

A Problem

For finding the Year of the Julian Period by a new and very easie Method.

THis occurs in the *Journal des Sçavans* n^o. 36. as it had been propos'd and communicated by the Learned Jesuit *DE BILLY*, viz.

Multiply the *Solar Cycle* by 4845. and the *Lunar*, by 4200. and that of the *Indiction*, by 5916. Then divide the Sum of the products by 7980. which is the *Julian Period*: The *Remainder* of the Division, without having regard to the *Quotient*, shall be the year enquired after.

E. g. Let the Cycle of the *Sun* be 3; of the *Moon* 4; and of the *Indiction* 5. Multiply 3. by 4845, and you have 14535; and 4. by 4200, comes 16800; and 5. by 5916, comes 29580. The Sum of the products is 65915, which being divided by 7980. gives 8. for the *Quotient*, and the number 2075, which remains, is the Year of the *Julian Period*.

Some learned Mathematicians of *Paris*, to whom the said *P. de Billy*. did propos'd this *Problem*, have found the *Demonstration* thereof; as the same *Journal* intimates.

An Account

Of some Books, not long since published.

I. TENTAMINA PHYSICO-THEOLOGICA DE DEO, SIVE THEOLOGIA SCOLASTICA, ad Normam Nova & Reformata Philosophia concinnata, & duobus libris comprehensa. Quorum altero, de Dei existentia adversus Atheos et Epicureos ex ipsorummet Principiis disputatur; altero, de Eiusdem Essentia & Attributis; primo, secundum Theologiam Ethnicam, ubi explicatur, Quantum hactenus Alii in Gentilium sententiis, de summi Numinis Natura eruendis, hallucinati fuerint; deinde secundum Theologiam Christianam: Et quid de Divina Essentia ac Attributis statuendum sit, deservitur. Quibus postremo accedit specialis Dissertatio de Primo Numinis Attributo, ÆTERNITATE. Authore Samuele Parkero, A. M.

This Treatise, publish'd the last year, would sooner have been taken notice off in these *Tracts*, had it not escaped the *Publishers* view till of late, when he, upon serious perusal, found it very worthy the recommending it to all sorts of persons, and particularly to those, who either please themselves with that fond opinion, *That Philosophy is the Apprentiship of Atheism*; or hearken to the aspersions, that are generally laid upon the *Reformation of Philosophy*.

This excellent piece removes both these; and being joyned and compared with the truly Noble Mr. *Boyle's* Considerations in his *First Part* of the *Useful-*