Giving an Account of the Novelty, Advantage, First Inventor, and Occasion of this Useful Undertaking; the Difficulties that attend it; the Noble Daring of the First Author, with a particular account of the rest; the Reasons why this Society assumed the Title of Athenian; The Progress, Methods, and Performances of the Society when Establish'd; A Prospect of what the World is suddenly to expect from it; and likewise what it has Reason to hope for hereafter; with a too-favourable Account of both the Principles of its opposers, and the Injustice of their Endeavors; to all which is prefixt an Ode, made by Mr. Swift; as also several Poems written by Mr. Tate, Mr. Mollaux, Mr. Richardson, and others. These heads are all largely treated on in the forementioned History, which is prefixt to the First Volume of the Athenian Gazette.

The T A B L E.

- [*]
Hair and Nails of Dead People, v.1.n.4.
 q. 10
 History, whether any true, except the Bible, v.1.
 n.9 q.4
 Heaven or Hell, whether local, v.1.n.9.q.5
 Hope or Fruition, which most pleasant, v. n. 14
 q. 2
 Heathen, how to be convinced that our God is the
 true God, v. n.14.q.9
 Happiness, wise men or fools, v.1.n.20.q.9
 Homer and Virgil, your sence of 'em desired,
 v.1.n.21 q.7
 Horace, whether translated right, v.1.n.21.q.9
 Hairs, an equal number on any 2 Mens head, v.1.
 n.21.q.13
 Horse, why it emits a square Excrement, v.1.
 n.23.q.5
 Hell punishment, whether equal, v.1 n.27.q.3
 Husband, where likeliest to get one, v.2.n.13.q.5
 Husband, whether lawful to pray for one, v. 2.
 n.15.q.1
 Husb. a Lady wou'd know when she shall get one?
 v. 2.n.15 q.2
 Hiccough, whether pronouncing the word one,
 v.2.n.17.q.14
 Hearing or Sight, which best to lose, v.2.n.18.
 q.9
 History says, that Æneas lived in the days, &c.
 v.2.n.29 q.11
 Habit, what it is, whether to be overcome, v.3.
 n.1.q.1
 Handsome Wife, whether a happiness, v.3.n.4.
 q.12
 Highlanders of Scotland, Sawcy Rebels, v.3.
 n.11.q.9
 Heaven, will there be Sexes there? v.3.n.13.q.2
 Harangue, whether pleased with it, v.3 n.14.q.7
 Hating Cheese, and other Antipathies, v.3.n.16.
 q.6
 Husband willing to part with his Wife to ano-
 ther Man, v.3.n.19.q.1
 Hue and cry after lost piety, whether 'tis not
 time, v.3 n.20 q.4
 Horse unsound, am I oblig'd to tell the Buyer
 so? v.3.n.21 q.6
 Horses and Men compar'd in their breed, v.3.
 n.24.q.11
 Hair, why not grow on the Face of a Woman,
 v.3.n.29.q.4
 Hebrew word, of the World being a Chaos, v.3.
 n.30.q.2
 Hanging in Chains alive, v.4 n.2 q.5
 Husband and Wife, when they cannot agree, may
 they part, v.4 n.2.q.7
 Heb.6.4,5,6. how to be understood, v.4.n.2.q.8
 Horse Neighs, is it Rejoycing or Angry, v.4.n.2
 q. 13
 Husband gone to Virginia 8 years, may she
 Marry, v.4 n.7.q.3
 Homunculus, &c. v.4 n.7.q.4
 Hag, is there any such thing as Witch-riding,
 v.4.n.8.q.4
 Horse, whether cheer'd by Bells and Harness,
 v.4 n.9.q.9
 Horse, from whence proceeds it being broken
 winded, v.4 n.17.q.2
 Hainousness of the Sin of Astrologers, v.4.n.23
 q.4
 Hammers of four ounces, drive a double Ten in-
 to a Plank, v.4.n.24.q.1
 Heads of things best to enter Children in, v.5.n.3
 q.1
 Heads of things how to refer to 'em, v.5.n.3.q.3
 Hair turn'd Gray at 20 years of Age, v.5.n.6.
 q.7
 Hobbs, or L'Estrange, the better Christian,
 v.5.n.14.q.1
 Heaven, how far is it there, v.5.n.18.q.4
 [||]
Hon Camps. Apology for the Sacred Scri-
 tures, 1 Suppl. p. 22
 Heat or cold, which is most supportable, 1 Suppl.
 p. 28
 History of the Empires and Princes during the
 First Six Ages of the Church, 2 Suppl. p. 1
 History of Monsieur Constance, 2 Suppl. p. 8
 Huygen's Treatise of Light, 2 Suppl. p. 14
 Heat, whether better to heat one by fire, or ex-
 ercise, 2 Suppl. p. 30
 Hebrew Points, by whom, and where invented,
 5 Suppl. q. 2 p. 9
 Habits, have they Parts, &c. 5 Suppl. p. 15.
 q. 17
 [+]
History of Great Britain, p. 95
 History of a Christian Lady of China,
 p. 156
 History of the East Indies, p. 159
 Hook's Micrographia, or some Philosophical De-
 scriptions of Minute Bodies, made by Magni-
 fying-Glasses, with Observations and Enqui-
 ries thereupon, p. 221
 History of Animals mention'd in Holy Writ, in
 which the Names of every one are drawn
 from their Originals, and their Nature, Pro-
 fits and Uses are Explained, p. 434
 [*] I.
Idea of the Spiritual World, v.1.n.3.q.1
 Individuation of Separate Souls, v.1.n.3.q.2
 Infant Soul, what conception of things, v.1.n.3
 q.3
 Islands, how they came to be Inhabited, v.1.n.4
 q.2
 Ill desires gust at, by undecent habit, v.1.n.5.q.6
 Judicial Astrology, whether lawful -- v.1.n.6.q.3
 Incest, whether it be Malum in se? v.1.n.12.
 q.6
 Jewish Custom of Marrying at 25, &c. v.1.n.12
 q.7
 Intellect. what there; was it first in the Sences?
 v.1.n.21.q.16
 Jacob's Rod, how influenced it Laban's Cattle,
 v.1.n.21.q.17
 Jephtha, whether he Sacrificed his Daughter?
 v.1.n.26.q.3
 Joy, its effects, v.1.n.29.q.1
 Ingratitude to former Benefactors, v.2.n.1.q.3
 Idea of a thing, but when we speak of God, v.2.
 n.7.q.1
 Individuation, what is it, v.2.n.8.q.1
 Infallibility, where lies it now the Papal Chair,
 v.2.n.19.q.6
 Ingratitude, what Punishment fit for it? v.2.
 n.23.q.13
 Ink, how to take it off from Paper, v.2 n.24.q.21
 Jews, why they make their Idols like a Calf?
 v.2 n.30 q.2
 Jealousie, how to cure it? v.3 n.4.q.20
 Informer, whether not now a Rogue? v.3.n.7.q.4
 Justice

The TABLE.

<p>Justice of Peace Tippling in Sermon time, v. 3. n. 7. q. 4</p> <p>Iron laid on the Cask, why it prevents Mischief by Thunder, v. 3. n. 9. q. 9</p> <p>Irish Fugitives, that received Alms, v. 3. n. 14. q. 3</p> <p>Josephus, Dr. Burnet's opinion of it, v. 3. n. 14. q. 8</p> <p>Judas, how hang'd and yet burst asunder, v. 3. n. 18. q. 7</p> <p>Injuries how to be forgiven? v. 3. n. 22. q. 6</p> <p>Jew, Mahometan, Quaker, &c. may they expect future happiness? v. 3. n. 23. q. 4</p> <p>Infans, &c. how they shall arise at the last day? v. 3. n. 23. q. 5</p> <p>Image of God, should we form in our minds? v. 3. n. 25. q. 5</p> <p>Jacob, did he sin in putting the Rods to Laban's Cattel? v. 3. n. 26. q. 8</p> <p>Josephus his Testimony of our Saviour, v. 3. n. 27. q. 1</p> <p>Jacob, did he sin in defrauding his Brother? v. 3. n. 27. q. 4</p> <p>Jesse's Sons I Sam. 16. & I Chron. 2. how reconcil'd? v. 3. n. 27. q. 5</p> <p>Jacob, did he wrestle with an Angel, or with God himself? v. 3. n. 28. q. 1</p> <p>Jephthah, had he sin'd had he broke his Vow? v. 3. n. 28. q. 2</p> <p>Interrupted Discourse, &c. create Aversion or Love? v. 4. n. 3. q. 5</p> <p>Infants, if saved without Baptism, what signifies it? v. 4. n. 14. q. 7</p> <p>Infants have they Faith, since that is necessary to Baptism? v. 4. n. 14. q. 8</p> <p>Jacobites and Williamites, v. 4. n. 27. q. 1</p> <p>Informers against Vice whether well, v. 4. n. 29. q. 5</p> <p>Informers against Vice, is he a Busie-body? v. 4. n. 29. q. 6</p> <p>Informers against Sin, what benefit do they get? v. 4. n. 29. q. 7</p> <p>John Whitehead's Miracle, v. 4. n. 30. q. 2</p> <p>Japan, whether an Island or no? v. 5. n. 7. q. 8</p> <p>Jury-man, how to act in Causes of Life and Death? v. 5. n. 12. q. 1</p> <p>Irenæus Doctrine about the Soul, whet her Scriptural? v. 4. n. 15. q. 4</p> <p>Jephtha's sacrificing his Daughter, how contradicted? v. 5. n. 16. q. 8</p> <p>Impostor, M. Wickam, did he believe he should die? v. 5. n. 16. q. 9</p> <p>Infants incapable of being taught, v. 5. n. 19. q. 1</p> <p>Infant Baptism never appointed of God, v. 5. n. 19. arg. 2</p> <p>Infants of all nations ought not to be baptised, v. 5. n. 19. arg. 3</p> <p>Infants are not requir'd to believe, v. 5. n. 19. arg. 4</p> <p>Infant Baptism does not tend to the Glory of God, v. 5. n. 19. arg. 5</p> <p>Infants ought not to be Baptised, v. 5. n. 20. arg. 6</p> <p>Infant Baptism has no precedent in Scripture, v. 5. n. 20. arg. 7</p> <p>Infant Bapt. is not in Scripture, v. 5. n. 20. arg. 8</p> <p>Infant Baptism no institution of Christs, v. 5. n. 20. arg. 9</p> <p>Infants of believing Gentiles, v. 5. n. 21. arg. 10</p> <p>Infants have no spiritual Benefits by Baptism, v. 5. n. 21. arg. 11</p> <p>Infant Baptism, no promises made to it, v. 5. n. 21. arg. 12</p> <p>Infant Baptism, no Ordinance of God, v. 5. n. 21. arg. 13</p>	<p>Infant Baptism added to the Worship of God, v. 5. n. 21. arg. 14</p> <p>Infant Baptism of Human Tradition, v. 5. n. 21. arg. 15</p> <p>Infant Baptism reflects on the Honour of Christ, v. 5. n. 21. arg. 16</p> <p>Jewish Profelyte, v. 5. n. 21. arg. 17</p> <p>Infant Baptism of positive Right, v. 5. n. 21. arg. 18</p> <p>Infants not Baptis'd upon their profession of Faith, v. 4. n. 22. arg. 19</p> <p>Infants not capable to enter into a marriage Union, v. 5. n. 22. arg. 20</p> <p>Infants not to be baptiz'd for forgiveness of sins, v. 5. n. 22. arg. 21</p> <p>Infant Baptism, no Baptism of Christ, v. 5. n. 22. arg. 22</p> <p>Infants baptiz'd are not in Scrip. v. 5. n. 22. arg. 23</p> <p>Infants not to be admitted into the Church, v. 5. n. 23. arg. 24</p> <p>Infant Baptism no lively Representation of Christ, v. 5. n. 22. arg. 25</p> <p>Infant Baptism frustrates Christs end, v. 5. n. 23. arg. 26</p> <p>Infant Baptism, an Appendix to it, v. 5. n. 23</p> <p>Infants Right to Baptism, v. 5. n. 27. q. 3</p> <p>Infants, are they to be brought to Christ, v. 5. n. 27. q. 1</p> <p>Infant Bapt. a mistake of the Text v. 5. n. 27. q. 2</p> <p>[II]</p> <p>Itigin's Discourse of the Arch-hereticks in the Apostles Age, 3 sup. p. 16</p> <p>Italy, a new Jounrey thither 4 sup. p. 15</p> <p>Jod, why the least in the Hebrew Alphabet? 5 sup. q. 3 p. 9</p> <p>Justification and Forgiveness of sins, is it all one? 5 sup. p. 24. q. 22</p> <p>[+]</p> <p>Jurieu's true System of the Church, p. 72</p> <p>— His Accomplishment of Prophecies with the Explication of all the Visions of the Apocalipse, p. 76</p> <p>— His Treatise of Nature and Grace, p. 458</p> <p style="text-align: center;">K.</p> <p>[*]</p> <p>Kingston-Bridge, why the Water always runs? &c. v. 1. n. 16. q. 11</p> <p>Knighthood, is an unbaptiz'd person capable of it? v. 1. n. 21. q. 1</p> <p>Know our friends in Heaven, v. 1. n. 25. q. 7</p> <p>Kite, how suspended in the Air? v. 2. n. 5. q. 8</p> <p>Knowles Thomas his marriage, v. 2. n. 8. q. 2</p> <p>Knowing nothing new, v. 2. n. 17. q. 2</p> <p>Kittens crying in a Cat when she was hang'd, v. 2. n. 20. q. 8</p> <p>Knowledge of things known or unknown, which most desirable? v. 2. n. 23. q. 5</p> <p>Kings Evil, how cured by Englands Kings? v. 2. n. 24. q. 22</p> <p>Knowledge of future State, will it be gradual? v. 2. n. 30. q. 3</p> <p>Knight-Errantry, v. 3. n. 1. q. 3</p> <p>Kingdom of the peoples giving, whether worth taking? v. 4. n. 11. q. 7</p> <p>King James, why do you reflect on him? v. 4. n. 27. q. 1</p> <p>King William, why has he never toucht for the Evil? v. 5. n. 15. q. 1</p> <p>Kings of England, can they cure the Evil? v. 5. n. 15. q. 3</p>
--	--

The TABLE.

[||]
K Nowing little of all things, or only one thing
 solidly, whether better? 1 sup. p. 25.
 Knowledge in Women, 2 sup. p. 29.

L.

[*]
L Azarus's Soul, v. 1. n. 1. q. 4.
 Lawful to beat a Wife, v. 1. n. 1. q. 6.
 Last query, who the Author of it? v. 1. n. 3. q. 10.
 Lazarus's Estate (if any) who enjoy'd it?
 v. 1. n. 5. q. 7.
 Land of Nod, where was it? v. 1. n. 7. q. 2.
 Louis le Grand, of the French King, v. 1.
 n. 11. q. 6.
 Light, is it a Body? v. 1. n. 11. q. 8.
 Lawful to marry Cousin German, v. 1. n. 12. q. 4.
 Lawful to marry first Wifes Sister, v. 1. n. 12. q. 5.
 Lawful to make Addresses to young Ladies, v. 1.
 n. 13. q. 1.
 Lawful to marry a person one cannot love, v. 1.
 n. 13. q. 2.
 Ladies Aversion, what course to take to remove
 it? v. 1. n. 13. q. 4.
 Lawful to look on another than ones Wife, v. 1.
 n. 18. q. 4.
 Lines, whether there be not an infinite power?
 &c. v. 1. n. 22. q. 14.
 Lucretia, Codrus, Plato, &c. did well or ill
 in Suicide? v. 1. n. 22. q. 19.
 Lawful is it to do evil that good may come,
 v. 1. n. 30. q. 1.
 Levi's paying Tithes in Abraham, v. 1. n. 33. q. 2.
 Language before the Confusion of Babel,
 v. 1. n. 30. q. 9.
 Love when it decays, v. 2. n. 3. q. 3.
 Love twice, whether possible with a like Ardour,
 v. 2. n. 6. q. 3.
 Language if an infant should be kept, v. 2. n. 6. q. 6.
 Lion, whether it won't prey upon a Virgin?
 v. 2. n. 8. q. 5.
 Learning, &c. whether less now than formerly?
 v. 2. n. 11. q. 2.
 Lord's Supper, how to approach worthily?
 v. 2. n. 12. q. 1.
 Love, what is it? v. 2. n. 13. q. 2.
 Love, why it turns to Coldness after marriage?
 v. 2. n. 13. q. 3.
 Love, its Remedy and Cure, v. 2. n. 13. q. 4.
 Love, whether absence or presence best? v. 2.
 n. 13. q. 6.
 Lover, when true, whether offer injury to the
 beloved? v. 2. n. 13. q. 8.
 Litany, whether defective? v. 2. n. 20. q. 4.
 Love, whether diminishes by fruition, v. 2. n. 23. q. 6.
 Lady courted by several, v. 2. n. 24. q. 5.
 Lucifer, when cast out of Heaven, v. 2. n. 27. q. 2.
 Lincy Woolsey, why forbid the Jews, v. 2. n. 30. q. 1.
 Love or Hatred which strongest? v. 3. n. 2. q. 5.
 Love to two Mistresses, whether real? v. 3. n. 4. q. 5.
 Lady granted me some secret Favours, v. 3. n. 4. q. 8.
 Lady's consent, how to carry it afterward?
 v. 3. n. 4. q. 9.
 Love, which most constant? v. 3. n. 4. q. 10.
 Lady, whether to hide a private Amour?
 v. 3. n. 4. q. 15.
 Love, how to make the men know we love 'em?
 v. 3. n. 4. q. 19.
 Learning in the Hebrew, &c. whether it makes
 a Divine? v. 3. n. 5. q. 3.

Lady of a Noble Family found with a Lord,
 &c, v. 3. n. 7. q. 3.
 Lawful for Christians to swear, v. 3. n. 8. q. 6.
 Loadstone, why turns to the North? v. 3.
 n. 11. q. 4.
 Love or Friendship, will it last after this life?
 v. 3. n. 13. q. 6.
 Lady, shou'd she answer a Lovers Letters?
 v. 3. n. 13. q. 11.
 Light, why seen at first waking in the night?
 v. 3. n. 14. q. 5.
 Language, whether ours is in its perfection?
 v. 3. n. 16. q. 5.
 Lord's Prayer, when we live in Hatred, &c.
 and say we curse our selves? v. 3. n. 20. q. 2.
 Ladies Dress and Topknots, whether a sign they
 be going to the Devil? v. 3. n. 20. q. 3.
 Lawful to separate from a whoring Husband?
 v. 3. n. 21. q. 4.
 Laughter, how caus'd by contrary Effects?
 v. 3. n. 22. q. 2.
 Letter sent us upon Psalm 133. 5. v. 3. n. 23. q. 5.
 Lazarus, why did he never laugh, v. 3. n. 30. q. 6.
 Lover, what Expressions fittest to declare his
 Passion? v. 4. n. 3. q. 3.
 Love you say is a pretty little soft thing, pray
 Explain it? v. 4. n. 3. q. 8.
 Life of Man divided into several parts,
 v. 4. n. 5. q. 1.
 Lawful to swear, v. 4. n. 9. q. 12.
 Lovers sing, shou'd we praise 'm? v. 4. n. 13. q. 2.
 Lovers, how handsomly to put 'em off, v. 4.
 n. 13. q. 3.
 Lawful to marry a vicious man? v. 4. n. 13. q. 8.
 Livelihood, what course best to take for it?
 v. 4. n. 19. q. 7.
 Liver swimming, the reason is desir'd? v. 4.
 n. 22. q. 9.
 Letter G, is sound'd Ghe, before the Vowel &c.
 v. 4. n. 28. q. 2.
 Lot's two Daughters, whether lawful to go in
 to their Father? v. 4. n. 29. q. 3.
 Laws against Vice, whether duly executed?
 v. 4. n. 30. q. 4.
 Lovers, can they break off after solemn Engage-
 ments? v. 5. n. 2. q. 4.
 Letter from a Mistress, its strange Effects,
 v. 5. n. 2. q. 5.
 Light or day, what was it before the Sun was
 made, &c. Gen. 1. v. 5. n. 2. q. 7.
 Lady not learn'd, but having Children?
 v. 5. n. 3. q. 1.
 Lady troubled with Corns, v. 5. n. 3. q. 4.
 Language, what was it our first Parents spake?
 v. 5. n. 4. q. 2.
 Lady I married in my minority, may I marry
 her again? v. 5. n. 5. q. 2.
 Lady affirm'd their Sex more excellent than
 Mans, v. 5. n. 5. q. 5.
 Lightning ne're hurts the Laurel, your Opinion
 of it, v. 5. n. 6. q. 11.
 Ladies Lover after engagement declares himself
 a Papist, v. 5. n. 9. q. 8.
 Lovely tempter, how to avoid her? v. 5. n. 13. q. 1.

[||]

L ove of Inclinations, 2 sup. p. 29.
 Lean persons, whether healthier than
 others? 2 sup. p. 29.
 Leti's universal monarchy of Lewis 14. th.
 3 sup. p. 20.
 Leti's

The TABLE.

<p>Leti's second part of the foremention'd Book, 3 sup. p. 22.</p> <p>Lovers Letter and postscript, 5 sup. p. 10.</p> <p>Lenten Mercury, 5 sup. p. 12.</p> <p>[†] L Eusdens Abridgment of the Hebraick and Chaldaick Grammar, p. 293.</p> <p>Lightfoot's Works, p. 1.</p> <p>Lock's Philosophical Essay on human Under- standing, p. 162.</p> <p>Lives of Saints and Saintesses, drawn from the Fathers of the Church and Ecclesiastical Au- thors, p. 418.</p> <p>Le Moin's Works, p. 467.</p>	<p>Men, whether they do marry in vain? v. 2. n. 3. q. 7.</p> <p>Marriage, whether the Ceremony was before Moses? v. 2. n. 3. q. 8.</p> <p>Mankind, whether multiplying like Trees? v. 2. n. 3. q. 9.</p> <p>Marriage, whether of Divine Right? v. 2. n. 3. q. 10.</p> <p>Members, what depriv'd of, and yet exist, v. 2. n. 4. q. 6.</p> <p>Memory of things we have forgotten, v. 2. n. 5. q. 15.</p> <p>Monkey, is it capable of learning, v. 2. n. 6. q. 5.</p> <p>Man, born as his mother was carrying to the Grave, v. 2. n. 9. q. 3.</p> <p>Miracles, their nature how know true ones? v. 2. n. 9. q. 7.</p> <p>Men, how many sufficient to form a Square? v. 2. n. 12. q. 7.</p> <p>Marriage of two wives, whether lawful? v. 2. n. 12. q. 10.</p> <p>Mother or Mistress which to be preferr'd? v. 2. n. 13. q. 7.</p> <p>Marryed or single life, which best? v. 2. n. 15. q. 3.</p> <p>Month, why it waters at the sight of Lemons? v. 2. n. 16. q. 10.</p> <p>Majesties, how best to serve them? v. 2. n. 18. q. 2.</p> <p>Mony that is Counterfeit, may I pay it away? v. 2. n. 18. q. 13.</p> <p>Mony and Linnen conveyed away without know- ledge, v. 2. n. 19. q. 3.</p> <p>Millers, why more deaf than other persons? v. 2. n. 19. q. 8.</p> <p>Mandrakes, whether Fictitious or real? v. 2. n. 2. q. 3.</p> <p>Man, when marrying, says with, my Body, &c. v. 2. n. 21. q. 5.</p> <p>Master who is severe to me, v. 2. n. 2. q. 2.</p> <p>Matter, whether divisible into infinite parts, v. 2. n. 24. q. 6.</p> <p>Monstrous Bones at Gresham Colledge, v. 2. n. 24. q. 9.</p> <p>Man and Woman, when drown'd, how they swim? v. 2. n. 24. q. 12.</p> <p>Maggot when put in a Box, how't will turn to a Fly, v. 2. n. 24. q. 23.</p> <p>Martyrs, were they not fools? v. 2. n. 25. q. 5.</p> <p>Magicians of Pharaoh, why cou'd they not do all Miracles? v. 2. n. 26. q. 8.</p> <p>Man, why not created without sin? v. 2. n. 27. q. 10.</p> <p>Man when under Water? v. 2. n. 28. q. 2.</p> <p>Malefactor at Tyburn, v. 3. n. 1. q. 2.</p> <p>Man, how far to to accuse himself, v. 3. n. 2. q. 3.</p> <p>Man in debt, whether obliged to acquaint his Mistress? v. 3. n. 4. q. 7.</p> <p>Mistress lost, how to forget her? v. 3. n. 4. q. 16.</p> <p>Minister in Gloucester, whether forsworn? v. 3. n. 5. q. 1.</p> <p>Marriages whether made in Heaven, v. 3. n. 5. q. 5.</p> <p>Means to prevent self-murder, v. 3. n. 12. q. 12.</p> <p>Marriage of a young man and old woman whole- some, v. 3. n. 15. q. 6.</p> <p>Memory of past things, v. 3. n. 15. q. 8.</p> <p>Moon when totally Eclips'd, what causes the Light, v. 3. n. 15. q. 10.</p> <p>Mason's short hand, several questions and an- swers in one, v. 3. n. 16. q. 4.</p> <p>Memory of things we had forgot, v. 3. n. 23. q. 5.</p> <p>Marrying by the Law of the Land, but not by God's Law, v. 3. n. 25. q. 6.</p> <p>Man buried his Wife, &c. whether best to live single? v. 3. n. 25. q. 7.</p>
<p>M.</p>	
<p>[*] M Onster of a Man that calls in the French, v. 1. n. 2. q. 2.</p> <p>Marry'd State, whether happy or no? v. 1. n. 4. q. 4.</p> <p>Miracles, whether ceas'd? v. 1. n. 4. q. 14.</p> <p>Mons, Wagers about it, v. 1. n. 5. q. 1.</p> <p>Man well educated, how to live? v. 1. n. 5. q. 4.</p> <p>Moon, the world in it, inhabited by whom? v. 1. n. 7. q. 1.</p> <p>Monsters, whether endued with rational Souls? v. 1. n. 8. q. 3.</p> <p>Men, whether before Adam? v. 1. n. 9. q. 1.</p> <p>Man, how shall he know when he Dreams? v. 1. n. 9. q. 3.</p> <p>Mount Aetna, why Eruptions in stormy wea- ther, v. 1. n. 10. q. 4.</p> <p>Melchizedecks father who was he? v. 1. n. 10. q. 11.</p> <p>Mermen and Mermaids, have they Reason? v. 1. n. 11. q. 2.</p> <p>Man turn'd out of his Employ with Wife and Children, &c. v. 1. n. 11. q. 3.</p> <p>Melancholy, its Symptoms, Causes and Cure, v. 1. n. 11. q. 4.</p> <p>Men, why some black some tawny? v. 1. n. 12. q. 2.</p> <p>Matches in this Age made for Mony, v. 1. n. 13. q. 8.</p> <p>Marriages of persons under Age, whether law- ful? v. 1. n. 13. q. 10.</p> <p>Marrying where there is an aversion to please Parents, v. 1. n. 13. q. 13.</p> <p>Man know when a Lady loves him, v. 1. n. 13. q. 14.</p> <p>Majesty what is it? v. 1. n. 16. q. 10.</p> <p>Motion, its efficient Cause, v. 1. n. 17. q. 5.</p> <p>Man, what's the sin, &c. the Lady, v. 1. n. 18. q. 2.</p> <p>Mountains, Springs found there, v. 1. n. 19. q. 4.</p> <p>Matter the least particle, v. 1. n. 20. q. 16.</p> <p>Mouse going into a mans Body, when asleep, v. 1. n. 21. q. 4.</p> <p>Man defend himself against Attempts to kill him, v. 1. n. 22. q. 4.</p> <p>Man, how to know himself, v. 1. n. 22. q. 7.</p> <p>Melancholy, natural or accidental, v. 1. n. 22. q. 8.</p> <p>Methods to reconcile our differences, v. 1. n. 22. q. 10.</p> <p>Marbles and Stones, why in rainy weather dewy? v. 1. n. 22. q. 15.</p> <p>Marking, Longing, Swounding at a Cat, &c. v. 1. n. 23. q. 3.</p> <p>Mechanism, Nutrition, how regularly order'd, &c. v. 1. n. 23. q. 6.</p> <p>Monkeys, how they came into the World? v. 1. n. 25. q. 10.</p> <p>Meaning of that Text, 1 Cor. 7. 36 v. 1. n. 28. q. 7.</p> <p>Melchizedeck, who was he, Christ, or, &c. v. 1. n. 28. q. 8.</p>	
<p>Ayuntamiento de Madrid</p>	
<p>Matt.</p>	

The TABLE.

- Matt. 26. 29.** the meaning of that Text, v. 3. n. 27. q. 3.
- Monstrous Births,** have they rational Souls? v. 3. n. 28. q. 7.
- Moses fight of Mount Pisgah,** v. 4. n. 2. q. 3.
- Marriage contract** whether by a mutual consent dissolv'd, v. 4. n. 2. q. 6.
- Musick and Singing,** how far proper in making Love, v. 4. n. 3. q. 6.
- Mistress,** how far prudent to acquaint her? v. 4. n. 3. q. 7.
- Millennium,** is it past or to come, v. 4. n. 6. q. 1.
- Marriage,** how shall we decently give consent? v. 4. n. 13. q. 4.
- Man and Woman** shut up together, wou'd they know their Sex? v. 4. n. 13. q. 5.
- Marry,** which best, a good temper, or a Shrow? v. 4. n. 13. q. 9.
- Means us'd to dream of a Sweet-heart,** v. 4. n. 15. q. 5.
- Males of all creatures** will not fight the Females? v. 4. n. 17. q. 3.
- Mouth,** how blow cold or hot out of it? v. 4. n. 17. q. 6.
- Marry'd man's Address** to a young Lady, v. 4. n. 23. q. 3.
- Man at sixty,** falls in love with a Lady of 20, v. 4. n. 23. q. 5.
- Motion,** was it before the Creation, or not? v. 4. n. 23. q. 6.
- Man who had two Wives,** his last Wife had two Husbands, v. 4. n. 24. q. 1.
- Male and Female in Trees** why ridicule their Notions? v. 4. n. 24. q. 6.
- Man's Goods** seised for being at a meeting, and for swearing, v. 4. n. 29. q. 10.
- Marry for Love or Convenience,** which best? v. 5. n. 3. q. 3.
- Man set on by Thieves,** is his Oath to 'em binding? v. 5. n. 4. q. 1.
- Methuselah,** was he the longest Liver? v. 5. n. 4. q. 4.
- Motion of the Earth and Sun,** v. 5. n. 7. q. 11.
- Mr. S**—is thought to be the Author of those lines, v. 5. n. 10. q. 7.
- Musick,** its effect on the Fancy, v. 5. n. 11. q. 2.
- Man who promised two Women** marriage, v. 5. n. 13. q. 4.
- Marriage promis'd** without parents consent, whether void? v. 5. n. 13. q. 5.
- Marriage promis'd** betwixt two, whether they can break off? v. 5. n. 13. q. 7.
- Milton or Waller** which the best Poet? v. 5. n. 14. q. 3.
- Manna of Calabria,** whether the same nature with the Israelites? v. 5. n. 14. q. 4.
- Man dissatisfi'd** about his Creditors almost to despair, v. 5. n. 15. q. 3.
- Murderer,** whether he ought to deliver up himself to free the innocent? v. 5. n. 16. q. 6.
- Man promis'd to marry** another man's Wife, v. 5. n. 18. q. 3.
- Moses's Body** the Dispute about it, v. 5. n. 28. q. 1.
- [||]
Montausiers Funeral Oration, 1 sup. p. 4.
- Meditations on the duties of a Religious life,** 1 sup. p. 10.
- Mertena's Antient right of Monks,** 1 sup. p. 11.
- Man or Woman** whether be most noble, in favour of the woman, in favour of man, 1 sup. p. 24.
- Mazarin's Letters,** 2 sup. p. 12.
- Marry or not to marry,** whether better, 2 sup. p. 30.
- Marc Antonines moral Reflections,** 4 sup. p. 4.
- Morrie's great Historical Dictionary,** 4 sup. p. 8.
- Mayers Election of the Pope of Rome,** 4 sup. p. 23.
- Monster,** where its defect lies, 5 sup. p. 14. q. 10.
- Murther,** if after pregnancy, 5 sup. p. 15. q. 14.
- [+]
Manner of thinking well, as it has a relation to the operations of the mind, p. 152.
- Mayerus's Christian Wife,** or three Dissertations about Wedlock, Incest and Divorces, p. 408.
- Mæcenas Life** written by the Illustrious Maria Cecini p. 426.
- Mathews Treatise of Law,** wherein he treats of Nobility, of Princes, Dukes, Counts, Knights, Esquires, and of all kinds of Gentry, p. 430.
- N.
- [*]
Needle in the Sea Compass, v. 1. n. 2. q. 11.
- Number,** what is that, whose square being, &c. v. 1. n. 12. q. 9.
- Noah's Flood,** what became of those Waters? v. 1. n. 16. q. 5.
- Nation,** which most populous and antient? v. 1. n. 16. q. 9.
- Nature,** whether any such thing? v. 1. n. 21. q. 12.
- Number if infinite,** v. 1. n. 21. q. 14.
- Naturals,** what defects in their Souls? v. 2. n. 2. q. 4.
- Nativity,** whether calculated right? v. 2. n. 9. q. 10.
- Names,** whether set to the queries? v. 2. n. 19. q. 5.
- Noisy and Troublesome person?** v. 2. n. 19. q. 9.
- Number,** how more than one, and less than two, v. 2. n. 23. q. 2.
- Night-Walking,** v. 2. n. 23. q. 11.
- Naked Gospel,** why censur'd? v. 2. n. 29. q. 2.
- Ninias and Amraphel,** whether the same? v. 3. n. 2. q. 9.
- Night-Rambles,** an account of 'em, v. 3. n. 3.
- Natural and spiritual man,** what distinction? v. 3. n. 5. q. 3.
- Night-Walkers** or rebelling against parents, compar'd, v. 3. n. 5. q. 7.
- Nero's Soul** whether it dwells in Lewis the 14th. v. 3. n. 12. q. 4.
- Natural modesty,** is there any such thing? v. 3. n. 17. q. 7.
- Negroes,** shall they rise so at the last day? v. 3. n. 29. q. 6.
- Negroes,** is it lawful to Trade with them? v. 3. n. 30. q. 1.
- Nature of Blights,** v. 4. n. 9. q. 7.
- Number,** even or odd, which the greatest? v. 4. n. 17. q. 4.
- Navigation,** deaf mans Skill in it, v. 5. n. 9. q. 1.
- [||]
Norris's Discourses upon the Beatitudes 3 sup. p. 1.
- Norris's Reflections** on the Essay about Understanding, 3 sup. p. 2.
- Norris's Discourses** on several Divine Subjects, 3 sup. p. 28.
- [+]
New Lexicon in Hebrew and Latin, p. 293.
- New Relation of China,** containing the most Considerable things of this great Empire, p. 83.

The TABLE.

O ^{*} *Why see be^{te} by night, then by day?* v. 1. n. 10. q. 3
O *Origen to be prais'd, or censur'd for, &c.* v. 1. n. 20. q. 10
O *vids Banishment, the reasons,* v. 1. n. 21. q. 6
O *nan his Sin, what was it?* v. 1. n. 25. q. 1
O *strich, if it digest Iron?* v. 1. n. 25. q. 8
O *rphans, how to get their Money?* v. 2. n. 1. q. 5
O *ffers, why smooth one Year* v. 2. n. 2. q. 10
O *x, why longer Horns than a Bull?* v. 2. n. 5. q. 19.
O *acles, how they could give account of things?* v. 3. n. 11. q. 6.
O *yl, why some love it, and yet hate Olives?* v. 3. n. 14. q. 4
O *pinion is it not the strongest thing?* v. 3. n. 19. q. 3
O *aths, whether it be sinful to rehearse 'em?* v. 3. n. 22. q. 8
O *acles of old, whether of God, or the Devil?* v. 4. n. 4. q. 1
O *ak-apples their use:* v. 4. n. 9. q. 6
O *aths Equivocations in 'em:* v. 5. n. 6. q. 4
O *pinion, Questions about it:* 1 suppl. p. 22
O *liver Cromwel the History of him:* 4 suppl. p. 16
O *zanams Mathematical Dictionary,* 4 suppl. p. 25
O *nan, whether he was guilty of Murder:* 5 suppl. p. 15. q. 14
O *DE on the French King:* p. 114
P *re-existence of the Soul,* v. 1. n. 1. q. 2
P *oorest men, who they are?* v. 1. n. 2. q. 5
P *hilosophers stone:* v. 1. n. 3. q. 9
P *olygamy, whether lawful?* v. 1. n. 4. q. 3
P *opetual motion, why not invented?* v. 1. n. 7. q. 5
P *aradise, where was it?* v. 1. n. 8. q. 1
P *hilosophical or Moral Sin, be a humane, &c.* v. 1. n. 12. q. 8
P *ublick or Private Courtship is the best,* v. 1. n. 13. q. 3
P *ersons Marrying too Young:* v. 1. n. 13. q. 5
P *raying for Husbands, whether a Duty?* v. 1. n. 17. q. 4
P *latonick love:* v. 1. n. 18. q. 9
P *hilosophers, what Sect best?* v. 1. n. 20. q. 7
P *assive Obedience, and Non-Resistance:* v. 1. n. 21. q. 10
P *henix, why but one?* v. 1. n. 23. q. 9
P *atriarchs, whether their lives was really long?* v. 1. n. 24. q. 4
P *eople before the Flood, whether stronger, &c.* v. 1. n. 24. q. 5
P *igmes, whether any such Creatures?* v. 1. n. 24. q. 6
P *entateuch whether written by Moses,* v. 1. n. 24. q. 8
P *hilosophers ancient whether damn'd* v. 1. n. 26. q. 5
P *arents forcing their Children to worship,* v. 1. n. 26. q. 9
P *ope Joan was there any such person,* v. 1. n. 28. q. 10
P *eters second denial reconcil'd,* v. 1. n. 29. q. 6
P *aul's words Rom. 9. 3. how understood,* v. 1. n. 29. q. 8
P *eople whether any with Eyes in their breast,* v. 2. n. 1. q. 11
P *hilosopher his definition of the Soul,* v. 2. n. 2. q. 7
P *ersons why two not alike,* v. 2. n. 4. q. 4
P *ascitio the meaning of the word,* v. 2. n. 6. q. 7
P *rophez Elijah in Malachy be already come,* v. 2. n. 10. q. 3
P *ride instanced in the Aldermans Daughter,* v. 2. n. 12. q. 5
P *oet and Poem which the best,* v. 2. n. 14. q. 3
P *opes Election the manner of it,* v. 2. n. 21. q. 4
P *ump why may it not be made to draw, &c.* v. 2. n. 22. q. 2
P *arents unreconcil'd are they fit for the Sacrament,* v. 2. n. 24. q. 16
P *rovidence vindicated,* v. 2. n. 25. q. 1
P *haraoh whether a proper name,* v. 2. n. 27. q. 8
P *apal Chair,* v. 2. n. 29. q. 9
P *aul's Confession, contradictions reconcil'd,* v. 2. n. 29. q. 13
P *ope is he Antichrist,* v. 2. n. 30. q. 5
P *olygamy if allowed whether better,* v. 3. n. 4. q. 4
P *ictures of former Lovers whether prudent to keep,* v. 3. n. 4. q. 14
P *pists why not banish'd the Nation,* v. 3. n. 6. q. 5
P *amphlets reflecting on Mr. B* v. 3. n. 10. q. 1.
P *arthenissa was it ever finish'd,* v. 3. n. 11. q. 10.
P *ride what is there in it that tends to happiness,* v. 3. n. 12. q. 10.
P *lagues from Heaven why don't they better people,* v. 3. n. 12. q. 11.
P *ublick house what rules to observe,* v. 3. n. 15. q. 3.
P *salms 'tis said who feedeth the Ravens, what meant by it,* v. 3. n. 18. q. 10.
P *opes name when began to be chang'd,* v. 3. n. 20. q. 8.
P *ilate's Lake what description in History of it,* v. 3. n. 21. q. 1.
P *ilate what Countryman was he,* v. 3. n. 21. q. 2.
P *ride or Passion which the greatest sin,* v. 3. n. 21. q. 5.
P *eople that have red hair the whitest skins,* v. 3. n. 24. q. 4.
P *eople that are crooked why good condition'd,* v. 3. n. 24. q. 5.
P *ardon beg'd before sin commit'd or after,* v. 3. n. 28. q. 5.
P *eter and Paul did they use notes,* v. 3. n. 29. q. 1.
P *rison whether necessary to be look'd into,* v. 4. n. 1. q. 2.
P *hilosopher who was the first,* v. 4. n. 2. q. 10.
P *hysical Difference is there in Thunder,* v. 4. n. 2. q. 11.
P *ublick rejoicing (Oa. 13.) Limerick surrendr'd,* v. 4. n. 6. q. 2.
P *opes pretence to a Triple Crown,* v. 4. n. 9. q. 11.

P *arliament members whether a regulation of 'em,* v. 4. n. 11. q. 2.
P *arliament men shou'd be the best of men,* v. 4. n. 11. q. 3.
P *ersons elect'd for Parliament how duely return'd,* v. 4. n. 11. q. 4.
P *urchase Votes with money, unfair dealing, &c.* v. 4. n. 11. q. 5.
P *arliament assembled whether not a Fountain, &c.* v. 4. n. 11. q. 6.
P *assion whether possibly subdu'd,* v. 4. n. 19. q. 4.
P *icture of a Lady sitting upon the Grass,* v. 4. n. 22. q. 8.
P *arrots and Magpies why talk, and not other Birds,* v. 4. n. 23. q. 7.
P *atent have you any for answering impertinent questions,* v. 4. n. 27. q. 2.
P *rophane swearing,* v. 4. n. 29. q. 8.
P *arish Officers how they should return the money,* v. 4. n. 29. q. 9.
P *astoral Poem your thoughts on't,* v. 5. n. 1. q. 5.
P *rayer extempore any example of it,* v. 5. n. 8. q. 3.
P *aper and Bone found in the Street,* v. 5. n. 9. q. 5.
P *oet one born so with notes on him,* v. 5. n. 11. q. 1.
P *arrot in Sir William Temple's Memoirs,* v. 5. n. 12. q. 1.
P *rudentials what that disease is,* v. 5. n. 13. q. 4.
P *reface to the first Supplement giving an account of the design and use of it,*
P *errault's Parallels of the Antient and Modern touching Eloquence,* 1 Suppl. p. 9.
P *ool (the Cardinal) his Life,* 1 Suppl. p. 21.
P *leasure or Pain whether easier to resist,* 1 Suppl. p. 23.
P *rinces Philosophy,* 2 Suppl. p. 13.
P *roposals for Printing the Young Students Library, fronting p. 1. in the 3. Suppl.*
P *atin's choice Letters,* 3 Suppl. p. 13.
P *reface to the fourth Supplement giving an account of an ingenious attempt,*
P *reface to the fifth Supplement containing a brief account of the new project concerning the Rarities of England,*
P *ersecution a proper description of it,* 5 Suppl. p. 16. q. 19.
P *erfection that is faultless is it possible,* 5 Suppl. p. 26. q. 29.
P *oem on the King of Poland with other things,* p. 115.
P *arallel of Julius Cæsar and the King of Poland,* p. 116.
P *rerogatives of Saint Ann* — p. 120.
Q *uæritur num Argentum Vivum, &c.* v. 1. n. 4. q. 12.
Q *uakers Marriage, whether Lawful?* v. 1. n. 13. q. 12.
Q *uestion a full and satisfactory Answer to any one?* v. 1. n. 21. q. 11.
Q *ueen of Scots:* v. 1. n. 22. q. 5.
Q *uestions, why so many silly ones answered?* v. 2. n. 17. q. 7.
Q *ueen of Sheba had she a Child by Solomon,* v. 2. n. 27. q. 3.
Q *ueen of Sheba, if now alive, whether she?* v. 2. n. 29. q. 7.
Q *uestion about Mistress and Mother explain'd,* v. 3. n. 4. q. 18.
Q *uerys, whether proper to be shewn a Mistress?* v. 3. n. 15. q. 7.
Q *uid vult, &c.* v. 4. n. 19. q. 3.
Q *uerys very troublesome instanced in several things?* v. 4. n. 26. q. 1.
Q *uaker, or a Papist, which Religion wou'd you chuse?* v. 4. n. 30. q. 18.
Q *uestions, how often sent before answered?* v. 5. n. 16. q. 8.
Q *uakers Letter to the Athenians:* v. 5. n. 29. Athenians.
Q *uakers ten Questions, propos'd to 'em:* v. 5. n. 29. Athenians.
Q *uakers light within,* 5. suppl. p. 25. q. 27.
Q *uakerism or Popery most absurd:* 5. suppl. p. 25. q. 28.
Q *uestio Theologica, &c.* p.
R *obbery suspected,* v. 1. n. 14. q. 1.
R *eason that the extrem part of the Wheel, (B) &c.* v. 1. n. 15. q. 3.
R *ighteous Man Noah, Daniel, or Job,* v. 1. n. 15. q. 12.
R *ook whether it eats Carrion?* v. 1. n. 18. q. 11.
R *ats, Toads, Ravens, why Ominous?* v. 1. n. 22. q. 1.
R *esurrection, in what estate shall we arise,* v. 1. n. 25. q. 3.
R *oman Souldiers how numerous,* v. 1. n. 28. q. 1.
R *eason what is it,* v. 2. n. 1. q. 15.
R *iver Nile its Original,* v. 2. n. 11. q. 7.
R *ain why none in Egypt,* v. 2. n. 16. q. 6.
R *iches and Honour are they of an intrinsick value,* v. 2. n. 19. q. 1.
R *ain-how its cause,* v. 2. n. 20. q. 1.
R *ain why not more in Summer than Winter,* v. 2. n. 23. q. 3.
R *ock split in two,* v. 2. n. 24. q. 10.
R *ed-sea which Israel pass'd over,* v. 2. n. 24. q. 15.
R *evelation is it an invention,* v. 2. n. 25. q. 4.
R *oom haunted by Spirits, &c.* v. 2. n. 26. q. 4.
R *iver Save at Belgrade,* v. 2. n. 28. q. 3.
R *ivers all naturally tend to the Sea,* v. 2. n. 28. q. 5.
R *evolution who has writ best of it,* v. 2. n. 29. q. 15.
R *evolution how to effect it,* v. 3. n. 3. q. 1.
R *eligion convert why not practis'd,* v. 3. n. 6. q. 3.
R *eforma*

The TABLE.

<p><i>Reformation many Quest under one head,</i> v.3.n.7.q.1.</p> <p><i>Reformation whether not to begin at the great ones.</i> v.3.n.7.q.2.</p> <p><i>Reformation whether not obstruct'd by selling Offices.</i> v.3.n.7.q.5.</p> <p><i>Rudder by what means it guides a Ship,</i> v.3.n.9.q.11.</p> <p><i>Restitution of unknown sums,</i> v.3.n.12.q.3.</p> <p><i>Rochester, a strange relation happen'd there,</i> v.3.n.16.q.1.</p> <p><i>Restitution whether a Wife shou'd suffer by it,</i> v.3.n.17.q.2.</p> <p><i>Reason how to distinguish between rational, &c.</i> v.3.n.22.q.3.</p> <p><i>Rock Fish why it appears when a Ship,</i> v.3.n.24.q.1.</p> <p><i>Rooks why they eat Carrion,</i> v.3.n.24.q.9.</p> <p><i>Rom. 8. 21, 22. the meaning of it,</i> v.3.n.26.q.3.</p> <p><i>Rogers Trouble of Mind abridg'd,</i> v.4.n.1.</p> <p><i>Reformation encourag'd for Gods sake or their own,</i> v.4.n.11.q.8.</p> <p><i>Royal Society what have they done these last years,</i> v.4.n.17.q.1.</p> <p><i>Remarks upon the Depositions of the Apparitions,</i> v.4.n.21.</p> <p><i>Rule what can be given to measure reason by,</i> v.4.n.22.q.6.</p> <p><i>Reformation a letter relating to it,</i> v.4.n.29.q.4.</p> <p><i>Reformation, one concern'd in it like to lose all by it,</i> v.4.n.30. q.3.</p> <p><i>Richmond a strange creature found there,</i> v.5.n.3.q.6.</p> <p><i>Rebukes from a Stoical Gentleman,</i> v.5.n.3. beginning</p> <p><i>Rational Soul distinguishable by its actions,</i> v.5.n.6.q.6.</p> <p><i>Rain in it is contain'd salt, a Virtuoso affirms, &c.</i> v.5.n.6.q.10.</p> <p><i>Righteousness of Christ imputed,</i> v.5.n.8.q.1.</p> <p><i>Remarks on the Poetical Observator,</i> v.5.n.11.q.3.</p> <p><i>Reflections upon H. C. rejoind, &c.</i> v.5.n.24.q.1.</p>	<p><i>Scriptures how know we 'em to be the Word of God?</i> v.1.n.30.q.7.</p> <p><i>Sence of the Words, when we differ?</i> v.1.n.30.q.8.</p> <p><i>Serpents, whether they were real, &c.</i> v.2.n.1.q.9.</p> <p><i>Soul in what part of the Body it is?</i> v.2.n.1.q.13.</p> <p><i>Sight, from whence proceeds?</i> v.2.n.1.q.17.</p> <p><i>Sun, how it comes to shine on the Wall?</i> v.2.n.2.q.5.</p> <p><i>Substance Corporeal, and spiritual how act?</i> v.2.n.2.q.9.</p> <p><i>Spirits by what means do they speak?</i> v.2.n.2.q.9.</p> <p><i>Saul went into the Cave, &c. the meaning?</i> v.2.n.5.q.7.</p> <p><i>Scripture, why it forbids Linsy Woolsey?</i> v.2.n.5.q.12.</p> <p><i>Senses, which of 'em can we best spare?</i> v.2.n.5.q.16.</p> <p><i>Soul immortal, whether breath'd into Adam, &c.</i> v.2.n.5.q.17.</p> <p><i>Small Pox, the Cause of 'em?</i> v.2.n.5.q.18.</p> <p><i>Spell, what is it, and whether Lawful?</i> v.2.n.6.q.2.</p> <p><i>Sleep, how to make one Wakeful?</i> v.2.n.6.q.4.</p> <p><i>Soul, how is it in the Body?</i> v.2.n.7.q.2.</p> <p><i>Souls going out of our Bodies, whether, &c.</i> v.2.n.7.q.3.</p> <p><i>Soul seeing 'tis immaterial, whether, &c.</i> v.2.n.7.q.4.</p> <p><i>Souls when separate do they know the affairs of earth,</i> v.2.n.7.q.5.</p> <p><i>Souls separate, how do they know one another?</i> v.2.n.7.q.6.</p> <p><i>Souls departed have they present Joy or Torment?</i> v.2.n.7.q.7.</p> <p><i>Souls departed, where go they?</i> v.2.n.7.q.8.</p> <p><i>Souls has a man three, viz. the Supream, &c.</i> v.2.n.7.q.9.</p> <p><i>Souls, where remain till the last day?</i> v.2.n.7.q.10.</p> <p><i>Souls, what have the Philosophers said of 'em?</i> v.2.n.7.q.11.</p> <p><i>Soul, how it's Union with the Body?</i> v.2.n.7.q.12.</p> <p><i>Stone in a Toads-head, Swan sings at Death?</i> v.2.n.7.q.13.</p> <p><i>Snow, whether white or black?</i> v.2.n.8.q.3.</p> <p><i>Sun, why looking on it causes sneezing?</i> v.2.n.8.q.6.</p> <p><i>Skeleton, a strange Relation of it?</i> v.3.n.9.q.1.</p> <p><i>Sin whether it might be ordain'd?</i> v.2.n.10.q.1.</p> <p><i>Sin, whether not ordain'd?</i> v.2.n.10.q.2.</p> <p><i>Saviour, how did he eat the Passover?</i> v.2.n.11.q.3.</p> <p><i>Spirits Astral, what is it?</i> v.2.n.12.q.3.</p> <p><i>Sensitive Plants, why emit their Operations?</i> v.2.n.15.q.5.</p> <p><i>Salamander, whether any such Creature?</i> v.2.n.15.q.9.</p> <p><i>Soul of Man, whether by Traduction or Infusion?</i> v.2.n.16.q.5.</p> <p><i>Smoke, what becomes of it?</i> v.2.n.17.q.6.</p> <p><i>Sounds, why ascend?</i> v.2.n.17.q.8.</p> <p><i>Sun, what matter is it made of?</i> v.2.n.18.q.3.</p> <p><i>Speech and Voice, from whence proceeds?</i> v.2.n.18.q.10.</p> <p><i>Saturn, whether he be Noah?</i> v.2.n.18.q.12.</p> <p><i>Sleep, if Persons can walk far in it?</i> v.2.n.20.q.2.</p> <p><i>Sure to one three years, and now sure to?</i> v.2.n.20.q.9.</p> <p><i>Several Questions about the Soul all answer'd in one.</i> v.2.n.22.q.1.</p> <p><i>Sciences, whether the Practick or Theory preferable?</i> v.2.n.22.q.3.</p> <p><i>Smoke and Fire, a Wager laid about it.</i> v.2.n.23.q.1.</p> <p><i>Solomons Bounty to the Queen of Sheba,</i> v.2.n.23.q.12.</p> <p><i>Stone cast into the Waters, its figures, why such?</i> v.2.n.24.q.8.</p> <p><i>Scripture, whether retrieved by Esdras?</i> v.2.n.25.q.2.</p> <p><i>Synod of Dore had they Truth on their side,</i> v.2.n.26.q.2.</p> <p><i>Sermon, any reason for the clamour against it?</i> v.2.n.26.q.6.</p> <p><i>Soul, when it leaves the Body, where goes it?</i> v.2.n.26.q.7.</p> <p><i>Saviour, and the Thief on the Cross:</i> v.2.n.27.q.5.</p> <p><i>Sodom's overthrow,</i> v.2.n.27.q.6.</p> <p><i>Saviour his Humane, and Divine Nature:</i> v.2.n.27.q.9.</p> <p><i>Snake, when cut into Pieces?</i> v.2.n.27.q.16.</p> <p><i>State of the Sun, Moon, &c. at the last day,</i> v.2.n.28.q.1.</p> <p><i>Sea, how comes it not to overflow the World?</i> v.2.n.28.q.6.</p> <p><i>Silk-worm, how it lives?</i> v.2.n.28.q.7.</p> <p><i>Spiritual Substance, whether distinct parts?</i> v.2.n.29.q.4.</p> <p><i>Soul it's seat,</i> v.2.n.29.q.5.</p> <p><i>Souldiers, who has most?</i> v.2.n.29.q.12.</p> <p><i>Serpent, how could he speak with mans Voice?</i> v.2.n.29.q.15.</p> <p><i>Scripture and prophane History, why they differ?</i> v.2.n.30.q.7.</p> <p><i>Superstition of abstaining from Flesh:</i> v.2.n.30.q.12.</p> <p><i>Sun, where does it set?</i> v.3.n.1.q.4.</p> <p><i>Spider, how does it Poison a fly?</i> v.3.n.1.q.5.</p> <p><i>Singing Psalms, why not used?</i> v.3.n.6.q.4.</p> <p><i>Sea Water, why Salt?</i> v.3.n.6.q.7.</p> <p><i>Souls, whether all equally happy?</i> v.3.n.8.q.5.</p> <p><i>Soul of a Child quick in the Womb?</i> v.3.n.8.q.6.</p> <p><i>Shooting at Sea, why heard at a distance?</i> v.3.n.9.q.6.</p> <p><i>Soul, after what manner it enters into the Body?</i> v.3.n.9.q.7.</p> <p><i>Shell-fish, why the shell apply'd to the Ear?</i> v.3.n.9.q.11.</p> <p><i>Sermon of one hour, why seems longer than two?</i> v.3.n.11.q.8.</p> <p><i>Shoot right, why they wink with one Eye?</i> v.3.n.12.q.5.</p> <p><i>Self-dislike, whether Wisdom?</i> v.3.n.12.q.7.</p> <p><i>Sences, which can we best spare?</i> v.3.n.14.q.1.</p> <p><i>Self-Murder for a Mistress whether Lawful?</i> v.3.n.16.q.2.</p> <p><i>Socinian Heresie, when broacht?</i> v.3.n.18.q.4.</p> <p><i>Spring, how visible?</i> v.3.n.19.q.5.</p> <p><i>Stones on Salisbury Plain?</i> v.3.n.19.q.6.</p> <p><i>Sky is it of any Colour?</i> v.3.n.22.q.5.</p> <p><i>Sacrament, whether a Person may receive with 2 Ch.</i> v.3.n.22.q.7.</p> <p><i>Snakes, when kept tame?</i> v.3.n.23.q.2.</p> <p><i>Mad Water-snake and Land-snake, how different?</i> v.3.n.23.q.3.</p>
---	---

The TABLE.

Solidity, what is it?	v.3.n.24.q.16.	Toad and Spider the Antipathy betwixt 'em,	v.2.n.20.q.5.
Substance and Body the difference?	v.3.n.25.q.2.	Temporals, whether they can be made sure,	v.2.n.28.q.10.
Soul, whether it presently enjoys God after Death?	v.3.n.25.q.7.	Thoughts uneasy and painful in Devotion.	v.2.n.21.q.2.
Souls of learn'd men & ignorant, whether alike next?	v.3.n.25.q.8.	Trembling at the sight of a Mistress,	v.3.n.4.q.6.
Saviours Birth, why in Bethlehem?	v.3.n.26.q.6.	Thunder why more terrible by Night than Day,	v.3.n.8.q.1.
Scepter, why not to depart from Judah, Gen.49.	v.3.n.26.q.7.	Thunder, Lightning and Earthquakes their force,	v.3.n.8.q.2.
Sins, which most destructive?	v.3.n.28.q.6.	Tree of Life and Tree of Knowledge how differ,	v.3.n.17.q.4.
Swoon, where is the Soul then?	v.3.n.29.q.3.	Turks and Pagans why so little care of their Conver.	v.3.n.23.q.1.
Saviour and his Miracles, how prov'd by History?	v.4.n.1.q.1.	Trade which is the best,	v.3.n.24.q.6.
Species in Nature, whether any?	v.4.n.1.q.4.	Thieves the best way of punishing 'em,	v.3.n.25.q.3.
Sleep-walkers, a strange Relation of one?	v.4.n.5.q.2.	Thoughts when wicked how know 'em, &c.	v.3.n.29.q.2.
Such a Serpent as an Amphibæna, or double-headed,	v.4.n.5.q.6.	Tyburn an account of the antiquity of it.	v.4.n.2.q.4.
Seduced into a great Sin, Oaths, Promises,	v.4.n.7.q.8.	Tears, sighs, &c. of greater force to obtain a Lady,	v.4.n.3.q.4.
Sweating sickness mention'd, Present-state of London,	v.4.n.8.q.7.	Thunder what causes the noise,	v.4.n.8.q.9.
Sprinkling Infants, why not Dipping in Baptism?	v.4.n.14.q.5.	Trees does the sap descend,	v.4.n.9.q.2.
Secret Sinner, whether oblig'd to confess all to a Minister?	v.4.n.16.q.2.	Trees have they Male and Females,	v.4.n.9.q.3.
Sympathy and Antipathy, how is it?	v.4.n.19.q.2.	Trees whether cutting off the bottom Root.	v.4.n.9.q.4.
Surgeon, whether sins in curing the French disease?	v.4.n.23.q.9.	Toad in a solid Rock,	v.4.n.9.q.8.
Shipping and Navigation, whether improv'd?	v.4.n.27.q.3.	Triumphal Arch in Cheapside your thoughts on't,	v.4.n.12.q.1.
Soul when out of the Body is it active or inactive?	v.4.n.28.q.5.	Torments and happiness is there a cessation of 'em during Judgment,	v.4.n.29.q.2.
Soul, how long may it be absent from the Body?	v.4.n.28.q.6.	Text extant of the old Testament, the Hebrew or Septuagint,	v.5.n.7.q.3.
Soul, into what place does it go after Death?	v.4.n.29.q.1.	Tears of a Maid red as blood,	v.5.n.9.q.6.
Songs on Moral or Divine Subjects impress virtue?	v.5.n.1.q.5.	[] Thomassins method to study Grammar, and the Tongues	1 Suppl. p. 1.
Spirits, how big are they?	v.5.n.2.q.3.	A.B. Tillotson's necessity of frequent Communion,	2 Suppl. p. 28.
Soul of Woman, is it inferiour to Mans?	v.5.n.3.q.2.	Tobacco Questions about it,	2 Suppl. p. 29.
Sun, is it a Mass of Liquid Gold?	v.5.n.4.q.5.	Tollius's mad Wisdom or Chimerical promises,	4 Suppl. p. 6.
Sun, whether ever totally eclips'd?	v.5.n.4.q.6.	Travelling, whether necessary,	2 suppl. p. 28.
Sun, what supplies it with heat and motion?	v.5.n.5.q.1.	[+]	
Suns, three appearing at once, whether true?	v.5.n.6.q.8.	Averniere's collections of several Relations,	p. 106.
Specifick cure for the biting of a Viper or Mad Dog,	v.5.n.7.q.4.	Themistius 33 Orations,	p. 118.
Satyrs, &c. or other discouraging Creatures, &c.	v.5.n.7.q.7.	Transactions of the Royal Society, Extracts of several Letters	
Sons and Daughters of God mention'd. Gen.6.4.	v.5.n.7.q.9.	English Journals, Registers and Experiments, from p. 208,	10 p. 321.
Stroke on a Mules back, the reason of't?	v.5.n.10.q.3.	Tentamen Porologicum,	p. 236.
Sun, why the spring of Light, a Poem?	v.5.n.11.q.6.	Treatise of the Loadstone,	p. 237.
Sappho, or Mrs. Behn the best Poetess,	v.5.n.13.q.8.	Travels of Mars or the art of war divided into 3 parts,	p. 307.
Samaritan Character or Vulgar Heb. the ancientest,	v.5.n.14.q.2.	Treatise of the excellency of Marriage, of its necessity, and of the	
Solomons meaning in Prov.30.19. what was it?	v.5.n.16.q.2.	means of living happy therein, where is an Apology made for	
Saints, why Pictur'd with Circles?	v.5.n.16.q.5.	Women against the calumnies of men,	p. 415.
Souls, are they all equal?	v.5.n.29.q.3.	Treatise of the Trial of Witches, wherein diverse questions relating	
[]		to this subject, are most learnedly and pleasantly resolv'd,	p. 427.
Sum of the Bible:	Tome 1. 1. suppl. p. 15.	[*]	
Speaking or Writing, whether is better?	1. suppl. p. 25.	Vacuum whether any,	v.1.n.4.q.8.
Speaking or keeping silent, which is better?	1. suppl. p. 27.	Unmarried persons whether lawful to cohabit,	v.1.
Sum of the Bible,	Tome 1. 2. suppl. p. 4.		p. 5. q. 3.
Siam the Revolution of that State:	suppl. 2. p. 8.	Virgin let a man know she loves him,	v.1.n.13.q.15.
Spain a Relation of a Journey thither,	4. suppl. p. 1.	Virtue, Theorick and Practical the difference,	v.1.n.14.q.8.
Sherlock on Judgment,	4. suppl. p. 26.	Undertaking, rash, how to shun the reproach,	v.1.n.17.q.22.
Swifts Letter to the Athenian Society,	5. suppl. p. 1.	Union, Presbyterians and Independants,	v.1.n.19.q.1.
Swifts Ode to the Athenian Society,	5. suppl. p. 2.	Unicorn, whether there be any,	v.1.n.20.q.3.
Selah, what is the signification of it,	5. suppl. q. 4. p. 9.	Virgil, whether impossible to make better verses than his	v.1.
Syllogism about Infant Baptism answer'd,	5. suppl. p. 11.		n. 21. q. 8.
Son that has wrong'd his Father, desires to communicate at Ea-	5. suppl. q. 6. p. 12.	Viols, two tun'd in Unison,	v.1.n.22.q.18.
fter,		Urine its Motion in Water,	v.1.n.23.q.8.
Soul of an Embryo, how shall it rise at last,	5. suppl. p. 14. q. 11.	Vipers its venom where it consists,	v.2.n.8.q.4.
Sun and Clouds, when look'd on,	5. suppl. p. 16. q. 18.	Usurper who is the greatest,	v.2.n.12.q.4.
Sin, whether might not be ordain'd for Gods Glory,	5. suppl. p.	Utrum Androgyna, &c.	v.2.n.17.q.11.
	16. q. 20.	Virtue whether it consists in intention,	v.2.n.17.q.15.
Sin were it ordain'd, or all possibilities of Adams standing,	5. sup.	Virtue to an ill man, or Vice to a good man which hardest.	v.2.
	p. 16. q. 21.		n. 23. q. 4.
Souls of Brutes their Natures.	5. suppl. p. 25. q. 26.	Vault why colder in Summer than Winter,	v.2.n.24.q.17.
[+]		Union, is it desired by the Dissenters,	v.2.n.26.q.5.
Synopsis of the New Polyglot Bible,	p. 292.	Urine why emitted by putting the hand in cold Water,	v.2.
Selden of the use and abuse of Books,	p. 80.		n. 29. q. 8.
Bishop Stillingfleets Antiquities of the Brittain Churches,	p. 135.	Vacuum what are we to think of it,	v.3.n.1.q.6.
Stanly's History of Philosophy, containing the Lives, Opinions,	p. 190.	Vow never to marry whether lawful,	v.3.n.8.q.4.
Actions, and Discourses of the Philosophers of every Sect,	p. 467.	Unruly wife how to reclaim her,	v.3.n.13.q.1.
Sylloge variorum opusculorum,	p. 311.	Union of Soul and Body how is it,	v.3.n.15.q.11.
Seldens Criticks in Divinity,	p. 315.	Virtus and Goodness is it any defence against misery,	v.3.n.18.
Sprats History of the Royal Society.			q. 1.
[*]		Unjust steward why did the Lord commend him,	v.3.n.26.
Torments, of the Torments visible to the Saints,	v.1.n.1.		q. 2.
	q. 2.	Vandois have they maintain'd the Christian Religion,	v.4.n.2.q.1.
Tirillation what is the cause of it,	v.1.n.4.q.9.	Vow to relinquish suddenly an employ is it sinful,	v.4.n.8.q.2.
Transmigration of Souls,	v.1.n.7.q.6.	Variation in Plants as Holly, &c. be a defect,	v.4.n.9.q.5.
Thunder its cause, and what it is,	v.1.n.8.q.7.	Unbaptiz'd Infants what becomes of 'em,	v.4.n.14.q.6.
Ten Tribes where they went,	v.1.n.10.q.2.	Voice calling a Woman who soon after died,	v.4.n.15.q.3.
Time, and Eternity their difference,	v.1.n.14.q.3.	Venomous Creature why not live in Ireland,	v.5.n.7.q.6.
Tree why does its fruit in grafting, &c.	v.1.n.16.q.12.	Verses on pain and pleasure, &c.	v.5.n.11.q.4.
Toads and Serpents production in Rocks,	v.1.n.17.q.8.	Urim and Thummim their meaning,	v.5.n.14.q.6.
Tarantula, whether such a Spider,	v.1.n.27.q.4.	Urim and Thummim their meaning,	v.5.n.14.q.6.
Truth is it to be spoke at all times,	v.2.n.1.q.14.	Urim and Thummim their meaning,	v.5.n.14.q.6.
Time whether any Crisis wherein persons,	v.2.n.9.q.4.	Urim and Thummim their meaning,	v.5.n.14.q.6.
Trade Winds,	v.2.n.11.q.5.	Urim and Thummim their meaning,	v.5.n.14.q.6.
Tobacco whether good or hurtful,	v.2.n.14.q.2.	Urim and Thummim their meaning,	v.5.n.14.q.6.
Tarantula, &c. real or a Fable,	v.2.n.17.q.4.	Urim and Thummim their meaning,	v.5.n.14.q.6.
Turkish Spy his Books whether a Fiction,	v.2.n.17.q.4.	Urim and Thummim their meaning,	v.5.n.14.q.6.

The TABLE.

<p>V Audois the History of 'em, 2 Suppl. p. 19. <i>Vaudois a further History of 'em,</i> 3 Suppl. p. 36. <i>Voyage into the World of Descartes,</i> 3 Suppl. p. 3. <i>Vicious Liver desirous to reclaim,</i> 5 Suppl. q. 7. p. 13. <i>Usury a vindication of it,</i> 5 Suppl. p. 26.</p> <p>Uther Bishops Life with a Collection of 300 Letters, published from the Original, p. 21. <i>His Antiquities of the Brittish Churches,</i> p. 31. and p. 65. <i>His succession and state of the Christian Churches,</i> p. 37. <i>Vindication of the Church of England,</i> p. 122. <i>Vossius book of Observations,</i> p. 476.</p> <p style="text-align: center;">W.</p> <p>Wife, whether she may beat her Husband? v. 1. n. 2. q. 7. <i>Weeping and Laughing, whence proceeds?</i> v. 1. n. 3. q. 5. <i>Witches, whether there be any?</i> v. 1. n. 3. q. 6. <i>What two Numbers are those,</i> v. 1. n. 5. q. 5. <i>Words express things,</i> v. 1. n. 6. q. 2. <i>Wind, whence it has its force?</i> v. 1. n. 8. q. 5. <i>Weapons, which most serviceable, Gun or Bow?</i> v. 1. n. 11. q. 5. <i>Womans Condition in Marriage, worse than Mans,</i> v. 1. n. 13. q. 6. <i>Woman believ'd, when she says she will not marry,</i> v. 1. n. 13. q. 11. <i>Wind, its causes, and whether they go?</i> v. 1. n. 14. q. 10. <i>Woman with Childs longing, the Reason of marking, &c.</i> v. 1. n. 15. q. 2. <i>Works degraded thro' Malice or Ignorance, &c.</i> v. 1. n. 15. q. 13. <i>Weeping on the Wedding night, from what it proceeds?</i> v. 1. n. 16. q. 3. <i>Wounds, an experiment about them?</i> v. 1. n. 17. q. 3. <i>Womens Voice shriller than Mens,</i> v. 1. n. 17. q. 6. <i>Women, whether proper to be learned?</i> v. 1. n. 18. q. 3. <i>Women supposed to have no Souls,</i> v. 1. n. 18. q. 7. <i>Women an Army of 'em, do more then Men:</i> v. 1. n. 18. q. 8. <i>Whores common ones seldom have Children;</i> v. 1. n. 18. q. 10. <i>Wood, a Petrification of it, how effected?</i> v. 1. n. 19. q. 2. <i>Water, spring, hot in Winter,</i> v. 1. n. 20. q. 14. <i>Wife, that forsakes her Husband:</i> v. 1. n. 21. q. 15. <i>Wood rotten, why shine in the dark?</i> v. 1. n. 22. q. 17. <i>Wine was its use unknown,</i> v. 1. n. 24. q. 5. <i>World, what was it made of?</i> v. n. 24. q. 7. <i>Woman taken in Adultery,</i> v. 1. n. 30. q. 3. <i>Words in 1 Joh. 5. 7. why only Marginal noted?</i> v. 1. n. 3. q. 6. <i>Wagers, where had the Observator his Story of 'em:</i> v. 2. n. 2. q. 6. <i>Women, if meer Machines?</i> v. 2. n. 3. q. 4. <i>Women, whether not Banter'd into a belief of being Angels?</i> v. 2. n. 3. q. 5. <i>Women, whether Wiser than Men?</i> v. 2. n. 3. q. 11. <i>Women, whether they have Souls?</i> v. 2. n. 3. q. 11. <i>War, whether better to carry it?</i> v. 2. n. 5. q. 4. <i>Water or Earth, which the coldest Element?</i> v. 2. n. 11. q. 6. <i>Women when bad, why worse than Men?</i> v. 2. n. 13. q. 11. <i>Word Culprit, the meaning of it?</i> v. 2. n. 15. q. 6. <i>Wife, taking for the Maid:</i> v. 2. n. 15. q. 7. <i>Wives, a form of Prayer for 'em:</i> v. 2. n. 16. q. 1. <i>World, does it hang upon nothing?</i> v. 2. n. 18. q. 6. <i>World, what quarter of the Year it began?</i> v. 2. n. 18. q. 7. <i>Wagers about King William:</i> v. 2. n. 23. q. 15.</p>	<p><i>Wheels of eighteen Inches, &c.</i> v. 2. n. 24. q. 1. <i>Wound, when its proves incurable?</i> v. 2. n. 27. q. 15. <i>Witches, how they contract their Bodies?</i> v. 2. n. 28. q. 4. <i>Wits, why generally the greatest Sots?</i> v. 2. n. 28. q. 8. <i>Woman plagued with an ill Husband:</i> v. 3. n. 4. q. 2. <i>Wife doubly married, whose is she?</i> v. 3. n. 4. q. 13. <i>Worlds, are there more than one?</i> v. 3. n. 6. q. 2. <i>Women, why fondest of those Men that slight 'em?</i> v. 3. n. 13. q. 9. <i>Witchcrafts, and other Possessions, whether Credited?</i> v. 3. n. 17. q. 1. <i>Word of God to resolve all Difference in Religion,</i> v. 3. n. 18. q. 8. <i>Word of God, how shall we know our Translations to be true?</i> v. 3. n. 18. q. 9. <i>World hath it any kindnes in it, besides Interest?</i> v. 3. n. 19. q. 4. <i>What will make Persons wakeful?</i> v. 3. n. 24. q. 8. <i>Woman cloth'd with the Sun, what the meaning of it?</i> v. 3. n. 28. q. 3. <i>Wagers laid about Methuselahs Age:</i> v. 4. n. 5. q. 3. <i>Woman at Maryland, when she is with Child:</i> v. 4. n. 8. q. 5. <i>Walnut trees, what use is the Julus that falls in May?</i> v. 4. n. 9. q. 1. <i>Woman proper to yield at first to a Man we love:</i> v. 4. n. 13. q. 1. <i>Widows more forward to marry than Maids:</i> v. 4. n. 13. q. 6. <i>Woman, how soon Marry after the death of a Husband?</i> v. 4. n. 13. q. 7. <i>Wife, whether oblig'd to discover her Husband, who has murder'd?</i> v. 4. n. 16. q. 1. <i>Witchcraft, a long Relation concerning it:</i> v. 4. n. 22. q. 1. <i>Welch-light, before Persons die,</i> v. 4. n. 23. q. 8. <i>Wrong'd a Person, who is now Dead:</i> v. 4. n. 24. q. 7. <i>Wind in our Body, from whence it proceeds?</i> v. 5. n. 7. q. 2. <i>Wife, whether she may dispose of her Husbonds Goods?</i> v. 5. n. 9. q. 2. <i>Woman impoverish'd, by relieving her Relations,</i> v. 5. n. 12. q. 3. <i>Wife abus'd, how to demean her self?</i> v. 5. n. 13. q. 2. <i>Women, why commonly fonder and falser than Men?</i> v. 5. n. 13. q. 6. <i>Weed call'd Cats-tail, why does it come but once in three years?</i> v. 5. n. 14. q. 6.</p> <p>V Wisdom acquired, 1. suppl. p. 23. <i>Wife, or the Fools, which most Happy?</i> 2. suppl. p. 28. <i>Wine, whether it promotes Digestion, or hinders it?</i> 2. suppl. p. 30.</p> <p>Wakes, Dr. Vindication of the Church of England against M. de Meaux Bishop of Condom. p. 122. <i>His Discourse of the Holy Eucharist,</i> p. 134. p. 81.</p> <p>Wheelers Voyages. Y. <i>Yawning why catching,</i> v. 2. n. 16. q. 7. <i>Young Man whether fit to hear Philosophy,</i> v. 3. n. 5. q. 6.</p> <p style="text-align: center;">Z.</p> <p>Zopyrus his stratagem fit for imitation, v. 2. n. 27. q. 14. <i>Zerah the Ethiopian and his men who were they</i> v. 5. n. 18. q. 1.</p>
---	--

FINIS.