

**Plus ultra: or, the progress and advancement of knowledge since the days of Aristotle. In an account of some of the most remarkable late improvements of practical, useful learning / [Joseph Glanvill].**

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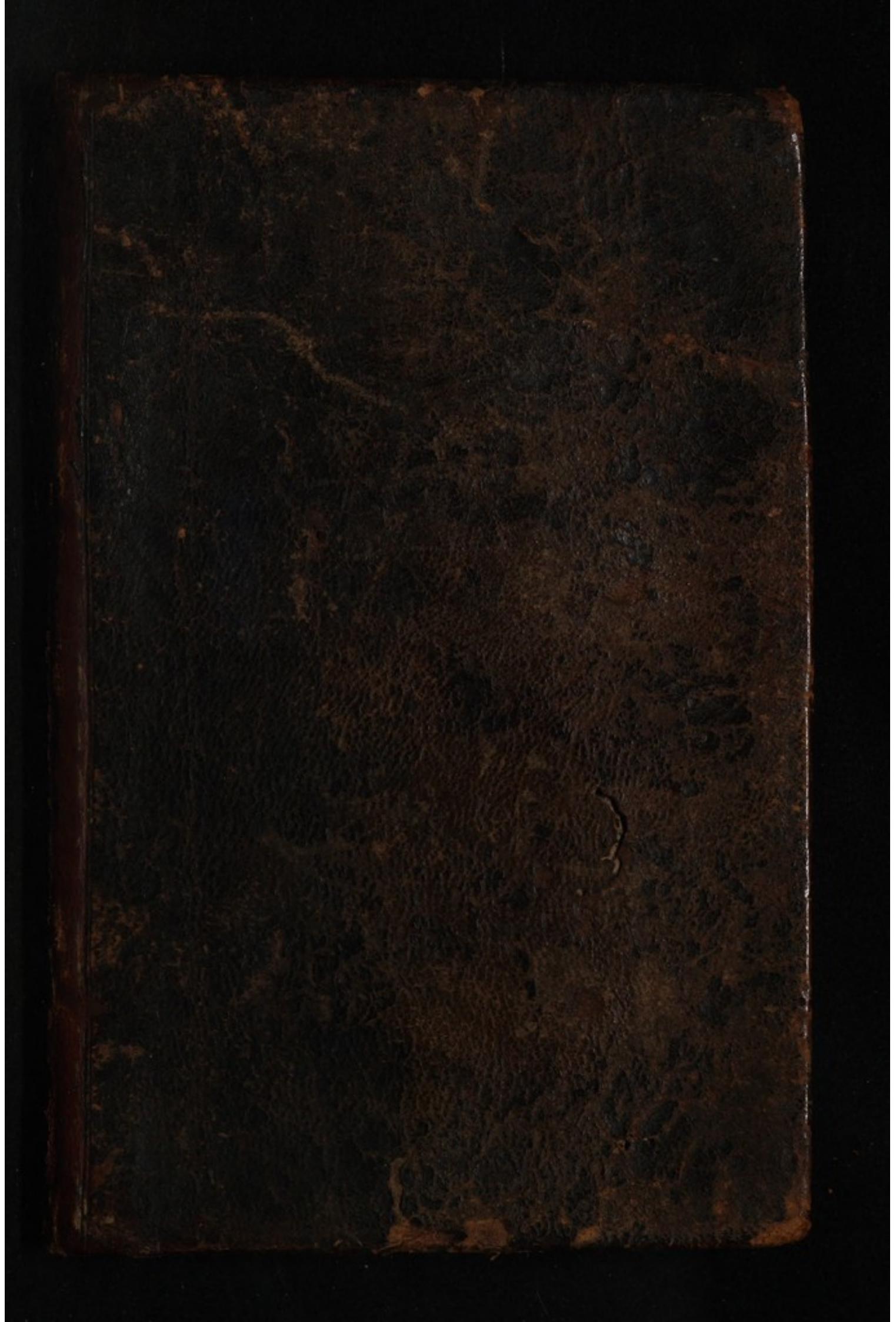
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PLUS

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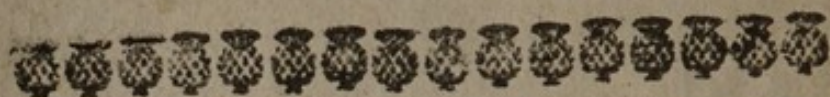
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# Imprimatur,

Tho. Tomkyns, *RR<sup>mo</sup> in Christo*  
*Patri ac Domino D<sup>no</sup> Gilberto*  
*Divinâ Providentiâ Archi-*  
*episc. Cant. à Sacr. Dom.*

Ex Ad. Lamb.  
Maii 2. 1668.





PLUS ULTRA:  
OR, THE  
Progress and Advancement  
OF  
KNOWLEDGE

Since the Days of  
*ARISTOTLE.*

In an ACCOUNT of some of the most  
Remarkable

LATE IMPROVEMENTS

OF

*Practical, Useful Learning:*

To Encourage

PHILOSOPHICAL ENDEAVOURS.

OCCASIONED

By a Conference with one of the

*NOTIONAL* Way.

---

By *JOS. GLANVILL.*

---

LONDON,

Printed for *James Collins* at the *Kings-Head*  
in *Westminster-Hall.* 1668.



PHYSICIAN  
OR THE  
Progress and Advancement  
OF  
KNOWLEDGE



ARRIVED  
In an Account  
DATE IMPROVEMENTS

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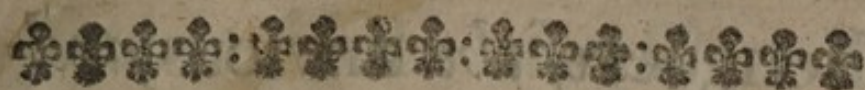
PHILOSOPHICAL INDIAN  
By a Conference with one of the  
NATIVE

BY JOHN GLENNIE

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OF THE

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TO THE  
Right Reverend Father in G O D,  
**WILLIAM**  
Lord Bishop of Bathe and Wells.

MY LORD,

**T**Is a common, and vain  
pretence in Dedicati-  
ons, That the Name of the  
Great Person is prefixed to  
keep off Censure: And if it  
would do so in earnest, the  
Author might secure himself  
upon easie terms; and those  
that write Books, need not  
complain so much of the  
A Tongues



## The Epistle

Tongues of the Envious, and the Ignorant: But the worst on't is, they that use the Courtship, intend it for no other; and know, that they are no more secure under the Title of their Patron, than a Man in Battle is behind a Target made with a Paper-Picture of St. George.

But, my Lord, though I contemn those silly, Roman-tick kinds of Flatteries, yet I have a real need of your Lordship's Name, which, without this Vanity, I may use in my defence: since the Angry Gentleman, that gave occasion to the following Discourse,



## Dedicatory.

scourse, hath usurp'd it to give colour to his Reproaches. What are the Particulars, I have told your Lordship, and have mentioned them in some of the nearest ensuing Leaves. And since the Ban of Disputations hath accused me for an Infidel, and framed a Story concerning your Lordship to confirm it, I think it not sufficient to confute the Charge, but must also shame the Legend: which, no doubt, your Name here prefixt, and the Assurance you were pleased to give me that it was not true, will do effectually.



## The Epistle

It becomes not me, my Lord, to suggest any Reflections to kindle your displeasure for this Invention, to which certainly your Lordship owes no great Acknowledgments: But to decline all things that look like Envy or Revenge, I humbly implore on his behalf, your Pardon of the Forgery; and on my own, your Permission to deal with this Disputer. This perhaps some may judge a bold Offer, in one that pretends not great Matters, to undertake the Dan of Gath; but I have no dread of the formidable bulk of his Name and Arms

(and



## Dedicatory.

(and some think, Most of the famed Giants, were indeed but Men of ordinary stature.) For the Reputation of a great Disputant, which my Assailant hath in this Country, it signifies no more with me, than that of a good Cudgel-player, or Master of Fence: and what this Doughty Man's Art and Force is, I have seen so much, as instructs me, that there is no great reason to apprehend mighty Dangers from his Puissance. My Lord, I have no contempt of any Mans Parts or Person, that keeps himself within the

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bounds.



## The Epistle

bounds of Modesty and Civility: but for those that are confident, imperious, abusive, and assuming, I confess 'tis hard for me to speak of them with much complement or respect.

And having taken the boldness to say all this, some perhaps may expect that I should have the Duty and Justice to say a great deal more; and that I should celebrate your Lordship after the manner of Dedications: But I began with reprov- ing one of those usual Vanities, and shall not end in the practice of another. Those Epi-  
stolary



## Dedictory.

stolary Praises are mostly intended for little, and go for nothing; For Flattery and Poetick Youth have strain'd them to such a ridiculous height, that Wise men judge of them by the same measures, as they do the Courtships of Common Amours. I dare not therefore offer your Gravity and Wisdom such vulgar and obnoxious Trifles; but instead of those Fooleries, I give your Lordship the serious assurance of my affectionate Duty, with the most grateful acknowledgment of your Favours. And that your aged



The Epistle, &c.

Head may be Crowned with  
all the Blessings of a long  
Time, and after that, with  
the full Glories of an happy  
Eternity, shall ever be the  
Prayer of,

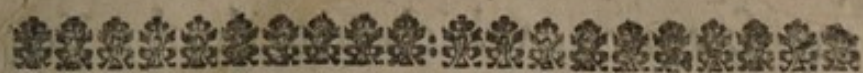
My Lord,

Your Lordships obliged  
and dutiful Servant,

JOS. GLANVILL.

THE





THE  
PREFACE  
TO THE  
REVEREND CLERGY  
OF THE  
Diocess of *B.* and *W.*

FATHERS and BRETHERN,

**T**HE Respect I owe you, and  
the Relation the following  
Discourse hath to a Reverend Man of  
your Number, make me reckon my  
self obliged, in point of Civility and  
Decorum; to give you an Account of  
this Engagement; Not that I think  
so meanly of *YOU*, or of my Cause,  
as to endeavour to bribe or flatter  
You into any partiality of judgment in  
my .



## Preface.

my favour, which no doubt You would *disclaim*, and, I hope, I shall not *need*: But I judge an Information in some Particulars, may be necessary to a *free* and *unprejudiced Examination* of the things contained in these Papers. And I begin with the desire, That you would consider me as a Person that contemns all *Wranglings*, and *vehemencies* of *Dispute*; and there is somewhat of *Hell* in all Wars: Especially I dislike and lament all *Publick Controversies* among those of the *Sacred Function*, by which, great disrepute and reproach have been brought both upon *Them* and *It*; besides the other numerous *Mischiefs* they have done *Religion*, and the *Peace* of Men. And in those Differences, in which *eager Theologues* have been engaged, I have much pitied the *meanness* and *disorders* of their Spirits, in the *disingenuity*



## Preface.

nunity and violence of their Assaults upon one anothers *Reputations*, in which the *Question* was not concerned; but the *Cause* of each, much dis- served by their respective abuses. By which *Premisals*, You may perhaps think, that I am drawing up a Charge against my own *Discourse*, which relates a *Controversie*, and one with a *Divine*, that some possibly may judge too, not to favour in the menage of it, of so much *Candour* and *modest Sweetness* as I seem to recommend. The *Answer* of *this*, will be the *first* business of this **P R E F A C E.**

Therefore, for the *publishing* the matter of a *Dispute*, and that which was *privately* begun, I have to say, That the **Grave Man** gave me occasion enough of *Displeasure* and *Complaint*, by the *dreadful* and most *injurious Censure* of **Atheism**, charged



## Preface.

ged upon me, for saying no more than that [*The Scripture is not writ after the way of our Methods; and, that God in those Holy Oracles did apply himself much to the Imagination of the Prophets.*] The former of which Sayings, is so evident to one that considers the *Inspired Writings*, that it will no doubt readily be granted by *Wise men* of all denominations in Religion; and I should much wonder it is by any one made a question, but that we are fallen into an Age in which no *Truth* and *Evidence* can secure any thing from the *Captiousness* of *Disputers*. For the other, I have the *Suffrage* of all that ever pretended to understand any thing of the *Prophe-tick Spirit*, as I could at large make appear, if I thought any needed *in-*  
*formation*



## Preface.

formation and conviction in this matter, besides my **Reverend Antagonist** : Or, if I had neither *Evidence* nor *Authority* to vouch me in those Sayings ; yet the Charge of **Atheism**, is like the bolt of one that throws *hard words* in *haste*, and without aim or judgment.

So that I had cause enough to be angry at an *Imputation* so little agreeing with the *Discretion* of a *Wise man*, the *Charity* of a *Christian*, or the *Civility* of a *Gentleman* ; And yet I did no more at first, but signify to my *Affailant*, in a very *modest* and *mild* Letter, That I supposed he did not judge of me in his *cold* and *considerate* thoughts, according to all that *severity* he vented in the *heat* of *Passion*, upon the account of which, I was ready to pass by those *undeserved vehemencies* of *Expression*, and to entertain a *civility* and *respect* for him.



## Preface.

him. This Letter the **Grave Man** received, but never returned me any *Answer*, but what I had from *Publick Fame*, which brought me daily notice of his declaring me an **Atheist** in all *Places* and *Companies*. These *foul indignities* for a while I thought my self obliged to bear *meeckly*, as became a *Christian*, and one that taught *others Patience*; and accordingly *late* down quietly under the *infamy* of *that Tongue*, expecting when it would have spent its *fury*, and have *done*: But it was not content to *vilifie* me *abroad*, but come into my *Parish* to wound me *nearer*, and affix on me the same *horrid* imputation, before some of the *People* of my *Charge*; as if my *Persecuter* had designed, not only to *undo* my *Reputation*, but also to defeat the *Success* of my *Labours*.

These Carriages I thought very  
*strange*;



## Preface.

strange, and very unbecoming one who Preacheth that Charity that thinketh no Evil; and yet still I bore, and did not repay in kind, hoping that Time and greater matters would at last have taken off the fierce Assailant from the persecution of my Name: But it seems the Gentleman could find nothing else so powerfully to ingage his Thoughts; and therefore he multiplied Stories, and set his Invention on work, when Matter failed. He gave out, That my **LORD BISHOP** had writ him a Gratulatory Letter for his egregious Vindication of the Scriptures against me, and had also reprobated my Atheism and Infidelity, in another. I was glad he spoke good things of our Reverend Diocesan, though at my Cost: but knew, as to what concerned my self, that it was the overflowing

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## Preface.

ing of his *good-will* towards the *Bishop*, who never spake or writ a word to me of any such matter. And for the *other part*, I ask'd his *Lordship*, and he was pleased to assure me, that he never understood any thing of such a *Business*, before my inquiry. Besides which, he storied, as I am credibly informed, That I had sent him a **Recantation** (for that *interpretation* he made of the *respect* of my Letter) And if it had been so indeed, he hath much added to the credit of his own *Ingenuity* and *Veracity*, in publishing me for *that*, which he saith I have *retracted* and *disowned*.

When therefore I saw, that a *little Truth*, which gave the colour and occasion, and a great deal of what was not so, for which there was no reason, were set on work to bespatter and traduce me; When I perceived



## Preface.

ved that my *Patience* was abused, and my *Civility* made an *Argument* of *Cowardice* and *unmanly Compliance*; When I saw my *Name* exposed (for which I ought to have a concernment upon another account, besides that of *Self-love*) and the *Effect* of my *Ministry* like to be hindred by my *silence* and *tameness* under those *Pe-proaches*; I thought it a *duty* both to my self, and those of my Charge, to give *Publique Accounts* of the whole Matter, that they who are capable of judging, may see how little cause some men have for their *railing Insultations* and *Triumphs*.

I therefore resolved to prepare a *Letter*, I had writ to a private Friend about it, for the *Publick*; and I have in such a way ordered my *Castigations*, that they make up a *Discourse* upon a very *seasonable* and *general Subject*: So that my *Assailant* hath

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only



## Preface.

only given the occasion of the *Method*. And so tender I am of troubling others with my *personal Matters*, that I suffered my thoughts several times to *cool*, and should perhaps have *reduced* my mind to an *idle indifferency* under those former *Slanders*, had not my **Reverend Adversary** taken care to *quicken* the *laziness* of my *Humour*, and to *warm* my intentions of proceeding, by the *continued abusive liberty* of his *Language*; the report of which, daily coming to my ears in *fresh gusts* as I was writing, did I confess excite in me a great *contempt* of that kind of *Spirit*, and occasioned me to express less *deference* and *respect*, than otherwise I should have done to *this Assailant*. This I mention for your *pardon*, because of his *Profession*; the consideration of which indeed did urge me sometimes to *more indignation*,



## Preface.

tion, when I reflected, how unlike such *rough, injurious demeanour* was, to what may be expected from those that Minister in the *Gospel of Peace and Love*. So that though I am one that resent a certain *ungentility* (besides the other unhandsom things) in *bitterness of Expression*, yet I thought *smartness of reproof* to be here necessary and *seasonable*. And whoever shall consider the *mild carriage* of my Pen, when 'twas ingaged in a *Defence* of one of my Books, against the *Assault* of the Famous *ALBINS*, will see there, that I use it not as an *Offensive Weapon of War*, and that my *Humour* is not *fierce and abusive*. I therefore crave your *candour* in those *Periods*, where I may seem less *smooth* to my *angry Antagonist*; for I think it not proper to *Complement*, when he *Strikes*. And yet I am not at eye for



## Preface.

eye, and tooth for tooth; nor do I study strict retribution: But having a great Aversion in my Nature and my Principles, to the rude, disputing, censorious, and implacable Spirit, cannot forbear giving my Style a tincture of the *disesteem*, not to say contempt, I have for that Genius.

I had here added some other things, which I thought fit for your notice, concerning the Matter of the *black Charge*; and such as I conceive will help me to a better place in your thoughts, than the **Disputer** would provide for me: But those Considerations would have swell'd this Preface to a disproportionate bulk; and therefore I have cast them into the latter end, where I hope you will take the pains to find them, and do me, and others that may be concerned, that right, as to weigh deliberately those *Apologetical Remarques*.

And



## Preface.

And having signified this my desire, I proceed to observe what more nearly relates to the main Subject of the *Discourse* it self, the *chief design* of which is, to encourage the *freer* and *better* disposed Spirits, to *vigour* and *endeavour* in the *pursuits* of *Knowledge*; and to raise the *capable* and *ingenious*, from a *dull* and *drowsie* *acquiescence* in the *Discoveries* of former *Times*; by representing the great *Encouragements* we have to proceed, from *modern Helps* and *Advancements*. Of these I have given some *Instances* in the more *remarkable Particulars*: For I intend not a *full* and *accurate History* of all the late *Improvements* of *Science*; but so much as may serve my aim of confuting the *fond* Saying of my *Antagonist*, and exciting of *Philosophical Endeavours*. In which, I confess, I had a principal eye upon the *ROYAL SOCIETY*,



## Preface.

and the Noble Purposes of that *Illu-  
strious Assembly*, which I look upon  
as the great ferment of *useful* and *ge-  
nerous* Knowledge; and have said  
enough, I think, to justify *that Ap-  
prehension*, in the following Sheets.  
And because some *pious* men are  
afraid of an *Institution* they have  
heard but imperfectly of, and are  
*jealous* of what they have not had op-  
portunities to understand, I have  
therefore given a *succinct* Account  
of the *Reason*, *Nature*, and *Designs*  
of *that Establishment*, for the infor-  
mation of such as have not met  
with their *Excellent HISTORY*.  
Besides which, I think fit to add  
here, That *WE* of the *CLERGIE*  
have no reason to apprehend *danger*  
from that *Constitution*, since so ma-  
ny *Pious*, *Learned*, and *Excellent* Per-  
sons of our Order, are *Members* of  
*that Body*. And for the prevention  
of



## Preface.

of those panick, causeless Terrours, I shall take the boldness here to name some of those Venerable and Worthy Ecclesiasticks. I find therefore in their Catalogue, The Most Reverend the Lords Archbishops of CANTERBURIE and YORK, The Right Reverend the Lords Bishops of ELY, LONDON, ROCHESTER, SARUM, WINTON; and those other Reverend Doctors, Dr. John Wilkins Dean of RIPPON, Dr. Edward Cotton Archdeacon of CORNWALL, Dr. RALPH BATHURST President of Trin. Coll. OXON. Dr. John Pearson Margaret Professour of CAMBRIDGE, Dr. John Wallis Professor of Geometry in OXFORD, Dr. William Holder, Dr. Henry More, Dr. John Pell; and I reserve for your nearer notice, an excellent Person of your Neighbourhood and Number,



## Preface.

Dr. John Beale, who in an Age that usually cools and sinks, as to the more active Designs, doth yet retain the vigour and vivacity of sprightly youth, with the judgement of the ripest years, and is unwearied in the noblest Activities and most generous Prosecutions.

And now I hope that there is none of you guilty of so great an immodesty and irreverence, as to judge those Designs to have an evil Aspect upon Religion, which are subscribed and promoted by so many great and grave Divines, of such known Piety and Judgment. And the mention of those Celebrated Names, may serve to remove another groundless suspicion which some have entertained, viz. That the Universities are undermined by this new Philosophick Society: For whoever phancieth or suggests that, casts a black Character upon  
upon



## Preface.

upon the *sagacity* and *faithfulness* of those *Reverend Men*, who all have been *Eminent Members* of one or other of those *Schools of Learning*; and most of them do still retain a *Relation* to those *ancient* and *venerable Bodies*.

But to supersede further *Discourse* about this here, I owe some things else to my self, which is to answer the *Objection*, of my opposing the great Name of *ARISTOTLE*. Concerning it, I have said *some things* in this *Book*, and *more* in *others*; For the present therefore I shall content my self to suggest, That I am very ready to give chearful *Acknowledgements* to his *Rhetorick*, *History of Animals*, and *Mechanicks*, and could wish that these were more studied by his *devoted Admirers*: But for the *notional* and *disputing* parts of his *Philosophy*, it hath deeply



## Preface.

ly troubled me, when I have considered how much they have taken up that Time, and those Endeavours, which should have been imployed in surveying the *Works of GOD*, that magnifie and discover their *Author*, from which only the *true Philosophy* is to be obtained: And the zeal I have for the *Glory* of the Almighty discovered in his *Creatures*, hath inspired me with some smartness and severity against those *Heathen Notions* which have so unhappily diverted Learned men from the study of *Gods GREAT BOOK, UNIVERSAL NATURE*; and consequently, robb'd *Him* of that *Honour*, and those *Acclamations* that are due to him, for those admirable Results of his *Wisdom* and *Goodness*.

And now 'tis high time to draw up to the last Requests I have to  
You,



## Preface.

You, which are, That you would please to do me that right, *deliberately* to weigh my following accounts, which though I have designed to express with all imaginable *perspicuity* and clearness, yet I cannot expect that they should presently enter into Minds, that most ordinarily converse with another sort of Matters, upon an *hasty* and *careless* perusal. I say therefore, I appeal to the *reflecting* and *considerate* thoughts of *attentive* and *judicious* men, But for the hair-brain'd half-witted Censurers, that only tell the Leaves of Books, and pass *Definitive Sentences* at a venture, I except against their *Verdicts*, and contemn them.

You see upon the whole, that I have dealt *openly* with my **Antagonist**, and have said all to himself and the Publick, and more than ever I did on any private occasion :  
Though



## Preface.

Though I believe, that *he* that hath endeavoured *skulkingly* and by *envious Arts* to traduce me, would be ashamed to own *that* in the face of the *light*, and *mine*, which he hath reported in *corners*. Whether he intends to answer my *Relations* and *Reflections*, or sit down in a **grave silence**, I cannot tell. If he doth the *former*, I look that he should shew, *either that there are no such Instances of Improvement in Knowledge, since Aristotle, as I have reckoned; or, That they are no Advantage for the Increase of SCIENCE.* If he proves either of these, his *Return* will be an *Answer*; and I shall admire his *Wit* in an *eternal respect* and *silence*: But if he offers any thing else for



## Preface.

a Reply, I appeal to you, whether it be like to be to purpose? or, whether I shall have any need to trouble my self to rejoyne to an *impertinence*? But on the other hand, if his **Sageness** resolve to sit down, and *gravely* to say nothing in Return (which 'tis like his Wisdom will counsel him to be best) I expect from such an *Ingenuity* as his, that he should fall again to his little arts of *Calamny*, and deal with my Book as he hath with my Person, assault it *behind* with dirt and hardnames, and confute it with a *Pish*, or a great word or two, among his private Admirers. This no doubt will be the easiest way of Answering; and those that have got great Reputation by **Artifice**, **Chance**, **Uapouring**, or the **Ignorance** of those they converse with, have commonly the *prudence* not to put it to the *hazard* of publick Tryals. I do  
not



## Preface.

not say, this is the Case of the **Re-**  
**verend Disputer**; let those that  
*know, judge.*

However 'tis, my Antagonist be-  
ing of long standing in these Parts,  
is like to have the *wind* here; and  
whether his *Reply* be *publique* or not,  
I reckon he will blow the **DUST**  
upon me: but if I have the **SUN**,  
as I hope, I shall have no reason to  
regret his Advantage. The Truth  
is, I desire to conflict in an open  
*Champaigne*, where there may be  
less danger of *guile, treachery, and*  
*ambush*: But I perceive my Adver-  
sary is for fighting in **Dirty-lanes**  
and among the **Cole-pits**, like the  
*Irish* among their *Boggs*. Let him  
enjoy the *Empire of Learning* in those  
Places, and whatever *Triumphs* over  
me he pleaseth. If **YOU**, *Sirs*,  
and the intelligent World favour the  
Justice of my Cause, which, with-

OUT



## Preface.

out disparagement to *yours* I cannot doubt, I have enough, and shall be content to permit the **Disputer** to clap his *Wings*, and *crow* at home, till he be *ashamed* and weary of his *fond* and *causeless Orations*.

These are the things I thought fit to premise to my *Discourse*, to which now I remit your *Eyes*, without adding more, but the *Respect* and *Service* of,

Reverend Sirs,

*Your humble Honourer and  
Servant,*

J. G.



Page 100

our engagement to you I cannot  
doubt I have enough, and shall be  
content to permit the *Director* to  
take his things and goe at home, till  
he be assured and weary of his fond  
and capricious *Orations*.

I believe the things I thought fit  
to promise to my *Disciple*, to which  
now I return your *Yes*, without  
adding more, but the *Respect* and  
Service of

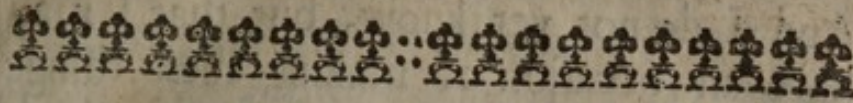
Reverend Sir,

Your humble Honour and  
Servant

J. G.

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Modern Improvements  
OF  
USEFUL KNOWLEDGE.

---

*To a Friend.*

---

CHAP. I.

*The* INTRODUCTION.

SIR,

**T**HE *Inquiry* of your last was very *obliging*, as it signified an *affectionate* concernment for me: And in testimony of my resentment of the Kindness, I shall be *large* and *particular* in my Return; which I intend as full as my Affairs will permit, because I owe you some Account of the *Modern* way of *Philosophy*, and the *ROYAL* Colledge of *Philosophers*:

C

And



## 2 *Modern Improvements*

And I do not yet know, but that I may have an occasion of making these things publick. Not that I am so fond to think my *little Contrasts* fit subject for general Entertainment; nor am I so tender and over-weening, as to make it a *business* to complain in Print of my private Injuries; But I foresee, the *Relation* I am about will afford me fit and ample opportunity to discourse things, which perhaps you may think worth your labour to *consider*. And what I have to say, tends either to the direct recommendation of the ways of *Useful Knowledge*, or to the detecting the *immorality, weakness, and vanity* of the *Spirit* that opposeth it.

Briefly then, as to your Inquiry about the Conference I had with the **Grave Person** you mention; You may please to know, That not long since I lighted into the Company of that *Reverend Man*, who, I suppose you have heard, hath a Reputation for Learning among his *Neighbours*, and is accounted a **Philosopher** in the **Peripatetick way**. I was glad of an opportunity of his Acquaintance, and approach'd him with that respect which I judged due to a person of that *Gravity*, and of whom I had heard *advantageously*.

He



of Useful Knowledge. 3

He had been speaking before I came, about *Aristotle* and his *Philosophy*; And after our first Civilities were over, he renewed the Discourse, and applied it all to me. I confess I was not willing to begin an Acquaintance in a *Dispute*, in which I foresaw there might be danger of *heat* and *animosity*. This I intimated, and would have declined the occasion; because, though I love *modest* and *temperate* Discoursing, yet I am a *profess'd* Enemy to all *captious* and *resolv'd* Oppositions, which for the most part run into *wild Rambles*, and end in *Quarrels*. But the Gentleman, it seems, had *warm'd* himself by the concernment he took in the Discourse, and was forward to prosecute the Argument in *vindication* and *praise* of *Beloved Aristotle*: Which Carriage, though I thought somewhat too young for the *Gravity* of that *Appearance*, and more becoming the *pertness* of a *Sophister*, than the *Sagess* of a *Reverend Divine*; yet I abstain'd from any *displeasing Reflection*, and should quietly have permitted him to have satisfi'd himself in his *Venerations* of that *Name*, without interruption or disturbance: For I count it not *civil* to trouble any One in his *worship*, or to profess to his face, a *contempt* of another Mans *GODS*.



#### 4 *Modern Improvements*

But the *Grave Gentleman* could not be content only to celebrate and admire his *Aristotle*; but was pleased to take an occasion to make *Comparisons*, and to *diminish* the *ROYAL SOCIETY*. This Passage, I confess, I thought not handsome. And methinks the *Reverence* we owe to the *ROYAL FOUNDER* and *PATRON* of that *Establishment*, and the *Respect* that is due to *PRINCES*, *PRIVY COUNSELLORS*, and *PRELATES*; to the most *Learned Men* of all *Sorts* and *Professions*, *Mathematicians*, *Chymists*, *Physicians*, *Anatomists*, *Antiquaries*, and *Philosophers*; to the *PRIME NOBILITY*, and so many of the *Learned* and *Ingenious* amongst the *GENTRY*: I say, I thought that the *Regard*, which is a debt to such *Persons* as make up that *Honourable Assembly*, had been enough to procure it *Civil usage* among all that had but an *indifferent* proportion of *Modesty* and *Breeding*. And if there were nothing else to oblige men to *Respectful Discourse* of this *Generous Company*, I should think the *Consideration* of their *Noble Aims*, which no doubt are some of the *Greatest*, most *August*, and most *Hopeful* that ever were, should be sufficient to obtain them at least

good



of Useful Knowledge. 5

good words from all that are capable of understanding their *Catholick* intendments and prosecutions. And these, Sir, are not the little Projects of *servi*ng a *Se*ct, or *propa*gating an *Opinion*; of *spinning* out a *subtile* *Notion* into a *fine* *thred*, or forming a *plau*sible *System* of *new* *Speculations*: but they are *Designs* of making *Knowledge* *Practical*, and *accommodating* *Mankind* in things of *Universal* *Benefit*, by searching into the *Creatures* of *God* as they are in his *World*, and not *criticizing* upon the *Images* of *them* as they lye in *that* which the *Phansies* of *Men* have *contriv'd*. This my *Reverend* *Assailant* either did *not* *know*, or did *not* *consider*. But supposing that this *Society* had a design against *adored* *Aristotle*, or not so great an apprehension of him as he had been wont to instil into his *Pupils*, thought fit to bring *it* under his *Corrections*; and at his *disrespectful* *Discourse* of that *Assembly*, I felt my self concerned.

I therefore took occasion to speak from somewhat he had newly said, which was to this purpose, [**That** *Aristotle* had **more** *Advantages* for *Knowledge* than the **ROYAL SOCIETY** or all the present *Age* had, or could have; and for this *strong* Reason, because



## 6 Modern Improvements

because he did totam peragrarè Asi-  
am.] This, Sir, you perceive was said in  
*haste*, when *Consideration* was not at home.  
And I was much surpris'd to hear an Asser-  
tion from one that had not lived in a Cell,  
which were scarce excusable in a *Recluse*,  
who had seen or known nothing of the  
World, but the *Antique Venerable Images*  
of a *Religious House*. And you will be  
sensible of the *injustice* and *incogitancy* of  
this saying, and conceive better things of  
the later Ages, when you reflect and think  
how many *Arts*, *Instruments*,  
*Observations*, *Experiments*,  
*Inventions* and *Improvements*,  
have been disclosed to the World since the  
days of *Aristotle*, which are vast *Ad-*  
*vantages* for *Knowledge*, and  
all *Noble* and *Useful Inquiries*.

But before I come to instance in these  
Particulars, I must premise, That the  
*ROYAL SOCIETY*, and those of that  
*Genius*, are very ready to do right to the  
*Learned Ancients*, by acknowledging their  
*wit*, and all the *useful Theories* and helps  
we have from them: but they are not wil-  
ling



of Useful Knowledge. 7

ling that *those*, however *venerable Sages*, should have an *absolute Empire* over the *Reasons* of *Mankind*. Nor do they think, That all the *Riches* of *Nature* were discovered to some *few particular Men* of former Times; and that there is nothing left for the *benefit* and *gratification* of after-Inquirers. But *They* believe, There is an *inexhaustible variety* of *Treasure* which *Providence* hath lodged in Things, that to the *Worlds end* will afford *fresh Discoveries*, and suffice to reward the *ingenious Industry* and *Researches* of those that *look* into the *works* of *God*, and *go down* to see his *wonders in the deep*. This, no doubt, the *modesty* and *justice* of the *Ancients* themselves would have confess'd. But besides this, the *Modern Experimenters* think, That the *Philosophers* of elder Times, though their *Wits* were excellent, yet the way they took was not like to bring much *advantage* to *Knowledge*, or any of the *Uses* of *humane Life*; being for the most part *that* of *Notion* and *Dispute*, which still runs round in a *Labyrinth* of *Talk*, but *advanceth nothing*. And the *unfruitfulness* of those *Methods* of *Science*, which in so many *Centuries* never brought the *World* so much *practical, beneficial Knowledge*, as would help towards



## 8 Modern Improvements

the *Cure* of a *Cut finger*, is a palpable Argument, That they were *fundamental Mistakes*, and that the *Way* was not *right*.

For, as my Lord *Bacon* observes well, *Philosophy*, as well as *Faith*, must be *shewn* by its *works*. And if the *Moderns* cannot shew more of the *works* of their *Philosophy* in *six years*, than the *Aristoteleans* can produce of *theirs* in more than *thrice* so many *hundred*, let them be loaded with all that *Contempt* which is usually the *reward* of *vain* and *unprofitable Projectors*. But now, That this *Procedure* hath effected more for the *information* and *advantage* of Mankind, than all the *Ages* of *Notion*, the *Records* of the *Royal Society* alone are a sufficient *Evidence* (as the *World* will see, when they shall think fit to unfold their *Treasure*.) I say then, the *Modern Philosophers* arrogate nothing to their own *Wit*, above that of the *Ancients*: but by the *reason* of the *thing*, and *material*, *sensible Events*, they find they have an advantage by their *Way*. And a *lame Child* that *slowly* treads the *right Path*, will at last arrive to his *Journeys end*; while the *swift Footman* that *runs* about in a *Wood*, wil lose himself in his *wandrings*.



of Useful Knowledge. 9

CHAP. II.

The Ways of improving Useful Knowledge proposed. The Advantages this Age hath from the great advancements of Chymistry and Anatomy,

AND having said *this*, I come to encourage your *hopes* in the present *Philosophical Endeavours*; and to discourse more *largely*, what I could but suggest to the **Reverend Disputer**. And here I am to represent in as many material *Particulars* as I can now call into my thoughts, the *Advantages* for *Useful Knowledge*, which the *later Ages* have beyond *those* of the days of *Aristotle*, and *remoter Antiquity*. And in order to this, I consider,

That there are *Two* chief ways whereby *Knowledge* may be *advanced*, viz. (1.) By enlarging the *HISTORY* of Things: And (2.) By improving *INTERCOURSE* and *COMMUNICATIONS*. The *HISTORY* of Nature is to be *augmented*, either by an *investigation* of the *Springs* of *Natural Motions*, or *fuller Accounts* of  
the



## 10 *Modern Improvements*

the grosser and more palpable Phenomena. For the searching out the *beginnings* and *depths* of Things, and discovering the *intrigues* of *remoter* Nature, there are *THREE* remarkable *ARTS*, and multitudes of excellent *INSTRUMENTS*, which are great Advantages to these *later Ages*; but were either not at all *known*, or but *imperfectly*, by *Aristotle* and the *Ancients*. The *ARTS* in which I instance, are *CHYMISTRY*, *ANATOMY*, and the *MATHEMATICKS*: The *INSTRUMENTS*, such as the *MICROSCOPE*, *TELESCOPE*, *THERMOMETER*, *BAROMETER*, and the *AIR-PUMP*: Some of which were *first Invented*, all of them exceedingly *Improved* by the *ROYAL SOCIETY*.

TO begin with the Consideration of the *ARTS* mentioned, I observe, That *these* were very little cultivated or used in *Aristotles* Times, or in *those* following ones in which his *Philosophy* did most obtain.

For the *FIRST*, *CHYMISTRY*, it hath indeed a pretence to the great *Hermes* for its *Author* (how truly, I will not dispute) From *him* 'tis said to have



of Useful Knowledge. II

have come to the *Aegyptians*, and from them to the *Arabians*; Among these it was infinitely mingled with *vanity* and *superstitious devices*: but it was not at all in use with *Aristotle* and his *Seētators*. Nor doth it appear that the *Grecians*, or the *disputing Ages*, were conversant in these *useful* and *luciferous Processes*, by which *Nature* is *unwound*, and *resolv'd* into the *minute Rudiments* of its *Composition*; and by the *violence* of those *Artful Fires* it is made *confess* those *latent* parts, which, upon *less provocation*, it would not *disclose*. And now, as we cannot understand the *frame* of a *Watch*, without taking it into *pieces*; so neither can *Nature* be well *known*, without a *resolution* of it into its *beginnings*, which certainly may be best of all done by *Chymical Methods*. And in those *vexatious Analyses* of Things, *wonderful discoveries* are made of their *Natures*, and *Experiments* are found out, which are not only full of *pleasant surprize* and *information*, but of *valuable use*, especially in the *Practice* of *Physick*; For It directs *Medicines* less *loathsome* and far more *vigorous*, and freeth the *Spirits*, and *purser* parts, from the *clogging* and *noxious appendices* of *grosser* matter, which not only *hinder* and *disable* the

the



## 12 Modern Improvements

the *Operation*, but leave hurtful *dregs* in the *Body* behind them. I confess, Sir, that among the *Aegyptians* and *Arabians*, the *Paracelsians*, and some other *Moderns*, *Chymistry* was very *phantastick*, *unintelligible*, and *delusive*; and the *boasts*, *vanity*, and *canting* of those *Spagyrist*s, brought a *scandal* upon the *Art*, and exposed it to *suspicion* and *contempt*: but its late *Cultivators*, and particularly the *ROYAL SOCIETY*, have refin'd it from its *dross*, and made it *honest*, *sober*, and *intelligible*, an excellent *Interpreter* to *Philosophy*, and *help* to *common Life*. For they have laid aside the *Chrysopoietick*, the *delusory Designs* and *vain Transmutations*, the *Rosie-crucian Vapours*, *Magical Charms*, and *superstitious Suggestions*, and form'd it into an *Instrument* to know the *depths* and *efficacies* of *Nature*. This, Sir, is no small advantage that we have above the *old Philosophers* of the *Notional way*. And we have another,

(2.) In the *Study*, *Use*, and *vast Improvements* of *ANATOMY*, which we find as needful to be *known* among *us*, as 'tis wonderful 'twas *known* so little among the *Ancients*, whom a fond *Superstition* deterr'd from *Dissections*. For the *Anatomizing* the *Bodies* of *Men*, was counted *barbarous*



of Useful Knowledge. 13

barous and inhumane in elder Times : And I observe from a Learned Man of our own, That the Romans held it unlawful to look on the Entrails. And Tertullian severely censures an inquisitive Physician of his time, for this practice, saying, That he hated Man, that he might know him. Yea, one of the Popes (I take it 'twas Boniface 8.) threatens to Excommunicate those that should do any thing of this then-abominable nature. And Democritus was fain to excuse his Dissection of Beasts, even to the great Hippocrates. Nor does it appear by any thing extant in the Writings of Galen, that that other Father of Physicians ever made any Anatomy of humane Bodies. Thus shie and unacquainted was Antiquity with this excellent Art, which is one of the most useful in humane Life, and tends mightily to the eviscerating of Nature, and disclosure of the Springs of its Motion. But now in these later Ages, Anatomy hath been a free and general Practice; and particularly in this it hath received wonderful Improvements from the Endeavours of several worthy Inquirers, some of them Ingenious Members of the ROYAL SOCIETY, as Sir George Ent, Dr. Glisson, and Dr. willis. I instance in the most remarkable of their Discoveries

121



## 14 Modern Improvements

Discoveries briefly; And those I take notice of are, The *Valves* of the *Veins*, discover'd by *Fabricius ab Aquapendente*; The *Valve* at the entrance of the *gut Colon*, found, as is generally thought, by *Bauhinus*; The *Milkie Veins* of the *Mesentery*, by *A-sellius*; The *Receptacle* of the *Chyle*, by *Pecquet*; and the *Lactea Thoracica*, by the same Discoverer; The *Glandula Lactea Lumbaris*, by *Bartholin*; A new *Ductus* in the *Testicles*, by *Dr. Highmore*; The *Ductus Virsungianus*, by *Jo. George Wirsung* of *Padua*; The *Lymphatick Vessels*, by *Dr. Foliſſe*, *Bartholin*, and *Olaus Rudbeck*; The *internal Ductus Salivaris* in the *Maxillary Glandule*, by *Dr. Wharton*, and *Dr. Glisson*; The *external Ductus Salivaris* in the *conglomerated Parotis*, The *Ductus* of the *Cheek*, The *Glandules* under the *Tongue*, *Nose*, and *Palate*, The *Vessels* in the *nameless Glandule* of the *Eye*, and the *Tear-Glandule*, by *Nich. Steno*; The *Sinus* of the *Veins*, and their *Use*, by *Dr. Willis*; The *Ductus Renales*, by *Laurentius Bellini*; A new *Artery*, called *Arteria Bronchialis*, by *Fred. Ruysch*. I add, the *Origination* of those *Nerves* which were of old supposed to arise out of the substance of the *Brain*, but are found by late *Anatomists* to proceed from the *Medulla Oblongata*.



of Useful Knowledge. 15

*Oblongata*. And though the *Succus nutritius* be not yet fully agreed upon by *Physicians*, yet it hath so much to say for it self, that it may not unreasonably be mentioned among the *New Inventions*.

But of all the *modern Discoveries*, *Wit* and *Industry* have made in the *Oeconomy* of *humane Nature*, the Noblest is that of the *Circulation* of the *Blood*, which was the *Invention* of our deservedly-famous *Harvey*. 'Tis true, the *Envy* of *malicious Contemporaries*, would have robb'd him of the *Glory* of *this Discovery*, and pretend it was known to *Hippocrates*, *Plato*, *Aristotle*, and others among the *Ancients*: But whoever considers the *Expressions* of those *Authors*, which are *said* to respect the *Circulation*, will find, that those who form the *Inference*, do it by a *faculty* that makes all *kind* of *Compositions* and *Deductions*, and the *same* that assists the *Enthusiasts* of our days to see so clearly all our *Alterations* of *State* and *Religion*, to the *minute* *Particulars*, in the *Revelation* of *St. Fohn*. And I think it may be as well concluded from the *first Chapter* of *Genesis*, as from the *Remains* of those *Ancients*; *who*, if they had known this *great* and *general Theory*, how chance they spake no more of a thing, which no doubt



## 16 Modern Improvements

doubt they had frequent occasions to mention? How came it to be *lost* without memory among their Followers, who were such *superstitious powers* upon their Writings? How chance it was not shewn to be lodg'd in those Authors, before the days of Dr. *Harvey*, when *Envy* had *impregnated* and determined the *Imaginations* of those, who were not willing any thing should be found anew, of which themselves were not the *Inventors*? But 'tis not only the *remotest* Ancients, whom time hath *consecrated*, and *distance* made *venerable*, whose *Ashes* those fond men would honour with *this Discovery*: but even much *later* Authors have had the glory fastned upon them. For the *Invention* is by some ascribed to *Paulus Venetus*; by others, to *Prosper Alpinus*; and a third sort give it to *Andreas Casalpinus*. For *these*, though either of them should be acknowledged to be the Author, it will make as much for the design of my Discourse, as if *Harvey* had the credit; and therefore here I am no otherwise concerned, but to have *Justice* for that Excellent Man: And the World hath now done *right* to his *Memory*, *Death* having overcome that *Envy* which *dog's* *living Virtue* to the *Grave*; and his *Name*  
rests



of Useful Knowledge. 17

rests quietly in the Arms of *Glory*, while the *Pretensions* of his *Rivals* are creeping into *darkness* and *oblivion*.

Thus, Sir, I have done with the *Instances* of *Anatomical Advancements*, unless I should hitherto refer the late Noble *Experiment* of *Transfusion* of the *Blood* from one *living Animal* into another, which I think very fit to be mention'd; and I suppose 'tis not improper for this place: Or however, I shall rather venture the danger of *impropriety* and *misplacing*, than omit the taking notice of so excellent a *Discovery*, which no doubt future *Ingenuity* and *Practise*, will improve to purposes not yet thought of; and we have very great likelihood of *Advantages* from it in *present prospect*.

For it is concluded, That the greatest part of our *Diseases* arise either from the *scarcity*, or *malignant tempers* and *corruptions* of our *Blood*; in which cases *Transfusion* is an *obvious Remedy*; and in the way of this *Operation*, the *peccant Blood* may be drawn out, without the danger of too much *enfeebling* Nature, which is the grand inconvenience of *meer Phlebotomies*. So that *this Experiment* may be of excellent use,  
D when



## 18 Modern Improvements

When *Custom* and *Acquaintance* have hardened men to permit the Practice, in *Pleurisies*, *Cancers*, *Leprosies*, *Madness*, *Ulcers*, *Small-Pox*, *Dotage*, and all such like *Distempers*. And I know not why *that* of *injecting prepared Medicines* immediately into the *Blood*, may not be better and more efficacious, than the ordinary course of Practice: Since this will prevent all the danger of frustration from the *loathings* of the *Stomach*, and the disabling, clogging mixtures and alterations they meet with *there*, and in the *Intestines*, in which no doubt much of the *Spirit* and *Virtue* is *lost*. But in the way of *immediate injection*, they are kept *intire*, all those inconveniences are avoided, and the *Operation* is like to be more *speedy* and *successful*, Both these *noble Experiments* are the late *Inventions* of the *ROYAL SOCIETY*, who have attested the *reality* of the former, *that* of *Transfusion of Blood*, by numerous Tryals on several sorts of *brute Animals*. Indeed the *French* made the *Experiment first* upon *humane Bodies*, of which we have a good account from *Monsieur Dennis*: But it hath also since been practiced with fair and encouraging success, by our *Philosophical Society*. The *other* of *Injection*, if it may be



be mentioned as a different Invention, was also the product of the same *Generous Inventors*; though indeed more *forward Foreigners* have endeavoured to *usurp the credit of both*. This latter likewise hath succeeded to considerable good effects, in some *new Tryals* that have been made of it in *Dantzick*, as appears in a Letter written from *Dr. Fabritius* of that City, and printed in the *Philosophical Transactions*.

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CHAP. III.

*Another great Advantage of late Times, from the Improvements of Mathematicks; particularly of Arithmetick, Algebra, and Geometry, discours'd by Instances.*

I Proceed now to my *THIRD Instance* of *ARTS* (if the *Reverend Logician* will give me leave to use the word in this large sense) which are *Advantages* for *deep search into Nature*, and have been considerably advanc'd by the *Industry* and culture of *late Times*, above their *an-*



20 *Modern Improvements*

*cient Stature.* And the Instance was,  
 (III.) *THE MATHEMATICKS.*  
 That these are mighty helps to *practical*  
 and *useful Knowledge*, will be *easily* confest  
 by all, that have not so much *ignorance* as  
 to render them *incapable* of information  
 in these matters. And the Learned *Ger-*  
*ard Vossius* hath proved it by *induction* in  
 particulars. And yet it must be acknow-  
 ledged that *Aristotle*, and the *disputing Phi-*  
*losophers* of his School, were not much ad-  
 dicted to those *noble Inquisitions*: For *Pro-*  
*clus the Commentator upon Euclide*, though  
 he gives a very particular Catalogue of the  
*Elder Mathematicians*, yet hath not menti-  
 oned *Aristotle* in that number. And though  
*Diogenes Laertius* takes notice of a Book he  
 inscribed *Μαθηματικόν*, another, *Περί μονάδος*,  
 and a Third, yet extant, *Περί ἀτόπων γεγεμμένων*;  
 Yet it appears not that these were things of  
 very great value; and *Aristotle's Metaphy-*  
*sical procedure*, even in *Physical Theories*, the  
*genius and humour* of his *Principles*, and the  
*aiery contentions* of his *Seēt*, are huge pre-  
 sumptions that *this Philosopher* was not very  
*Mathematical*. And his numerous suc-  
 ceeding Followers, were certainly very lit-  
 tle conversant in those *generous Studies*. I  
 have elsewhere taken notice, that there is  
 more



of Useful Knowledge. 21

more publish'd by those *Disputing men* on some poultry trifling Question about *ens Rationis*, and their *Materia prima*, than hath been written by their whole number upon all the *vast* and useful parts of *Mathematicks* and *Mechanicks*. There was a time when these were counted **Coniurations**; and I do not very well know the reason of the **Reverend Disputers** displeasure at my Discourse about *Dioptrick Tubes* (of which you will hear in the process) except he was under the dread of some such *phanſie*, and believed there was **Magick** in *Opticks*. It would require much skill in those *Sciences*, to draw up the full *History* of their *Advancements*; I hear a very accurate *Mathematician* is upon it: And yet to fill up my Method, I'll adventure at some imperfect Suggestions about the *Inventions* and *Improvements* of this kind: And I begin,

(I.) With *ARITHMETICK*, which is the handmaid to all the other parts of *Mathematicks*. This indeed *Pythagoras* is said to have brought from the *Phœnicians* to the *Gracians*: but we hear no great matter of it till the days of *Euclide*: not the *Euclide* that was the *Contemporary* of *Plato*,



## 22 Modern Improvements

and Hearer of *Socrates*; but the famed *Mathematician* of that Name, who was after *Aristotle*, and at 90 years distance from the former. This is the first Person among the Ancients, that is recorded by the exact *Vossius* to have done any thing accurately in that *Science*. After him it was advanced by *Diophantus*, methodized by *Psellus*, illustrated among the *Latins* by *L. Apuleius*, and in later times much promoted by *Cardan*, *Gemma Frisius*, *Ramus*, *Clavius*, and divers more modern Artists, among whom I more especially take notice of that Ingenious *Scot* the Lord *Napier*,

Who invented the *Logarithmes*, which is a way of computing by artificial Numbers, and avoiding the tedium of *Multiplication* and *Division*. For by this Method all those Operations are performed by *Addition* and *Substraction*, which in natural Numbers were to be done those longer ways. This Invention is of great use in *Astronomical Calculations*, and it may be applied also to other Accompts. Besides this, the same Learned Lord found an easie, certain, and compendious way of Accounting by *Sticks*, called *Rabdology*; as also *Computation* by *Napier's Bones*: Both these have



of Useful Knowledge. 23

have been brought to greater perfection by others, since their *first Discovery*; particularly by *Ursinus* and *Kepler*.

To them I add the *Decimal Arithmetick*, which avoids the *tedious* way of *computing* by *Vulgar Fractions* in *ordinary Accompts*, and *Sexagenaries* in *Astronomy*; exceedingly and lately improved by our famous *Oughtred*, and *Dr. wallis* a Member of the *ROYAL SOCIETY*. If I should here subjoyn the *Helps* this *Art* hath had from the *Works* and *Endeavours* of *Anatolius*, *Barlaam*, *Maximus Palanudes*, *Nemorarius*, *Florentinus Bredonus*, *Pisanus*, *Orentius*; and in *this Age*, from those of *Adrianus Romanus*, *Henischius*, *Cataldus*, *Malapartius*, *Keplerus*, *Briggius*, *Crugerus*, and a vast number reckon'd up by *Vossius*, I should be tedious on this *Head*; and therefore I pass lightly over it, and proceed,

(II.) To *ALGEBRA*, of *universal use* in all the *Mathematical Sciences*, in *Common Accompts*, in *Astronomy*, in *taking Distances* and *Altitudes*, in *measuring plain* and *solid Bodies*, and other *useful Operations*. The first noted *Author* in this *Method* was *Diophantus*, who lived long since the *Idol* of *Disputers*. He, and those other



## 24 Modern Improvements

Ancients that used it, performed their *Algebraical Operations* by *Signs* and *Characters* suited to the several *Numbers*, and *powers* of *Numbers*, which they had occasion to use in *solving Problems*: But the later *Mathematicians* have found a far more neat and easie way, *viz.* by the *Letters* of the *Alphabet*, by which we can solve many *Problemes* that were too hard for the *Ancients*, as far as can be discovered by any of their remaining *Works*. For there were many *affected Equations* (as they call them) that did not *equally ascend* in the *Scale* of *Powers*, that could not be *solvd* by the *elder Methods*; whereas the acute *Vieta*, a *Mathematician* of this last Age, affirms, he could *resolve* any *Probleme* by his *own Improvements*. Besides him, our excellent *Oughtred* another, lately mentioned, did much in this way. But the inimitable *Des Cartes* hath vastly out-done both former and later Times, and carried *Algebra* to that height, that some considering men think *Humane Wit* cannot advance it further. I will not say so much: but no doubt he hath performed in it things deserving vast *acknowledgment*, of which you shall hear more anon. And from hence I step, (III.) To



of Useful Knowledge. 25

(III.) To the Consideration of *G E O - M E T R Y*, which is so *fundamentally useful a Science*, that without it we cannot in any good degree understand the *Artifice* of the *Omniscient Architect* in the compofure of the *great World*, and *our selves*.  $\Theta \epsilon \omicron \sigma \tau \epsilon \omega \mu \epsilon \tau \rho \epsilon \iota$ , was the excellent saying of *Plato*; and the *Universe* must be *known* by the *Art* whereby it was *made*. So that what *Galileo* notes of *Aristotle*, is a great sign of his defects, *viz.* That he reprehended his Venerable Master for his *Geometrical Sublimities*, accusing him that he receded from the *solid Methods* of *Philosophizing*, through his too much indulging that Study; Which is so far from being likely, that *Geometry* is little less than absolutely necessary to *solid and real Philosophy*; and as I intimated, 'tis next to impossible to be a *judicious and accurate Philosopher*, and want it. Upon which account, *Plato* admitted none to his School, but those that were acquainted with that Science: Which practice the mentioned excellent *Modern*, notes to be directly opposite to the *Peripatetick* genius; and some he knew great men of that way, dehorted their Disciples from *it*; which he introduceth



## 26 Modern Improvements

duceth one applauding as a *wise Counsel*, since *Geometry* would detect and shame the *futilities* of that *Notional way*. But not to take too large a compass, this is certain, That *Geometry* is a most *useful* and *proper help* in the affairs of *Philosophy* and *Life*. 'Tis almost as clear from those former intimations, that *Aristotle* was not much enclined *that way*; and we know that his *late Sectators*, have very seldome applied themselves to *Geometrical Disquisitions*.

The Result of which is, We must expect the Advantages of this Science, from the declining of *his* and *their Empire*; and I need not say *expect* it, they are both in present view. And if after this you require accounts of the *Improvements Geometry* hath received, since the foundation of that *Tyranny* by the *Man of STAGYRA*, I shall offer you the best I have; and though I am conscious that they will be *scant* and *defective*, yet I hope *sufficient* for my present purpose.

I note then from the celebrated *Vossius*, That *Euclide* was the *first* that brought *Geometry* into a *Method*, and more *accurately demonstrated* those Principles, which before were scattered among the *Greeks* and *Aegyptians*, and not so *cogently* or *carefully* proved.



of Useful Knowledge. 27

proved. And *Proclus* reckons this *Famous man* as the *Compiler* and *Demonstrator*, not as the *Inventor* of the *Elements*; and two of these Books (*viz.* 14. & 15.) are ascribed to *Apollonius Pergaeus*, who was his *nearest Successor* in *Fame* for *Mathematical Abilities*. This *Geometrician* improved the *Science* by four Books of *Conicks*, publish'd of old; and three more have been lately (in the year 1661.) translated out of an *Arabick Manuscript* in the *Duke of Tuscany's Library*, and are now abroad. This *Manuscript* *Jacob Golius* procured out of the *East*. Besides which, *this Magnus Geometra*, as he was called, *illustrated Euclide* by his *Learned Commentary* upon him. But *Archimedes* of *Syracuse*, was a *Person* of the greatest renown for *Geometrical* and *Mechanical Performances*; concerning which, *Polybius*, *Valerius*, *Plutarch*, *Livy*, and others, have recorded *prodigious* things. This great *wit* carried *Geometry* from *general* and *idle Speculation*, to the *use* and *benefit* of *Mankind*; whereas before him it was an *ancient* and *perverse Opinion*, That *this Knowledge* ought not to be brought down to *vulgar Service*, but kept up in *abstractive Contemplations*: upon which score *Archytas* and *Eudoxus*, those great *Geometricians* before



## 28 Modern Improvements

before *Euclide*, were scared from the *Mechanical* and *Organical Methods*, to the great hindrance of *beneficial Improvements* in that way. But the excellent *Syracusan* understood, that *this Science* is not *debased*, but *promoted* and *advanced* by such *Accommodations*; and evinc'd the *usefulness* and *excellency* of *Geometry*, in his admirable *Paradox* proposed before King *Hieron* (*Datis viribus datum pondus tollere*) [ $\Delta\delta\iota\ \mu\epsilon\lambda\ \tau\omicron\upsilon\ \sigma\omega\ \kappa\iota\ \nu\iota\theta\iota\sigma\omega\ \tau\lambda\omega\ \gamma\lambda\omega$ ] This *Mathematician* flourish'd 160 years after the time of *Aristotle*, who hath the name of the most ancient that writ in *Mechanicks*, though that Book of his be not mentioned either by *Archimedes*, *Athenaus*, *Hero*, or *Pappus*, *Mechanical Authors*; and *Cardan* and *Patricius* affirm that work to be none of *Aristotle's*: Whose ever it was, the *Performance* hath praise from the *Learned*, as explaining the *general Causes* of *Mechanical Geometry*. But *Archimedes* was more *practical* and *particular*: And though *Plutarch* in the *Life* of *Marcellus* affirms he writ nothing; yet the contrary is abundantly proved by *Gerard Vossius*, who hath shewn that the Books extant under his Name, that contain so many great *Maxims* of *Mechanicks*, are *genuine*; and both *Strabo* and *Pappus* mention



of Useful Knowledge. 29

tion them as *his*. The Design of *Archimedes*, of combining *Mechanism* and *Geometrick Theory*, was after happily promoted by *Hero* the Elder of *Alexandria*, who invented those *ingenuous Automata*, that move by *Air* and *Wyres*; concerning which he writ a Book that was Translated by *Fredericus Commandinus*, as also he did another *De Machinis Bellicis*, by which he well improved *Geometrick Mechanicks*: And *Pappus* particularly celebrates his exactness in solving the *Deliaick Problem*, *De Cubo duplicando*, acknowledging that he took most of his own Accounts about that matter, from *that exquisite Man*. Next him, I mention *Theodosius* of *Tripoli*, who very much improved *Geometry* by his three Books *De Figura Spherica*, which afforded great assistance to *Ptolomy*, *Pappus*, *Proclus*, and *Theon*, in their *Mathematical Endeavours*. *Meneleus* also, who lived in *Trajan's* time, contributed very much to the *perfecting* the Doctrine of *Sphericks*, as *Vitellio* well knew, who was famous for those things which he borrowed from that Author. The Performances also of *Ctesibius*, who lived in the time of *Ptolomeus Physcon*, are much celebrated by *Pliny*. He invented many things in *Hydraulicks*, and according to  
*Athenaeus,*



### 30 Modern Improvements

*Athenæus*, he was the first Contriver of *Musical Organs*. These were *Mechanical*: but *Geminus Rhodius* the Master of *Proclus Lycius*, applied *Logick* to *Geometry*, out of particular *Elements* abstracting *Universals*. He demonstrated, That there are only *Three similar Species* of all *Lines*, viz. *Right*, *Circular*, and *Cylindrical*: And *Perseus* following his steps, enrich'd *Geometry* with the Invention of *three kinds* of *Crooked Lines*, the *Parabole*, *Hyperbole*, and *Elipsis*; for which he express'd his extatick joy, as *Thales*, *Pythagoras*, and *Archimedes* did upon like occasions, in a *Sacrifice* to the *Gods*. But to be briefer, *Pappus* improved the *Sphæricks*; *Theon* more *methodically* digested the *Elements* of *Euclide*; *Serenus Antinsensis* discover'd, that the *Section* of a *right Cylindre*, is the same with the *Elipsis* of a *right Cone*; *Copernicus* improved the *Doctrin*e of *Triangles*; *Ramus* corrected and supplied *Euclide*, where his *Principles* were defective; *Maurolicus* writ first of *Secant Lines*; *Clavius* much illustrated and promoted the *Doctrin*e of *Tangents*, *Secants*, *Triangles*, *Right Lines*, and *Sphericks*, besides what he did in his *Comment* upon *Euclide*. I might mention with These, the worthy Performances of *Cusanus*, *Pitiscus*, *Snellius*,



*Snellius, Ambrosius Rhodius, Kepler, Franciscus à Schoten*, and others, who contributed very eminently to the perfections and advancements of *Geometry*, and were late men.

But none have done in it like the excellent Persons whom I reserve for my last mention; The chief are *Vieta, Des Cartes*, and *Dr. Wallis*.

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CHAP. IV.

Improvements in Geometry by Des Cartes, Vieta, and Dr. Wallis.

**I**N order to my giving an account of some of their Performances, I must premise, That no great things can be done in *Geometry*, without the *Analytical Method*; And though some Learned Men conceive the *Ancients* were acquainted with *this* way of resolving Problems, yet their skill in it went no higher than the *Quadratick Order* of *Equations*, which They demonstrated by *Circles* and *Right Lines*, which They call'd *Loca plana*: but they were able to do nothing in the *Cubical Equations*, or any of the



## 32 *Modern Improvements*

the *Superiour Orders* ; though they endeavour'd to cover their *defects* in this *Art*, by recourse *ad Locos Solidos*, (viz. *Conick Sections*) and *Lineares*, as they called them, such as the *Helix*, *Conchoeides*, and those of like nature. But those *tortous* and *curved Lines* being described *Mechanically* by *Compound Motions*, the *Problems resolv'd* by them are performed *Organically* by the *hand and eye*, not *Geometrically*.

This was the State of the *Analytick Art*, as long as Learning flourish'd in *Greece* ; when *That* was subdued by the *Barbarians*, their Learning with their Country pass'd to the *Arabians*, and also to the *Persians*, as we have it from *Hottinger* and *Bullialdus* : But these *Successors* of the *Greeks* did not *advance* their Learning beyond the *imperfect Stature* in which it was delivered to them. In that condition it remained till *Cardan* and *Tartaglia*, who made some small addition towards the *perfection* of it ; For they gave some Rules for solving *Cubical Equations*, which were certain in some cases, but not in all. Their *Invention* some other *Mathematical* men endeavour'd to *advance*, laying down *Rules* for solving some *Cubick* and *Biquadratick Equations* ; but could never find an *universal way*, that  
might



of Useful Knowledge. 33

might reach all such: Yea indeed they utterly despaired, and held it impossible. At length appears *Vieta*, who by inventing the *Method of Extracting Roots* in the most numerous *Equations*, and by converting the *Signs* used by the *Ancients* into *Letters*, brought *Algebra* to a very great perfection, as I have noted above; and by enriching the *Analytical Art*, by the *Accessions* of his *Exegetice Numerosa*, and *Logistice Speciosa*, he hath contributed infinite helps to *Geometry*. After him, divers other Learned men polisht and adorned his Discourses; among whom I mention chiefly our Countrymen *Harriot* and *Oughtred*, who altered *Vieta's Notes* to advantage, and invented *Canons* to direct our *Operations* in the *Extracting of Roots*, both in *pure* and *adsected Equations*.

But after these had thus improved the *Analytick Art*, and well assisted *Geometry* by it, *Des Cartes* appears, one of the greatest *wits* that ever the Sun saw, a Person too great for praise, designed by *Heaven* for the *Instruction* of the Learned World, and who no doubt will be the Object of its *admiration*, as long as there is any *Learning* in it. This wonderful man



### 34 *Modern Improvements*

in a few Pages, opens a way to mighty Performances: He shews us how all the Problems of Geometry may be brought to such terms, that we shall need nothing to the Construction and Demonstration of them, but the knowledge of the length of certain right Lines; and that, as all the Operations of Arithmetick are performed by Addition, Subtraction, Multiplication, Division, and Extraction of Roots (which is a species of Division) So in Geometry, for the preparation of Lines that they may be known, nothing needs more to be done, than that others be added to them, or subtracted from them; or if the Line be single (which that it may be the better referred to Numbers, may be called Unity) and beside that, two other Lines, that a Fourth be found which shall have the same proportion to one of these Lines, that the other hath to Unity, which is the same with Multiplication; or else, that by them a Fourth be found, which may have the same proportion to one of them, which Unity hath to the other, which is the same with Division; or lastly, That there be found between Unity, and some other Right Line, two or more mean Proportionals, which is the same thing with the Extraction of Quadratick and Cubick  
Roots.



of Useful Knowledge. 35

*Roots.* And that he may justify the introducing of *Terms Arithmetical* into *Geometry*, he observes, That the avoiding thereof was an occasion of much *perplexity* and *obscurity* in the *Geometry* of the *Ancients*; of which he could give no other conjecture, but because they did not sufficiently understand the *affinity* and *cognation* of those *Sciences*. But if I should intend an *exact History* of all his Performances, I must *transcribe Him*; for he hath said so much in little, that 'tis impossible to abridge those his *close Composures*. I shall therefore only hint some principal things, referring you to his *Writings* for the rest.

And I take notice *first*, That he hath proposed an *Universal Method* for the *Solution* of all *Problems*; not only those propounded in *Right Lines*, *Plains*, and *Solids*: but also all that are made in *Angles*; a thing of most general Service in all parts of *Mathematicks*. By It he resolves the *famous Proposition* in *Pappus*, which was too hard for *Euclide*, *Apollonius*, and all the *Ancients*. He discourses the nature of *crooked Lines*, and shews which are fit to be used in *Geometrical Demonstrations*; Gives *Rules* for the place where to apply our selves in the *Demonstration* of any *Problem*;



## 36 Modern Improvements

blem; and tells us, that a *Problem* after it is brought to an *Equation*, and reduced to its *least* terms, and the *unknown Quantity* is *Quadratick*, or of two dimensions, that then it may be demonstrated by a *Right Line* and *Circles*: but if the *Equation*, after it is reduced to its *least Terms*, leave the unknown *Quantity*, *Cubick* or *Biquadratick*, it must be demonstrated by some one of the *Conick Sections*. Whereas again, if after the *Equation* reduced, the unknown *Quantity* remain of five or six *Dimensions*, or more, *in infinitum*, then the *Demonstration* must be performed by *Lines* more and more *compound*, according to the *degree* of *Composition* in the *unknown Quantity* of the *Equation*. But because the way by *Lines* is *perplex* and *tedious*, he gives *Rules* to reduce *Equations* of *many Dimensions*, to *fewer*. He shews how to *fill up defects*, when any *Terms* are wanting in the *Equation*; how to convert the *false Roots* into *true*, to avoid *Fractions*, and to *lessen Equations*. He hath demonstrated by a *Circle* and *Parabole* the famous *Problems* so much agitated among the *Ancients*, viz. the *Trisection* of an *Angle*, and the *finding two mean Proportionals between two Lines given*, with more brevity and expedition



of Useful Knowledge. 37

dition than any that went before him. And this, Sir, shall suffice by way of intimation, concerning that Prince of Mathematicians and Philosophers.

Since *him*, others have improved his *Method*. *Schotenius* hath demonstrated the *Loca Plana* of *Apollonius*: *Hadderius* hath added Inventions of *use* and *pleasant speculation* in his *Tract* of *Reduction* of *Equations*. *Florimundus de Beaune* hath writ ingenious and profitable things *de Natura & Limitibus Aequationum*. But 'twould be endless to attempt full Accounts of the Modern Advancements of this Science, or indeed those accessions of growth it hath had since *Vieta*. And whoever should go about it, must reckon to begin anew as soon as he hath finish'd what he intended, since *Geometry* is *improving daily*.

I shall therefore add no more here, but only do right to an excellent Person of our own Nation, *Dr. John Wallis*, a Member of the *ROYAL SOCIETY*, to whom *Geometry* is exceedingly indebted for his rare Discoveries in that *Science*. Particularly, he hath propounded a Method for the *measuring* of all kind of *crooked Lines*, which is highly ingenious; and put an end



## 38 Modern Improvements

to all future Attempts about *Squaring the Circle*, which hath *puzzled* and *befooled* so many *Mathematicians*, that have spent their *thoughts* and *time* about it. This he hath brought to effect as neer as it can be done, and shew'd the *exact* performance by *rational Numbers* impossible; He hath proposed excellent ways for the *measuring* all kinds of *Plains*, and all *multangular* and *solid Bodies*. But 'tis time now to proceed to the consideration of the next *Mathematical Science*, viz.

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### CHAP. V.

#### The late Improvements of Astronomy.

(4.) **A**STRONOMY, one of the grandest and most *magnifique* of all those that lie within the compass of *Natural Inquiry*. I shall not look back to its beginning among the *Chaldeans*, *Aegyptians*, and *eldest Grecians*, in which Times it was but *rude* and *imperfect*, in comparison to its *modern Advancements*. For the great Men among the *Greeks* are taken much notice of,

but



of Useful Knowledge. 39

but for very ordinary and trite things in this Science: As *Anaximander Milesius*, for teaching, That the Earth was Globous, and the Centre of the World not bigger than the Sun: *Anaximines* for affirming, That the Moon shone but with a borrowed Light; That the Sun and It were Eclips'd by the Earths interposal; and, That the Stars move round our Globe. And *Pythagoras* was the first that noted the obliquity of the Ecliptick. This Philosopher indeed was a Person of a vast reach, and said things in Astronomy very agreeable to late Discoveries: But the **Disputers** Omniscient *Aristotle* made very odd Schemes, not at all corresponding with the Phenomena of the Heavens, as appears from his Hypotheses of **Solid Orbs, Epicycles, Excentricks, Intelligences,** and such other ill-contrived Phancies. Besides which, if I should descend to consider his now palpable Mistakes about the nature of Comets, the Galaxy, the Sphere of Fire under the Moon, and numerous other such, I should oblige my self to a large ramble. Wherefore to be as close as may be in these Notes, I observe, That after *Aristotle*, Astronomy was cultivated and improved by *Theophrastus, Aratus, Aristarchus Samius, Archimedes, Geminus, Menelaus,*



## 40 Modern Improvements

*nelaus, Theon, Hipparchus, Claudius Ptolemaeus, and infinite others among the Greeks,*

Among *later Authors*, considerable things have been done in this way by both *Latins* and *Arabians*: To omit the *latter*, I shall give you some *particular Instances* of the other.

*Johannes de Sacro Bosco ingeniously and methodically explained the Doctrine of the Sphere. Thebit first found the Motion of Trepidation. Regiomontanus published the first Ephemerides, and did excellent things in his Theoricks of the Planets. Wernerus stated the greatest Declination of the Sun. Albertus Pighius directed the way to find Equinoxes and Solstices. Baersius framed perpetual Tables of the Longitudes and Latitudes of the Planets. Copernicus restored the Hypothesis of Pythagoras and Philolaus, and gave far more neat and consistent Accounts of the Phenomena. Joachimus made Ephemerides according to the Copernican Doctrine. Clavius invented a most useful demonstrative Astrolabe, and writ an exquisite Comment upon Sacro Bosco.*

But I conclude the last Century with the Noble *Ticho Brahe*, who performed the glorious Work of restoring the *Fix'd Stars* to their *true* places, the *assignation* of which  
before



of Useful Knowledge. 41

before him, was rather by *guess*, than any *competent Rules*; and the *mistakes* here, were the very root and foundation of most *Errors in Astronomy*. For which reason it was, that *Copernicus* left that *earnest advice* to his Scholar *Joachimus*, that he should apply himself to the *restitution* of the *Fix'd Stars*; for till this were done, there could be no hopes of attaining to the *true places* of the *Planets*, nor doing any thing to purpose in the whole *Science*. This engaged the Noble *Tycho* to this *Enterprise*, and he made it the *Foundation* of all the rest. The *Method* he used is described by *Gassendus*. By the help of this noble *Performance* he reformed the elder *Astronomical Tables*, both the *Ptolomaick* and *Copernican*. And from his *Observations* of the new *Star* of 1572, and six others in his time, he asserted *Comets* into their place among *Heavenly Bodies*, shattering all the *Solid Orbs* to pieces; And he hath done it with such *clear conviction*, that even the *Jesuits*, whose thraldom to the *Church of Rome*, deters them from closing with the *Motion* of *Earth*, confess a necessity of repairing to some other *Hypothesis* than that of *Ptolomy* and *Aristotle*. I might add to this, That this *generous Nobleman* invent-  
ed



## 42 *Modern Improvements*

ed and framed such excellent *Astronomical Instruments*, as were by vast odds for *use* and *convenience* far beyond any of former times: Himself hath a Treatise concerning them. He hath also made exquisite *Tables* of the difference that *Refractions* make in the *appearance* of the *Stars*, and done more great things for *Astronomical Improvement*, than many *Ages* that were before him; for which reason I could not pardon my self in a curt mention of so glorious an *Advancer* of this Science.

The next Age after him, which is *ours*, hath made excellent *use* of his *Discoveries*, and those of his *Elder*, the famed *Copernicus*; and raised *Astronomy* to the noblest *height* and *perfection* that ever yet it had among men. It would take up a Volume to describe, as one ought, all the particular *Discoveries*: But my Design will permit but a short mention. Therefore briefly, I begin with *Galileo*, the reputed Author of the famous *Telescope*; but indeed the glory of the *first Invention* of that excellent *Tube*, belongs to *Jacobus Metius* of *Amsterdam*: but 'twas improved by the noble *Galileo*, and he first applied it to the *Stars*; by which *incomparable Advantage*, he discovered the *Nature* of the *Galaxy*, the 21 *New Stars*



of Useful Knowledge. 43

Stars that compose the *Nebulosa* in the head of *Orion*, the 36 that conspire to that other in *Cancer*, the *Ansula Saturni*, the *Assella* of *Jupiter*, of whose *Motions* he composed an *Ephemeris*. By these *Lunule* 'tis thought that *Jupiters* distance from the *Earth* may be determined, as also the distance of *Meridians*, which would be a thing of vast use, since this hath always been measured by *Lunar Eclipses*, that happen but once or twice a year; whereas opportunities of *Calculating* by the *occultations* of these *new Planets* will be frequent, they recurring about 480 times in the year. Besides, to hasten off, *Galileo* discovered the strange *Phases* of *Saturne*, on while oblong, and then round; the *increment* and *decrement* of *Venus*, like the *Moon*; the *Spots* in the *Sun*, and its *Revolution* upon its own *Axis*; the *Moons* *libration*, collected from the various *position* of its *Maculae*; and divers other wonderful and useful *Rarities*, that were strangers to all *Antiquity*. Shortly after *Galileo*, appears *Christopherus Scheiner*, who by greater *Telescopes* viewed the *Sun* with a *curled* and *unequal Superficies*, and in or near the *Horizon* of an *Elliptical figure*. He found also, That that supposed *uniform* *Globe* of *Light*, was of a *different*

com-



## 44 Modern Improvements

*complexion* in its several parts; some *bright-er* than the main Body, as the *Faculae*; others *darker*, as the *Maculae*. He made more than 2000 *Observations* of them, and described their *Number, Magnitude, Situation, Figure, and Revolutions*. But I must contract. *Kepler* is next, who first proposed the *Elliptical Hypothesis*, made very *accurate* and *luciferous Observations* about the *Motions of Mars*, and writ an *Epitome* of the *Copernican Astronomy*, in the clearest and most perspicuous Method, containing the Discoveries of others, and divers considerable ones of his own; not to mention his *Ephemerides*, and Book about Comets. *Ant. Maria Shirlaus*, with a new *Telescope* of a larger *diameter* than ordinary, discovered five other *Stars* more remote from *Jupiter* than his *Satellites*, and a kind of *vapid Atmosphere* about that *Planet*. *Franciscus Fontana* observed the same *Star*, with nine others never leaving it more than ten of its *diameters*; and in 1636. and 1643. with 8. Anno 1645. with 5, 1646. with 7. on other days with 6. varying their distances one to another, and not to be seen about *Mars* nor *Saturn*, nor without extending the *Telescope* more than was fitting for *Fix'd Stars*. These *Satellites* are observed to suffer



of Useful Knowledge. 45

fer a defection of their Light, when *Jupiter* interposeth between *them* and the *Sun*; whence it is inferr'd, That they have their Light from *It*, and that *Jupiter* hath none of his own to impart to them. But to pass on lightly, *Longomontanus* described the World according to all the *Hypotheses* of *Ptolomy*, *Copernicus*, and *Ticho Brahe*. *Fansonius Blauen* made far more perfect and exact *Celestial Globes* than any were extant before. *Gassendus* writ judiciously of the *Stars* about *Jupiter*, and of *Mercury* in the *Sun*, and gave the World most excellent *Astronomical Institutions*. *Ismael Bullialdus* enrich'd the Science with a new Method to find and easily compute the *Paralaxes* of *Solar Ellipses*. *Hevelius* drew a *Graphical Description* of the *Moon* in all its *Phases*, as it appear'd in the *Telescope*, accurately delineating its *Spots*, and shewing the *inequality* and *mountanous protuberances* of its surface, which lends light to a vast *Theory*. Both these last named are Fellows of the *ROYAL SOCIETY*. Of the *Selenography* of *Hevelius*, *Ricciolus* made an *Improvement*, both as to the *Number*, *Figure*, *Magnitude*, *Site*, *Colour* of the *Maculae*, and the *Eminencies*, *Profundities*, and *Asperities* of the *Lunar Superficies*. *Martinus Hortensius* found



## 46 Modern Improvements

found *Mercury* to have variety of *Phases*, like the *Moon*; as, now *Horned*, then *Gibbous*, and at other times *Round*. But I conclude this Account with the most *Worthy* and *Learned* Prelate **Dr. Seth Ward**, now Lord Bishop of *Sarum*, who among his other excellent Performances in *Astronomy*, hath *demonstratively* proved the *Elliptical Hypothesis*, which is the most *plain* and *simple*, and performed by fewer Operations than either of the other. This indeed was *first* discours'd of by *Kepler*, advanced by *Bullialdus*, but *demonstrated* by this *accomplish'd* and *Venerable* Bishop, an Honourable Member of the *ROYAL SOCIETY*.

### CHAP. VI.

#### Improvements of Opticks and Geography.

I Come next (5.) To consider the **OPTICKS**, whose *Improvements* are of great importance in the matters of *general Philosophy* and *humane Life*; since the  
informations



## of Useful Knowledge. 47

informations of Sense are the ground of both, and this Science rectifies and helps the noblest of them. Concerning it, there was once a Book of Aristotle's extant, according to Laertius: but it hath submitted to Time. Since him, this Science hath been cultivated by Euclide, and the celebrated Archimedes, who is said to have done strange things by it, upon the Ships of Marcellus: As Proclus, who improved the Archimedean Artifices, destroyed a Fleet by his Specula Ustoria, that besieged Constantinople. Ptolomy of Alexandria made considerable Improvements of Opticks; and Alhazenus the Arabian, is famous for what he did in It. From these, Vitellio drew his, and advanced the Science by his own Wit, and their Helps. Stevinus corrected Euclide, Achazen, and Vitellio, in some fundamental Propositions that were mistakes; and in their room substituted considerable Inventions of his own. Roger Bacon our fam'd Countryman, whom Picus Mirandula calls the Phœnix of his Age, and Vossius, one Learned to a miracle, writ acutely of Opticks. He was accused of Magick to Pope Clement iv. and thereupon imprisoned: But the Accusation was founded on nothing but his skill in Mathematicks, and the



## 48 Modern Improvements

the *ignorance* of his *Accusers*. After *these*, the *Dioptricks* were improved by *Kepler*, *Gassendus*, *Mersennus*, and the noble and incomparable *Des Cartes*, who hath said the most *clear*, *useful*, and *improvable* things about it, that ever were extant on the Subject. But nothing hath so much advanc'd the Science, as the invention of the *Telescope* by *Metius*; and *that* other of the *Microscope*, concerning which I have to say in the following Instances. I pass therefore to the *last* I shall mention in the *Mathematicks*, which is,

(VI.) *GEOGRAPHY*. In *this* the *Ancients* were exceedingly *defective*. And *Aristotle* knew the *World*, by the same *figure* his *Scholar* conquer'd it. 'Tis noted by the ingenious *Varenius*, that the most *general* and *necessary* things in *this* Science were then *unknown*; as, The *Habitableness* of the *torrid Zone*; The *flux* and *reflux* of the *Sea*; The *diversity* of *winds*; The *Polar* *propertie* of the *Magnet*; The *true dimension* of the *Earth*. They wanted *Descriptions* of remote *Countries*, concerning which both the *Greeks* and *Romans* had very *fabulous Relations*. They knew not that the *Earth* was *encompassed* by the *Sea*, and  
might



of Useful Knowledge. 49

might be *Sailed round*. They were totally ignorant of *America*, and both the *North* and *South* parts of this *Hemisphere*; yea, and understood very little of the *remoter* places of their own *Asia*. *Fapan*, the *Fava's*, the *Philippicks*, and *Borneo*, were either not at all *known*, or exceeding *imperfectly* of *old*: But all *these* are *familiar* to the *latter Times*. *Mexico* and *Peru*, and the *vast Regions* of those *mighty Empires*, with the many *Isles* of the *Great Sea* are disclosed. The *frozen North*, the *torrid Line*, and formerly *unknown South*, are *visited*, and by their numerous *Inhabitants* found not to be so *inhospitable* and *unkind* to men, as *Antiquity* believed. The *Earth* hath been *rounded* by *Magellan*, *Drake*, and *Candish*. The *great Motion* of the *Sea* is *vulgar*, and its *varieties* inquiring every day: The *diversities* of *winds* stated, and better understood: The *Treasure* of *hidden Vertues* in the *Loadstone*, found and used. The *Spicy Islands* of the *East*, as also those of the *remote South* and *North*, frequented, and the knowledge of that *People* and those *Countries* transmitted to us, with their *Riches*; The most distant being *Parts Travell'd* and *Describ'd*. Our *Navigation* is far *greater*, our *Commerce* is more *general*,



## 50 *Modern Improvements*

our *Charts* more exact, our *Globes* more accurate, our *Travels* more remote, our *Reports* more intelligent and sincere; and consequently, our *Geography* far more perfect, than it was in the *elder Times* of *Polybius* and *Possidonius*, yea than in those of *Ptolomy*, *Strabo*, and *Pomponius Mela*, who lived among the *Cæsars*. And if It was so short in the *flourishing Times* of the *Roman Empire*, how was it before, in the days of *Aristotle* and the *Græcians*? We have an Instance of it in the *Great Macedonian*, who thought the *bounds* of his *Conquests* to be the *end* of the *world*; when there were *Nations* enough beyond them, to have eaten up the *Conqueror*, with his *proud* and *triumphant* *Armies*. So that here also *Modern Improvements* have been great; and you will think so, if you compare the *Geographical Performances* of *Gemma Frisius*, *Mercator*, *Ortelius*, *Stevinus*, *Bertius*, and *Guil. Blæu*, with the best *Remains* of the most celebrated *Geographers* of the more *ancient* *Ages*.

CHAP.



CHAP. VII.

*That Useful Knowledge is to be aided by Instruments. Modern Instances of such. Of the Telescope, Microscope, and Thermometer.*

**T**Hus, Sir, I have touched upon some of the *Improvements* of the *ARTS* that search into the *recesses* and *intrigues* of *Nature*, with which *latter Ages* have assisted *Philosophical* Inquiries. And in *these* I see I have struck farther than I was aware, into the account of those things also which lead us to the *grosser Phenomena*; and my *Remarques* about *Geography* are all of that nature. However I shall not alter my *Method*; but after I have discours'd the *INSTRUMENTS* I mentioned for *Useful Knowledge*, I shall consider somewhat of *NATURAL HISTORY*, which reports the *Appearances*, and is *fundamentally necessary* to all the *Designs* of *Science*. As for the *INSTRUMENTS* then, that are next, before I come to give you



## 52 *Modern Improvements*

the Notes I intend concerning them, I observe, That

The *Philosophy* that must signifie either for *Light* or *Use*, must not be the *work* of the *Mind* turned in upon *it self*, and only conversing with its own *Ideas*; but *It* must be raised from the *Observations* and *Applications* of *Sense*, and take its *Accounts* from *Things* as they are in the *sensible world*. The *Illustrious Lord Bacon* hath noted this as the chief cause of the unprofitableness of the *former Methods* of *Knowledge*, viz. That *they* were but the *Exercises* of the *Mind*, making *Conclusions*, and spinning out *Notions* from its own *native store*; from which way of proceeding, nothing but *Dispute* and *Air* could be expected. 'Twas the fault that *Great Man* found in the *Ancients*, That they flew presently to *general Propositions*, without staying for a *due information* from *Particulars*, and so gradually advancing to *Axioms*: Whereas the *Knowledge* from which any thing is to be hoped, must be laid in *Sense*, and raised not only from some few of its *ordinary Informations*; but *Instances* must be aggregated, compared, and critically inspected, and examined singly and in consort. In order to which Performances, our *Senses* must



of Useful Knowledge. 53

must be *aided*; for of themselves they are too narrow for the *vastness* of things, and too *short* for *deep Researches*: They make us very *defective* and *unaccurate Reports*, and many times very *deceitful* and *fallacious ones*. I say therefore, *they* must be assisted with *Instruments* that may *strengthen* and *rectifie* their Operations. And in *these* we have mighty *advantages* over *Aristotle* and the *Ancients*; so that much greater things may well be expected from *our Philosophy*, than could ever have been performed by *theirs*, though we should grant them all the *superiority* of *Wit* and *Understanding* their fondest Admirers would ascribe to those *Sages*. For a *weak hand* can move more *weight* by the help of *Springs, wheels, Leavers*, and other *Mechanick Powers*, than the *strongest* could do without them. And that we really have these *Advantages*, must be shewn by *Instance*: I mentioned *Five* that are considerable to that purpose, which I took notice of among many others; and they were the *TELESCOPE*, *MICROSCOPE*, *THERMOMETER*, *BAROMETER*, and *AIR-PUMP*.

(I.) The *TELESCOPE* is the most excellent *Invention* that ever was, for assisting the *Eye* in *remote Discoveries*. The *di-*



## 54 Modern Improvements

stance of the Heavens is so vast, that our *unaided Senses* can give us but extremely imperfect Informations of that Upper World; And the *Speculations* that *Antiquity* hath raised upon them, have for the most part been very *mean*, and very *false*: But these excellent *Glasses* bring the *Stars* nearer to us, and acquaint us better with the *immense Territories* of *Light*: They give us more *Phenomena*, and *truer Accounts*; disperse the *shadows* and *vain Images* of the *twilight* of *naked sense*, and make us a *clearer* and *larger prospect*. By these Advantages *they enlarge* our *Thoughts*, and shew us a more *magnificent Representation* of the *Universe*: So that by them the *Heavens* are made more *amply* to declare the *Glory* of *God*, and we are help'd to *nobler* and *better-grounded Theories*. I have mentioned in my Account of the Advance of *Astronomy*, some of the most remarkable *Discoveries* that have been made by these *Tubes*, which exceedingly transcend all the *Imaginations* of *Elder Times*; and by the further improvement of them, other things may be disclosed as much beyond all *ours*. And the *present Philosophers* are so far from desiring that *Posterity* should sit down contented with their *Discoveries* and *Hypotheses*,



of Useful Knowledge. 55

ses, that they are continually solicitous for the gaining more *helps* to themselves, and *those* that shall follow, for a further progress into the knowledge of the *Phænomena*, and more *certain judgments* upon them. So that these *Glasses* are exceedingly *bettered* since their *Invention* by *Metius*, and *application* to the *Heavens* by *Galileo*; and several ingenious Members of the *ROYAL SOCIETY* are now busie about improving them to a greater height. What success and informations we may expect from the *Advancements* of this *Instrument*, it would perhaps appear *Romantick* and *ridiculous* to say; As, no doubt, to have talk'd of the *spots* in the *Sun*, and *vast inequalities* in the *surface* of the *Moon*, and those other *Telescopical certainties*, before the *Invention* of that *Glass*, would have been thought *phantastick* and *absurd*. I dare not therefore mention our *greatest hopes*: but this I adventure, That 'tis not unlikely but *Posterity* may by those *Tubes*, when they are brought to *higher degrees* of *perfection*, find a *sure way* to determine those *mighty Questions*, *whether the Earth move?* or, *the Planets are inhabited?* And who knoweth which way the *Conclusions* may fall? And 'tis probable enough,



## 56 *Modern Improvements*

that another thing will at last be found out, in which this lower World is more immediately concerned, by *Telescopical Observations*, which is, the most desired *Invention of Longitudes*; upon which must needs ensue yet greater Improvements of *Navigation*, and perhaps the Discovery of the *North-west Passage*, and the yet *unknown South*. Whatever may be thought of these Expectations by Vulgar and *narrow Minds*, whose *Theories* and *Hopes* are confin'd by their *Senses*, those that consider, that *one Experiment* discovered to us the vast *America*, will not *despair*. But 'tis time to pass from *this*, to a *second Modern Aid*, whereby our *Sight* is assisted, which is,

(II.) The *MICROSCOPE*. The *Secrets* of Nature are not in the *greater Masses*, but in those *little Threads* and *Springs* which are too *subtile* for the *grossness* of our *unhelp'd Senses*; and by *this Instrument* our eyes are assisted to look into the *minutes* and *subtillties* of things, to discern the otherwise *invisible Schematisms* and *Structures* of *Bodies*, and have an advantage for the finding out of *Original Motions*; To perceive the *exactness* and *curiosity* of Nature in all its *Composures*; And from *thence* take *sensible Evidence* of the  
*Art*



*Art* and *wisdom* that is in its *Contrivance* ; To disclose the *variety* of *living Creatures* that are shut up from our *bare Senses*, and open a kind of other *World* unto us, which its *littleness* kept unknown. *This Instrument* hath been exceedingly improved of late, even to the *magnifying* of *Objects* a *thousand* times, and many useful *Theories* have been found and explicated by the *notices* it hath afforded ; as appears by the *Microscopical Writings* of those ingenious *Mechanicks*, Members of the *ROYAL SOCIETY*, *Dr. Power* and *Mr. Hooke*.

But (III.) The *THERMOMETER* was another *Instrument* I mentioned, which discovers all the small *unperceivable variations* in the *heat* or *coldness* of the *Air*, and exhibits many rare and *luciferous Phenomena*, which may help to better *Informations* about those *Qualities*, than yet we have any. And as to this, I observe with the great *Verulam*, and the other *Bacon* the *Illustrious Mr. Boyle*, That *Heat* and *Cold* are the *right* and *left* hand of *Nature*. The *former* is the great *Instrument* of most of her *Operations* ; and the *other* hath its *Interest*. And yet the *Philosophy* of *Aristotle* hath neither *done* nor as much as *attempted* any thing toward the *Discovery* of their *Natures* ;



## 58 *Modern Improvements*

Natures ; but contented it self with the *jejune, vulgar, and general* description, *That Heat is a Quality that gathereth together things of a like nature, and severs those that are unlike ; and Cold congregates both.* But now if we will know any thing deeply in the business of *Rarefaction and Condensation,* the Doctrine of *Meteors,* and other material Affairs of Nature , other Accounts about these things must be endeavoured ; and the bare *informations* of our *Senses,* are not *exact* enough for this purpose ; for their *Reports* in this kind are *various and uncertain,* according to the *temper and disposition* of our *Bodies,* and several *unobserved accidental mutations* that happen in them. This *Instrument* therefore hath been invented to supply their *defects* ; and it gives far more *constant and accurate,* though perhaps not always *infallible Relations* : but the justest are afforded by the *Sealed Thermometer.* And besides the *Uses* of this *Instrument* I suggested, it will help very much in framing the *History of Weather,* which may be applied to many excellent purposes of *Philosophy,* and services of *Life.*



CHAP. VIII.

Of the Barometer and Air-Pump,  
and what Advantages we have and  
may further expect from these In-  
struments.

**B**UT (IV.) The *BAROMETER* is another late *Instrument* very helpful to *Useful Knowledge*. That there is *gravity* even in the *Air* it self, and that *that Element* is only *comparatively light*, is now made evident and palpable by *Experience*, though *Aristotle* and his *Schools* held a different *Theory*: And by the help of *Quicksilver* in a *Tube*, the way is found to measure all the *degrees of Compression* in the *Atmosphere*, and to estimate exactly any *accession of weight*, which the *Air* receives from *winds, Clouds, or Vapours*. To have said in *Elder Times*, That *Mankind* should light upon an *Invention* whereby those *Bodies* might be *weigh'd*, would certainly have appeared very *wild and extravagant*; and it will be so accounted for some time yet, till men  
have



## 60 Modern Improvements

have been *longer* and are *better* acquainted with *this Instrument* : For we have no reason to believe it should have *better luck* than the *Doctrine* of the *Circulation*, the *Theory* of *Antipodes*, and all *great Discoveries* in their *first Proposals*. 'Tis impossible to persuade some of the *Indians* that live near the *heats* of the *Line*, that there is any such thing as *Ice* in the *World* ; but if you talk to them of *Water* made *hard* and *consistent* by *Cold*, they'l laugh at you as a *notorious Romancer*. And those will appear as *ridiculous* among the most of us, who shall affirm it *possible* to determine any thing of the *weight* of the *Wind* or *Clouds*. But *Experience* turns the *laugh* upon the *confident incredulity* of the *Scoffer* ; and he that will not *believe*, needs no more for his *conviction*, than the labour of a *Tryal*. Let him then fill a *Tube* of *Glass* of some Feet in length, with *Quicksilver* ; and having *sealed* one end, let him stop the other with his *Finger*, and *immerge* that which is so *stop'd* into a *Vessel* of *Mercury*, the *Tube* being *perpendicularly* erected ; let him then *subtract* his *Finger*, and he will perceive the *Quicksilver* to descend from the *Tube* into the *subjacent Vessel*, till it comes to 29 *Digits* or thereabouts ; *there*, after some *Vibrations*,



of Useful Knowledge. 61

brations, it ordinarily rests. The reason that this remainder of the *Mercury* doth not descend also, is, because such a *Mercurial Cylinder* is just *equiponderant* to one of the *incumbent Atmosphere* that leans upon the *Quicksilver* in the *Vessel*, and so hinders a further descent. It is concluded therefore, That such a *Cylinder* of the *Air* as presses upon the *Mercury* in the *Vessel*, is of equal weight to about 29 *Digits* of that ponderous *Body* in the *Tube*. Thus it is when the *Air* is in its ordinary temper: but *Vapours*, *Winds*, and *Clouds* alter the *Standard*, so that the *Quicksilver* sometimes falls, sometimes rises in the *Glass*, proportionably to the greater or less accession of gravity and compression the *Air* hath received from any of those alterations; and the Degree of increase beyond the *Standard*, is the measure of the additional gravity. This Experiment was the *Invention* of *Torricellius*, and used to little more purpose at first, but to prove a *Vacuum* in Nature; and the deserted part of the *Glass-Tube* was by many thought an *absolute void*, which I believe is a mistake: But it hath been since improved to this Design of weighing the degrees of compression in the *Air*; a thing that may signifie much, in giving us to understand its temper in several



## 62 Modern Improvements

veral Places, on *Hills* and in *Caves*, in divers *Regions* and *Climates*, which may tend to the disclosing many excellent *Theories* and *helps* in *humane Life*. And the *Air* is so *Catholick* a Body, and hath so great an *influence* upon all *others*, and upon *ours*, that the advantage of such an *Instrument*, for the better acquainting us with its *nature*, must needs be very considerable, and a good *Aid* to *general Philosophy*. And who yet knows how *far*, and to what *Discoveries* this *Invention* may be improved? The World a long time only *rudely star'd* upon the *Wonders* of the *Loadstone*, before its *use* was found for the *advantage* of *Navigation*; and 'tis not impossible, but that *future Times* may derive so much *benefit* one way or other from *this Invention*, as may equal its *esteem* to *that* of the *Compass*. The *ROYAL SOCIETY*, by their *Care* and *Endeavours* in the using this *Instrument*, give us hopes, that they will let none of its *useful Applications* to escape us. And I know not whether we may not mention it as the first great benefit we have from *it*, that it was an occasion of the *Invention* of *Mr. Boyle's famous Pneumatick Engine*: And this is the other *Instrument* I noted, and call'd

(V.) The



of Useful Knowledge. 63

(V.) The *AIR-PUMP*, concerning the *usefulness* of which, that excellent Person himself hath given the best Accounts, in his *Discourse of Physico-Mechanical Experiments* made in that *Engine*, by which he hath discovered and proved a rare and *luciferous Theory*, viz. the *Elastick Power* or *Spring* of the *Air*, and by *this*, hath put to flight that *odd Phancy* of the *Fuga vacui*, and shewn, that the *strange Effects* which use to be ascribed to that *general and obscure cause*, do arise from the *native self-expansion* of the *Air*. The extent of which *Elastical Expansion*, he hath found divers ways to measure by his *Engine*, which also discovers the *influence* the *Air* hath on *Flame, Smoke, and Fire*; That it hath *none* in *Operations Magnetical*; That it is probably much *interspersed* in the *Pores* of *Water*, and *comprest* by the *incumbent Atmosphere*, even in those *close retreats*; What operation the *exsuction* of the *Air* hath on other *Liquors*, as *Oyl, Wine, Spirit of Vinegar, Milk, Eggs, Spirit of Urine, Solution of Tartar, and Spirit of Wine*; The *gravity* and *expansion* of the *Air* under *water*; The interest the *Air* hath in the *vibrations* of *Pendulums*, and what it hath to do in the *propagation* of *Sounds*; That *Fumes* and  
*Vapours*



## 64 Modern Improvements

*Vapours ascend* by reason of the *gravity* of the *Ambient*, and not from their own *positive levity*; The nature of *Suction*, the *cause* of *Filtration*, and the rising of *Water* in *Siphons*; The nature of *Respiration*, and the *Lungs* illustrated by tryals made on several kinds of *Animals*, and the interest the *Air* hath in the *Operations* of *Corrosive Liquors*. These, and many more such like *beneficial Observations* and *Discoveries*, hath that *great man* made by the help of his *Pneumatick Engine*; and there is no doubt but *more*, and perhaps *greater* things will be disclosed by it, when *future ingenuity* and *diligence* hath improved and perfected this *Invention*. (For what great thing was *absolute* and *perfect* in its *first rise* and *beginning*?) And 'tis like this *Instrument* hereafter will be used and applied to things yet unthought of, for the *advancement* of *Knowledge* and *conveniences* of *Life*.

CHAP.



CHAP. IX.

The Credit of Optick-Glasses vindicated, against a Disputing Man, who is afraid to believe his Eyes against Aristotle.

**T**HUS, Sir, I have performed the first part of my promise, by shewing what *Advantages* the *latter Ages*, and particularly the *ROYAL SOCIETY*, have for *deep search* into things both by *ARTS* and *INSTRUMENTS* newly invented or improved, above those enjoy'd by *Aristotle* and the *Ancients*.

To my Discourse about the *Dioptrick Tubes*, the *Telescope* and *Microscope*, the **Reverend Disputer** replied, [*That our Glasses were all deceitful and fallacious.*] Which Answer minds me of the *good Woman*, who when her Husband urged in an occasion of difference, [*I saw it, and shall I not believe my own Eyes?*] Replied briskly, **Will you believe your own Eyes, before your own dear wife?** And it  
G seems



## 66 Modern Improvements

seems *this Gentleman* thinks it unreasonable we should *believe ours*, before his *own dear Aristotle*.

For an assurance of the *credit* of those *Glasses*, I told him he might *try* them upon *objects near*, and *easily visible* by the *unassisted sight*; and if he made the *tryal*, he would find they *altered* the *objects* in nothing but their *proportions*, which are represented *larger* for the advantage of *vision* in things *small* and *remote*; and we have all the like reasons to *distrust our Eyes*, as these *Glasses* (for their *informations* are the *same* in all things, but the *mentioned difference*) and there is no man so much a fool, as not to make allowances for *that*. Never was any yet so grossly deceived by the *Microscope*, as to be perswaded that a *Flea* is as *big* as a *Lobster*; nor did the *Telescope* ever make any one believe that the *Moon* was at the *end* of his *Tube*: But if the *former* represents that *little Creature* as *bristled* and *jamar'd*, and the *other* makes the *Planet* *mountanous* and *uneven*, we have no reason to believe but that their *reports* are *sincere*, though our *unaided Senses* are too *gross* to perceive either the one or other; since, if the mentioned *bristles* and *jamar's* are in the *Glass*, and not in the *Animal*, they would



of Useful Knowledge. 67

would appear in like manner in all the small Creatures which in the same light and position are look'd on through the *Microscope*: And if the *ruggedness* of surface were in it, and not in the *Moon*, the same would be seen upon all other *distant objects*, that are view'd through the other *Optick Instrument*. And if there be *deceit* in those *Glasses*, Seamen had need beware how they trust them, since the *Flags* which appear to be *those* of their *Friends* in the *Perspective*, may be really the *Colours* of their *Enemies*.

Upon these accounts, Sir, which afford *plain* and *sensible* evidence, I wondered much at the **Disputer's** *strange suspicion*, which had been scarce *pardonable* in a *vulgar* head; and I know not what to call it in *one*, that would be thought a *Philosopher*: But the *wary* man gave a *reason*, which made me as much *wonder* at his *Argument*, as his *Doubt*. And to *this* attend Ye *Philosophers* of the *ROYAL COLLEGE*, and prepare your selves to answer a *Demonstration* from *Experience*, against your *Glasses*; Raise your *Expectations* for a *wonderful*, *convictive* *Experiment*; Let the *Mountains* travel, and the *Birth* will follow. [Take *two Spectacles* (saith the **Experimental Sage**)



## 68 Modern Improvements

**Sage**) use them at the same time, and you will not see so well as with one singly.] Therefore your *Microscopes* and *Telescopes* are impostors. This man, Sir, is a *Logician*, and no doubt you perceive so. O how I admire this rare faculty of *arguing*! How dull are our *wits*, to those *subtile*, *Eagle-ey'd Schoolmen*, who see *Conclusions* so far off, through the more *unerring Telescopes* of their own piercing *Understandings*? Did ever old man before make this use of his *Spectacles*? But to leave wondering, let's endeavour to understand this *Philosophy of Chue*. How a man may see by *Spectacles*, that *Perspectives* are *deceitful*. [We can see better through one pair, than two] saith the **Deep Philosopher**. Most sagely observ'd! The Argument begins strongly: But in the Name of *Aristotle*, whence comes the *Consequence*? Therefore *Perspectives* are *fallacious*.

One Proposition for Sence,  
And th' other for Convenience:

This fits his purpose to discredit *new Discoveries*, 'tis no matter how it follows. This Gentleman, you must know Sir, useth to have his word taken among his *admiring Neighbours*,



of Useful Knowledge. 69

Neighbours, and so is not wont to be put to the trouble of proving: but I was so unmannerly as to expect it, chusing rather to see with mine own Eyes, than his infallible Spectacles. *We can see better*—— saith the **Disputer**. How doth he know that? If *Perspectives* deceive us, though naked sense witness for them, Why may not his single Spectacles be as deceitful as they? These represent things bigger than they are to the unaided sight; and the Philosophical Glasses do but the same thing, in a higher degree of magnifying the Object. But we allow him the benefit of his single Spectacles, though he will not be so courteous to our Glasses, and confess his Reverend Experiment of the use of two, but are inquisitive about the Consequence. The Reason of which certainly must be (if any be intended in it) that our Telescopes and Microscopes have a Glass at each end, which the Man of Sapience thinks answers the two pair of Spectacles, and therefore must render the Representation deceitful. If this Philosopher had spared some of those thoughts to the profitable Doctrine of Opticks, which he hath spent upon Genus and Species, we had never heard of this Objection, which is as much a reason against the credit of all



70 *Modern Improvements*

*Perspective Glasses* whatsoever, as the *Philosophical* ones he would discredit. And without more *Opticks* than those of *natural Understanding*, he might, if it had pleased him, have known, that we see better through the *two Glasses in Perspectives*, than any *single* one; because they are so fashioned and ordered, that the *visive rays* are better gathered and united by them for the advantage of sight: But in the *two Spectacles*, the case is contrary. These things I suggested, and some others from the *Dioptricks*, in which this **Sage** Person was pleased then to conceal his Knowledge; and how great *that* was in these matters, will appear by the *Learned Problem* he proposed at this period of our Discourse, *viz.* [Why we cannot see with two pair of **Spectacles**, better than with one singly? For, saith the **Man of Axioms**, *Vis unita fortior?*] A pleasant piece of *Philosophy* this; and I'll shew the **Disputer** how strongly he infers from his *Maxim*, by another Question like it. Why cannot he write better with *two Pens*, than with a *single* one, since *Vis unita fortior?* When he hath answered *this Quere*, he hath resolved his own. I said in the Discourse, That the reason he gave why one would expect it



of Useful Knowledge. 71

it should be so, is the reason why 'tis not; and this is plain enough to *sense*, from the *confusion* of *Vision*, which shews, that the *rays* are *not united* after the way requisite for the aiding the sight (as I just now intimated) and how that should be, I had here shewn, but that I am ashamed to add more in *earnest* about a **grave** foolery. And I confess, Sir, I account these *personal* matters a kind of *Digression* from the main thing I intended. To return therefore to my Subject.

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CHAP. X.

Our Advantages for Knowledge,  
from Modern Improvements of Na-  
tural History.

HAVING discours'd the modern Helps  
Useful Knowledge hath for deep Re-  
search, I am next

(2.) To recount what *Aids* it hath re-  
ceived from our *better* acquaintance with  
the *Phenomena*. For *this* I must consider  
NATURAL HISTORY more par-



## 72 Modern Improvements

particularly, which is the *Repository* wherein these are lodg'd. How *this* may be compiled in the best order, and to the best advantage, is most judiciously represented by the *Immortal Lord Bacon*; and to shew how highly It hath been *advanced* in *modern Times*, I need say little more, than to amass in a brief *Recollection*, some of the *Instances* of *newly-discovered Phenomena*, which are scatter'd under the Heads of the *Arts* and *Instruments* I have discours'd, with the *Addition* of some others: As,

In the *HEAVENS*, those of the *Spots* and *Dinettick* motion of the *Sun*, the *mountainous protuberances* and *shadows* in the body of the *Moon*, about *nineteen Magnitudes* more of *Fixed Stars*, the *Lunule* of *Jupiter*, their *mutual Eclipsing* one another, and *its turning* round upon its own *Axis*; the *Ring* about *Saturn*, and its *shadow* upon the Body of *that Star*; the *Phases* of *Venus*, the *increment* and *decrement* of *Light* among the *Planets*, the *appearing* and *disappearing* of *Fixed Stars*, the *Altitude* of *Comets*, and nature of the *Via Lactea*. By these *Discoveries*, and more such, the *History* of the *Heavens* hath been *rectified* and *augmented* by the *Modern Advancers* of *Astronomy*, whom in their place I have cited.



of Useful Knowledge. 73

cited. In the *AIR*, *Its Spring*, the more accurate *History* and *Nature* of *Winds* and *Meteors*, and the *probable height* of the *Atmosphere*, have been added by the *Lord Bacon*, *Des Cartes*, *Mr. Boyle*, and others. In the *EARTH*, *New Lands* by *Columbus*, *Magellan*, and the rest of the *Discoverers*; and in these, *new Plants*, *new Fruits*, *new Animals*, *new Minerals*, and a kind of *other world* of *Nature*, from which *this* is supplied with numerous *conveniences* of *Life*, and many thousand *Families* of our own *little one* are continually fed and maintained. In the *WATERS*, the *great Motion* of the *Sea*, unknown in elder *Times*, and the *particular Laws* of *flux* and *reflux* in many places, are discover'd. The *History* of *BATHES* augmented by *Savonarola*, *Baccius*, and *Blanchellus*; of *METALS* by *Agricola*; and the whole *SUBTERRANEOUS WORLD* described by the universally Learned *Kircher*. The *History* of *PLANTS* much improved by *Matthiolum*, *Ruellius*, *Bauhinus*, and *Gerard*, besides the late *Account* of *English Vegetables* publish'd by *Dr. Merret*, a worthy Member of the *ROYAL SOCIETY*. And another excellent *Virtuoso* of the same Assembly,



## 74 *Modern Improvements*

Assembly, Mr. *John Evelyn*, hath very considerably advanced the *History of Fruit and Forest-Trees*, by his *Sylva and Pomona*; and greater things are expected from his *Preparations for Elysiun Britannicum*, a noble Design now under his hands: And certainly the *inquisitive World* is much indebted to this *generous Gentleman* for his very *ingenious Performances* in *this kind*, as also for those others of *Sculpture, Picture, Architecture*, and the like *practical, useful things* with which he hath enrich'd it. The *History of ANIMALS* hath been much enlarged by *Gesner, Rondeletius, Aldrovandus*, and more accurately inquir'd into by the *Micrographers*: And the *late Travellers*, who have given us *Accounts* of those *remote parts of the Earth*, that have been less known to *these*, have described great *variety of Living Creatures*, very different from the *Animals* of the *nearer Regions*; among whom the *ingenious Author* of the *History of the Caribbies* deserves to be mentioned as an *Instance*. In our own *BODIES Natural History* hath found a rich heap of *Materials* in the above-mentioned *Particulars* of the *Vena Lactea*, the *Vasa Lymphatica*, the *Valves and Sinus* of the *Veins*, the several *new Passages* and *Glandules*,



of Useful Knowledge. 75

*Glandules, the Ductus Chyliferus, the Origination of the Nerves, the Circulation of the Blood, and the rest. And all the main Heads of Natural History have receiv'd aids and increase from the famous Verulam, who led the way to substantial wisdom, and hath given most excellent Directions for the Method of such an HISTORY of NATURE.*

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CHAP. XI.

*The Advantages of late Ages for spreading and communicating Knowledge. Three great Instances of it, in Printing, the Compass, and the Royal Society.*

**T**HUS, Sir, I have dispatch'd the *FIRST* Part of my *Method* propos'd in the *beginning*; but stand yet engag'd for the *other*, which is to shew,

(II.) That the *later* Ages since *Aristotle* have had great *advantages* of him, in respect of *Opportunities* and *Helps* for the *spreading* and *communicating* Knowledge,  
and



## 76 Modern Improvements

and thereby of *improving* and *enlarging* it. And methinks the very mention of *Ages* and *Aristotle*, by way of *comparison* in this case, hath so much of *absurdity* in it, that I am almost ashamed to proceed further in the proof of such a Proposition as this, viz. *That the Advantages of Mankind in the Succession of two thousand years, are more than those of a single Person who lived but sixty three.* Certainly those that have the fondness to think the contrary, have a Faith that exceeds all the *Extravagancies of Fiction*: For never any *Romance* was so *absurdly vain*, as to feign an *Heroe* whose *single strength* and *valour* exceeded *Armies* of other *Mortals*. And 'tis not less *absurd* to suppose the *wit* of one man, and he an *Idolater* and an *Heathen*, to transcend the *joynt Understandings* of all the *wiser World*, though *assisted* by his *Knowledge*, the *Light of Christianity*, and the *aggregated Informations* and *Endeavours* of many *Learned Ages*: But my **Reverend Opposite** had this belief, and hath thereby out-done the largest *excesses* of *Poetry*. For his sake therefore, and those others that are of *this* more than *hyperbolical Faith*, I add the **SECOND Part** of my proposed *Method*, though what I have said already  
upon



of Useful Knowledge. 77

upon the *First*, is, I judge, more than sufficient for that purpose; And yet I think it not impertinent to subjoyn those other *Considerations*, both because they will further discover the unreasonable vanity of the *doating* Spirits, that oppose all *generous Endeavours* for the *advance* and *improvement* of *Knowledge*; and (which may signifie more) will *excite* and *encourage* *Hopes* of *Modern Attempts*: and *Hope* is the *fuel* of *Activity* and *Endeavour*.

I descend to demonstrate then by *palpable* and *undeniable Instances*, That we have *Advantages* above *Aristotle*, and, which is much more, *above* all elder *Times*, for *mutual Communications*, and *impartments* of our *Notices*, *Observations*, *Experiments*, and *Performances* for the *increase* of *Science*. My *Instances* are *THREE*, *PRINTING*, the *COMPASS*, and the *ROYAL SOCIETY*.

For the *FIRST*, *PRINTING*, It was, according to *Polydore Vergil*, the *Invention* of *John Cuthenberg* of *Mentz* in *Germany*, though others give the honour to one *Fust* of the same *City*, and some to *Laurentius* a *Burger* of *Haerlem*. But whoever was the *Author*, this is agreed, That this excellent *Art* was *first practised* about  
the



## 78 *Modern Improvements*

the year 1440. and was utterly *unknown* in *elder Times*; at least in all the parts of the World that are on this side the Kingdom of *China*, which they say had it more *early*; but it signifies not to our purpose. Now by reason of the *Ancients* want of *this Invention*, Copies of excellent things could not be so much *dispersed*, nor so well *preserv'd* either from the *Corruptions* of Time or *Design*. The *Charge* of Books was very *great*, *forgeries* frequent, and *mistakes* of *Transcribers* numerous. They were quickly swept away out of those few *Libraries* in which they were, by *Fire* and *Violence*, or *spoiled* by *Dust* and *Rottenness*. And in the *absence* of this *Art*, 'twas easie enough for one *Aristotle* to *destroy* the most considerable *Remains* of the *Ancients*, that the power of his *great* Scholar put into his hands; which, 'tis credibly reported of him, that he did, to procure more *Fame* for his *own* Performances: as also to *conceal* his *thefts* and *injurious* dealings with those *venerable* Sages, whom he seems to take a great delight to *contradict* and *expose*, as I have elsewhere proved. But *now*, by this *excellent Invention*, the Knowledge that is lodged in *Books*, is put beyond the danger of such *Corruptions*, *Forgeries*, or any *fatal*  
incon-



of Useful Knowledge. 79

*inconvenience.* We communicate upon easie terms at the remotest distance, converse with the *wisemen* that went before us, and securely convey down our Conceptions to the *Ages* that shall follow. So that by this means *Knowledge* is advantageously spread and improved; especially since the *Assistance* modern *Ingenuity* hath brought us, in that other admirable *Invention*,

(2.) The COMPASS. How defective the *Art of Navigation* was in elder Times, when they sailed by the observation of the *Stars*, is easie to be imagin'd: For in dark weather, when their *Pleiades*, *Helice*, and *Cynosura* were hidden from them by the *intervening Clouds*, the *Mariner* was at a loss for his *Guide*, and exposed to the casual conduct of the *Winds* and *Tides*. For which reason the *Ancients* seldom or never durst venture into the *Ocean*, but steer'd along within sight of the *safer Shore*. So that the *Commerce* and *Communications* of those Days were very narrow; Their *famed Travels* in comparison were but *domestick*; and a *whole World* was to them unknown. But it hath been the happy privilege of *later Days* to find the way to apply the *wonderful Vertues* of the *Loadstone* to *Navigation*; and by the direction of the  
Compass



## 80 *Modern Improvements*

*Compass* we securely commit our selves to the *immense Ocean*, and find our path in the *vastest Wilderness of waters*. So that *Commerce* and *Traffique* is infinitely *improved*, the *other* half of the *Globe disclosed*, and *that* on this side the *great Sea* better understood. The *Religions*, *Laws*, *Customs*, and all the *Rarities* and *Varieties* of *Art* and *Nature*, which any the most distant *Clime* knows and enjoys, are *laid open* and made *common*; and thereby the *History* of *Nature* is wonderfully *inlarged*, and *Knowledge* is both *propagated* and *improved*.

Who it was that *first* discovered this excellent *Mystery*, is not certainly known: But one *Flavius Goia* of *Amalphis* in the *Kingdom* of *Naples*, is said to be the *Author*; and to have found this incomparable *Rarity* about 300 years ago. 'Tis pity that one of the *greatest Benefactors* to mankind that ever was, should lie hid in so *neglected* an *obscurity*; when the great *Troublers* of the *World*, who have vex'd it by the *Wars* of the *Hand* and of the *Brain*, have so *dear* and so *precious* a *Memory*. For my part I think there is more acknowledgment due to the name of this *obscure* Fellow, that hath scarce *any* left, than to a thousand *Alexanders* and *Cesars*, or to ten times  
the



of Useful Knowledge. 81

the number of *Aristotles*. And he really did more for the *increase of Knowledge*, and *advantage of the World* by this one *Experiment*, than the numerous *subtile Disputers* that have lived ever since the *erection of the School of talking*.

And methinks it may not be improper for me here to take notice of that other great *German Invention*, that useth to be mentioned in the Company, *viz. That of GUNPOWDER and ARTILLERY*, which hath done its *Service* also for the *help and propagation of Knowledge*, as you will perceive, when you shall consider; that by the assistance of these *terrible Engines of Death*, the great *Western Indies* were presently subdued, which likely had not been so easily effected by the *ancient and ordinary Methods of War*. 'Twas this *Thunder and Lightning*, and the *invisible Instruments of Ruine*, that destroyed the *Courage* of those *numerous and hardy People*, took away the *hearts of the strongest Resisters*, and made them an *easy prey to the Conquering Invaders*.

And now by the gaining that mighty *Continent*, and the numerous *fruitful Isles* beyond the *Atlantick*, we have obtained a *larger Field of Nature*, and have thereby



## 82 *Modern Improvements*

an *advantage* for *more Phenomena*, and *more helps* both for *Knowledge* and for *Life*, which 'tis very like that *future Ages* will make better use of to such purposes, than those hitherto have *done*; and that *Science* also may at last travel into *those parts*, and enrich *Peru* with a more *precious Treasure* than *that* of its *golden Mines*, is not improbable. And so these *Engines of Destruction*, in a *sense* too are *Instruments of Knowledge*. Of the *first Author* of this *Experiment* we know no more, but that he was a *German Monke*, who lighted on it *chance*, when he was making some *Chymical Tryals* with *Nitre*, near about the time of the *Invention* of the *Compass*; but his *Name* and other *Circumstances* are lost.

Now whoever considers, with the *Noble Verulam*, how much the *state* of things in the *World* hath been *altered* and *advanced* by these **THREE EXPERIMENTS** alone, will conceive great hopes of *Modern Experimental Attempts*, from which greater matters may be looked for, than *those* which were the *Inventions* of *single Endeavourers*, or the *results* of *Chance*.

And of all the *Combinations* of Men that ever met for the *Improvement* of *Science*, therewere never any whose *Designes* were  
*better*



better laid, whose Encouragements were greater, whose Abilities were more promising, or whose Constitution was more judiciously or advantageously formed, than the ROYAL SOCIETY.

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CHAP. XII.

Of the ROYAL SOCIETY.

The Reasons of the Institution, and their Designs. An Answer to the Question, What have they done?

**T**His Noble Institution, Sir, was the *THIRD* Advantage I mentioned, that the *Modern World* hath for the *Communication* and *Increase* of *Knowledge*. And just as I am come to *this Particular* of my Method, I find I am happily prevented, and see I need not say much about it; For their *HISTORY*, that is newly come abroad, gives so full and so accurate an Account of them and their *Designs*, that perhaps it may be *superfluous* to do more in *This*, than to recommend that *excellent*



## 84 *Modern Improvements*

*Discourse* to your perusal, which I do with some more than ordinary zeal and concernment, both because the Subject is one of the most weighty and considerable that ever afforded matter to a *Philosophical Pen*, and because it is writ in a way of so *judicious* a gravity, and so *prudent* and *modest* an expression, with so much *clearness* of sense, and such a *natural fluency* of *genuine eloquence*: so that I know it will both *profit* and *entertain* you. And I say further, that you may remember to do your self this right, That the *Style* of that Book hath all the *properties* that can recommend any thing to an *ingenious relish*: For 'tis *manly*, and yet *plain*; *natural*, and yet not *careless*: The *Epithets* are *genuine*, the *words* *proper* and *familiar*, the *Periods* *smooth* and of *middle* proportion: It is not *broken* with *ends* of *Latin*, nor *impertinent Quotations*; nor made *harsh* by *hard* words, or *needless terms* of *Art*: Not rendred *intricate* by long *Parentheses*, nor *gaudy* by *flanting Metaphors*; not *tedious* by *wide fetches* and *circumferences* of *Speech*, nor *dark* by too much *curtness* of *Expression*: 'Tis not *loose* and *unjointed*, *rugged* and *uneven*; but as *polite* and as *fast* as *Marble*; and *briefly*, avoids all the *notorious defects*, and wants none of the



of Useful Knowledge. 85

the proper ornaments of Language. I say, proper; for Styles are *Cloathes* that must be fitted to the Subjects they are upon, and altered according to the *different kinds* of things they describe and express.

Thus, Sir, you see I am not infected with that base Envy, that always speaks detractingly or sparingly of the most worthy Performances of *Contemporaries*. And because of this general ill nature in *Mankind*, few men can bear large commendations of others, though they are never so *just*; but will endeavour to find all the *faults* that *malicious* Wit can suggest, against any thing which hath a great *character* of worth upon it, especially if it be of *modern date*; a *baseness* which no doubt hath been a great discouragement to many noble Designs and Endeavours. For my part, I thank God, I am inclined by my *particular complexion*, as well as by my *Reason*, to take as much pleasure to do right to the *deserts* of excellent Things and Persons, as some are to *malign* and *defame* them; and in what I have said on this occasion, I have not only gratified that humour, but I hope done you a kindness, by disposing you to a careful reading of what I have so earnestly recommended: And in *that* you will see



## 86 Modern Improvements

what were the Reasons of forming such a *Combination* as the *ROYAL SOCIETY*, what is the *Nature* of that *Constitution*, what are their *Designs*, and *what they have done*. You'll find there a *Collection* of some (among numerous others that are in their *Repository*) of the *Experiments*, *Observations*, and *Instruments* which they have invented and advanced for the *Improvement* of *real, useful Knowledge*, and a full *vindication* of the *Design*, from the *dark suspicions* and *objections* of *jealousie* and *ignorance*.

BUT that I may not wholly refer you, which may look like a put-off, I'll here offer you something for a present stay to your *Appetite*, concerning this *Establishment*, as it is an *Advantage* for the *communication* and *increase* of *Science*. I say then, That it was observed by the excellent *Lord Bacon*, and some other *ingenious Moderns*, That *Philosophy*, which should be an *Instrument* to *work* with, to find out those *Aids* that *Providence* hath laid up in nature to help us against the *inconveniencies* of *this State*, and to make such *applications* of things as may tend to *universal benefit*. I say, They took notice, that instead of such a *Philosophy* as *this*, That which had *usurp'd* the *Name*, and  
obtained



## of Useful Knowledge. 87

obtained in the *Schools*, was but a *combination* of *general Theories* and *Notions*, that were concluded *rashly*, without *due information* from *particulars*, and spun out into unprofitable *niceties*, that tend to *nothing* but *Dispute* and *Talk*, and were never like to advance any *Works* for the *benefit* and *use* of men.

This being consider'd, the *deep* and *judicious Verulam* made the *complaint*, represented the *defects* and unprofitableness of the *Notional way*, proposed *another* to reform and inlarge *Knowledge* by *Observation* and *Experiment*, to *examine* and *record Particulars*, and so to rise by degrees of *Induction* to *general Propositions*, and from *them* to take *direction* for *new Inquiries*, and *more Discoveries*, and other *Axioms*; that our *Notions* may have a *Foundation* upon which a *solid Philosophy* may be built, that may be *firm*, *tite*, and close knit, and suited to the *Phenomena* of things: So that *Nature* being *known*, it may be *master'd*, *managed*, and *used* in the *Services* of *humane Life*.

This was a *mighty Design*, groundedly laid, *wisely exprest*, and *happily recommended* by the *Glorious Author*, who began *nobly*, and directed with an *incomparable con-*



## 88 Modern Improvements

*duct* of *wit* and *Judgment* : But to the carrying it on, It was necessary there should be many *Heads* and many *Hands*, and *Those* formed into an *Assembly*, that might *inter-communicate* their *Tryals* and *Observations*, that might *joyntly work*, and *joyntly consider* ; that so the *improvable* and *luciferous Phenomena*, that lie scatter'd up and down in the *vast Champaign* of *Nature*, might be *aggregated* and brought into a *common store*. This the *Great Man* desired, and form'd a *SOCIETY* of *Experimenters* in a *Romantick Model*, but could do no more ; His time was not ripe for such Performances.

*These* things therefore were consider'd also by the later *Virtuosi*, who several of them *combined* together, and set themselves on work upon this *grand Design* ; in which they have been so happy, as to obtain the *Royal Countenance* and *Establishment*, to gather a great *Body* of *generous Persons* of all *Qualities* and sorts of *Learning*, to overcome the *difficulties* of the *Institution*, and to make a very encouraging and hopeful *progress* in their pursuits. For the account of which particulars, I refer you to the *History*, and only take notice, How ignorantly those *rash* and *inconsiderate* people talk,



of Useful Knowledge. 89

talk, who speak of this *Assembly* as a company of men whose only aim is to set up some *new Theories* and *Notions* in *Philosophy*; whereas indeed, Their *first* and *chief* *Employment* is, carefully to *seek* and faithfully to *report* how things are *de facto*; and They continually declare against the *establishment* of *Theories*, and *Speculative Doctrines*, which they note as one of the most considerable *miscarriages* in the *Philosophy* of the *Schools*: And their business is not to *Dispute*, but *work*. So that those others also that look on them as pursuing *phancyful Designs*, are as *wide* and *unjust* in their ill-contriv'd *Censure*: Since Their *Aims* are to free *Philosophy* from the vain *Images* and *Compositions* of *Phansie*, by making it *palpable*, and bringing it down to the *plain objects* of the *Senses*; For those are the *Faculties* which they employ and appeal to, and complain that *Knowledge* hath too long hover'd in the *clouds* of *Imagination*. So that methinks this *ignorant Reproach* is, as if those that doated on the *Tales* of the *Fabulous Age*, should clamour against *Herodotus* and *Thucydides* as idle *Romancers*. For the main *intendment* of this *Society* is to erect a well-grounded *Natural History*, which takes off the *heats* of *wanton Phansie*,



## 90 Modern Improvements

she, hinders its *extravagant excursions*, and ties it down to *sober Realities*.

But this, Sir, I only touch *en passant*; and though I am not close upon the *main* thing I intend, yet I cannot forbear taking notice of an *insulting Objection* that we hear frequently in this *Question*, **What have they done?**

To this I could *answer* in short (as I have once already *suggested*) more than all the *Philosophers* of the *Notional way*, since *Aristotle* opened his *Shop* in *Greece*. Which Saying may perhaps look to some like a *fond* and *bold* Sentence: but whoever compares the *Repository* of *this Society*, with all the *Volumes* of **Disputers**, will find it neither *immodest* nor *unjust*. And their *History* hath given us *Instances* sufficient of their *Experiments*, *Observations*, and *Instruments*, to justify a bolder *Affirmation*. But I insist not on *this*: The thing I would have you observe is, That those who make the *captious Question*, do not comprehend the *vastness* of the *Work* of this *Assembly*, or have some *phantastical Imaginations* of it. They consider not the *Design* is laid as *low* as the *profoundest Depths* of *Nature*, and reacheth as *high* as the *uppermost Story* of the *Universe*; That it extends to all  
the



of Useful Knowledge. 91

the *Varieties* of the *great world*, and aims at the benefit of *universal Mankind*. For could they expect that such *mighty Projects* as *these* should ripen in a *moment*? Can a *Cedar* shoot up out of the *Earth* like a *blade of Grass*? or an *Elephant* grow to the *vastness* of his *bulk*, as soon as a little *Insect* can be form'd of a *drop of Dew*?

No; The *true* knowledge of *general Nature*, like *Nature* it self in its noblest *composures*, must proceed *slowly*, by degrees almost *insensible*: and what *one Age* can do in so *immense* an *Undertaking* as *that*, wherein all the generations of *Men* are concerned, can be little *more* than to remove the *Rubbish*, lay in *Materials*, and put things in *order* for the *Building*. Our *work* is to overcome *prejudices*, to throw *aside* what is *useless*, and yields no advantage for *Knowledge* or for *Life*; To perswade men that there is *worthier Employment* for them, than *tying knots* in *bulrushes*; and that they may be better *accommodated* in a *well-built House*, than in a *Castle* in the *Air*. We must *seek* and *gather*, *observe* and *examine*, and *lay up* in *Bank* for the *Ages* that come after. This is the *business* of the *Experimental Philosophers*; and in these *Designs* a *progress* hath been made sufficient to satisfy

sober



## 92 *Modern Improvements*

*sober expectations* : But for *those* that look they should give them the *Great Elixir*, the *Perpetual Motion*, the way to make *Glass malleable*, and Man *immortal* ; or they will object that the *Philosophers* have done nothing : for such, I say, their *impertinent Taunts* are no more to be regarded, than the little *chat* of *Ideots* and *Children*.

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### CHAP. XIII.

*An Account of what hath been done by the Illustrious Mr. Boyle for the promotion of Useful Knowledge.*

**B**Ut, Sir, I think I am fallen into things of which the *Ingenious Historian* hath somewhere given better *accounts*, and therefore I *draw* off ; though before I quite take leave of this *Head* of my *Discourse*, I think fit yet further to shew the *injustice* of the *Reproach* of having *done nothing*, as 'tis applied to the *Royal Society*, by a *single Instance* in one of their *Members*, who alone hath done enough to oblige all Mankind, and to erect an *eternal Monument*



of Useful Knowledge. 93

*Monument to his Memory.* So that had this *great Person* lived in those days, when men *Godde*d their *Benefactors*, he could not have miss'd one of the first places among their *deified Mortals*. And you will be convinc'd that this is not *vainly* said, when I have told you, I mean the *Illustrious Mr. BOYLE*, a Person by whose proper Merits that noble Name is as much *adorned*, as by all the *splendid Titles* that it wears. And that *this Honourable Gentleman* hath done such things for the *benefit* of the *World*, and *increase* of *Knowledge*, you will see, if you converse with him in his *excellent* Writings, where you will find the *greatest strength* and the *gentilest smoothness*, the most *generous* Knowledge and the *sweetest* Modesty, the *noblest* Discoveries and the *sincere*st Relations, the *greatest* Self-denial and the *greatest* Love of Men, the *profoundest* insight into *Philosophy* and *Nature*, and the most *devout*, *affectionate* Sense of *God* and of *Religion*. And in saying all this, I do not fear the *Envy* that *great praise* excites; for that cannot be so *impudent* to deny the *justice* of *this acknowledgment*.

But, Sir, I consider the commendation of this *incomparable Person* was not the thing



## 94 Modern Improvements

thing I undertook; but a *succinct* and *general* representation of his *Philosophical Performances*: And to *that* I now address myself, without more *Preface*.

(1.) In his *Book* of the *AIR*, we have a great *improvement* of the *Magdeburg Experiment*, of emptying *Glass Vessels* by *exsuction* of the *Air*, to far greater degrees of *evacuation*, *ease*, and *conveniences* for *use*; as also an *advance* of *that* other *famous* one of *Torricellius*, performed by the *New Engine*, of which I have said some things *above*, and call'd the *AIR-PUMP*. By *this Instrument* (as I have already intimated) the *Nature*, *Spring*, *Expansion*, *Pressure*, and *Weight* of the *Air*; the *decrease* of its *force* when *dilated*, the *Doctrine* of a *Vacuum*, the *Height* of the *Atmosphere*, the *Theories* of *Respiration*, *Sounds*, *Fluidity*, *Gravity*, *Heat*, *Flame*, the *Magnet*, and several other *useful* and *luciferous* Matters, are *estimated*, *illustrated*, and *explain'd*.

And (2.) The great *Doctrine* of the *weight* and *Spring* of the *Air* is *solidly* *vindicated* and *further* *asserted* by the *Illustrious Author*, in another *BOOK* against *HOBBS* and *LINUS*.

(3.) In his *PHYSIOLOGICAL* and *EXPERIMENTAL ESSAYS*,  
he



of Useful Knowledge. 95

he nobly encourageth and perswades the making of *Experiments*, and collecting *Observations*, and gives the *necessary Cautions* that are to be used in such *Designs*. He imparts a very considerable *luciferous Experiment* concerning the *different parts* and *re-dintegration* of *Salt-petre*; whence he deduceth, That *motion*, *figure*, and *disposition* of parts, may suffice to produce all the *secondary affections* of Bodies; and consequently, That there is no need of the *substantial Forms* and *Qualities* of the Schools. To this he adds a close *History* of *Fluidity* and *Firmness*, which tends mightily to the *elucidating* those useful *Doctrines*.

(4.) In his *SCEPTICAL CHY-MIST* he cautions against the sitting down and acquiescing in *Chymical* and *Peripatetical Theories*, which many do, to the great hinderance of the *growth* and *improvement* of Knowledge. He therefore adviseth a more *wary* consideration and *examen* of those *Doctrines*, before they are subscribed; and for that purpose he assists them with many very considerable *Observations* and *Experiments*.

(5.) In his *USEFULNESS* of *EXPERIMENTAL PHILOSOPHY* he makes it appear how much *that way*



## 96 Modern Improvements

way tends to the *advance* of the *Power* and *Empire* of *Man* over the *Creatures*, and the *universal* Benefit of the *World*; confirming and illustrating his *Discourse* with innumerable *new* and *useful Discoveries*.

(6.) In his *HISTORY* of *COLD*, he hath to wonder *cultivated* that *barren* Subject, and improved it (as is noted by the *Philosophical Transactions*) by near 200 choice *Experiments* and *Observations*. He hath there given an account of the *defectiveness* of common *Weather-Glasses*, the *Advantages* of the new *Hermetical Thermometers*, and an *Inquiry* concerning the cause of the *Condensation* of the *Air*, and *Ascent* of *Water* by *Cold* in the ordinary *weather-wisers*; All which afford valuable *Considerations* of *light* and *use*. But these are only *Preliminaries*: The *main* *Discourse* presents us with an Account *what* *Bodies* are capable of *freezing* others, and *what* of *being frozen*; The ways to estimate the *degrees* of *coldness*; How to measure the *intenseness* of *Cold* produced by *Art*, beyond *that* employ'd in ordinary *Freezing*; In *what* proportion *Water* will be made to *shrink* by *Snow* and *Salt*; How to measure the change produc'd in *Water* between the *greatest* *heat* of *Summer*, the *first* *degree* of



of Useful Knowledge. 97

of *winter-cold*, and the *highest of Art*; How to discover the *differing degrees of Coldness* in *different Regions*. A way of *freezing* without danger to the Vessel. What may be the *effects of Cold*, as to the preserving or destroying the *texture of Bodies*. Whether *specifick Vertues of Plants* are lost through *congelation*, and then *thawing*. Whether *Electrical* and *Magnetick Vertues* are altered by *Cold*. The *expansion* and *contraction* of *Bodies by freezing*; how they are *caused*, and how their *quantity* is to be *measured*. The strength of the *expansion of Water freezing*, and an *Inquiry* into the *Cause* of that *prodigious force*. The *Sphere of Activity of Cold*. How far the *Frost* descends in *Earth* and *Water*. An *Experiment* shewing whether *Cold* can act through an *hot medium*. A way of accounting the *solidity of Ice*, and the *strength* of the *adhesion* of its *parts*: What *Liquors* are its *quickest Dissolvents*. An *Experiment of heating a cold Liquor with Ice*. These, and many more such instructive and useful things, are contained in that excellent *Discourse*: To which is annex'd a very ingenious *Examination and Disproof* of the common obscure *Doctrine of Antiperistasis*, and *Mr. Hobbs his Notion of Cold*.



## 98 Modern Improvements

(7.) In his *EXPERIMENTAL HISTORY* of *COLOURS*, he hath laid a foundation in 150 *Experiments* at least, for *grounded Theory* about these matters. He hath shewn the grand mistake of the common belief, That *Colours inhere* in their *Objects*; and proved they depend upon *disposition* of the *external parts*, and the more *inward texture* of Bodies. He hath *stated* and *explained* wherein the *Disparity* consists between the *Real* and *Exphtical*; explicated the Nature of *Whiteness* and *Blackness*; rectified some *Chymical Principles*; compounded *Colours* by trajecting the *Solar Beams* through *tinged Glasses*; shewed how by certain *Tinctures* it may be known, whether any *Salt* be *acid* or *sulphureous*. Hath proved, there is no necessity of the *Peripatetick FORMS* for the production of *Colours*, by making *Green* by nine kinds of *mixtures*; compounded *Colours* *real* and *phantastical*; turned the *Blew* of *Violets* by *acid Salts* into a *Red*, and by the *alcalizate* into a *Green*; and performed many other extraordinary things on this Subject, for the *advantage* of Knowledge and the *uses* of Life.

(8.) In his *HYDROSTATICAL PARADOXES* he shew'd, That the  
lower



of Useful Knowledge. 99

lower parts of *Fluids* are press'd by the *upper*; That a *lighter* may *gravitate* upon one that is more *ponderous*; That if a *Body contiguous* to it, be lower than the *highest* level of the *Water*, the lower end of the *Body* will be press'd *upwards* by the *Water* beneath; That the *weight* of an *external Fluid* sufficeth to raise the *Water* in *Pumps*; That the *pressure* of an *external Fluid* is able to keep an *Heterogeneous Liquor* *suspended* at the same *height* in several *Pipes*, though they are of different *Diameters*; That a *Body* under *Water* that hath its *upper surface* *parallel* to the *Horizon*, the direct *pressure* it sustains is no more than *that* of a *Columnne* of *Water*, which hath the mentioned *Horizontal Superficies* for its *Basis*. And if the *incumbent Water* be contained in *Pipes* open at both ends, the *pressure* is to be estimated by the *weight* of a *Pillar* of *Water*, whose *Basis* is equal to the *lower Orifice* of the *Pipe* (*parallel* to the *Horizon*) and its *height* equal to a *Perpendicular*, reaching to the *top* of the *Water*, though the *Pipe* be much *inclined*, *irregularly* shaped, and in some parts *broad-er* than the *Orifice*; That a *Body* in a *Fluid* sustains a *lateral pressure* from it, which increaseth in proportion to the *depth* of the *immerst* *Body* in the *Fluid*; That *water* may



100 *Modern Improvements*

be made to depress a Body lighter than it self; That a parcel of Oyl lighter than Water, may be kept from ascending in it; That the cause of the ascension of Water in Syphons, may be explained without the notion of abhorrence of a Vacuum; That the heaviest Body known will not sink of it self, without the assistance of the weight of the Water upon it, when 'tis at a depth greater than twenty times its own thickness, though it will nearer the Surface.

This is the sum of the general Contents of that Discourse, which contains things very useful to be known for the advantage of Navigation, Salt-works, Chymistry, and other practical purposes.

(9.) In his Book of the ORIGINE of FORMS and QUALITIES, he delivers the minds of men from the imaginary and useless Notions of the Schools about them, which have no foundation in the nature of things, nor do any ways promote Knowledge, or help Mankind; but very much deserve those great interests, by setting the Understanding at rest in general obscurities, or imploying it in airy niceties and Disputes, and so hindring its pursuit of particular Causes, and Experimental Realities. In this Treatise he lays the Foundations and



of Useful Knowledge. 101

and delivers the *Principles* of the *Mechanick Philosophy*, which he strengthneth and illustrates by several very *pleasant* and *instru-ctive Experiments*. He shews, That the most admirable Things which have been taken for the *Effects* of *substantial Forms*, and are used as proofs of the *Notional Hypotheses*, may be the results of the meer *texture* and *position* of *parts*; since *Art* is able to make *Vitriol*, as well as *Nature*; and *Bodies* by *humane skill* may be produced, whose supposed *Forms* have been destroyed. He gives many very ingenious instances to prove, That the *Mechanick motions* and *order* of the *Parts* is sufficient to yield an account of the *difference* of *Bodies*, and their *affections*, without having recourse to the *Forms* and *Qualities* of the *Schools*; as in the *restoration* of *Camphire* to its former *smell* and *nature*, after its *dissolution* and seeming *extinction*; in the *changes* of the *colour*, *consistence*, *fusibleness*, and other *Qualities* of *Silver* and *Copper*; in the *odd Phenomena* of a certain *anomalous Salt*, and those of the *Sea-salt*, dried, powder'd, and mix'd with *Aqua-fortis*; and in the *Sal mirabilis*, in the production of *Silver* out of *Gold* by his *Menstruum Peracutum*, in the *transmutation* of *water*



## 102 *Modern Improvements*

into *Earth* in a certain *Distillation* of *Spirit* of *Wine* and *Oyl* of *Vitriol*. I say, This excellent Gentleman hath by *Experiments* rare and *new* about these Subjects, made it evidently appear, That the *internal motions*, *configuration*, and *posture* of the *parts*, are all that is *necessary* for *alterations* and *diversities* of *Bodies*; and consequently, That *substantial* Forms and *real* *Qualities* are *needless* and *precarious* Beings.

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### CHAP. XIV.

*A further Account of what that Gentleman of Honour hath by him, not yet publish'd, for the Advantage and Improvement of Real Knowledge. The Reasons we have to hope great Things from the Royal Society.*

**T**Hese, Sir, are some *brief* and *general* Hints of those great things this incomparable Person hath done for the *information* and *benefit* of Men; and besides them,



of Useful Knowledge. 103

them, there are several others that He hath by him, and the Inquisitive expect, in which *real Philosophy* and the World are no less concern'd. I received a late Account of them from an ingenious Friend of his, Mr. *Oldenburgh*, Secretary to the ROYAL SOCIETY, who also renders himself a great *Benefactor* to Mankind, by his *affectionate* care, and *indefatigable* diligence and endeavours, in the maintaining *Philosophical* Intelligence, and promoting the Designs and Interests of *profitable* and *general* Philosophy. And *these* being some of the *Noblest* and most *Publick* Employments, in which the Services of generous Men can be engaged, loudly call for their *Aids* and *Assistances*, for the carrying on a Work of so *universal* an importance.

But I shall have a fitter place to speak of *this*, and therefore I return to the *Illustrious* Person of whom I was discoursing. And for *Philosophical News*, and further *evidence* of the *Obligation* the World hath to this *Gentleman of Honour*, I shall give you the *List* of what he hath *more*, yet *unpublish'd*, for its advantage and instruction. And I take the boldness to do it, because himself hath been pleased to *quote* and refer to those *Discourses* in his publish'd Writings; concerning



cerning which, the generous *Secretary's* Account is more *particular*, and he receiv'd it from the Noble Author's *immediate* information. It speaks thus.

(I.) Another *Section* of the *Usefulness* of *Experimental Philosophy*, as to the *Empire* of *Man* over *inferiour* Creatures; where he intends to premise some *general Considerations* about the *Means* whereby *Experimental Philosophy* may become *useful* to *Humane* Life; proceeding thence to shew, That the *Empire* of *Man* may be promoted by the *Naturalists* skill in *Chymistry*, by his skill in *Mechanicks*, or the *Application* of *Mathematicks* to *Instruments* and *Engins*; by his skill in *Mathematicks*, both *pure* and *mixt*: That the *Goods* of *Mankind* may be much increased by the *Naturalist's* insight into *Trades*; That the *Naturalist* may much advantage men, by exciting and assisting their *curiosity* to *discover*, *take notice*, and make *use* of the *home-bred Riches* and *Advantages* of *particular* Countries, and to increase their number, by transferring thither *those* of others; That a *ground* of high *expectation* from *Experimental Philosophy* is given, by the happy *Genius* of *this present* Age, and the *productions* of it; That a *ground* of expecting considerable things from



of Useful Knowledge. 105

from *Experimental Philosophy* is given by those things which have been found out by *illiterate Tradesmen*, or lighted on by *chance*; That some *peculiar* and *concealed* property of a *natural* thing, may inable the *knowers* of it to perform, with *ease*, things, that to others seem either not *feasible*, or not *practicable* without great *difficulty*; That by the *knowledge* and *application* of some *unobvious* and *unheeded* *Properties* and *Laws* of natural things, divers *Effects* may be produced by other *means* and *Instruments* than those one would judge *likely*; and even by *such*, as if proposed, would be thought *unlikely*; That the *knowledge* of *peculiar* *Qualities*, or uses of *Physical* things, may inable a man to perform those things *Physically*, that seem to require *Books*, and *dexterity* of hand proper to *Artificers*; That the *uses* of scarce *one* thing in Nature, to Humane Life, are yet *thorowly* understood; That a great *Inducement* to hope for considerable matters from *Experimental Philosophy*, may be taken from the *mutual* assistance that the *Practical* and *Theoretical* part of *Physick* may be brought to afford each other; That we are not to make our *Estimates* of what may be *hoped* for hereafter, when men shall be assisted with the *History* of *Nature*, a *method*  
of



## 106 *Modern Improvements*

of employing it, and true *Principles* of *Natural* Philosophy, and *associated* Endeavours, by what is already *performed* without any of those *Assistances*. (2.) He hath also in a manner promised *Essays* touching the *concealments* and *disguises* of the *Seeds* of *living* Creatures. (3.) An *Appendix* to the *Physico-Mechanical* Treatise concerning the *Air*. (4.) *Something* concerning *Heat* and *Flame*. (5.) The *Sceptical* *Naturalist*, shewing the *imperfections* of *Natural* Philosophy as we yet have it. (6.) A *Discourse* of *improbable* *Truths*. (7.) The *production* of *Qualities* by *Art*. (8.) *Several* *useful* *Series* of *Inquiries* and *Directions* of *his*, whereof divers are extant in the *Philosophical* Transactions; as, (1.) *General* Heads for a *Natural* History of a *Country* *small* or *great*. (2.) *Observations* and *Directions* about the *Barometer*. (3.) *Inquiries* touching the *Sea*; and, (4.) About *Mines*. (5.) *Queries* and *Tryals* proposed, for the improving of that *Grand* *Experiment*, for the *transfusing* *Blood* out of one *live* *Animal* into another. (6.) *Others* for the finding the *Effects* of the *Rarifying* *Engine* exhausted, in *Plants*, *Seeds*, and *Eggs* of *Silk-worms*. Besides *These*, he hath a great many other *unpublisch'd* *Inquiries*,



of *Useful Knowledge*. 107

ries, and *Series* of *Experiments* and *Observations* of the most considerable parts of *Natural Philosophy*. As, (1.) About *Precious Stones*. (2.) *Fermentation*. (3.) *Heat* and *Flame*. (4.) An Account of a *new* kind of *Baroscope*, which he calls *Statical*, and the advantage it hath above the *Mercurial*. (5.) A *New Experiment*, shewing how a considerable degree of *Cold* may be suddenly produced without the help of *Snow*, *Ice*, *Hail*, *Wind*, or *Nitre*, and that at any time of the year, *viz.* by *Sal Armoniack*. (6.) A way of preserving *Birds* taken out of the *Eggs*, and other small *Fætus's*.

*This*, Sir, is the Account I received of that *Noble Person's* further Designs, for the advantage of useful Knowledge; and though he hath not made an *absolute* Promise of those Discourses to the *Publique*, yet he is known to have *such*, and they are with *probability* expected, since he is *too generous* to detain from the *capable* and *inquisitive* those his *excellent Discoveries*, which tend to the *common Benefit*. And thus I have said what may suffice for general Information about the *ROYAL SOCIETY*, and the hopes we may justly conceive of *this Constitution*. And in what I have discoursed, I have not so much declined



108 *Modern Improvements*

clined from the *proof* of my *undertaking*, which was to shew the *advantage* that *this latter Age* hath, for the promotion and increase of *Knowledge*, above those of former Times: For by describing the *Reasons*, *Nature*, and some of the *Effects* of *this Establishment*, I have not *obscurely* suggested the Helps that the World hath and may expect from *Them*, for those *Grand* and *Catholic Purposes*; and 'tis easie to see in the very *frame* of this *Assembly*, that they are fitted with Opportunities to amass together all the considerable *Notices*, *Observations*, and *Experiments*, that are scattered up and down in the *wide World*; and so, to make a *Bank* of all the *useful Knowledge* that is among men. For either by their *whole Body*, or *some* or *other* of their *particular Members*, they hold a *Learned Correspondence* with the greatest *Virtuosi* of all the known *Universe*, and have several of their own *Fellows* abroad in *Forreign Parts*, by reason of whose *Communications*, they know most of the *valuable Rarities* and *Phænomena* observed by the curious in Nature, and *all considerable Attempts* and Performances of *Art*, *Ingenuity*, and *Experiment*. To which consideration, if you add the *inquisitiveness* of their *Genius*, and the *way* of their *Procedure*,



of Useful Knowledge. 109

cedure, by particular and cautious Observation; the coldness and shiness of their Assent, and the numbers of judicious men that carefully examine their Reports; I say, If these Particulars be weighed, it will appear to the unprejudiced, That the World had never such an advantage for the accumulating a Treasure of substantial Knowledge, as it hath by this Constitution; for single Inquisitors can receive but scant and narrow Informations, either from their own Experience, or Converses; and those they have, are frequently very imperfect, or very mistaken: There is often either vanity or credulity, ignorance or design in their Relations, which therefore are many times false in the main matter, and oftner in the circumstance: So that the Histories of Nature we have hitherto had, have been but an heap and amassment of Truth and Falshood, vulgar Tales and Romantick Accounts; and 'tis not in the power of particular unassociated Endeavours to afford us better. But now, the frame of this Society suggests excellent ground to hope from them sincere and universal Relations, and the best grounded and most useful Collection of the affairs of Art and Nature, that ever yet was extant. And as they have peculiar Priviledges for the gathering



## 110 *Modern Improvements*

gathering the *Materials of Knowledge*, so They have the *same* for the *impartment* and *diffusion* of them. And by this time I hope you will acknowledge, That I have made good also what I undertook in *THIS* my *last* and *Great Particular*.

### CHAP. XV.

*The Absurdity of making Comparison between the Advantages Aristotle had for Knowledge, and those of later Ages.*

**T**HUS I have shewed in *plain* and *material* Instances, the *vanity* and *weakness* of the **Disputer's** *Affirmation* and *belief*, That *Aristotle* had more *Advantages* for *Knowledge* than all the *later Ages*. And so I have done with *his Proposition*: But his *Reason* also is to be *considered*, and that *was*,

*Aristotle* had *these Advantages* above all the *World*, because he did **Totam peragrare Asiam**. How wisely said and concluded this was, will appear after we have



of Useful Knowledge. III

have taken notice, that his *Reason* is defective both in what it affirms, and in what it would infer. For the first, 'tis evident, that *Aristotle* and the *Ancients* did not know all *ASIA*; for that part which lay beyond the River, was in a manner a *Terra Incognita* unto them: so that they knew scarce any thing of the *Indies* that lie on the other side of *Ganges*, little or nothing of the vast Kingdom of *China*, nothing of *Japan*, or the numerous *Oriental Islands*, besides the defects in the ancient *Geography*, noted above; and these made a great if not the best part of *Asia*; of which though *Aristotle* might have heard, yet we have no shadow of Reason to believe he had any Information from thence. And then I consider,

(2.) That the Account he had from the best survey'd Regions, were but from *Hunters*, *Fowlers*, *Fishermen*, and such kind of *Inquisitors*, who were like enough to make *vain* and *mistaken Reports*, and he was fain to depend upon the credit of their *Relations*; and therefore his *History of Animals* contains many things that are *frivolous*, and many that are *palpably false*. To which I add,

(3.) The Observation of my Lord Bacon,



## 112 *Modern Improvements*

con, That though *Aristotle* made some use of those *Experiments* and *Observations* he had from those *Informers*, yet it was after he had *concluded* and *decreed*. For he did not use and imploy *Experiments* for the erecting of his *Theories*: but having arbitrarily pitch'd his *Theories*, his manner was to force *Experience* to *suffragate*, and yield countenance to his *precarious Propositions*. And on this account, the *Great* man saith, he was less excusable than the *Schoolmen*, who altogether quitted and neglected the way of particular *Industry* and *Experiment*. Thus then *Aristotle* neither knew all *Asia*, nor had certain *Relations* of that part thereof, of which he had the best *Informations*; nor did he use those he had as he ought; which were enough to bring the **Disputers** Reason to nothing. But I consider further, That though these things had been otherwise, and as much for the interest of his *Affirmation* as he could wish, yet,

(2.) His *Inference* must fail, since the latter Ages have a much larger World than *Aristotle's Asia*; We have the *America*, and the many *New Lands* that are discovered by *Modern Navigators*; we have larger and more perfect *Geography* even of the *old World*, infinitely more acquaintance



of Useful Knowledge. 113

acquaintance and better correspondence in all the parts of the *Universe*, by our general *Traffique*, than the *Ancients*, whose *Commerce* was narrow, and knowledge of remote Parts consisted but in *hearsays* and *doubtful Rumors*. We have besides, *New Heavens* as well as a *New Earth*, a larger and truer prospect of the *World* above us. We have *travell'd* those *upper Regions* by the *help* of our *Tubes*, and made *Discoveries* more becoming the *wisdom* and *Magnificence* of our *Creatour*, and more agreeable to the *appearances* of things, than the *arbitrary phantasies* and *conjectures* of *Aristotle* and his *Schools*. We have a *greater world* of *Arts*, *Instruments*, and *Observations*, as in all *Particulars* my *Discourse* hath made good. And what are *Aristotle's peragrations* of *Asia*, to all these? To the *great Western Indies*; to the full and clearer knowledge of the *Ancient Lands*; to those *nobler Accounts* we have of the *Heavens*, and *universal Nature*; to our vast *Improvements* of *Chymistry*, *Anatomy*, *Arithmetick*, *Geometry*, *Astronomy*, *Geography*, *Opticks*, *Natural History*, *Navigation*, and all things else of benefit and instruction? I say, *what* are the *gleanings* of a few *mercenary Hunters*, *Fowlers*, and *Fishermen*, over *one part*



114 *Modern Improvements*

of *Asia*, to *these* Advantages? And what are the *Reports* of a few ordinary *Fellows*, and the *Tryals* of a single *Person*, to the learned *Inquiries* and *Endeavours* of many *sagacious inquisitive Ages*, and the performances of a *numerous Company* of deep, *wary, diligent*, and *eagle-eyed Philosophers*, who have the help of *those Observations*, and the addition of an *infinite number more*?

Upon *these* accounts, Sir, the **Disputer**, you see, will need a great deal of *Logick* to make *any thing* of his *Proposition* or his *Reason*, both of which are very *lame*, and I know not where he can find a *prop* for their feebleness. I shall not therefore employ *more* force to overthrow such *sickly Reasonings*, that have not strength enough to bear their own weight; but out of *pity* to those *infirmities*, shall let them go without *further* castigations. And I hope you have not so understood me, as if the aim of what I have said *hitherto*; was only to disprove this **Disputer** (which were a *poor* project, and would signifie but *very little*.) But my Design is, by representing the *advantages* and *hopefulness* of the *Modern way*, to kindle an ardour in you towards the *generous Experimental Researches*, to vindicate *Philosophy* from the *imputation*



ration of being *notional* and *unprofitable*, and to keep you from adhering to that which is *so*, and hath been the occasion of the *scandal*. And as for *those* that yet stick *there*, I have some things to observe concerning the *Reasons* of their *Devotion* to that *aiery disputative Philosophy*, and their *Enmity* to the *Practical*.

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CHAP. XVI.

*The Reasons of some Mens Superstitious Adherence to the Notional way; and of the Disputer that gave occasion to this Discourse.*

**I** Consider then, That *easy Youth* in its *first addresses* to Learning, is perfectly *passive* to the *Discipline* and *Instructions* of its *Teachers*, whose *Documents* are *promiscuously* received with ready submission of *Understandings*, that *implicitly* depend on *their Authority*. We suck in the first *Rudiments* as we do the *common Air* [*facili haustu*] as my *Lord Bacon* expresseth it, *without discrimination* or *election*, of which indeed



116 *Modern Improvements*

our tender and unexercised minds are not capable. And, I confess, 'tis *necessary* we should do so; nor were there any hurt in this *innocent easiness*, did not most men *all their lives* worship the *first* thing they saw in the *morning* of their *days*, and *ever after* obstinately adhere to those unexamined Receptions. But *this* is the *mischief*, we infinitely *believe every thing* when we are *Children*, and *most* examine little when they are *Men*, but *settle* in their *first impressions*, without giving themselves the *trouble* to *consider* and *review* them. And *these prejudices* by *custom* and *long acquaintance* with our Souls, get a *mighty* interest, and shut them against every thing that is of a different colour from those *Images of Education*. This is a *general fault* and *infirmity* of *humane Nature*, and from hence it comes to pass, that the tutour'd *Youth* slides *easily* into the belief of the *first Principles* of *Philosophy*, which they are taught, and are confirm'd in them by their *Exercises* and *Disputes*, and *Books* and *Converses*: By *these* their *Understandings*, which *before* were *white-Paper*, are *dyled* and *deeply tinctured* by the colour they have *imbibed*; And *these infusions* insensibly grow as 'twere into the very *substance* of the Mind, and are  
upon



of Useful Knowledge. 117

upon all occasions appealed to as its *unprejudiced, unsophisticate Dictates*. So that having spent some time in *learning and trimming* those Notions, *the most* divert to *Business* or other Studies, without troubling themselves with any more *Philosophical* pursuits; but being satisfied with *those Notices* which their *first* Education lodg'd in their Minds, they seek no *further*, nor do care to be *wiser* in those matters, than they were in the *disputing infancy* of their Knowledge.

All this while no other *hurt* is done, but that men thus are injurious to *themselves*, and hinder their *own* Improvements. But 'tis *much worse* when they fondly *fix* these as the *Pillars* of *Science*, and would have no body *else* go further than their *laziness* or their *cares* will permit them to travel; but *rail* spitefully at all Endeavours for the advancement of *Philosophick Wisdom*, and will be angry with every one that hath outgrown his *Cherry-stones* and *Rattles*, speak evil at a *venture* of things they know not, and like *Mastives* are *fiercer* for being kept *dark*. These are the great Enemies of the *useful, experimental Methods* of *Philosophy*: They take it ill that *any* thing should be accounted valuable, in which they are un-

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instructed.



## 118 *Modern Improvements*

instructed, being loth to *learn* in an Age wherein they expect to *Dictate*; and the *Satyrift* hath told them another reason.

—*Turpe putant parere minoribus, & quae  
Imberbes didicere, senes perdenda fateri.*

I will not say how much of *this* I take to be the case of our **Reverend Disputer**; only this, He imployed his *younger Studies* upon the *Philosophy of Disputation*, and, 'tis like, gained an ability to out-talk *many* of his *Contemporaries* in *that* way. He *confirm'd* himself in these *Notions* by instructing *others* in them, and upon *these Foundations* hath built himself the Reputation of a *great Scholar* and a *Disputant* among his *Country-Admirers*. So that you are not to wonder that he is *vehemently* displeas'd with the *ROYAL SOCIETY*, and *Experimental Philosophers*, since their *Designs* take away the *honour* of his *Craft*, and in *this way* he is upon the same *level* with those that are *but beginning*; the thought of which must needs be distasteful to a *self-assured* and *imperious* mind. And yet because you shall not think that I say any of this out of envy to his *Fame*, I shall do him all the right I can, by acknowledging,  
That I take him for a Person that understands



of Useful Knowledge. 119

stands the *Quiddities* and *Haccetities*, the *Precisiones formales* and the *Objectivæ*, the *Homogeneities* and *Heterogeneities*, the *Catagorematices* and the *Syncatagorematices*, the *Simpliciter*'s and the *Secundum Quid*'s. He knows, no doubt, that *First Matter* that is neither *Quid*, nor *Quale*, nor *Quantum*; and that wonderful *Gremium materiae*, out of which *Forms* were educed that were never there. He can tell you fine things of the fiery Element under the *Moon*, and the *Epicycles* of the *Stars*; Can resolve all *Questions* by the compendious way of *Formaliter*, *Materialiter*, *Fundamentaliter*, and *Eminenter*; Tell you the difference between *Quodam modo* and *Modo quodam*, and shew the causes of all things in *Sympathy*, *Antipathy*, *Combination* of the *Elements*, and *Influences* of the *Heavens*. He sees clearly by his *Spectacles*, That the *Milky-way* is but a *Meteor*, and *Comets* only kindled *Vapours*, in spite of the contrary information of the deceitful *Telescopes*. He can, no doubt, dispute roundly about the composition of *Entia rationis* and *Universals*, the *Predications* of *Genus* and *Species*, and the manner of their conservation in *Individuals*; of the number of the *Predicaments*, and what Being is in this, and what in another; of the *inherence* and pro-



120 *Modern Improvements*

pagation of Accidents, the real essence of Relations, the nature of *Ubi* and *Quando*, and a thousand other Logical tricks about shuffling and ordering Propositions and forms of Syllogism. In Physiology he can discourse of the nakedness of First Matter, the education of Forms out of its bosom; shew, that the want of a Being is a Principle of it, how forms of Elements are refracted in mix'd Bodies; Dispute subtilly about the *Primum incipiens* in Motion, the instantaneousness of Generation, the *Maximum quod sic*, and the *Minimum quod non*, and infinite more of such wonderful, useful, significant Speculations. And in the *Metaphysicks* I acknowledge him in the words of the incomparable Droll;

*He knows what's what, and that's as high  
As Metaphysick wit can fly.*

These, and other such profundities, are some of the main things of that Philosophy to which our **Disputer** is so zealous a Votary. But for the *Mechanick*, that attempts material and intelligible Accounts of things, and is in its grounds much ancients than that of Aristotle which he admires, for the Experimental Methods and late Improvements



of Useful Knowledge. 121

ments of *useful* Knowledge ; as for *these*, I say, I had no reason to judge by his Discourse that he had *any acquaintance* with them ; nor doth he, as far as I can perceive, *pretend it* : But having it seems concluded , That nothing more was to be *known*, than he *knew*, when he *disputed* in the Schools, he hath *sate down* ever since, and *hugg'd* himself in his own *Omniscience* and *Infallibility*, without caring to be *informed*, what the *inquisitive* World hath been *doing* in this *late Age of Inquiry*. And if it be any thing more than what he hath understood in his *Circle of Disputations*, 'tis *phantastical* and *unprofitable*, and not worthy his *care* or *notice*, which is very *prudently* concluded ; For if it should be otherwise, the **Disputer** would lose the credit of his *Superlative* Learning.

CHAP.



## CHAP. XVII.

*Of the Peripatetick Philosophy, and Aristotle, as he concerns the Universities.*

AND on this occasion, Sir, I observe the *incompetency of their judgements* who are *Enemies to the Real Experimental Philosophy*, in that they do not (as I intimated) *at all, or very little, understand what they condemn.* This I have some reason to say, since in the whole *compass* of my Acquaintance, which is not very *narrow*, I profess I know not *one* who opposeth the *Modern way*, that is not *almost totally unacquainted* with it. And on the other side, upon the most careful turn of my thoughts among my *Philosophick Friends*, I cannot light on *one* of all those that are *for the Free and Experimental Procedure*, but who have been very well instructed in the *Peripatetick Doctrines*, which they have deserted, and *most of them* much *better* than those who are yet *zealous Contenders* for them.

And



of Useful Knowledge. 123

And for my own part, I must confess, that in my younger and Talkative Age, I was much delighted with those subtilties that exercise the Brain in the niceties of Notion and Distinctions, and afford a great deal of idle Employment for the Tongue in the Combates of Disputation: In which I acknowledge I was none of the most backward, but being highly pleased with those engagements, I found as much diversion in them, as in my dearest Recreations: Yea, and in this Recital methinks I feel a kind of sweet relish upon my mind, of those past Complacencies. But after I had spent some years in those Notional Studies, perhaps with as good success as some others, I began to think CUI BONO, and to consider what these things would signifie in the World of Action and Business, I say, I thought; but I could find no encouragement to proceed from the Answer my thoughts made me: I ask'd my self what accounts I could give of the Works of God by my Philosophy, more than those that have none, and found, that I could amaze and astonish Ignorance with Distinctions and words of Art, but not satisfie ingenious Inquiry by any considerable and material Resolutions. I consider'd I had got nothing all  
this



124 *Modern Improvements*

this while, but a certain *readiness* in talking, and that about things which I could not use *abroad*, without being *Pedantick* and *ridiculous*. I perceived that *that Philosophy* aimed at *no more*, than the *instructing* men in *Notion* and *Dispute*; That its *Design* was *mean*, and its *Principles* at the *best uncertain* and *precarious*; That *they* did not *agree* among *themselves*, nor *at all* with *Nature*. I examined the best Records I could meet with about the *Author* of those *current Hypotheses*, but could not be *assured* that *Aristotle* was *he*. I saw many *Reasons* to believe, that most of the *Books* that bear *his Name*, are *none of his*; and *those* that are most *strongly* presumed to be *so*, are mightily *altered* and *corrupted* by *Time*, *Ignorance*, *Carelessness* and *Design*. I perceived that the *Commentators* and late *Disputers* had exceedingly *disguised* and *changed* the *Sense* of those very *Writings*, and made up a *Philosophy* that was *quite another thing* from *that* which *those Books* contain. So that by *these* means I was by degrees taken off from the *implicit Veneration* I had for *that Learning*, upon the account of the great *Name* of *Aristotle* which it wore. And in the process of my *Inquiries*, I lighted upon several excellent *Authors*, who  
said



of Useful Knowledge. 125

said and proved very evil things of that Philosopher himself; As, That he was *impious* in his *Life* and *many* of his *Doctrines*, a *Persecutor* of the *most venerable Sages*, and *corrupter* of the *wisdom* of the *Ancients*; That he was of no such *superlative* account in the *wisest* Times, but much *opposed* and *slighted* by the *First Fathers*; That he grew into his *Magisterial Authority* by *chance*, in *Times* of *blackest Ignorance*, and held an *unjust Empire* over the *free-born Minds* of Men, who since they are *enlightened* by the *Rays* of the *glorious Gospel*, have less reason to bow down to the *Dictates* of an *Idolater* and an *Heathen*. I say, I found *these things*, and *many more*, urged against the *School-Philosopher*, by men of great Learning and Name. Nor could I ever light on any thing in his most *devoted Admirers*, that tended to the answering or disproof of any of those *grand Accusations*, most of which seemed to me to have too much evidence, to be easily disabled; not to mention how many Reasons I saw my self for the *worst* of those *Characters*, in the Books that are ascribed to him, if *really they are his*.

These things then I *ponder'd*, and in the *heat* of my *Thoughts*, and a *youthful Indignation*,



126 *Modern Improvements*

dignation, I drew up the *Charge*, and gave in the full of those *bold Accounts* to the *Publick*, in a *Letter* about *Aristotle*, which perhaps you will not do amiss to *consider*. Thus the great *impediment* was removed, and the prejudice of *Education* overcome, when I *thought* further, That *useful Knowledge* was to be look'd for in *God's great Book* the *Universe*, and among those *generous Men* that had convers'd with *real Nature*, *undisguis'd* with *Art* and *Notion*. And still I saw *more* of the *justice* of the excellent *Poet's* *Censure* of the *Sons* of *Aristotle*, when he saith,

*They stand  
Lock'd up together hand in hand :  
Every one leads as he is led,  
The same bare path they tread,  
And dance like Fairies a phantastick Round ;  
But neither change their Motion, nor their  
(ground.*

From *this Philosophy* therefore, and *these Men*, I diverted my *eyes* and *hopes*, and *fixt* them upon *those Methods* that I have recommended, which I am sure are liable to none of those *Imputations*.

And here I think fit to add a *Caution* which I have given in another *Discourse*, and do it once more to prevent a dangerous



of Useful Knowledge. 127

rous misunderstanding, viz. [And it is; That I have said nothing of this to discourage young Academians from applying themselves to those first Studies which are in use in the Universities. Their Statutes require Exercises in that way of Learning; and so much knowledge of it, as inables for those Duties, is requisite and fit. Nor do I deny, but that those Speculations raise, quicken, and whet the Understanding, and on that account may not be altogether unprofitable, with respect to the more useful Inquisitions; provided It keep it self from being nice, aiery, and addicted too much to general Notions. But this is the danger, and the greatest part run upon the Rock. The hazard of which might in great measure be avoided, if the Mathematicks and Natural History were mingled with these other Studies, which would indeed be excellent Preparatives and Dispositions to future Improvements. And I add further, that the young Philosophers must take care of looking on their Systematick Notions as the bounds and perfections of Knowledge; nor make account to fix eternally upon those Theories, as establish'd and infallible Certainties: But consider them in the modest sense of Hypotheses, and as things they are



## 128 *Modern Improvements*

to take in their passage to *others* that are more *valuable* and *important*. I say, the *Peripatetick Studies* thus *temper'd*, will not, I suppose, be *disallowed* by the men of the *Practical Method*; and so the *University-Establishments* can receive no prejudice from the *Spirit* that dislikes a *perpetual acquiescence* in the *Philosophy* of the *present Schools*.

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### CHAP. XVIII.

*Some things else debated by the Author with the Disputer, about the Prophets and the Scriptures. The Imagination was ordinarily the immediate Subject of Prophetick Influx.*

I HAVE now done with the *Philosophical Considerations* I intended here, and am so fond as to believe, that I have said enough about the *main business* of our *Conference*; from which the *Disputer* at last shew'd an inclination to draw off, and endeavour'd



of Useful Knowledge. 129

endeavour'd to engage me in other things that were *aside* and *irrelative* to our Discourse: Particularly, I perceived he made towards the Controversies between the *Calvinists* and *Remonstrants*, and offer'd me several Temptations to fall in there. I knew it was a Design to draw me into his *Road of talking*, and consider'd that our *Spirits* were too much *moved*, and our *Time* too *short* for those *deep* and *endless* Debates. And I have long since resolv'd never to treat with any one about *them*, that is not very *free*, *thoughtful*, *modest*, and *benign*, without which *prædispositions* in the Subject, I know the *clearest* and *greatest evidence* in the World can make no *impressions*. Upon these accounts I declined the bait; but in the process of our *rambling* Talk, was insensibly led into a Discourse as *extrinsick*, which was concerning the *Method of the Scriptures*. About *this* I said,

*That those Holy Oracles were not written methodically*; Meaning, not according to the *Rules of our Methods*; especially *instanc'd* in the *Prophetick Writings*, which are very  
L little



120 *Modern Improvements*

little suited to the *ways* of our *Order*. And in consequence of *this*, I affirmed, **That God was pleased in those Inspirations to apply himself much to the Imagination of the Prophets**; which *Faculty*, I said, was *desultory*, and did seldom *tie* it self to *strict coherence*. This was the *sum* of all from whence the **Disputer** took occasion for *loud* out-cries. He told me, [**That my Affirmations were Atheistical; That God was the God of Order, and not of Confusion; and dealt with the noblest Faculty, which is the Understanding**] I was astonish'd at the haste of the *wilde* and *groundless Censure*, and answered to the *Argument*, That he might as well conclude, That all the *Blades of Grass, and Flowers of the Field, should be placed in Knots, and a Garden-order, and the Stars set in Rank and File, because God is the God of Order*, as the other Proposition he would infer.

I said there was no doubt but that the *Divine Wisdom*, which had made all things in *Number, weight, and Measure*, had



of Useful Knowledge. 131

had an *Order* and *Idea* to it self, according to which it framed them: But then I added, That as *his ways* were above ours, so were many of the *Methods* of his *Working* besides them; and consequently, I thought it somewhat too bold and *presumptuous* to bring down *Infinite* Wisdom to our *Rules*, upon that score reproving the Custom of some *Formal Preachers*, who spend much pains to little purpose, in finding long *Series* of *connection*, where many times none were intended.

This is the whole substance of what I said in this Affair, and at this *period* of the Conference the **Disputer** lost all patience, and with sufficient *spight* and *rage* told me, **That I was an Atheist**; That he had indeed desired my Acquaintance, but would have no more on't; and so turn'd his back, and went away, giving me time only to *Answer*, That I had no great reason to lament the loss of an Acquaintance that could be so easily forfeited. Thus, Sir, you have the *sincere* Account of those *Sayings*, about which the **Disputer** hath raised such *Tragical* Stories. In them he hath accused me of *Atheistical Assertions*, and affirmed that I said, **The Scripture was only written to mens phantasies:**



## 132 *Modern Improvements*

Which *Proposition* he hath so ordered, as that many *impious* absurdities are deduced from it, and *those* must go for my Opinions. When as 'tis so far from being *true*, that *that Proposition* came from me, that I understand not what it *means*: Only I can collect from it the **Disputers** *wrath*, or *semewhat* he would be less willing to acknowledge. For either he *really believes* the *Proposition* he reports, to be the sense of *mine*, or he doth not; If really he *doth*, I cannot *excuse* his *Understanding*; if *not*, I *wonder* at his *Conscience*. But that I may together *explicate* what I *meant*, and *defend* it, I add a brief account of my Saying, [That God did much apply himself to the Imagination of the Prophets;] As to which, I observe,

That both the *Schoolmen* and others usually divide *Prophecie* into *Intellectual* and *Imaginary*. The former is from a Light *immediately infused* into the *Understanding*; the latter, when the *Prophetick Spirit* makes its *first Impressions* on the *Imagination*, by *sensible* and *material Representments*. As for the *First*, it was so rare, that



of Useful Knowledge. 133

that not above *one* or *two* Instances are produced by the Learned in the kind, *viz.* *MOSES* and *St. PAUL*. Now commonly the *degree* of *Mosaical Inspiration* was distinguish'd from the *Prophetical*; and the *difference* is plainly enough express'd *Deut. xxxiv. x.* *And there arose not a Prophet since in Israel like unto MOSES, whom the Lord knew face to face.* For the *other Prophets*, God saith, *I will make my self known unto him in a Vision, and will speak unto him in a Dream: My Servant Moses is not so, with him I will speak mouth to mouth, Num. xxii. v, vi.*--- intimating a *transcendent Priviledge* to *Moses* above the *Prophets*, in the *immediate way* of *application* to his *mind*, without the *mediation* of *sensible Impressions*. And upon this account 'tis said in the *New-Testament*, *They have Moses and the Prophets*; implying the *difference* of the *dignity* and *degree* of their *Inspiration*.

As for the second Instance of *St. Paul*, his case mentioned *ii Cor. xii.* was *Extasie*, and may be *omitted* in our *Discourse* that concerns *Prophetick Revelation*; But admitting it, *this* must be granted however, That the *immediate Intellectual way* was very *rare*, and therefore by way of *emi-*



134 *Modern Improvements*

gency and distinction, 'tis among the Rab-  
bins call'd the *Gradus Mosaicus*.

But for the second kind, viz. the *Imaginary* and *Sensible*, this was the ordinary sort of *Inspiration*, and this the meaning of my Assertion. That it was the usual way of *influx* upon the *Prophets*; appears from the mentioned place of *Deut. xxxiv. And I will make my self known unto him in a Vision, and speak unto him in a Dream*; which was most evidently fulfilled in the latter days of *Prophecie*, when the *Prophetick Illuminations* went much *this way*. It might seem superfluous labour to give particular Instances in *Jeremiah's Boiling Pot, his Rod, his Basket of Figs---* In *Daniels Tree and Four Beasts---* In *Ezekiel's Chariot, wheels, Living Creatures---* and such like, which in the *Prophetick Writings* scarce leave a page without example. Now it will not I conceive be denied by any one that understands what he saith, that these *Representations* were made upon the *Stage of Imagination*, and those *Visa* impress on the *Phancy*. Upon this account it was that the *Enthusiasms* of later *Prophets* were much in *Similitudes, Parables, and Allegories*; and so *Ezekiel* complains, *Ab Lord, they say of me,*



me, Doth he not speak in Parables? And a Lapidè gives it for a general Rule, *Prophe-  
tarum Visiones & Revelationes communiter  
fuerunt Sensiles, sive Imaginaria.* Rabbi  
Albo calls Propheſie an Influence from God  
upon the Mind by the mediation of the  
Phancy; and Maimonides ſaith, That all  
the Degrees of Propheſie are contain'd in  
thoſe two, a Dream and a Viſion; and Fo-  
el ii. xxviii. mentions theſe as comprehen-  
ſive of all the Degrees of Propheſie. But  
this thing is every where ſo clear in the  
Scripture, in the Rabbins, and the Wri-  
tings of all Learned men that deal in thoſe  
matters, that I think I need not ſay much  
more for proof.

Only I take notice, That 'twas the ge-  
neral belief of the *Jewiſh* Writers, and of  
the *Chriſtian Fathers* and *Schoolmen univer-  
ſally*, confirm'd by the *Authority of Scripture*,  
That *Angels were ordinarily the immediate  
Efficients by whoſe Miniſtry the Scene of Pro-  
phetick Representations was dreſt and order'd.*  
This hath been evidently proved by the  
Learned Mr. *Smith*, in his *Discourſe of  
Propheſie*; and from hence I could infer,  
if there were need of more, That their  
menage of this Affair doth *reaſonably* infer,  
That the *Imagination* had ſuch a concern in



## 136 Modern Improvements

it as I affirm. For 'tis generally denied by the Schoolmen, whose *Authority* no doubt is *great* with our **Disputer** and others, That *Angels* can *immediately imprint Conceptions* and *Apprehensions* on the *Understanding*; which *indeed*, among other absurdities that I omit, would *infer*, That they have that grand Prerogative of the *Omniscient*, the *Καρδιογνωσία*, *Knowledge of Hearts*, which the Scripture every where vindicates and appropriates to *God only*. What they do therefore, must be by *Phantasms* and *Idea's* *imprest* on the *Phancy*. They are the *Internuncii* and *immediate Causes* which present the *Prophetick Visa*; and consequently, the *Imagination* and *Sense* are the chief *Stage* of their *Representations*. Now this was done *divers ways*, and the noble *Picus Mirandula* hath collected out of *Maimonides* no less than *eleven*, all which he calls *Gradus Imaginarii*, in opposition to the *Gradus Mosaicus*, which is the *Intellectual*.

• But 'tis not proper for me to insist longer on a thing that is *extrinsick* to the *main* design of my Discourse. And it was too  
but



but the *Conclusion* and *smallest* part of our Conference; Though the **Disputer** (as far as I can hear) *reports* nothing else as the *matter* of our difference, but these two things, about the *Method of Scripture*, and *Gods applying to the Imagination of the Prophets*; either because he is ashamed to own the main Discourse, or else hath a Design to throw the *odium* upon me of *Heterodoxy in Religion*. When as indeed these came in but *accidentally*, and we had but a short *Contrast* about *them*, which I have *faithfully related*,

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## The CONCLUSION.

*Containing Observations about the Censure of Atheism, applied to Philosophical Men; and the Authors Apology to the ROYAL SOCIETY, and other generous Philosophers.*

**B**Y this I believe you see how little Reason there was in the *Disputer's* Discourse,



## 138 *Modern Improvements*

scourge, and how little *Justice* in his *foul Imputation*; upon the occasion of which, if you are not quite tired already, I shall by way of *Conclusion* offer you a *Remarque* or two concerning the *Charge* of **Atheism**, of which some fierce People are very *liberal*.

About it I take notice, That *Philosophical* Men are usually dealt with by the *zealous*, as the greatest *Patrons* of the *Protestant* Cause are by the *Sects*. For as the *Bishops* and other *Learned* Persons, who have *most strongly* oppugned the *Romish Faith*, have had the ill luck to be accused of *Popery* themselves; in like manner it happens to the *humblest* and *deepest* *Inquisitors* into the *works* of *God*, who have the *most* and *fullest* Arguments of his *existence*, have raised *impregnable Ramparts* with much *industry* and *pious pains* against the *Atheists*, and are the *only men* that can with success serve *Religion* against the *godless Rout*; These, *Superstitious Ignorance* hath always made the loudest out-cry against, as if themselves were *guilty* of *that* which they have *most happily* oppugned and *defeated*. And the certain way to be esteemed an *Atheist* by the *fierce* and *ignorant Devoto's*, is to study to lay the *Foundations* of  
*Religion*



of Useful Knowledge. 139

Religion sure, and to be able to speak groundedly and to purpose against the desperate Cause of the black Conspirators against Heaven. This I confess hath been one of the chief Employments of my time and thoughts; and on this account I reckon, I must be content with my share in the abuse, when greater, and better, and deeper men have been pelted with this Dirt, while they have been labouring in the Trenches, and endeavouring to secure the Foundations of the Holy Fabrick.

But besides I observe, That narrow, angry People take occasion to charge the freer Spirits with **Altheism**, because they move in a larger Circle, and have no such fond adherence to some Opinions which they adore and count Sacred. And for my own part, I confess I have not Superstition enough in my Spirit or Nature, to incline me to doat upon all the Principles I judge true, or to speak so dogmatically about them as I perceive confident and disputing men are wont. But contenting my self with a firm Assent to the few practical Fundamentals of Faith, and having fix'd that end of the Compass, I desire to preserve my Liberty as to the rest, holding the other in such a posture, as may be ready to draw those Lines, my Judgment



## 140 *Modern Improvements*

ment informed by the *Holy Oracles*, the *Articles of our Church*, the *Apprehensions of wise Antiquity*, and my *particular Reason*, shall direct me to describe. And when I do that; 'tis for *my self*, and my *own satisfaction*; but am not concern'd to impose my *Sentiments* upon *others*: nor do I care to endeavour the change of their minds, though I judge them mistaken, as long as *Vertue*, the *Interests of Religion*, the *Peace of the World* and *their own* are not prejudiced by their *Errours*. By this *modest indifference* I secure *Charity* for all the *diversities of Belief*, and equally offer my *Friendship* and *Converses* to the several *Sects* and *Perswasions*, that stick to the *plain Principles of the Gospel* and a *Vertuous Life*, overlooking their particular *fondnesses* and *folies*. This is the *Temper of my Genius*, and *this* some *warm Folks*, who have more *heat* than *light*, are apt to call *Scepticism* and *cold Neutrality*: But that it deserves better names, I have made appear in some other *Papers*; and I have a little Interest to remark further,

That 'tis the *misfortune* of men of *Philosophical inclination*, where they escape the *reproach* of the more *desperate Atheism*, at least to meet the *imputation* of a *bordering impiety*,



of Useful Knowledge. 141

*impiety, the Contempt of the Holy Scriptures.*  
I am not to answer for all the *Pretenders to Philosophy*: but this I can say, That those of the *graver and better Genius*, have such an apprehension of the *Divine Oracles*, as will effectually secure them from suffering diminution from any *Disclosures in Nature*: And that is, *That those Holy Records speak for the most part in the Language of Sense, being suted to Plebeian Capacities, and intended for Instructions in Life and Manners; not for nicer Informations in things of deeper Speculation and Theory.* Upon which accounts they reckon, that we are not to expect from them the *Propositions of Philosophy*, nor to wonder or be stumbled though the *literal Text* do not answer *Philosophical exactness*, which is not the *thing the inspired Book intends*. So that whatever *Discoveries* are made by the *Inquirers into Nature*, the *Sacred Authority* stands firm, while they judge by *this Rule of Interpretation*. But of *this* again in a fitter place, at present my own Concerns call upon me to say somewhat for my self; since my *enrag'd Antagonist* hath from our Discourse (how justly we have seen already) reported me an *Enemy to the Scriptures*.

And now one would think it should be  
very



## 142 *Modern Improvements*

very *needless* and *improper*, that one who  
*Ministers* in the *eternal Gospel*, should  
 say any *more* than what he doth *twice* every  
 Week in those *Publick Instructions* drawn  
 from the *Sacred Volume*, to justify his be-  
 ing no *despiser* of it: But there are a sort  
 of People with whom one *perverse, illogi-  
 cal, uncharitable deduction* of their own will  
*signifie more*, to fasten an *odious* thing upon  
 him that dissent from them, than a thou-  
 sand professions of *his* to the *contrary* can  
 do to clear him from the *malicious Charge*.  
 For *such*, 'tis an happy turn that we are to  
 be judged by a more equal *Tribunal* than  
*theirs*, and they would be loth to be *tryed*  
*themselves* by *such Measures*. Were these  
 the only Persons I have to deal with, I  
 should spare my self *these pains*; for I  
 know, *what I write* will not be more *plain*  
 and *credible* than *what I say*. But *others*  
 are to be consider'd, of more *Christian* and  
*candid* tempers, upon whom *envious Tra-  
 ducers* may fasten some *odd thoughts* and  
*suspitions*: To such I declare, That in my  
*first Education* I was continually instructed  
 into a *Religious* and *fast adherence* to every  
 thing I was *taught*, and a *dread of dissent-  
 ing* in the *least Article*. This *Discipline* I  
 underwent in my *younger days*, and thought  
 very



of Useful Knowledge. 143

very *strangely* of those that believed any thing *different* from the *Opinions* of my *Instructors*. But advancing in years, and coming to a *freer* exercise of mine own mind, I began to make *Reflexions* upon the vast *diversities* and *variety* of *Apprehensions* and *Religions* in the *World*; I consider'd, That they were all as *confident* in *their way*, as I in *that* wherein I was *instructed*; and the *greatest* part had nothing but their *Education* for their *inducement*. I thought how *easie* we are in our *first Age*; and that though *Children* must *believe*, yet *Men*, especially those bred in the way of *Study*, must *Try*. I consider'd what I should first advise an *Heathen* or *Mahometan* to do, who had been bred up to *Idolatry* and *Fables*; and upon the consult with my self, *concluded*, That it should be to look about him, and to *examine* other *Religions*, regarding his *own* with the same eye of *indifferency* and *suspension*, as if he had never been born under *that Faith*, which was a thing *extrinsick* and *accidental*, and therefore not fit to make an *Argument* to ingage a *reasonable* belief; and when I had so thought, I turned the *Tables*, and took the *same Counsel* *my self*.

I therefore bent my chief *Studies* and *Endeavours*



## 144 *Modern Improvements*

Endeavours to know the *Truth* of the *Christian Faith*; and after the *Foundations* laid, in the settling the grand *Article*, The *BEING OF A GOD*, and the consequent *Doctrines* of *Natural Theology*, I fate me down to inquire about the *Authority* of the *Holy Scriptures*; not that I positively *doubted* or *distrusted* their *veracity*, but that I might have a *firm* bottom, and be able to give an account of my *Faith* and *Hope*. In my *Inquiry*, the first *Discourses* I met with on the *Subject* did not at all *satisfie*, but seemed weak and hugely *obnoxious*: But in the progress of my search, I lighted on those grounds which (I thank God) *quieted* my *mind*, and gave me the most *Demonstrative assurance* that the nature of the thing could *bear*, of the truth and certainty of those *Sacred Writings*, which undoubtedly contain the *fullest Discoveries* of the *Divine Wisdom* and *Perfections*, which I *infinitely* admire; and shall *eternally* adore that *Goodness* that blest the *Sons* of men with such clear *Discoveries* of his *Will*. And though I perceive that the *Follies* and *Superstitions* of *Seets*, who have the *Holy Oracles* always in their mouths, and *press* them for the *Service* of their conceits; have prejudiced some of the pre-  
tenders



of Useful Knowledge. 145

tenders to Reason against them; yet this I see, That the *wiser, freer, better,* and more *reasonable* any man is, the greater still is his *Veneration* of those *Holy Records*, and the relish of them increaseth with our Improvements in *Vertue* and *Goodness*. This Testimony I must give here, and more I have to say in another place.

And now I had ended your trouble, but that upon the cast of my thoughts back I have considered, that my main business being the *Recommendation* and *Advancement* of the *Modern Useful Knowledge*, I need make an *Apology* to the generous Friends of *that way*, and particularly the *ROYAL SOCIETY*, for my Discourse of *Them*, and those their *great Designs*, in a Treatise that contains matter of *difference* and *contest*, which are so *fundamentally* contrary to their *Spirit* and *Endeavours*; and it may perhaps be feared, that some will take occasion hence to look on the *Neoteric Philosophers* as but a *new sort* of *Disputers*. To which I say, That for my publick appearance in a *Controversie*, I have already given such an Account, as *may*, I hope, *satisfie* the *Candid* and *Ingenious* of the *necessity* that inforced it; and for the apprehension of raising *mean* and *injurious*



146 *Modern Improvements*

thoughts of the *Practical Philosophers*, by *defending* them in a Book of *Difference*, I hope it is causeless, since I have from first to last represented their Aims and Designs as things very *different*, yea perfectly opposite to that Spirit and Genius; and I shall now for a close assure you again, That there is nothing tends more to the undermining and supplanting the *humour* of *Disputing*, than the *Experimental* and *Free Philosophy*. For this *inlargeth* the Mind, and gives it a *prospect* of the *vastness* of things, and the *imperfections* of our *Knowledge*, the *Difficulties* that are to be incountred in the search of Truth, and our *liableness* to *deception*, the *stumbles* of *Confidence*, the *prejudices* of *Education*, the *shortness* of our *Senses*, the *precipitancy* of our *Understandings*, and the *malign influence* of our *Affections*; I say, the *Free* and *Real Philosophy* makes men deeply sensible of the infirmities of humane Intellect, and our manifold hazards of *mistaking*, and so renders them *wary* and *modest*, *dissident* of the *certainty* of their *Conceptions*, and averse to the *boldness* of *peremptory asserting*. So that the *Philosopher* thinks much, and examines many things, separates the *Certainties* from the *Plausibilities*, that which is *presumed*  
from



of Useful Knowledge. 147

from *that* which is *prov'd*, the *Images* of *Sense*, *Phansie*, and *Education*, from the *Dictates* of *genuine* and *impartial Reason*. Thus he doth before he *Assents* or *Denies*; and *then* he takes with him also a *Sense* of his own *Fallibility* and *Defects*, and never concludes but upon resolution to alter his mind upon contrary evidence. Thus he conceives *warily*, and he speaks with as much *caution* and *reserve*, in the humble Forms of [*So I think*, and *In my opinion*, and *Perhaps 'tis so*—] with great difference to *opposite* *Perfwasion*, candour to *dissenters*, and *calmness* in *contradictions*, with *readiness* and *desire* to *learn*, and great delight in the *Discoveries* of *Truth*, and *Detections* of his *own* *Mistakes*. When he argues he gives his *Reasons* without *passion*, and *shines* without *flaming*, discourses without *wrangling*, and *differs* without *dividing*. He catcheth not at the *Infirmities* of his *Opposite*, but lays hold of his *Strength*, and weighs the substance without blowing the *dust* in his *eyes*. He entertains what he finds *reasonable*, and *suspends* his judgment when he doth not clearly *understand*. This is the Spirit with which men are inspired by the Philosophy I commend. It makes them so *just*, as to



148 *Modern Improvements*

allow that liberty of judgment to *others*, which *themselves* desire, and so prevents all *imperious Dictates* and *Imposings*, all *captious Quarrels* and *Notional Wars*. And that this is the *Philosophick Genius*, may be shewn in a *grand Instance*, the *ROYAL SOCIETY*, which is the *Great Body* of *Practical Philosophers*. In *this Assembly* though it be made up of all kinds of *Dispositions*, *Professions*, and *Opinions*; yet hath *Philosophy* so rarely temper'd the *Constitution*, that those that attend there, never see the least inclination to any unhandsom *opposition* or *uncivil reflexion*, no bold *obtrusions* or confident *sayings*. The forbearing such *Rudenesses* is indeed a *Law* of *that Society*, and their *Designs* and *Methods* of *Inquiry* naturally form men into the *modest temper*, and secure them from the danger of the *quarrelsome Genius*. This is palpable evidence of the *sweet humour* and *ingenious Tendencies* of the *Free Philosophy*; and I believe 'twill be hard to shew such another *Example* in any so great a *Body* of *differing Inclinations* and *Apprehensions*. Thus the *Experimental Learning* rectifies the *grand abuse* which the *Notional Knowledge* hath so long foster'd and promoted, to the *hinderance* of *Science*, the *disturbance* of



of Useful Knowledge. 149

of the World, and the prejudice of the *Christian Faith*. And there is no doubt but as it hath altered and reformed the *Genius* in matters of natural *Research* and *Inquiry*; so it will in its progress dispose mens Spirits to more *calmness* and *modesty*, *charity* and *prudence* in the Differences of *Religion*, and even silence *Disputes* there. For the *free sensible* Knowledge tends to the altering the *Crafsis* of mens minds, and so cures the *Disease* at the *root*; and *true Philosophy* is a *Specifick* against *Disputes* and *Divisions*.

Thus I might run out into a large Discourse on this Subject; but I have said *enough* for my *present* purpose, and I doubt too *much* for your *patience*; and therefore I shut up with the assurance of my being,

S I R,

Your faithful Friend

and Servant,

JOS. GLANVILLE.



of the world, and the prejudice of the  
And there is no doubt that  
it has shined and informed the  
masters of natural history and  
to it still in its proper degree



and even science differs there, for the  
And the knowledge tends to the  
the cause of more things, and to cure the  
is a

**E R R A T A.**

**P**Age 26. line 6. for *Philophy* read *Philosophy*.  
p. 30. l. 11. for *Elipsis* r. *Ellipsis*. Id. l. 19.  
p. 33. l. 18. for *adsefted* r. *affected*. p. 39. l. 5. r.  
*Anaximenes*. p. 43. l. 16. r. *one*. Id. l. 24. r.  
*Christophorus*. p. 65. l. 26. r. *Vegetables*. p. 133.  
l. 24. r. 2 Cor. xii.



JOHN CLARKE





THE  
CONTENTS

---

CHAP. I.  
*The* INTRODUCTION. page 1.

CHAP. II.  
*The ways of Improving Useful Knowledge  
proposed. The Advantages this Age hath  
from the great Advancements of Chymi-  
stry and Anatomy.* p. 9.

CHAP. III.  
*Another great Advantage of late Times,  
from the Improvements of Mathematicks;  
particularly, of Arithmetick, Algebra,  
and Geometry, discours'd by Instances.* p. 19.

CHAP. IV.  
*Improvements in Geometry by Des Car-  
tes, Vieta, and Dr. Wallis.* p. 31.

M 4

CHAP.



# The Contents.

## CHAP. V.

*The late Improvements of Astronomy.*

p. 38.

## CHAP. VI.

*Improvements of Opticks and Geography.*

p. 46.

## CHAP. VII.

*That Useful Knowledge is to be aided by Instruments. Modern Instances of such. Of the Telescope, Microscope, and Thermometer.*

p. 51.

## CHAP. VIII.

*Of the Barometer and Air-Pump, and what Advantages we have and may further expect from these Instruments.*

p. 59.

## CHAP. IX.

*The Credit of Optick-Glasses vindicated, against a Disputing Man who is afraid to believe his Eyes against Aristotle.*

p. 65.

## CHAP. X.

*Our Advantages for Knowledge from Modern Improvements of Natural History.*

p. 71.

## CHAP. XI.

*The Advantages of late Ages for Spreading  
and*



# The Contents.

*and communicating Knowledge. Three great Instances of it, in Printing, the Compass, and the Royal Society. p. 75.*

## CHAP. XII.

*Of the ROYAL SOCIETY. The Reasons of the Institution, and their Designs. An Answer to the Question, What have they done? p. 83.*

## CHAP. XIII.

*An Account of what hath been done by the Illustrious Mr. Boyle, for the promotion of Useful Knowledge. p. 92.*

## CHAP. XIV.

*A further Account of what that Gentleman of Honour hath by him, not yet publish'd, for the Advantage and Improvement of Real Knowledge. The Reasons we have to hope great Things from the Royal Society. p. 102.*

## CHAP. XV.

*The Absurdity of making Comparison between the Advantages Aristotle had for Knowledge, and those of later Ages. p. 110.*

° CHAP.



# The Contents.

## CHAP. XVI.

*The Reasons of some Mens Superstitious Adherence to the Notional way; and of the Disputer that gave occasion to this Discourse.*

p. 115.

## CHAP. XVII.

*Of the Peripatick Philosophy, and Aristotle, as he concerns the Universities.*

p. 122.

## CHAP. XVIII.

*Some things else debated by the Author with the Disputer, about the Prophets and the Scriptures. The Imagination was ordinarily the immediate Subject of Prophetick Influx.*

p. 128.

## The CONCLUSION,

*Containing Observations about the Censure of Atheism, applied to Philosophical Men; and the Author's Apology to the ROYAL SOCIETY, and other generous Philosophers.*

p. 137.

---

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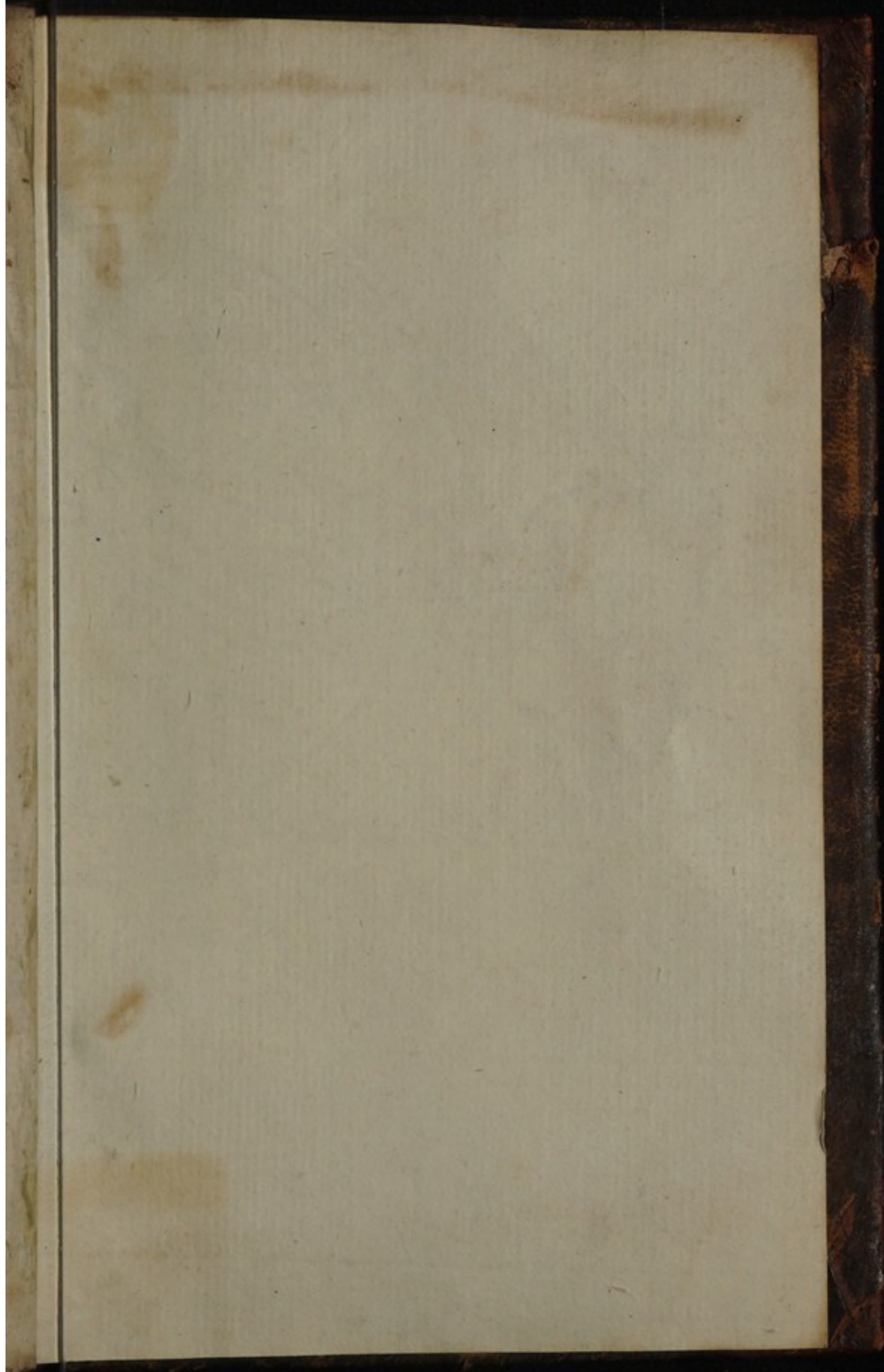
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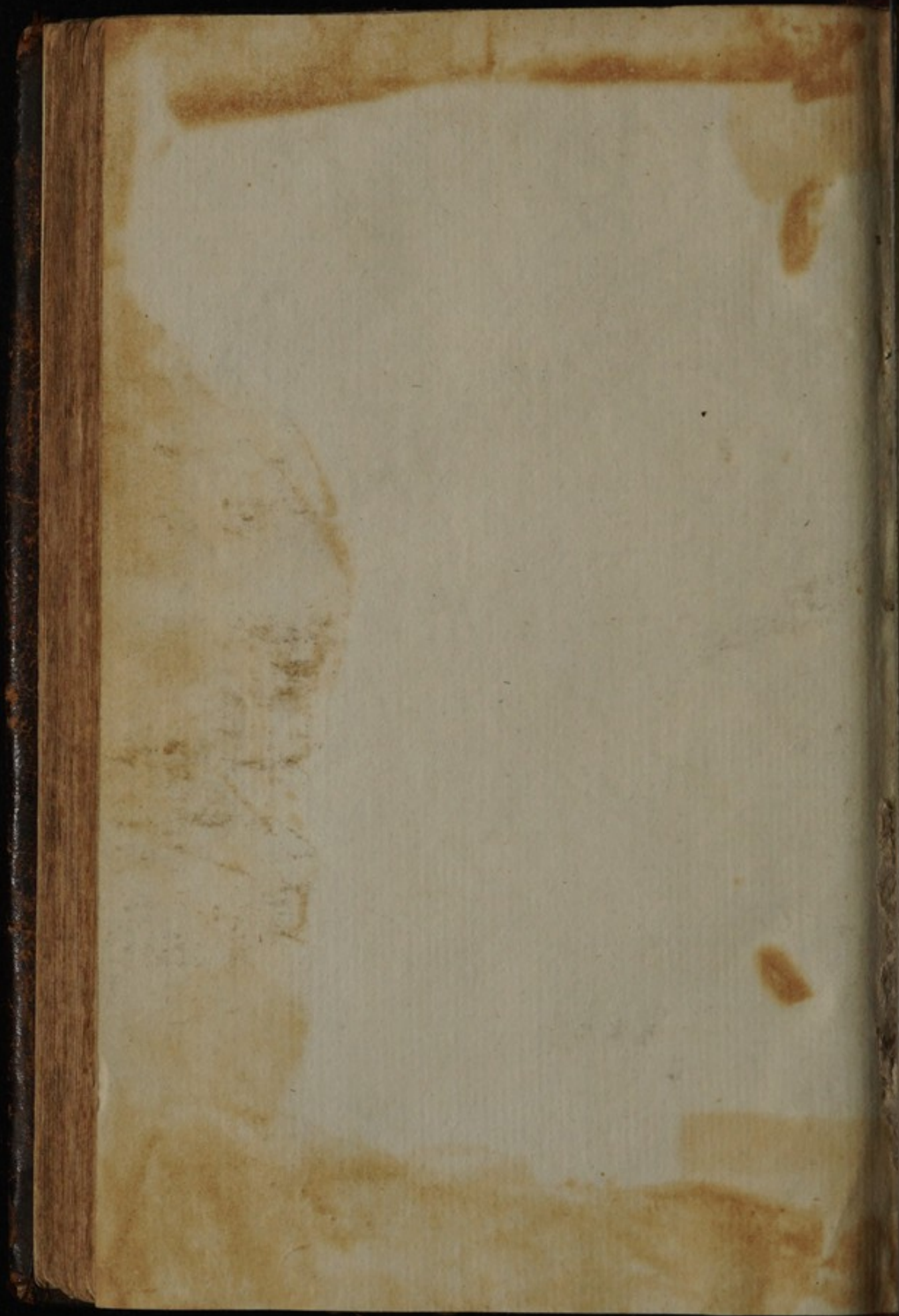
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