Quest. 1. But what man may those who read much tell prefer their Eye-sight to?
Ans. There are a hundred Medicines to be used which every Old Woman will tell you. For medicinal Remedies, Saffron may, upon good Candle-light, nor drink often of strong Liquors, unless you are of his mind who said — Farewell dear Boy, when his Phyllic is sold him, if he did not know Wine held certainly lose it: Walking on every Morning with a good Spitting-water is a cheap and excellent Remedy for them when ill-affected. The Philosophical Transactions, Vol. 4, p. 679. tell us, that Verjaure is a Remedy for long Eyes, but the present way of Cures is that they give us Feb. 3. 1672, which take in their own Words: "A Gentleman of sixty or Seventy, by much Reading had so extremely impur'd his Sight that he could now Read nothing without Glasses, nor could any of his Spectacles afford him any relief, till at length he recover'd the Ufe of his Eyes by this Method: He took Spectacles with the largest Circles next the Semicircles on the outer part, on both sides he cut the Base, then taking out the Glasses, he put black Spanish-leather Tapisrife into the empty Circles, which widened enough, together with the enlarging wideness of the Lenses, took in his whole eye, and withal the left being but a little big enough, to put in the top of his little Finger, and through the lesser End he thus read the smallest Characters like a large Print. This may as well be done with Paper black'd with some thing that doth: none —

Thus far they — for the Success of the Experiment, we have try'd it on selves, and find it answers expectation, for we doubt not we may with much satisfaction to make use of it, we hope without any Obligation to the Spectacle-makers.

Quest. 2. When the taking Tobacco does a Man good or hurt?

Ans. Mr. Olden in his famous Advices to his Son, made up, as all know, only of his own Experiences, tells him, that he had himself taken it from sixteen to forty, without ever finding it did him one barking-worth either of good or hurt — And the same we are age to believe many more may lay it they'd be but injurious. However, its certain enough that in this Cafe as well as all other circumstances of life, "Who's Mark's Idea and Phyllick too is another Poyson — all grant that Tobacco may be of excellent Ufe to your Moult and Phlegmatick Constitutions, by drying up and draining off what would else diurese. But it's often taken as much Poyson to a dry and cholericke Person, as the Oyl of it, is to a Kirees, when droped upon its Tongue, or convey'd into its Flesh, rendring him yet more adult and cholericke, and ever endangering the throwing him into a Frenzy, especcially if taken in any great Quantity; for a little Poyson can do but a little Mischief. And indeed 'tis the Quantity after all that may be to denominate it either probable or hurtful. We have known some such Gluttons at it, as to smoke upwards of thirty Pipes a day; and others for bewitch with it, that they can do almost nothing else. These extremes it was, we suppose, which brought all the Wars of the Age against it, when it first abettled in England, if we may referre him to be tempted to stop it was king Flavius the First's Royal Pen being engaged in the Cause, and proclaiming open War against it, which made all the other Writers draw on the same side; (for could a Prince have known what vast Revenues this Plant would in a few Ages have brought to the Crown, he could scarce have had the least care to be so numerous against it.) Hence proceeded Steeley's Valley of Shrewsbury's fresh from Mino' Helicon, as well as all the Little Purgons Scriblos which we find in that Age against poor Tobaco. Nor has the Book of his Life by M. Hertle's Travell of his — De Gertrudis, &c Extemn- nibus aliis, Printed at Heilmbld, 1689: mentions this as moncing other Narcissick Fumes, and it withall very witty upon't, applying thereto what Virgil lays of Cacus —

Faucius ingentes humum, mirabile diuis.

Equum, intromittens domum cautus caeci.

Propabilia carinam Ocelus, gloriosamit hor unter

Fumiferat Nollem, commissi igne Tenebris.

Wherein if you are disposed to be Merry, take thus, (or somewhat like 'em) in pure Sternbildung.

Forth from his Jaws
Vast Smok he draws,
O strange and wondrous Sight!
He draws and speaks,
And fills the House.
With mingled Fire and Night.


But no such flattering all this, and that no Crowed head in Christendom did ever yet fancy, that came to our Knowledge, the Periery in London, and the Good- womens and Children in the Waft are not like to take one Pipe left than they did before, and so we leave 'em without any further Disturbances at their ownend's Pleasure.

Quest. 3. Which is the best Poems that ever was made and who in our Opinion, deserves the Title of the best Poet that ever was?

Ans. The best Poem that ever was made, is the Hei­ver, and he who made that, the ill and bell Poet. But for artificial Poems, not to meddle with the Scriptures, a great Poet indeed, at part of the Epistles, the Catbolic, Hiel, Lateran, &c. it undoubtedly the best and nobliest Poetry in the World. It is Virgil's

Aenida, which in our Opinion, conformat to that of the greatest Ciclids in all Ages, carries the Laurel from any humane Composition that was ever yet extant; both for the Compleatness of the Work, the Curiosity of the Table, the fine ordering of the Nouns, the Juxtaposition of Thoughts, Gracefulness of Spirit, Dignity of Expression, and Purity of the Language, truly himself flourishing capital later than Virgil did. Add to this, the excellent Descriptions, advantageous and proper Disquisitions, lovingly premised on Pralies Passions, as the Spring of Art, and the several parts of Poetry, and which he so admirably managed towards Augustus his Family, take all this together, and noticing that mainly humane must pretend to come near this incomparable Work, as we may judge, the Poem, which be best and noblest Poetry in the World, as long as that and this Poem shall last, for they are in all probability of an equal date. Than an Herasck Poem being the heights of Poetry, and this of all Herascks, this being grandly the best Poem, Virgil must be the bell Poet. Not that we can think him so excellent in his Epistles, the Greeke out-doing him in that ease and natural way of writing, he making his Shepherds by much too well bred and learned; whereas Thucydides, and some other of the Grecians, who've just as they really were, or might be supposed to be, Homer was a great man, as we have formerly discourse'd; and that which he's commonly blam'd for, his long Bedrolls of Names and Descriptions of Places, is perhaps it duely consider'd, one of his greatest Beauties. Sappho has an inimitable softness which melts the Soul as the very bearing the sound of her words in those few precious Fragments she has left us: nor did ever any come so near her face as Mrs. Belin. Cali- manthus and other of the middle-field Poets, have nothing you can compare; and that which he's commonly blam'd for, in particular is incomparable. For the rest of the Latin ones, Gold was the wiidest, Horace the genteelst, Catullus the most waggish, Festus the least, Juvenal the angriest but one of the last, Horace, who's to be read with his followers:— Statius, a very tall fellow, and Lucan a very handsome one. We had almost forgot the Dramaticks—
Bochart their Figure, and many pretty Experiments concerning 'em, they being of the Lizard-kind, and generally found about the Water. But since we can't go through all the World, let's look into the Elements.

Of the Figure of the Lizard.

The Figure of the Lizard is very distinct, and a noble Poet, his Poety, an excellent piece of Morality, Policy, History. Lydianus had a great Genius. Too much can't be said of Mr. Cowley. Milton's Paradise lost, and the rest of his works will never be equal'd. What ever is remains the most correct Poet we have. For those who are yet living, we have nothing to say to 'em: Death shall excuze Mr. Cowley, andellation the Author of the Lampoon on the Oxonian, and Mrs. Montague.

Quæst. 4. Why are Angels painted in Petticoats?

Answ. Twas the ancient Custom of the Jews, and the Eastern Peoples of the World to wear long Garments; and 'ts not improbably supposed, that the Angels appearing mostly among the Jews, appeared in Jewish Apparel: Nor is there any place which mentions the Appearance of Angels, where the Description contradicts such Habits.

The Art of Painting is very Ancient, and the first Makers painting 'em distinctly, and in long Garments, their Scholars have ever since imitated them.

Quæst. 5. Whether the Grand Devil be a Corporal Substantiality, or is it a man's Soul, or any other Colour?

Answ. Angels, Souls and Spirits are Immaterial Beings, not visible, or otherwise than by their Works and Signs, therefore without Colour, but — Colour is an Accidental, and not a Substantial Property of Substance. The Soul may appear by assuming Matter to it in, sometimes in one Form, sometimes in another; and at such times same Colour is to be seen, but this Assumed Matter and Colour, however diverse, can never be less than that of a Thought, or one Mind, which are Objects more inconnivent with Visibility than an Object of Smelling is with Audibility.

Quæst. 6. Whether those Devils drown'd with the Swine, that ran wildly about the Plain into the Sea? -

Answ. The Occasion of this Query might possibly be from the Story of the Fish, who Preaching upon that Text, declared he knew no mean how the Poor Devils could avoid the same Fate as the Swine underwent, being not only under Water, but also Imprison'd in the Swine; but the real Solution is parallel to that of the Preceding Question. Drowning or Suffocation is an Act of Violence upon the refraining Organ, but the Devil has no Throat, Lungs, &c. because Immaterial, therefore not to be drown'd: 'ts all one to him whether he is drown'd in the Bowels of the Earth, the Air, Fire or Water; he is equally proof against those Effects that all of 'em have upon Material Beings.

Quæst. 7. Whether there be any such thing as a Changeable Devil, or whether the Precipices described by the Poets, and the Effects in Purgatory, in the Infernal Regions, be true, that is, that they are infinite, and that every one may be colour'd after their Will?

Answ. That there is such a thing, we learn both in ancient and modern Histories of Animals. The famous Aristotle, a very learned Disputation concerning its Nature and Properties, and a late Traveller gives us an account of it. The Devil was without Colour, and the various Signs of the Weather, he being under Water, in the Air, or Fire, or Earth, it is equally proof against all the Effects that all of 'em have upon Material Beings.

Quæst. 8. Is the Story of the Tarantula &c. real, or only a Fable?

Answ. We have so many Instances both of that Country, and the Effects its Biting produces, and so a Form'd History of the Animal and of the Disease, printed at London, in 1668, no longer since than 1668. we have all the reality in the World to believe it true, and none that we can conceive for which we should question it. The Account that Author gives of this wonderful Spider, and its Effects, take as follows:

'The Devil's Horse has sometimes, so much as to run into the Blood generally two years before it arrives to the height, only producing Fevers, &c. after this some Prognostics are common to all who are biten, as it is their custom to break into a sweat, and the Blood is drawne and inflamed, to the End of a Cough, and a violent sneezing, then comes a Violent heat of the Head, and corrupts the Bile in the Vessels and when the Poyson once affects the Spirits, it thereby causeth an unctuousness of all the Parts, and the beginning of the Nervous, which by yealisation of the Muscles, inclines the Person to Delusion, a sort of danger.

For the manner of the Cure: — The Air mov'd by the Poyson, and the Bile is excited, and the products of the bowels, and other Parts are move, and sometimes a great deal.

The three weighty Questions concerning Love and Marriage, sent us by a young Lady, shall (they requiring speedy Answer) be informed in our next Number.

T he Act of Playing and Varnishing, &c. with the best way of making all sorts of Parasoles and Ladders, the Method of Building, Burning and Lathering either on Wood or on Metals, the Order of the Carouse, the Correct way of Painting on Glass, &c. with several other Arts, and vocabularies of Patterns for Specimens, Engravings on large Copper-Plates.

Printed for, and Sold by the Author, at the Golden-Ball in St. James's-Street, at Mr. Guy's, at the Oxford-Arms in Lombard-street, as Mr. Chiffowell's in the same Street, and in St. Paul's Church-yard, at Mr. Dring's at Chancery- lane-End, Fleet-street: Also at Mr. Newman's in the kings' Arms, and at Mr. Davidson's at the Raven-bush in the Poultry.

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