

**A censure upon certain passages contained in the History of the Royal Society [by Thomas Sprat] as being destructive to the established religion and Church of England / [Henry Stubbe].**

**Contributors**

Stubbe, Henry, 1632-1676.

More, Henry, 1614-1687.

Glanvill, Joseph, 1636-1680. Praefatory answer to Mr. Henry Stubbe, the doctor of Warwick.

Stubbe, Henry, 1632-1676. Reply unto the letter written to Mr. Henry Stubbe in defense of the history of the Royal Society.

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STUBBE  
GLANVILLE  
PHILIPPS

1671 ETC











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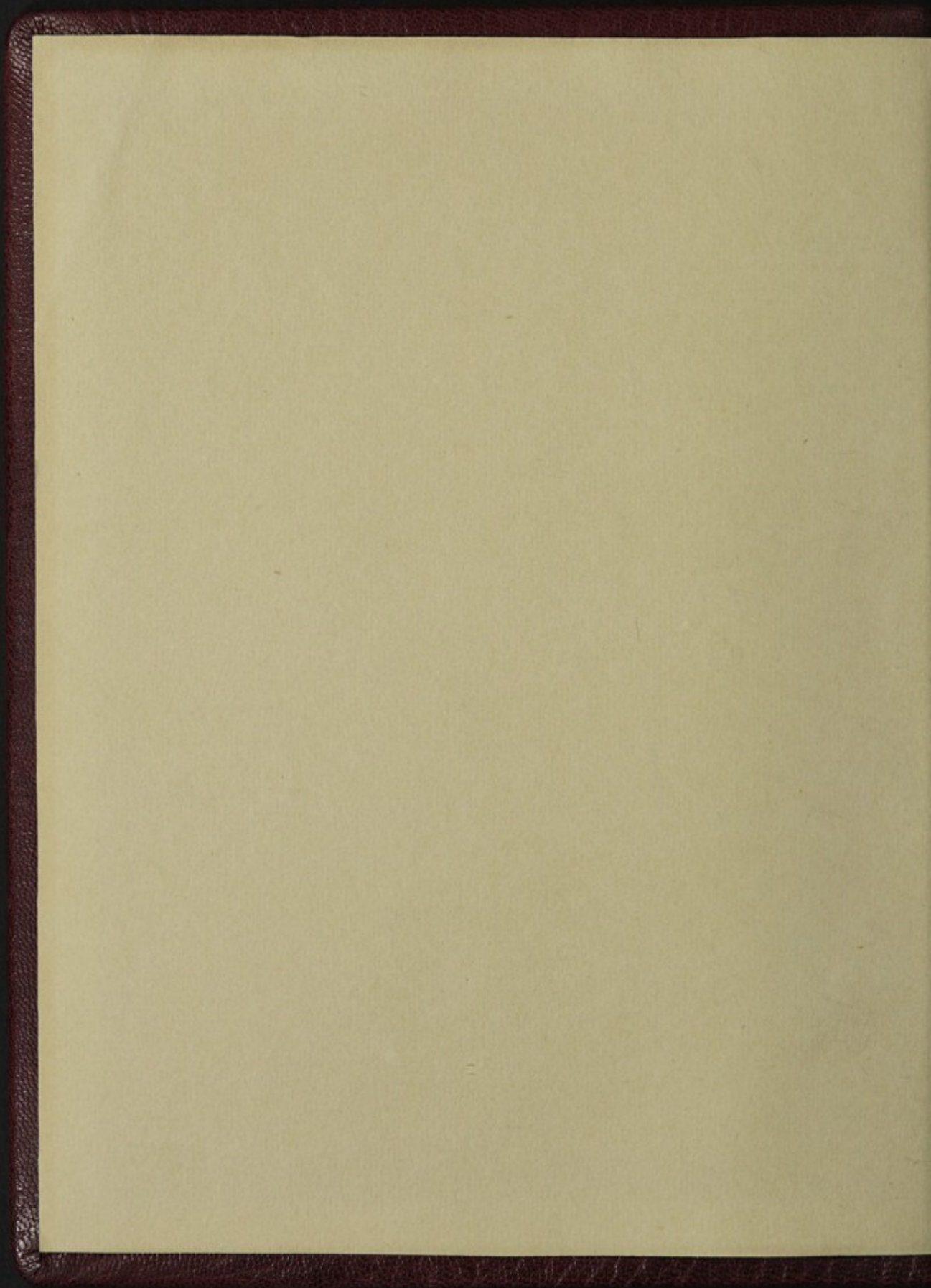
- 1-3) STUBBE, H. 1) A censure. 1671.  
2) Legends no histories. 1670.  
3) Campanella revived. 1670.  
4) GLANVILLE, J

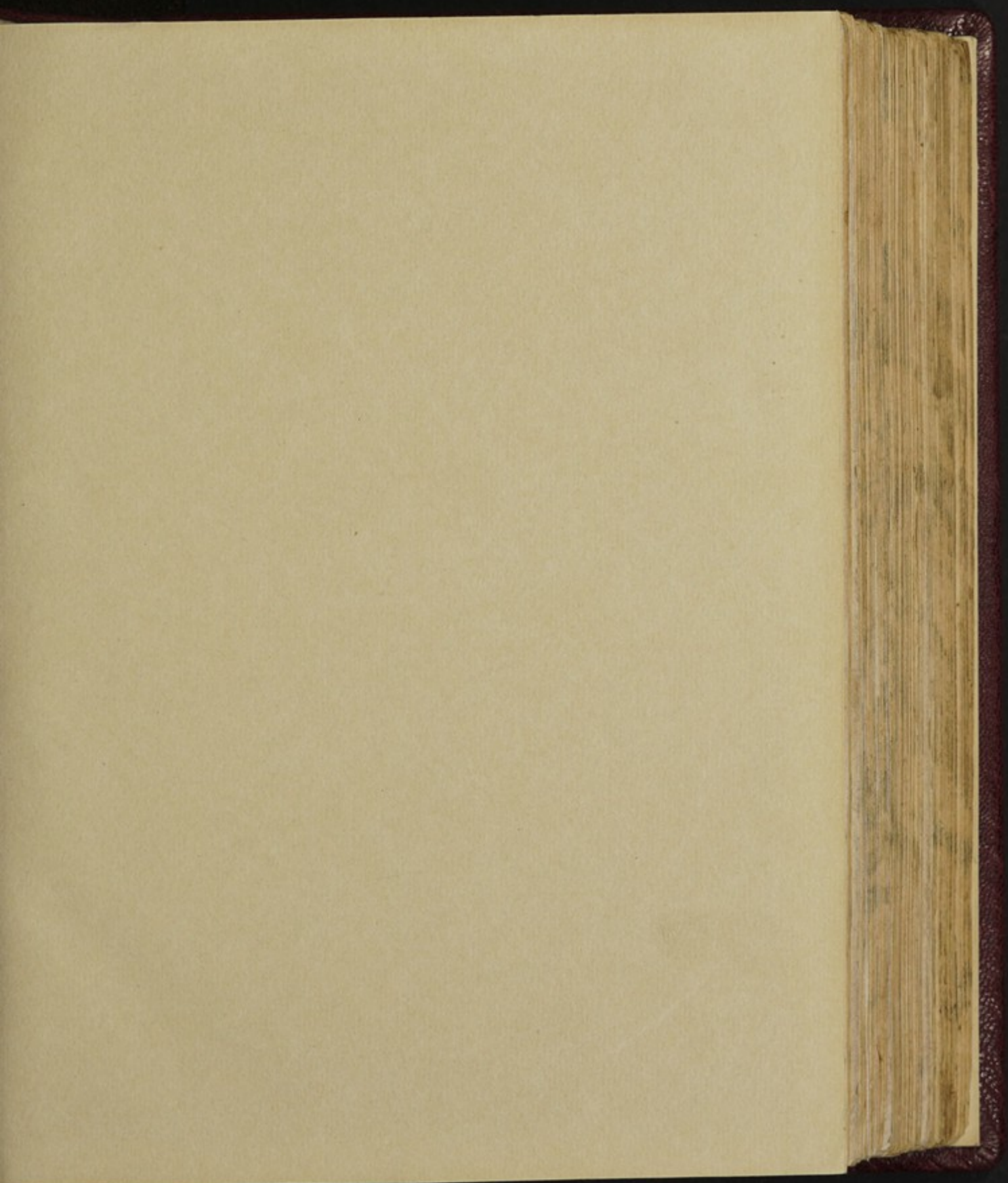
5) PHILIPPS, F

ptii of no. 2 (The Plus Ultra reduced to a  
non plus) formerly placed after Campanella  
revived. Moved to follow pt. i 1991 (Sept)  
Lacks: a1 (blank) (a3 is mis-signed a2) Present in  
T.p. 'A specimen of some animadversions'  
(between b4 and A1 in 42693)  
H. 29/11/06 (10)

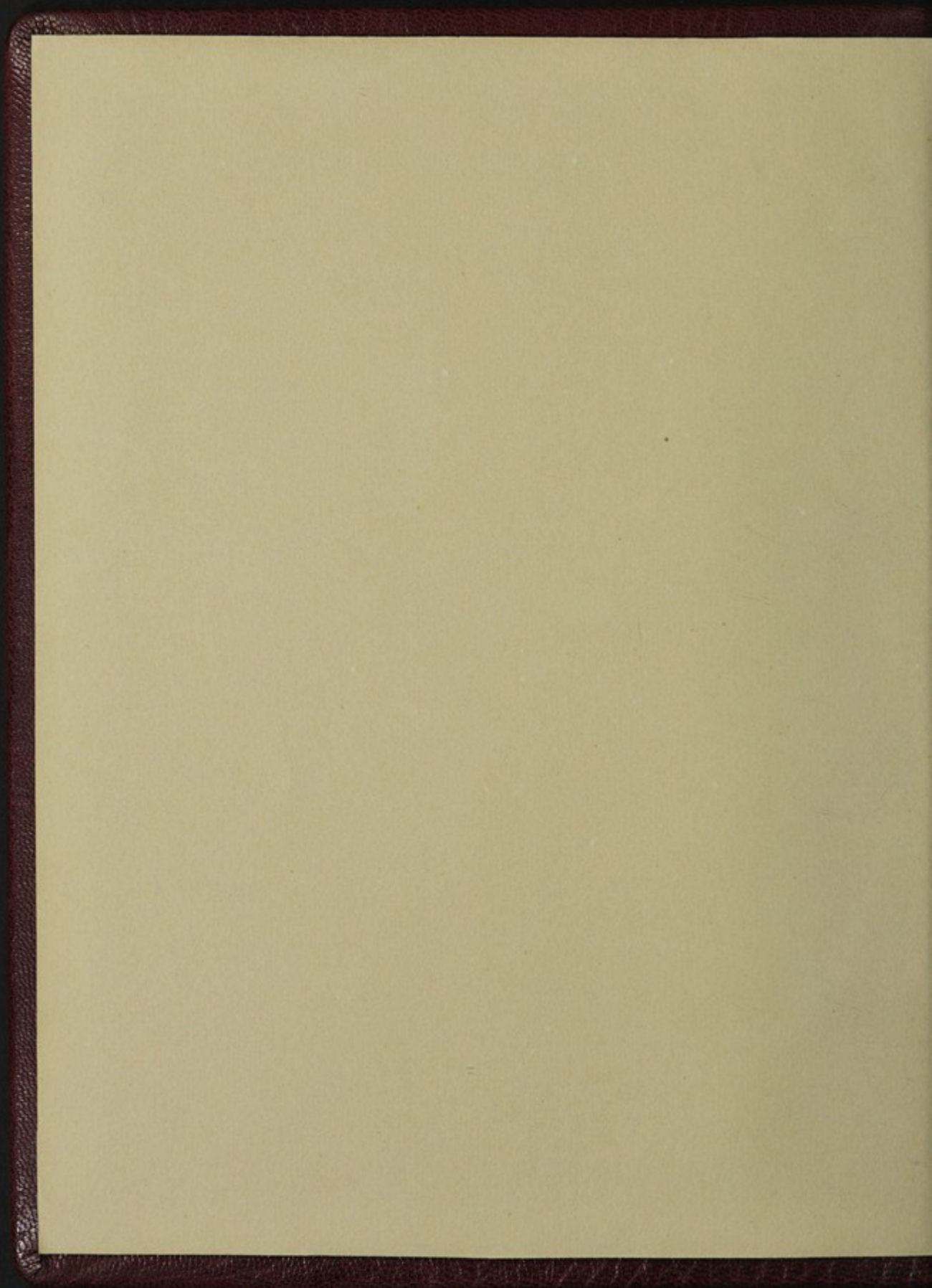
Legends no histories  
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Sig b (between pp 16 and 17) (1 leaf)  
Sig D4 (pp 23-24)  
All present in 42693

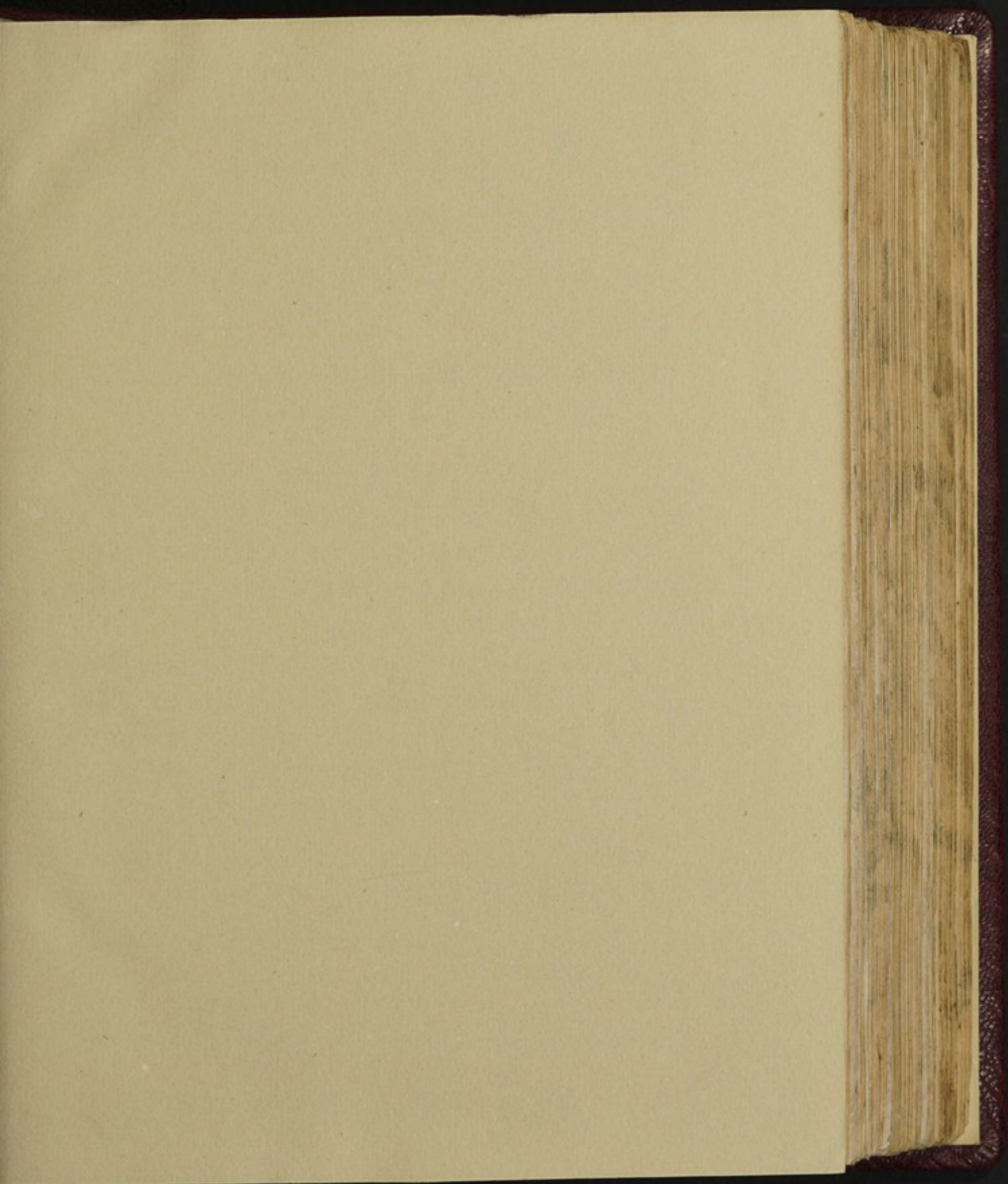




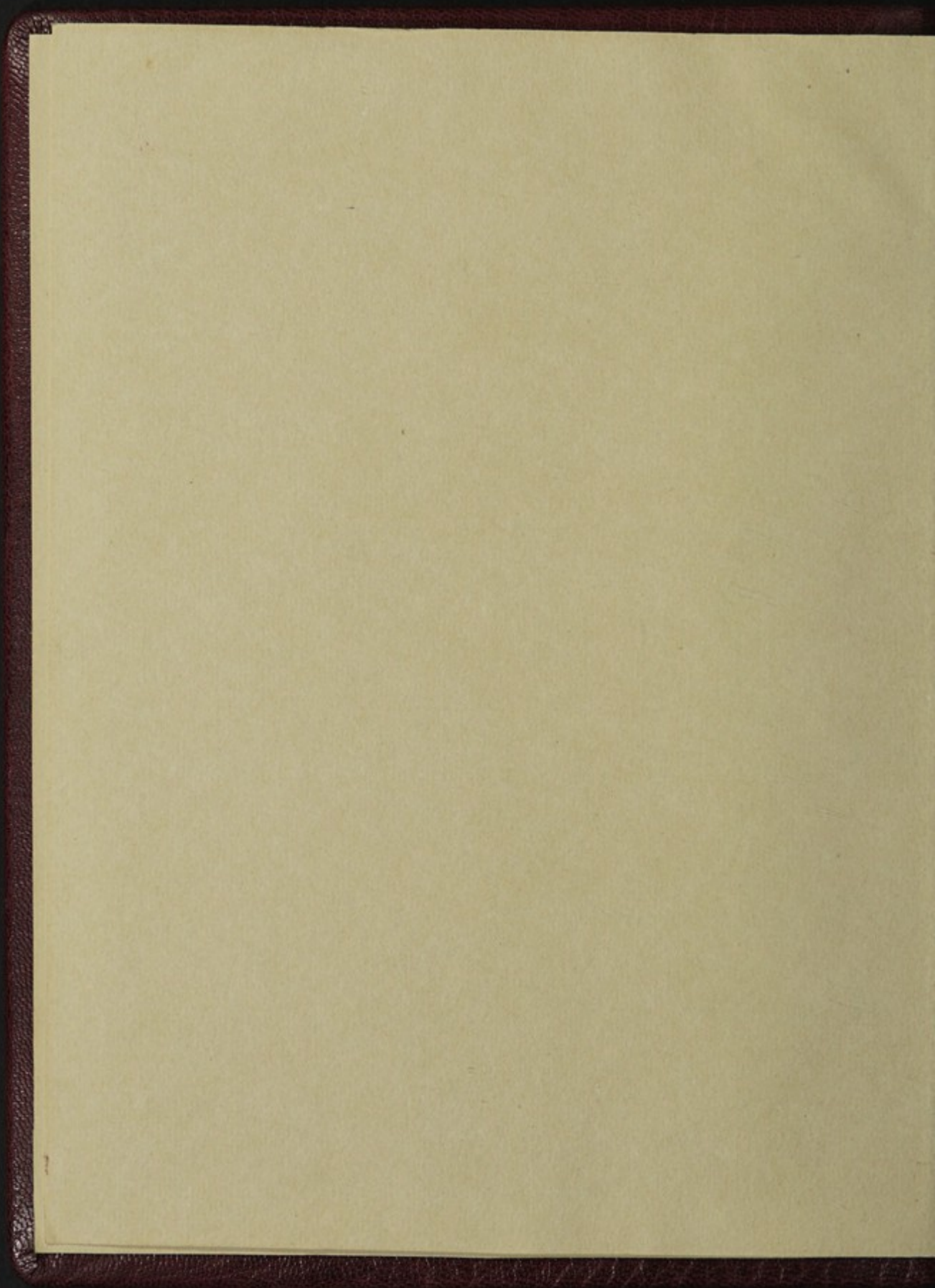














17029 (1)

A  
C E N S U R E

UPON CERTAIN PASSAGES CONTAINED

IN THE HISTORY OF THE

R O Y A L L S O C I E T Y,

As being destructive to the *Established Religion*  
and *Church* of England.

The second Edition corrected & enlarged.

WHEREUNTO IS ADDED

The *Letter* of a *Virtuoso* in Opposition to the *Censure*;

A REPLY UNTO THE LETTER AFORESAID,

A N D

A *Reply* unto the *Præfatory Answer* of *Ecebolius Glan-*  
*vill*, Chaplain to M<sup>r</sup> *Rouse* of *Eaton* ( late mem-  
ber of the Rump Parliament ) *Rectour* of *Bath*,  
& Fellow of the R O Y A L L S O C I E T Y.

A L S O

AN ANSWER TO THE LETTER OF

D<sup>r</sup> H E N R Y M O R E, relating unto

H E N R Y S T U B B E Physician at *Warwick*.

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*Parque novum fortuna videt concurrere, Bellum*  
*Atque virum.*

---

O X F O R D,

Printed for *Richard Davis*. 1671.



# C E N S U R E

UPON CERTAIN PASSAGES CONTAINED

IN THE HISTORY OF THE

ROYAL SOCIETY

As being definitive to the Established Religion  
and Church of England.

The second Edition corrected & enlarged.

WHEREUNTO IS ADDED

The Author's Answer in Opposition to the Contents

A REPLY UNTO THE LETTER ATFORESAID,

AND

A Reply unto the Preliminary Answer of Ecclesiastical Glan-  
ville, Chaplain to M. Henry of Navarre (late King)  
her of the Rump Parliament) Member of Parliament,  
& Fellow of the ROYAL SOCIETY.

ALSO

AN ANSWER TO THE

D. HENRY STURGE

HENRY STURGE Physician at Warwick.

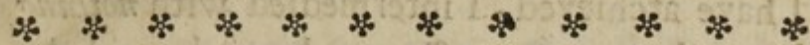
Propter morbum fortius contra me, Bellum  
Mors vincit.

O X F O R D,

Printed for Richard Daines, 1671.








TO THE REVEREND D<sup>r</sup>  
**JOHN FELL**  
D. D.  
DEAN OF CHRIST-CHURCH.

SIR,

 Offer *these Papers* unto you, not to implore your *Patronage*, but to acknowledge your *Favours*: Had my *leasure*, or *abilities*, qualified me for a *greater performance*, it had been tendered unto you with the *same readinesß*: This *veneration* I bear not to the *Ranke* you hold in the *Church*, or *University*, but to your *Merit*; and in you, I at once honour a *Learning* above *this age*, and a *Piety* becoming *the best*. Permit me to be *just* to *so real worth*, and *grateful* for your *constant civilities* to me, and I shall no way *Interest* your *Person* in *this Quarrel*; 'Tis enough, that I defend *Truth*, and the *Church of England*; and that whatever else  
I have



I have atchieved, I intermeddled with *nothing*  
but what was *necessary* to be undertook by  
*some body* : This none can dispute *who* un-  
derstands the *Politicks* of our Nation, &  
upon what *foundations* the *publick Tranquillity*  
is suspended : Let them that will, question  
the *prudence* of this *action* in mee, I am sa-  
tisfied in the profession of a *Wisedome* that is  
*first pure*, and *then peaceable* : I am per-  
fectly,

Other the Papers into you, not to  
implore your Favour, but to  
acknowledge your Favours: Had my  
leisure, or abilities, qualified me for a greater  
performance, it had been rendered unto you  
with more readiness: This vexation I bear  
not to the Rank you hold in the Church,  
and in  
**HENRY STUBBE,**

Warwick,  
Feb. 16. 1669.



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A CENSURE ON CERTAIN  
passages in the History of the  
ROYAL SOCIETY.

It is *Naturall* to mens minds, when they perceive others to *arrogate* more to themselves, then is their share; Hist. of the R. S. p. 47. to deny them even that which else they would confesse to be *their right*. And of the *truth* of *this*, we have an *instance* of *farre greater concernment*, then that which is before us. An that is in *Religion* it selfe. For while the *Bishops of Rome* did assume an *Infallibility*, and a *Sovereigne Dominion over our Faith*, the *Reformed Churches* did not only justly refuse to grant *them* that, but *some of them* thought themselves obliged to forbear *all Communion whith them*, and would not give them *that respect* which possibly might belong to *so ancient*, and *so famous a Church*; and which might still have been allowed it, without *any danger of Superstition*.

**B**EFORE I come to resolve and parcell out this *impious and pernicious* paragraph into severall Propositions, it is requisite that I premise two Observations: the *first* is, that by *Communion* here is not meant *Civill commerce*, and the performance of those *mutuall offices* by which *Societies in generall*, or *Trading* is carried on, or *Humanity* alone is relieved: no *Reformed Church* ever denied *this* to the *Romanists*: But the *Communion* here treated of is *Ecclesiasticall*, and consists not only in the acknowledging of such as are *communicated* with to be members of the *universall Church of Christ*, built upon a *right foundation*, and holding either no *errours*, or such as do not overthrow the *fundamentals*, but in *resorting to the same Church assemblies*, and *celebrating devoutly the same offices*, or *Prayers, Ceremonies, and Sacraments*: and this is to be done *interchangeably*, so that each (upon occasion) resort unto the *Churches of the other*, & joyn in the celebration of the same *Liturgies* or *publike prayers*, & participation of the same *Sacrament of the Lords Supper*, which is more particularly termed the *Communion*, & was alwaies accounted the *tessera* or mark of *Church-fellowship*. The truth of this Observation appears from that *notion* which all ages



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have had of Church Communion, which is agreeable hereunto : To owne any number or association of men to be a part of the Church Catholique, and yet not to resort to the same religious offices, amounts not to Church-Communion: since All Excommunication cuts not off from the body of Christ, but from outward or exterior Communion with a visible Church : thus when Chrysostome sepatated himselfe from the followers of Meletius, and of Paulinus, though he did acknowledge both Church to be Orthodox, yet is it said that He communicated with neither. Μετὰ ταῦτα ὁ Μελέτιος ἐν Κωνσταντινῇ πόλει τελευτήσας.

Socrates Hist.  
Eccles. l. 6. c. 3.

ἐν αὐτῷ ὁ παραφερόμενος διὰ τῆς Γρηγορίου τοῦ Ναζιανζηνῆ κατὰστασιν, ἀναχωρήσας Ἰωάννης Μελετιανῶν, καὶ μήτε Παυλίνο. Συκοινωνῶν, ἐπὶ τοῖς ὅλοις ἐνιαυτοῖς ἡσύχως διήγεν. Neither doth it amount to an Ecclesiastical Communion if a man be present at the religious Assemblies and offices of another Church, if so be he do it not upon a religious account, nor devoutly joyne therewith : thus when Elijah was present at the Sacrifice and worship of Baal, he did not communicate which those Idolaters, 1. Kings 18. 26, 27. Thus Lyranus,

M. Fr. Wende-  
lin Chr. Theo-  
log. System. Mai.  
l. 1. c. 14.

Cajetanus, and other Casuists excuse Naaman for bowing ( upon a Civill account ) in the house of Rimmon; and allow the case of a Christian slave wick waited on her Mistressse to the Sarracen worship, and bore up her traine, but did not joyne in the Mahometan Service: thus the Protestant divines, ( as Sleidan, and the History of the Council of Trent informe us ) resolved that it was lawfull for the Protestant Princes to pay a civil attendance on the German Emperour even at Masse in the Royall Chappell.

Council of  
Trent. l. 1.  
pag. 52.

Gabriel. Alba-  
spinus Obser.  
ad Optat. l. 1.  
c. 22. de Sacer-  
dotio Genti-  
lium.

In like manner severall of the ancient Christians did undergoe the office of Pagan Priests, exhibiting those stewes, directing those Pastimes and Sacrifices which were appointed for the divertisement of the people. Not that they did approve of them, or did joyn in the Idolatrous worship religiously, but in obedience to those Lawes, by which the employment was Patrimoniall, & descended with the estates they held; so that they were necessitated thereunto except they would relinquish their estates. This custume continued long under the Christian Emperours; & this excuse is made by a Christian, who was instated in such a Priesthood, to S. Hilario, when he advised him to sell his fine horses, & relieve the poore with the price.

S. Hieron. in  
vitā S. Hila-  
rionis. ■  
Communio in-  
ter fideles, in  
publicis ma-  
xime pietatis  
exercitiis est  
posita: atque  
hoc est optate  
bonis unionis vel  
præcipuū congu-  
lum. Casaub.  
resp. ad Card.  
Perron.

Ille respondit, functionem esse publicam, & hoc non tam se velle, quam cogi. These things therefore amount not unto Church-Communion; albeit that this last procedure was interdicted at last by the Eliberitane Council. Can. 2. 3. 4. But tis the joyning religiously in the same Church worship, and particularly in celebrating the Lords Supper together: and this is to be done interchangeably; for otherwise onely the one side can be said to communicate with the other: not vice versa; Thus when the Papists did resort to our Churches in the beginning of the Reigne of Queen Elizabeth, and joyned in the same Prayers, and participation of Sacraments with the Church of England, it might justly be said, that they did hold Communion with us; but since the Lawes then in force did prohibit the Protestants to be present at,

at,



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at, or joyned in any publique Service (or administration of Sacraments) where other ceremonies then what were instituted by the Church of England, should be used: it is manifest that the Church of England did not communicate with the Papists.

5. & 6. Edw. 6. c. 1. & 3. as also the Act of Qu. Eliz. for Uniformity.

The second Observation is, that our Historian in this Paragraph doth make use of the words *communion* and *respect* as equipollent and Synonymous: otherwise there is no *apodosis*, no sense in the saying — Some of them thought themselves obliged to forbear all communion with them, and would not give them that respect, which possibly might belong to so ancient & so famous a Church. If respect be a terme of a lesser import then communion, then might those Reformed Churches decline all Exterior communion with the Church of Rome; justly and without blame, and yet retain a respect and kindnesse such as Christians may and ought to beare to the excommunicate, to the Heathens, and Publicans; and in which there is no danger of Superstition; though in this Exterior communion there be evident perill not only of Superstition, but Idolatry.

1. These things being premised, my first Animadversion shall be, That the Comparison betwixt men denying to such as usurp too much even their due rights, and those that separate in case of religious usurpations, is so carryed on by the Historian, that to forbear all communion with the Church, and Bishops of Rome, is represented as an extreame opinion, and consequently as culpable, Schismaticall, and damnable.
2. Secondly, that He represents the case so, as if some of the Reformed Churches onely did forbear all Communion with them.
3. Thirdly, That the grand occasion of the differences betwixt those of the reformed Religion; and the Papists, was that the Bishops of Rome did assume an Infallibility, and a Sovereigne dominion over our Faith.
4. Fourthly, That notwithstanding this usurped infallibility of the Bishops of Rome, & their assuming a soveraigne dominion over our Faith, yet we may give them that respect which possibly might belong to so ancient and famous a Church: and to decline this, is to run into an extreame.
5. Fifthly, That the Church of Rome according to its present establishment, and under that constitution wherein the first Reformers found it, may be denominated a Church, Ancient, and Famous; and that upon those accounts (for none other are mentioned) possibly there doth belong a respect unto it, or an obligatiō to communicate therewith.
6. Sixthly, That such a respect or exterior communion may be entertained with Rome, and yet we incur no danger of Superstition.

The first Proposition is Impious, Blasphemous, and Offensive to all Protestant eares: It condemnes the Reformation carryed on by the Evangeliques abroad, and in the Church of England, as culpable, guilty of an extreame; and there is so much of Schisme justly charged on us, as there is of extremity in our procedure. It subverts all those Laws which are now in force, whereby all Communion with Popish Offices and Sacraments (celebrated in a different way from that of the Church of England



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See also the Act  
for Uniformity  
promised to the  
English Litur-  
gy.

England) is prohibited to us upon penalty of being imprisoned six months without bayl for the first offense; for the second, twelve months, and the third, during life: upon 5 and 6 Edw. 6. cap. 1. & 3.

The second Proposition is notoriously false: there being no Reformed Church, no not of the Lutherans, but hath constantly held themselves obliged to forbear all Communion with the modern Bishops and Church of Rome. Besides, it carries a most dangerous insinuation in it, as if the Reformed Churches were divided upon this point, (the contrary whereof is manifest out of the Harmony of Confessions) so that such as abet this Popish compliance want not their Assertors, even to the repute of most of the REFORMED CHURCHES: and such as disclaim it, are the lesse considerable for number and authority, having onely the concurrence of SOME OF THE REFORMED CHURCHES. How pernicious an intimation this is amongst ignorant persons, and such as are unacquainted with the state of Religion (a study much out of fashion now) let any man judg, and withall remember, that the Church of England is of the number of those reflected

Chillingworth upon here. 'Who are they that pretend to forsake the Churches cor-  
ruptions, and not her externall Communion? Some there be that say  
they have not left the Church, but onely her corruptions: some that  
they have not left the Communion, but the corruptions of it, mea-  
ning the internal communion of it, and conjunction with it by faith  
and obedience: which disagree from the former onely in the man-  
ner of speaking; for he that is in the Church, is in this kind of Com-  
munion with it; and he that is not in this internal communion, is  
not in the Church. Some perhaps, that they left not your external  
communion in all things; meaning, that they left it not voluntarily,  
being not fugitivi sed fugati, as being willing to joyn with you in  
any act of piety, but were by you necessitated and constrained to do  
so; because you would not suffer them to do well with you, ex-  
cept they would do ill with you: Now to do ill that you may do well,  
is against the will of God, which to every good man is an high  
degree of necessity. But for such Protestants as pretend that de fa-  
cto they forsook your corruptions, and not your external communion,  
that is, such as pretend to communicate with you in your CON-  
FESSIONS, and LITURGIES, and PARTICIPATIONS OF SA-  
CRAMENTS, I cannot but doubt very much, that neither you,  
nor I, have ever met with any of this condition.

Causabon. resp. 'Postremo addit Rex, magnum se quidem crimen judicare, dese-  
ad Card. Fer- ctionem ab Ecclesia: sed huic crimini affinem se esse, aut Ecclesiam  
rom. suam, penitus pernegat. Non enim fugimus, aiebat ejus Majestas,  
sed fugamur. Scit vero tua illustris Dignitas; ut qui optimè, quàm  
multi, quàm præstantes pietate ac doctrinà viri, ab annis minimùm  
quingentis, Reformationem Ecclesiæ in capite & membris optarint.  
Quàm graves bonorum Regum ac Principum querelæ sint sæpe au-  
ditæ, statum Ecclesiæ suis temporibus lamentantium? Quid profuit?  
nihil enim eorum ad hanc diem videmus esse emendatum, quæ cor-  
rectionis egere cum primis censebantur, Quare non veretur Ecclē-  
sia



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*sia Anglicana*, nè candidis æstimatoribus, in hac separatione, Donatistis simile quid fecisse videatur. Illi gratis & sine ullâ causâ Ecclesiam Catholicam, gentium cunctarum assensu comprobata, cujus neque fidem, neque disciplinam culpâre poterant, deseruerunt. Angli ab ea Ecclesia, NECESSITATE DIRA COGENTE, Secessionem fecerunt, quâ innumeri populi Christiani veram Catholicam & universalem esse non concedunt, ut modestissimè dicam: quâunque in dogmatis fidei & discipline formâ multum variâsse ab antiquâ, multa assuisse nova verustis, mala bonis, etiam è vestris Scriptores quàm plurimi ingenuè dudum sunt confessi: & verò notius jam est universo mundo, quàm ut possit quisquam vel negare, vel etiam ignorare. Adde quod jugum Romanæ servitutis ita durum per aliquot retro secula erat experta Ecclesia Anglicana, novis subinde vexationibus, & inauditis angariis atque exactionibus supra hominum fidem cruciata, ut vel illa sola causâ apud Judices non iniquos à Schismatis suspicione, & ut loquitur Augustinus de Donatistis, iniquæ discissionis, posse videatur ipsam liberare. Non enim profectò Angli à charitate fraternâ animi causâ dissilierunt, ut Donatistæ; neque ut decem tribus populi Judaici, metu impendentis mali, quod nondum premebat; sed post plurium seculorum patientiam, post exantlatas inenarrabiles ærumnas, onus intolerabile, cui ferendo patres amplius non erant, neque permittebat conscientia, subductis cervicibus tandem excusserunt. — From hence, as also from our Laws, our Thirty nine Articles, and Homilies, tis manifest that the Church of England is in the number of those that separate from the communion of the Church and Bishops of Rome, and that for such important reasons as justify the action from being causelesse, or culpable: though amongst all the Reasons alledged by R. James in that Letter of Casaubon's, or in our Laws, or other Controversists, I do not find that reckoned for any motive of that great rupture, much lesse for the principal or sole one, which is represented as such by our Historian.

The third Proposition therefore carries something of prevarication in it. So those Advocates which would betray the causes of their Clients, propose a wrong state of the Case, the vanity whereof being once discovered, renders the Plaintiff contemptible in the sight of all men, and reduces him to a necessity of complying with the injured Defendant. There is a great deal of ignorance and intricateness I grant that Papal Infallibility by him worded: for Infallibility, and a sovereign Dominion over our Faith, are not equipollent Terms, nor termes indifferently used. No such a thing) Papist did ever ascribe unto the Bishop of Rome (except some Parasitical Canonist, whose Credit is little in that Church) a sovereign dominion over our Faith. He that is Sovereign, knows not any Superiour; nor any coercive Law, but his will; the objects about which his power is conversant, are liable to what alterations he pleaseth, and he rules by the Lex Regia: but what Divine did ever ascribe such a power to the Pope in matter of Faith? Place the Chair where, and how you will, Let a man but none of that Church ever assumed so much, nor did that Church ever inquire into the

B attribute



## TO A CENSURE ON THE HISTORY

Papal power, attribute so much to the *Bishop of Rome*. There have been those that its nature and have taught, that (if by way of supposal) it could be imagined, that management in all the Pastors of the Church Catholick should erre in a Decree of Faith, Cajetan, Victor the Laity were bound to submit thereunto: but such a Sovereignty in ria, Panormi- matters of faith, none (except some Jesuits and Parasites) ascribe mata, Gerson, unto the Pope's person; his Briefs, and Decretals have not that cre- dit amongst the Romanists as to authenticate such Assertions, nor is and others, that dit amongst the Romanists as to authenticate such Assertions, nor is write about the the belief thereof a necessary condition to communicate with that Church power of the Po- upon. If we look upon the contests in Germany that introduced Pro- pe's Briefs in- testancy at first, we find the erroneous doctrine about Indulgences to Frace or Spain, be the primary occasion there: In Switzerland, and in France, and dge. and he will Holland, abuses, and Idolatrous practises, or false Doctrines, are the find that the Pa- first subjects of Disputes, and occasion the Reformation there: Tran- pacy is no So- substantiation, Communion in one kind, the propitiatory sacrifice of the Masse, vereignty ei- Image-worship, praying to Saints, and such like Controversies, are the ther in matters first, and most fiercely debated: In England, under Henry the VIII. of faith, or of the Pope's Supremacy in Ecclesiastical causes, and appeals to Rome &c. lesser importance. gave the the first occasions of discontent, and that change, which was afterwards carried on to a total Reformation of the doctrine and discipline of the Church of England: then came in question the power of the Bishop of Rome, the nature of his Primacy, the Authority and Fallibility of General Councils, the power of National and provincial Churches to reform themselves during the interval of Councils, or without dependance thereon: whether the Scripture were the sole rule of faith, how obligatory were Traditions: the interest and influence of the Civil Magistrate in ruling Ecclesiastical Affairs, these came next into agitation. The usurpation of Infallibility, and a pretended Sovereignty in matters of faith to be lodged in the Pope, was neither the occasion of the Protestant separation, nor a material part of the first controversies: though perhaps some Italianated persons and Canonists might assert some such thing; and since the growth of the Jesuites, tenets of that nature have been much advanced, thereby to justify their Vow of blind obedience to the Papal commands. The memory of the Councils of Basil, and Constance, was fresh in the minds that did attribute to the authorized tenet in that Church. The personal infallibility, and the Pope, and some supremacy of the Bishops of Rome had of old received too great a check Popes challenged a Sovereignty over the Christian faith to make new

It is true that long before the Reformation, when the Guelphs and Gibbelines contested, there were some, especially Canonists, that did attribute to the authorized tenet in that Church. The personal infallibility, and the Pope, and some supremacy of the Bishops of Rome had of old received too great a check Popes challenged a Sovereignty over the Christian faith to make new Creeds and Articles of faith, even such as might contradict the old: but these were not agitated at the Reformation, and are no more to be imputed indefinitely to the Bishops of Rome, then the extravagant claims of some Princes are to the Monarchies they hold.

See the conference betwixt Raynolds and Hart. c. 9. divisi. 4. pag. 582. where you will find, that before the Reformation, the consent of the Doctors and Pastors throughout all Christendom (except the Italian faction) had condemned the usurped Monarchy of the Pope. The Lateran Council never gave it him; and whatever for his Supremacy (not Infallibility) were defined or acted at Trent, yet it was opposed there; and the Authority of that Council (together with the tenet) rejected in France at this day without a Schisme.

bonne



OF THE ROYALL SOCIETY. II

bone to this day continues its former judgement: and even the pre-<sup>a</sup> Vide Robert.  
sent King of France hath asserted the liberties of the Gallick Church Baron de obje-  
in that point. See Arrest de la Cour de Parlement, portant que les Pro-<sup>do formalis fi-</sup>  
positions contenues en la Declaration de la Faculté de Theologie de Pa-<sup>dei. c. x. xi.</sup>  
ris &c. Da. 30. May 1663. And Declaration du Roy pour l'Enregi-<sup>xii. xiii. xiv.</sup>  
strement des six Propositions de la Faculté de Sorbonne &c. A Paris 4.<sup>xv.</sup>  
d'Aoust. 1663.

What the *Papists Church* now holds and requires, amounts not to *Casaubon. resp.*  
any such Authority as our Author asserts, if you will believe *Cardin. Perron*  
*Cardin. Perron* before our *Virtuoso. Scribis de Romano Pontifice nolle te ren.*

verba facere : quum vel mediocriter in Historiâ Ecclesiasticâ versatis  
comptum sit, primorum seculorum Patres, Concilia, & Imperatores  
Christianos, primas illi semper detulisse, & præcellentis dignitatis  
prærogativam, in omnibus negotiis, ad religionem aut Ecclesiam spe-  
ctantibus : atque hoc solum exigere Ecclesiam vestram pro articulo

Fr. Viçtoria re-  
lect. 5. de pot.  
Eccles. sect. 1.  
§. 6.

*fidei credendum ab iis, qui communioni suæ se adjungunt.* — If this Cardinal understand any thing, the Romish Church demands no more of her Members then that they own the Pope's primacy, not Supremacy, or Infallibility: nor have the books of such as derogate from the excessive

Davenant de  
judice & norma  
fidei cap. 21.

greatness of the Papal power been ever called in, or censured in that Church, or communion denied to the Assertors of the infallibility of the Oral Tradition, or of General Councils, in opposition to the personal Infallibility of the Pope.

fallibility of the *Bishop* of *Rome*. It was, and is still a common opinion<sup>b</sup> amongst the *Papists*, that the *Pope* may be an *Heretick*: I learn'd it from *Franciscus Viſloria* in his *Reledtions*, *Hæreticus potest esse non solum Pre-* *test*, *hæreticum* *esse non posse.*

himself doth not assert the Infallibility of the Pope, no not though He be assisted with a provincial Council. 'In libr. 2. de Concil. c. 5. fate-

<sup>4</sup> *tur hanc propositionem, scilicet, Concilia particularia, à summo Pontifice confirmata, in fide & moribus errare possunt, non esse fidei Catholica tenenda: eius tamen contradictoriam temerariam & erroneam* 1. lib. 6. cap. 1.

<sup>a</sup> tholica tenendam : aus tamen contradictoniam temerariam & erroneam l. ii. c. i. cap. i.  
pronunciatur. Nay the same Writer in his solemn Lectures at Rome teacheth, <sup>b</sup> In summa lib.  
that <sup>c</sup> it is true , the Pope may be an Heretic. <sup>d</sup> But it is probable and godly s. tit. de here-  
tici. <sup>e</sup> The Church may be an Heretick. In the conference between Nicis. e summ. de

to be thought, that he cannot be an Heretick. In the conference betwixt Dr. Reynolds and Hart, I find this passage.

*Heretick; which ( I hope ) you will not say that Peter might.*

*Hart.* Neither by my good will that the Pope may.

<sup>a</sup>Raynolds. But you must: no remedy. It is a ruled cafe. Your School-

<sup>a</sup> men, and <sup>b</sup> Canonists, <sup>c</sup> Ockam, <sup>d</sup> Hostiensis, <sup>e</sup> Turresemata, <sup>f</sup> Zabarelle part. 3. tit. 22.  
<sup>g</sup> la, <sup>h</sup> Cusanus, <sup>i</sup> Antoninus, <sup>k</sup> Alphonsus, <sup>l</sup> Canus, <sup>m</sup> Sanders, <sup>n</sup> Bellarmine, c. 7. <sup>o</sup> adv. hæ.  
and <sup>p</sup> others, <sup>q</sup> vea the <sup>r</sup> Canon Law it self, vea a Council, <sup>s</sup> a<sup>n</sup> Ro-ceses l. 1. c. 2.

<sup>c</sup> *man* Council, confirm'd by the Pope, do grant it. *de* <sup>h</sup> *locorum*

<sup>1</sup> Hart. They grant that the Pope may be an Heretick perhaps by Theolog. l. 6. c. 8  
<sup>2</sup> a supposal: as many things may be, which never were, nor are, nor <sup>3</sup> de visibilibus

shall be. For you cannot prove that any Pope ever was an Heretick: and usually, though possibly they may be, whereof I will not strive.

This point of the fallibility of the Pope, and his subjection to a Council, is so notorious with every man: that is acquainted with the more

cil, is so notorious with every man, that is acquainted with the more pa. Archid. &  
B 2 ancient



## 12 A CENSURE ON THE HISTORY

*Joann. Andr. c. in fidei. de hæreticis. in Sext. Cajetan. de auctoritate Papæ c. 23. m. Diff. 40. c. si Papæ. Synodus Romana quint. sub Symmacho.* ancient and modern Writers; so known to any one that hath either read the determinations of Bishop Davenant ( qu. 5. ) or the defense of the Dissuasive of Bishop Taylour ( pag. 40. ) or the Review of the Council of Trent ( written by a French Catholick, from whom the Diswader borrowed his allegations ) or that hath so much as read over the History of the Council of Trent; that I need not insist on it any longer. Notwithstanding the earnestness of the Jesuits under Laynez in the Council of Trent, yet neither was the Pope's superiority over a Council, nor the Infallibility of the Bishops of Rome, defined there directly, as appears out of the Review of that Council, lib. 4. c. 1. and out of the English History pag. 721. 722. Neither is there to this day amongst the Papists any thing enacted or determined in that Church, which obligeth a man under pain of Excommunication to hold any such thing as the personal Infallibility of the Bishops of Rome, the contrary being daily maintained there by more than the Jansenists; much less is there any Sovereignty in matter of Faith ascribed unto them at this day. All books of the Papists are subjected to the judgement of the Church, not to the Arbitrement of the Pope. The fides Carbonaria, or Colliers faith, so famed amongst the Papists, was not established upon the infallibility or sovereignty of the Bishops of Rome; no, he told the Devil, that He believed as the Church believed, and the Church as He. And how necessary soever they make the communion with the particular Church of Rome, how great influence soever they ascribe to the Pope over Councils, yet the Decrees of the Council of Trent run in the name of the Holy Synod, not Pope, and there it is determined sess. 4. that none dare interpret Holy Scriptures against the sense which our Holy Mother the Church hath held, or does hold. If you enquire into the doctrines of Mr White, Dr Holden, Serenus Cressy, and such others as endeavour at present ( and that with great shew of wit and artifices ) to seduce the English to that Apostaticall Church, there is not one of them that I knowe of, who attributes any infallibility to the Pope, or submitteth his faith to the Sovereigne decisions of the Bishop of Rome.

S. Cresseyes  
Exomolog. c.  
51. Edit. 1.

Ibid. c. 52.

As for Serenus Cressy, he very judiciously deserts the School-terme of Infallibility for that of the Churches Authority, and saith that the " exceptions and advantages which the Protestants have against the Roman Church, proceed only from their mis-understanding of her necessary doctrines, or at most, that all the efficacy they have is onely against particular opinions & inferences made by particular Catholique writers. He shews that Dr Stapleton asserts that the infallible voyce and determination of the Church is included in the decree of the Church speaking in a Generall Council representatively. In which the Church is infallible with this restriction, viz. in delivering the substance of faith, in publique doctrines, and things necessary to salvation. Other Catholiques, and namely Panormitan teach that the decrees of General Councils are not absolutely and necessarily to be acknowledged infallible, till they be received by all particular Catholique Churches: because till then they cannot properly be called the faith of the universall Church, or of the body of all faithfull Christians, to which body the promise of infallibility is made. And this was the Doctrine of Thomas Waldensis, and some other Scholemen, &c. An opinion this is which though not commonly received, yet I do not ( saith S. C. ) find it deeply censured by any



## OF THE ROYALL SOCIETY. 13

any: yea the Gallican Churches reckoned this among their chiefest privileges and liberties, that they were not obliged to the decisions of a generall Council, till the whole body of the Gallican Clergy had by a speciall agreement consented to them, and so proposed them to the severall Churches there. And to this last opinion doth S. C. incline; and his book was approved at Paris as consonant to the Catholique faith: He guides himselfe by the Authority of received Councils: he acknowledges that to be onely necessarily accounted an Article of Catholique faith, which is actually acknowledged and received by Catholiques; and since contradictions cannot be actually assented unto, it will follow that whatsoever decisions of Councils may seem to oppose such Articles, are not necessarily to be accounted Catholique Doctrines; and by consequence, not obligatory. — He denies that Generall Councils can make new articles of faith: they are witnesses of what hath been delivered; not Sovereigns to determine of new truths, either by way of addition to the former, or in opposition thereunto. Their Infallibility is limited to Tradition, and spiritually assisted in the faithfull reporting of what hath been delivered: what ever reports or decrees they make of another nature, they are to be received with a different assent from what is Catholique faith. There is a double obligation from decisions of Generall Councils: the first an obligation of Christian beliefe in respect of doctrines delivered by Generall Councils as of universall Tradition: the second onely of Canonick obedience to orders and constitutions for practice, by which men are not bound to believe those are enforced as from Divine authority, but onely to submit unto them as acts of a lawfull Ecclesiasticall power; however not to censure them as unjust, much lesse to oppose and contradict them. Much more doth the same Authour add which give little countenance to that state of the controversie which our Authour forms unto us: No Sovereigne dominion over our faith is by him ascribed to the Bishop of Rome, or National, or Generall Councils: and as to Infallibility, which Mr Chillingworth had impugned, he thus acquits himselfe. I may in generall say of all his Objections, that since they proceed only against the word Infallibility, and that word extended to the utmost heighth and latitude that it possibly can beare, Catholiques, as such, are not at all concerned in them, seeing neither is that expression to be found in any received Council, nor did ever the Church enlarge her authority to so vast a wideness as Mr Chillingworth either conceived, or at least, for his particular advantage against his adversary, thought good to make show as if he conceived so. — As to the subject wherein Infallibility or Authority is to be placed; since Catholiques vary as to that point, he sayes 'tis evident thereby that they are not obliged to any one part of the Question: only they are to agree in this Tridentine decision, *Ecclesia est judicare de vero sensu Sacrae Scripturae*. It belongs to the Church to judge of the true sense of holy Scripture.

Dr Holdens booke is Licensed and highly commended by the French



## 14 A CENSURE ON THE HISTORY

Dr Holden de  
resolut. fidei  
l. 1. c. 9.

Divines, and he himselfe a Doctor of the Sorbonne, and he thus delivers himselfe. *Statuendum est, quod quicquid à Theologis Catholicis in utramque partem, etiam cum maximâ acerbitate, differitur ac disputatur, dum vel propriis suis adherent nimis Sacrarum Scripturarum interpretationibus, vel patronorum suorum opinionibus, vel tandem consecutionibus deductis ex fidei principiis, certissimum est neutrum contentioni seu concertationis extremum, posse Divinæ & Catholicæ Fidei rationem habere.*

*Quo sequitur Summum Pontificem nullatenus posse in sua solâ personâ disceptatas hujusmodi quæstiones ita decernere, ut vi solius decreti pars definita sit fidei divinæ & Catholicæ articulus. Disputant siquidem Theologi, an si quando Summi Pontifices hujusmodi argumenta, in Scholis utrinque agitata, definiverint, sintne eorum decreta ex institutione Christi ab omni errore libera. Imò an Decretum aliquod à solo Pontifice Summo emanans, sit ex hoc tantum capite divinitus infallibile. Hæc inquam, in utramque partem ventilata videmus à piissimis quamplurimis & doctissimis Catholicis Autoribus tam antiquioribus quàm recentioribus, quorum neutram partem audimus unquam fuisse Censuris aliquibus authenticis prohibitam, aut improbatam. Quapropter evidentissimè constat Catholicum neminem astringi aut huic aut alteri parti adherere tanquam Fidei Catholicæ & divinæ articulo: tametsi Summorum Pontificum definitionibus debitum obsequium sit præstandum.*

Out of all this precedent discourse 'tis manifest that *Infallibility*, and *Sovereigne dominion over our faith*, usurped by the Bishops of Rome neither was nor could be upon *Catholic principles*, and amongst men of common understanding, the cause of *Separation* betwixt the *Reformed Churches*, and the *Romanists*, since neither the one, nor other branch of that assertion is defined in that Church, or so censured as not to be held upon paine of *Excommunication*.

The fourth Proposition as it is *conjunctive* or *copulative* (to which it is necessary that both parts be true) must admit of a distinction before it be censured. To assert that we may hold communion with any one, that is, account him of the same Church in generall with us, and joyned with him in the celebration of the same Church worship, & participation of *Sacraments*, 'tis necessary that we consider what it is He professeth, and what it is wherein he and we communicate, and what relation we stand in relation to the Actions of our Superiour Governours, that may have any influence upon the case. As for Example; if the King by an Act of Parliament shall forbid us *exteriour Communion* with the Pope, whatever charitable opinion I might be induced to have otherwise of him, yet I should not thinke fitting to do it, or that such my procedure were *Schismaticall*. Thus *Obadiab*, and the seven thousand incorrupt Jews, together with *Elijah* and *Elisha*, did not resort to the Temple worship at Jerusalem, by reason of the prohibition by *Jeroboam*, 1. King 12. Thus the *English Papists* complied in England with the Actions of H. 8. Now 'tis notorious that by our Laws the English are forbid in England to be present at any other rites or communion, then what are authorised by the Church of this Nation, and



## OF THE ROYALL SOCIETY. 15

And that upon penalties very great: upon 5. and 6. Edward. 6. and 23. Eliza. 1. so that in reference to this particular, the Assertion of our *Virtuoso* is contrary to the *Laws* of our Land, charges them with *injustice*, & tends to seduce the *Kings Subjects* from their *obedience*. If we abstract from this consideration, and reflect upon the persons to be communicated with, and the things wherein the communion is held: I say it is a difficult thing to determine what those tenets are which cut a man off from the generall communion of *Christians*, provided that the matters wherein the communion consists be innocent, and blamelesse. I finde the *Apostles* to communicate with the *Jews* in the *Temple worship*, and in their *Synagogue-worship*. I finde the Communion not interrupted by the Assertions, that the Observation of the *Leviticall Law* was necessary to a *Christian*, *Act. 21.* 20. Thus though *S. Paul* found very enormous errors (and such as would now be called *Fundamentall*, & a ground for *Anathemas*) in the Churches of *Corinth*, *Galatia*, and *Colossi*, yet did he speake honourably of them, calls them Churches, communicates with them, but not with their errors and *heresies*. I finde the *Arrians* and the *Orthodox* to communicate together at first in the same worship, scarce to be distinguished one from another, till the *Gloria Patri*, came to be said: and after the determinations of *Nice*, when the *Arrians* had gained the advantage at *Ariminum*, though there were some *Catholiques* so scrupulous that they would have no communion with such as received the Council of *Ariminum*, yet *S. Hilary* thought it best to converse with them, and to call them to such Councils, as were frequently held in *France* upon such occasions. And where this sort of communion is to be carried on, and when to be interrupted, I am not learned enough to understand out of *Antiquity*. It appears to mee that the bare pretense of an *Infallibility* is not enough to cut off Communion, if the *Infallibility* be restrained to some limitations and explications: for as the naturall man may say he is sometimes infallibly assured of sensible objects, and consequently be so farre infallible: so the Spirituall man may be in many things infallibly assur'd *certitudine fidei*, *cui non potest subesse falsum*, by the grace of God: and the special assistance of the *Holy Ghost*, so as that he is so farre infallible. *Rom. 8. 16. 1. John 5. 13. John 14. 20. 2. Cor. 13. 5. 1. Cor. 2. 11. 12.* And this circumstantiate Limited infallibility, if it extend it selfe to some things past, whether of a morall or spirituall nature, is not alwaies blame-worthy, much lesse a sufficient ground for to rescind *Exterior Communion*. It remains then that we inquire into the nature of the pretended infallibility, what it proceeds upon, and what it interferes with. For any man to assume to himselfe an absolute, and essentiall, and unconditionate infallibility, is blasphemy, if not madnesse in an humane creature; and undoubredly rescinds all Communion, if it do not rather entitle to *Bedlam*. For any man to assert that he is by the particular favour, and promise of God infallible, either in *omnibus questionibus tam facti quam juris* (which some *Jesuites* avow of the *Pope*) or in matter of faith only (however that tenet be explicated) either in relation



## 16 A CENSURE ON THE HISTORY

<sup>a</sup> I am very ir- resolution to the determining, of what hath been thought by the Church of  
resolute in this Christ; or as to additionall decisions; that the profession of such in-  
opinion of mine; fallibility (provided it do not extend to the preaching of any knowne  
because I often fundamentall error) nor impose on communicants the beliefe of,  
finde the anci- and assent unto the reality of such infallibility, <sup>a</sup> perhaps it is  
ent Fathers, & not enough to break off an Exteriour Communion. But if such in-  
Councels, upon fallibility be made use of to the establishing of, or introducing im-  
the account of errour & he- pious, blasphemous, & Idolatrous praictises, if it frustrate the tenure  
refie to Exco- of the Gospel, and render the Word of God (as suspended upon that  
municate, and Authority) of none effect as to being the rule of our faith, and the  
forbid all re- finall Judge of controversies. I do thinke, that although the errors, and  
sort to hereti- Idolatries were no part of the Church Service, nor imposed on the Com-  
cal Synagogues municants to hold, yet were all Communion exteriour to be avoided with  
& other Acts of such a person and his adherents, so that none ought to resort to their  
Church-com- assemblies after sufficient & due detection of that Antichristian monster:  
munion, though But agreeably to the praictise of the Church of Engl. (our indulgent mother)  
I do not finde I do think that the resort of such men to our Church-worship & Communion  
that they varied ought to be allowed, & not scrupled at. Thus though our Laws enacted  
from the Catho- ought to be allowed, & not scrupled at. Thus though our Laws enacted  
liques in their in Parliament which (with the assent of Convocation) is the Supreme  
Liturgies: and Judge here on earth of Heresies, & consequently of Legal Non commu-  
there be some nion, punish Recusants for not communicating with us in the Church-  
texts of Scrip- service, yet enjoynes them not to relinquish their opinions. But in case  
ture that may such Infallibility in matters of faith be pretended to by any, or owned,  
render the case as introduceth Blasphemy, Idolatry, errour, and superstition into the  
doubtfull, as publique Offices of Divine service, a Protestant cannot lawfully, and with  
2. Iohn 7, 8, 9, any good Conscience joyne with Him, or Them in such worship: viz.  
10, 11, 12. No Protestant can out of Devotion (which is requisite to Prayers)  
1. Cor. 8. 10. & joyne with the Papists in the blasphemies, and Idolatries of the Masse;  
1. Cor. 10. 20. as any man knowes that hath but lightly inspected their Missall: or  
21, 22. Tit. 3. as any man knowes that hath but lightly inspected their Missall: or  
10. yet may the receive the Sacrament in one kind, (contrary to the divine institu-  
cogency of tion) as an Expiatory sacrifice availing the quick and the dead (which  
these and other is repugnant to the primary intention of Christ) and this paying a  
texts be eluded religious veneration to the grosse elements, and breadden god. This  
by contrary judgement I am much confirmed in by Mr Chillingworth, <sup>c</sup> where  
praictises, de- he sayes, that the causes of our separation from Rome are (as we  
ternations, and pretend, and are ready to justify) because we will not be parta-  
Texts, as 1. Cor. kers with her in Superstition, Idolatry, impiety, and most cruell ty-  
3. 12. Ephes. 4. ranny, both upon the bodies and soules of men. — “ you mistake  
4, 5, 6. “ in thinking that Protestants hold themselves obliged not to com-  
<sup>b</sup> 1. Eliz. c. 1. “ municate with you, only, or principally for your errors and cor-  
<sup>c</sup> Mr. Chilling- “ rptions: for the true reason is not so much because you maintaine er-  
worth ch. 5. “ rours and corruptions, as because you impose them, and will allow your  
6. 11. “ Communion to none but such as will hold them with you: and have so  
Ibid. §. 40. “ ordered your Communion, that either we must communicate with you  
“ in these things, or nothing. Thus much may suffice for that part of  
the Proposition, that notwithstanding the usoped Infalibilitie of the  
Bishop of Rome, yet ought we to hold exteriour Communion with that an-  
cient and famous Church. For supposing the case to be as I (agree-  
ably to the Church of England) have stated it, the Antiquity, Gran-  
deur,



deur, and Fame of the Church of Rome are too extrinsecall and weak Arguments to sway us into an impious Communion. Not is the imputation of Schisme so horrid, nor exterior communion so amiable and inviring, that to pursue that we should either abandon, or endanger the truth. So King James in his reply, "Neque ignorat Rex ad Card. Ferr. multa sæpe veteris Ecclesiæ Patres *ὡς ἀδελφότητες* fecisse, pro bono pacis, ut loquebantur, id est, studio conservandæ unitatis, ac mutæ communionis abruptendæ metu. Quorum exemplum se quoque paratum esse profiteretur æmulari, & festantium pacem vestigia persequi ad aras usque; hoc est, quantum in hodierno statu Ecclesiæ per conscientie integritatem licet. Nemini enim se mortaliū cedere, aut in dolore quem capit gravissimum ē membrorum Ecclesiæ distractione, quam pii Patres tantoperē sunt abominati: aut in cupiditate qua tenetur, communicatio nem habendi cum omnibus, si possit fieri, qui membra sunt mystici corporis Domini nostri JESU CHRISTI. Hæc, quum ita sint, existimat nihilominus Rex justissimam habere se causam, cur ab iis dissentiat, qui simpliciter sine ulla penitus distinctione, aut exceptione, hanc Communionem sine fine urgent. Inter proprias Ecclesiæ notas hanc fateretur, esse cum primis necessariam: non esse tamen autumat veram ipsam Ecclesiæ formam, & quod Philosophus appellat *τὸ πῶς ἔστιν*. Didicit Rex electione sacræ Scripturæ (neque aliter Patres olim sentiebant ad unum omnes) veram & *ἐκείνην* Ecclesiæ formam esse, ut audiant Oves Christi vocem sui Pastoris, & ut Sacramenta administrentur ritè & legitime, quomodo videlicet Apostoli præverunt, & qui illos proxime secuti sunt. Quæ hac ratione sunt institutæ Ecclesiæ, necesse est ipsas multiplici communione inter sese esse devinctas. *Uniantur* in capite suo Christo, qui est fons vitæ, in quo vivunt omnes quos pater elegit pretioso sanguine ipsius redimendos, & vitæ æternæ gratis donandos. *Uniantur* unitate fidei & doctrinæ, in iis utique capitibus quæ sunt ad salutem necessaria: unica enim salutaris doctrina, unica in cælos via. *Uniantur* conjunctione animorum & verâ charitate, charitatisque officiis, maxime autem precum mutuarum. *Uniantur* denique spei ejusdem communionis, & promissæ hæreditatis expectatione; gnari se ante jacta mundi fundamenta prædestinatos esse, (de electis loquor) ut sint *συγκληρονόμοι* & *ἡς ἐκκλησίας* & *συμμέτοχοι τῆς ἐπαγγελίας τοῦ θεοῦ ἐν τῇ χειρὶ τοῦ διδ.* *Ephes. 3. 6.* *τῆς εὐαγγελίας*, quod divinitus ait Apostolus. Sed addit Rex, eandem tamen Ecclesiam, si aliquod ejus membrum discedat à regula fidei, pluris facturam amorem veritatis, quam amorem unitatis. Scit supremam legem esse in domo Dei, doctrinæ celestis sinceritatem; quam si quis relinquit, Christum relinquit, qui est, *αὐτοαλήθεια*; Ecclesiam relinquit, *ἐκκλησίαν* & *ἐδραίωμα τῆς ἀληθείας*, 1. Tim. 3. 15. atq; eo ipso ad corpus Christi definit pertinere. Cum hujusmodi defectibus nec vult, nec potest verè Catholicus communicare. *Τὸς ἃς συμφο-* 2. Cor. 6. 15. *ρῶν* *ἡς Χριστοῦ* *πρὸς Βελιάδ;* fugiet igitur horum communionem Ecclesia,



## 18 A CENSURE ON THE HISTORY

De pace Orat. 1. " & dicet cum Gregorio Nazianzeno, *κρίσιν ἐμπροσθεν ὁμονοίας ἡ*  
*ὑπὲρ εὐσεβείας διάστασις.* Nec dubitabit cum eodem beato Pa-  
 in Orat. habitā tre, si opus fuerit, pronuntiare, esse quendam *ἱερὸν πόλεμον.*  
 in Concil. Con- " Quod autem in Ecclesia futura esset aliquando necessaria hujusmodi  
 stantin. " separatio, cum aliis sacræ paginæ locis clarè docemur, cum illa  
 " aperte declarat Spiritus sancti admonitio, non temerè profectò Ec-  
 " clesiæ facta, *ἐξέλθετε, inquietis, ἐν Βαβυλῶνι ὁ λαὸς μου ἵνα*  
 " *μὴ συγκοινωνήσῃτε τῷ ἁμαρτίᾳ αὐτῆς.* Quænam sit illa Babylon,

" unde exire populus Dei jubetur, non quærit hoc loco Rex, ne-  
 " que super eo quidquam pronunciat. Hoc quidem res ipsa ma-  
 " nifestissimè ostendit, siue privata quædam Ecclesia eò loci intel-  
 " ligitur appellatione Babylonis, siue universæ pars major: eam  
 " prius fuisse legitimam Ecclesiam, cum qua pii piè communicarent;  
 " postea verò quòd longius processit ejus depravatio, jubentur pii  
 " exire, & communionem abrumpere: ut facile sit vobis intelligere,  
 " non omnem communionem cum iis qui de nomine Christi appellantur,  
 " fidelibus esse expetendam; sed illam demum quæ sit salvæ doctrinæ  
 " cælitus revelatæ integritate. Out of which words (and they seem

Vide præf. ad D. Tho. Ed- " to be the words not of Casaubon, or King James, but the Church  
 mundum. of England) if I am able to deduce any consequence, I am sure  
 this is one, that it is not at any times lawful to hold with any Church  
 a communion with her known defaults and impieties: and that how  
 desirable soever Unity be, yet the regard thereto ought never to transport  
 us so far, as to mix the service of God with that of Belial; that  
 some circumstances do legitimate an holy war, and that a had agreement  
 is not to be chosen before a contest: and separation in the behalf of real

Neque nos con- " Godliness. I am sure I am by the tenor of that Letter and by  
 fessionem & the holy Scripture justified, if I dare not joyn with a Church service;  
 pacem fugimus: wherein Transubstantiation, and the sacrifice of the Masse, and  
 sed pacis huma- prayers for the dead, and to the Saints (not to mention the muti-  
 nae causâ, cum lation of the Communion, and Image-worship) must be owned, or  
 Deo belligerari hypocritically complied with, to the dishonour of God, 1. Cor. 10.  
 nolumus. Dulce 20, 21, 22. the detriment and offense of the weak Christians, 1. Cor.  
 quidem, inquit 8. 10, 11, 12. and the strenghtning of the party communicated with  
 Hilarius, est no- in those errors and Blasphemies. How far further I am warranted  
 men pacis: sed by that Letter, and the practice of the primitive Fathers to rescind  
 aliud est, inquit, a Communion (not otherwise erroneous or faulty) upon the account  
 pax, aliud ser- of errors, Idolatry, or conceived Blasphemy in the practice or specu-  
 vites. Nam ut, lative tenets of a Church or person, what private men, what a  
 quod isti quæ- rant, Christus particular Bishop, or national Church, may do, I shall not enter-  
 tacere jubeatur, meddle with; as having alledged enough in opposition to what  
 ut prodatur æ- our Virtuoso layes down. I should proceeds now to enquire, whether  
 ritas Evangelii, that we may hold communion with Bishops of Rome, supposing that they  
 ut errores nesa- challenge a Sovereign dominion over our faith? But since there was  
 rii dissimulatur, no such thing pressed upon the English Church to occasion the first  
 ut Christianorum rupture, the generality of Christendome being then, and at the first  
 oculis impona- tur, ut in Deum calling of the Council of Trent, inclined to the contrary tenet,  
 aperte conspice- of the Pope's being inferiour to a Council General, denying his  
 Sovereignty



## OF THE ROYALL SOCIETY. 19

Sovereignty and Dominion over the faith of the Church; and his personal infallibility being an opinion scarcely to be mentioned, or insisted on, much lesse authenticated in those dayes: and since that now, neither the one or other tenet can justly be charged upon that Church, nor is a condition of their Communion at present: since the Controversie would be large, and intrigued with distinctions, I leave the debating thereof as inutile, and content my self with having sufficiently refuted our Virtuoso already, in what hath been alledged, though seemingly to another purpose. Undoubtedly there is no con- niving or complying with such a person, for one that is to avoid the appearance of evill. It is a dethroning of Christ whom God hath appointed to be the head of the Church, and by him all the body furnished and knit together by joints and bands increaseth with the increasing of God. It is the introducing of another Corner-stone, and another foundation, the creating of another fabrick then what is built upon Christ, and the Apostles, and Prophets; at least it is a compliance with all such unchristian Monstrosities, a silence that is equivalent to an Assent in such high cases. I have learn'd it from Dr. Reynolds. "Seeing that to exercise this rule and dominion, is a prerogative Royal, and proper to the King of Kings; to give it either in whole, or in part, cannot be a lesser offense than High Treason.

Fifthly, that the Church of Rome according to its present establishment, and under that constitution wherein the first Reformers found it, may be denominated a Church, Ancient and Famous; and that upon these accounts (for none other are mentioned) possibly there doth belong a respect unto it, or an obligation to communicate therewith.

The first part of the Proposition is false, and notoriously contradicts the doctrine of the Thirty nine Articles, and Homilies of the Church of England. For although it be granted that even those Articles, the Homilies, and our Writers (and I my self) do bestow vulgarly the appellation of a Church; yet is that an impropriety of speech, and not to be justified otherwise then by professing, that when the name of Church is attributed to Rome, and England, the predication is equivocal; since that the definition of a true Christian Church, which makes up the Nineteenth Article, cannot be accommodated to the Romanists: viz. The visible Church of Christ is a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christ's ordinance, in all those things that of necessity are requisite to the same. This definition is asserted and enlarged upon in the second Homily for Whit Sunday, in these words.

"The true Church is an universal congregation or fellowship, of God's faithfull and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ being the head-corner stone. And it hath alwaies three notes or marks, by which it is known Pure and sound doctrine: The Sacraments ministred according to Christ's holy institution: and the right use of Ecclesiastical

tur, non ea pax est, sed iniquissima pectio servitutis. Est quoddam utile, diffiduum. Nam paci cum excoptione studendum est, quantum fas est, quantumque liceat. Alioquin Christus ipse non pacem in mundum attulit, sed gladium. Quare si nos Papa secum in gratiam redire velit, ipse prius in gratiam redire debet cum Deo. Juellus Apolog. Eccles. Anglic. pag. 194. 195. edit. Latin London. 1591.

<sup>a</sup> Ephes. 1. 22. Coloss. 2. 19.

<sup>b</sup> Reynolds Conf. with Hart. c. 1. divis. 2. p. 6.

Ephes. 2.



## 20 A CENSURE ION THE HISTORY

"Discipline. This description of the Church is agreeable both to  
 "the Scripture of God, and also to the doctrine of the Ancient  
 "Fathers, so that none may justly find fault with it. Now if you will  
 "compare this with the Church of Rome, not as it was in the be-  
 "ginning, but as it is presently, and hath been for the space of  
 "Nine hundred years, and odde, you shall well perceive the state  
 "thereof to be so far wide from the nature of the Church, that  
 "Nothing can be more. For neither are they built upon the founda-  
 "tion of the Apostles, retaining the sound and pure Doctrine of  
 "JESUS CHRIST, neither yet do they order the Sacraments,  
 "or else the Ecclesiastical Keyes, in such sort as he did first in-  
 "stitute and ordain them; but have so intermingled their own  
 "Traditions and inventions by chopping and changing, by adding  
 "and plucking away, that now they may seem converted in a  
 "new guise. Christ commanded to his Church a Sacrament of his  
 "Body and Blood: they have changed it into a Sacrifice for the  
 "quick and the dead. Christ did minister to his Apostles, and the  
 "Apostles to other men indifferently under both kinds: they have  
 "robbed the Lay-people of the Cup, saying that for them one kind  
 "is sufficient. Christ ordained no other Element to be used in  
 "Baptisme, but onely water, whereunto when the word is joyned,  
 "it is made (as S. Augustine saith) a full and perfect Sacrament:  
 "They being wiser in their own conceit than Christ, think it not  
 "well nor orderly done, unlesse they use conjuration, unlesse they  
 "hallow the water, unlesse there be Oyl, Salt, spittle, Tapers,  
 "and such other dumb Ceremonies, serving to no use; contrary  
 "to the plain rule of S. Paul, who willeth all things to be done  
 "in the Church to Edification. Christ ordained the Authority of the  
 "Keyes to excommunicate notorious Sinners, and to absolve them  
 "which are truly penitent; they abuse the power at pleasure, as  
 "well in cursing the Godly with Bell, Book, and Candle, as also  
 "absolving the Reprobate, which are known to be unworthy of  
 "any Christian Society: whereof they that lust to see Examples,  
 "let them search their Lives. To be short, look what our Saviour  
 "Christ pronounced of the Scribes and Pharisees in the Gospel, the  
 "same may be boldly and with a safe conscience pronounced of the  
 "Bishop of Rome, namely they have forsaken and daily do forsake the  
 "commandements of God, to erect and set up their own constitutions.  
 "Which thing being true, as all they which have any light of God's  
 "word, must needs confesse, we may well conclude according to  
 "the Rule of Saint Augustine, That the BISHOPS OF ROME,  
 "AND THEIR ADHERENTS, ARE NOT THE  
 "TRUE CHURCH OF CHRIST; much lesse to be  
 "taken as chief Heads and Rulers of the same. Whosoever, saith  
 "he, do dissent from the Scriptures concerning the Head, although  
 "they be found in all places where the Church hath appointed,  
 "yet are not in the Church. A PLAIN PLACE CONCLUDING  
 "DIRECTLY AGAINST THE CHURCH OF ROME.

1. Cor. 14.

These Homilies are of such Authority with us, that the Clergy must



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must subscribe unto them. That they are a part of the *Liturgy*, the *Rubrique* in the *Common Prayer*, and the *Preface* to them shews: and the *Preface* saith, they were set forth for the expelling of erroneous and poysonous Doctrines. More fully tis said in the Orders of K. James, Ann. Dom. 1622. the Homilies are set forth by Authority in the Church of England, not onely for the help of non-preaching, but withall as it were a pattern for preaching. Neither is Bishop Jewel, in his *Apolo-* See H. L'E-  
logy for the English Church, any more favourable to the Pope and his strange about  
Adherents. 'Nam nos quidem discessimus ab illa Ecclesia, in qua the *Liturgy*.  
'nec verbum Dei purè audiri potuit, nec Sacramenta administrari, Juell. *Apolo-*  
'nec Dei nomen, ut oportuit, invocari; quam ipsi fatentur multis Latin. pag 139.  
'in rebus esse vitiosam: in qua nihil erat quod quenkum posset pru- 140. edit. Lon-  
dentem hominem, & de sua salute cogitantem retinere. Postremò ab dini. 1591.  
'Ecclesia eà discessimus quæ nunc est, non quæ olim fuit: atque ita  
'discessimus, ut Daniel è cavea Leonum, ut tres illi pueri ex in-  
'cendio; nec tam discessimus, quam ab istis diris & devotionibus  
'ejecti sumus. And in the conclusion that pious Bishop thus delivers *ibid. pag. 191.*  
'himself again. Diximus nos ab illa Ecclesia, quam isti speluncam  
'latronum fecerant, & in qua nihil integrum, aut Ecclesie simile re- Marke this,  
'liquerant, quàmque ipsi fatebantur multis in rebus erravisse, ut Lo- that the great  
'thum olim è Sodoma, aut Abrahamum è Chaldaea, non contentionis *Apolo-*  
'studio, sed Dei ipsius admonitu discessisse, & ex sacris libris, quos *gist* (who  
'scimus non posse fallere, certam quandam Religionis formam quæ- lived & acted  
'sivisse, & ad veterum Patrum, atque Apostolorum primitivam Ec- in the transa-  
'clesiam, hoc est, ad primordia atque initia, tanquam ad fontes rediisse. tion) not onely  
I might prosecute this point with an infinity of Citations out of professeth  
such Divines as were eminent Writers and Actors in the beginning that there was  
and throughout the Reign of Qu. Elizabeth, when the Church of no resemblance  
England (even in the judgement of Dr Heylin) received her establish- of a Church in  
ment, and when her Sentiments were best known: but I shall con- Rome, but also  
tent my self with Dr Whitaker alone, 'Romanam Ecclesiam Catholi- that the Se-  
'cam quæ nunc est, quæque recentioribus hisce temporibus floruit, of a violēt heat  
'eam nos non solam Ecclesiam Catholicam, sed ne omnino quidem Catho- and transport,  
'licam esse dicimus; nec tantum non Catholicam, id est Universalem, as our Histo-  
'sed ne veram quidem Ecclesiam Christi particularem esse contendi- rian sayes, but  
mus. Quare deserendam esse dicimus ab omnibus, qui servari volunt, in obedience  
'tanquam Antichristi & Satane Synagogam. —Nullam in ea salutem to the precept  
'sperandam esse, imò dammandam illam dicimus tanquam barathrum of God.  
'hæreseos & erroris—Si quando ex animo de Ecclesia illa loquamur, eam Whitaker con-  
'semper Romanam, Papisticam, Antichristianam, Apostaticam Ec- trov. 2. qu. 6.  
'clesiam vocamus. Other Elogies then these no true son of the Church c. 1.  
'of England did afford unto the Romish Church at first: and they who Dr Potter pag.  
afterwards began to speak more mildly of her (in which number 81. saith, Al-  
were Bishop Hall, and Dr Potter) they allowed her the name of a though we

confesse the Church of Rome, in some sense, to be a true Church, and her errors (to some men) not damnable; yet to us who are convinc'd in conscience that she erres in many things, a necessity lies upon us, even upon pain of Damnation, to forsake her in those Errors; —that is, whosoever is convinc'd in conscience that the Church of Rome erres, cannot with a good conscience but forsake her in the profession and practice of those Errors: and the reason is manifest, for otherwise he must profess what he believes not, and practise what he approves not. *Chillingworth* ch. 5. §. 104.



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Church, but with those *termini minuentes* (the addition whereof renders all simple predication to be false) those restrictions, of a Schismatical, Heretical, Idolatrous, and superstitious Church. They compar'd her to a man mortally wounded: nothing can be argued from their Writings to condemn the Protestant separation of Schisme: they make her so a Church, as to interdict all communion, and all peace with. And if it be thus difficult to procure from any man, that regulates his judgement according to the established doctrine of our Church, any manner of grant that the Romanists are a Church; I am sure it is impossible to extort from any such person a confession that the Church of Rome in that condition wherein our Reformers found it, and wherein it still continues, is either *Antient*, or *Famous*. The Homily aforesaid allows it no greater antiquity than of about one thousand years: and tis an avowed Truth, that whatever is not primitive and Apostolick, is an innovation. The transactions betwixt the Emperour Phocas and the first of the Universal Bishops are too recent, and too infamous to give unto the present Romanists any repute. It hath alwaies been the profession of the Church of England, and of all Protestants, that they deserted the Church of Rome, because she was apostatized from what was truly ancient; and the Church of England is really, what the Papists pretend to be: this Jewel declares in his *Apology* more than once: *Nostra doctrina, quam rectius possumus Christi Catholicam doctrinam appellare, nova nemini videri potest, nisi sicut aut Prophetarum fides, aut Evangelium, aut Christus ipse videatur novus.* The passage I mention'd formerly, shews that we reformed our selves from their errors and impieties, to conforme with the genuine Antiquity. The Homily against perill of Idolatry, allows scarce of any Antiquity but the first three hundred years. Others extend a fair respect as far as the dayes of the Emperour Marcianus, in whose time the Council of Chalcedon was held. *Rex & Ecclesia Anglicana, quatuor prima Concilia Oecumenica quum admittant, eo ipso satis declarant, vera ac legitima Ecclesie tempus non includere se uno aut altero demum seculo, verum multo longius producere, & Marciani Imperatoris, sub quo Chalcedonense Concilium est celebratum, tempus complecti.* If our Historian can shew, that the present Church of Rome, and the Tridentine model is so ancient as to come within this period, I shall admire him, and the *Congregatio de propaganda fide* multiply their acknowledgements unto him beyond what his present performances deserve: yet really He merits very much from the Romanists, in charging all the Schisme upon the Protestants who made a causeless separation: and whilst he condemnes the Pope onely for usurping an infallibility, and sovereign dominion over our Faith, without so much as imputing unto him any abuse of that pretended power and infallibility, without fixing on him any error, superstition, Idolatry, or other temporal retrenchments upon our Monarchy, which last alone would have justified a separation from the Papal Church. But to resume my former Discourse, I shall adde this passage out of K. James, thereby to manifest how much more knowing our Virtuoso must be, than all the Prelates of the Church of England were then, if he can assert this Fame and Antiquity of the Romish Church. *Fatetur Rex, Ecclesiam suam à capitibus non pau-*

Juell. Apol. p.  
117.

Hom. against I-  
dol. part. 3.

Casaubon. ep. ad  
Perron.



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eis ejus fidei & discipline, quam hodie Romanus Pontifex probat, & omni-  
 bus tuetur viribus, discessionem fecisse; verum eam Rex & Ecclesia An-  
 glicana non defectionem à fide veteris Catholice interpretantur, sed potius  
 ad fidem Catholicam pristinam, quæ in Romana novis inventis fuerat  
 multipliciter mirè deformata, reversionem, & ad Christum, unicum Ec-  
 clesie suæ magistrum, conversionem. Quare si quis doctrinâ hujus observa-  
 tionis fretus, inferre ex illa velit Anglicanam Ecclesiam, quia Romanæ  
 placita nonnulla rejicit, à veteri Catholica discessisse, non hoc illi prius  
 Rex largietur, quam solidis rationibus probaverit, omnia quæ à Romanis  
 docentur (illa præcipue quæ volunt ipsi ut necessaria ad salutem credi ab  
 omnibus) antiquæ Catholice à principio probata fuisse & sancita: hoc verò  
 neminem posse facere, aut unquam facturum; neminem certè hætenus fe-  
 cisse, tam liquidò Regi constat, & Ecclesie Anglicanæ Antistibus, quam  
 Solem meridie lucere. But, to gratifie our Historian, to yeild up the  
 utmost of Antiquity to the Church of Rome, to ascribe all that renown  
 which so charmes our Virtuoso, and which is not to be found in the  
 Narrative of that Papacy, which contains nothing almost but what is  
 ignominious, base, and detestable, to do all this, signifies nothing to  
 Communion, unless I also grant the Romanists are a true Church, and  
 that there is not any thing in the constitution of that Church which may  
 give a pious Christian just occasion to avoid or rescind Ecclesiastical  
 Communion therewith. Imagine them as ancient as the Manichees, Gno-  
 sticks, and Simon Magus, or even the old Serpent: as flourishing and re-  
 nowned as ever were the Arrians, or Saracens: all this concerns not  
 the little flock, them whose portion and kingdom is not of this world,  
 whose calling is of another nature. There was a time when Christianity  
 it self must have been slighted justly, and the Scribes and Pharisees were  
 in the right, if to make one Orthodox he must be fortunate, and that  
 Antiquity and outward splendor must be the Characteristical discoveries  
 of Truth: tis better to be Master of the treasures in the Castle of S.  
 Angelo, than to be endowed with the Holy Ghost, if Peter must also  
 say, Gold and Silver have I none. The Laws of the Jews were thought  
 novell by Haman: what S. Paul preached at Athens was not endeared to  
 fles, and give him the right hand of fel-  
 lowship, or bid God speed him, upon no greater  
 motives, if so  
 great.  
 pursue this controversie no longer, it having a thousand times been  
 handled succesfully in opposition to the Papists by Protestant writers of  
 our Nation, and others beyond the Seas, who have treated de signis Ec-  
 clesie. It is evident that the Romanists are not ancient, nor famous,  
 nor a true Church, according to the doctrine of the Church of England: Or  
 if in any limited sense it may be called a Church, Ancient, and Fa-  
 mous, none of these attributes can give it such a repute that any obe-  
 dient and true Son of our Church can say, that such respect is due there-  
 unto, as infers any Ecclesiastical exterior communion: much lesse can  
 I, or any else assent to the subsequent Proposition.

When the De-  
 vil (who wat-  
 ed not the pre-  
 tence of Anti-  
 quity) tempted  
 our Saviour, by  
 proposing (and  
 pressing) unto  
 him the King-  
 doms of this  
 World, and  
 all their Glo-  
 ry; he would  
 not worship or  
 communicate  
 with him, but  
 disinist him  
 with an Apoge  
 Satana: and  
 must we kill  
 the Pope's pan-  
 toffles, and give  
 him the right  
 hand of fel-  
 lowship, or bid  
 God speed him,  
 upon no greater  
 motives, if so  
 great.

Juell. Apolog.  
 pag. 115.



## 24 A CENSURE ON THE HISTORY

6. That such a respect, or EXTERIOUR COMMUNION, may be entertained with Rome, and yet we incur NO DANGER OF SUPERSTITION.

To censure this Proposition, it is necessary that we consider it in a twofold sense: either as it relates to that original mistake of our *Historian* about the *Infallibility and Sovereign Dominion* over our faith assumed by the Pope: or as it relates unto the real condition and constitution of the *Romish Church* in its *Offices*, and *religious Doctrines*.

Upon the first consideration ariseth this Question; *Whether a Protestant of the Church of England can entertain a communion with the Church of Rome, (supposing no material Error in the worship wherein the Communion is maintained), the Bishop thereof assuming, and the Church allowing of an infallibility in him, and a sovereign dominion over our Faith, AND NOT ONELY OVER THEIRS; and this without danger of Superstition?*

Upon the second Consideration ariseth this Question; *Whether it be possible for any Protestant of the Church of England to hold Communion with the present Church of Rome, in its Ecclesiastical Offices and Doctrines, without danger of Superstition?*

The first Question is easily decided against our *Virtuoso*, from that those Churches who have held communion with the Pope, when those pretensions were on foot, have been involved in superstitious and idolatrous practices: which is notorious out of all Church history, and the exorbitancies of the Pope in that kind (when the *Canonists* and other abettors ascribed unto him a *Sovereignty over the Christian faith*) have introduced all the *Superstitions* of the *Gregorian Missal*, and *Blasphemies*, and *Idolatries*: nor doth it appear that any thing ever contributed so much to the advancement of all those superstitious, and idolatrous practices and Tenets, as some unwary expressions and respects of Communion, which have been indulged to the Pope by the *Fathers*, and others of succeeding Ages: which is notorious to any man that considers the pretences upon which the *Dominion of the Pope*, and his *Supremacy* is founded, by the *Roman Courtiers*. For though neither did the *French Church*, nor other *Bishops* ever intend to submit unto several superstitious and destructive tenets that the *Papacy* and *Canonists* urge, yet into what dangers some are fallen and ensnared, and others are threatened to be involved, is manifest; and all this from too great tenderness in point of *Ecclesiastical Communion*. It is manifest from the mutability and frailty of humane nature, and the usual effect thereof upon temptations, that where such a power or *Sovereignty* is lodged, it may be applied to the introducing of *Superstitious* and *Idolatrous* practices. Thus *Jeroboam* the son of *Nebat* made *Israel* to sin: they perhaps innocently complied with that *Sovereignty*, when *Orthodox*; and he misemploying it, diverted them from the true worship of God. So *Nebuchadnezzar* one day erects an *Idol*, and appoints all upon pain of death to worship it; by and by commands all to worship the God of the three children. Thus *Darius* makes a Decree, that none shall put up any prayer or petition to God, but onely to the King for thirty dayes



dayes, the transgressor being to be cast into the *Lion's den*. How many, think we, by holding *Communion* with a Prince owning such a power, were by those *Caprichio's* engaged not into the *peril* of, but actual *Superstition* and *Idolatry*. Nor are the *Papal* pretences lesse, the *Canonists* and *Decretals* ascribing unto him a power even to alter the *Christian faith*, and not onely to enlarge it; that *He* and *Christ* have but one *Tribunal*; that *He* is *God*; that if *He* vary from the *Scripture* and *Christianity*, tis to be presumed that *God Almighty* hath changed his mind: with such expressions heretofore the *Papal Letters* and *Canonists* were stuffed: and what danger there is from our *Historian's* communion, of *Superstition* and *Idolatry*, appears from the *Determinations* that have been made about *Transubstantiation*, and the consequent worship and superstitions about that *Bread* God. In fine (for I will not insist upon so notorious a point) since the *Council of Constance* could determine, and involve others in a *superstitious* and *impious compliance*, that *non obstante*, notwithstanding any thing in the *scripture* to the contrary, the *Communion in one kind* should be celebrated: Tis strange for any man to say, that there is no danger in communicating with one pretending to such a power (though not yet abusing it) there being so evident instances of *fact* to the contrary. If there were no other argument for the continuance and advancing of the study of *Philology*, and all *ancient Learning* and *Church-History*, the horror of this *Affertion* of our *Virtuoso* is such, that no *Protestant* of the *Church of England* can otherwise but assent thereunto now. Any man that understands the *controversies* betwixt the *Papists* and *Protestants*, and contests about *Image-worship*, and several other *Papal Superstitions* and *Idolatries*, which have hapned in *Greece*, *Germany*, *France*, *Spain*, and *England*, of old and later dayes, betwixt those of the *Roman-Catholick* *Communion*, will never assent to our *Author's* opinion, or free him from the imputation of *grosse* and *intolerable ignorance*.

The second Question, Whether it be possible for any *Protestant* of the *Church of England* to communicate with the present *Church of Rome* in her tenets and *Ecclesiastical offices*, without danger of *Superstition*? is easily determin'd, by considering the nature of *Ecclesiastical communion*, which I explained in the beginning, and the nature and grounds of our separation from *Rome*, and *Reforming* our selves. No man can hold such an *assertion*, but he must desert the *Thirty nine Articles*, wherein the invocation of *Saints*, and *Image-worship*, prayers in an unknown *Tongue*, the five additional *Sacraments*, *Communion under one kind*, *Transubstantiation*, worshipping of the *Host*, are all condemned. Nay the last additional *Rubrique* declares it to be expresse *Idolatry* to worship the *Bread*. Now the actual acknowledging of all these *superstitions* and *errors*, the actual complying with such as relate to *practice*, is so required of all such as hold communion with the *Church of Rome*, that none can remain therein without being sensible thereof: so that either our *Virtuoso* understood not what it was to communicate with the *Romanists*, or was ignorant what *Superstition* and *Idolatry* are, when he writ this passage.

But so much hath been said by me in the foregoing passages, in vindication



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vindication of our Church for departing from the *Romish Communion*, and our *Laws*, together with other *Ecclesiastical constitutions* are so positive and severe against all such *Communion*, that I need not insist hereon further: but leave it to the Consideration of my *Superiours*, and of those that are skilled in the *Laws of the Land*, How consonant this passage of our *Historian* is thereunto, how pernicious towards the subversion of the established *Religion*, and how far punishable; it being a notorious endeavour to withdraw the *King's Majesties subjects* from the *RELIGION ESTABLISHED* to the *Romish Religion*.

*Histor. R. S. pag. 349.*

‘He [ *the Natural and Experimental Philosopher* ] will be led  
 ‘to admire the wonderful contrivance of the *Creation*, and  
 ‘so to apply and direct his praises aright: which no doubt, when  
 ‘they are offer’d up to *Heaven* from the mouth of one that hath  
 ‘well studied what he commends, will be more SUITABLE to  
 ‘the *Divine Nature*, than the BLIND Applauses of the *Ignorant*.  
 ‘This was the first service that *Adam* perform’d to his *Creator*,  
 ‘when he obeyed him in *mustering*, and naming, and looking  
 ‘into the nature of all *Creatures*. THIS HAD BEEN THE  
 ‘ONLY RELIGION, if men had continued innocent in *Pa-*  
 ‘radise, and had not wanted a *Redemption*.

THE former part of this passage is contrary to the *Analogy of Faith* and *Scripture*, in that it makes the ACCEPTABLENES OF MENS PRAISES ( which word includes prayers ) TO DEPEND MORE OR LESS ON THE STUDY OF NATURAL PHILOSOPHY. Whereas the *Apostle* suspends the acceptableness of all Prayers unto *God*, in being made unto him in the name, and for the mediation of *Christ Jesus*, applied by faith: *Hebr. 10. 19. 20. 21. 22.* Having therefore, Brethren, boldnesse to enter into the holiest by the blood of *Jesus*, By a new and living way, which he hath consecrated for us, through the waile, that is to say his flesh; and having an High Priest over the house of *God*, let us draw neer with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Here is not any mention how that EXPERIMENTAL PHILOSOPHY doth render any prayers or praises more SUITABLE TO GOD, than those of the less curious: this knowledge is no where in the new or old Testament so far recommended unto us, as that without this qualification the *Saints* should be said to offer up the BLIND APPLAUSES OF IGNORANT PERSONS. Particularly, I do not find this circumstance endeared unto us by that of the *Apostle*, 1. *Cor. 13. 2.* Though I have the gift of Prophecy, and understand all Mysteries, and ALL KNOWLEDG; and though I have all faith, so that I could remove Mountains, and HAVE NO CHARITY, I am nothing



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nothing. Certainly no prayers were ever more suitable to the mind of God, than those which the first Christians poured out, when it was true to say, *See ye calling Brethren; how that not many wise men after the flesh, not many noble are called. But God hath chosen the foolish things of the world to confound the wise* 1. Cor. 1. 26. 27. It was not intended of the Virtuosi: *Except ye become like one of these, ye shall not enter into the Kingdom of Heaven.*

It may not be perhaps amiss to insert here the Article of our Church concerning works before Justification; this new way of rendering our PRAISES ( I do not perceive hereby that our Experimentator is ever likely to say any PRAYERS, except Prayers be included in the word PRAISES ) more acceptable to God being not mentioned in the Doctrine of the Church of England.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace ( or as the School-Authors say ) deserve a grace of congruity: yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of SIN.

Thus, for ought I can find by our Church, and the Scripture, though our Experimental Philosopher study the Creation never so much, and never so well, and so, that is from those contemplations, form his Hymnes and Panegyriques, He will not come to be more acceptable to God, than another, who with humility and reverence studies well the Scripture, and seeks to be accepted in and through the merits of CHRIST JESUS, who of God is made unto us WISDOM, and righteousness, and sanctification, and redemption. 1. Cor. 1. 30. Who thinks that though the Heavens declare the handiworks of God, and that rains and fruitful seasons may witness for him: yet that the Divine nature will be still incomprehensible, all humane language and thoughts beneath his Majesty; that the word of God is that whither Christ sends us to search; that God best speaks concerning himself; that a Psalm of David, the Te Deum, or Magnificat, in a blind and ignorant, but devout Christian, will be better accepted than a Cartesian Anthymne, or a Platonick Canto of Dr H. More.

In the latter part, tis something more than is revealed in Scripture, to say, that the first service Adam perform'd to his Creator, consisted in naming ( for it is contrary to the text that Adam MUSTERED THEM together, The Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them, Gen. 2. 19. ) and looking into the nature of all creatures. Tis very probable, that there passed some other acts of worshipping and glorifying his Creator before, upon his first original; and when he received that positive commandement relating to the forbidden fruit: nay tis unimaginable that it should be otherwise. The subsequent clause, if it relate onely to the study of the nature of all creatures ( as it seems to do ) is an assertion such, as never fell from any Divine. No man ever taught, that Adam's fall ( which was a



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breach of his RELIGIOUS DUTY towards God) was a deficiency from the study of EXPERIMENTAL PHILOSOPHY: or that he was not ejected paradise for the breach of a positive command, but for not minding the cultivation of the Garden, and natural curiosities. I never heard that this was that sin for which death passed upon all men, nor this the transgression wherein Eve was the first. I would willingly have constrained my self so as to carry on the relation of these words beyond those immediately preceding them: but I find it too far a fetch. It is true, our Author doth acknowledg elsewhere, that there are principles of natural Religion, which consists in the acknowledgment and worship of a Deity: and also, that the study of Nature will teach an Experimentator to worship that wisdom, by which all things are so easily sustained. But these passages are too remote from this place to have any influence upon the text; and the words that follow next argue for me herein. viz. "This was the first service that Adam perform'd to his Creator, when he obey'd him in mustering; and naming, and looking into the nature of all creatures. This had been the ONLY RELIGION, if men had continued innocent in paradise, and had not wanted a Redemption. Of this the Scripture makes so much use, that if any devout man shall reject all NATURAL PHILOSOPHY, he may blot Genesis, and Job, and the Psalms, and some other books out of the Canon of the Bible. From whence it seems manifest, that our Virtuoso so represents the matter, as if NATURAL and Experimental PHILOSOPHY, not Natural Theology, had been the Religion of Paradise: nor doth he mention any thing of the obligation Adam had to fulfill the Moral Law, or obey the positive occasional precepts, or to believe the incident Revelations with which his Creator might acquaint him.

See the Article  
about Original  
sin.

pag. 346.

pag. 349.

Histor.



Histor. R. S. pag. 355.

“Religion ought not to be the subject of *Disputations*: it should  
 “not stand in need of any devises of *reason*. It should in this  
 “be like the *temporal Laws* of all Countreys, towards the  
 “obeying of which there is no need of *syllogismes*, or *Distin-*  
 “*ctions*; nothing else is necessary but a *bare promulgation*, a  
 “*common apprehension*, and *sense* enough to understand the  
 “*Grammatical meaning* of ordinary words. Nor ought *Philoso-*  
 “*phers* to regret this *divorce*, seeing they have almost de-  
 “stroyed themselves, by keeping *Christianity* so long under  
 “their *guard*: by fetching *Religion* out of the *Church*, and  
 “and carrying it captive into the *Schools*, they have made  
 “it suffer *banishment* from its proper place, and they have  
 “withall very much corrupted the substance of their own  
 “*knowledge*. They have done as the *Philistins* by seizing of  
 “the *Ark*, who by the same *action*, deprived the people  
 “of God of their RELIGION, and also brought a *plague*  
 “amongst themselves.

THIS Paragraph is a congeries of grosse untruths, tending to the  
 dishonour of God, and the destruction of the Protestant Reli-  
 gion, as introducing of a Popish implicit faith, or something  
 which is in effect the same, but attended with more ridiculous cir-  
 cumstances. For our Historian, would oblige us to receive our Re-  
 ligion upon trust, or BARE PROMULGATION, but neither tells  
 us what PROMULGATION is, or what opinion we are to have  
 of the PROMULGATOR. I have met with disputes amongst Po-  
 temical Divines about the proposal of things to be believed, when that  
 is sufficiently done, and so as to oblige the party concern'd unto  
 assent and belief: but PROMULGATION, bare promulgation, is a  
 new term; and such as never was heard of in the Divinity-Schools.  
 It is a Law terme, and very dubious: sometimes Acts are legally pro-  
 mulgated, when passed in Parliament, and recorded there. Some-  
 times they are also printed, sent to the Sheriffs, and posted up in  
 the Market-places. Sometimes they are read in the Churches by the  
 Ministers. There are many circumstances required by Canonists, and  
 Casuists, and Lawyers to determine of PROMULGATION, which  
 no man ever applied to Scripture, (which is the formal object of our  
 Faith) and to the particular doctrines which compose our Religion.  
 If bare promulgation, a common apprehension, and sense enough to un-

Pontificii per  
 fidem implici-  
 tam intelligunt  
 eam fidem qua  
 Laici ignota &  
 nendum intelle-  
 ctu fidei dogmata  
 credunt implici-  
 te in illo genera-  
 li, Quod vera  
 sint omnia  
 quæ Romana  
 Ecclesia cre-  
 dit, & pro ve-  
 ris amplecti-  
 tur. Quæ fides  
 non est divina,  
 sed humana, id  
 est, non nititur  
 Dei, sed homi-  
 num testimonio;



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*non est vñ-* derstand the Grammatical meaning of ordinary words, were sufficient re-  
*stra* aut quises to make a Religion accepted, what Religion almost could be false?  
*des* sed Or, how was not *Arrianisme* of old, how is not the Council of Trent now,  
*levis* & fallax true? If Grammatical meaning in our History be equipollent to literall,  
*conjectura*, quæ and opposed to figurative, how then is not Transubstantion, or Anthro-  
*non Dei* verbo, pomorphisme, (not to mention other tenets) how are not they cre-  
*sed hominum* ju- dible? If a common apprehension, and sense enough to understand the  
*dicio per se* pa- Grammaticall meaning of ordinary words be the standard by which  
*rùm firmo*, atque faith is to be regulated, or measured, is not the Natural man ca-  
*adeo fragili ad-* pable hereof, though incapable of the things appertaining to God?  
*modum* & rui- 1. Cor. 2. 14. "In a Synod holden in a Council before Constantine  
*noso fundamento* " & Helena, where it was disputed whether the Jewish law or the  
*nititur*. Rob. " Christian, should be preferred, Craton the Philosopher, who  
*Baronius exer-* " would not possess any worldly good, & Zenosimus, who never  
*3. de fide* & " received Present from any one in the time of his Consulship,  
*scient. Art. 5.* " were appointed for judges. With which doth accord that saying  
*8. 3.* " of Gerson, the learned Chancellour of Paris. There was a time,  
 the Council " when without any rashness or prejudice to faith, the controver-  
*of Trent, l. 1.* " sies of faith were referred to the judgement of Pagan Philoso-  
*c. 8. §. 5.* " phers, who presupposing the faith of Christ to be such as it was  
 " confessed to be, however they did not believe it, yet they knew  
 " what would follow by evident and necessary consequence from it. Thus  
 " it was in the Council of Nice, as is left unto us upon record.  
 " So likewise Eutropius, a Pagan Philosopher, was chosen judge be-  
 " twixt Origen and the Marcionites, who were coudemned by him.  
 Is it not recorded, that the Devils believe and tremble? Jam. 2. 19.  
 they are qualified with all our Virtuoso requires to be Religious, yet  
 sure He will not say they are so. Where is that exceeding great, and  
 hyperbolical grace of God, by which true converts are induced unto,  
 and infixed in the Christian Religion? what needed the Apostles to  
 pray for the Ephesians thus, That the God of our Lord Jesus Christ,  
 the father of glory, might give unto them the spirit of wisdom and re-  
 velation, in the knowledg of him, the eyes of their understanding being  
 enlightned, that they might know what is the hope of his calling, and  
 what the riches of the glory of his inheritance in the Saints, and what  
 is the exceeding greatnes of his power to us ward, who believe according  
 to the working of his mighty power. Why did he pray to God for  
 any more, then that he would make them good GRAMMAR-  
 SCHOLARS, and give them a COMMON APPREHEN-  
 SION? But to proceed: In what language must this promulgation  
 be made? In the vulgar Latine? If none but ordinary words must  
 be the ingredients of our Religion and Symbols, what must be-  
 come of the words *Essentia*, *Persona*, *Hypostasis*, the first, second,  
 and fifth Articles of our Church, and the Athanasian Creed? what  
 of justification, mediator, imputed righteousness, Grace, new birth,  
 and regeneration, and many such words, that have a place in our  
 Confession? Must we all turn Nicodemus's? who must be the judge  
 of words ordinary; some words being ORDINARY with the  
 learned, which are not so to the ignorant and illiterate? where is the  
 the

*Ephes. 1. 17, 18,*  
 19.



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the Authority of the Church in controversies of faith, (avowed by our Church Artic. 20.) if a COMMON APPREHENSION be that according to which controversies of faith must be decided? Should a man demand of our Virtuoso, according to what is here laid down, what is the formal object of his faith, or why he believes the Protestant Religion here in England established? I doubt the Answer would not be satisfactory, nor agreeable to the Church of this Nation, which should be shaped thereupon. If Religion must not be the subject of Disputations, we must receive it implicitly, we must not try any thing, nor in order to our holding it fast, consider and dispute what is GOOD, but what PROMULGATED: Such an Assent is the reasonable sacrifice which we must offer up, and this that reason of our faith which we must be ready to give to all that ask us. Oh foolish, and not more generous Bereans, that durst controvert this Religion, and searched the Scriptures daily, to see whether those things were so, which the first missionaries promulgated, and THEREFORE believed, because they found the truth of the doctrine confirmed by the holy writers. Act. 17. 12, 13. Why did Christ dispute with the Doctors in the temple, both hearing them, and asking questions? why did he argue with the Sadducees about the resurrection? why did Paul dispute at Athens with the Jews and devout persons, and sometimes in the school of Tyrannus? what mean those argumentations in the word of God, by which the principal points of our Religion are evinced? Besides, if FAITH be not a BLIND ASSENT; if we must hear and understand, Matth. 13. 10. if we must search the Scriptures, John 5. 39. if an understanding (*σύνεσις*) be requisite, that we may know him that is true, 1. John 5. 20. If we must take heed how we heare, Luc. 8. 18. If we must prove all things, 1. Thes. 5. 21. and try the spirits whether they be of God, 1. John 4. 1. If the very nature of faith be such, that it cease to be what it is, if it be not discursive, it not being an adherence to principles self-evident, but an Assent grounded upon Divine Revelation, so that it necessarily involves in it this Syllogisme,

Robert. Baro-  
nius exercit. 3.  
de fide & scien-  
tia, & opin.  
Artic. 16.

*Whatsoever God revealeth is true;  
But God hath revealed this, or that;  
Ergo.*

If this be true, how can it be said, that Religion ought not to be the subject of disputations, but by one who thinks the owning thereof to be needless, and that faith is but empty talk? If it be certain, *Christiani non nascuntur, sed fiunt*, if there be any such thing as Conscience, (which is a Syllogism, and defined *applicatio generalis notitiæ ad particulares actus*) if there be any such thing as those practical argumentations, by which Believers apply unto themselves particularly the general promises of the Gospel: it is manifest that there must be DISPUTES.

Whereas he sayes, that Religion should not stand in need of disputes; me thinks it is a reflection upon the Divine Providence, which

so



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so ordered the condition of mankind, that disputes are unavoidable; as *Heretics* are: who introduced *Faith* amongst the *intellectuals* *Habits*, and made it an *Assent*, *firm*, *certain*, but destitute of *scientific evidence*: who made us but to *know in part*, and to see even that but as it were in a *glasse*; the consequent of which mixture of *light* and *shade*, *knowledge* and *ignorance*, is *disputation* and *fallibility*. *Alphonso King of Portugal* professed, that if he had assisted *God Almighty* at the *Creation*, he could have amended the *fabrick* of the world: Our *Historian* in this passage insinuates almost as much; had he been amongst the first *Promulgators of Christianity*. I cannot also conceive, but that *He* condemnes all *Sermons*, *Expositions*, *Homilies*, *Ceremonies*, and all those *rational contrivances* by which the *Church* hath endeavoured gently to gain upon the *Affections* and *Opinions* of men: in that he asserts, that RELIGION SHOULD NOT STAND IN NEED OF ANY DEVICES OF MEN.

"Religion should in this be like the *Temporal Laws* of all *Countries*, towards the obeying of which there is no need of *Syllogismes*, or *Distinctions*; nothing else is necessary but a bare *promulgation*, a common apprehension, and sense enough to understand the *Grammatical* meaning of ordinary words. That there may be, & have been in *SOME COUNTRIES* *Temporal Laws*, to the obeying of which there is no need of *Syllogismes* or *Distinctions*, I am ready to grant: but to say it hath been so in all *Countries*, is such an *Assertion* as becomes not an *English man*, nor one that understands the *Civil Law*, or that even of the *Jews*. No *Laws* in a *Government* not *Despotick* ever were so contrived to all circumstances, that to the obeying of them there would not need any *Syllogismes* or *Distinctions*. In our Nation tis notorious; not is it so facile a thing to determine what is included in the extent of a *Law*, what influence the *preamble* and *title* have upon the subsequent *Act*; a *Common Apprehension*, and sense enough to understand the *Grammatical* meaning of *ORDINARY WORDS* will not carry a man through without *Cowel's Dictionary*, *Spelman's Glossary*, and many other *Law books*, so as to understand the *MEANING* of our *Laws*: and as to their being in force, how many *Arguments* are there about that? when the *obligation* of the *Law* ceaseth? whether *discontinuance*, or the *ceasing* of those *motives* which give being to a *Statute*, or the introducing of a *contrary Law* without *repealing* the former *expressly*, do abrogate any *Statute*? An infinite of *Contraversies* daily arising, shew that *Syllogismes* and *Distinctions* are necessary to our *TEMPORAL LAWS* being understood and executed. But perhaps our *Virtuoso* may propose a new regulation of *Law*, and *Gospel* too: but till that be effected, I am sure his *Assertion* is false. But if the case in *Temporal Laws* were such as tis represented, (as it is not, but in *Seigniorall Monarchies*) yet were there great reason for men to be more solicitous about their *Religion*, or *Spiritual Laws*, than about the *Civil* and *Municipal*. That *Scripture* which subjects us to the *Civil Magistrate* for *CONSCIENCES SAKE*. *Rom. 13. 5.* bids us *FIRST* to seek the *Kingdom of God* and

his



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his righteousness: Matth. 6. 33. and RATHER to fear him that can kill the body and soul, than him that can onely kill the Body. Matth. 10. 28. Luc. 12. 4, 5. If the person whose Majesty is offended be greater, if the penalties be more horrid upon the violation of the true Religion, than upon transgression of the Civil and Municipal Laws; men are to be excused for being MORE solicitous, inquisitive, and disputatively searching into the will of God, to see what enterferes with, and what is conformable to the will of the Magistrate: where their Commands are repugnant, it is better to obey God than Man. Act. 4. 19. As much as God is above any ordinance of man, and an Essential undervived Majesty above secondary and communicated power (1. Pet. 2. 13.) as much as the soul and its welfare is above the body, so different ought to be our concerns about these two obligations. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matth. 16. 26. He that a sinner hath to do with, is a jealous God, and a consuming fire: It is a fearful thing to fall into the hands of the living God, Heb. 10. 31. He must be worshipped in spirit and in truth: John. 4. 23, 24. Therefore a Christian must (with Syllogismes, Distinctions, Humility, and Prayer) soberly search into his heart, and examine that he erre not in the Object of his Religion, or the manner of his worship and obedience, or in the frame of spirit which is requisite to them that worship the true God. He must be satisfied about the lawfulness of each action: a bare Imperial command, though PROMULGATED, will not ingender in him a pious plerophory, who knows that such Edicts have no direct and immediate influence upon the conscience, that they are not in themselves a sufficient Rule of action (for then the Command of an earthly Sovereign were alwaies to be obeyed actively: and a disobedience to the decrees of Jeroboam, Manasseh, and Nebuchadnezzar, were criminal) though we do submit our selves to every ordinance of man for the LORDS SAKE, whether it be to King as supreme, Bishop Hall's or unto inferiour Governours. 1. Peter 2. 13. <sup>cases of con-</sup> Whosoever resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. But this hinders not a Christian from <sup>science, de-</sup> <sup>cad. 3. c. 6.</sup> DISPUTING PIOUSLY the commands of his Superiour, and paying him an Obedience meerly passive, where he cannot act without sinning against God. No Christian was ever obliged to think every Decree of his Judg to be just, or every penalty inflicted righteously: but since a Christian's concern is not much in this world, either as to life or goods, since his stay on Earth is but a deprivation of greater and more stable happiness; since whatever any Humane Law can bereave him of, a thousand casualties may take from him; since he is forbid to set his heart on things below, to turn the other cheek being buffeted on the one, and to give up his coat after his cloak is taken away from him; he is very indifferent in the transactions of this world, neque Cassianus, neque Nigrianus, He is of a passive temper, his Eye is alwaies fixed on his Lord; that compliance which he permits and enjoyns he readily payes, and in other cases

E patiently



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patiently submits: but still considers, still acts or suffers out of a principle of faith and holynesse, without which it is impossible to please God, without which every performance is sinful. Hebr. 11. 6. Rom. 14. 23. Tis not lawfull for him to arme against those Edicts of his Prince which doe enterfere with the commands of the God of Heaven, nor factiously to repine at them: but with submission, and that deference to the power (which amidst its unjust actions ceaseth not to be Sovereigne and Imperiall) which becomes a Christian Spirit: he despiseth glory, riches, life, in comparison of his duty to God, & the benefits of future happynesse, which he knowes will be with advantage ascertained unto him by his suffering with meeknesse. He lookes not for the Articles of his Creed in the Capitulars of Charlemaine, the Edicts of Justinian or Theodosius. Though he payes unto Temporall Lawes due regard and reverence, yet he knowes of whom it was said, *This is my beloved sonne in whom I am well pleased*, HEARE HIM: He knowes where he is obliged to SEARCH that he may finde everlasting life. Though he be wise unto sobriety, yet he extends his Credenda to what the word of God proposeth as NECESSARY TO BE BELIEVED, and so farre he is solicitous to be instructed, though no Act of Parliament obliged him thereunto. Tis not the bare owning of a Deity, nor any Naturall reverence unto him; tis not the Morality of a Stoick or Peripatetick, or Epicurean Philosopher, in which his Religion TERMINATES: He is convinced that not onely the PLOUGHING, but the most transcendent vertue of the best of Animal men, is defective & sinnesfull, and comes so farre short of a full discharge of a Christians DUTY, that it still needs a further expiation & attonement. He apprehends that True Religion is not onely directed to God and the Father, but seeks an interest in Christ Jesus, who pronounceth, *I am the way, the truth, and the life: no man cometh unto the father but by me* John 14. 6. Through him we have access by one spirit unto the Father. Ephes. 2. 18. A general knowledge of a Deity will not satisfie GOD, where a man is not SOLICITOUS about further discoveries, or where accessional improvements may be attained: we ought not to acquiesce in the first rudiments, not alwayes to be Babes, and pursue milk in stead of stronger meat. Ταῦτα μελέτα, ἐν τέτοις ἰσθί. Meditate upon these things, give they self wholly to them, that thy PROFITING may appear to all. 1. Tim. 4. 15. No more will a general intention to serve God content HIM, if his worship be not celebrated in a right manner: Since the Gospell, tis impiety to serve him according to the Law, Galat. 4. 9, 10, 11. or to worship the true God by way of Images. Rom. 1. 21, 22, 23. Amidst such nice, difficult, and perillous considerations who can wonder, if MEN be more scrupulous about Divine than Humane Laws, and the active compliance therewith? who can blame the sober disputers, who work out their salvation with fear and trembling, who cannot rest in a BARE PROMULGATION; who fear least sometimes the Grammatical meaning of ordinary words may not alwayes be the mind of God, who



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who may use Greek words *Hellenistically*, or as *Hebraisms*; and use the language of one Countrey with relation to the *Idioms, customs, sentiments* of another? who can conceive that the course of our *Historian* will produce in a *Christian* that Faith which must be *ἁπλοῦς*, *πλανερότης*, *πεπρωσις*, *ὑπόστασις τῶν ἐλπίζομένων*; or that tis fitting for us to neglect and slight all those means, which our *Divines* have alwayes (agreeably to *S. Augustin*) inculcated for the discovery of the will of God in *holy Scripture*, the knowledge whereof pag. 45, 46. joyned with Obedience constitutes the RELIGION of a *Christian*.

But further: it is observable that our *Virtuoso* passeth in this Paragraph *ab hypothesi ad thesin*, and having spoken before of *Christianity*, he here speaks indefinitely, as if no Religion were to be the subject of Disputations: which condemnes the Original of the Gospel, and the propagation of IT where a different Religion is settled: it justifies the *Turks & Paynims* (as well as *ferreign PAPISTS*) in their sentiments, though they be without Christ, aliens from the Commonwealth of Israel, and strangers from the Covenant of promise, having no hope, without God in the world. Ephes. 2, 12.

To conclude the Censure upon this place, I desire our *Historian* not to introduce *Law-terms*, & yet to be scrupulous about the *Scholastick* and *Transcendental* notions, [ pag. 354. ] nor to think *Christianity* injured by being carried into the Schools of our *Divines* any more then of old into the Schools of the *Prophets*: the Church and Schools are not opposite, though distinct amongst us: a *Divine* may be, and is found in those places, without doing unseemly, much less *apostatizing*: 'Tis his duty to be able to convince gainsayers, and the Schools do but qualifie him for that work: Shew us how the *Divines* of the Church of England have carryed Religion captive, from the Church, into the Schooles: Is not the Word of God there the Rule, and formal object of faith? Are the Scriptures so immured up there, that they are banished from their proper place? However this Objection might be made against the *Papists*, who deprive the laity of the Scriptures, & binde their Churches to the *Latine* version, yet 'tis a *Calumny* to impute this to the Church of England; and yet that seems touched in this insinuation, if not only aimed at: for all that discourse of our *Virtuoso*, is to shew that the constitution of the R. S. will not prejudice the established Religion and Church of England. Shew me the defaults of our *Liturgy, Articles, Homilies, Canons*, whereby it should appear that our *Divines* have very much corrupted the substance of their own knowledge: as yet I as little believe it, as I do that the *Israelites* lost their Religion with the *Arke* unto the *Philistines*, and that *Samuel* and others, not *Idolaters*, had lost all Piety as long as that discontinued. I read how a *Woman* said, That the *Glory of Israel* was departed, 1. Sam. 4, 21. But I never heard that all their Religion was lost at that time, before now: not do I understand what connexion there was betwixt the *Arke* and the Religion of the *Israelites*, so



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as that the absence of the former, should extinguish the latter. They were religious before the *Arke* was made; and there is not any ground in the Text to imagine that *Samuel* lost all sense of Religion during that Interval, but rather to the contrary: The generality of the *Israelites* had been wicked and idolatrous, serving *Baalim* and *Astartoth* after the decease of *Josuah*, *Judg.* 2. 11. 1. *Sam.* 7. 3, 4. but that they did rather amend, than grow worse during their overthrow, and the seven Months absence of the *Arke*, appears by the History. Besides, the Prophets and other *Israelites* that were not Idolaters in *Samaria*, were deprived of the *Arke*, yet 'tis manifest they did not loose their Religion, 1. *Kings* 19. 18.

I shall conclude this *Animadversion* with one Note, that the *Arians* long ago, to overthrow the Council of *Nice*, and the *Catholick* faith, made use of this pretext which our *Virtuoso* pursues here, and elsewhere more that one in the History. They desired that the uncouth words of *Homousios*, *Hypostasis*, &c. might be forborn, as not

Hilarius de  
Synodis adu.  
Arianos.  
id. ibid.

Malo aliquid  
novum comme-  
morasse, quam  
impie respuisse.  
id. ibid.

Hilarius contra  
Constantium  
jam vita defur-  
ctum.

to be found in Scripture, nor to be understood: *Evitant Homousion atque Homousion, quia nusquam scriptum sit.* And because the answer of *S. Hilary* will justify the Church of *England* in her Articles, in her Liturgy, and in her Scholastick controversies, I shall set that down. "Oro vos ne ubi pax conscientiae est, ibi pugna sit suspicio-  
"num. Inane est calumniam verbi pertimescere: ubi res ipsa, cu-  
"jus verbum est, non habeat difficultatem. Displicet unquam in Syn-  
"do Nicæna Homousion esse susceptum? Hoc si cui displicet necesse  
"est placeat quod ab Arianis est negatum. — Si propter ne-  
"gantium impietatem pia tum fuit intelligentia consentientium: quæro  
"cur hodie convellatur, quod tum pie susceptum est, quia impie  
"negabatur? Si pie susceptum est, cur venit constitutio pietatis in  
"crimen, quæ impietatem pie per ea ipsa quibus impiabatur ex-  
"tinxit? — Under the Emperour *Constantin*, there was a Decree  
made, that the word *Homousios*, and such other terms as fill the  
*Athanasian Creed*, should be laid aside and disused, as which with  
their novelty, and difficulty, did very much distract and puzzle the  
Church: this the *Arians* gained, and it proved an infinite advan-  
tage to the growth of that *Heresie*; & the restoring of those tran-  
scendental notions, & Scholastick terms, did resettle that Peace in the  
Church, which could not be effected by the prohibiting of them,  
and acquiescing in the Grammaticall meaning of plain words. "Nolo  
"verba, quæ non scripta sunt dici. Hoc tandem rogo quis Episcopis  
"jubeat? & quis Apostolicæ prædicationis iuxta formam? Dic prius  
"si rectè dici putas: Nolo adversum nova venena, novas medica-  
"mentorum comparationes, Nolo adversum novos hostes nova bella,  
"Nolo adversum novas insidias consilia recentia. Si enim Ariani  
"hæretici idè idcirco ὁμοούσιον hodie evitant, quia prius ne-  
"gaverunt: nonne tu hodie idcirco refugis, ut hi nunc quoque  
"denegent? Novitates vocum, sed præphanas devitari jubet Apostolus;  
"Tu cur Pias excludis? It is but too apparent, that those in our  
dayes, who joyn with the *Arians* in decrying new words, and such  
as are not in Scripture, who think that Christianity ought not to be  
confined



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confined to any Methodical *Creeds* or *Articles*, but be left in that latitude of phrase wherein the Scriptures have delivered it; 'tis manifest that they look with indifferency on the things signified by those words and forms; 'tis manifest that they make way for growing Atheisme, and Socinianisme; 'tis manifest that they overthrow the Constitutions of the Church of England, whose *Articles* make use of those significant terms, transmitted from the *Fathers* to our *Schools*; and subvert the Basis of our Religion; as it is represented in our *Laws*, to consist of an owning of THREE CREEDS and FOUR COUNCILS, besides the *Holy Scripture*. Thus primo Elizabethæ cap. 1. The four General Councils are mentioned after the *Scripture Canonical*, and that is to be adjudged Heresie, which hath been ADJUDGED, ORDERED, AND DETERMINED, TO BE HERESIE BY THE AUTHORITY OF THE CANONICAL SCRIPTURE, OR BY THE FIRST FOUR GENERAL COUNCILS. The same is avert'd by King James in his Letter.—*Rex & Ecclesia Anglicana, quatuor prima Concilia Oecumenica quum admittant.*—And that King challenge the Title of Catholick as due to him, *Qui tria Ecclesie Symbola, Concilia quatuor Oecumenica prima agnosceret.* This is evident to all that know any thing of our Church: and 'tis as manifest, that whosoever writes otherwise, repugnes to our *Laws*; and whatever he subscribes unto, or professeth, is no true Son of the Church established in England.

Cassaubon. requi-  
pens. ad Card.  
Petron.

*Histor. R. S. pag. 362.*

'The grounds whereon the Church of England proceeds, are different from those of the *Separatists*, and also of the Church of Rome: and they are no other but the *Rights of the Civil power*; the imitation of the first uncorrupt Churches; and the  
**SCRIPTURES EXPOUNDED BY REASON.**

THIS last clause is so far from being true, that 'tis directly contrary to the constitutions of our Church, and better becomes a Socinian from Poland or Amsterdam, than a Divine of our Church: not that I say, that our Church did ever expound the Scripture AGAINST REASON, but that our CHURCH did never relie upon REASON, as it is opposed to AUTHORITY OF THE ANCIENT FATHERS in the determining of the WILL OF GOD REVEALED IN SCRIPTURE. If the *Historian* meant nothing else but that the actions of men are alwayes rational, and that the assent we yield to any thing, is never so blind and implicate as to be destitute of all motives and inducements thereunto: so that we resign our selves up to Authority upon the score of REASON: If he meant no more then this, why doth he speak in the language rather



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of a Socinian than a Protestant? This expression is *dangerous* as it is worded, because the Socinians may derive advantage from it, and the Orthodox may think and find themselves injured (especially in these times, when the Socinians multiply upon us) by it amongst the UNWARY: as if there were no use of the Fathers, but that we were (without researching of Antiquity) to consult the grounds of Reason, such as are commonly found in men, and bred in them either Naturally, or from the contemplation of the ordinary course of things Physical and Moral in this World. Whence what confusion will arise, when all holy Sobriety is cast of, any man knows who hath but inquired into the controversies of these last Centuries, when the Scripture hath not been made by men the Rule of Faith, or formal object, but only accommodated to the phantasies and imaginations of prejudicate & prepossessed men. Upon this account the Church of England hath by her Canon, in which she follows the Council in Trullo, tied her Doctors, as much as the Council of Trent does, to expound Scriptures according to the sense of the Ancient Fathers: This Bishop Taylor avows in the Introduction to his second Dissuasive: This Doctor Heylyn in his *Cyprianus Anglicus* (pag. 52.) doth aver: and I shall here set down the Canon of our Church.

Concilium Trullanum (five Synodus quinifexta,) Canon.  
19. edit. per Franciscum Joverium Parisiis,  
Ann. Dom. 1555.

Quod oportet eos, qui præsunt Ecclesiis, in omnibus quidem diebus, sed præcipue Dominicis, omnem Clerum & populum docere pietatis ac rectæ religionis eloquia, ex divinâ Scripturâ colligentes intelligentias, & judicia veritatis, & non transgredientes jam positos terminos, vel divinorum Patrum traditionem. Sed & si ad Scripturam pertinens controversia aliqua excitata fuerit, ne eam aliter interpretentur, quam quomodo Ecclesiæ luminaria & doctores ex suis scriptis exposuerunt: & majorem ex iis laudem assequantur, quam si quæ à se dicuntur componant.

Liber Canonum quorundam Londini 1571.  
Concionatores.

Imprimis verò videbunt, nequid unquam doceant pro concione, quod à populo religiosè teneri, & credi velint, nisi quod consentaneum sit doctrinæ veteris aut novi Testamenti, quodque ex illâ ipsâ doctrinâ Catholici Patres, & veteres Episcopi collegerint.

In the fifth paper his Majesty says also, that the Unanimous consent of  
Thus K. Charles I. in his third Paper to Mr. Henderson. If the PRACTICE OF THE PRIMITIVE CHURCH, and the UNIVERSAL CONSENT OF THE FATHERS, be not a convincing Argument, when the INTERPRETATION of Scripture is doubtful, I know nothing: for if this be not, then



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"of necessity the interpretation of private Spirits must be admitted, of the Fathers,  
 "the which contradicts S. Peter, ( 2. Pet. 1. 20. ) Is the Mother, and the univer-  
 "of all Sects, and will ( if not Prevented ) bring these Kingdoms sal practise of  
 "into confusions. the primitive Church, is the  
 best and most au-  
 thentical inter-  
 preter of Gods  
 word.

Histor. R. S. pag. 414. 415.

"The WIT that may be borrowed from the BIBLE is ma-  
 "gnificent, and as all other Treasures of Knowledge it con-  
 "tains, inexhaustible. This may be used and allowed WITH-  
 "OUT ANY DANGER OF PROFANENESS.  
 "The ancient Heathens did the same; They made their Di-  
 "vine Ceremonies, the chief subject of their phantasies: By that  
 "means their Religions had a more awfull impression, became  
 "more popular, and lasted longer in force than else they  
 "would have done. And why may not Christianity admit the  
 "SAME THING, if it be practised with SOBRIETY  
 "and REVERENCE? What irreligion can there be  
 "in applying some Scripture-expressions to Naturall things?  
 "Why are not the one rather exalted and purified, then the  
 "other defiled by such applications? The very Enthusiasts them-  
 "selves, who are wont to start at such wit as Atheistical, are  
 "more guilty of its excesses then any other sort of Men: for  
 "whatever they alledge out of the Historical, Prophetical, or  
 "Evangelical writings and apply it to themselves, their Ene-  
 "mies, or their Country, though they call it the mind of God,  
 "yet it is nothing else but Scripture-comparison, and Similitude.

IT is to be observed that this passage is inserted into a discourse con-  
 cerning Wit, as it discovers it selfe in the ordinary conversation and  
 writings of the Raillours, and is founded on certaine images ( as our  
 Historian phraseth it ) which are generally known, and are able to bring  
 a strong and a sensible impression on the mind. It is an Humour that hath  
 generally possessed the Gallantilloes of this age, whereby they endea-  
 vour to recommend themselves as agreeable company to the empty or lesse  
 serious part of mankind upon all occasions: 'tis no other humour then  
 the Romans put upon their Slaves, when the graver persons had a mind  
 at Banquets, and other divertisements, to relax & entertain them-  
 selves with Pantomimes: 'tis the Buffone of Ben. Johnson turned into  
 a Gentleman; and thus what these men cannot make out in solid or  
 learned discourses, they supply with Comical WIT, and prove or re-  
 fute every thing by similitudes, and turn the most serious and pious things  
 into ridicule. Commonly such entertainments are composed of what is  
 irreligious.

Pag. 413.



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irreligious, and Atheistical, or obscene; but though our *Historian* design not the encouragement of that humour, yet it seems too much for a Divine to give any countenance to those at best but Idle words, especially where the sacred Word of God is the subject to be alluded unto. A greater veneration would become a Minister of Gods Word, and one who is concluded by what is expedient, what is of good report, for the honour of God, and without scandal or offense, not only of the stronger Christians, but sometimes of the weaker sort, and not onely by what is in its self LAWFUL. The Papists in the Council of Trent, as little as that party regard sometimes the Scripture, and, subsequently to that Decree, in the Provincially Council at Millaine, did make a severe Canon against that irreverent use of holy language: nor are the Jews less severe in their sentiments (though they frequently practise the contrary) as the learned and reverend Dr Pocock informs me. I profess, to wonder why a man should apprehend the indignation of God, when his Name is taken in vain, and yet can think he should be guiltlesse, when his WORD is vainly made use of, or trophaned. I find not this qualification of a sober and reverent Railleur, amongst the requisites of a Churchman in Saint Pauls instructions to Timothy: and this magnificent, this inexhaustible treasure of Wit is no part of those useful discoveries wherewith the Apostle acquaints his Disciple. From a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in JESUS CHRIST. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, througly furnished unto all good works, 2. Tim. 3. 15. 16. 17. But this is a Post-nate discovery, not practised in the primitive times, however our Virtuoso say that this delightful wit hath in ALL TIMES been raised from the Bible, as well as other subjects. It is true that there were by the holy Writers and Fathers frequent uses made of the Tropological & Anagogical sense of the sacred Scripture, in their pious advertisements and Sermons: Of this nature are those allusions or *ὑποφάσεις* in S. Matthew, viz. Out of Egypt have I called my Son, and In Ramah was a voice heard, Rachel weeping for her children, &c. both which (as many other passages) were rather accommodated unto Christ in this manner, then intended at first of him, as Heinſius observes. In imitation of those primitive Authors, and the Fathers all along, many since may have used sometimes, by way of illustration, the Scripture in the likes senses, but always where at least their general intentions were to serve God, or advance Piety, by instruction, reproof, &c. which procedure, if discreetly done, and in order to edification, is not to be condemned, or termed holy Raillery, or the like, by a Son of the Church of England: (though the way be not argumentative, tis pious) and where a parity of reason justifieth the application of threats or promises made to one sort of men, unto others in resembling circumstances, whether it be out of Historical, Prophetical, or Evangelical writings, tis something more (if I understand any thing) then Scripture-comparison and similitude.

As for the ancient Heathens, what they did is not very material to this

Pag. 314.

Dan. Heinſii  
Exerc. Sacr.  
in Matth. c. 2.



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this purpose, because they had no sacred Writ, penned by Divine inspiration; at least not what they revered equally to what the Jews and Christians do (or ought to do) the Bible: if they had had it, 'tis probable they would not have applyed it to jesting, or allowed the use of it in their Fescennines, & Fabulae Atellanae, or the like: 'Tis well known how they kept the Sibylline Oracles, and with what veneration they consulted them. And though some of their Pontifical words are used by their Poets, and other Writers, though the Ceremonies of their Religion, and their Gods, have been the subjects sometimes of their phantasies, yet how disadvantageous this proved to their Religion, (introducing it into contempt amongst themselves) and what advantages the first Christians drew therefrom to inodiate or vilify it, appears from the writings of Clemens Alexandrinus, Tertullian, Lactantius, Arnobius, &c. And how cautions they were against these exorbitant Railleurs, we may learne from these instances,

Sam. Petitus in leges Atticas, pag. 33.

"Siquis arcana mysteria Cereris sacra vulgasset, lege morti addicebatur.

"Τὸν ἔξειπόντα τὰ μυστήρια πινάνα.

"Qui Mysteria vulgaret, capite luat. Meminit hujus legis Sopater in Divisione Quaestionis, nosque ex eo descripsimus, νόμος, ὃς ἐξειπόντα τὰ μυστήρια πινάνα, aliunde namque constat nobis Capitale Athenis fuisse vulgare hæc initia: eâ quippe de causâ proscriptus fuit ab Atheniensibus Diagorus Melius, ac propositum tantum unum ei, qui Diagoram interfecisset, duo, qui vivum adduxisset. Interpres Comici ad Aves, & ex eo Suidas. Διαγόρας ὁ Μήλιος. ἐκέρυξεν καὶ αὐτὸς Ἀθηναῖοι, καὶ ἐν χαλκῇ στήλῃ ἐγραψεν. τὴν μὲν ἀποκτείναντι πύλαινον λαμβάνειν, τὴν δὲ ἄγοντι, δύο. ἐκέρυξεν ὃ τὸν ἄλλο δ' ἀσεβὲς αὐτὸς ἐπεὶ τὰ μυστήρια πᾶσι διηγείτο, κρηνοπιῶν αὐτῶν, καὶ τὴν βουλομένους μυσθῶν ἀποτρέπων. Etiam Æschylus in vitæ discrimen venit, cum in Tragædiis nonnulla, quæ hæc initia spectabant, evulgasse crederetur. Clemens Alexandrinus Stromar. 2. Ὡς Αἰσχύλος, τὰ Μυστήρια ἐπὶ σκωπῆς ἐξειπὼν, ἐν Ἀρείῳ πάγῳ κριθαῖς, οὕτως ἀφείδην, ὅτι δείξας αὐτὸν μὴ μεμνημένον. Eusebius in cap. 1. lib. 3. Ethic. Nicomach. διὰ τὴν Αἰσχύλου λέγειν μυστικὰ πινὰ ἐν ταῖς Τόξοις, καὶ Ἱερείαις, καὶ ἐν Σισύφῳ Πέδροκλίστῃ, καὶ ἐν Ἰφιγένειᾳ. ἐν γὰρ ταῖς πᾶσι τοῖς Διμήτρει λέγων τῶν μυστικῶν, ὡς ἐργαζομένων ἀπ' ἑαυτῶν εἶκε. λέγει ὃ καὶ ὡς



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“Αἰγύλου Ἡρακλῆδης ὁ Πονηρὸς ἐν τῷ πρώτῳ βιβλίῳ Οὐμ-  
 “ρου, ὡς κινδυνεύοντι. ὅτι σκλήρως ἀναιρεῖται ὅτι τῷ ἡμῶν  
 “Μυστηρίῳ τινα προσφέρειν δοκεῖν, εἰ μὴ προσαιδοῦντος κατῆ-  
 “φύλῃ ὅτι ὁ Διόνυσος βωμὸν, καὶ Ἀρειοπαγίτῳ ἀντὶ  
 “ᾧ κατεστραμένον, ὡς ὀφείλοντα κεραιδῶν παρῶν. Itaque  
 “si quod iudicium de rebus quæ ad hæc Mystéria referrentur esset red-  
 “dendum, cancellis fori arcebantur, ne iudicio interessent, qui non  
 “essent Eproptæ.

It may not be amiss, as to the *Papists*, in this place to shew how  
 tender they are in this case of applying the holy Scripture unto *Raillery*  
 and accommodating the expressions thereof to *flattery*, *jeasting*, &c. by  
 relating this Decree of the first Provincial Council in *Milaine* under  
 Cardinal *Borromeo* in 1565.

### De abutentibus Sacra Scriptura.

Nefaria est eorum temeritas, qui sacra Scripturae verbis vel senten-  
 tiis ad jocum, ostentationem, contumeliam, superstitionem, impietatem,  
 aut ad quosvis profanos sensus abutuntur. Quamobrem Episcopi in hos  
 qui in hoc genere deliquerint, ex sacrorum Canonum, & Tridentini  
 Concilii decretis, graviter animadvertunt. Et ut detestabilis hac licen-  
 tia prorsus tollatur, fidelem populum per concionatores, parochos,  
 confessores de huius peccati gravitate frequenter admonendum cura-  
 bunt.

### Concil. Trident. Sess. 4.

Sacrosancta Synodus temeritatem illam reprimere volens, qua ad  
 prophana quaque convertuntur & torquentur verba & sententiæ sacrae  
 Scripturae, ad scurrilia scilicet, fabulosa, vana, adulationes, detractions,  
 superstitiones impias, & diabolicas incantationes, divinationes,  
 sortes, libellos etiam famosos, mandat & præcipit ad tollendam hu-  
 iusmodi irreverentiam & contemptum, ne de cætero quisquam quomo-  
 dolibet verba sacrae Scripturae ad hæc aut similia audeat usurpare, ut  
 omnes ejus generis homines, temeratores & violatores verbi Dei, juris  
 & arbitrii pœnis per Episcopos coercentur.

What there is amongst the ancient Canons, what in the *Fathers* pro-  
 hibiting this usage, I do not now remember after so great a disconti-  
 nuance of those studies; but that *Dionysius Areopagita* (or whosoever  
 Writ those works) is as severe in some places, as if he had conti-  
 nued the Court amongst *Christians*, and that the mystery of *Christian*  
*Godliness* were as much to be revered as the *Eleusinia Sacra*, this  
 I am sure of. ὅσα ὅπως ἐστὶν ἐξοργισθὲν πρὸς ἅγια ἡμῶν ἁγίων.  
 And if *S. Athanasius* doe represent truly the sense of the primitive  
 Christians,



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Christians, it was this. Καὶ ὅτι ἀγάνονται ταῦτα ὅτι κατηχου-  
μένων, καὶ ὑγὲ χείριστον, ὅτι ἐλλύων τραγωδιῶτες τὰ *S. Athanas.*  
μυστήρια. δέον, ὡς γέγραπται, μυστήριον βασιλέως καλὸν *Apolog. 2.*  
κρύπτειν, καὶ ὡς ὁ κύριος πρὸς γαλιλαίαν, μὴ δοτε τὰ ἅγια τοῖς  
κύνεσσι, μηδὲ βάλητε τὰς ὑβρίδας ἐμπροσθεν τῶν χοίρων. ἢ  
ἂν γὰρ τὰ μυστήρια ἀμύητοις τραγωδεῖν, ἵνα μὴ ἐλλύω-  
με ἀγνοοῦντες γαλιῶσι, κατηχούμενοι δὲ ἀξίεργοι γυμνοῦνται,  
σκανδαλίζονται. Nec pudet eos coram catechumenis, & quod seju-  
est, coram ethnicis ita de mysteriis tragicari. Quum oporteat, sicut scri-  
ptum est, mysterium Regis celare, & ut Dominus precipit, non esse  
sancta parrigenda canibus, neque projiciendas margaritas ante por-  
cos. Non enim fas est mysteria gentibus prodere, ne per imperitiam ea sub-  
sannent, aut catechumeni per curiositatem scandalisentur. I am sure that  
this Assertion fully reacheth the case of our Historian, prohibits not  
onely the mention of the holy mysteries or divine ceremonies of the  
Christian Religion in judiciary cases, before the prophane, but much  
more the application thereof to raillery or facetious discourses in pro-  
miscuous or debauched company. Tis observable that hee useth the  
word τραγωδεῖν, as if it had were particularly intended against  
our Theatricall Wits. Seneca doth alledge it as the saying of Ari-  
stotle, & I mention it that from that Heathen our moderne Comedians  
may learne how to comport themselves. Nunquam nos verecundiores esse  
debet, quam cum de diis agitur. I finde in Herodius this judgement in  
the case.

De diis semper considerate loquendum.

Mala & impia consuetudo est, de diis temerè loquendi, sive ex  
animo id fiat, sive simulatè. Sed è contrà: Quicumque deos non ne-  
gligenter colunt, eos quodammodo necesse est in reliquis probio-  
res, justioresque effici. Itaque Stilpo Megarenis Philosophus, cum  
de statu & imagine Minervæ quæ Athenis colebatur, temerè pro-  
nunciasset, ἡ ἐστὶν θεὸν, ad Arcopagum ductus est. Is quanquam  
defendebat, se nihil impiè locutum, quia & reverà Minerva ista,  
Phidias manus, opusque esset, non Jovis: & coamplius, certum erat  
Minervam ipsam, non Deum, sed Deam esse: Haud placuit ista Ca-  
villatio. Nam & imagini factam injuriam referri ad prototypon. Ita-  
que primo quoque die ut urbe abiret decreverunt. In Ecclesia idem  
accidisset Eudoxio, Constantinopolitano Episcopo, si non illius, A-  
caciique partibus adversus Nicena dogmata favisset Constantius  
Imperator. Nam Eudoxius dum ad populum agendo usus esset  
his verbis: ὁ μὲν πατὴρ ἀσεβής, ὁ δὲ υἱὸς εὐσεβής: ita tumultuan-  
tem multitudinem elusit, pie se & Catholicè locutum. Reverà enim  
patrem neminem colere: filium verò colere & venerari patrem. Et  
tamen argutè videri volebat τὸ ἐμῶς ἱον impugnasse.

Herod. rer. ju-  
dicar. l. 1. tit.  
6. de hereti-  
cis c. 4.



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*Id. ibid. c. 5.*

Alcibiades factionibus adversariorum, Theſſali, Teuſti, & Androclidis accusatus eſt ſtatuis violâſſe, deſeciſſe, myſteriâque Cereris & Proſerpinæ, nullâ re auguſtiora quàm ſilentio indigne cum Theodoro tractâſſe in convivio apud Polytionem, dum alius præconem, cerephorum alius, Alcibiades Sacerdotem, & alii alia per irriſionem imitarentur. Adjuvabat quod Alcibiades diſcipulus erat Socratis, qui harum religionum contemptor habebatur. Reliqui igitur qui in ſuſpicionem venerunt, inter quos Polyſtratus & Androclides, orator, ſtatim in carcerem conſecti ſunt. De Alcibiade populus ſcivit, ut vocatus, non ductus, ne quid exercitus ſeditioſe ageret, Paralo, ſive Salaminia accerſeretur. Attigerat Thurius, cum vel conſcientiâ, vel periculi magnitudine perterritus, ſeu etiam dolore, quod tam bene meritus de republicâ, ita à ſuis vexaretur: fugit ad Lacedæmonios. Citatus non reſpondit. Quamobrem è fugâ auſtâ ſuſpicionem, damnatur abſens eo iudicio, quod *ἱεραγῶν* appellabant: bona proſcribuntur: mandatur Sacerdotibus, ut illi dira imprecentur, diſſque eum devoveant, qui deos deoſque violâſſet. — From whence tis eaſy to judge what opinion the *Pagans* had of ſuch as rallied upon their *divine ceremonies*; & how different were the *firſt ſentiments* of *Chriſtianity* from what is now expreſſed. Whether there be any prohibition amongſt the rules of our Church, I know not: perhaps it may be in this caſe the *Church of England* is ſilent; and with as much of Prudence as that *State* was, which made *no law* againſt *Parricides*; being not willing to think any *humane creature* capable of ſuch barbarity, or by *inhibition*, to put them in mind of ſuch an horrid fact. But ſince the *Railers* have met at laſt with an *Advocate*, who teacheth them that they may boldly take the ſacred Word of God into their mouths, though they hate to be reformed; and that they may innocently apply it to their civil entertainments & diſcourſes, though it be notorious that it is a *vain talking*, neither for the glory of God, nor *edification*, nor *decency*, nor without great ſcandal (and yet the precaution of the latter, and a conſtant regard to the former, is an indiſpenſable Command, and at all times obligatory) though it be manifest, that whoſoever uſeth the utmoſt extent of his Liberty, approacheth very near to a *vitioſuſneſs* of acting; that this *Holly Raillery* hath given occaſion to moſt prophanè Burleſque, and that 'tis the ſubject matter, not words which bellow a converſation. (Oh! that any Divine ſhould be ignorant of this! or expect a contrary iſſue!) It is time that publick Authority interpoſe, and that our Church concern her ſelf; ſeeing that our concern for the ſacredneſs of Scripture ought to be much GREATER in point of Prudence, then that of the *Papiſts*, with whom the CANONICAL BOOKS are but a part of Sacred Tradition, and no further a Rule of Faith and Authenticate, then THEIR CHURCH delivereth and expoundeth

But ſpeak thou  
the things that  
become ſound  
doctrin Tit.  
1. 2.



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expoundeth them, (so that if the *repute* thereof were *extinguished*, yet would not their CHURCH fall) we have no FOUNDATION but the APOSTLES and PROPHEETS; upon this WE are built, this is our HOPE, in this we doubt not to find *Eternal Life*. And how this FOUNDATION will be SAPPED and undermined by the project of our *Virtuoso*, I do submit unto the SERIOUS consideration of the Church of England.

If any one would understand, what is particularly meant by this application of *Sacred Writ*, to vulgar discourse, and the manner of this *Holy Raillery* deduced from *Scripture*: let him read Mr. Cowley's Poems, especially his *Mistresse*; such as this, where he detects long life without enjoying his Mistress.

\*\*\*

Th' old Patriarchs age, and not their hapiness too,  
Why does hard fate to us restore?  
Why does Love's fire thus to Mankind renew,  
What the Flood wash'd away before?

\*\*\*

### Resolv'd to be Beloved.

Thou shalt my Canaan be, the fatal soyle,  
That ends my wanderings and my toyle:  
I'll settle there, and happy grow,  
The Countrey does with milk and hony flow.

\*\*\*

### The Welcome.

Go, let the fatted Calf be kill'd;  
My Prodigal's come home at last;  
With noble resolutions fill'd,  
And fill'd with sorrow for the past.  
No more will burn with Love or Wine;  
But quite has left his Women and his Swine.



## The Bargain.

*'Bold was the wretch that cheapned Thee,  
 Since Magus, none so bold as he:  
 Thou'rt so divine a thing, that Thee to buy,  
 Is to be counted Simony:  
 To deare he'l find his sordid price,  
 H' as forfeited that, and the Benefice.*

## My Fate.

*Me, mine example let the Stoicks use,  
 Their sad and cruel doctrine to maintain,  
 Let all Predestinators me produce,  
 Who struggle with eternal bonds in vain.  
 This Fire I'm born to, but 'tis she must tell,  
 Whether't be the Beams of Heaven, or Flames of Hell.*

These and such like Instances, as they frequently occur in those Poems, so they are to be allowed by our Virtuoso for a Treasury of Magnificent & sober innocent Wit: for when Mr. Cowly died, he desired him to revise his Works, and to blot out whatever might seem the least offence to Religion or good manners: which action adds to the renowne of Piety in the deceased; & should have imprinted a reverence in the Survivours, who see in the repentance of Mr. A.C. that a dying man (how learned & judicious soever) may be troubled for those actions which the healthy & debonaire make their diversion. But this was the way of our Historiam long agoe, in his Pindarick Ode to the happy memory of the most renowned Prince OLIVER,

*They onely Sword did guard the Land,  
 Like that which flaming in the Angel's hand,  
 From men God's Garden did defend:  
 But yet thy Sword did more then His,  
 Not onely guarded, but did make this Land a Paradise.*

When



\*\*\*

*When Fate did call thee to an higher Throne,  
And when thy mortall worke was done,  
When Heaven did say it, & thou must be gone:  
Thou him to beare thy burden chose,  
Who might (if any could) make us forget thy losse:  
Nor hadst thou him design'd,  
Had He not bin*

*Not onely to thy Blood but vertue kinne,  
Not onely to thy Throne, but Minde.  
Tis He shall perfect all thy Cares,  
And, with as fine a Thread, weave out thy Loom.  
So, one did bring the Chosen people from  
Their Slavery & feares,  
Led them through their pathlesse road,  
Guided himself by god,  
He brought them to the Borders, but a Second hand  
Did settle and secure them, in the promis'd Land.*

FINIS







Pt. 3 of 17029 (11)  
2

A  
R E P L Y  
U N T O  
T H E L E T T E R

W R I T T E N  
T O M<sup>r</sup>. H E N R Y S T U B B E  
I N D E F E N S E O F T H E H I S T O R Y O F T H E  
R O Y A L S O C I E T Y.

Whereunto is added a Preface against *Ecebolius*  
*Glanvill*; and an answer to the Letter of

D<sup>r</sup> H E N R Y M O R E,

*Containing*

A R E P L Y T O T H E U N T R U T H E S

He hath publish'd,

A N D A C E N S U R E O F T H E  
C A B B A L O - P Y T H A G O R I C A L  
P h i l o s o p h y , by *him* promoted.

---

— *Spissis indigna theatris*  
*Scripta pudet recitare, & nugis addere pondus.*

---

O X F O R D ,  
Printed for *Richard Davis.* 1671.



A  
REPLY  
UNTO  
THE LETTER

WRITTEN  
TO M. HENRY STUBBS  
IN DEFENSE OF THE HISTORY OF THE  
ROYAL SOCIETY.

Whereunto is added a Preface against Enslaving  
Glasgow; and an answer to the Letter of  
DR. HENRY MORE.

Containing  
A REPLY TO THE UNTRUTHS  
He hath published,  
AND A CENSURE OF THE  
CARBACOPLYTHAGORICAL  
Philosophy, by him promoted.

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Printed for Richard Davis. 1671.  
OXFORD.

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2 copies sent to the  
Library of the Society of Antiquaries



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THE

# LETTER

TO

MR. HENRY STUBS

Concerning his Censure upon certain passages  
contained in the History of the  
Royal Society.

SIR,



*WHEN I was (lately) at Warwick, I purposed to have waited upon you, but I was told by a Person of Quality and of your acquaintance that you were gone to Oxford, with a great carriage of Books, to write against the Royal Society, and the reason of this enterprize was given to your dissuading Friends, that the Society did design to bring in Popery.*

*The accusation (I confess) seemed to me very strange, but what was more wonderful, is such mighty Zeal for any one Religion and against That. This calleth to my mind a discourse which you made one day at White-Hall to a Christ-Church Man and my self immediatly after your return from Jamaica, where you told us of a Provincial of the Dominicans, who being a Prisoner there, had perswaded you to go and live with him in the Spanish Plantations, as being a place, in wick you might very gainfully practise Physick; and Nothing, as you said, hindred your compliance with his overtures, but only this, that you could not have carried away hereafter the Effects of your estate, but must have left it, if you had left the Country.*

*In all which account of the transactions betwixt that Provincial (who was of the Inquisition) and your self, you shewed so much gentle calmness of mind in the affair of changing Religion, that I was almost ready to have pronounced, that some one had stoln your Name and put it to the Censure; till I was better informed that your quarrel to this Assembly is so unappeasable, that you would fall out with any Religion, which they favoured, and that if they had of each kind amongst them, you would entertain no sort at all.*

*I must profess I always esteemed you (by your Printed Papers) a Man of excellent contradicting parts, and I thought you would in this book have done as good service to Aristotle, as a grave Dignitary of Canterbury hath lately rendred to him, when he very industriously maintains that the Philosopher in his Ethicks did teach, what is the summum bonum, as well as*

a

David



David could, when he set himself on purpose to treat of the same Argument in the first Psal. or that you would have repeated some of the least natural experiments, laught at them, and then with very good conduct of stile made all the rest appear ridiculous. But you'll say that may be done hereafter, but a present Religion, Religion is in danger, and therefore you must succour your Dear Mother the Church of England. It is done like a good Child: and further I must commend you as a generous enemy in your censure of the Historian. He is a Clergy-man, and herein you challenge him at his own Weapon: And if you vanquish him in this Encounter, you may expect to make both your Reputation and his loss very considerable, being that in England a Church-man suffers more for being Popishly affected, then for being a favourer of the New Philosophy. But I'll tell you what falls out very unluckily.

This History was not Licensed (as could have been wisht) by the President of the Royal Society: For then a Man might have charged every impious and pernicious Paragraph upon that large body of Men, but so it is that it comes abroad into the World with an Imprimatur from Secretary Morrice, of whom we cannot perswade the people to believe otherwise, but that he stands two or three removes off from Popery. But now at last give me leave as a By-stander to look over your Game, and privately to advize you where the other side may espy any advantage. As the first instance of a passage in the History Descriptive to the Religion and Church of England, viz.

While the Bishops of Rome did assume an infallibility, and a Sovereign Dominion over our Faith, the reformed Churches did not only justly refuse to grant them that, but some of them thought themselves obliged to forbear all Communion, and would not give them that respect, which possibly might belong to so Antient, and so Famous a Church, and which might still have been allowed it without any danger of Superstition. If any one should undertake a defence against your censure, it is probable that he would say somewhat to this purpose, that by Communion there mentioned the Author did not mean, that the reformed Churches should joyn with them in all or the most important acts of worship, being that hereby they must at all adventures yeild to the points of the controversy, which the Roman infallibility would thrust upon them, for he tells us that our Churches did justly refuse to grant them that, but he explains what he intends by Communion, when he doth immediately add that they refused to give them that respect, &c. Now who can say that Communion if taken for Divine Worship can be the same with respect that it shewed to a Society of Men; and whereas you seem to argue from the notion of the word Communion, as if it were the same with the Lords Supper, it may be replied, that the one sence, wherein it may be understood throughout the whole Scripture is, a friendly and charitable action, and from this we cannot except that verse, which you alledge, and in this sence it is not impious to say that we should not forbear all Communion, or deny to give that respect which possibly might belong to so ancient, and so famous a Church. Nor can I see that these Titles bestowed on Rome are so faulty, since there are methods of speech in our language suitable hereunto, whereby we call that antient and famous, not which is so at present, but what was such a long time ago, and continued the same for a great while. But I will grant that this is not the necessary, but only the possible meaning of this Historian,

Yet



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Yet at least if the contrary intimation be so hainous, good Nature should oblige to understand the phrase in the most favourable manner: but supposing he thought that Rome even at the reformation of others, (though it self was not amended) might nevertheless be called a Church, he said no more then what the most learned amongst the German Divines, though warm with disputes, did readily acknowledge. It was usual with them to say that the Church of Rome was truly a Church, notwithstanding that it abounded in many and dangerous errors, seeing that they retained the main Doctrines of Christian Religion, and they indeavoured to clear their assertion by comparing it to a diseased body, which yet is as truly a humane body, as it is a diseased one.

And if it may be termed a Church, it is without doubt very antient and famous too, for what it hath been of old as to the piety and learning of many Inhabitants of that City; and still is Famous for that precedency, which any Herald would assign to it in a free Assembly of Western Bishops.

So that from what hath been discoursed in this matter may be inferred, that though the Author meant not, that we must communicate with them in the distinguishing Offices of adoration, yet (for any thing I perceive) he needs not to account them of that Church to be unto us as Heathens, or of such a Number of Men with whom we may not so much as eat, but that we may maintain a Communion of friendship with the professed of that Religion, whose morals may afford an example, or whose learning might advance our knowledge. And the reformed must still keep the hearty Charity for the Romanist, that after successleß debates, though managed with reason and temper, he should still indeavour to improve him in all the uncontroverted instances of goodneß and vertue; such an exercise of Friendship and Charity as this is a Noble and Religious Communion, it is an exhorting one another in our most Holy Faith, it is an exact obedience to that command; That as far as we have already attained we should walk by the same rule.

As to the next exception which you have against the same passage, viz. His mistake in making the Papal Infallibility to be the grand occasion of the differences betwixt the reformed Religion and Papist, I must tell you that he may well enough defend himself, though indeed you press closer in this then in the former objection against all Communion with Rome. You say that only Parasitical Canonists did ascribe to the Pope such a Sovereign Dominion over our Faith: I suppose you mean at the reformation, though you cite many Authors much later, and if so I shall only referr you to the report, which Cassander gives of those days, in his Judgement which he passes on the controversies, viz. That then they made the Pope but little less then God, that they set his Authority not only above the Church, but above the Scriptures to, and made his sentences equal to divine Oracles, and to be an infallible rule of Faith, and (as he further proceeds) though there was another sort of people in the Church, yet they were such as were obscure and concealed.

Again though it were granted that infallibility lay in a Council, yet the Pope had the executive power of those decrees and Canons, which passed by so high an Authority, and hereupon might be troublesome with an Infallibility derived from others, and impose little things as absolutely necessary in their own nature: and this practice of the Bishops of Rome (amongst others) caused those of Germany to stand off from the Roman Church.

But for a fuller proof against the Author of the History, you alledge, that erroneous Doctrine about indulgences was the primary occasion of introduc-



eing Protestancy. What you say is so far true, the first occasion of Luthers publick invectives against the Court of Rome, but for a good while after he maintained Communion as a member of that Church. This is manifest to any one, that is but in a small measure acquainted with the Histories of those times; but at last when he saw there was no hopes of Reformation in this and other instances of gross abuse, he utterly leaves them as past all likelihood of recovery.

So that I have now prepared the cause depending betwixt you and him, and made it ready for a Tryal, and it may be determined by finding out the true account of the Grand hinderance of a Reformation at Rome. Your adversary might give a very fair proof, that it was mainly a reputed infallibility. This is evident in the impartial History of the Council of Trent, where we read of a consultation held by Pope Adrian VI. with some Cardinals for an amendment of what was amiss, more particularly about the matter of Indulgences, after that much had been said by himself and another against the mistakes and ill practices in that affair, and after that he had declared his Resolution for the regulating thereof, he was soon turned from his Former purpose by Cardinal Soderinus an old Politician, and one who well understood the Frame of that Church. This Man informs the Pope that any Reformation was dangerous for Rome, because that this would implicitly yeild that somewhat was amiss, and that possibly they might erre in more, whereas the successes of Rome, against such opposers were obtained by vouching for what ever was blamed and by proceeding against them as Hereticks.

This made Adrian to bewail the unhappy condition of Popes, who might not reform at home, if they would. And now at last you seem to make infallibility so small a thing even in their own esteem, that as you cite the words of a late writer amongst them, their Infallibility is limited to Tradition, and is spiritually assisted in the Faithful reporting of what hath been delivered. It is easie to see thorough this harmless pretence of your judicious Authour.

For to be the sole and undoubted witness in their own cause on which sentence must follow in course is equally advantageous, as if they were taken for infallible judges. Thus the Jews who did so highly advance the credit of their Rabbinical traditions as thereby to make void the Law of God, doe not (as we see in Abravanel) own any more then only that they expound and shew the Articles of Faith; yet that Jew, who shall despise or jeer at the Teachers of those traditions, shall not (according to their Fundamentals) have a part in the life to come. And at the same rate may the Former sort of men denounce Anathema's if you believe not their report, though in matters, which are not only, not certain, but withall are unreasonable, ridiculous and impossible.

Another passage in the History is brought in by you, and deeply charg'd to be contrary to the Analogy of Faith and Scripture (to wit) He (the Natural and Experimental Philosopher) will be led to admire the wonderful contrivance of the creation, and so to apply and direct his praises aright, which, no doubt, when they are offer'd up to Heaven from the mouth of one that hath well studied what he commends will be more suitable to the Divine nature, than the blind applauses of the ignorant. This (you say) makes the acceptableness of all mens Prayers to depend more or less on the study of natural Philosophy. But the Authors words may be asserted by the whole contexture of that Section, that he therein answers an objection, and clearly shews that the study of experimental Philosophy is not injurious to the



the worship of God; he supposeth the person already a Christian; and then he praises God more heartily for some examples of power and wisdom, which he by inquiry hath found out, but others have not; for when a man praiseth God with understanding for what he discovers particularly in the wonderful works of Gods own hand, his praises must needs be more suitable on the same subject, then are those general thanksgivings, wherein a man that hath not meditated on the works of Creation, blesses God still for them, but cannot say how far these exceed the utmost productions of art, or the improved power of natural causes. Thus the commendation of any workmanship, if given by a great Master in that Art, is more satisfactory to the Artificer, then the admiring noise of the multitude, who probably may misplace their greatest wonder upon that which is the least thing in it. And now (pray) what harm in all this, and yet the Authour (as far as I can see) speaks no worser, but much very well, in the following clauses, against Atheism. But if I may ask you to what end do you change his words Praises into Prayers? was it, that you might prove (as you do) that Christ is our Mediator? he never did deny it.

But, methinks, this would be a pretty Medium to prove the not-suitableness of experimental Philosophy to a Christian. You then proceed to make an apology for Ignorance, because that of those who were first called, there were not many wise after the flesh. To which may be replied, that this will avail little, if it be considered, that by the phrase, wise after the flesh, is meant subtle and designing persons, who by their politick managery of a cause though not good, might propagate and spread it for self ends, so that it should find a general entertainment in the world. There was no such thing as this in the first advancement of Christian Religion. But that the ignorance of the professors hereof was not acceptable to the Authour of our Faith, is manifest; for that he endowed his Scholars with the gift of tongues and such utterance, which their enemies were not able to resist. You add immediately after the Text, that it was intended of the Virtuosi, why so? Is it, because they are wise? I am confident you will not say that this is the reason. They have taken that course, that will scarce ever make them appear wise to the half-witted World, they are too timorous in what they affirm, they lay by much of that wordy Philosophy, which furnishes men with expressions hard to be understood and therefore is admirable, it makes a brave sound to the ear, nay more then all this, it supplies one with such useful distinctions that he may affirm plausibly whatsoever he will, but instead hereof they practise a plain Trades-man like Profession in Philosophy, instead of axiomes and good old sayings concerning nature and matter and substantial Forms, which have salved a thousand difficulties, Nothing will serve them for proof in Physicks, but experiments and some what that is obvious to the senses; they must have new Fashion'd Telescopes wherewith to gaze upon the Heavens, and Glasses invented to espy Atomes, and Furnaces for dissolution of bodies, and for other unheard of curiosities, and yet though they do dissolve the compositum into its constituting parts they would never yet reveal to the Aristotelian what kind of a thing their substantial Form is, which (they are well assured) is one principle in that body. Whereas (Sir) you have a nearer way to learning then that wherein they go on. You became an excellent Astronomer by reading a Systeme of the Ptolomæan Hypothesis, and have no reason to suspect or search further as long as you believe nothing about the Doctrine of the Sphere, but what you have learn'd from those institutions, you need not to pore with a microscope upon those minute figurings of bodies, thereby to guess how they  
produce



produce such & such effects. You can answer any ordinary question in nature, by the 4. first qualities & their seconds; by the conjugation & symbolicalness of the qualities, by natures abhorrency of a vacuum, by the keen Appetite, which the first matter (of which we know very much Negatively) bears towards a Form. Nay further, if any man should demand a Resolution of the greatest problems, as of the Loadstone or the like, you are not constrained to make such a pittifull Reply; as many others must do, you can readily inform them, that it is either done by Familiarity of Substances, which causes similar attraction, or by a sympathy, and that the Loadstone and the Iron do earn till they arrive at their mutual embraces; but if any one be so much a Novelist, as to urge, that such affections as these cannot be found, except there be in these bodies at least a sensitive Life, you can bid them then take this answer for your last, I say it is performed by an occult quality.

There is yet another piece of learning that is Chymistry, in which with a little adoe you can equal their attainments had through a process and tedious course. For the whole of what they pretend in this drudging Art, is no more then the solution and coagulation of bodies: by the first of these they with a great deal of cost endeavour to separate their three Elements, but you (Sir) more cheaply can strew your four Elements parting asunder at the dissolution of the mixt body. It is but laying of a green stick upon the other fuell already inflamed; immediately the Element of Air comes away in smoak, that of fire in the warm blaze, the Elementary water is that hissing juice at the end of the stick, and the Element of the earth is the remaining Ashes, which if it be in the Grate will by its own inward propensity (if it can) slide away down to the Hearth, because the Hearth is nearer to the Center of the Earth then the Grate is; for it is well known that every weighty body hath a great affection to that Center. So that I think now you have outdone them at this trick, and you will not be behind them at the other, to wit, Coagulation. They are pleased to say that they Coagulate a body when they bring it from a liquid or humid to a solid substance. This fine feat you so well understand and it is so much beneath you that you leave it to the Apothecaries boy, when you prescribe troches for colds, besides Rose-water and Sugar, &c. to make this solid, you appoint White Starch q. s. and then refer it to the discretion of the lad to be made S. a. and here is so good a Coagulation that you never desire to learn any other kind of it as long as you live, except it be the secret of making the hard Sea-bisket. No more at present of the comparison betwixt your Philosophy and theirs. As I read on further in your censure I saw you were angry with this Authour, whom you have chosen for an Adversary, because he saith that Religion ought not to be the subject of disputation; in the sense wherein he speaks it, he is not singular, nor left almost alone, he discourseth of those Divines, who have mixed and kneaded into one lump the Doctrines of Christian Religion, and the Notions of the Peripatetick Philosophy, and hereby have twined into a dispute much of that which primitively was matter of practical Holiness; yet on the other side there is a sort of men, who would less regard Religion, if it were not the subject of disputation, like Hunts-men who are better pleased in following then in catching the Hare; you further tax him with introducing hereby a Popish implicite faith, whereas a little observation will discover, that this sort of Faith hath grown, and a better hath decayed upon the general respect, which the Philosophy



Iosophy now blamed by him hath found amongst those, whom we call Divines of the Schools, more usually and properly then Doctors of the Church. A man doth then implicitly believe, when he doth not clearly and distinctly apprehend. So that he that speaks not so, as to be plainly understood, causes either that nothing which he saith should be believed, or else that it should be received as true in the Popish fashion, that is he bestows his vote and assent to be disposed on by another at pleasure. So that hence you may judge who it is, who draws on a novice in Religion the nearest towards wrapping his belief up within the faith of another, whether he who contends for so much plainness, that the things propounded need not to be the subject of disputation, or rather he who seems profound and wise in his sentences, yet doth so darken his wisdom with words, that the person to be instructed hath by this means no other way left but to believe that which he cannot understand. You produce some sacred testimonies to evince a necessity of divine illumination, yet do not apply them to the present discourse of the Author, which is concerning School Divinity; but had you meant it of this, I must have said with you that the obscurity of those writings would have made such a Revelation necessary, had not the smallness of their worth rendred them almost useles. It seems to me but reasonable, that as all the Books of Christian Religion hope for acceptance, because they profess to be agreeable to the truths of Scripture, so further if they design publick benefit, they should imitate the perspicuity and openness of the Evangelick Style. There is one argument against the Author not inconsiderable, to which you have some reference, (that is) the study of such controversies, distinctions, and terms are of great use when we have to deal with a Papist disputant. Its very true, yet it proves not any excellency in that knowledge of it self, but meerly in relation to the adversary; though we have fresh instances of worthy persons amongst us, who have with good advantage managed the debate in behalf of our Church against that of Rome, without much help from those Schools: yet that sort of Learning, even for this reason, may still be maintained, in the same manner as tradesmen who lie on the English borders towards Wales, usually keep a servant to jabber Welsh (though no learned language) to the Britains their customers. The next words of the History R. S. which receive a check are these, The grounds whereon the Church of England proceeds, are different from those of the Separatists, and also of the Church of Rome: and they are no other but the rights of the Civil power, the imitation of the first uncorrupt Churches, and the Scriptures expounded by reason. Though I cannot find any such passage in the page to which you send the Reader, yet I will take it upon trust, seeing that you have not till now misrecited any thing out of his book, that which offends you is, that he would have the Scripture expounded by reason. This appears to you like Socinianisme, but I remember the Calvinists direct to as much as this implies. They say that we must expound particular passages in Scripture by the main tendency of the whole discourse, that we must consider the phrase, whether literal or figurative, that we must observe all the circumstances of person, time, place, and what else is of any moment, And now (pray) say whether these directions can be practised but by reason, and if not, whether he who expounds Scripture by these rules, may not be truly said to expound it by reason: he doth not say that a man should not acknowledge Scripture, if it teach any thing more then those sentiments which reason had entertained



ained before it was acquainted with divine writings. You would have them to expound the Scriptures by the authority of the ancient Fathers, when they see why they should do it, they at the same time expound by reason; if without cause given, they take up the Fathers sence in that implicite Faith against which you did lately declaim. The last Objection which you offer against this History, is about what he saith of wit, that it may be borrowed from the Bible, that this wit is (as he represents it) magnificent, appears to the diligent and judicious Reader: and that it may without offence be borrowed is as manifest to him, who gives himself the pleasure to peruse the Greek and Latine Divine Poems both antient and modern, which fetch their ornaments as well as materials from the Bible. But you'll say however Scripture-expressions ought not to be applyed (as our authour would) to natural things. I see no reason which hinders, especially when natural things become the occasion of divine praises, and furthermore, whereas many Scripture expressions were by way of accomodation transferred higher from things natural, they lose not their original suitableness, and when they are brought back and lower in our discourses, it may rather be said of them, that they are repaid then that they are borrowed; nor doth the meanest of the matter to which any saying is fitted out of Scripture, straightway make it unlawfull to be lent for a while, as for example the primitive Ignatius in one of his genuine Epistles, which was written (if I mistake not) to the Tralliani applies otherwise these words of our Saviour to his Disciples concerning those extraordinary assistances which they needed to receive from him: Without me ye can do nothing. And affirms that as our Saviour spake these words to his disciples, so a Bishop may say to his Presbyters, without me ye can do nothing. Yet I must profess that I am very sensible of the indignities and scorns which the sacred word of God suffers from a sort of persons, whose quality is better then their converse, they are such who are scarce ever guilty of wit or raillery, but when they are ingeniously profane or blasphemous. The intemperance of these should lay a restraint upon the sober & discreet least by an innocent use of a little liberty, they should unawares give any countenance to other mens extravagancies. You tell us upon this argument, how severe the Jews are in this case. The most that wee meet with neer this purpose concerning them discovers not so much a holy reverence, as a stupid folly. They pronounce (as in a former instance so on this) that no Jew shall have a part in the world to come, who shall spit out, when he names God, or shall speak the Tetragrammaton in a forreigne tongue out of the Sanctuary. There is one thing at the end of your censure which is very unkind, and contrary to the law of common humanity; I speak of your sharp reflexion on an excellent person deceased Mr. Cowley, these younger fancies ought not after death to become his reproach, especially since he left a charge, that what was offensive in his Poems might be omitted; though it was judged by others, that he had written nothing, but what (with his own sober correction of himself, and an equitable allowance of charity) might well pass abroad in publique. You know that those who weeded out the worst of Beza's youthful verses, and presented them in one bundle to the world, purchasd more shame to themselves then to the Poet. It is now time that I should put an end to this tedious Letter, and I must request that you would excuse my plain dealing; do not suspect that (upon some account of friendship or acquaintance) I am too inclinable to vindicate the Authour of this History. I dare assure you I know him not otherwise then by fate, and



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Printed books, one of which is against Sorbiere, whom (though a piece of a Virtuoso) he handles very smartly, examining the condition of his life and actions. What apprehensions then might you have, least if he should happen to have nothing else to doe, he should write the History of your life, and herein (as is usuall) describe your person, and enquire into Physiognomy, what temper of mind you must profess, and give a Catalogue of Books written by you, and shew in how many press-warrs you have served as a volunteer. But now that I have done, I have time to think, what a deal of needless labour I have bestowed to write, more then what you will have patience to read. I therefore take leave, and am, Your, &c.

F I N I S.







*A Defence of the Censure of the History  
of the Royal Society, against the  
Reply of the Virtuosi.*

**A**FTER so many *Moneths* respite, so much *deliberation*, in a case nearly relating to the welfare of the *Religion* and good *Learning* of this *Monarchy*, and even of the *Government* it self, I expected at least from the *Virtuosi* something of *Wit* and *Solidity* in their *Reply*: I knew the *justice* of my side too well, and the grounds I proceeded upon, to fear it might be *worsted*; but I thought it no *unreasonable* matter to promise my self *florid Language*, and a *plausible*, though not *satisfactory*, *Apology*. But though an entire *Cabala* of the R. S. did consult upon this *responsory Letter*, though a *Learned* Person of that Society did *peruse* it, yet can I find nothing in it that should have deserved my *serious Animadversions*, except the *quality* of those Persons who *revised* and *allowed* it: and 'tis my respect to their *dignity*, that I put once more *Pen to Paper* about this *subject*. 'Tis out of a regard to their *quality*, not *performances*; and I more suspected they would interpret my *silence* as a *contempt*, then my *answer* as *arrogant*. It had been more *prudential* for them not to have *entertained* a *second time* in this *Contest*, but to have enjoyed the benefit of that *distinction* which I made betwixt the *Honorary Members* of the R. S. and the *Comedians*, then to mix with so *insipid* a *Generation*, whose thoughts are not to be elevated by *indignation*, and whom *Learning* it self, should it *change Parties*, could not *rescue*, or *protect*.

I must renew those *Protestations* which their *Ignorance* hath made me so frequently to use, and avow, that 'tis a *troublesome* affair to deal with Men that *understand* so little; they know neither *how* to *state* a *Case*, nor *how* to *oppose*, or *answer* *pertinently*: I am affronted with *naked Assertions* of Men that deserve no credit: my *Conclusions* are denied, and the *premises* not invalidated: and to convince the *World* how little I *injure* them herein, I Reprint the first *Censure* upon their *History*, their *Defense*, and my present *Rejoinder*.

The *Anonymous* Author of the *Letter* begins with an *Admiration*, that I should have so mighty a *Zeal* for any one *Religion*; and why against *Papery*? But that I know *weak* Persons are surpris'd at *small Occurrents*, and that their *astonishment* doth not proportion it self to the *greatness* of the *cause*, but the *deficiencies* of their *Intellectuals*:

I pro-



Philip. 1. 15,  
16, 17, 18.

I profess it would trouble me, that having lived a life hitherto (as the Age goes) not very culpable, and having always professed my self of the *Reformed Religion*, and having united my self to the *Church of England* upon its restauration (preserving always before that a *non-communication* with the several *Schismatics* and *Seets* of this Nation) that it should still be wondered at, why I should be concern'd for any Religion, or engage in opposition to *Popery*? But this surmise argues onely the vanity and folly of the *Objectors*; for were it in general indifferent unto me what Religion were *National* amongst us; yet considering our *Circumstances*, and that dismal Revolution which impends over my native Country, upon the restitution of that Religion, a Man who is concern'd for his own repose and tranquility, and desires not to be involved in the *Calamities* of a Change, can not want *prudential Motives* to induce him to oppose such an *Alteration*: Any Man that hath but reflected seriously upon the Consequences which have attended the *Change of Religion*, especially into *Popery*, any Man who is not unacquainted with our *English Histories*, or ignorant of the *Politick Cautions* which wise *States-men* have left unto us upon Record, will justify my demeanour, without further inspecting into my Conscience. But to allow these Men of no reading or consideration, to allow them as ignorant of these things, as of the *Sweating Sickness*: why should they wonder at my being concern'd against *Popery*, since I had united my self to the *Church of England*? Is there any thing more repugnant to our *Liturgy*, *Articles of Religion*, and *Homilies* of our Church? Was there ever any action of my life could give them ground for this Conjecture, that I would openly adhere to any thing, and avow my doing so, and yet desert it rashly? I do not use to deliberate after *Resolutions* taken, whatever I do before: It had better become those of the R. S. who are under many *Obligations* to confront the *Romish Religion*, to have acted my part in this Contest, then to malign, discourage, and disparage me, for a work which the *Apostle* would have congratulated me for, though I had attempted it meerly out of envy, strife, or pretence. Beyond this Reply I know not what to answer unto this Passage, because I have to do with *Adversaries* with whom *Protestations*, *Appeals* to God and Conscience, are ridiculous, and more insignificant then a sobriety of life, taken up neither out of affectation, nor design of gain, or honor.

The next Period relates an *History* of what passed betwixt me and a *Dominican Provincial*, and *Inquisitor*, about my removal from *Jamaica* to *Mexico* and *Peru*. I shall not deny the general Truth of the Narration; but since the alteration of a word or two may vary much the odium or truth of a Story, I must remind this *Adversary*



versary that the person I design'd to accompany (but was hindred with *Sickness*) was a *Carmelite*, not a *Dominican*: and that he never so much as propos'd to me the *change of my Religion*; the strictness of the *Spaniards* there not being such as in *Europe*: and I did, upon particular Inquiry from some that had been there, receive assurances, That *Physicians, Chirurgeons, and Gunners*, were so necessary there, and so welcome, that a prudent Person of those qualifications, need'd not to apprehend the danger of any *Inquisitor*: indeed the power of that sort of men is not the same within the *Patrimony of the King of Spain* (so those Territories are call'd) and in the *Patrimony of S. Peter*. Had I, as the *Virtuosi*, and others do, propos'd a Voyage to *Spain*, or *Italy*, doth it infer a design of changing my Religion? yet in all this Story, as it is represented by themselves, there is no more said by me, then would have been convincing in those other cases, were the Argument good. Oh! that a Cabinet of the *Virtuosi* should reason thus pitifully! Surely Ignorance is infectious; and 'tis possible for Men to grow Fools by contact.

That which follows hereupon is so ridiculous, that were my Dreams but so incoherent and impertinent, I would apprehend some eminent Distraction, and cause my self to be let Blood: and I advise my Adversaries speedily to transfer themselves from *Arundel house* to *Bedlam*, or convert the Appartments which they enjoy now into convenient Receptacles for such Franticks. Should I grant the truth of the Story, with all the advantages they could wish to have been added thereunto, doth it follow, that because I might intend to change my Religion at *Mexico*, that therefore I would alter it in *England*, considering the posture of our Nation? not at all, but with such as the *Virtuosi*, those prudent Persons, that understand Men and reasons of State so well. Nor are they more imprudent in that suggestion, That my quarrel to the R. S. was so unappeasable, that I would fall out with any Religion which they favored; and that if they had of each kinde amongst them, I would entertain no sort at all: I say this Suggestion becomes not intelligent Persons; for how great soever my Quarrel were against them, 'tis to be supposed I would prosecute it by besitting means, and such as were subservient to my ends; but to fall out with any Religion they should favor, if it were not untrue, destructive to the Monarchy, Laws, and Nation, were to defeat and overthrow my intentions: and consequently such a procedure was not to be fix'd on me, except they had first proved that I was a Member of the R. S. I adde, that if my animosity against them had transported me so far as they represent, if I were resolute to oppose whatsoever Religion any of theirs held, I must

Fig. 2.



consequently renounce *Atheism*, and all *irreligion*; those being, as 'tis to be fear'd; the important qualifications of some of the *Comedians*: and assert *Protestancy*, that being the Religion from which many of them are *averse*; and for which, as it is established in the Church of *England*, others are not over-zealously concern'd.

Page 2.

That which ensues hereupon, is very *dull* and *flat*: the course how to attack and overthrow these *Ignorants*, was not to be prescribed unto me by them: and methinks 'tis great *Impudence* in them, after that I have published these other *Pieces*, besides the *Censure*, to upbraid me as if they were not extant; and whatever relates to their *Experiments*, their *vanity*, and *falsehood*, and *Plagiarisme*, were still un-printed. It was not my design to give precedence to the *Censure*: but they having procured a stop upon the *promulgation of the other Books*, I inverted the *Method*, making them *odious* first, and then *ridiculous*. But if I had done it voluntarily, am I to be blamed for preferring the *advancement* or *continuance* of *Protestancy*, before that of *Natural Philosophy*, though the last were better improved than these *Comical Wits* can ever attempt? I think that Reverend Divine of *Canterbury* merits our good esteem for his generous respects to deceased *Aristotle*: however his Age and different Studies incapacitated him to carry on the Quarrel so far, as to overthrow totally these *Innovators*: Yet since it was not my intent to defend the *truth*, but the *utility* of the *Aristotelian Physiology*; I shall not suffer my self to be engaged beyond my *first thoughts*, or permit that the *Original* and *Primary Controversies* sink into oblivion by any excursions and digressive Contests.

Page 3.

My Adversaries confess, That a *Church-man* in *England* suffers more for being *Popishly affected*, than for being a *favourer of the New Philosophy*. — It is my judgement therefore, that they ought to be very solicitous how they incur any *such scandal*, and endeavour timely to remove it. I am not conscious to my self at all, of having mis-represented the Words of the *Historian*, or having imposed on him *other sense* than the Words will, or do bear: I now come to consider, what the *History* is unto the *Virtuosi*? and how far I may conceive them interested in its Tenets.

“My Adversaries say, That the *History* was not Licensed by the *President of the Royal Society*, for then a Man might have charged every impious and pernicious *Paragraph* upon that *large body of Men*: but so it is, that it comes abroad into the World with an *Imprimatur* from Secretary *Morrice*, of whom we can not persuade the People to believe otherwise, but that he stands two or three removes off from *Popery*. — If that the R. S. had made



made an authentick Declaration of this Point, it had been material : but the profession of a nameless Pamphlet concludes not the Body. When *Olaus Borrichius* was at London, and familiarly conversed with the generality of the *Virtuosi*, even the most eminent of the number, the Intelligence which that inquisitive Person gives to *Bartholinus*, is thus expressed. *Sociorum nemo posthac quicquam in lucem emittet, nisi prius communi suffragio approbatum, ne aliorum presertim vitiligatorum unguis reformidet.* This Letter bears date, 1663. Aug. 10. *Londini.* and contains that account of the R. S. which he was, from their own mouthes, to communicate unto Foreigners : and in confidence of this promise of theirs (which is divulged every where in Germany) certain Foreigners of great Learning have expostulated with me for avowing (and proving) them to be so negligent. But since my Adversaries will here allow no other Book to be Entitled unto the R. S. but what is Licensed by their President, I will digress a little to shew their failure, even where the Authentick *Brouncker*, P. R. S. is prefixed : and that is in Mr. *Evelyns* Book of *Forrest-trees*. I think I may with confidence aver, from his own *Cider-maker*, that the account of Sir *P. N's* Cider is not perfect, & right: I am sure, that sundry Persons of Quality have spoiled much Cider within this three Years, in following the directions of that Book, which was read to the R. S. and published by their special Command : But whether it be exact now, I have not had leisure to enquire. There are also a multitude of Errors and Impertinencies in that Book, which I have not time to pursue, being continually interrupted by the attendance upon my present Practice : yet to shew how much they have fail'd in their undertaking, I will instance in the sap of the *Birch-Tree*, as a Liquor I have had the opportunity to consider, and frequently use these fourteen Years : having tapped seventy, and eighty, at one time. Though none be more communicative naturally than my self, yet the R. S. having not merited any Civilities from the hands of a Physician, or a Protestant, I hope I shall be excused from not divulging more then is pertinent to the matter. Mr. *Evelyn* saith, " he is credibly informed, That out of the aperture there will in twelve or fourteen days distill so much of the sap, as will preponderate and out-weigh the whole Tree it self, Body, and Roots. — I never saw any ground for an Opinion approaching near to this ; except you make the exposition to be this, That if the collection of all that runs in many Years be computed together, it may amount to so much ; which, I believe, may be true : but this seems not the Genuine import of his words : and in no other sense are they to be verified. I have in large Trees inserted two taps, yet did they not run twenty gallons. His account is

Th. Bartholin.  
Epist. Med.  
Centur. 4. cap.  
92. p. 538.

Pag. 72. Edit.  
2<sup>d</sup>.

very



very defective : the time he proposes to draw it, is *about the beginning of March* : but I avow, that who stays so long may sometimes lose his opportunity. I have known, in an *early Spring*, when the beginning of *February* hath been warm, the Tree to run on the *tenth of that Moneth*, and usually about the *Twenty fourth day* 'tis time to look after it : but in the *Great Frost*, when I came first to the Lord *Mordant's at Parsons-Green*, I could not get them to run till the *thaw* and warm weather prevail'd, which was in the end of *March*, or beginning of *April* : then the sap ascended speedily, ran thicker, and in greater quantities ; but lasted I think *but ten days*. The truth is, the ascent of the Sap, and its running, depends much (when it runs) upon the Weather ; it abates, intermits, and multiplies, as that varies : of which, *these Observators* speak not a word. There is also (which is contrary to Mr. *Evelyn*) a great difference in the *taste*, and *colour*, and *consistence* of the Sap of *several Trees* ; some differs not from *common water*, and (whatever he say) hath neither *smell* nor *taste* of the Tree : some is a little *vinous* ; some more *milky*, and resembling *Aqua Lactis*. His Friend from whom he promiseth much, says, he never met with the Sap of any Tree, but what is very clear and sweet. As to other Trees, I cannot tell ; but as to this, 'tis certain he little understands the *Birch-Tree* : for some at first have run *lacteous* ; all that ever I saw, towards the latter end, run *thick*, have a *fracid* or *sowre* smell and taste ; and at last in a *gelatinous Body*, stop the tap : for the truth hereof, I appeal to that Ingenious observing Person, Mr. *Willoughby*, who seconded my *Observations* with his own, in the presence of the Lord Bishop of *Chester*, at *Astrop-wells*. I adde, That this *Water* or *Sap*, contains in it such a *saccharine* essence, that if one evaporate it, or consider the *feces* upon distillation, they will appear in *consistence*, and *taste* as a most perfect *Syrup* : and if you adde *Yeast* to a quantity thereof, and set it to work, it will cast off a great deal off black *Barm*, and come to an *Alisb* drink (and sometimes resemble a little the *Mum* of *Brunswick*) to be kept as other *Ale* in *Bottles* ; but 'tis no longer *Saccharine*, or like *Metheglin*, which I purposed to produce by this Experiment. This *Saccharine* quality degenerating into an *acidity*, is that which renders the keeping of it so difficult, if not impossible : to set it in the Sun, whatever Mr. *Evelyn's* Friend say, is the way to hasten its degenerateness ; for I have an hundred times set it in the Sun in *Bottles* close stopp'd, and it turns *sowre*, and smells *fracid* suddenly : and on the top there gathers a concretion of the *Birchy* Particles, *white*, with which the *Liquor* was impregnated, which I have known turn *ligneous*. I shall not give any account of what I have brought it to by *long insolation*, nor



nor what way may be propos'd to stop its degeneration into acidity in order to its brewing (which is no difficulty;) nor by what ways it may be brought to a Wine (without *heterogenous mixtures*) by a peculiar fermentation of its own in certain Vessels: 'tis enough to have shewed, that the prefixing of great Names cannot secure us, when a *Virtuoso* writes. I now entreat my *Readers* pardon for this Digression, which is very material to the main Controversie, though not so much to the *Paragraph* instanced in: and I proceed to examine the credit of this History.

In the Year 1664. in September, *Theodorus Jacobi* a *Silesian*, writes to his Friends in Germany from London, where he had a great familiarity with *Theodor. Haak*, Mr. *Oldenburgh*, and many others of the R.S. He having told his Friends much of this most glorious Institution, addes, *Interim lucem brevi videbit tractatus Anglice conscriptus, in quo rationem instituti sui Orbi literario reddere decreverunt.* Pe: Sachf: Gammarolog. p. 68. If any have a mind to entertain himself with the *Fabulous Representations* by which they insinuated themselves into the esteem of *Foreigners*, let him read the Passages in *Sachsius*, till any one can oblige the World with the Original Letter of *Theodorus Jacobi*, that abused *Silesian*. This *Traetate* which they promised to him in English, was no other then this History; of which such expectation was raised, and such Miracles spoken, before it came out, as all *England* knows. But to convince the World further about this History, take the Authors own Words.

"They thought it necessary to appoint a two Secretaries, who are to Reply to all Addresses from abroad, and at home, and to publish whatever shall be agreed upon by the Society. These are at present Dr. *Wilkins*, and Mr. *Oldenburgh*, from whom I have not usurp'd this first employment of that kinde; for it is only my Hand that goes, the substance and direction came from one of them. How much one of those two were interess'd in the compiling of this History, doth appear hence, and from that Character with which He recommended it to the World; of which none but the deaf and insensible can be ignorant. That the R. S. did not publicly and personally read it, I am apt to grant: The *Comediants* had not patience to read it, or any Book of that bulk; but, as in other cases, gave their assent and applauses upon trust. But that the R. S. did own it, any man knows that was in London at its publication: not to mention the Character which Mr. *Glanvill* and the *Transactor* fix on it. Moreover, when the first brute of my designing to write against the R. S. did reach London, Sir R. M. writ to the Lady E. P. to inform them of my intentions; adding, That there was nothing in which the R. S. as a Body, could be concern'd,

H. R.S. pag. 94.

<sup>a</sup> In the Relation of Sachsius they speak of 10 Secretaries, with many other notorious untruths.



excepting this *History*: and if I would civilly represent unto them any defaults therein, they would take it kindly, and amend them. Hereupon I writ unto Him, as a Person whom I greatly honor, and who hath in all his undertakings and employments (which have been neither mean nor facile) expressed a *wit*, *prudence*, and *conduct* that is *uncommon*: to which, if I adde those other Imbellishments, which his Mathematical and other Natural Studies, have qualified him with, this Age can hardly equal Him: To Him I writ, complaining of the *Indignities* put upon my faculty by Mr. *Glanvill*, and their *History*, represented the Pernicious tendency of those Books, in reference to the *Monarchy*, *Religion*, and *Learning* of this Kingdom: and DEMANDED that the R. S. should disclaim both of them by some authentick Declaration, or I would not *desist*, whatsoever might befall me: But no repeated *desires* or *Sollicitations* of mine could prevail with them to disclaim the *History*: the other they were less concerned for, saying, He was a Private Person, and that the *sense* of the R. S. was not to be collected from the Writings of every single Member. Thus could I not extort from their *grandeur* any just Declaration whereby to satisfy either the Kingdom in general, or to oblige the *Physicians* in particular. After that they had denied me the returns of Common Equity, I proceeded in that manner which I need not relate: The Concerns they all along expressed, were more then a little tenderness for a Fellow of the R. S. The *menaces* they made, and which were noised thorow Court and City, shewed that I had greater Opponents then the Author of the *History*. What meant the *Resolution*, (I do not say *Vote*) of the R. S. to give me no other answer; but that three or four of their ingenious young-men should write my Life: How comes this great concern for a Book in which they are not interested? When the *Censure* came out, why did several eminent Members presently report, and represent to the — that I had thereby libelled His Majesty, and pressed to have me whipped at a Cart-tail through London? That *Censure* touches not the R. S. but only reflects on the *Historian*, and that modestly, though severely. And to what height their *exasperations* and *power* might have carryed things, I know not: but a generous Personage (altogether unknown to me) being present, bravely and frankly interposed, saying to this purpose, That whatever I was, I was a Roman; that English-men were not so precipitously to be condemned to so exemplary a punishment, as to be whipped thorow London; That the representing of that Book to be a Libel against the King, was too remote, and too prejudicial a consequence to be admitted of in a Nation Free-born, & governed by Laws, and tender of ill presidents. Thus spake that excellent



cellent *English-man*, the great ornament of this *Age, Nation*, and House of Commons; He whose *single worth* ballanceth much of the Debaucheries, Follies and Impertinences of the *Kingdom*; in whose *breast* that *Gallantry* is lodged, which the prevalence of the *Virtuosi* made me suspect to have been extinguished amongst us. After all this, who can judge that the R. S. is so little engaged in the Controversie, as this *Pamphlet* suggests? But to see to what a period they have brought things? The whole effects of the *Victory* are yielded unto me: for the Design I pursued, and which I said *I would make them to doe*, was the *disclaiming of their History*: and having *done this*, I am sure I have performed a *considerable service* to my Country; and all other Disputes are but Circumstantial, and such as Conquerors often meet with, after an entire Rout, to be encumbered with some Parties of the *scattered Enemy*, and to be amused with *Retrenchments*, and *Passes*. But this Renunciation contents not me, because it is not *avowed*, nor *solemn*, and in such form as to conclude *them* beyond their pleasure: *I will make them not only to disown the Book, but the Contents thereof*, as not containing *their Sentiments*; and to adde, that they condemn all *such*, as under pretence of new and *Experimental Philosophy*, or any Mechanical Education, do decry all *Learning*, and vary that breeding which is *absolutely necessary to the welfare of our Monarchy, Religion and Kingdom*. Let *Them* but declare this *effectually*, and I shall impose a Silence upon my self, and willingly sink under their *malice and obloquy* for the *publick utility*.

Having thus acknowledged, that the R. S. are not *concern'd to avow the History*, my Adversaries proceed to give some account of the Passages I had chosen to *censure*. In the first Passage I am to complain, that since the Author of the History, and another eminent Person, read over this Piece, yet the *sence of them which writ the History* is not represented: the Question still remaining, *What the Authors meant?* 'Tis here said, "I will grant that "this is not the *necessary*, but the *possible* meaning of this Historian: "yet at least, if the contrary intimation be so hainous, good nature should oblige to understand the Phrase in the most favorable meaning.— If that the Historian had not been of the *cham-*  
d
perty,



perty, this Passage had been more plausible : but (Oh ! *Virtuosi* have a care how you mention *Good nature* ! ) it had been an excess of Charity, and culpable, whilst that our *Jealousies* are such as they are, and that the credit of the *History* remained entire, to have passed by those words which were so inconsistent with our Church, and the Religion established, without demanding an Explication, or renunciation of them. I adde, That the sense of my Adversaries is not consistent with the words, and therefore not possible : nor could any goodness of Nature, but meer insensibility, subject a Man to this construction. If that by *Communion* may be meant (without further import) a *Friendly and charitable action*, then by the doctrine of *Equipollency*, if those words be substituted instead of the other, the sense will be entire : but our *Experimentators* never essayed this : I will assist them in this, as in other cases.

H. R.S. p. 47. " It is natural to mens minds, when they perceive others to arrogate more to themselves, then is their share ; to deny them even that which else they would confess to be their right. And of the truth of this, we have an instance of far greater concernment then that which is before us : And that is in Religion it self. For while the *Bishops of Rome* did assume an *Infallibility*, and a *Sovereign dominion over our Faith* : the *Reformed Churches* did not only justly refuse to grant them that, but some of them thought themselves obliged to forbear *all friendly and charitable acts towards them*, and would not give them that respect which possibly might belong to so ancient, and so famous a Church ; and which might still have been allowed it, without any danger of Superstition.

I demand now of my Adversaries, which of the *Reformed Churches* ever did think themselves obliged to forbear *all friendly and charitable actions towards the Papiſts* ?

I have not read, to my knowledge, any such thing in the *Harmony of Confessions* : and 'tis but just to expect the judgement of Churches should be demonstrated out of Church Acts. I profess it is news to me ; and so it is to hear, that one sense wherein the word *Communion* may be understood throughout the whole Scripture is, a *friendly and charitable action*. — I desire him to try only these Texts, 1 Cor. 10. 16, 18, 20. 2 Cor. 6. 14. & he will abate of the generality of his assertion ; which indeed is such, that I never heard of it before, though



though I have had some acquaintance with the *Scripture*, and *Ecclesiastical History*: but if the word might bear any such *Analogical* sense (as it does not, I think) yet, to see the mischief of our old *Logick*, I did suppose that *Analogum per se positum stat pro famosiore Analogato*. When our *Virtuosi* henceforward talk of *Cocks* and *Bulls*, we know by this how to understand them.

I shall not enlarge much upon the rest of this *Discourse*, but refer my self to the judgement of my Reader; *Repetitions* are tedious, and here needless, if he have perused the *Censure* it self. He saith, that the *Historian* in calling the *Church of Rome* a true Church, said no more then what the most Learned amongst the German Divines, though warm with *Disputes*, did readily acknowledge. --- I would he had instanced in the *Authors*, that I might have taken their Words and Learning into consideration. But Reader, take notice, that I enquire not whether the established Religion of Germany, but that of England be here overthrown? I enquire whether the Author of the History, or any else in Holy Orders, can avow such words without violating their subscription to our *Articles* and *Homilies*. 'Tis true, I was told by ---- that he was not well versed in the *Homilies*: How did he subscribe them then? or, How can he press others to subscribe to he knows not what?

I will not expatiate beyond the *Question* in debate: *Hic Rhodus, hic Saltus*. In the next Paragraph, where he should have proved against me, That the *Infallibility* assumed by the Bishops of Rome, and their *Sovereignty* over our Faith, was the cause of the Reformed Churches separating from the Papists: I find not one word of such proof offered; and indeed it is notorious to any Man that hath but a little insight into the History of those times, and the grounds of the *Romish Religion*. All he alledgeth is a saying of *Cassander* (not citing the Place and Words, and so I cannot well judge of them) to this effect. "That then they made the *Pope* but little less then God; that they set his Authority not onely above the Church, but above the *Scripture* too; and made his Sentences equal to Divine Oracles, and an infallible rule of Faith, and (as he further proceeds) though there were another sort of People in the Church, yet they were such as were obscure and concealed. --- I answer, that this proves not, That the Bishops of Rome assumed an *Infallibility* and *Sovereign Dominion* over our Faith, (which is the Point in question) but that some ascribed it unto him: *Cassander* must be understood in relation to the Canonists,



Guicciardin.  
hist. l. 9. Carol.  
Molin. annot.  
in Decii Con-  
sil. 37.

Cajetan. de po-  
test. Papæ. su-  
pra Concil. c.  
27. inde etiam  
Francisc. Vi-  
ctoria relect. 4.  
de potest. Pa-  
pæ & Concil.  
pag. 194.

Hottinger: me-  
thod: legendi  
hist. Helvet.  
p. 543.

which agrees with my Assertion, (yet were not all the Canonists of that minde, for in the Council of Pisa, which began at Millaine, there Philippus Decius, and others, did defend the Superiority of a Council above the Pope) or else what Cassander says is evidently false: for the Superiority of the Council above the Pope, and the limited power of the Papacy, were the general Tenets, and universally taught at the time when the Reformation began: and before it immediately, as any Man that traceth the History of the Councils of Constance, Basil, and Pisa, may inform himself. Cajetan himself, who was a Cardinal, and Legate against Luther, though he prefer the Pope to a Council, yet teacheth this: *Resistendum est ergo in faciem Papæ publicè Ecclesiam dilamantis, &c.* Nor do I find any such Tenet avowed by Franciscus Victoria, Professor at Salamanca at the first beginning of the Reformation. In France you will never read that such a Power was ascribed to the Pope there, as Cassander speaks of; nor in Venice; no nor so much as in Swizzerland, as Hottinger avows. It can onely be thus far true what Cassander says, that the Canonists, who at Rome sway in the execution of the Papal Jurisdiction, might teach so: but not that it was any way the Tenet of the Divines: and there was then an opposition betwixt those two sorts of Men, as now with us betwixt the Courts Spiritual and Temporal. And the Theologicians did not hold themselves

'Tis very observable, That this Pope Adrian sending to the Princes of Germany at the Diet at Noringberg, to suppress Luther, confess'd many abuses in Ecclesiastical Government, and doubted not to give Cheregar his Nuncio instructions to say, In hac sancta sede aliquot jam annis multa abominanda fuisse, which he therefore promised by degrees to redress. L<sup>d</sup> Herbert, Hen. viii. anno 1521. Where was now the question of the Popes Infallibility? The question is most easily demonstrated on my side, by comparing the times of the Council at Pisa, which exalted a Council above the Pope, in 1512. And the Reformation by Luther, began in 1518. At what time the generality of Germany inclined to refer things to a Council, and not to depend on the Papal Determinations. So did Charles v. hold, and other Princes, as is manifest in the History of the Council of Trent, pag. 683. And Calvin (not to mention Zwinglius, in 1518. & appear'd in 1536.) 'Tis impossible from hence to phantasie, that the case was such as is represented out of Cassander, without an unimaginable Metamorphosis in the Divines, which are contradistinct from the Canonists.

concluded by the Sentiments of the Canonists, nor the People neither, further then was requisite to peace and order of Government. This being thus false, and the relation of Pope Adrian impertinent (for the Papacy is thereby confess'd fallible, though for prudential Reasons not to be amended as Affairs then stood;) I have nothing to adde further, then to desire my Adversaries, whensoever they write, to think of the point in Question. It is an useful way wch is practised in the Schools of Oxford, for the Respondent to repeat a second time the Syllogism of the Opponent, and so to frame his Answer, when he is certain he comprehends the Argument. I could wish my Adversaries had been used a little to that custom in their Youth; their being habituaid to such a method, would have qualified them better then their beloved Curiosities in Opticks and Magne-

tisms



*tismes* for the managing of Controversies: If it be too tedious to them to resume any *Academick Studies*, I must recommend unto the imitation of the R. S. what I have read of as to the *Exchequer*. There is an Officer in the *Exchequer*, who though sitting with the *Barons* on the *Bench*, hath no power to vote with them, nor interposeth his judgement as *decisive* in any cause, but observing silence in pleading, speaketh sometimes as to the regulation of the time, how it passeth away.

*Ephemeris Parliamenter*: in the Preface.

What he should have said concerning the Religion of Adam in Paradise, and his mustering of all creatures together, I understand well: but what he doth say, it is not so easie to comprehend how it is much to the purpose. The Question is, *Whether the acceptableness of our praises to God* (I added *prayers* also; but took notice of the praises) *depends upon the Authors being an Experimental Philosopher?* I see not that he saith any thing against me therein, but that the Historian doth suppose that his Experimentator is a Christian, and engrafted into Christ; and that the accessional of his merits shall sanctifie his praises, yet shall the Praises he shall make be more suitable to God, being framed according to the genuine Texture of the Almighty Artist, then the more general *Thanksgivings*, wherein a Man that hath not meditated on the Works of the Creation, blesses God still for them, but cannot say how far these exceed the utmost productions of Art, or the improved Power of Natural Causes. ---- I am sure he changes much the odiousness of the words of the Historian, who saith, That the praises of God celebrated by an Experimentator, shall be more suitable to the Divine Nature, then the blinde applauds of the ignorant; that is, of such as are not Experimentators. If it were possible for us ever to come to that perfection of discerning the operations of Nature, and the utmost productions of Art, I see the *Virtuosi* will prove beneficial to the Church, and 'twill be necessary the Convocation desire them to alter the *Te Deum*, &c. and to contrive new Anthems to render our Church-praises more suitable to the Divine Nature: And Dr. More's Canto's will put down David's Psalms, as well as Hopkins & Sternhold. I wonder Christ & Moses, both faithful in their charge, forgot so important a recommendation as this of the *Virtuosi*: I see now that the Scriptures cannot make a man perfect, thorowly furnished unto all good works, or compleatly wise unto salvation, through Faith that is in Christ Jesus. All that follows upon this subject, hath no original from any thing I said: If to write thus be not a kinde of extravagance and madness, I know not what is. I did not at all in the Censure compare the new and old Philosophy: I no where else avow the Truth, but the usefulness of the Hippocratical and Aristotelian Philosophy in reference to Physick. The whole digression is not only Impertinent, but silly: He tells me of ways  
by

Page 9.

2 Tim. 3, 15,

17.



by which I attain'd knowledge, which I never pursued; and of solving difficulties, which I never used; being always more ready to profess Ignorance, then to yield an unsatisfactory Reason. I must renew my Protestations, that 'tis nothing to the purpose of the Censure, before I digress against this ensuing harangue. For my Exception against them lies thus: the Apostles did not enjoin the Study of *Natural-Experimental Philosophy*; Christ when he inspired the Disciples with that which was necessary to bring them into all knowledge, and when they by Imposition of Hands did confer the *Holy Ghost*, and those Spiritual Gifts by which some were qualified with *Hymns and Spiritual songs*, they were not at all inspired with, or directed to this study of *Nature*, so celebrated by the *Virtuosi*: therefore I say it is not requisite to the making of our praises more suitable to the nature of God, that we go about to reform the *Psalms of David*, or otherwise busie our selves about *Experimental Philosophy*, thereby to render our *Anthems and Praises* more suitable and pleasing unto the Incomprehensible God of Heaven: we may acquiesce in Scripture-expressions, though more conformable to vulgar Sentiments then the *Corpuscularian Hypothesis*; Those Praises suit best with the Divine Nature, which are consonant to his Word, and uttered with true Faith in *Jesus Christ*. Thus I oppose the Letter of the Historian; and am repay'd with an Excursion concerning the *Virtuosi*, their Pains and Industry in comparison of the *Peripateticks*. He says the *Virtuosi* are timorous in what they affirm: This is not true: But am not I so too? Do not I scruple to say any *Philosophy is true*; or can be exactly and sensibly demonstrated? Do I avow any more then that the *Hippocratical* and *Peripatetick* Notions are useful? Why am I upbraided with the *Ptolomaick Systeme*; and ridiculous determinations of the cause of *Magnetick Phenomena*? I am not obliged to reply hereunto; yet I say that the *Ptolomaick Systeme* produceth us true Predictions in *Astrology*, and as good *Almanacks* as the other: and our *Navigation* is not improved by any new *Hypothesis* of the nature of the *Load stone*. He tells me what I can answer about sundry Natural Occurrents: give me leave to reply for my self, and I assure our *Virtuosi*, that I am always better content to profess my own Ignorance, then to render an unsatisfactory account of things, except it be in an exoterical and popular way, and where the Notions made use of are as useful to practise, as if true. He tells me I became an excellent Astronomer, by reading a Systeme of the *Ptolomaean Hypothesis*. This is news to me, and I profess I learnt from *Hippocrates* not to be solicitous much about those Enquiries: yet they might have known I was not so great a stranger to *Galileo*, and *Ricciolus*, as some of the *Virtuosi*. He proceeds to upbraid me with

Page 11.

*Dicere nescio,  
est tranquillitas  
anime mee.  
Proverb. Per-  
sic. L. Warner.  
Prov. 37.*



with Chymistry, but with so much Incoherence of thoughts, that I understand not the Reflection. "There is yet another piece of

"Learning, that is Chymistry, in which, with little ado, *You* can

"equal *their* attainments had through a long process and tedious course.

"For the whole that they pretend unto in this drudging Art, is no

"more then the solution and coagulation of Bodies; by the first of

"these, they, with a great deal of cost, endeavour to separate their

"three Elements: But you, Sir, more cheaply than they, can shew your

"four Elements parting asunder at the dissolution of the mixt Body. It

"is but laying of a green stick upon the other fuel all ready inflamed,

"immediately the Element of Air comes away in smoke; that of Fire,

"in the warm blaze: the Elementary Water, is that hissing Juice at

"the end of the stick; and the Element of the Earth is the remain-

"ing Ashes. ---- Were I concern'd in the truth of the Elementary

Hypothesis (to the defence whereof I will not now be drawn) I would

tell them, that 'tis unjust to upbraid a Peripatetick with an Argu-

ment of this nature, who will not avow that on Earth there is to

be found any such thing as any of the four Elements un-mixed, or

separate and sincere: and therefore he will never, in rigour of

Speech, make any such Assertions as are here Ignorantly imposed

on him: 'tis true, that Gunter Billichius, a Man well versed in Chy-

mistry, doth endeavour rudely, by this way of Argumentation,

to evince the Doctrine of the four Elements. Take notice, that

this Writer was an excellent Chymist, the Scholar of Angelus Sala;

and also that Quercetan in the Anatomy of Celandine, resolves it in-

to Water, Air, Earth and Fire: nor do the Chymists deny the four

Elements. Moreover, Beguinus doth endeavour to demonstrate

the Chymical Principles by as facile and cheap an Operation, as our

Virtuosi here impose upon the Peripatetick: For he writes thus,

Exordiamur à lignis viridibus, quæ si cremes, egredietur primò aquo-

sum quiddam, quod ignis flammæ concipiendæ planè inidoneum est, & in

fumum conversum si colligatur, in aquam resolvitur, diciturque Mercu-

rius: deinde exibat oleaginosum quiddam-- vocaturque Sulphur: tandem

remanet siccum & terrestrè-- salisq; nomen obtinet. But I proceed to de-

mand of our Virtuosi, why do they say, That *All* that the drudging

Art of Chymistry aims at, is by Solution of Bodies, to separate their

three Elements; and by coagulation, to bring a liquid or humid Body

to a solid substance? Is there no other operation in Chymistry, but

solution and coagulation of Bodies? Enquire into the Chymical Ty-

rocinia, 'twill trouble you to reduce all their Operations of Calcina-

tion, Digestion, Fermentation, Distillation, Circulation, Sublimation, and

Fixation, to these two. Have those Artists no other end but the dis-

Pag. 12.

Pag. 13.

G. Billich.  
Thessal. Chym.  
c. 10. sect. 108.

Quercetan. l. de  
med. Spagy.  
pre. sect. de  
vegetab. c. 2.

Beguinus Ty-  
rocin. Chym.  
l. 1. c. 2.



Pag. 13.

discovery of their *three Elements* in their laborious processes? What think you of the *Opus magnum*, the preparation of *Medicaments*, &c. about which they are very solicitous, without any such aim as this *Chymical Analysis*? What do ye mean when ye speak of only *three Elements* of the Chymists? do not they separate an inutile insipid phlegme, or water also, and a *Terra damnata*? And, what is more then all this, have not I demonstrated, that *Chymistry* owes its Original and Improvements to the *Peripateticks*? I adde, 'Tis notoriously false that all Chymical *coagulation* is the reducing of an humid and liquid Body to a solid substance: since there are *coagulations* in Chymistry, wherein the Body *coagulated* comes not to a solidity, but continues still liquid; as any Man knows to appear upon the mixtures of Liquors in the making of *Lac virginis*, &c. A cold *Possset* comes not to a solid consistence. But our *Grangousiers* enlarge themselves upon *Coagulation*. "This fine feat you so well understand, and it is so much beneath you, that you leave it to the Apothecaries Boy, when you prescribe *troches* for colds, besides "Rose-water and Sugar, &c. to make this solid, you appoint white "starch, q. s. and then refer it to the Lad to be made S. a. and here "is so good a *coagulation*, that you never desire to learn any other "kinde of it so long as you live, except it be the secret of making "the hard *Sea-bisket*. ---- Is not this a most excellent parade, and a good account of the *three moneths study* of so many eminent Wits to contrive this harangue? they are most excellent Diviners: They tell what I doe, and what I acquiesce in, with as much vanity and falsehood, as if 'twere one of their Experiments. Physicians do indeed put Starch into some *Troches* for Coughs, but 'tis not to *coagulate* it meerly, but as an operative part of the *Medicament*; otherwise we can boil the Sugar high enough to *coagulate* without Starch, or use the *mucilage* of Gum *Dragacanth*, &c. But that we understand no other *coagulation*, or desire to know none else, is a Saying becoming the *Virtuosi*, and none else. How many ways had the Ancients of separating the *caseous* part of the Milk, and making of *whey*? Is there not any of us inquisitive how to make a Sack-possset, or Cheese? Could not we *coagulate* Oyle and Red lead into a *Cere-cloth*, nor give consistence to Plaisters with Wax, before these *Insolents*? Did not we understand the making of Common Salt, Salt-peter, and *Alcalifate Salts*, &c. before these *Pig wiggins* *Myrmidons* appear'd? To conclude, since Chymistry and its several Operations were the discovery of the *Peripateticks*, as I have largely proved elsewhere; 'tis not for the R. S. to upbraid them with the ignorance thereof thus: nor for the *Virtuosi* to pretend to any praise therefrom, till they discover more then



then they have yet done in that Science, which my Adversaries here, you see, *understand not at all*. *Pittiful Scriblers*; I am concern'd for the Honour of our Nation, least it suffer more then ever by such defenses as these. I assure the *Virtuosi*, I could not wish a sharper Revenge upon them then to publish such Writings as these. Whatever Folly and Ignorance I charge upon them, they furnish me with new Arguments to prove it: I advise them hereafter to write against me in the *Universal Character*, that the Ignominy of our Nation may be more conceal'd: or to retire into some Deserts (fit receptacles for such Plagiaries, Cheats, and Tories) least this second sort of *worth-less Fanaticks*, these *Alumbrado's* in Religion and all Sciences (for 'tis now manifest, that they understand Chymistry as little as the Languages, Rhetorick, Logick and History) continue the Infamy of our Kingdoms. There needs no more to be said to this Paragraph; and as to the next, I desire onely that my Reader would compare this Answer, and my Censure, and see how Material the one is, and how Superficial the other: and let him take notice of the great usefulness which he ascribes to *Doctors*

of Divinity. "There is one Argument against the Author not inconsiderable, to which you have some reference, that is, The study of such Controversies, Distinctions, and Terms, is of great use when we have to deal with a *Papist-disputant*. It's very true, yet it proves not any excellency in that knowledge of it self, but meerly in relation to the Adversary: though we have fresh Instances of worthy Persons amongst us, who have with good advantage managed the debate in behalf of our Church against that of Rome, without much help from those Schools: yet that sort of Learning, even for this reason, may be still maintained in the same manner, as Trades-men who lye on the English Borders towards Wales, usually keep a Servant to *fabber Welsh* (though no learned Language) to the Britains their Customers. -- This is the great acknowledgement our *Doctors* have for dubbing any of the *Virtuosi*: the Universities (who are mainly in the Colleges design'd for that study,) are in a fair way to be sold, though at present they may be continued. This defense is pretty, and I think justifies my Imputation that they are enemies to the Universities, and would change the education of England. I am astonished to finde such a passage as this, in a juncture when the R. S. is under so great an odium.

The next passage I have nothing to say unto beyond the Censure: onely

Page 15.

Page 16.



only he tells me, that *He could not find any such passage in the Page I refer unto.* The reason is, because he never looked. The truth is, the History is there wrongly paged, and there is twice 362; and that which I cite is the second 362, following after 369. How accurate are these men, not to know thus much in their own Books? I argue according to the Church of England; how they answer, and how pertinently, let others judge.

pag. 17.

The last passage under debate, is the application of *Scripture to common raillery.* Let any Man weigh the Words of the Historian, and the Form of my Censure, and he will find my reprehension just. I had excepted all *Analogical senses*, when used by the Fathers and others upon weighty and pious occasions: he might have transcribed out of the *Censure*, passages as much to the purpose as that out of *Ignatius*; and I granted the Fathers used it frequently: but we must distinguish betwixt the *Anagogical* and *Mystical* accommodations of *Scripture to pious harangues*, and the using of it in *raillery.* The Question is, *Whether it be lawful and fitting to accommodate scripture-sentences and the sacred phrase to the subjects of common and light discourse?* such are Amorous Poems, or Discourses of *Natural Philosophy.* I instanced in Mr. Cowleys Poems, not to injure or upbraid the dead, but because he at his decease having repented of such *offensive* Poems, desired the Author of the History to disprove them in the *second Edition*, which was recommended to his care: and since, notwithstanding this request of his *deceased Friend*, he thought fitting to continue them; I expounded him by himself, and fairly instanced in those Passages as the *raillery*, commended by himself, and conformable to what the Ancient Poets practised in honour of their Gods and Religion. I have no reason to recede from my *Censure* yet: but much greater persuasions then before, that I did a *necessary work*; and whatsoever their Malice may create me of Trouble, or Inconvenience, I never shall repent it.

The Conclusion of the Letter threatens me with the *History of my Life*, to be written after the manner that Dr. Sprat writ against *Sorbier.* I never pittied that *French man*, because he had so flattered the R. S. and was himself a Member of it, and recorded for such in their *History.* But when a greater Man then this *Epistoler* made me the like Threat, I laugh'd thereat, and said, That as for my *Physiognomy* whatsoever it was, *He made us, and not we ourselves*; and that I had observed worse Faces in their

Society



*Society*: and for any passage in *my life*, 'tis not clogg'd with these Circumstances, That I took the *Covenant*, or *Engagement*; or was a *Visitor of Oxon*; or Councillor to *Cromwel* and his son: I shall not have any *Pindarick Ode* in the Press, dedicated to the happy memory of the most Renowned Prince OLIVER, Lord Protector: nothing to recommend the *sacred Urn* of that blessed Spirit to the veneration of *Posterity*, as if

His *Fame* like Men, the elder it doth grow,  
Will of it self turn whiter too,  
Without what needless Art can do.

I never compar'd that *Regicide* to *Moses*, or his son to *Joshua*: When other Mens Flatteries did thus Exorbitate, you will find my Resentments for the *Church of England* to have been of another nature; and as I most associated my self with the *Episcoparians*; so in the deepest heats that engaged me for my Patron's service, I did not decline to give them the *Elogy* of Judicious and Learned, and to plead for their Toleration in these Words. "To conclude, I should here become an *Humble suppliant* for those of the *Episcopal Divines*, who understanding the Principles of that Church-*way* which they profess, have learned in all conditions to be content: and in their Prosperity were neither rash in defining, nor forward in persecuting *soberly-tender consciences*. - It is certain, that we owe much to their Learned Defenses of *Protestancy* against the *Papists*, and several other their Labours: and may reap much more benefit thereby, if they may have a greater *security* (paying the respect which they ought to their Governors, and Praying for them, that they may live peaceably under them) then at present they enjoy in their walkings. --- I did there (in the Preface) *cast my self at their feet*; and made my timely Submissions to the Right Reverend Father in God, the Lord Bishop of *Winton*: I receiv'd from his Hands a Confirmation in *this Church*, and never joyned with any other in *Communion*: you will never find me in a *Presbyterian Pulpit*, nor leagued with the *Se-ctaries*: Whatever was offensive in my Writings, I voluntarily abandoned; and have done more in *publick* for the Church and Religion of *England*, without any further intent then the *glory of God* and welfare of *the Nation*, then others to be *Dignitaries*: and have not onely endeavored to fix others to the Preservation of the *Monarchy*, but some ways signalized my self by Testimonies of particular *Loyalty*, well known to the principal *Secretary of State*. I speak not this to inodiate others: I would they had given me happy Presidents for doing *so much*, or been Exemplary that I might perform more. But *they* (who perhaps are not so much as confirm-

Defense of the  
Good old  
Cause, p. 131,  
132.



ed) having attempted nothing of this kind, multiply discouragements upon me; and would depress a *Son of the Church*, because he once followed a *different party*. Is it *Thus* that they would express their affection to the *present Government*? Is it *Thus* that they imitate him who would *not quench the smocking flax*, or *break the bruised reed*? Do they *envy me the Grace of God*? or would they have me adde *obstinacy to my other failurs*? Such procedures do not become *any Divine*: and I desire God in his Mercy to prevent the *Inconveniences*, which so *scandalous and unchristian* demeanour may occasion to the *Church*, which must needs suffer in the *publick Miscarriages of the Clergy*.

F I N I S.



A  
REPLY  
TO  
A LETTER  
OF

Dr. HENRY MORE

( printed in Mr. ECEBOLIUS GLANVIL'S

Præfatory Answer to *HEN. STUBBE.* ) with a

CENSURE upon the PYTHAGORICO-CAB-

BALISTICAL Philosophy promoted by him.

WITH

A *Preface* against *Ecebolius Glanvil*; Fellow  
of the *Royal Society*, and *Chaplain* to Mr. *Rouse*  
of *Eaton*, late Member of the *Rump Parliament*.

---

By *Henry Stubbe* Physician at *Warwick*.

---

Κὴν με φάγης ἐπὶ ῥίζῃ ὅπως ἐπὶ καρποφόρῳ  
Ὅσων ἐπιδωξῇ σοὶ, τὰς γὰρ θυομένης.

---

OXFORD,

Printed for *Richard Davis*. 1671.



A  
REPLY  
TO  
A LETTER  
OF

D. HENRY MORE

(Printed in the HOUSE OF COMMONS)

Printed and sold by W. & A. CLARKE, at the

GENUINE COPY of the PITHAGORAS.

TABLET. Printed by J. W. & A. CLARKE, at the

WITH

A Preface against the Rev. Mr. More's

of the Rev. Mr. More's

of the Rev. Mr. More's

My many thanks to the Rev. Mr. More.

The Rev. Mr. More's

Of the Rev. Mr. More's

OF THE

Printed by W. & A. CLARKE, at the



## A P R E F A C E.

HAD the presse been so much at my disposal as I could have wished, I had not suffered *Ecebolius Glanvill* to have enjoyed the triumph of a few weeks: But since it is impossible to dispatch a particular Answer before the approaching Holy-dayes, I must begge pardon of the world for that short respite. It will not seem strange that, omitting Him, I hasten out a reply to Dr H. More, for the other is but a Zany to this Pythagorean, and the defamations of so ignominious and scandalous an Algerine as Mr Glanvill, do not reach so far, as the aspersions of his Master, which hath some repute for learning, and more for integrity, though his demeanour be such now, that I am necessitated to recant my judgment of him, and so not disoblige him by a second Elogy for Piety. The Prefatory Answer of Mr. Glanvill is no other then I expected, though severall others could not believe it possible that any such Resolve could be taken or suffer'd to be put in execution. But though the performance did not be seem a Christian (much less a Divine, of the Church of England) yet I knew it would agree with the genius of a Rencado-presbyter turn'd Latitudinarian; and that some of the Virtuosi would doe what no Paynim or ancient Philosopher would imagine: I had had frequent experience of this truth, and had learned by their defamations and menaces of an assassination or bastinado (not to mention the Suit at Law, whereunto Dr. Ch. M. was obliged by certain persons of —) that neither Generosity, Morality, or Religion had any tie upon them superiour to their revenge. Not the relation that the Virtuosi pretend to have unto his Majesty could reclaim my Adversaries from violating that Amnesty, the indulgence whereof signalizeth him to all Ages, and the inscription whereof he dignifieth with the honour of his Royall Motto:

Not



Not *conscience*, which is still engaged to an utter oblivion by the ACT, though the PENALTY be determined: not *Civill prudence*, which might have represented unto them how fatal this president might prove, by raising jealousies and seeds of discontent in the breasts of others whose case might be the same ere long, and whose crimes had transcended mine, as much as the actions I had done to efface my offences did exceed their performances. 'Twas strange to find as it were *S. Paul* upbraided with what he had done at the death of *S. Stephen*; and to see that I was upbraided not only with what I had formerly writ, but blamed for contradicting my self, though the contradiction amounted to a profession of Loyalty to the King, obedience to the Church, and regard to the Universities. Was there ever Indiscretion transported thus far? If that decision be true of *Aerodius*, That tis in vain to pardon offences, if the party so gratified may be upbraided therewith afterwards: May I not adde, that tis in vain to expect any compliance from the discontented and non-conformists, if their Conversion shall be reckoned to their disparagement, and their ignominy aggravated thereby. Thus *Hudybras* is come to Court? A wise objection, & becoming such as have transcended mee in their actions and Schismaticalness. To aggravate the malignity of my temper, tis made my fault that I defended M. H. in some Grammatical Questions against a member of the Royal Society, one much more criminall than I could be. I am reviled with opposing Mr. B. in his *Holy Common-wealth* and *Key for Catholicks*: and to shew how barbarous my demeanour towards him was, after the *Elogies* of Reverend, learned, and ingenious, He is said to bee a person worthy of great respect: and our *Ecebolius* addes, that "hee can scarce forbear affirming concerning him as a learned Doctor of our Church did, that He was the only man that spoke sense in an Age of non-sense.—As may be demonstrated out of the *Evangelium armatum*. I shall not recriminate upon Mr. *Glanvill*: there is a disloyalty which extends beyond writeing: it may be found in praying, preaching,



*preaching*, and communicating with *Rebellious Schismatics*:  
 and if *Education*, and the being *bred in ill times* may excuse  
*him*, what is it that deprives *me* of that *accessional allevia-*  
*tion*? But since what I have said, hath been *satisfactory* to  
 my *Prince*, and is more than many of my *Adversaries* can  
 pretend, I shall *now* insist upon No OTHER EXCUSE. After  
 our *Impertinent* hath spent *three parts* of his book in this *un-*  
*christian Satyre*, and which I had *effectively* prevented, that  
 which hee saith to the *controversies* in agitation is *very little*,  
 and his performances *very meane*. Hee gives no reparation  
 to the *Physicians* for these *injurious* words. "The *moderne* plus ultra p. 7.  
 " *Experimenters* think, that the *Philosophers* of elder times, though 8.  
 " 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 runnes round in a *labyrinth of talke*, but ADVANCETH NO-  
 " THING. And the *unfruitfulness* of those *Methods of Science*, which  
 " in so many *Centuries* never brought the world so much *præli-*  
 " *cal, beneficial knowledge*, as would help towards the cure of a  
 " CUT FINGER, is a palpable Argument, that they were *fundamen-*  
 " *tal mistakes*, and the way was not right. For, as my Lord Bacon  
 " observes well, *Philosophy*, as well as *faith*, must be shown by its  
 " *works*. And if the *moderns* cannot shew more of the *works* of  
 " their *Philosophy* in *six yeers*, then the *Aristotelians* 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*. That this *procedure* hath effected more for  
 " the *information and advantage* of Mankind, then all the *Ages of*  
 " *Notion*, the records of the *Royal Society* alone, are a sufficient evi-  
 " dence, as the world will see when they think fitting to unfold  
 " their *Treasure*.

This passage, as it gave first occasion to the *controversy*  
 in hand, so the *indignity* thereof ought alone to continue it,  
 though no further *incentives* had been added. For what  
*Physician* can with patience endure to heare so great a *contu-*  
*mely* done to all our *Ancestours* from *Hippocrates* and *Aristotle*  
 down to the *latter days*, when our most eminent *Galenists* did  
 flourish in *London*? Of the *Methods of Ancient Science* there  
 f were



Calen. Method.  
med. lib. 9. c. 6.  
& ibid. lib. 6.  
c. 2.

\* Vide Simon. d.  
Tovar de com-  
pos. medicam. ex-  
am. & Hieron.  
Mercurial. de  
compos. medic.

were two, the one consisting of more general principles, or rules, the other making up a particular Systeme or hypothesis, such as the *Aristotelian* and *Galenical* philosophy ( with its variations and discrepancies ) accommodated to *Physick*, and that part of it especially which is called *Materia Medica*. Amongst the more general rules, I doe comprehend the *Art of reasoning*, and *Method*: as also those other preliminaries of *Aristotle*, and *Galen*: that the final determination of philosophical truthes ( relating to material beings ) is *SENSE*: that we ought never to relie so far upon any prejudicate reasons as to desert the convictions of our *SENSES*: That *Physick*, as well as the more universal philosophy of nature, did subsist upon two leggs or props, viz. *REASON* and *EXPERIENCE*: that though in obscure cases *Analogismes* had their place, yet that twas always best to relye on direct experience, where it was to be had. Now this being so ancient a *Method of Science*, and so received by the *Physicians*, and which is agitated in the disputes of our writers, I doe justly complain that our *Virtuoso* should say, that the way they took was so unfruitful, and brought so little practical beneficial knowledge, as twould not help towards the Cure of a Cut finger. For they could from *THINGS EXPERIMENTED* demonstrate their abilities *THAT WAY*: As I evinced. As to the particular *Hypothesis*, called *Aristotelian* or *Galenical*, that even *That* was of much more advantage than our *Virtuoso* allowed it, I demonstrated hereby, that the *Doctrine of Elements*, of the first, second, and third qualities, as they were explicated and disputed, had been the occasion of most of our compositions, be they plaisters, or other Medicaments, that they were invented at first, or used afterwards: that according to those Principles of old, *Galen*, and afterwards his successours generally ( till of late ) did regulate themselves in their new mixtures, and discoveries: and this way continues still amongst the † *Spanyards* and *Italians*, then whom the world never produced better *Physicians*: and in *France* till the dayes



days of *Quercetan* and *Mayerne*, the practise was regulated by these Principles, and in the contest betwixt the Chymists and Colledge at *Paris*, upon the Notions of *Formes*, *Qualities*, and *Galenical* or *Aristotelian* Temperament, was the controversy agitated: And upon the introduction of any new Medicament, as of *Quicksilver* for the *pox*, or *lignum vite*, or *sassafras*, or the like, the Physicians for the use of them were usually regulated by that *Hypothesis*: from whence it is demonstrated, that since not only *cut fingers*, but even all Diseases were cured by *them* (as well, or better then by the *Chymists*: as appeared upon publick tryals before the Parliament at *Paris*) tis unjust and intolerable for us to be upbraided with the sterility of that Philosophy, as if it had contributed nothing to Beneficial Practical Knowledge, but ranne round in a Labyrinth of talk, *advanceing nothing*. Evidenced, that notwithstanding the Rhodomontade of our *Ignoramus*, most of the Glorious Discoveries ascribed to our Moderns, did referre to the Peripateticks, and their Philosophy. That for *Anatomy* we were MORE obliged to *Aristotle*, *Erasistratus*, *Herophilus*, *Galen*, and the late *Galenical* projectors, than to any of these new Corpuscularians. That the natural History of *Bathes*, *Plants*, *Minerals*, had been prosecuted by them: and accommodated to use upon those grounds: they not having, or not relying upon any other. And certainly Impudence never discover'd it self in a greater effort, then when *M. Glanvil* writ his *Plus Ultra*: and Hee must be undeniably ignorant, that can say that eighteen centuries of Peripatetick Philosophers have not produced so much of *WORKS*, as these last six yeers of our *Virtuosi*. It shewed that the *Arabians* were disputing followers of *Aristotle* and *Galen*, and regulated their Speculations by his Philosophy: yet these Disputers invented much of Chymistry, some part of it being known to *Aristotle*, & his followers: that tis not the discovery of any old *Egyptian Hermes*, but the name and original is of a much later date than the *Peripatetick foundations* at *Alexandria*: That the

*Non habemus antiquiorem Firmico, qui Alchymie mentionem fecerit, Jof. Scalig. ad Manil. l. 4.*



*Sanctibr. in  
prim. Fen.*

*Not the Schooles  
of Physicians:  
and tis imper-  
tinent for to  
urge such a de-  
mand upon those  
of Theology, or  
Logick,*

*The Historian says that the Pe-  
ripateticks and their Successours  
have been alwayes wandring in  
fruitless shades: that their  
Physicks were utterly uselesse  
for the use of mankind. And M.  
Glanvil forgets what hee hath  
written, in talking thus.*

beginnings of it there were cultivated by the *Sarracens*, and so far improved by the *Peripateticks* downwards, that *Paracelsus* invented little or nothing of it, but stole all he had from the *Aristotelians*. The Doctrine of the *Atmosphere* was advanced by *Alhazen*: and the gravity of the Air ( how it was only comparatively light ) asserted by *Aristotle*, and *Averroes*, and *Claramontius*: who weighed it in a *bladder*. I adde now that *Avicenna* in his *Fen*, and *Sanctorius* upon him, doe maintain the same tenet: and this *Sanctorius* was he who found out the *Thermometer*, or *Weather-glass*, proceeding upon the *Peripatetick* notions of elements, *heat*, *cold*, *rarefaction*, *condensation* &c. To all this Mr. *Glanvil* answers.

"Doe I speak of the Methods of Physick, Chyrurgery, or any practical Art? If I had so done, Mr. *Stubbe* had had reason: But it was nothing thus, I had not to doe with any thing of that nature, but was discoursing of the infertility of the way of Notion and Dispute, concerning which I affirmed, that it produced no practical, useful knowledg. viz: by its own proper native virtue: & my sence here was the same as it was in that expression of my, Vanity of Dogmatizing [ pag. 132 edit. sec. ] I would puzzle the Schooles to point at any considerable Discovery made by the Direct sole Manuduction of Peripatetick principles. So that I never dreamt of denying, that those Philosophers of elder times, that went that way, had Practical beneficial knowledg: yea, or that they were Discoverers of many excellent and useful things: But that they learnt that knowledg from the disputing Methods of *Physiology*, or made their discoveries by them. These were the things I denied; and I have the excellent Lord *Bacon* with me in the Negative. ---- This is

his defense of that innocent sentence: which how false it is, any man may judge by what I have said, or by looking into our *Herbals*, where the Nature and use of our Plants is explicated by the elementary qualities of hot, &

dry, cold, and moist: and into our books *de compos. medicament.* where we are generally directed by no other principles then these, and the like; not to mention that the foundation of our practice was, *Contraria contrariis curantur*, which contraries were explained *Peripatetically*. Nor would

our



our Schooles bee puzzled to point at any considerable discovery made by the direct sole Manuduction of Peripatetick principles: since so many Medicaments have been discovered thereby; since that the weighing of the Aire, and the Thermometer were a pure and entire result of that Manuduction; as you may see in *Sanctorius*. But Mr. *Glanvil* saith, hee speaks not of the Methods of Physick and Chirurgery, or any practical Art? This is a STRANGE EVASION considering that the *Aristotelians* and *Galenists* did not act as pure *Empericks*, but as men guided by a series of principles, and a Theory which they deemed Scientificall: and so they were in *Chirurgery* also; for those two professions were commonly united, and by few so separated, as that the Chirurgical cures and Medicaments were not regulated by the same Principles: as appears from our Book of Chirurgery. I shall not enter upon the dispute whether Physick (a branch whereof is Chirurgery) bee an *Art*, or no: some holding the *Affirmative*, some the *Negative*: No *Dogmatists* ever held but that it was an Operative knowledge, or an *Art* guided by certain rules and observations to effect its end. There were the *Αρχιτεκτονικοὶ* of the Physicians, to whose judgment *Aristotle* thinks fit Men submit: and the *παραδομῆροι*, or such as by continual and diligent observation and reading had acquired the skill of Curing, not being devoid of the *Dignosticks*, *Prognosticks*, and Method of Curing, and tryed Medicines: but being absolved from, or ignorant of any *Philosophical Theory*: and for these the *Stagirite* declareth a Respect. The *Galenists* and Disputing Ages adhered to the former, and only reputed him a Physician who could give a PERIPATETICAL account of the Cause, and Cure of the Disease: and except M. *Glanvil* can demonstrate that the Physicians have for eighteen centuries acted blindly and *Empirically* (without the guidance of *Aristotelian* and *Galenick* principles) what he saith is MOST FALSE. But to wave this discourse about Art and Science, which is all one, to overthrow the insolence of our *Virtuoso*; hee saith Hee was discourseing of the Infertility of the way of *Notion* and

Quippe praece-  
dere oportet eam  
quae à veri Me-  
thodo proficisci-  
tur, remedium  
inventionem;  
huic vero ex-  
perientiam ad  
certiorem etiam  
fidem subscribe-  
re. *Galen. Me-  
thod. Med. l.*  
6. c. 2.

*Ars est habitus  
cum recta ra-  
tione effectivus.*



and *Dispute*, that it produced no practical, useful knowledge by its own proper native virtue: this is the first time I heard that *disputations fittingly managed* ( & I am not to suppose *men* to be *mad*, or *fooles*, ) produce *no useful knowledge*, if the subject debated be of *that nature* as to refer *UNTO USE*: tis apparently *false* in point of *Physick*, as a man that reads a *Spanish* or *Italian* consultation, will see. But it is not possible for me to divine what this *insupportable Talker* means by *NOTION*. For if it be the *Peripatetick Physiologie*, what hee saith, is *untrue*: if Hee mean *Logical*, or *Metaphysical disputes*, who was obliged to understand him about them, when the *Question* was about *Natural philosophy*, and *practical knowledge*? Hee might as well have said, that *Arithmetick*, or *Astronomy*, or *Grammer*, or *Musick*, did not by *their own proper native vertue* produce any *practical useful knowledge*, in order to the *CURING OF A CUT FINGER*. So that my *Exception*, and *Indignation* was just against this *Insolent*, and all *Physicians* ought to joyn with *me* in demanding *Reparation*: nor will my Lord *Bacon's* authority advantage our *Virtuoso*, for *HIS* Credit is valid perhaps in *LAW*, but not in *PHYSICK*, I am sure.

As the *Physicians* have received no amends from our *Insolent* for the outrage hee and the *Historian* did us, so neither doe I yet find any better sentiments in my *Adversaries* for the *UNIVERSITIES* then they expressed heretofore: yet hath Mr. *Glanvil* the impudence to protest their great respects for those illustrious *Nurseries* of youth: Have they authentickly disclaimed the *History*, or any part thereof that was prejudicial to the Church and Universities? have not they rather added to the former indignities by that new contumely against all the *Doctors* and *Divines* in the Universities? "There is one Argument against the Author not inconsiderable, to which you have some reference, ( that is ) the study of such controversies, distinctions, and termes is of great use, when we have to deal with a *Papist* disputant

A Letter to H.  
S. in defense  
of the History,  
p. 15.



"putant. Its very true, yet it proves not any  
 "excellency in that knowledge of it selfe, but  
 "merely in relation to the *Adversary*: though  
 "we have fresh instances of worthy persons a-  
 "mongst us, who have with good advantage ma-  
 "naged the debate in behalfe of our Church a-  
 "gainst that of *Rome*, without much help from  
 "those *Schooles*: yet that sort of *Learning* even  
 "for this reason, MAY still be maintained, in  
 "the same manner as *Tradesmen* who lye on the  
 "English borders towards *Wales*, usually keep a  
 "servant to jabber welsh (though no learned lan-  
 "guage) to the *Brittaines* their customers.

This can be but  
 understood of  
 some general  
 debates against  
 the Papists; for  
 many particular  
 and great con-  
 troversies as  
 Transubstantia-  
 tion, Image-  
 worship, impu-  
 ted righteousness  
 merits &c. can-  
 not be handled  
 without the aid  
 of the Schooles.

Certainly the most bitter Enemy that ever was to the U-  
 niversities could hardly have expressed himself worse than  
 doth this *Virtuoso*: Hee doth not allow any excellency to,  
 or acknowledge controversial Divinity to be a *Learned*  
*Study*, though it include so much of reading, not only in  
*School-Divines*, but *Ecclesiastical History*, *Canon* and *Civil*  
*Law*, and *Critical knowledge*: and though the defense of  
 our Religion against more than Papists, and the explication  
 thereof to our selves, depend ordinarily upon those studies,  
 yet the maintenance of such as are eminent therein, is found-  
 ed upon the same reason, that the *Tradesmen* near *Wales*  
 keep *Brittish* servants to talk and trade with the Customers  
 of that nation. And FOR SUCH A REASON  
 the Lands of the *University* given to the educating such  
*Divines* MAY be continued to that Employment. MAY they  
 not also be SOLD? As for *Ecebolius*, hee referres us to what  
 Hee hath writ in his *Plus ultra*, and his Letter against *Ari-*  
*stotle*, there we may find the highest expressions of Love  
 and

Pref. answ.  
 p. 72. 73.



and Zeal towards the *Universities*, that were within the compass of his poore and narrow invention. I will oblige him so far as to repeate his words, though I doubt the *Universities* will scarce afford him their thanks for his kind respects. "I have said nothing 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 knowlege of it, as inables for "those Duties, is requisite and fit. Nor doe 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 this Rock. "The hazard of which might in great part be avoided, if the *Mathematicks* and *Natural History* were mingled with those other "studies, which would indeed be excellent preparatives and dis- "positions to future Improvements. And I adde farther, that the "young Philosophers must take care of looking on their *Systema- tick* *Notions* as the bounds and perfections of knowledge; nor "make account to fix eternally upon those *Theories*, as established "and *Infallible Certainties*: But consider them in the modest "sense of *Hypotheses*, and as things they are to take in their passage "to others that are more valuable and important. I say the *Peri- patetick* Studies thus tempered, wil not I suppose, be disallowed "by the men of the practical Method; and so the *University* *estab- lishments* can receive no prejudice from the spirit that dislikes a "perpetual acquiescence in the Philosophy of the present Schooles. This is the result of his most calme & temperate thoughts, after a repentance for having *misspent* his time in the *Academick* studies at *Oxford*, "that exercise the brain in the niceties of *No- tion* and *Distinctions*, and afford a great deal of idle employment for "the *Tongue* in the combates of *disputations*.—"After I had spent some "yeers in those *Notional* studies, perhaps with as good success as "some others, I began to think *CVI BONO*, & to consider what "those things would signify in the world of *Action* and *Business*: I "say I thought; but could find no encouragement to proceed from the "answer my thoughts made me: I ask'd my self what account I could "give of the *works* of *God* by my philosophy, more then those that "have none, and found that I could amaze & astonish *Ignorance* with "distinctions, and words of Art, but not satisfy ingenious inqui- "ry by any considerable and material Resolutions. I considered I had



“had got nothing all this while, but a certain Readiness in talking, and that about things I could not use abroad without being “*Pedantick* and Ridiculous. I perceived that that Philosophy aimed at no more, than the instructing men to *Notion* and *Dispute*; that its designe was mean, and its principles at the best uncertain and precarious.----“These things then I pondered, and in the heat of my thoughts, and a Youthful indignation, 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 deem amiss to consider. Thus the great Impediment was removed, and the prejudice of Education overcome: when I thought farther, That Useful knowledg was to be looked for in *God's great book* the *Universe*, and amongst those Generous men that had conversed with Real nature, undisguised with Art and Notion. And still I saw more of the Justice of the excellent *Poet's* Censure of the sonnes of Aristotle, when hee sayth,

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

“From this Philosophy therefore, and these men, I diverted my eyes and hopes, and fixed them upon these Methods that I have recommended, which I am sure are liable to none of those *Imputations*. ---- I appeal to any person of *common Intellectuals* if this *Virtuoso* hath not expressed a wonderful Love and Zeal for the *Universities*. This is that just and most sincere esteem for those Venerable Seats, and Fountaines of Learning, which hee solemnly protests to bear. Hee doth most chearfully own, and is ready to celebrate the great Advantages they afford for all Sorts of Knowledge, and Hee verily believes that the other Members of the Royal Society have LIKE SENTIMENTS of them. Surely our Experimental Philosopher takes the University for Assemblies of an ignorant and stupid sort of Men, that were to be amused and deceived by Equivocations: He professes an esteeme for the VENERABLE SEATES; Are they not highly honoured? He styles them Fountains of Learning, but tells us not what those words import. Is it because that the first New philosophy was so much promoted, and the R. S. as it were embryonated there? And from that fountaine issued



those waters which have served to quoddle our *Virtuoso*? Certainly there is nothing but imposture in this complement, & they must be very easy souls that are deluded therewith. The Character he hath given of his FIRST STUDIES, and the abuses which under the person of Mr. *Crosse*, are put upon all Univerſity-men [*plus ultra pag. 120.*] are so detestable, that he must not expect upon the profundities of the Philosophical course taught there, he should retain any esteem or regard for those VENERABLE SEATS. He expatiates you see upon all the FIRST STUDIES, which contain Grammar, Rhetorick, Logick, Physicks, Ethics, Metaphysics. He recommends the Study hereof to the young Academicians, not because they are usefull, but because they are REQUIRED BY THE STATUTES; and adviseth them onely to inable themselves for the performance of their Exercises; this is REQUISITE, & FIT. But for any thing more, if any man designe that, tis uselesse abroad in the world of Action, & renders the owner Pedantick & ridiculous: & he must, by example of our *Heroe*, repent thereof. Doth not this excellently justify those harangues of sundry *Virtuosi* who every where dissuade the Nobility and Gentry from resorting to the Universities, and mispending their time in Notions, which afford a great deale of IDLE EMPLOYMENT for the Tongue in Combates of disputation? Have not these Gentlemen the SAME SENTIMENTS with the Rector of *Bathe*? If this Censure upon our Academick studies were true, who would resort thither except to gaine a Scholarship, or Fellowship? and submit to that Education, unlesse it were to RISE by it? From that Philosophy, and these men, who would not with Mr. *Glanvill*, divert his eyes and hopes, and fix upon those Methods which *Plato* & the Facundity of the CARTESIAN principles doe instruct us with? what should any Noble man doe at *Oxford* or *Cambridge*? Those are not the residence of those generous men, that have conversed with REAL Nature, undisguised with ART & NOTION: The SEATS are more VENERABLE then the present possessors. Did I injure



injure these persons by representing them as such, who would overthrow the ancient and necessary Education of of this Island? Could any thing be more seasonable, then those reasons I alledge in behalf of our Vniversity-breed- ing against the Mechanical project? Twould be too tedious an excursion for me now to confute this whole resvery; I desire onely that the Reader would take notice how in the end of the Paragraph first cited, he turns his displeasure upon the Academick Physiology onely, and saith it may be used as an Hy-

pothesis, but not acquiesced in: and then he believes twill be ALLOWED OF to us. Why? will it then cease to be notional, and sterill in the world of Action & Business?

And will he retract his retractation, if we doe so? I know none that look on their Systematic Notions as the bounds and perfections of

*This is the usual deportment of several Virtuosi, they declaim in general against the Periticks, & Notions: & being pressed to instances of their deficiency, they fly to the old Scholastick Theology, or the Aristotelian Physicks, as if our Universities were so employed as in the days of Sarisburiensis. They crye that Philosophy doth not fit them for Action: and if you demand what Action, what world they are not thereby prepared for: their reply only is, you cannot learne hence the sophistication of Wines, the art of Dying & such like Mechanick trades, Is not this rationally objected?*

knowledg: If Mr. Glanvill were of that opinion ever, he was not taught it in his time at Oxford. Who did ever tell him that there was any absolute or compleat knowledg to be acquired in this life? Or was so impudent as to give the lye unto the Apostle teaching us, That we see here but as in a glasse; and know but in part? There are indeed some Systematick Notions that are of real use to guide us in our ratiocination, & regulate us in our inquiries that we be not imposed on by the resemblances of things. The distinctions of Materialiter, & Formaliter, *secundum quid* & simpliciter; the eduction of formes out of the bosome of matter, the *primum incipiens* in motion; the Logical tricks about shuffling & ordering propositions & forms of syllogism, are Speculations that will seem Wonderful, Useful & Significant, as long as there is any sense in this Nation, and that we are not debauch'd into superlative Folly, by such illiterate, ignorant, and impertinent *Virtuosi* as Mr. Glanvill, and his Adherents. Had he been such a Proficient as he insinu-



ates in Academick Studies, he would never have argued as he does, or concluded a Discourse of this Nature, with this Epilogism. "AND SO THE UNIVERSITY-ESTABLISHMENTS CAN RECEIVE NO PREJUDICE FROM THE SPIRIT THAT DISLIKES A PERPETUAL ACQUIESCENSE IN THE PHILOSOPHY OF THE PRESENT SCHOOLS. Let us hereafter judge of these Men rather by their ACTIONS, than WORDS: or if we must lend an ear to what THEY SAY, let us esteem of them by their SERIOUS DISCOURSE, not by what they RALLY OR FLATTER with: Let us believe of them, as of such as *Innovate the Education, undermine the Foundations of our Religion and Monarchy, supplant the Universities, destroy Physick, endanger all Professions and Trades*: Let us place the SADDLE upon the right HORSES back; and not be deluded with the AMBLING OF THE SADDLE, into a conceit that the Horse doth not trot.

All the Digression about my Life and Writings, is but a Demonstration that he could not justifie himself against the imputation of ignorance; and therefore he amuseth his Reader with matters impertinent. It had become him to shew which of those Instruments, MICROSCOPE, TELESCOPE, THERMOMETER, and the BAROMETER, was the discovery of the R. S. for he had told us, that *some of those were first invented, all of them exceedingly improved by the Royal Society*. He complains for want of time to do what most imported him, and yet wastes that he hath in frequent falls against Mr. Crosse. It is a Year and an half since he first began to collect my Books: he omitted to Preach at *Bathe* for many Weeks, excusing himself by the pretext of Writing against me, and the result of all his industry and study might have been included in two Sheets. All this deliberation could not qualifie him so, as to understand the right state of the Question betwixt us: which is not, *Whether Aristotle did know all things?* Nor, *Whether the latter Ages knew more then the precedent?* But, *Whether Antiquity was shie and unacquainted with Anatomy?* *Whether the*

*Grecians*



Grecians, disputing Ages, and Sectators of Aristotle, did know any thing of Chymistry? In fine, Whether the Ancient Aristotelian Philosophy hath Advanced Nothing of Practical and Beneficial Knowledge? and Whether all the INVENTIONS that he attributes to the VIRTUOSI, belong to them? and that the MODERNS can shew more of the WORKS of their Philosophy in SIX YEARS, (this restrains the notion of the MODERNS to the R. S.) then the ARISTOTELIANS can produce of THEIRS in thrice so many hundred? These being the Questions, 'tis not enough for him that I grant this or that Discovery to be MODERN, but he is to prove it the invention of a Novelist, or NEW PHILOSOPHER, if not of a VIRTUOSO. Thus, if Chymistry descend from the Alexandrine Peripateticks and Arabians; If Anatomy, were the particular eminency of Erasistratus and Herophilus; if Casalpini or Harvey discover the Circulation OF THE BLOOD, 'tis for the credit of the Man of Stagira, and this Glory appertains unto the Aristotelians, whom Mr. Glanvill represents as meer Notionists, who still run round in a Labyrinth of Talk, but ADVANCE NOTHING. 'Tis a hopeful Preface or Introduction to his Answer, thus to mistake in the Beginning: But he is irrecoverably lost as to all Learning; all that he flourisheth with, is but the remains of a Treacherous Memory, which some years agoe studied something; or some Collections out of Vossius's Writings concerning the History of Sciences, or Translated out of Pancirollus and his Commentator, without being able to judge of their Faileurs, by what others have censured in them. This new Book makes Fust, or Gothenberg, to have found out Printing: whereas he might have learned out of Hadrianus Junius, that 'twas found out by another at Harlem. And that Flavivus Goia discovered the Compass. Whereas I am confident that no good Author ever styled him Flavivus Goia, but either Flavivus a Seaman of Amalfi, or Johannes Goia, or Gira of Melfi: the Places are distinct; and some ascribe it to one, some to the other. Some say that Paulus Venetus did bring it with him from China, in 1260. But most certain it is, that Al-

bertus

P. 122.

Hadrian. Junius  
Bataviae.  
c. 17.  
Ricciolus hydrograph. l. 10.  
c. 18. sect. 1.  
id. ibid. perigeet. l. 3. c. 21.  
sect. 10.



Gilbertus de  
Magne. l. 1.  
c. 1.  
Cabeus de mag-  
net. Philos. l. 1.  
c. 6.

*bertus Magnus*, and *Vincentius Belluacensis*, do speak of the Polarity of the Load-stone, and say, That the Sea-men used *THEM* in Navigation; and that the knowledge they had of it, was derived from a Treatise of *ARISTOTLE'S De Lapidibus*, which is lost, and perhaps was but the Writing of an *Arabian Peripatetick*. I adde this to what I have already published, thereby to satisfie all Men, that this arrogant prating *VIRTUOSO* is not at all acquainted with Books, no not such as are of best Note amongst the Modern Writers, as my Margin shews you; and 'tis by chance, not any solid Learning he hath, if ever he uttereth any Truth about *such Subjects of Discourse*: And I appeal unto all serious Men, WHETHER IT BE NOT FOR THE BENEFIT OF ORDINARY CONVERSATION, THAT THESE KINDE OF MEN SHOULD EITHER REFRAIN TO SPEAK OF LEARNED SUBJECTS, OR PREMISE ALWAYS WHEN THEY INTERPOSE, AS A FOOL MAY SAY, or *one that is unacquainted with History and Books*.

Pref. Answ.  
p. 142.

*Ecebolius* doth find fault with a *protestation* of mine, & thus descants on it. " 'Tis a rare *Protestation* that follows: *I protest in the presence of Almighty God, that if there be not great care taken, we may be in a little time reduced to that pass, as to believe the Story of Tom Thumb*. --- p. 11. ] Doth *Mr. Stubbe* seriously think this, or doth he not? If so, he is more ridiculous then one that believeth *Tom Thumb* already: If he be not serious in what he saith, he is impious in it: And if it were another Man, one might ask him how he durst in that manner use the Name of God, and protest a known and ridiculous Falshood in his Presence. — I do own the seriousness of my *Protestation*, and yet fear not the inconvenience I am threatned with by this *Dilemma*. I have lived to see *Dr. More* credit the Miracles of *Pythagoras*, that he speaking to a River, the River answered him again with an audible and clear voyce, *χαίρει Πυθαγόρα, Salve Pythagora*. That he shewed his Thigh to *Abaris* the Priest, and that he affirmed it glistened like Gold, and thence pronounced that he was *Apollo*. That he was known to converse with his Friends at *Metapontium* and *Taurromenium* (the one a Town in *Italy*, the other in *Sicily*, and many days journey distant) in one and the same day. You will find more to the same purpose there: and I mention

Defense of the  
Philosoph.  
*Cabbala*, p. 186,  
187.



tion this, because Mr. *Glanvil's* Patron admits of Miracles in a false Religion: so did another *Virtuoso* in a Sermon well known: So that I need not say that what I writ is justified by both *S. Austin* and *Calvin*, and most Protestants that have writ *De signis Ecclesie*. The same Dr. *More* saith, that "the most Learned have already agreed, that all the whole Creation was made at once. As for example, the most rational of all the Jewish Doctors, *R. Moses Egyptius*, *Philo Judeus*, *Procopius*, *Gazens*, Cardinal *Cajetan*, *S. Augustine*, and the Schools of *Hillel* and *Sammai*, as *Manasseh Ben Israel* writes. That Doctor affords us in his Works an hundred Stories, which who so credits is fairly disposed to credit the Fable of *Tom Thumb*. And our *Ignoramus* would persuade us that *Tertullian* blamed a famous Physician of His time [*Herophilus*] for dissecting Men; that the *Romans* held it unlawful to behold the Entrails. That the *Grecians*, and disputing Ages, were ignorant of Chymistry: with many such untruths, which informe us of the dangers our approaching Ignorance will betray us into. But my Animadversions on the *History*, and *Plus Ultra*, will convince any Man of this Assertion; so that I need not transcribe the Discourse about the Sweating Sickness, or what relates to the Hero's being worshipped with Temples and Altars. Let our *Bravo* boast as much as he please of what Future Reply I may expect, I know the Grand Questions there Discussed, are never to be revived by Him, except he make such an empty flourish as this is. 'Tis more easie to talk of Falsifications, then to prove them: Such *Virtuosi* as He could do nothing, if they could not talk: this pretended *Experimental Philosophy* is degenerated into Words, Lyes, or stoln Experiments. That I may give the World an instance of that Impudence with which Mr. *Glanvill* demeans himself in this effort of a desperate Ignorance, I shall set down what he replies to me about the Deceitfulness of *Telescopes*: the which Point I have so demonstrated in opposition to every particular assertion of his, as 'tis undenyable. I added, that if Mr. *Crosse* was in an error there, that I was sure Mr. *Boyle* was in the same: and I cited the Place according to the *Latine* Edition which I had then

only

*Calvin. Pref. ad institut. ad reg. Gall.*

*Hottinger. disert. Theolog. de signis Ecclesie.*

*Ibid. P. 150.*



*Fref. Answer.*  
p. 176.

onely by me. "Let us see upon what ground he built his confidence in this *first instance* by which he impugnes *Telescopes*: Why "M. Boyle complains, that when he went about to examine those "appearances in the Sun, called *Macula*, and *Facula Solares*, he "could not make the least discovery of them in many Moneths, "and yet other Observators pretend to see them every day: yet "doth Mr. Boyle profess that he neither wanted the conveniency "of excellent Telescopes, nor omitted any circumstance requisite "to the Enquiry. Thus the Animadverter; and hence he is sure "that Mr. B. is in the same Error with Mr. C. that *Telescopes* are "fallacious. Let this be an instance how this Swaggerer quotes Authors, and let the Reader look into the place cited from Mr. Boyle: If he do so, he will see that that Honorable Person saith "nothing there that tends to the proving the deceitfulness of *Telescopes*; much less that he believes them fallacious. I have not the "Latine Translation of those *Essays*, but in the second Edition of "the Original English, I find the Discourse to which Mr. Stubbe refers, p. 103. Where the excellent Author imputes it not to the "Glasses that he could not for several Moneths see the *Macula* or "Facula Solares, but seems a little to blame those Astronomers, who "have so written of the spots and more shining parts, — as to make "their Readers to presume that at least some of them are almost always "to be seen there, which he conjectured was occasioned by their so "often meeting such Phenomena in the Sun, [*ibid.*] But these for many Moneths our Learned Author could not discover by his *Telescopes*; not because of their fallaciousness, but because for so many "Moneths they appeared so much seldomer then it seems they did before. "These are the Words of that Honorable Gentleman [*ubi sup.*] "And now how doth it appear hence that Mr. Boyle is in the same "Error about the deceitfulness of *Telescopes*, with Mr. Cross? Is it "sure that he thought those Glasses fallacious, because he could not "see the *Macula* and *Facula* in the Sun, when they were not there? "What are we to expect from this Man in reference to the other "Authors he cites, when he so grossly and impudently mis-reports "so known a one of our own, who is yet alive, and sees how maliciously the Caviller perverts him? I shall examine his carriage "to other Writers in my next Book; and in that, shew that most "of the Arguments he brings to argue the fallaciousness of *Telescopes*, prove only the Diversity and Changes of *Medinms*, and "of the Celestial Phenomena, not the deceit of those Glasses.

I have repeated Mr. Glanvills Words at large, that the solidity of my Answer may appear: for 'tis not my intention to abuse the Reader with false Citations, or amuse him with great



great confidence grounded upon a bare Reference to an *Author* which he hath not at hand: thus these *Virtuosi* may prepossess the unwary into an ill Opinion of their *Adversaries*, whereas they that know them *as well as I do*, will suspend their *Assent* till more diligent enquiry convince them. Having informed my Reader that *this Book, Casalpinus, Sir H. Savils Lectures*, and many others, have no *Index's*, I proceed to repeat the entire Discourse of Mr. Boyle out of the Edition my Antagonist follows, pag. 102, 103. "But to say no more of the contingent Observations to be taken notice of in tryals Medical, I could tell you that I have observed even *Mathematical* Writers themselves to deliver such Observations as do not regularly hold true. For although it hath been looked upon as their Priviledge and Glory to affirm nothing but what they can prove by no less than Demonstration; and though they use to be more attentive and exact then most other Men, in making almost any kind of Philosophical Observations; yet the Certainty and Accurateness which is attributed to what they deliver, must be restrained to what they teach concerning those purely-Mathematical Disciplines, Arithmetick and Geometry, where the affections of Quantity are Abstractedly considered: But we must not expect from Mathematicians the same accurateness when they deliver Observations concerning such things wherein 'tis not only Quantity and Figure, but Matter and its other Affections, that must be considered. And yet less must this be expected, when they deliver such Observations as, being made by the help of material Instruments, framed by the Hands and Toolles of Men, cannot but in divers cases be subject to some, if not many Imperfections upon their account. Divers of the Modern Astronomers have so written of the Spots and more shining Parts, or (as they call them) *Faculae*, that appear upon or about the Sun, as to make their Reader, presume, that at least some of them are almost always to be seen there. And I am willing to think, that it was their having so often met with such *Phænomena* in the Sun, that made them to write as they did. And yet, when I first applyed my self to the Contemplation of these late Discoveries, though I wanted neither good Telescopes, nor a dark Room to bring the Species of the Sun into, yet it was not till after a great while, and a multitude of fruitless Observations made at several times, that I could detect any of those Solar spots, which having dured many Moneths at least, appear'd so much seldomer then it seems they did before, that I remember a most Ingenious Professor of A-

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stronomy



“stronomy, excellently well furnished with Dioptrical Glasses,  
 “did about that time complain to me, that for I know not how  
 “long he had not been able to see the Sun spotted. And as for the  
 “*Faculae*, which are written of as such ordinary *Phaenomena*, I must  
 “profess to you, *Pyrophilus*, that a multitude of Observations made  
 “with good Telescopes at several places and times, whil’st the Sun  
 “was spotted, has scarce made me see above once any of the so  
 “look’d for Brightnesses.

“And as the nature of the Material Object wherewith the Ma-  
 “thematician is conversant, may thus deceive the Expectations  
 “grounded on what he delivers; so may the like happen by reason  
 “of the imperfection of the Instruments, which he must make  
 “use of in the sensible Observations whereon the mixt Mathema-  
 “ticks, (as Astronomy, Geography, Opticks, &c.) are in great  
 “part built. This is but too manifest in the disagreeing Supputa-  
 “tions that famous Writers, as well Modern as Ancient, have  
 “given us of the circuit of the Terrestrial Globe, of the distance  
 “and bigness of the fixed Stars, and some of the Planets, nay and  
 “of the heighth of Mountains: which disagreement, as it may  
 “oftentimes proceed from the different Method, and unequal skill  
 “of the several Observers, so it may in divers cases be imputed to  
 “the greater or less exactness and manageableness of the Instru-  
 “ments employed by them. And on this occasion I cannot omit  
 “that sober Confession and Advertisement that I met with in the  
 “Noble *Tycho*, who having laid out, besides his Time and Industry,  
 “much greater sums of Money on Instruments, than any Man we  
 “have heard of in latter Times, deserves to be listred to on this  
 “Theam; concerning which, he hath (among other things) the  
 “following Passage. Facile, *sait he*, lapsus aliquis penè insen-  
 “sibilis in Instrumentis etiam majoribus conficiendis subrepat, qui  
 “inter observandum aliquot scrupulorum primorum jacturam fa-  
 “ciat; insuper si ipse situs & tractandi modus non tam absoluta  
 “norma perficiatur ut nihil prorsus desideretur, intolerabilis nec  
 “facile animadvertenda deviatio sese insinuat. Adde quod instru-  
 “menta usu & ætate à primâ perfectione degenerent. Nihil e-  
 “nim quod hominum manibus paratur ab omni mutatione immune  
 “undiquaque existit. Organa enim ejusmodi nisi è solido metallo  
 “affabre elaborentur, mutationi acereæ obnoxia sunt; & si id quo-  
 “que datur ut è metallicâ materiâ constent, nisi ingentia fuerint, di-  
 “visiones minutissimas graduum non sufficienter exhibente, dùmque  
 “hoc præstant, suâ magnitudine & pondere seipse ita aggravant, ut  
 “facile tum extra planum debitum aut figuram competentem dum  
 “circumducuntur declinent, tum etiam suâ mole intractabilia  
 “red.

*Tycho Brahe,*  
 lib. 2. de Co-  
 meta, Ann.  
 1577. p. 133.



“redduntur. Quare magis requiritur in Instrumentis Astronomi-  
 “cis quæ omni vitio careant construendis, artificium pari iudicio  
 “conjunctum, quàm hætenus à quamplurimis animadversum est.  
 “Id quod nos ipse usus & longa docuit Experientia, non parvo la-  
 “bore nec mediocribus sumptibus comparata.

Out of this Discourse of Mr. Boyles, tis evident that He doth believe that Mathematicians when they deale in those Disciplines, which are not purely-Mathematical, but consider Matter with its Figure, Quantity, & other Affections, are not so accurate & certain in what they converse with, as in those other parts of pure-Mathematicks: and this is much lesse to be expected, when they deliver such Observations as, being made by the help of Material Instruments framed by the hands and Toolles of men, CANNOT but in divers cases be subject unto some, if not many imperfections upon their account. The Assumption is easy, Viz. But Opticks are a part of the mixt Mathematicks, and the Telescopes are Material Instruments framed by the hands and Toolles of Men, and consequently CANNOT but in divers cases be subject unto Some, if not Many Imperfections: Therefore in Opticks, and about Telescopes, Mr. Boyle doth not believe there is such a certainty as exempts us from Fallacy: which is the thing now in Question. To evince the deceitfulness in mixt-Mathematicks, our Iudicious Author proceeds to instance in the Spots and Brightnesses related by Scheiner, Galileo, & Zucchijs &c. to be in the Sunne: of which those Writers pretend to be so assured by reiterated Experiments, that they have described their Number, Figures, & determinate Motion, which they most regularly observe. Mr. B. finds himself disappointed upon inquiry, though made my good Telescopes, and all other requisite circumstances observ'd. And many fruitlesse Essayes passed, before he effected any part of his designe. He doth not say, THEY WERE NOT THERE: but that Hee could not see them of a long time: nor did the Phænomenon then agree to the accounts of Scheiner, (Whom Zucchijs doth justify by modern observations.) And to what purpose was this discourse with Pyrophilus,



about the deceivableness of Opticks, if he supposed his glasses true, and that the spots were absent at that time? I profess I doe not understand the coherence of the introduction with what follows, if he meant as Mr. Glanvil imposeth on him. What hath the variation of the object to doe with this remarque of his? Are mixt-Mathematicks & Opticks deceitful, because the Telescopes shew those *Maculae & faculae* in the sunne, when they are there, & omit them when they are not there? Are our eyes fallacious when they represent the object accordingly as it alters? or would not any man argue hence for proof of their certainty.

*Vel sola inconstancia, quae patet in Scheineri experimentis argumentum est fallaciae. Ricciolus Astronom. l. 1. de sole. c. 12.*  
§ 15.

I have set down the passage faithfully, without changing an expression, as Mr. *Glanvil* does: and leave it to every mans tryal, if he can impose any other meaning on these words, then that either the Telescopes of those other Astronomers, or those of Mr. B. were fallacious. If none can; then is it true that He as well as Mr. *Crosse* did believe that Opticks might deceive our judgements, & that Telescopes were not so certain as Mr. *Glanvil* says they are: As for what Mr. *Glanvil* addes that he will shew that most of my objections to argue the fallaciousness of Telescopes prove only the diversity and changes of the Mediums and celestial Phænomena, not the deceit of those Glasses, tis a vain Rhodomontade, and not to be made good by one that is unacquainted with those studies. It is undenyably true, that Long Telescopes shew more spots then the shorter: and that some Telescopes doe take of those radiations which others doe continue: and tis no lesse manifest, that the most judicious men doe complain that the Telescopes did deceive their Adversaries, as not being good, whilest theirs did represent at the same time the same object under a different phasis. I have demonstrated this so largely, that I need not pursue the discourse farther: and whosoever reads what I have written, will see that Mr. *Glanvil* mistook himself in saying indefinitely, That Telescopes are as certain as our Eyes: And that they alter the objects in nothing but their proportions. For this is false, except you limit the saying to some Telescopes employ-



employed upon some objects; and that here on earth. And if the ordinary Telescopes (against which I have alledged so many complaints) were as certain as our eyes, how comes it to passe that so many men differ about the celestial phenomena totally, betwixt whom there would be no disagreement about terrene objects. But if they were as certain as our eyes (which I have demonstrated they are not here on earth) yet the employing of that only sense would never assure us of what we see. I remember not long agoe two miles distant from any town, in a dark night I observed some thing on the ground that very much resembled a glow-worme, but the light was not so pale, and the body seemed a little bigger. Being surpris'd at this unusual sight, I lighted from my horse, and found the supposed glow-worme to be a piece of lighted Touch-wood, which through the bedewed grasse had deluded me, a Baker having sate down there to smoak a pipe. I did then call to mind that saying of Galileo, that notwithstanding all our Telescopes, twill be more easy for us to conceive that which is not in the Moon, then that which is. But I leave the reader to compare both our writings, and judge how satisfactory his Answers are; and how foolishly he now defends the Letter of his *Plus ultra*.

I will not anticipate my compleat answer by insisting upon any more passages of this nature: I adde only that I did long agoe request of Mr. *Glanvil*, that he would not give me any trouble by multiplying of lies; for though I knew that the refutation of them would be to my advantage against him, yet I had too much busyness amidst my practice to pursue it. But neither his duty to God, nor regard to the Ministry (which suffers in him) could restrain him from these exorbitances. He hath promised to be my VASSAL and VICTIME, if he doe not prove all he sayes against me: Yet I have demonstrated to the R. S. under a NOTARIES HAND, that my Head is not Red; though he say it. And whereas he abuseth me for styling my self in one book, Physitian to his Majesty in the Island of Jamaica; I was honoured with that Title by the King, and as such received.



Pag. 181. 190.

I suppose he  
means OLD  
FOOL.

ed 200<sup>lb</sup>. at my going thither, his Majesty being graciously pleased to specify in the warrant (preserved in the Signet-office) that He INTENDED ME FOR HIS PHYSITIAN THERE. I have collected several more untruths in my Answer, & intend to demand the performance of his so solemn promise: If he fail not of his word, I will take care he shall live better, preach better, and write better. One lye I must now take notice of briefly, and tis this, That Mr. *Crosse* did hire me to oppose our *Ecebolius*; and by treating me at *Bathe*, and entertaining me divers times at his House with deare welcome, gain'd a person to his rescue, who before contemned him. I doe profess in the first place that my tongue was never guilty of those expressions he sets down. I never call'd him Old ---- nor said I would rescue the poor fellow. I did say that I would rescue in great part the poor old man. And that he had been as it were asleep, or buried for these 30 or 40 years in the Country, and knew not the transactions of the learned world. Neither doth He pretend thereto, as our ignorant *Virtuoso* does. But this doth not diminish that respect which is due to him as a Divine, and as such, not unlearned. I have heard the B. of *Chester* give him a much greater character then Mr. *Glanvil* allows him: and tis notoriously known how eminent his reputation was at *Lincolne College*, and what esteem many honorable and understanding persons have for him. I adde, that He neither hired me, nor treated me at *Bathe*, except with one or two bottles of wine (for I did not dine with him,) nor was I ever but once at his house, where the entertainment was such as the Village afforded, and my unexpected coming permitted: and then was the Book finished and almost all printed. I never had the least PRESENT from him in my life: nor did I see his Book till mine was all finished, except what relates to the world in the Moon, & a voyage thither, of which Mr. *Glanvil* writes nothing now, nor informs us where those wings are to be bought that may supply so much as the flying Coaches. I found that



that most of Mr. Crosse's Book was personall, and I did not understand what to conclude about so different reports as I met with about that conference, till Hee, in whose house it was informed me, that all Mr. Glanvill said was not true: and I am not yet convinced by the certificate, how it was possible for those to warrant the exactnesse & sincerity of the relation, since that the meeting was impremeditated, the discourse without designe, & desultory, & interrupted by others that were there, and hath received much of enlargement in the writing beyond what was there spoken. But I leave that to their consciences, which if they beare any proportion to that of Mr. Glanvills, neither shall Mr. Crosse, nor I, suffer in our reputation for any thing that such persons utter, or certify.

Upon occasion of what Eccobolius sayth concerning the mercenarinesse of my penne, & that I was HIRED to this performance: I shall say in vindication of severall others, that I was neither AT FIRST PUT UPON THE WORK, nor HIRED thereunto by any. What Mr. Glanvill sayth Mr. Crosse engaged me unto, Dr. Merrett sayth the APOTHECARIES did BRIBE ME TO UNDERTAKE: but there is as little truth in what that Virtuoso relates, as in the reports of the Rectour of Bathe. Others of the R. S. have told it publicquely, that I was incited unto it by severall Reverend and Learned persons in the Universties. But neither did any one there know of it, till I had undertaken the worke, & writ some of it. I first acquainted the R. S. and after that, had printed & shewed some papers to their President, before I divulged them in either University: so that nothing of that report can bee true, except the Virtuosi doe apprehend, that the approbation & reception of my papers have met with all are demonstrations that I was put upon it: whereas this doth rather evince the generall odium they have drawne upon themselves; and I could wish they would endeavour effectually to remove those umbrages, in which I placed my cheifest strength; & I did presume to finde all intelligent persons my abettours, but I tooke my measures from



from their *common interest*, and not from any *speciall assurances* given unto me. There is another *Reverend person* so unfortunate as to suffer by their *malicious intimations*, as if *Hec* had *Hired* me to the undertaking, because hee was so *unhappy* as upon *another occasion* to present me *LATELY* with a *piece of plate*. There is not any course which I see these *Virtuosi* will not pursue thereby to ruine me: twill bee a *conspiracy* against the *R. S.* shortly for any one to employ me as a *Physician*; and each *Fee* will be reported as a *Bribe*, and the *Donor* esteemed as an enemy to the *Experimentall Philosophers*. This is the *Method* they now take, & thereby imagine they shall deprive me of all *commerce* or *correspondence* with persons of *Quality* and *interest*. How *generous* & *brave* these *contrivances* are, how becoming the name of a *Royall Society*, how suitable rather to a company of *Poltrons*; I leave to the judgement of *all mankind*.

It may not be amisse here to professe that respect for the *Royall Society* which doth become me: I doe avow all *just esteeme* for the *Institution*; though I cannot rise so high in its commendation, as the *Historian*: I think it might have added to the *glory* of his *Majesty*, and beene of great *advantage to learning*, had the *designes* of the *Royall Founder*, and those persons of *Honour* which joyn'd with it, been *diligently* & *prudently* pursued. " Their purpose being at first, to make  
" faithfull records of all the works of *Nature* or *Art*, which  
" can come within their reach: that so the present Age, and  
" posterity, might be able to put a mark on the *Errours*,  
" which have beene strengthened by long prescription: to re-  
" store the *Truthes*, that have laine neglected; to push on  
" those which are already known, to more various uses:  
" and to make the way more passable to what remains un-  
" revealed. It was never my intention to *detract* from the  
laudable purposes of my *Prince*, nor to derogate from those  
of *Quality* who were *Honorary Members* of it: nor to enter-  
fere with any *Learned men* in it. But if a sort of *Comedians*  
under pretense thereof, doe overthrow that *Education* which  
is necessary to the *Church* & *Monarchy*, undermine the esta-  
blished



blished Religion, and insult over the Faculty of Physicians; I hope it will never Prejudice me in the favour of any Patriot here to interpose my selfe: nor will any serious man interpret the greatest testimonies I can render of my Loyalty, conformity, and peaceableness, for so many demonstrations of the malignity of my temper, Hypocrisy, and sinister designes. I have offered to desist several times, would they but make such a declaration as the publication of their History, and Mr. *Glanvils* books, hath made necessary. If they will force me to extend the quarrel beyond seas, and acquaint forraigners with the abuses that have been put upon them by a fabulous description of the R. S. If I must protest against this sort of *Virtuosi*; that the nation is not to be valued by their abilities, or performances: tis their default, not any contentiouness in me. Would they be pleased to contribute what they ought to the repose and tranquillity of the Kingdome, I can tell how to employ my idle minutes in more pleasing studies, and such as shall have lesse of personal hazard and disquiet then what I now attend on.

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 performances: as their default, not any contentions in  
 me. Would they be pleased to contribute what they  
 ought to the repose and tranquillity of the Kingdom, I can  
 tell how to employ my idle minutes in more pleasing in-  
 dustry, and such as shall have less of personal hazard and  
 dissipate them what I now attend on.



*A Letter to Dr. Henry More, in Answer to  
that he Writ and Printed in  
Mr. Glanvil's Book,*

SIR,



Profess that I read with a more than usual surprise your *Printed Letter*. I wondered at the Contents, and that you should publish any thing of *that nature* without giving me notice of it: the long *acquaintance* I have had with you, the *respect* wherewith I mention you, and the place I hold in the esteem of a *Family* which you honour, should have moved you to a more *civil procedure*: and I must reckon this deportment as a new *Ethicks*, which if your *Enchiridion* teach, the World will not be much obliged by the *Author*. When I was busie in Animadverting upon the History of the R. S. and Mr. *Glanvil*, you happened to be at *Ragley*; and upon some incidental Discourse about the *Virtuosi*, I asked of you How you could adhere to them, since they had published such Passages in their Writings as did overthrow our *Religion*? That all your *Ethicks* would signifie as little as those disputative ones of *Aristotle* and the *Stoicks*, if that a *Mechanical Education* would sup-  
 ply in *some part* the usual *Morality*, and have a surer effect in  
 the composing and purifying of our thoughts, than all the rigid  
 Precepts of the *Stoical*, or empty distinctions of the *Peripate-  
 tick Moralists*: That, if to pass an hard Censure on the Religi-  
 ons of all other Countries, be *dishonorable*; certainly you were  
 extremely to blame who had writ *so much*, and *so severely* against  
*Popery*: That, if the *Mechanical* and *Corpuscularian Hypothesis* de-  
 serve credit, all your late *Documents* about the World, that its *Phae-  
 nomena* were *vital*, and not *Mechanical*, must be grossly erroneous.  
 After the exchange of *some such words*, you call'd for the History  
 it self, and determined to read it more exactly over than you had  
 formerly: and as you perused it, you affixed several marks (as 'tis  
 your custom) to the sides of the Book with your *Leaden Pencil*,  
 according as you approved, or disliked them: the Book is yet to  
 be seen in the *Library* there, and the Passages I animadvert upon  
 are there condemned by you: You, your self, was pleased parti-  
 cularly to shew me the place, *pag. 312.* and to censure it, accord-  
 ing to what I say, and indeed as became *Franciscus Paecopolitanus*

*Hist. R. S.*

p. 341.

*Ibid.* p. 63.



Against Glan-  
vill. pag. 173.

to do. I told you that Mr. Glanvil did inform the World, that we might be secure that the R.S. would no way endanger Religion, since so many pious Clergy-men were Members of that Body; amongst which, Dr. H. More is recounted: But now it was apparent, that, notwithstanding those venerable and worthy Ecclesiasticks, our fears were not so Panick and causeless, as the Rector of Bathe reputeth of them. I urged you to renounce the R. S. and employ a Preface of your next Edition of the *Enchiridion Ethicum* against the History: you expressed much of dis-satisfaction with the History, and extenuated your admission into that Society, by laying it on the violent persuasions of others; adding, that you seldom came there, though in London; and did not pay any of those contributions which are usual in the Members thereof. I confess, I was so vain after such Discourses, as to think that you might be wrought upon to testify in Print your dissent, and you must pardon me if I expected no less from a Man who pretends to such an uninteressed piety and Zeal, as Dr. H. More. But I now perceive the injustice of that Opinion, that you are, as other Men, deceivable: you will rather not be a Christian, then no Platonist; you will abandon Truth, to gratifie your Passion; and to preserve your Zany, most barbarously endeavour to destroy your Friend. All I said of you, is this, "Dr. Moor, albeit a Member of this Society heretofore (for he allows nothing to it now) yet a pious one, professeth, That this Mechanical Philosophy doth lead to Atheism: neither would he approve of those deductions as necessary, but ridiculous, when I upbraided him lately with that non-sensical and illiterate History. — These are the Words that so exasperated you, and raised in an Hypochondiac such Fumes as to blinde his Reason. I say, that you were a Member heretofore of the R. S. but allow nothing to it now; meaning thereby, that in declining the Weekly contributions, you seemed to have relinquished it; but I say not that you had formally left it. And you had this sense upon your thoughts, when you made that harsh reflection upon me; yet with that Mental Reservation, which would better have become a Jesuit, you urge me with that sense, which the Conclusion will seem to found unto all Men at the FIRST reading. Was not this Candidly done, when your Memory (not half so treacherous as your Heart) could tell you what I otherwise meant, and had discoursed of unto you, and which was not grossly false.

Neither



Neither is that a *gross* mistake in me, that you charge me withall in the second place. "It is a gross mistake in him, that he looks upon that *Mechanick Philosophy* which I oppose, to be the *Philosophy* which the *Royal Society* doth profess, or would support. --- Impudence it self never uttered a greater Untruth, and it had better become Mr. *Glanvill*, then Dr. *More*. I appeal to the History, which *How Authentick it is*, I have elsewhere shewed; & 'tis evident that the R. S. have not, nor will be brought to renounce it; and since the Authors thereof may be presumed to understand the Principles of the *Virtuosi*, better then *Franciscus Paleopolitanus*, and are Secretaries of that Body, 'twere folly not to believe them, but to enquire at *Bathe*, or in the *Philosophical Bower*, what the *Royal Society* profess. "Dr. *Wren* produced before the Society, an Instrument Hist. R. S. to represent the effects of all sorts of Impulses, made between pag. 312. two hard Globous Bodies, either of equal or of different bigness, and swiftnes, following or meeting each other; or the one moving, the other at rest. From these varieties arose many unexpected effects; of all which, he demonstrated the true Theories, after they had been confirmed by many hundreds of Experiments in that Instrument. These he proposed as the Principles of all Demonstrations in *Natural Philosophy*: Nor can it seem strange, that these Elements should be of such Universal Use; if we consider that Generation, Corruption, Alteration, and all the vicissitudes of Nature, are nothing else but the effects arising from the meeting of little Bodies, of differing Figures, Magnitudes, and Velocities. --- This Paragraph doth not indeed confine Supernatural Productions to the Rules of *Mechanism*: But as for all the Ordinary Phenomena of the Universe, and particularly those of Generation, Corruption, Alteration, they are said to be *Nothing Else* but the effects arising from the meeting of little Bodies, of differing Figures, Magnitudes, and Velocities; and the Principles of All Demonstrations in *Natural Philosophy*, are recommended unto us to be deduced from such Theories. Out of which it is manifest, that they suppose not onely that the Material part of every thing in the Corporeal Universe is *Body*, or *Corpuscularian*, but that the Vicissitudes and Phenomena occurring therein, even in the Generation of *Man*, are the result of *Corpuscles* moving *Mechanically*: For if it be not granted, that every part of the Corporeal Universe, or this great Aggregate of Bodies, do move in certain Lines, according to the determinate Figures thereof, and that without the Particular Concurrence of an Immaterial Incorporeal Being, putting such Corpuscles into this or that Particular Motion, and continuing it therein *Mechanically*, then doth the whole Systeme of the *Mechanical Philosophy*



phy falls to the ground; and the *Demonstrations* cease to be any longer such. The very Word *Mechanism* imports thus much: it being an allusion to the *conformation of Machines*, wherein each part contributes to the effect according to its Scituation, Size, and the Geometrical Proportion it bears to the other Parts, of which the *Machine* is composed: And if the *Machine* do not produce its effect entirely, by vertue of such a *Geometrical frame*, we do not say that the *Phænomenon* is *Mechanical*. Thus the Motion of a Water, or Clock, when it ariseth from its Fabrick purely, then it is *Mechanical*: but when a Man doth winde it up, 'tis not a *Mechanical* motion, except it do also appear that Man is also a *Machine*, and that what he operates at that time, is purely *Mechanical*. I would not insist upon this Argument from the denomination of the *Philosophy*, if it were not manifest that they that profess it, did not desire to be understood so: for the whole *Hypothesis* of the *Cartesians* doth depend hereon: and Sir K. Digby, in his *Vegetation of Plants* (a Discourse made in the R. S.) as well as in his other Books, proceeds on these grounds: nor do they, or any *Mechanical Philosophers*, demand any more than that God should at first create *Matter* in such a Quantity, such Parts, and such Motions, thereby to solve all the *Phænomena* of Nature, without Specifying Forms, Plastick Virtues, or his particular Concourse to the Action, or Production in an Immaterial Way. Thus the floating *Corpuscles* of Salt or Nitre, are *Mechanically*, or by the *Geometrical necessity* of their own Figures and Motions, together with the impulse of other *Corpuscles* in the Air, Liquor, or Vessel, acting in the same *Geometrical subordination of Causes*, precipitated and sized into their peculiar Crystals of Salt and Nitre: thus Plants are said to be Generated, and the actions of *Animals* produced, and all the *vicissitudes of Nature* to be NOTHING ELSE. And I am willing to allow your Quibble, that this is the *Mechanical Belief of credulity*; but you must not go about to perswade me, that this is not also that *Philosophy* which is properly *Mechanical*, and which your Historian doth assert: You understand not the state of the *Question*, nor what you have done, or you prevaricate when you say, that the *Mechanical Philosophy* you oppose, is such a *Mechanical* one as professeth, That matter having such a quantity of motion as it has, would contrive it self into all the *Phænomena* we see in nature. For these *Philosophers* do not ascribe Prudence or Contrivance unto Matter, or say that Matter can Operate upon, or alter it self, being both Agent and Patient, but that God hath so altered the World, and so contrived Matter and its Motions, that it runs into all these *Phænomena* by



by a Geometrical Necessity arising from the Fabrick. And upon this Philosophy you spend your Arguments, and enlarge into this Censure.

### Dr. More's Censure of the Cartesian and Mechanical Philosophy.

After he had exploded the *Cartesian Philosophy*, by the name of not onely *purely Mechanical*, but of the *Mechanick Philosophy*, which professeth the Mechanical deduction of Causes in the explication of the *Phænomena* of the World, by an *Hypothesis* as close and necessary, as Mathematical Sequels: After he had Charactered *Des Cartes* for a Person of the *greatest Wit* (for the extraordinary handsome semblance he makes of deducing all the *Phænomena* he has handled \* necessarily and Mechanically, and for hitting on the more immediate Material Causes of things to an high probability) and of the *greatest Folly* that ever yet trod the stage of this Earth: And he reputes him so *egregious a Fool*, because he is so credulous, as not only to believe that he has necessarily and purely Mechanically solved all the *Phænomena* he has treated of in his Philosophy and Meteors, but also that all things else may be so solved, the Bodies of Plants and Animals not excepted. After he had pretended to have demonstrated not only that *Des Cartes* mistook about Gravity, but that all Mechanical Solutions thereof are impossible, it being so manifestly repugnant to the confessed Laws of Mechanicks. The Dialogue is thus continued.

<sup>a</sup> Dr. you never minded what you read in *Des Cartes*, when you said this: for he mistook even his own Mechanism in his account of Tydes.

*Divine Dialogues*, Part 1. Chap. 12.

*Hyl.* It is very true.

*Cuph.* That may seem a Demonstration for the present, which to Posterity will appear a meer Sophistical knot, and they will easily see to loose it.

*Bath.* I believe by the help of some new-improved Microscopes.

*Philop.* Nay, but in good earnest, O *Cuphophron*, (if you will excuse my freedom of speech) though I have not that competency of judgement in Philosophical Matters, yet I cannot but deem you an over-partial Mechanist, that are so devoted to the Cause, as not to believe *Demonstration* against it, till Mechanicks be farther improved by Posterity. It is as if one would not believe the first Book of *Euclid*, till he had read him all over, and all other Mathematical Writers besides. For this *Phænomenon* of Gravity is one of the simplest that is, as the first Book of *Euclid* one of the easiest.

The fond and indiscreet hankering after the impossible pretensions of solving all Phænomena Mechanically, freely and justly per-  
siringed.



"easiest. Not to adde what a blemish it is to a Person otherwise so  
 "Moral and Virtuous, to seem to have a greater Zeal for the osten-  
 "tation of the Mechanical Wit of Men, then for the manifesta-  
 "tion of the Wisdom of God in Nature.

Prov. 27. 19.

"*Sophr.* Excellently well spoken, O *Philopolis.* *As in water*  
 "*face answers to face, so the heart of man to man.* You have spoken  
 "according to the most inward sense and touch of my very soul  
 "concerning this matter. For I have very much wondered at the  
 "devotedness of some Mens Spirits to the pretense of pure Me-  
 "chanism in the solving of the *Phænomena* of the Universe,  
 "who yet otherwise have not been of less pretensions  
 "to *Piety and Vertue.* Of which Mechanick pronity, I  
 "do not see any good tendency at all. For it looks more  
 "like an Itch of magnifying their own, or other Mens *wit*, then  
 "any desire of glorifying God in his wise and benign Contrivan-  
 "ces in the works of Nature; and cuts off the most powerful and most  
 "popular Arguments for the existence of a Deity, if the rude career  
 "of agitated Matter would at last necessarily fall into such a stru-  
 "cture of things. Indeed, if such a Mechanical Necessity in the  
 "Nature of Matter were really discoverable, there were no help  
 "for it: And the Almighty seeks no honor from a Man's *Lye.* But  
 "their attempts being so frustraneous, and the Demonstrations to  
 "the contrary so perspicuous, it is a marvel to me, that  
 "any men that are Virtuously and Piously disposed,  
 "should be so partially and zealously affected,  
 "in a Cause that hath neither Truth, nor any honest Usefulness in it.

Out of all which, as 'tis evident, that you understood by Me-  
 chanical the same thing that I do, viz. A Geometrical way of explain-  
 ing of the *Phænomena* of Nature, according to matter and motion: So  
 it is no less evident, that you do absolutely explode it as having nei-  
 ther Truth, nor any Honest Usefulness in it. And it is no less ma-  
 nifest, that you do oppose herein that Philosophy which the R. S. do  
 profess and would support: As appears by that Passage I Animad-  
 verted upon in their HISTORY. Had not some BASE ENDS, some  
 particular indulgence to your *Zany*, malice against me, or inclinati-  
 ons to gratifie some of the *Virtuosi*, transported you, you would ne-  
 ver have writ as you do now. I say, that you have refuted that Phi-  
 losophy which proceeds upon pure Mechanism, in opposition to

what



what the Royal Society lays down in their History.

View but your *Antithesis*, and blush at your Ignorance in *Logick*,

"It is a gross mistake in him, that hee looks upon

"that Mechanick Philosophy which I oppose, to be the

"Philosophy which the Royal Society doth profess,

"or would support. It were happy for you, if the World

thought you Distracted, and that *Bedlam*, not *Cambridge*, were the

place of your residence. I say, You oppose that Philosophy which the

Royal Society lays down in their History. You neither deny the Truth

of my Allegation out of the History, nor that they owned it ever:

but tell me, That 'tis not the Philosophy which the Royal Society doth

profess, or would support; If the History be owned by them, they do

profess it; If they do not, what you say is not contradictory to my

avowment. Less of *Plato*, less of *Aristotles* Logick, would have pre-

vented this, and a thousand other mistakes in your Writings. What

I do Animadvert upon, is the Assertion at least of *Dr. Sprat*, and

his Assistants: Your Puppet-faith, that "Geometry is so fundamen-

"tally useful a Science, that without it, we cannot in any good de-

"gree understand the Artifice of the OMNIPOTENT ARCHI-

"TECT in the composure of the great World, and our Selves.

"Θεὸς γεωμετρικῶς, was the excellent saying of *Plato*; and the U-

"niverse must be known, by the Art whereby it was made. --- I do

not know what can be more positive then this, that God is an Omni-

potent Architect, and that he made the World by Geometry. 'Tis News

indeed, that CREATION should be a Geometrical procedure: but

he is inconsiderate in his Assertions, and consequently the fitter for

your esteem. But I adde, that *Dr. J. Wallis* in his Discourse about

Motion, gives this definition of Mechanism: MECHANICEN

appello, Geometriam de motu, & per Mechanicam eam Geometriæ par-

tem intelligimus, quæ MOTUM tractat, atque Geometricis rationibus,

& ἀποδείκνυσιν, inquirat, Quâ vi quisque motus peragatur. This

Definition, as well as the Book, hath met with general approbation

in the R. S. and agreeable thereunto, that Philosophy is Mechan-

ical, which proceeds to salve the Phenomena by a Geometrical dedu-

ction of Mechanical causes: such 'tis that you oppose; but that

which you assert, and would insinuate for the R. S. as if it were al-

so Mechanical, doth not deserve the name of Mechanism: you

equivocate therein, as you do in all this enterprise against me: and

when you seem in your Wits, you do deny the conduct of the World

Plus ultra,  
P. 25.

D. Wallis, de  
motu. p. 1, 2.



Divine Dia-  
logues, p. 1. c. 10.

to be *Mechanical*. viz. "The *Primordials* of the World are not  
 "Mechanical, but *Spermatical* or *Vital*; not made by rubbing and  
 "filing, and turning and shaving, as in a Turner's or Black-smith's  
 "shop; but from some universal Principle of *inward Life* and *MO-*  
 "TION, containing in it the seminal Forms of all things, which  
 "therefore the *Platonists* and *Pythagoreans* call the great *ἀβύσ-*  
 "σπερματικὴ of the World. --- Can any man read these Pas-  
 "sages, and imagine that Dr. More would be esteemed an abettor of  
 "Mechanical Philosophy, and not an Opposer of it. I think I may  
 "securely acquiesce in my Citations, since they are so well grounded:  
 "but to shew that there is nothing secure from the attempts of *Im-*  
 "pudence, or the ignorance of some of these *Virtuosi*, give me leave to  
 "represent unto you the following Words. "I believe indeed most  
 "of us, I am sure my self does conceive, that Generation, Cor-  
 "ruption, Alteration, and all the Vicissitudes of Corporeal Nature,  
 "are nothing else but Unions and Dissolutions (I will adde also,  
 "Formations and Deformations) of little Bodies or Particles of  
 "differing Figures, Magnitudes, and Velocities. But this thus  
 "bounded is not the *Mechanick Philosophy*, but part of the old *Py-*  
 "thagorick, or *Mosaick Philosophy*, so far as I can see by any *Histo-*  
 "ry. So that 'tis very unskillfully done of your Antagonist, to  
 "bring me in as opposing, or clashing with the *Royal Society* in a  
 "thing of this great Consequence, and so to make them Patrons  
 "of that, which neither Sound Philosophy, nor True Religion can  
 "allow. --- Dr. More, I have been heretofore Friendly unto you,  
 "I shall not give you now the advise of an Aderfary; but haste into  
 "the state of silence, or henceforward *crust over the present vehicle of*  
 "*your soul with the habit of a Mad man*, and attire your self in that  
 "guise whensoever you come into company. I dare swear not one  
 "of eminence in the R. S. will own this Philosophy at all; and not any,  
 "that 'tis *Mechanical*. Your Formations and Deformations are two  
 "canting terms, equal to any of the *Peripateticks*, and becoming *Hip-*  
 "*pocrates*, *Plato*, or *Severinus Danus*, and not a *Virtuoso*. Here is  
 "not one Word to tell us wherein the *Geometry* of the OMNIPOT-  
 "TENT ARCHITECT doth consist, nor how those Unions and Dis-  
 "solutions are performed. What will Dr. Wrens Hypothesis about  
 "the rules and measures of motion signifie in your systeme? What good-  
 "ly Principles of Demonstrations in Natural Philosophy will there  
 "be, when an Immaterial Deity, acting by the power of his will, or  
 "a Spirit of Nature must bear a part in the Deductions? But where is  
 "my unskillfulness in bringing you in as opposite to the R. S. you tell me  
 "what you conceive, and what you believe they do: but since, you do  
 "not make the last evident against my presumptions, and the Letter of  
 "the



the *History*; 'tis unskilfulness in you to conclude so *peremptorily*, and not to remind that Caution I gave to such *Virtuosi* as you, to forbear all Conjunctions *causal*, or *illative*. I now haste to that Remark with which you conclude this Passage, *viz.* That neither any *sound Philosophy*, nor *true Religion* can allow of that *Hypothesis*, which though it allow the *Creation*, solves all the *Phænomena* of Nature *Mechanically*. They are redevable to you for this *Letter*; and your vindication of them, signifies as much as when you talk of the Learning and Eloquence of Dr. *Sprat*; or the Parts, Judgement and Vertue of Mr. *Glanvill*.

Your last Exception against me, is, That I should say, *You did not approve of those Deductions of Dr. Sprat, as necessary, but ridiculous*. I shall recite your Words, because as serious as the Case is, I can approve of them as ridiculous. "Which Deductions,

"says your Antagonist, *I would not approve of as Necessary, but ridiculous*: Truly, if I had said so, I should have made my self ridiculous; for how could I approve of Deductions, especially in so serious a Point, as, or *Quatenus* RIDICULOUS? for there is no man, let him be never so Pious, unless he be a Fool, that can approve of Deductions for their being ridiculous in so serious a Cause. But it seems he having a mind to monopolize all the Wit in the World to himself, is content to repute me for Pious, so he may remonstrate me to all the World to be a Fool, and such as he may play the Fool withal, as he has done in all this Page you have pointed unto me. — I might here excuse the Wording of that Passage by my own haste, and the disorders which happened in the Printing, the sense intended by me, being, that you did not approve those Deductions to be necessary, but esteemed them as ridiculous: and that this was my purpose, is so manifest, that all that you say is but the Cavil of an angry *Hypocondriack*; and who is also so ignorant, as not to know there is a sort of ZEUGMA, wherein the latter part of the Sentence is not construed, nor related with the preceding Verb, but depends upon another, which is to be understood according as the sense requires. This, and much more,

you will learn in *Greek* and *Latino*, when you and some others of the R. S. are provided of an able *School-master*. I meet with very evil *Retributions* for all my kindness to some of your Friends; that motion for to supply you with an able *Antiquary* and *Grammarian*, might have become the best of your *Adherents*; had it been mentioned sooner, and the Proposal took effect, H. O.

*Cavillatio*, ab  
Caius I.C. defi-  
nit, est subdola,  
ratio, quam con-  
scii nobis men-  
dicii, vincen-  
di tamen causâ  
proferimus.



and Mr. Glanvill, Dr Sprat, Dr Merret, had YOU, and not committed such childish errours, as you runne now into.

But, you grant "you might approve of those Deductions as "smooth & plausible, though not as necessary, but something of a lubricous and doubtfull aspect: but you know very well, you could not approve of them as ridiculous. Here then, most argute Hypochondriack, lyes the Question, whether it be possible for a man to approve of any passage as ridiculous where the subject is serious? And for the prooffe hereof I do referre my selfe to all that have read Hudibras, whither serious subjects are not there debated by such deductions, as any man will approve of as ridiculous, but not as serious. I have in the Cabbala, which you so admire, read a thousand deductions which I could approve of as ridiculous. Such is the Gematria of Shilo expounded to be the Messiah, because the letters of both words make up the same numbers 358. such is that Jewish argument of the worlds being created in September related in Schickard; That every mans soule must animate three bodies, is prettily proved in that Adam's name consists of three letters in the Hebrew, viz. A. D. M. & from those three Letters tis likewise demonstrated that the soul of Adam must animate David, and the Messiah, because that after A follows D. and then M. And S. Cyprian's reason is no lesse pleasant, when he proves that Adam was made up out of the four quarters of the earth, because the initial Letters of the foure quarters of the world in Greek doe make up his name? Αδμ. Αρσζον, δσς, δξλος, μεσμεγία. In your works, Dr. More, especially your Cabbala I can finde an infinity of passages which upon no other account gain my approbation. They are pleasant instances of folly disporting in paralogismes. You collect out of Des Cartes and other Philosophers what your phansy approves, & this you represent for a Mosaiical Cabbala, and prove it thus, "In the Expounding of Moses, I think I "may lay this down for a safe principle, that there is no considerable truth in Nature or divinity, that Moses was ignorant of, and "so if it be found agreeable to this Text [by any distortion] I may "very well attribute it to him. At least the Divine wisdom wherewith "Moses was inspir'd, prevents all the inventions of Men. Having laid down this principle whatever chimaras the imagination of Des Cartes furnished you with, or the mysterious non-sense of the Platonists and Pythagoreans, you presently impose upon the Sacred Text, and demonstrate them thus.---Hee that is but a little acquainted with French Philosophy understands the business plainly. As in case of the celestial matter;--"for the celestial matter doth consist of "two plainly distinguishable parts, to wit the first Element, and the second, or the Materia subtilissima, & the round Particles, as I have already

Happeruschim  
Bechinath. p. 63.

def. of the Phi-  
los. Cabbala.  
p. 138.

ibid. p. 138.



"ready intimated out of *Des Cartes*.--- Thus for the waters above  
 "which are mentioned in *Genesis*; these are the seminal formes: the  
 "Pythagoreans called them *Naiades* or water-nymphs. Where for the  
 "watery powers (as *Porphyrus* also calls these *Nymphs*) it is not at  
 "all harsh to conceive, that they may be here indigitated by the  
 "name of *Upper-waters*. See *Porphyrus de antro Nympharum*.  
 Are not these goodly deductions? All you say there almost from mee  
 gaines no more then the approbation of *Ridiculous*. But I thinke it  
 highly concerns the Church and Magistrate to put a stoppe to the  
 further publication of such extravagancies, whereby the authority of  
 the Scripture is disparaged, and only a Truth of appearance allowed  
 to the Scripture, whilest the *Platonicks* and *Pythagoreans* are avow-  
 ed to retaine the true sense and Hypothesis of the Creation. Thus you  
 remove at once the credit of the Scripture and whole Church, and by  
 giving so great advantages to the *Pythagoreans* and *Platonists*, en-  
 danger the rejection of the whole Bible in comparison of that *Phi-*  
*losophy*, which is the most ridiculous of all, and the most opposite  
 to Christianity. Instead of the Law and the prophets, you alledge  
*Pythagoras*, *Plotinus*, *Porphyrus*, and I may justly retort upon  
 you, *Habes Pythagoram pro Mose, pro prophetis Platonem, pro Paulo*  
*Porphyrum*. Methinks the mention of *Porphyrus* should fill you  
 with horreur: No man ever writ so bitterly against the Christian  
 religion: Thirty Fathers, are said to have writ against Him; His  
 Books were every where destroyed by Them, nor had this *Antrum*  
*Nympharum* been transmittted to us, but that an unhappy casualty  
 preserved it under the name of *Malchus*: The fathers, *Eusebius*,  
*Theodoret*, and *S. Jerome* speak not of Him but with detestation:  
*quibus religio fuisse videtur nomen Porphyrii absque execratione propo-*  
*nere*: And when the Christian Emperours would make the *Arians*  
 compleatly odious, they commanded them to be called *Porphyriani*.  
 He was either the Author or encourager of the persecutions under  
*Diocletian* and *Decius*: that party were the Worst Adversaries  
 that ever Christianity had: those names you reverence are no other  
 then *Hierocles*, *Iamblicus*, *Amelius* and *Plotinus*. 'Twas that *Pytha-*  
*gorical Philosophy* which gave encouragement to the *Ethnick Ido-*  
*latry* and *Magick*: twas that Philosophy whereby *Julian* the A-  
 postate did justify Paganisme, and those of that sect were princi-  
 pally carested by Him above any *Peripateticks* or *Stoicks*, as *Ma-*  
*ximus*, *Priscus*, and *Chrysanthius*. "Ea de causa Platonici va-  
 "cabat *Julianus*, quia ejusmodi philosophia faciebat ad *Genios*, ad  
 "sacrificia, aruspicium, auguralia, quorum omnium fuit studio-  
 "sissimus. That pestilent *Pythagorisme* produced those Sects of  
*Simonians*, *Valentinians*, *Marcionists*, *Gnosticks*, *Maniches*; and  
 what

ibid. p. 146.

Lucas Holsten.

de vita et

Script. Porphy-

rii. c. 16.

Paganin. Gati-

dent. de phil.

cog. Juliani

c. 15.



what troubles *Origen* did occasion in the Church, what divisions and Heresies issued from Him, and his way of expounding Scripture, is a thing so notorious upon record, that I am amazed to see that Dr. *More's* works should meet with a Licencer, and not rather the Author, and his *Zany* GLANVIL sinke under *Ecclesiastical Censures*. The commendations by which You in the conclusion of the *Philosophick Cabbala* endeare *pythagoras* and his followers to the esteem of all men, are such as may betray the Unwary to believe them True: though to ascertain you one thing, I believe never did man more Abuse History, Argue Worse, or lesse understand what he said, then You doe. And twas upon that consideration I gave you the Elogy of PIOUS, but not of Learned: This was the matter that exasperated You; To be PIOUS, was no Character for a *Virtuoso*; to undeceive the world herein you resolved to turne *Eyer*; I did not without some scruple give you that other Title: I doe now Recal it. You wonder that any man of *Piety* and *Virtue* should own the *Mechanick Philosophy*, it being such as no True religion can allow of: yet have Jugled in favour of them that doe, and endeavoured to oppose Him that had with so much peril contested therewith. You mention with Praise for *Virtue* and *Learning* those that have Asserted it. I shall here represent unto the world your Harangue in behalf of *Des-Cartes*.

N. B. He holds  
that Pythagoras,  
and Empedocles,  
and Aristotle  
did Miracles.

"The unmannerly Superstition of many is such, that they will  
"give more to an accustomed Opinion, which they have either taken  
"up themselves, or hath been conveyed unto them by the confidence  
"of some private Theologer, then to the Authority of either  
"Fathers, Churches, Workers of Miracles, or what is best of all, the  
"most solid Reasons that can be propounded; which if they were  
"capable of, they could not take offense at my admittance of the  
"Cartesian Philosophy into this present *cabbala*. The Principles,  
"and the more notorious Conclusions thereof, offering themselves  
"so freely, and unaffectedly, and so aptly and fittingly taking their  
"place in the Text, that I knew not how with judgement and Con-  
"science to keep them out.

"For I cannot but surmise, that he has happily and unexpectedly  
"ly light upon that, which will prove a true restauration of that part  
"of the Mosaical Philosophy, which is ordinarily called *Natural*,  
"and in which *Pythagoras* may be justly deemed to have had no  
"small insight. And that *Des-Cartes* may bear up in some likely  
"equipage, with the fore-named noble and *Divine Spirits*, though  
"the unskilfulness of Men commonly acknowledge more of Super-  
"natural Assistance in hot unsetled Fancies, and perplexed Melancholy,  
"then in the calm and distinct use of Reason; yet for  
"mine



“mine own part (but not without submission to better judgements)  
 “I should look upon *Des-Cartes* as a Man more truly inspired in the  
 “knowledge of *Nature*, then any that have professed themselves so  
 “this Sixteen hundred Years: and being even ravished with admi-  
 “ration of his transcendent Mechanical Inventions for the solving  
 “the *Phænomena* of the World, I should not stick to compare him  
 “with *Bezaleel* and *Aholiab*, those skilful and cunning Workers of  
 “the *Tabernacle*; who, as *Moses* testifies, were filled with the *Spi-*  
 “rit of *God*, and they were of an excellent understanding to finde  
 “out all manner of curious Works.

“Nor is it any more Argument, that *Des-Cartes* was not Inspi-  
 “red, because he did not say he was, then that others are inspired,  
 “because they say they are: which to me is no Argument at all.  
 “But the suppression of what so happened, would argue much  
 “more sobriety and modesty, when as the profession of it with so-  
 “ber Men, would be suspected for some spice of Melancholy and  
 “Distraction; especially in Natural Philosophy, where the grand  
 “Pleasure is the evidence and exercise of Reason; not a bare be-  
 “lief, or an ineffable sense of life, in respect whereof, there is no  
 “true Christian but he is Inspired.

I desire you would compare this Passage with that Censure which  
 you fix upon the whole *Cartesian Philosophy* in your *Divine Dia-*  
*logues*, and tell me, How you will avoid the imputation of Levity  
 and Instabilitie of Judgement? How will you reconcile two so dif-  
 ferent sentiments? That *He is inspired in the knowledge of Nature*;  
 And that *He is a prodigy of Folly*: That *He hath not demonstrated any*  
*one Phænomenon in Nature to be purely Mechanical*, but hath failed  
 every where: And, that *He is to be compared* (in your judgement) *to*  
*Bezaleel and Aholiab*, for his transcendent Mechanicall inventions, *Divine Dia-*  
*logues*, part. 1. c. 8.  
 whereby to solve the *Phænomena* of the World. I am confident the  
 World will condemn you with Blasphemy for that comparison be-  
 twixt those inspired Artisans, and your *Des-Cartes*: That they were  
 Inspired, the Scripture assures you; you have not so much as pro-  
 bability to esteem so of the other; yet do you not stick to compare  
 them, and Him. You cannot but surmise that *Cartesianism* will  
 prove a true restauration of that part of *Mosaical Philosophy*, which  
 is ordinarily called *Naturall*: You know not how, with Judgement  
 and Conscience, to exclude his Principles out of that *Cabbala* of  
 yours, which You advance so much above the *Letter of the*

*Sacred Word of God*, as *ὑπερβασις* transcendeth *ἐμφανσις*, *Introduet. to the*  
 or Reality exceeds Appearance. Consider Dr. Moor, consider *defense of the*  
 whom you thus celebrated; A man so Infamous for, and Impudent *Cabbala*. p. 101,  
 102, 103, 104.  
 in



Fac. du Bois  
in præfat. adu.  
Wittichium.

in his Lusts, that *he* makes no other Apology for his Transgressions of that kinde, then *That he had not vowed Chastity?* So impious in his Metaphysicks, that he was condemn'd by the Reformed Universities in *Harderwick* and *Utrecht*, as a *Pestilent Writer*: and his whole Philosophy prohibited to be Taught or Defended in *Leyden* and *Herborne*. Take notice what Character you have imposed on the Papists, and remember withall, that *Des Cartes* your *Alumbrado*, is of that number. I must protest unto you, that the serious Animadversion upon these Passages of *yours*, makes me scrupulous how to allow Dr. *More* the Attribute of *PIOUS*: and my doubts multiply upon me, when I observe that you deduce your *Cabbala* from the *Pythagoreans*, and relie more on the mysteries of their members, then the plain Text, and Authority of the Universal Church. You dignifie *Pythagoras* so far as to ascribe unto him “a power of Working Miracles, as *Moses* and the succeeding Prophets did; which skill “(dare you to call it *Skill*!) *Empedocles*, *Epimenides*, and *Abaris* having got, they grew so famous, that *Empedocles* was sir-named “*Alexanemus*; *Epimenides*, *Cathartes*; and *Abaris*, *Ætrobates*, from “the power they had in suppressing Storms and Winds, in freeing “Cities from the Plague, and in Walking aloft in the Air: which “skill inabled *Pythagoras* to visit his Friends after that manner at “*Metapontium*, and *Tauromenium* in one and the same day. You represent *Plato* as a Divine man for Knowledge, and Vertue: though it appear otherwise in the Records of his Life: and *Plotinus* must be Sainted, though he were a Magician, though he stiled Christianity *Βάββαρον τέλμαμα*, and blamed *Origen* for defending it. Good God! How far doth prejudice transport you? How different are your Sentiments concerning those men, from what the Fathers, and the most Authentick Records of History, relate about them? Those that you almost Idolize, were no others then Idolaters and Sorcerers; and *Julian* the Apostate is redevable unto Dr. *More*, for assigning them a better Qualification. Thus *Plotinus* and Dr. *More*; *Porphyrius* and *Glanvill*, are mutually ingratiated; and the Creation better explained by the Allegories of the *Platonists*, then the *Mosaical* Writings in *Genesis*. I finde that *Simplicius* denies the Scripture to be of Divine Authority, because it is *Erroneous* about the Original of the World: 'Tis granted by our *Cabbalists*! And if we extenuate the Assertions of *Gods Word*, from concluding in matters of Natural Philosophy, and Astronomy, How shall we any longer reject the *Alcoran*, and *Talmud*, for Errors therein? With what justice shall we deny them the benefit of that excuse, which



which we make use of our selves? But I finde my self to enlarge beyond the designs of a Letter: I beseech you, Sir, to follow that advise I have heretofore suggested unto you; Consult Books, and not your Phansy; enquire better into the Foundations of the *Cabbala*, and the repute you give to the *Pythagorical* Philosophy: you will finde after a better Scrutiny, then your narrow Reading as yet qualifies you for, that your Confidence is but weakly supported, and that upon prejudicate Opinions you desert the Sacred Text, and obtrude upon us your own Conceits for *Mosaical*; and with greater Impudence then any *Jew*, you obtrude for such what you never Received as such: And lay down this extravagant position:

"In the expounding of *Moses*, I think I may lay down this for a safe Principle, that there is no considerable truth in Nature or Divinity, that *Moses* was ignorant of; and so if it be agreeable to his Text, I may attribute it unto him. At least the

"*Divine Wisdom* wherewith *Moses* was inspired, prevents all the Inventions of Men. — By this Rule, it is impossible for any thing considerable to be newly invented: neither need we contend with the *Virtuosi* whether one of them, or a *Peripatetick* were Author of this or that; 'tis certain *Moses* was acquainted with every thing considerable, and the *Spirit of God*, which inspired him, doth prevent all the discoveries of Men. Thus you attribute to *Moses* the Opinion that the *Earth is a Planet*.

*Defense of the Philosoph. Cabb. p. 133.*

Id. Ibid. p. 133.

"For, as I have elsewhere intimated, *Moses* has been before-hand with *Cartesius*. The Ancient Patriarchs having had Wit, and by reason of their long lives leisure enough, to invent as curious and subtile Theorems in Philosophy, as ever any of their posterity could hit upon, besides what they might have had by Tradition from *Adam*. — Most excellently argued, a *posse ad esse*.

Thus you make the Three Elements of *Des Cartes* to be Plainly Distinguishable parts in the Matter first Created. And when you Write again, the Elasticity of the Air, and its ponderousness, will at least become Ingredients in your *Cabbala*; and the Authors are obliged unto you, if you do not attribute the *Barometer*, *Thermometer*, and *Air-pump*, &c. unto the first Patriarchs, who had so much wit and leisure. Did ever Madness arise to such a height? or was there any man who more grossly transformed Scripture into a *Nose of Wax*. Sir, you will pardon me for being earnest with you in a case of such importance: I would believe you, but that in so doing, I should dissent from God Almighty. I was inclined to believe you were an *Hypochondriack*, and that your Opinions were not the result of your judgment, but of your temperament; but you have no Inter-

Ibid. p. 131.

vals:



vals: and in the explication of your *Preexistence*, you make the Bible not your *Ryle*, but *Pretence*: and what you have asserted and consented unto in the Church, you regard not in comparison of the *Pythagorical* Tenets. Give me leave to tell you, that where the *Foundations of Government* are dissolved, there can be no *Piety*. Our Laws oblige you to the 39 Articles; and *They* to the Scripture: if such Glosses be put upon them, 'tis in vain to expect that any thing can binde, or that the *Act of Uniformity* can take place: It is much better that such as you were cast out of the Church, then continued in; and an open enemy were better then such a friend. It concerns the *Parlament* to look after such *Latitudinarians*; and if what your Apologist saith, may take place, That men by no *Professions or Subscriptions* are obliged further, then not to contradict the *Articles of Religion*; all *England* will soon be Distracted with variety of Opinions, some not crediting half so much as others; and an Explanation must be made of the Words *Assent* and *Consent*.

Sir, These Considerations do allay very much the esteem I had for your *Piety*; and I ascertain you, that if you will pardon me this time, I will not give you a second cause of that nature for Exceptions. And I am the more resolute herein, because I finde you thus interposing in the behalf of *Men* whom no Proposals or Supplications of mine have been able to reduce unto a Declaration, concerning those controverted Points in the *History*: and you are pleased so to interest your self, as to maintain *Untruths* concerning them, and to inodiate me most maliciously, who threw my self upon the action without any other expectation then that of *Certain Ruine*. Had you had any sense of piety; had the *Divine life* fixed in a *Divine body* (and transcending *dry Reason*, in the guidance whereof, a Man should either immediatly feel and smell out by an holy sagacity, what is right and true, and what false and perverse; or at least, he shall use his reason aright to discover it :) had this swayed in you, My Undertaking had become *Dr. More*: But since your Actions are a greater evidence against you, then any specious Words can be for you; since Mr. *Glanvills* honour is dearer unto you then Truth, and the Church of *England*, I do conclude with this advise, that instead of a new *Enchiridion Metaphysicum*, you would write a retraction of your Printed Works, and leave off to play, as it were, at *Boe-peep* with Atheism, by defending Christianity with ridiculous Arguments. When the *Manichees*, those *Pythagorick* and *cabbalistical*



(79)

real Christians did arise and oppose *Orthodoxy*, even *Diocletian* did make a Law, *Nequis religionem Christianam deterioribus religionibus impugnaret.*

Sir, Your compliance with this Suggestion, will very much oblige me to be

Your humble Servant,

Warwick, Nov. 30.  
1670.

Hen. Stubbe.

POSTSCRIPT.



## POSTSCRIPT.

Sir

TO require the intelligence you give me of the *Enchiridion Metaphysicum*, and of your gallant performances, and *Experiments* of the *Virtuosi*, to be discovered there; I shall requite your kindness, with somewhat you may impart from me to your *Correspondents*. I intend next terme to publish my full *Answer* to your *Ecebolius*: & an Appendix containing the *Standard of Latine Eloquence*; M. Glanvill's epistle to the *Clergy of Sommerset*: some papers of M. Henry Oldenburgh, the Secretary & *Vindicator* of the *R. S.* as also some Letters of Ortuinus a renowned *Virtuoso* of Germany, whose epistles were written a little before the time that the *Royal Society* proposed first the *transfusion of blood*: There will be also the *Travailes* of another *Virtuoso*, who past over the River *Tanais* at *Mentz*, and in a Gallery saw the twelve *Cesars*, viz. *Julius Caesar*, *Augustus*, *Aristides*, *Themistocles* &c. He travail'd with my Lord *Arundel* to *Vienna*: and I may as well reckon these for *Virtuosi*, as THEY doe others for to be *inventours*, and of the *R. S.* I have also a Treatise concerning *F---* and *Fi---* in agitation, like to my Lord *Bacons Historia ventorum*: 'twil be of great improvement to *experimental Philosophy* and *Physick*; but some *Tryalls in consort* I must recommend to your friends, and some *experiments* about *Belching* to *Dr. More*. I have some proposals of *imbodding* these *Meteors* of the *Microcosme* into *VEHICLES*, and to try if it will give any light for the producing that *divine temper of body*, which is requisite for a *Pythagorean* and *Cabbalist*: oblige me by putting this into your *Hint-box*.

FINIS.



*Legends no Histories :*

OR, A

# SPECIMEN

Of some

## ANIMADVERSIONS

Upon the *HISTORY* of the

# Royal Society.

Wherein, besides the several Errors against Common Literature, sundry mistakes about the making of *Salt-Petre* and *Gun-Powder* are detected, and rectified : whereunto are added two Discourses, one of *Pietro Sardi*, and another of *Nicolas Tartaglia* relating to that Subject. Translated out of *Italian*.

WITH

A brief Account of those passages of the *Authors Life*, which the *Virtuosi* intended most to censure, and expatiate upon : Written to save them the trouble of doing any thing besides *defending themselves*.

TOGETHER

With the *PLUS ULTRA* of  
Mr. *Joseph Glanvill* reduced to a *NON-PLUS*, &c.

BY

*Henry Stubbe*, Physician at *Warwick*.

*At vos interea venite ad ignem  
Annales Volusi, cacata charta.*

*Catullus.*

Printed at *London*, and are to be sold by the Book-sellers  
there. 1670.



it, and that a great way, now our New Temple is  
that, and that we are to be as the Jews did when  
they were in a great hurry, keep in mind the account of his  
Revelations and Experiences.  
That he who hath builded up our walls, and raised up  
the tower of Salvation, may best rest from his labours  
and all the people in his Dominion break to the time  
of his coming to the Most High, which hath made him  
an instrument to do wonderful things, and like the  
Dove sent out of Noah's Ark, to bring us the Olive  
branch, which the Deep and the rage of many waters  
had covered.

FINIS





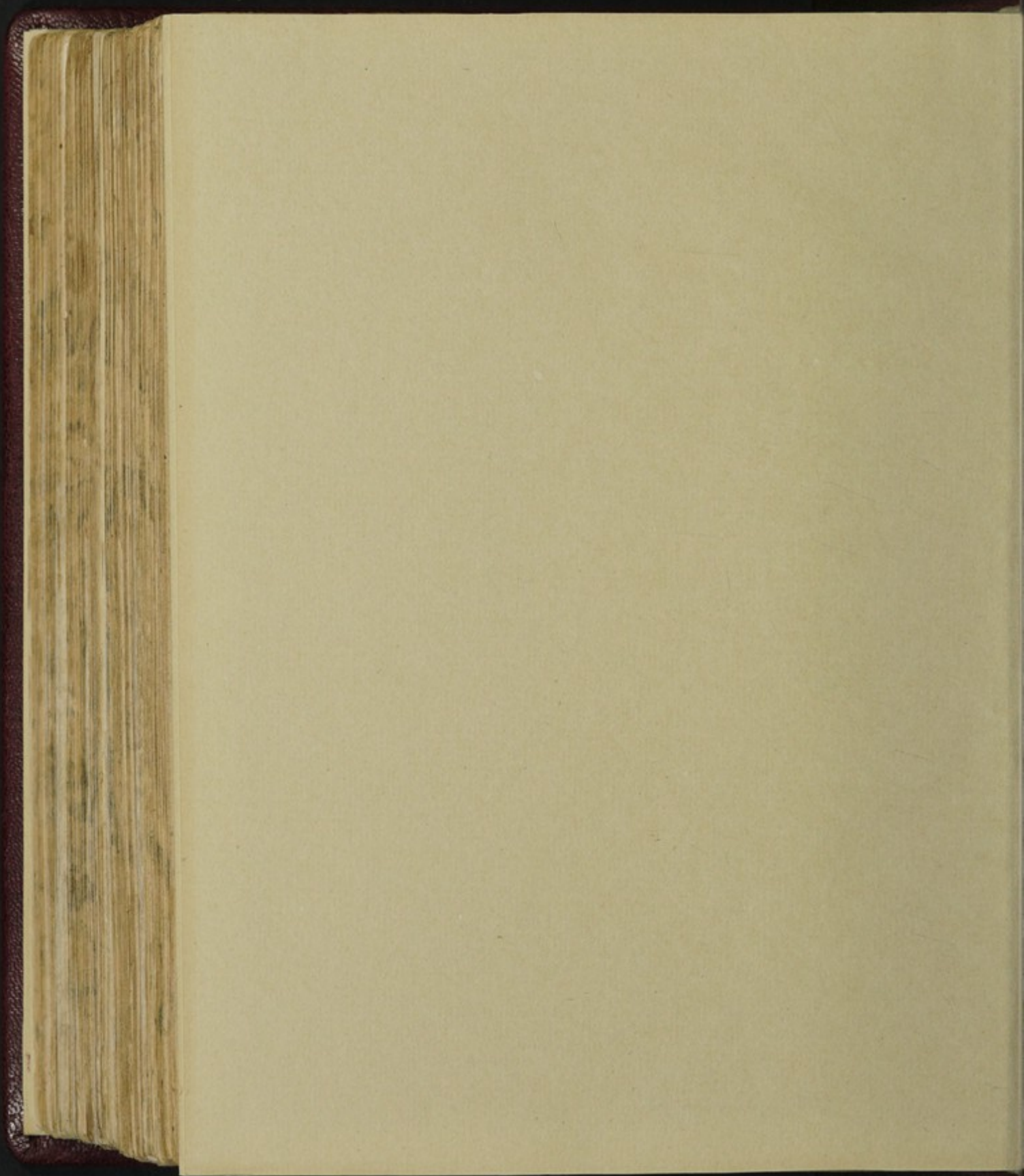








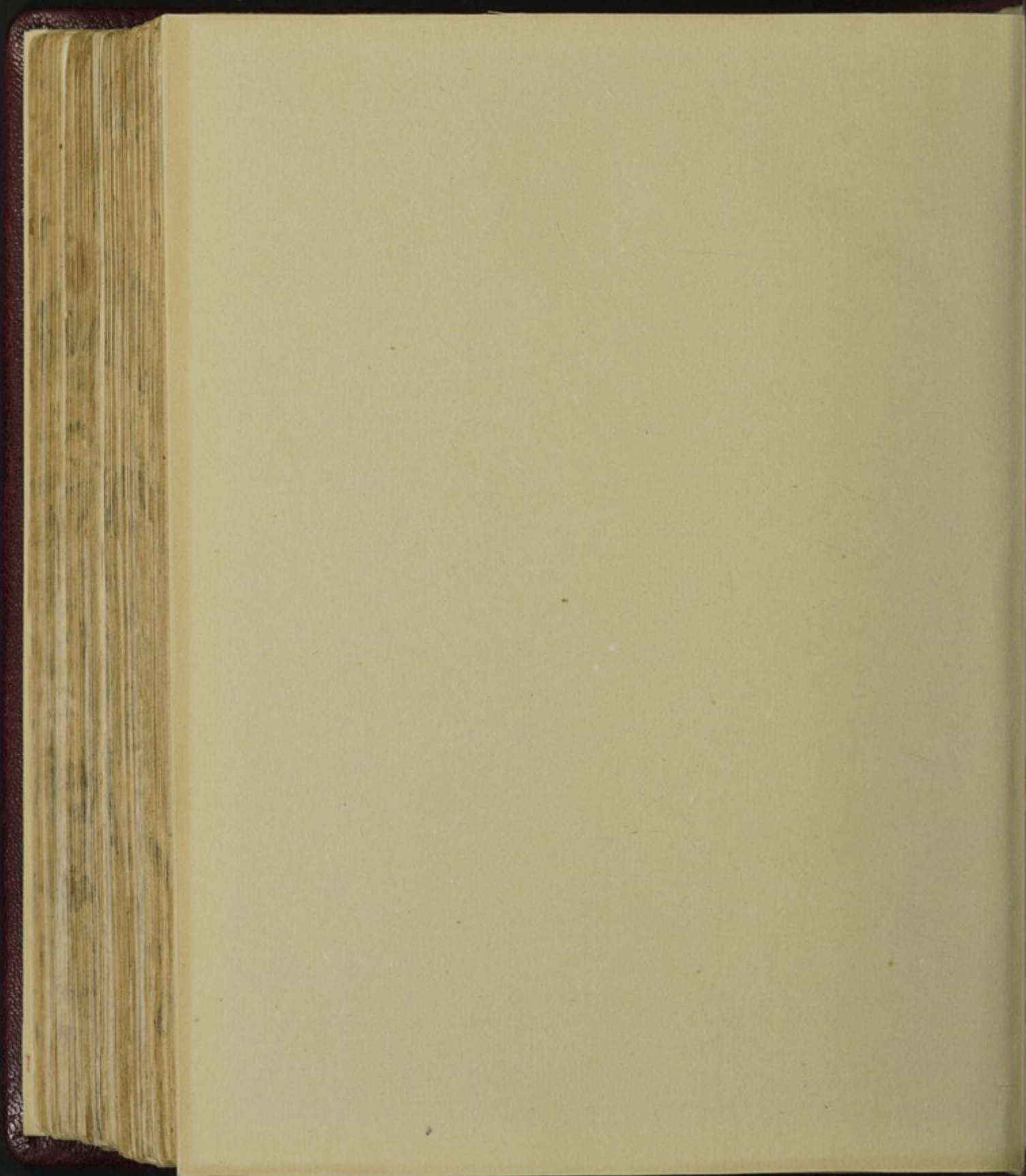














*Desmond Shaw Cambridge 1991*



