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ASTRO-THEOLOGY:
 Or a *Demonstration* of the
 BEING and ATTRIBUTES
 O F
 GOD,
 From a SURVEY of the
 HEAVENS.

Illustrated with Copper-Plates.

By W. DERHAM, Rector of *Upminster* in
Essex, and F. R. S.



L O N D O N :

Printed for W. INNY S, at the *Prince's Arms* in
St. Paul's Church-Yard, MDCCLXV.

ASTROTHEOLOGY;

Or a Description of the

BEING AND CONTRIBUTES



G O D

THOMAS A SURVEY of the

HEAVENS.

Illustrated with Copper-plates.

By W. DAWKINS, M. B. Rector of Cambridge in
A.D. 1750.

40



L O N D O N

Printed for W. DAWKINS, at the Theatre, &c. in
St. Paul's Church-Yard, MDCCLXV.

TO HIS ROYAL HIGHNESS
GEORGE

Prince of *W A L E S*, Prince Electoral
of *Brunswick Lunenburg*, &c.

Duke of *Cornwall* and *Rothsay*, Duke and
Marquess of *Cambridge*, Earl of *Chester*,
Milford Haven, and *Carreck*, Viscount *North-*
Allerton, Baron of *Tewkesbury* and *Renfrew*,
Lord of the Islands, and Steward of *Scot-*
land, and Knight of the most Noble Or-
der of the *Garter*.

G R E A T S I R,



O U R Royal
Highness *having*
done me so great an
Honour, as to take
this Book under your Patro-
nage, with great Humility and
Thankfulness I lay it at your
feet ; not doubting, but that
(whatever my Performance is)
the

*the Subject will be acceptable,
it being a Vindication of the
Existence and Attributes of
that infinite BEING, to whom
your Royal Highness hath, no
less piously, than justly ascribed
your great Royal FATHER's,
and your Family's peaceable
Accession to the Crown and
Dignity of these Realms.*

*T H A T the Blessings of the
same most merciful BEING
may be perpetuated to your
Royal Highness and all
Yours, is the hearty Prayer of,*

Most Illustrious S I R,

Your Royal Highness's

most humble obedient

Servant

W. Derham.



A

Preliminary Discourse

CONCERNING

The Systemes of the Heavens, the Habitability of the Planets, and a Plurality of Worlds: useful for the reading of the following Book.



Y *Physico-Theology* having met with so quick a Sale as to come to a third Impression before the Year was expired, but especially the solicitations of many Learned men, both known and

unknown, give me great encouragement to fulfil my promise, in sending abroad this other Part, relating to the *Heavens*: which should sooner have seen the light, but that I was minded not to interrupt the Reader's patience with many Notes (which I could not well avoid in my *Physico-Theology*, and which my Rough-Draught of this was burthened with) and therefore I threw the greatest part of them into the Text: which necessitated me to transcribe the whole. And when my Hand was in, I new-made some part of it, and added many new Observations of my own, which I have lately made with some very good long Glasses I have in my hands; one of *Campani's* grinding; and others of *English* work, which exceed it; but especially one of *Mr. Huygen's* of about 126 feet, which few for goodness do surpass.

OF these Observations the Reader should have met with many more (and I believe some of my ingenious Friends do expect more) but that I lay under two inconveniences. One the want of an open free Horizon, my Habitation being surrounded much with Trees. The other, and indeed the chief, the want of a long Pole, of 100 or more feet, to raise my long Glas to such an height as to see the Heavenly Bodies above the thick Vapours; which much obscure all Objects near the Horizon, especially when viewed with long and good Glasses. But as I have been at considerable expences already about these matters, and this I am informed would amount to 80 or 90 *l.* I thought it much too great a burthen for the yearly income of my Living.

AND therefore if I have not sufficiently answered the expectations of

some of my learned and ingenious Friends, I hope they will excuse me, and believe it to be more my Calamity than Fault that I have done no more ; especially among such Planets as have advantageously presented themselves, as *Saturn* particularly hath, whose 5 or more *Satellites* it may be expected I have seen ; but I could never reach but three of them, and they only when there were but few Vapours. And as for the Spots in *Mars* and *Venus*, and their Motion round their own Axes, I confess I have not yet had good Views of those Planets, since I have had my furniture of Glasses, by reason of the too great distance of *Mars* from the Earth, and the proximity of *Venus* to the Sun, and of late the cloudy weather, and the small altitude which *Venus* hath above the Horizon. But if I can obtain a sufficient Apparatus, and God is pleased to grant me Life, Health,
and

and Leisure, I hope to compensate for my defects.

BUT however, what is here wanting in my own, is sufficiently made up from the Observations of others. Of which the learned World hath good store since the Invention of the Telescope; which as it hath made ample discoveries of the Works of God, so hath laid open a new, and a far more grand and noble scene of those Works than the World before dreamt of, and afforded us a far more rational Systeme of the Heavens and the Universe, than was before entertained.

AND forasmuch as I have frequent occasions in my following Book to speak of, and according to this, and some of the other Systemes, it is necessary I should, by way of Preface, give some account of them, to enable such persons to read my Book as are unacquainted with Astronomical matters.

A M O N G

AMONG all the various *Systemes*, I need take notice only of three, the *Ptolemaick*, the *Copernican*, and the *New Systeme*. Of each of which in their order.

Of the Ptolemaick Systeme.

In the *Ptolemaick Systeme* the Earth and Waters are supposed to be in the Center of the Universe; next to which is the Element of *Air*, and next above that is the Element of *Fire*: next that the Orb of *Mercury*; then that of *Venus*, than that of the *Sun*; and above the *Sun's Orb*, those of *Jupiter* and *Saturn*; and above them all, the *Firmament* or Orb of the *Fixt Stars*; then the *Cry-stalline Orbs*; and lastly the *Cælum Empyreum*, or *Heaven of Heavens*. All these massy Orbs, and vast Bodies born by them, are, in this *Systeme*, supposed to move round the terraqueous Globe once in 24 hours:
and

and besides that, in some other certain periodical times. For the effecting of which Motions, they were forced to contrive such Circles as they called *Eccentricks* and *Epicycles*, crossing and interfering with one another; which I could not represent in so narrow a compass as *Fig. 1.* is, which is a Scheme of this *Ptolemaick Systeme*; which is universally maintained by the *Peripatetick* Philosophers.

Of the Copernican Systeme.

THE next *Systeme* is the *Pythagorean* or *Copernican*, being invented as some imagine by *Pythagoras* himself. But *Diogenes Laertius* (1) expressly saith, That *Pythagoras's* opinion was, That the *World* was round, containing the *Earth* in the midst of it. And by *Pliny's* account (2) of *Pythagoras* his *Distan-*

(1) Lib. 8. in *Pythagorâ*.

(2) *Nat. Hist.* L. 2. c. 21, 22.

ces, and Orders of the Planets, this seems to have been his opinion. But the same *Laertius* (3) affirms *Philolaus* the *Pythagorean* τὴν Γλῶσιν κινεῖσθαι κατὰ Κύκλον, πρῶτον εἰπεῖν. οἱ δὲ, Ἰκέταν Συρακούσιον φασίν; to have been the first that said the Earth was moved in a Circle: but some say *Hicetas* the *Syracusian*. So *Plutarch* in his *Life of Numa*, speaking of *Numa's* building The Temple of *Vesta*, saith, he built it round, and that a continual fire was kept therein in imitation of the figure of the Earth, or rather of the whole World it self, the middle of which the *Pythagoreans* (not *Pythagoras*) take to be the Seat of Fire.

THIS Systeme (whoever was the Inventer of it) *Copernicus*, a Canon of *Tourain* restored about the beginning of the 15th Century, and was followed therein by many considerable men,

(3) Ibid. in *Philolao*,

as Rheticus, Mæstlinus, Kepler, Rothman, Bullialdus, Lansberge, Herigonius, Schickard, Gassendus, Galilæo, and others. The last of which, (by the ill will and instigation of Pope Urban VIII. as 'tis supposed) had the misfortune to fall under the censure of, and to have his *Copernican Tenets* condemned by the Inquisition, and was forced to abjure them. The particulars of which, if the Reader hath a mind to see, he may find them in *Riccioli's Almagest*. (4).

ACCORDING to this Systeme, the *Sun* is supposed to be in the Center, and the Heavens and Earth to revolve round about him according to their several Periods: first *Mercury* in near 88 days; then *Venus* in somewhat above 224 days; then the *Earth*, with its Satellite the *Moon*, in

(4) Lib. 9. Sect. 4. Cap. 40.

365 $\frac{1}{4}$ days; then *Mars* in about 687 days; then *Jupiter* with his four Moons in about 4333 days; and lastly, *Saturn* in some what above 10759 days, with his 5 or more Moons revolving about him. And beyond or above all these is the *Firmament*, or the Region of the *Fixt Stars*, which are all supposed to be at equal distances from their Center, the Sun.

THIS is the *Copernican Systeme*, which I have given a Scheme of in *Fig. 2.* And so far as this Systeme relates to the Motion of the Earth, and the Sun resting in the Center, I prefer it to the *Ptolemaick Hypothesis* on these *Five* following accounts.

1. Because it is far more agreeable to Nature, which never goes a round about way, but always acts by the most compendious, easy and simple methods. And in the *Copernican way*, that is performed by one, or a few easy Revolutions, which, in
the

the other way, is made the work of the whole Heavens, and of many strange and unnatural Orbs. Thus the Diurnal Motion is accounted for by one Revolution of the Earth, which all the whole Heavens are called in for, in the other way; So for the Periodical Motions of the Planets, their Stations, Retrogradations and Direct Motions, they are all accounted for by one easy, single Motion round the Sun, for which, in the *Ptolemaick* way, they are forced to invent divers strange, unnatural, interfering *Eccentricks* and *Epicycles*. An Hypothesis so bungling and monstrous, as gave occasion to a certain King to say, *If he had been of God's Council when he made the Heavens, he could have taught him how to have mended his Work.*

2. As the *Copernican* is far more easy and agreeable to Nature than the *Ptolemaick* Systeme, so it is far more compleat

pleat, and answerable to the various Phænomena of the Planets ; several of which the *Ptolemaick* Hypothesis either very awkwardly solves, or doth not at all come up to. I might instance here in divers particulars relating to *Venus* and *Mercury*, as why the Earth is never between them and the Sun, which the *Ptolemaick* Systeme gives no tolerable account of, and but poor accounts of other of their Phænomena, as also of those of the Moon and the other Planets. I might shew also how incoherent and improper the Motions assigned to the Heavenly Bodies are in the *Ptolemaick* way, as that the Moon should move round once in a Month, the other Planets in such and such Periods as are assigned to them ; the Firmament, or Fixt Stars in 25 or 26000 years ; the Sphere beyond that in 1700 years ; the Tenth Sphere in 3400 years ; and the outermost of all, the

Primum

Primum Mobile, which moves all the rest in only 24 hours. Which are Motions, so unproportional and disagreeable, that are sufficient to subvert the whole Hypothesis. But it would be endless to enter into a detail of such incoherences, and improprieties as the *Ptolemaick Systeme* abounds with.

3. The prodigious and inconceivable Rapidity assigned by the *Ptolemaicks* to the Heavens, is by the *Copernican Scheme* taken off, and a far more easy and tolerable Motion substituted in its room. For is it not a far more easy Motion for the Earth to revolve round its own Axis in 24 hours, than for so great a number of far more massy, and far distant Globes, to revolve round the Earth in the same space of time? If the Maintainers of the *Ptolemaick Systeme* do object against the Motion of the Earth, that it would make us dizzy,

a

and

and shatter our Globe to pieces, what a precipitant, how terrible a Rapidity must that of the Heavens be ? What a Velocity must the Sun have to run its course, at the distance of 21 or 22 Semidiameters of the Earth ? What a Velocity must that of the Fixt Stars, especially that of the *Primum Mobile* be, at far greater distances than the Sun is ?

4. It is an incontestible argument of the *Sun* being the Center of the Planets about him, and not the *Earth*, that their *Motions* and *Distances* respect the Sun, and not the Earth. For with regard to the Sun, the Primary Planets have a very due Motion, in proportion to their several Distances ; that is, Their Motions round the Sun, are in sesquiplicate Proportion to their Distances from him : but this Proportion doth not hold at all with relation to the Earth. But as for the Secondary Planets, round Saturn,
Jupi-

Jupiter and the *Earth*, it is very certain that they have the same respect to their Primaries, as these Primaries have to the Sun; that is, *The Squares of their Revolutions are as the Cubes of their Distances.* And as it is very certain, and visible that the Secondary Planets respect their Primaries as their Centers, and move round them; so it is in some measure (one would think) no less certain, and beyond doubt, that all the Primary Planets, which have the self-same respect to, and Motion with regard to the Sun, as those Secondaries have to their Primaries, that those Primaries, I say, do move round him as their Center, and not about the Earth, to whom they have no such respect.

5. The last Argument I shall alledge for my preference of the *Copernican* to the *Ptolemaick Systeme*, is from the great Parity and Congruity observeable among all the works of the Creation; which

have a manifest harmony, and great agreement with one another.

T H U S in our present case, it is manifest to our sight, that every Globe we have any good views of, hath such like Motions, as those are which we ascribe to the Earth. The Sun indeed being in the Center, is as 'twere fixt there, and hath no Periodical Motion : but yet rhe other Motion round it's own Axis, we can manifestly discern. And as for all the Planets which move round about the Sun, they have, as far as 'tis possible for us to see them, such Motions as those we ascribe to the Earth, namely, a Diurnal Rotation round their own Axes, and a Periodical Revolution round the Sun. And if this be manifest in the other Planets, what should hinder its being so in our own? Why should ours be singular? Why not be supposed to be moved as well as the rest, when it is very certain

tain that either it hath those Motions, or the Heavens have so ; and it is far more natural and easy for the Earth to perform them, than for the Heavens, as hath been already shewn.

THUS having shewn how far more probable the *Copernican* Systeme is than the *Ptolemaick*, so far as it relates to the Motions of the Heavens and Earth, and the Sun being in the Center ; it remains (before I proceed to the *Third* and last Systeme) that I should answer some Objections alledged against this Systeme, partly from *Scripture*, and partly from *Philosophy* and *Sight*.

The Objections from *Scripture* are such as seem to assert the Immobility and Rest of the Earth, and the Motion of the Sun and Heavenly Bodies.

THE Texts that are brought to prove the Immobility and Rest of the Earth, are 1 *Chron.* 16. 30. *The World shall be stable, that it be not*

moved. The same is said, *Psal.* 93. 1. *The World also is establiſhed, that it cannot be moved.* And ſo the ſame again, *Pſal.* 96. 10. In *Pſal.* 104. 5. *GOD* is ſaid to lay the foundations of the *Earth*, that it ſhould not be moved for ever. And laſtly *Solomon*, *Eccleſ.* 1. 4. aſſerts that *The Earth abideth for ever.* Like to which is that of the *Pſalmiſt*, *Pſal.* 119. 90. *Thou haſt eſtabliſhed the Earth, and it abideth.* Theſe are the principal Texts which ſeem to aſſert the Immobility and Stability of the *Earth*.

THE principal Texts which mention the Motion of the Sun and Heavenly Bodies, are ſuch as aſcribe Riſing, Setting or Standing ſtill to them. Thus *Gen.* 19. 23. *The Sun was riſen upon the Earth, when Lot entered into Zoar.* And *Gen.* 15. 17. *When the Sun went down, and it was dark, a ſmoaking Furnace, &c.* So *Eccl.* 1. 5. *The Sun ariſeth, and the Sun goeth down, and haſteth to the place where he aroſe.*
So

So *Psal.* 19. 5, 6. the Sun is said to come out of his chamber like a Bridegroom, and to rejoyce as a strong man to run a race. That his going forth is from the end of the Heaven, and his circuit unto the ends of it. Pursuant to which expressions of the Sun's moving, it is said also to stand still, and to go backwards. Thus *Josh.* 10. 12, 13. Sun, stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. And the Sun stood still, and the Moon stayed. --- So the Sun stood still in the midst of Heaven, and hastened not to go down about a whole day. And in 2. *King.* 20. 10. and *Isai.* 38. 8. the Sun is said to have returned ten degrees backward in one of the places, and that its Shadow to have done so in the other.

THESE are the chief Texts of Scripture, which seem to lye against the Copernican Hypothesis. In answer to which, this may be said in gene-

ral to them all ; That since the design of the holy Writings is not to instruct men in Philosophical, but Divine matters, therefore it is not necessary to restrain the sense of those Texts to the strict propriety of the Words, but take them to be spoken according to the appearance of things, and the vulgar notions and opinions which men have of them, not according to their reality, or Philosophical verity. Thus in divers other instances the holy Scriptures speak ; and thus even Philosophers themselves speak. Yea, the *Copernicans* themselves, although they professedly own, and defend the contrary ; yet in vulgar speaking in our present case, say, The Sun riseth, setteth, and moveth, &c. making that to be the act of the Sun in vulgar discourse, which they contend to be in reality performed by the Earth. And if Philosophers, and others did not
thus

thus express themselves according to the appearance of things, and mens vulgar apprehensions of them, it would need a Comment, and they must explain themselves every time they speak, in order to their being understood.

H A V I N G given this general Answer, I shall next consider the particular Texts themselves, and see whether they necessarily infer what they are brought for the Proof of.

A N D in the first place, as for the Texts brought to prove the Immobility of the Earth, it is manifest that the *Stability of the World*, mentioned in the three first Texts, doth not relate to the Earth's motion, either Annual or Diurnal, but to the Condition, State and Order of the World inhabiting the Earth, particularly the Peace and Prosperity thereof. One of our own latest, and most learned Commenta-
tors

tors, the late Bishop Patrick (5) understands the Gospel-state to be meant in the first and third of the Texts. And his Paraphrase on that in *Psal.* 93. 1. is, *He who made the World, will support that excellent order wherein we are settled; so that it shall not be in the power of man to disturb what he hath established.*

As for what is said in *Psal.* 104: 5. it is manifest that the *Psalmist* is there celebrating the Works of Creation, and that there was a fair occasion of speaking of the Earth's Rest, in relation to its two Motions, as any where. But yet even here also the security and permanency of its State is the thing aimed at. The last most learned Commentator thus Paraphrases on the place (6), *Who hath*

(5) See his *Commentary on Chron.* and his *Paraphrase on Psalms.*

(6) Bishop Patrick's *Paraph.* on *Psal.* 104. 5.

setled the massy Globe of the Earth, even in the liquid air, upon such firm foundations, that none of those Storms and Tempests, which beat upon it from without, nor any Commotions from within, can ever stir it out of the place he hath fixed for it.

As for the two remaining places in *Eccles.* and *Psal.* 119. it is plain enough that their design is to shew the Vanity and Instability of the things of this World, that they are all more fleeting and uncertain than other matters, even than the Earth itself, on which they have their residence. In *Eccles.* the wise man (who had undertaken to prove all things here below to be Vanity) begins with the State of Man himself, and shews that to be more fickle and transitory than the Earth, on which the various Generations of men live, and to which their Bodies do all return again. The Generations of men pass away; but the Earth abideth for ever, in the same

same unalterable condition, without such going and coming, as that of the Generations of men have.

IN *Psal.* 119. 90. the *Psalmist* celebrates *God's Faithfulness* to all the various, and succeeding Generations of the World, which he shews to be as constant and unalterable as the Earth it self, which **G O D** hath so established, that it abideth through all the several Generations of men, when they at the same time are fleeting and changing.

T H U S it appears that all those several Texts which assert the *Stability of the World, or Earth*, prove nothing against the *Earth's Motion* in a Philosophical sense ; only express some Moral, Theological Truths.

A N D so the same may be said of those other places of Scripture, which mention the Motion of the Sun and other Heavenly Bodies, that say they Rise, Set, and perform the Motions which

which the *Copernicans* ascribe to the Earth. If we should take these Expressions in a philosophical, strict, literal sense, and not as vulgar Expressions, arising from the appearance of things; we shall find that very odd and unreasonable Conclusions may as well be collected from those Scriptures, as the Sun's Motion: as that the Sun hath animal Life, Motion, and Desire, being said to act these things it self, to rise, to set, yea to *hast to the place* of his Rising; or as the Hebrew hath it, to *pant after*, or *eagerly to desire* it (7). So in *Psal.* 19. the elegant *Psalmist* giving a poetical description of this noble and admirable work of GOD, the *Sun*, saith, GOD hath, in the Heavens, *made a Tabernacle for him*; as if the Sun had an House, a Resting place provided for

(7) **ANW** Anhelavit, inhiavit. vid. *Buxtorf*.
Lexicon.

him; from which he comes daily forth with beauty and lustre, as resplendent as that of a Bridegroom, and with the same ardency, joy, and diligence runs his Course, as a Champion doth his Race. And lastly his *Going forth* is said to be *from the end of the Heaven*, and his *Circuit* to reach to the ends thereof; as though the Heavens had two Extremities, or was, as the Ancients fancied the Earth to be, a long large Plane bounded by the Ocean, under which they imagined the Sun betook himself, and was thence said *Tingere se Oceano*, to dip himself into the Ocean, when he Set.

AND as in these places of Scripture the Sun is said to *Move*; so in the other places he is said to *stand still*, and to *go backward*. But we shall find that very absurd conclusions would follow the taking those Texts in a strict literal sense. For in *Joshua* the Sun is ordered to *stand still upon Gibeon*,

Gibeon, and the Moon in the Valley of Ajalon. But it would be very absurd to take this in a literal sense, and imagine those two great Luminaries were confined to those two places, otherwise than in appearance to the victorious *Israelites*. And if so considerable a part of the transaction be spoken according to its appearance, why not the whole? Why might not this Station as well be an Arrest of the Earth's motion, as of that of the Heavens, if the whole Miracle was not (as some not improbably think) effected by means of some preternatural Refractions, or extraordinary Meteors, &c.

AND so for the Recess of the Sun, or its Shadow in *Hezekiah's* case, that which in appearance seemed to be the action of the Sun, is by divers learned men thought to have been the effect of such like extraordinary Refractions or Meteors, as I mentioned

ned in the last case : or if it was a real Recess ; why not of the Earth, rather than the Sun and whole Heavens ?

Thus having answered the particular Texts, it doth not appear that the Scriptures oppose the *Copernican Systeme*, but that those passages which seem to do so, are spoken more according as things appear than as really they are. For as St. *Hierom* saith, (8) *Consuetudinis Scripturarum est* — — It is the custom of the Scriptures, for the *Historian* so to relate the opinion men had of many matters, as at that time those matters were by all people taken to be. And in another place (9) There are many things in the *Holy Scriptures*, which are spoken according to the opinion of the time in which they were done, and not

(8) *Hierom.* in *Matth.* c. 13.

(9) In *Ferem.* 28.

cording to their reallity. And this is no other than what is very reasonable, and suitable to the end and design of the Holy Scriptures, which, as I have said, is rather to instruct men in *Divine and Moral Doctrines*, than *Philosophical Truths*. And agreeably hereto *St. Augustine* answers this very doubt concerning the Motion of the Heavens (9). Some of the Brethren (saith he) move a Question, whether the Heavens stand still or are moved, because, say they, if they are moved, how is it a Firmament? and if they stand still, how do the Stars, which are believed to be fixt in them, revolve from East to West, the Northern Stars describing lesser Circles near the Pole? — To which, saith he, I answer, That these things do greatly require several subtile and laborious Reasons, to discover truly whether the matter be so,

(9) August. de Genesi ad Literam. L. 2: c. 10.

or not so. For the entering upon, and discussing of which, I have neither time, neither is it fit it should be done to such as we desire to instruct in the way of Salvation, for the necessary benefit of the holy Church.

HAVING thus answered the Objections from Scripture, I shall in the last place consider those brought from Sense and Philosophy.

THE Objection from *Sense* is, That we see the Heavenly Bodies actually to move, and therefore ought to believe they do so. But there is no weight at all in this, because whether we our selves, or the Object moveth, it amounts to the same. As is manifest to any one carried in a Boat or Chariot; the Progressive motion of which, produceth the appearance of a Regressive motion in the unmoved Objects we look upon; according to *Virgil's* description of *Æneas*
and

and his company's leaving their Port (10).

*Provehimur portu, terraque urbesque
recedunt.*

i. e. Both Land and Towns receded when we left our port. As for the reason hereof, I shall refer to the Opticians, particularly the famous *Kepler*, who in his *Optices Astronom.* hath designedly handled this point,

THE Objections from *Philosophy* are too numerous to be distinctly answered, especially such as seem very frivolous, particularly those grounded on a supposition of the Verity of the *Aristotelian* Philosophy, as the Immutability and Incorruptibility of the Heavens, &c. For answers to which I shall refer the Reader to *Galilæo's System. Mund.* But for such Objections as seem to have some reason in

(10) *Æneid.* L. 2. Car. 72.

them, they are chiefly these, That if the Earth be moved from W. to E. a Bullet shot Westward would have a farther Range, than one shot Eastward ; or if shot N. or S. it would miss the mark ; or if perpendicularly upright, it would drop to the Westward of the Gun. That a Weight dropt from the top of a Tower, would not fall down just at the bottom of the Tower, as we see it doth. That Birds flying towards the E. would be hindered in their Flight, but forwarded in flying the contrary way ; with much more to the same purpose. But not to enter into a Detail of Answers that might be given from the Laws of Motion, and the Rules of Mechanicks and Mathematicks, I shall only make use of the most ingenious *Galileo's* plain Experiment, which answereth all or most of the Objections (11). *Shut*, saith

(11) *System. Mund. Dial. 2.*

he, your self up with your friend in the Great Cabin of a Ship, together with a parcel of Gnats and Flies, and other little winged creatures. Procure also a great tub of water, and put Fishes therein. Hang also a Bottle of Water up, to empty it self drop by drop into another such Bottle placed underneath with a narrow neck. Whilst the Ship lies still, diligently observe how those little winged creatures fly with the like swiftnes towards every part of the Cabin; how the Fishes swim indifferently towards all sides; and how the descending Drops all fall into the Bottle underneath. And if you throw any thing to your Friend, you need use no more force one way than another, provided the Distances be equal. And if you leap, you will reach as far one way as the other. Having observed these particulars whilst the Ship lies still, make the Ship to sail with what Velocity you please, and so long as the Motion is uniform, not fluctuating this way and that way, you shall not perceive

b 3

ceive

ceive there is any alteration in the aforesaid effects; neither can you from them conclude whether the Ship moveth or standeth still. But in leaping, you shall reach as far on the floor as you did before; nor by reason of the Ship's motion, shall you make a longer Leap towards the Poop than the Prow, notwithstanding that whilst you were up in the air, the Floor under your feet had run the contrary way to your Leap. And if you cast any thing to your companion, you need use no more strength to make it reach him, if he should be towards the Prow, and you towards the Poop, than if you stood in a contrary position. The Drops shall all fall into the lower Bottle, and not one towards the Poop, although the Ship shall have run many feet, whilst the Drop was in the air. The Fishes in the Water shall have no more trouble in swimming towards the forepart of the Tub, than towards the hinder part, but shall make towards the Bait with equal Swiftnes, on any side of the Tub. And
lastly

lastly the Gnats and Flies shall continue their flight indifferently towards all parts, and never be driven together towards the side of the Cabin next the Prow, as if wearied with following the swift motion of the Ship. And if by burning a few grains of Incense, you make a little Smoak, you shall perceive it to ascend on high, and hang like a Cloud, moving indifferently this way and that, without any inclination to one side more than another. The cause of which correspondence of the Effects, is, that the Ship's motion is common to all things contained in it, and to the Air also: I mean when those things are shut up in the Cabin: but when they are above Deck in the open Air, and not obliged to follow the Ship's course, differences more or less may arise among the forenamed Effects.

Thus Galilæo by this one Observation hath answered the most considerable Objections deduced from Philosophy against the Motion of the

Earth. And thus much shall suffice for the Explication and Proof of the *Copernican Systeme*, especially that part of it relating to the *Solar Systeme*. Which things I have more largely than ordinary insisted on, for the satisfaction of many that I am sensible doubt of them, and particularly some of my Friends, (and those not unlearned too) who may be apt to read my following Book with prejudice wheresoever I favour the *Copernican Notions*.

Of the New Systeme.

A N D now I pass from the Second Systeme to the Third, which is called the *New Systeme*; which extends the Universe to a far more immense compass, than any of the other Systemes do, even to an indefinite Space; and replenishes it with a far more grand Retinue than ever was before ascribed unto it.

T H I S

T H I S *New Systeme* is the same with the *Copernican*, as to the *Systeme* of the Sun and its Planets ; as may be seen by the Scheme of it in Fig. 3. But then whereas the *Copernican Hypothesis* supposeth the Firmament of the Fixt Stars to be the Bounds of the Universe, and to be placed at equal distance from its Center the Sun ; the *New Systeme* supposeth there are many other *Systemes* of *Suns* and *Planets*, besides that in which we have our residence : namely, that every Fixt Star is a Sun, and encompassed with a *Systeme* of Planets, both Primary and Secondary, as well as ours.

T H E S E several *Systemes* of the Fix Stars, as they are at a great and sufficient distance from the Sun and us ; so they are imagined to be at as due and regular distances from one another. By which means it is, that those multitudes of Fixt Stars appear
to

to us of different Magnitudes, the nearest to us large ; those farther and farther less and less.

OF those Systemes of the Fixt Stars I have given a rude representation in Fig. 3. together with that of the Sun ; which may serve to give an unskilful Reader some conception of state of the Universe, although there be but little likeness in it, for want of room to lay out all the several Systemes in due proportion ; which is necessary to a true representation of the matter.

IN this 3^d Fig. the Fixt Stars with their Systemes (represented by little Circles about those Stars, which Circles signify the Orbits of their respective Planets) are placed without the limits of the Solar Systeme, and the Solar Systeme is set in the Center of the Universe, and figured as a more grand and magnificent part thereof. And so it may be looked upon by us,
by

by reason of its proximity and relation to us. But whether it be really so, whether it be in the Center of the Universe, and whether among all the noble Train of Fixt Stars, there be no Systeme exceeding ours in its magnificent Retinue of Planets both Primary and Secondary, and other admirable Contrivances, is a difficulty, as out of the reach of our Glasses, so consequently above our ability to fathom, although not at all improbable. But be the various Systemes of the Universe as they will as to their Dignity, it is sufficient that in all probability there are many of them, even as many as there are Fixt Stars, which are without number.

THIS *Systeme* of the *Universe* is what, for the most part, I have followed in the ensuing Book, but not so rigorously and obstinately, as utterly to exclude or oppugne any other Systeme; because as the *Works of GOD*
are

are truly great, and sufficiently manifest their excellence and magnificence in any Systeme ; so I was willing to shew the same in such Systemes as I had occasion to speak of them in ; because I would not offend, and consequently not bar the force of my arguments upon such Readers, as might happen to be wedded to the *Aristotelian Principles*, or prejudiced to the *Ptolemaick*, or any other Systeme : not that I had my self any doubts about this *New-Systeme*, but think it to be far the most rational and probable of any, for these reasons.

1. Because it is far the most magnificent of any ; and worthy of an infinite CREATOR : whose *Power* and *Wisdom* as they are without bounds and measure, so may in all probability exert themselves in the Creation of many Systemes, as well as one. And as Myriads of Systemes are more for the *Glory* of GOD,
and

and more demonstrate his *Attributes* than one, so it is no less probable than possible, there may be many besides this which we have the privilege of living in. But it is very highly probable the matter is so, by reason

2. We see it is really so, as far as it is possible it can be discerned by us, at such immense distances as those Systemes of the Fixt Stars are from us. Our Glasses are indeed too weak so to reach those Systemes, as to give us any assurance of our seeing the Planets themselves, that encompass any of the Fixt Stars. We cannot say we see them actually moving round their respective Suns or Stars. But this we can discern, *viz.* That the Fixt Stars have the Nature of Suns, as I have made probable in Book 2. Chap. 2. As also that there are something very like unto, if not actually Planets, which sometimes appear

appear and disappear in the regions of the Fixt Stars ; as I have shewn in my discourse of *New Stars* Book 2. Chap. 3.

BUT besides what I have said there, I have this farther to add from some late observations I have made since my writing that part of my Book ; and that is, That the *Galaxy* being well known to be the fertile place of *New Stars*, the region in which they commonly appear, I am much inclined to be of opinion, that the *Whiteness* there is not caused by the bare Light of the great number of Fixt Stars in that place, as hath commonly been thought, but partly by their Light, and partly (if not chiefly) by the Reflections of their Planets ; which stop and reflect, intermix and blend the Light of their respective Stars or Suns, and so cause that Whiteness the *Galaxy* presents us with ; which hath rather the colour of the Reflected Light

Light of our Moon, than the Primary Light of our Sun.

AND that there are Planets enough for this purpose, I suspect, because I have some reasons to imagine that there are many more *New Stars* in the *Milky Way*, than have ever yet been taken notice of, and that many of those prodigious numbers of Telescopical Stars visible there, are of the number of New Stars or Planets, and not of Fixt Stars only. This Suspicion I have for some time had, but especially lately from my Views of the *New Star* that now begins to disappear in the *Swan's Neck*. Which gave me occasion to inspect some other parts of that Constellation, most parts of which are well replenished with a numerous train of small Stars. Amongst which, sometimes my thoughts more have presented themselves through one and the same Glass, and sometimes I have mist some I thought

thought before I saw : and sometimes also methoughts I have seen them nearer to, and sometimes farther off those Stars that did constantly present themselves. But as these things are to my self novel, and what I confess I have rather Suspensions of than Certainty, I shall refer them to the future Observations of my self, and others, for their Confirmation ; especially because those Approximations and Recesses of some of the little Stars I spake of, suit not with the Observations of some very eminent Astronomers.

T H E S E Observations as they will open to us a New, and admirable Scene of the Heavens (if it be as I imagine) so I earnestly recommended the Enquiry into it to such as delight in those matters. For the doing of which, I conceive it may be sufficient, and the easiest course, to make the Observations in some one part of
of

of the Milky-Way, as in some part of the *Swan*, as much or a little more than falleth within the Compass of the Telescope you make use of, which was the way I practised, and that part of the Heavens, in which I observed. All the Stars that fall within this Area, an exact Map must be taken of, which will shew when any Variations happen. And for taking in the larger Area of the Heavens, a Glass of 6 or 8 feet is sufficient, and rather better for the purpose, than longer Glasses, which take in less, and are more troublesome in using.

HAVING thus represented the State of the *Universe* according to the *New Systeme* of it, the usual Question is, what is the use of so many Planets as we see about the Sun, and so many as are imagined to be about the Fixt Stars? To which the answer is, That they are *Worlds*, or places of *Habitation*, which is concluded
c from

from their being *habitable*, and well provided for Habitation. This is pretty manifest in our Solar Planets, from their being opake Bodies as our Earth is, consisting in all probability of Land and Waters, Hills and Valleys, having Atmospheres about them, Moons ministering unto them, and being enlightened, warmed and influenced by the Sun, whose yearly Visits they receive for Seasons, and frequent Returns for Days and Nights. All which particulars are fully treated of in the following Book, and need not therefore to be anticipated here. Only there is one thing, which for want of sufficient Observations, I could not so fully speak of as I would; and that is concerning the *Seas in the Moon*, in Book 5. Ch. 4. Note 1. whose very existence Mr. *Huygens* (11) denies, saying, *Marium vero si-*

(11) *Cosmotheoros*, p. 114.

militudinem illic nullam reperio, &c. i. e.
In the Moon I find no likeness of Seas, although Kepler and most others are of a different opinion. For those vast plane regions, which are much darker than the Mountainous parts, and are commonly taken for Seas, and bear the names of Oceans; in those very places, viewed with a long Telescope, I find little round Cavities, with shadows falling within them; which cannot agree with the Surface of the Sea: as also those very large Fields, when carefully viewed, do not present us with a Superficies altogether equal. Wherefore these cannot be Seas, but are such places as consist of a less bright matter than that which is in the more hilly parts, but in which also there are some places brighter than others. Thus the most ingenious Mr. Huygens, who then proceeds to shew that there are neither Rivers, Clouds, Air, or Vapours.

But that there are Seas, or great Collections of Waters, and conse-

quently Rivers, Clouds, Air and Vapours in the Moon, I shall make out from some of my own Views and Observations; many of which were made with Mr. *Huygens's* own long Glass before mentioned: through which, and all other long Glasses, instead of imagining the Lunar Spots to be unlike Seas, I have always thought them to look more like Seas, than through short Glasses.

It is true indeed that in those Spots we take to be Seas, there are such Cavities as Mr. *Huygens* speaks of, or rather Mountains with shaded Cavities in them, as also some parts less dark than others. Thus in the Southerly parts of the *Lunar Euxine* and *Mediterranean*, in the *Sinus Sirbonis*, the *Egyptian*, and divers other Seas, there are several such parts that appear more luminous than others, some having the appearance of Rocks and Islands, some of large Shallows,

parti-

particularly towards the Shores, and especially in the Seas bordering on the Continents, such as the great Southern Continent of the *Lunar Ægypt* and *Palestine*. But this is no conclusive argument of those parts not being Seas; because they may be Seas having many Islands and Shallows in them. But then in other parts, and even in some parts of these last named, the Spots appear darker, and with but few of those Eminences or Islands, those brighter or shallow parts. Thus the Northerly *Euxine*, and *Mediterranean*, the *Palus Mæotis*, and many other of those Lunar Seas; few of those parts that have the aspect of Islands or Shallows are to be discerned in them, only one here and another there at considerable distances from one another.

AND in this very manner I doubt not our terraqueous Globe would appear, if viewed at the Moon, or

at some miles aloft. We should there perceive our deep Oceans would be of a darker colour, like the darker Spots of the Moon; and the single Isles of *St. Helena* and *Ascension*, and the more numerous ones of *Ladrones*, *Canaries*, *Azores*, &c. to have the same appearance that the few scattered Islands have in the deeper Lunar Seas: and our Shallow Seas with their numerous Rocks and Islands dispersed about them, especially towards the Continents, would look as those in the Moon do.

T H A T a Reader unacquainted with the Geography of the Moon, may apprehend what I have said here and elsewhere, concerning the Parts and Appearances of the Moon, I have represented them in Fig. 10. and 11. In Fig. 10. the Face of the Full-Moon is represented, its bright and dark parts, with most of the Names given them

them by *Hevelius*, whose Lunar Geography is justly the most followed. In Fig. 11. I have represented the appearance of the Moon's Edge on this last Nov. 4. 1714. soon after the Quadrature, for the explication of what is said concerning the Evenness of the Surface of the Lunar Spots in B. 5. Ch. 4. Note 1. It may be there observed that the Surfaces of all the Seas appear strait and level, only the top of here and there a Rock or Island presents it self at a small distance. Thus the Surface of the *Hyperborean* Sea between *a* and *b* appears level, although through a Telescope, that Sea looks but like a great Lake or Marsh. So do the parts of the *Mediterranean* from *e* to *i*, except when they are interrupted by Rocks or Land, as they are at *b.g* and *d*. At the last of which places, begins a ridge of Hills encompassing the Northern part of the *Mediterranean* which

makes a pretty shew in the Telescope.

AND now considering how accomplished the Moon, and all the other Planets are for Habitation, how solemn an Apparatus is in them for this service: and considering also that these Accoutrements relate to their respective Planets only, and in all probability are of little or no use to our Earth; with great reason therefore the Maintainers of the new Systeme conclude those Planets, yea all the Planets of the Sun and of the Fixt Stars also, to be *habitable Worlds*; places as accommodated for Habitation, so stocked with proper Inhabitants.

BUT now the next Question commonly put is what Creatures are they inhabited with? But this is a difficulty not to be resolved without a Revelation, or far better Instruments than the World hath hitherto been acquainted with. But if the Reader should have a mind to amuse himself

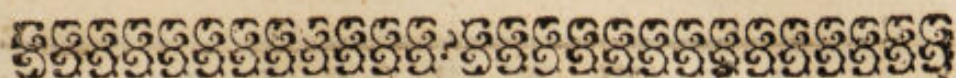
self with probable Guesſes about the Furniture of the Planets of our Solar Systeme, what Countries 'tis probable are there, what Vegetables are produced, what Minerals and Metals are afforded, what Animals live there, what Parts, Faculties and Endowments they have, with much more to the ſame purpoſe; he may find a pleaſant entertainment enough in the great Mr. *Chriſtian Huygens's Cosmotheoros*. To which I ſhall refer him, rather than give either him or my ſelf any farther trouble about theſe matters, which are meerly conjectural.

Thus having, for the ſake of the Unſkilful Reader, given an account of the three *Systemes* principally concerned in the following Book, and having alſo for the ſake of the Doubting Reader, inſiſted more largely than ordinary upon the two laſt of thoſe *Systemes*, little remaineth for the putting an end to this long Preface

face, but to make my Excuse (if it needs any) for assigning the Diameters and Distances of the Heavenly Bodies in English miles, rather than other larger Measures, which would perhaps have come nearer the truth. But this was also for the sake of such as are not very conversant in Astronomical matters and Dimensions: who can better understand you, when you say, It is so many miles, than so many Degrees, Minutes, or Seconds, or Semidiameters of the Earth or other Planets.

AND now for a Conclusion, I shall only intreat all my Readers to joyn with me in their earnest Prayers, that as this Work is designed for the good of Mankind, particularly for the Conviction of Infidels, for the Promotion of the Fear and Honour of GOD, and the cultivating of true Religion, so it may have its desired Effect.

W. Derham.



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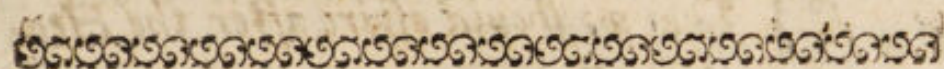
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A
SURVEY
OF THE
HEAVENS.



The Introduction.



THE Psalmist saith, (1)
The Heavens declare the
Glory of G O D ; and the
Firmament sheweth, pu-
blickly declareth, tel-
leth forth, or preacheth his Handy-
Work, as the Hebrew Word signifies

(1) Psal. 19. 1, 2, 3.

(1): that *Day unto Day uttereth Speech, and Night unto Night sheweth, or tells forth, Knowledge.* Which Language of the Heavens is so plain, and their Characters so legible; that all, even the most barbarous Nations, that have no Skill either in Languages or Letters, are able to understand and read what they proclaim. *There is no Speech nor Language where their Voice is not heard: their Line is gone out through all the Earth, and their Words to the End of the World.*

THAT this Observation of the *Psalmist* is agreeable to Experience, is manifest from the Deductions which all Nations have made from God's Works, particularly from those of the Heavens; namely, that there is a **G O D**; and that such as

(1) *קָרָא* significat aliquid verbis efferre, coram nuntiare, annunciare, Conrad. Kircher. Concord. Col. 226. Vol. 2. It is derived from *קָרָא* Coram, Ante. have

have pretended to Atheism, and have deduced God's Works from Chance, &c. are singular and monstrous in their Opinions. Thus saith *Ælian* (1), *There never was any Barbarian that contemned the Deity, nor called in question whether there be any Gods or no? or whether they take care of human Affairs? No Man, neither Indian, nor Celt, nor Egyptian ever entertained any such Thought as Eumerus the Messenian, or Dionysius the Phrygian, or Hippos, or Diagoras, or Socias or Epicurus. So one of Plato's Arguments for the Proof of a God, is (2) The unanimous Consent of all, both Greeks and Barbarians, who confess there are Gods. And Plutarch (3) agreeable to what our Psalmist affirms, tells us whence they collected this Knowledge of a Deity. Men, saith he, began to ac-*

(1) De var. Hist. L. 2. cap. 31.

(2) De Legibus. L. 10.

(3) De Placit. Philos. L. 1. c. 6.

knowledge a God, when they saw the Stars maintain so great a Harmony, and the Days and Nights through all the Year, both in Summer and Winter to observe their stated Risings and Settings. And to pass over a great deal of this kind, that I could cite from divers Heathen Authors, What, saith the Stoick in Tully, (1) can be so plain and clear, as when we behold the Heavens, and view the Heavenly Bodies, that we should conclude there is some Deity of a most excellent Mind, by which these things are governed? ----- A Present and Almighty God. Which he that doubts of, I do not understand, saith he, why he should not as well doubt whether there be a Sun or no that shines. And then he goes on to prove that this can be no idle Fancy depending on the Caprice

(1) *Quid enim potest esse tam apertum, tamque perspicuum, cum Cælum suspeximus, &c. De Nat. Deor. L. 2. c. 2.*

of Man, but a well grounded, substantial Opinion, bearing the Test of Ages and confirmed by the Length of Time. *For, saith he, Time wears out the Figments of Opinions, but confirms the Judgments of Nature; or such Notions as are grounded upon the true Judgment and Nature of Things. For which reason, saith he, both among our selves, and in other Nations, the Veneration of the Gods, and the Sacredness of Religion augment and improve every Day more and more.*

Thus the Heavens declare the Glory of God, even to the Heathen World, so manifestly are they the Handy-Work of God. And that they are his Work, will appear by taking a View of these Seven Particulars.

1. The Magnitude of the Heavens.

2. The great Number of the Heavenly Bodies.

3. Their Distances.

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4. Their

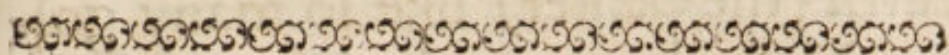
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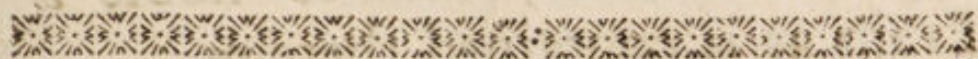
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BOOK I.



OF THE MAGNITUDE OF THE UNIVERSE, and the BODIES therein contained.



CHAP. I.

*The Ancient and Modern Reckonings
compared.*



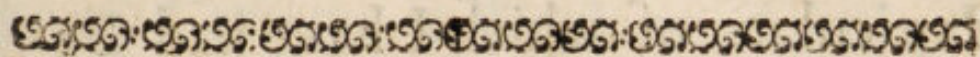
BEFORE the Invention of the Telescope, the Universe was thought to be confined within far more narrow Bounds than it is since

found to be, the fixt Stars being imagined to be all placed in the Starry Heavens (which they called the *Firmanent*) at equal Distances from the Earth (the Center) like so many golden Nails driven in the Top of some arched Roof, or other circular Concave, encompassing our Eye. These, although far more narrow Bounds, and a more scanty Reckoning than it should be, yet was sufficient to shew who was the Maker of such a stupendous Arch, and so noble a Train as is contained therein.

BUT according to the modern Reckoning (which is far the most rational, and grounded upon better Phænomena) we shall find this Branch of the Creation far more magnificent, and worthy of its infinite CREATOR than those former Computations made it.

AND

AND how grand and magnificent a Structure the Heavens are, will appear by a distinct Consideration of the Magnitude of the Heavenly Bodies themselves; and of the Space in which they are.



CHAP. II.

The **MAGNITUDE** *of the*
Heavenly Bodies:

ALTHOUGH we are not able to give a certain Determination of the Magnitude of the Heavenly Bodies, by reason of their vast Distances, yet enough we know, and are sure of concerning their immense Magnitudes, to convince any one that they are the Works of **GOD**. But to come to Particulars.

T H E

THE Measure by which we usually gage and compare the Heavenly Bodies, is our Terraqueous Globe; of whose Dimensions and Bulk we can make a pretty good Estimate, having tolerably good and accurate Observations leading us thereto: the Particulars of which I have had Occasion elsewhere to specify (1).

By these Observations it appears that the Diameter of this our Globe is above 79 Hundred Miles; that

(1) *Physico-Theol.* B. 2. ch. 2. In which Place I have made use of Mr. *Picart's* Measure of the Earth. But notwithstanding the Difference be but small, *viz.* a little above 32 Miles in the whole Diameter of our Globe, yet I shall make use here of our Mr. *Nerwood's* and Monsr. *Cassini's* Measures, because they agree to almost a Nicety, and Mr. *Cassini's* were made (by the King's Command) at greater Distances, with the greatest Accuracy. And according to these Measures, the Diameter of the Earth is 7967.7 English Miles, its Surface 199444201 Miles, and its Solid Content 264856000000 Miles.

consequently its Surface is a good deal above 199 Millions of Miles, and its solid Content or Bulk near 265 Thousand Millions of Miles. If therefore we should go no farther from Home than our own Globe, a Mass we here have worthy of an Infinite Creator, a Work proclaiming that great Being that made it.

BUT as vast a Body as this seems to be, it is much less than many, yea most of the Heavenly Bodies that are visible to us, except two or three of the Planets, which seem to be less than our Globe, namely *Mars*, whose Diameter is reckoned to be but 4875 English Miles; and the *Moon*, whose Diameter is but 2175 Miles; and *Mercury*, whose Diameter is 2748 Miles (1); but yet these vast and a-

(1) The Number of Miles which I have here, and all along, assigned to the Diameters of the several Planets are the mean Numbers between Mr. *Flamsteed's* in Mr. *Whiston's* *Astronomizing*

mazing Bodies too. But for the rest, there is good Reason to imagine their Bulk exceeds that of our Terraqueous Globe. Thus the two superiour Planets by far exceed us ; *Saturn* being computed at 93451 Miles in Diameter , and consequently at

nomical Lectures, and Mr. *Huygens's* in his *Syst. Saturn.* and *Cosmotheor.* which (as Mr. *Whiston* first suggested to me) seem to be nearest the Truth. For whereas the Rays of Light, when intercepted by the Edge of a Knife or other Body, are (as Sir *Isaac Newton* observes in his *Princip.* L. 1. Prop. 96) somewhat bent, as if attracted from a strait Line by that Body ; and whereas Mr. *Flamsteed's* Measures were taken with a Micrometer that pinches or clasps the opposite Edges of a Planet which would incurvate the Rays one Way ; and Mr. *Huygens's* were taken with the Interposition of a thin tapering Plate covering the Planet as far as the extremity of its Face, which would cause an Incurvation of the Rays the contrary Way ; therefore Mr. *Flamsteed's* Measures are as much too little, as Mr. *Huygens's* are too large, and consequently the Mean between them probably nearest the Truth.

427318300000000 Miles in its Bulk; and *Jupiter* at 120653 Miles in Diameter, and 920011200000000 Miles in Bulk. But yet as amazing Masses as these all are, they are all far out done by that stupendous Globe of Fire, the *Sun*; which as it is the Fountain of Light and Heat to all the Planets about it, affording them by his benign Rays, and kindly Influence, the great Pleasures and Comforts of Life; so doth it as far surpass them in its Bulk; its apparent Diameter being computed at 822148 English Miles, and its solid Content at 290971000000000000 Miles, supposing the Face we see of the Sun to be its true and real Globe.

Thus stupendous are the Magnitudes of the Globes of this our *Solar System*. But these not all, nor perhaps the most considerable Bodies of the Universe. For the fixt Stars, although in Appearance but so many

ny golden or flaming Spots, yet are, with great Probability, supposed to be so many Suns, surrounded with their respective Systemes of Planets, as our Sun is ; and no less in Magnitude, if not greater, (some of them at least) than our Sun is, but only diminished in Appearance by their prodigious Distances from us.

IF now we reflect upon the prodigious Masses of those many Heavenly Bodies that present themselves to our View, and many more I shall shew are unseen ; what a surprizing Scene do the Heavens afford us of the great CREATOR's Power ! a Train of such immense Bodies, that what less than an Almighty Hand could find Matter sufficient for, and then compose such magnificent Works ! But yet what is the Magnitude of all these Bodies to that immense Space in which they are ? Which is the next thing to be considered.

C H A P.

C H A P. III.

Of the IMMENSITY of the Heavens.

IT is necessary that I should give a distinct consideration to the immense Space possesst by the Heavenly Bodies, because it was once imagined to be limited by the narrower Bounds of the *Ptolemaick System*e, by that which they called the *'Απλανής*, the *Starry Concameration*, or *Firmament* of the fixt Stars, as I have before intimated; but now with far greater Probability and Reason it is extended to an indefinitely larger Space, a Space sufficient, without all doubt, to contain all the noble Variety of Systemes therein, not only our own of the Sun, but all those others I mentioned of the fixt Stars also. But
for

for the better proof, and more easy Apprehension of the Magnitude of this vast expanded Space, let it be considered,

1. **T H A T** some, if not every one, of those vast Globes of the Universe have a Motion. This is, in some, manifest to our Sight, and may easily be concluded of all, from the constant Similitude and Consent that the Works of Nature have with one another. But in what manner these Motions are performed, whether by the Motion of the Heavenly Bodies round the Earth, or by the Earth round its own Axis, or any other way, it matters not much now to enquire.

2. **I T** is manifest that the Earth is set at such a due Distance from the Heavenly Bodies, and the Heavenly Bodies at such a due Distance from one another, as not to interfere, clash with, or disorder one another,
Nay

Nay so great is their Distance, so convenient their Situation, that they do not so much as eclipse one another, except such Planets as are called Secondary.

3. I t is farther manifest also, That those vast Bodies are so far off, as to appear extreamly small to our Eye, considering their prodigious Magnitudes.

Now for the effecting of this, or any of the other Matters, it is necessary that there be a sufficient Space. And that there is such, and what that Space is, we may make a Judgment of, by considering Particulars according to the best Observations we have of these things.

A N D to begin nearest Home; the nearest of the Heavenly Bodies to us is the *Moon*, whose Orb is the least of any of the Celestial Globes, but yet she takes up a Space of near 480

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thousand *English* Miles in Breadth (1) to perform her monthly Revolution in. And as for the Earth, if with the Moderns, we suppose it, together with it's Satellite the Moon, to revolve round the Sun ; or (which amounts to the same thing) if the Sun revolves round the Earth, this *Magnus Orbis*, as it is usually called, is a Space of above 540 Millions of Miles Circumference (2), or 172

(1) The Moon's *mean Distance* from the Earth according to Sir *Isaac Newton's Princip.* p. 430. is $60 \frac{1}{4}$ Semidiameters of the Earth, according to which, the Diameter of the Moon's Orbit is 479905 *English* Miles.

(2) Concerning the Distance between the Sun and the Earth, there is a great Disagreement between the former and latter Astronomers, occasioned by the Disagreement between their Observations of the Sun's *Horizontal Parallax* (which is equal to the Earth's Semidiameter viewed at the Sun) *Tycho* making it 3 minutes, *Kepler* but one, *Bællialdus* 2 minutes, 21 seconds, and *Riccioli* but 28 seconds. Consequently the Distances arising from hence

Milli-

Millions of Miles Breadth. And if to that we add the Increment caused by the Sweep of the Moon, or the

are less than those of the latter Astronomers. The very ingenious and accurate *Monf. de La Hire* in his *Tabul. Astron.* thinks the Sun's Horizontal Parallax to be not above 6 Seconds, and his Distance therefore to be 34377 Semidiameters of the Earth. But although his Observations were made since, yet I shall make use of *Monf. Cassini's* Number, being deduced from very ingenious and accurate Observations of the Parallax of *Mars*, and agreeing nearly with the Determinations of two great Men, *Mr. Flamsteed* and *Mr. Huygens*, and I may add *Dr. Halley* too, who make it about 10 or 12000 Diameters of the Earth. That great Astronomer assigns a Number between them, in his *Les Elemens de L' Astron.* § 37. *That the Sun's Parallax being supposed to be $9\frac{1}{2}$ Seconds, gives the Distance of the Sun from the Earth, 21600 Semidiameters of the Earth: which are equal to 86051398 English Miles. And imagining the Magnus Orbis to be a Circle (which is an Ellipsis not much differing from a Circle) the double of that Number is the length of its Diameter, viz. 172102795 English Miles.*

These Numbers are different from those I have assigned in my *Physico-Theol.* B. I. ch. 4. Note 5. from a Mistake at that time.

Excursion of her Orb beyond the *Magnus Orbis*, we shall have a Space yet broader by near 280 thousand Miles. But as vast a Space as this seems to be, yet it is not such as to cause either the Earth or Moon to clash with any of the other Celestial Globes, as I have said; nay so far from that, that not so much as their Shade approaches any of them. In which case, what ample Orbs must the three superior Planets have? what a Space is necessary for them and their more numerous Moons to perform their much larger Courses in? And accordingly such Spaces they, and the rest of the Planets are all found to have: *Saturn* an Orb of 1641526386 *English* Miles Diameter; *Jupiter* an Orb of 895134000 mil. *Mars* of 262282910 Miles; *Venus* of 124487114 Miles; and *Mercury* an Orb of 66621000 *English*

English Miles (3) : all of them Spaces so accurately laid out, and Distances so duly proportioned to their Revolutions about the Sun, that abundantly manifest infinite Wisdom to have been concerned in their Appointment, as I intend to shew in proper Place.

BUT now after this Account of this so prodigious a Space as that of our *Solar System* is, what is it to the nearly infinite *Expansum* occupied by the rest of the Heavenly Bodies ! Of which we may have a faint Adumbration by considering the Distances which, with the greatest Probability of Observation and Reason, are assigned to the *Fixt Stars*. In order

(3) These Numbers are deduced from the Distance between the Sun and Earth, assigned in the preceeding Note, and Sir *Isaac Newton's* Distances of the Planets from the Sun computed from their Periods in his *Principia*, L. 3. *Phænom.* 4.

to the making an Estimate of which Matter, let it be supposed (which is usually allowed) that the Fixt Stars are so many Suns ; that they are of the same, or nearly the same Magnitude as our Sun is ; and that the Difference of their Magnitudes ariseth from the Difference of their Distances ; if so, then it will follow, That the fixt Stars are each of them as much farther from us than the Sun, as their apparent Diameters are less than that of the Sun(4). And forasmuch as few of them appear otherwise than as Points even through our best Telescopes, therefore how prodigiously farther must they needs be from us than the Sun is, to cause their Appearance to be so very much less than the Sun ? For an Example, let us take one of the fixt Stars supposed to be nearest

(4) Compare the sagacious Dr. David Gregory's Demonstration of this in his *Astron.* L. 3. Prop. 56, 60, and 61.

to us, as being the brightest and largest, namely *Syrus*. Now this, by accurate Observations (5) hath been found to be in Appearance 27664 times less than the Sun; and consequently, by the foregoing Rule, it is so many times farther off than the Sun is, which will amount to above 2 Millions of Millions of *English* Miles. And if so, what an immensurable Space is the Firmament, wherein a great Number of Stars lesser and lesser, and consequently (according to the foregoing Supposition) farther and farther off, are seen with our naked Eye, and many more discovered with our Glasses, and still many more and more with better Glasses (6), and in all

(5) See Mr. *Huygens* in *Cosmotheor.* p. 137.

(6) In viewing the Planets with my longer Glasses, especially the Planets of a weaker Light, it often falls out that divers of the Fixt Stars, and some of them very small, present

probability many others that escape the Reach of our utmost Art to descry : which may consequently be as far distant from those we see, as those are from us.

themselves at the same time within the Glass, notwithstanding its *Area* is not sufficient to contain both *Jupiter* and his most distant *Satellites*. By which means it is sometimes difficult to distinguish between those Fixt Stars and the *Satellites* of the Planets. Thus I have sometimes been ready to fancy that I saw one or more *Satellites* near *Mars*, untill by future Observations I perceived they were only some of the Telescopick fixt Stars lying in the Way of *Mars*. So about *Saturn*, I have often discerned the Likeness of many *Satellites*, but I am not sure I ever saw above three. From whence it is manifest, that in all Parts of the Heavens there are many Stars which present themselves to our Eye through our long Glasses, that are otherwise invisible to us.

CHAP.

CHAP. IV.

Practical Deductions from, and Reflections upon the MAGNITUDE of the Heavens.

HAVING set forth the prodigious Magnitude of the Heavenly Space, and of the Bodies therein contained, before we proceed farther, let us pause a little to consider what Influence these Things ought to have upon us.

AND in short who can behold the Regions above, and consider the Things therein contained, and at the same time not own them to *declare the Glory of God*? Who can view that immensurable Firmament in which those Bodies are, and not acknowledge his Handy-Work? We admire,

as justly we may, the vast Bulk of this our own Globe : but when we consider how much it is surpassed by most of the Heavenly Bodies, what a Point it degenerates into, and how little more even it, and what we call its *Great Orb* together also, are, when seen from the Heavens, this gives us a just and noble Idea of the Infinite Creator's Works, such as is worthy of God, and such as may make us slight, not overvalue this little Heap on which we dwell, and cause our Thoughts and Desires to soar among the Heavenly Glories. But for an Application of these Considerations, let us hear *Seneca's Reflections* upon the Matter (7), who on this Account recommends Virtue, not purely *because it is a noble thing in its own Nature, and a great Blessing to be free from Evil, but also because it enlar-*

(7) Nat. Quæst. L. i. Præfat.

geth the Mind, and prepares it for the Knowledge of Heavenly things, and makes it fit to associate with God (8).— Then, saith he, the Mind hath the consummate and full good of our human State, when having conquered all Evil, it soars aloft, and wandering among the Stars above, it is able to deride the stately Structures of the Wealthy, and all their Riches. — — — Neither, saith he, can it condemn the Porches and Roofs shining with Ivory, the clip'd Groves, and the pleasant Streams conveyed to their Houses, until it hath wandered throughout the whole World, and from above looking down upon this little Globe, covered in a great measure by the Sea, and, where not so, slovenly, and either burnt up in one part, or frozen in the other, it then saith to it self, Is this that little Point that is divided among so many Nations by Fire

(8) *Qui in consortium D E I veniat.*

and Sword? Oh how ridiculous are the Bounds of Mortals, when this River divides this Nation, that Mountain boundeth another, and that Defart another? For as for this World, saith he, It is but a Point in which ye sail, in which ye war, in which ye dispose of Kingdoms. But above, are vast Spaces, into the Possession whereof the Mind is admitted, on Condition it hath brought but little of the Body along with it, that it hath cleansed itself from every filthy thing, and being disengaged from the World hath made itself illustrious, by being expeditious and light, and content with little things. When such a Mind, saith he, hath touched those Celestial Regions, it is then nourished and grows; and, as if delivered from its Bonds, it returns to its original State. And this Argument it hath of its Divinity, that it delights in divine Matters, and is conversant with them, not as things strange, but its own. There it securely beholds

beholds the rising and setting Stars, their different Courses, &c. There this curious Spectator discusses every thing, and searches out every thing. And indeed what should it do but pry into those Matters, since he knows they belong to himself. Then he contemns the narrow Bounds of his Habitation in this World. — — And here at last he learns what he hath long enquired after : there he begins to know God (9).

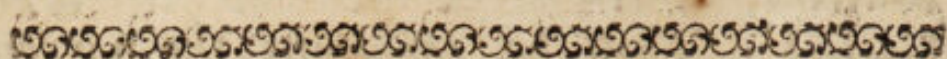
(9) *Illic incipit D E U M nosse.*



BOOK



BOOK II.



THE
Great NUMBER
OF THE
Heavenly Bodies.



CHAP. I.

A General View of the NUMBERS
of the Heavenly Bodies.



HAVING in the preceding Book given a Demonstration of God from the *Magnitude* of the Heavenly Bodies, I shall do the same
in

in this from their *Number* ; a Number so great, that we cannot view and consider them without Astonishment, were there no more of them than the Sun, and the Planets (both Primary and Secondary) supposed to move about him, there would be a Number sufficient to manifest an Almighty and Wise CREATOR. But when we view the Heavens, and see ourselves surrounded with so prodigious a Number of illustrious Bodies, of various Magnitudes ; when we go to other Parts of this our Globe, from the Northern, suppose to the Southern Pole, and there discover a great Multitude of other Stars, that were never seen in our Hemisphere : when we perceive the Heavens thick beset with them in every Place ; and when (as I already hinted) we view the Heavens with our Glasses, and discover many more than our naked Eye could reach ; and when we again
view

view them with better and better Instruments, and still discover more and more of those Starry Globes; when particularly we survey what they call the *Milky-Way*, and see the prodigious Number, I may almost say Clusters, of Stars, that fill that Region of the Heavens, and cause that remarkable whiteness there: I say, when we see such prodigious Numbers of those Heavenly Bodies, which no art of man can number; and when we farther consider, that in all probability, we do not see the half, nay perchance not the thousandth Part of what the Heavens do contain; as we cannot but be struck with Amazement at such a multitude of G O D's glorious Works, so we cannot, we are worse than Men if we do not, own the great C R E A T O R, and give him his due Praises.

CHAP.



C H A P. II.

*That the Fixt Stars are Suns encompass-
sed with Systemes of Planets.*

ALTHOUGH the Number of the Erratick and Fixt Heavenly Bodies we see, are sufficient to set forth the Existence and Praises of their great *C R E A T O R*, yet there is one thing more that I cannot easily pass over (though it hath only high Probabilities for it) because it gives us a far more noble and agreeable Idea of the Creation, than the World was ever, that we know of, acquainted with before ; and that is, That the best and most learned modern Astronomers do generally suppose the great multitude of Fixt Stars we see, or imagine to be in the Uni-

Dverse,

verse, to be so many *Suns*, and each of them encompassed with a *Systeme* of *Planets* like our Sun.

A N D that the *Fixt Stars* are *Suns*, or of much the same Nature as our Sun, there is great reason to conclude,

1. BECAUSE they are Bodies no less immense (as I have said) than the Sun, but only diminished, in appearance, by their prodigious distances from us.

2. BECAUSE they shine by their own native Light, not by any borrowed from the Sun. For so great are their distances from the Sun, and from us also, that it is not possible their Light should be received from the Sun, and reflected to us, as that of the Moon and other Planets is. And with all so brisk and vivid is their Light, and so very small their apparent Diameters, when divested of their glaring Rays, and made to have

have their true appearance through our Telescopes, that no question is to be made, but that they shine by their own innate Light, as our Sun doth.

AND if the Fixt Stars are so many Suns, certainly they minister to some grand Uses in the Universe, far above what hath usually been attributed unto them. And what more probable Uses, than to perform the Office of so many Suns? that is, to enlighten and warm as many Systemes of Planets; after the manner as our Sun doth the Erraticks encompassing it. And that this is the Use and Office of the Fixt Stars is probable,

1. BECAUSE this is a far more probable and fuitable use for so many Suns, so many glorious Bodies, than to say they were made only to enlighten and influence our lesser, and I may say inferior, Globe; which another Moon or two, or one or

two of those very Suns set nearer to us, would have better done, than all the whole train of Heavenly Bodies now doth. But instead of this, many of them, nay perhaps the greatest number of them are at such immense distances (as shall be shewn under the next Head) that they are out of the reach of our naked eye. In which case, what use is it likely such great numbers of such immense, unseen, far distant Bodies can be to our World, when there are so many already of divers Magnitudes of those that fall under View, that (besides other much greater Uses they may do in the Universe) do minister to our comfort here upon Earth in supplying the Absence of the Sun and Moon by Night.

2. FROM the Parity, and constant Uniformity observable in all God's Works, we have great Reason to conclude that every Fixt Star

hath a Systeme of Planets, as well as the Sun. For it is certain that the Sun is a Fixt Star to the Fixt Stars, as they are to the Sun. And in this case, if (as the justly renowned Mr. *Christian Huygens* argues) (1) we should imagine our selves to be placed somewhere in the *Heavenly Regions*, as far from the Sun as from the Fixt Stars, we should then perceive no difference between the one or the other. For it would be very unlikely that we should see any of the *Solar Planets*, either by reason of the diminishing of their light, or because their Orbs would sink into the same lucid Point with that of the Sun. Being then so placed, we should imagine all these Stars [both Sun and Fixt Stars] to be much of the same Nature and kind; and from a view of any one of them nearer to us than the rest, we should make our judgment of them all. And now being,

(1) *Cosinotheoros* p. 133.

faith he, by the favour of God, admitted so near one of them, namely the Sun, as to see six lesser Globes revolving round about him, and other Secondary ones revolving round some of them : why ought we not to have the same judgment of the rest of those Suns, as of this, and think it altogether probable that this is not the only Star of all the number that is encompassed with such a train, or in any respect excels the rest ? Neither also that this Star alone revolves round its own Axis, but rather that all the rest have somewhat of the same kind also. And so that learned Person goes on in the further pursuit of his ingenious Argument.

3. BESIDES those strong probabilities, we have this farther to recommend those imaginations to us, That this account of the Universe is far more magnificent, worthy of, and becoming the infinite CREATOR, than any other of the narrower Schemes.

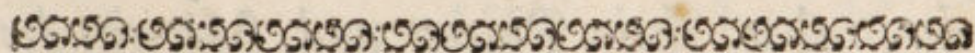
Schemes. For here we have the Works of the Creation, not confined to the more scanty limits of the Orb, or Arch of the Fixt Stars, or even the larger Space of the *Primum Mobile*, which the Ancients fancied were the utmost Bounds of the Universe, but they are extended to a far larger, as well as more probable, even an indefinite, Space; as was set forth in the first Book. Also in this Prospect of the Creation, as the Earth is discarded from being the Center of the Universe, so neither do we make the Uses and Offices of all the glorious Bodies of the Universe to center therein, nay in Man alone, according to the old vulgar Opinion, that *all things were made for Man* (2). But in this our Scheme we have a far more extensive, grand, and noble View of

(2) See *Physico-Theol.* B. 2. c. 6. N. 3.

God's Works : a far greater number of them ; not those alone that former Ages saw, but multitudes of others that the Telescope hath discovered since ; and all these far more orderly placed throughout the Heavens, and at duer and more agreeable distances, and made to serve to much more noble and proper ends : for here we have not one Systeme of Sun and Planets alone, and one only habitable Globe, but myriads of Systemes and more, of habitable Worlds(3), and some even in our own Solar Systeme, as well as those of the Fixt Stars. And consequently if in the Sun and its Planets, altho' viewed only here upon the Earth at a great Distance, we find enough to entertain our Eye, to captivate our Understanding, to excite our Admi-

(3) See the Preface.

ration and Praises of the infinite CREATOR and Contriver of them ; what an Augmentation of these Glories shall we find in great multitudes of them ! in all those Systemes of the Fixt Stars throughout the Universe, that I have spoken of, and shall have occasion to mention again in the next Chapter.



C H A P. III.

Of NEW Stars.

BESIDES the Planets of our Solar Systeme, and the wonderful number of Fixt Stars, there are some others, which are called *New Stars*, which sometimes appear and disappear in divers Parts of the Heavens, and will deserve a place here.

S O M E

SOME of these New Stars have been taken notice of as early as *Hipparchus's* time, who seeing such a Star, and doubting whether it often happened, and whether the Stars we take to be Fixt were so or no, he therefore (as *Pliny* tells us) (4) set upon numbering the Stars for posterity, a difficult Task he saith, even for a God : and by proper Instruments he marshalled them in such order, that their Places and Magnitudes might be known : by which means it might be easily found, not only whether they decayed and perished, or were again renewed ; but also whether any of them changed their places, or had any Motion, as also whether they increased or decreased. Thus *Pliny*.

SINCE which time many other such New Stars have been taken Notice of by others. To pass by the

(4.) *Plin. Nat. Hist. L. 2. C. 26.*

New Stars in *Hadrian's*, *Valentinian's*, *Honorius's*, and *Otto's* times, and name only such as have been more lately taken notice of by men of good Judgment in these matters; such were those New Stars observed by *Tycho Brahe*, *David Fabricius*, *Janson*, *Bayer*, *Kepler*, *Marius*, *Byrgius*, *Holwarda*, *Hevelius*, *Montanari*, *Bullialdus*, *Cassini*, our *Mr. Flamsteed*, and some others (5); to which may be added a New Star that appears at this very time I am writing, in the Neck of the *Swan*; the same in all probability that hath been seen before by

(5) For a Catalogue of these and other New Stars, the Constellations in which they appeared, and other matters relating to them, I shall refer to *Riccioli's Almagest*. L. 8. Sect. 2. cap. 1. *Hevelii Prodrum*. in his Description of the Comet in 1665. p. 423. the *Appendix to Mercator's Astron.* and *Mr. Lowthorp's Abridg.* Vol. 1. p. 247.

Mr. *Kirk* (6) in 1687, and 1688 and perhaps by *Bayer* long before, as also *Hevelius* and others.

OF these *New Stars*, there is reason to imagine there may be many, by reason they are not confined to any one part of the Heavens, but appear and disappear in divers Constellations, and divers parts of those Constellations, as in *Cassiopeia*, the *Swan*, the *Great Bear*, *Andromeda*, *Eridanus*, the *Whale*, the *Ship*, and divers other parts of the Heavens.

(6) In the *Miscellanea Berolinensia* p. 210. Mr. *Kirck* saith, he for some time, sought this Star in vain, but at last on $\frac{6}{16}$ Aug. 1687, he found it with the help of an 8 foot Tube, but very small, but that it grew bigger and bigger so as on Oct. 23. to be seen with the naked Eye, until having arrived to its greatest Magnitude, it again became less and less, and at least invisible even in a Telescope. By frequent Observations he discovered its Motion to be very regular, and its Period to be $404\frac{1}{3}$ days.

W H A T

W H A T these *New Stars* are, is hard to determine. Meteors they cannot be, because they are of a long continuance, and much too far off, for Bodies that emit so little light as Meteors do, to be seen by us. And as for other Opinions about them, they are too many, and too frivolous (some of them) to be named (7), except one or two of the most probable. Among which, one is of some that think they may be such Stars as have one side darker than the other (as one of *Saturn's Satellites* is supposed to have) and so appear only when the bright side is turned towards us, and disappear as the darker takes place. Some think they may be fixt Stars that expire in Light and Vapours (8)

(7) If the Reader hath a mind to see a variety of these Opinions, he may find them largely enough handled in *Riccioli's Almagest. ubi supra* c. 17.

(8) This is what Sir *Isaac Newton* surmises in his *Princip. L. 3. Prop. 42.*

and

and are again rekindled; and recruited by the Access of Comets. Others take them to be Comets themselves: But if I may be admitted to speak my own opinion (in which I presume I am not singular) I rather take them to be *Planets* belonging to some of the Systemes of the Fixt Stars, spoken of in the last Chapter, and that these Planets become visible when they are in that part of their Orbits nearest the Earth, and again gradually disappear as they move in their Orbits farther and farther from us: And this is very probable,

1. FROM that Increase and Decrease of their Light and Magnitudes which is constantly observed in them: they being at first obscure, and hardly discernable, but by degrees growing brighter and brighter, till some of them equal the light of *Venus*; and others the light of the Fixt Stars, of the First, Second, and Third Magnitudes :

nitudes : and then again as gradually grow less and less till they utterly disappear.

2. F R O M their Periodical motion and return after a certain time. This indeed hath not been so carefully and judiciously taken notice of as it deserves, or so as to bring their Periods under certain determinations ; but yet in some of *Hevelius's* and *Cassini's* observations, it hath been discovered that some of the same Stars have returned, as particularly that in the *Whale's Neck*, and that which now appears in the *Swan's Neck*, or *Crop*.

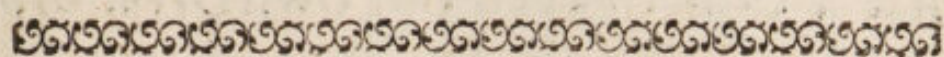
3. F R O M their great Distance from us ; many or most of them having little or no Parallax, and being found to be above the Planets of the Solar Systeme, even in the very Regions of the Fixt Stars themselves, or but little inferior to them.

AND now whatever those New Stars are, they are a farther Demonstration of G O D's Power and Glory: and that there are many more of the grand Works of the Creation than what our Eyes behold at all, or that we have only now and then a glimpse of. But if (as to me it seems very probable) they are Planets of other Systemes, some of those Erraticks revolving round some of the Fixt Stars, then do they lay open a still more glorious Scene of G O D's Works, and give us such a representation of the state of the Universe, that the World never dreamt of before, and that even Angels themselves may be amazed at the sight of.

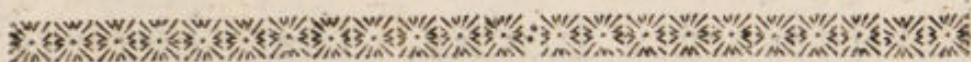




BOOK III.



The DUE
SITUATION
OF THE
Heavenly Bodies.



CHAP. I.

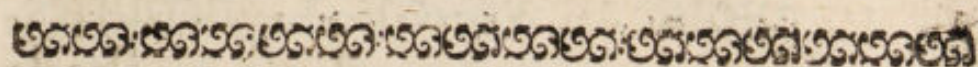
*Of the due, as well as great, DISTANCE
of the Heavenly Bodies.*



HAVE before taken
notice of the immense
Distance of the Hea-
venly Bodies, that it
is such as makes those
vast Bodies, the Fixt
Stars (no less in all probability, as I
E said

said, than the Sun it self) to degenerate into so many Points, yea to escape our eye ; nay more than this, that it causeth even our own *Great Orb* which our Earth describes about the Sun, to sink into almost a Point, or at least a Circle of but a few Seconds Diameter. I shall therefore say no more on that matter. But that which I shall speak of in this Book, is the due proportion of the Distances of the Heavenly Bodies, that they are not set at random, like a Work of Chance, but placed regularly and in due order, according to the best methods of Proportion and Contrivance. Which will be manifest from the following Chapters, which will shew that the Distance is such, that none of the Globes interfere with one another : but instead of that, are in due and the most nice, commodious Proportion.

CHAP.



CHAP. II.

*That none of the GLOBES of the
Universe interfere.*

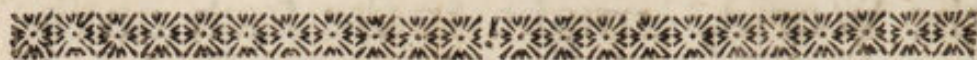
HAD the Universe been the Work of Chance, or any thing but a wise Architect, there would have been a great many blunders and inconveniencies in the Situation of such a prodigious number of immense Globes as the Universe doth contain. Some would have been too near, some too far off, some would have met with, knocked and stop'd one the other, and some would have so interfered as to have incommoded the other some way or other. But instead of this, every Body throughout the whole Creation is, as far as it is possible for us to observe,

set at such a due Distance, as not only to avoid all violent Concourses, but also so as not to eclipse or shade one the other, wherever it may be prejudicial, or indeed not useful and convenient, or so as to hinder one anothers kindly Influences, or to prejudice one another by noxious ones. This is very manifest in our own Systeme of the Sun; and because we see it not otherwise, we may conclude it to be in all; unless we should make some exception for what is suspected (and indeed only suspected) of *Comets*, which in their approaches towards the Earth, are imagined to cause Diseases, Famines, and other such like Judgments of God. But this is only Surmise, and what befalls the world at other times without the visible approach of any Comet. But however, supposing that as Comets move in Orbs very different from those of the other Heavenly Bodies,
so

so their Effects and Influences may be as different; yet this may be, and no doubt is (because it may be proved) with the concurrence, and by the appointment of the Divine Providence; who, as Governour of the World, might make such noxious Globes for the Executioners of his Justice, to affright and chastize sinful men at their approaches to the Earth, (and as some have imagined) to be the place of their Habitation and Torment after death. But supposing it to be so, yet herein is a kind Providence manifested, That their Returns to the earth are but seldom, and their Stays short, and that they take up many years in passing the rest of their Orbs.

AND now whether we consider the due Situation of the greatest part of the Heavenly Bodies, whereby neither they nor their influences do interfere; or the more unusual Posi-

tion and Motion of Comets, still it appears that a wise and careful Architect was the Contriver and Orderer of it all : especially if we joyn what follows in the next Chapter.



CHAP. III.

*Of the nice Proportions of the Distances
of the Heavenly Bodies.*

AS it is one great demonstration of the ingenuity and skill of an Architect to give due proportions to his Work ; so we find this to be abundantly manifest in all the Bodies of the Universe that fall under our cognizance : among which we may discern a curious Order, and that due and nice Proportions are strictly observed in their Situation.

How

H O W the Fixt Stars are situated in respect to one another, is impossible for us to determine at such prodigious Distances as they are from us ; but they look to us, who can have no regular prospect of their positions, as if placed without any Order : like as we should judge of an Army of orderly, well disciplined Soldiers, at a distance, which would appear to us in a confused manner, until we came near and had a regular prospect of them, which we should then find to stand well in rank and file. So doubtless, if we could have an advantageous prospect of the Fixt Stars, we should find them very commodiously and well set in the Firmament in regard of one another. And this we have great reason to conclude from the Rules of Parity, from that constant Harmony, and Similitude observable among all the works of the Creation, which fall

under our cognizance : particularly this is evident in this Region of the Universe, to which we belong, and which we have a better Prospect of, and can survey with our Instruments, I mean the Systeme of the Sun. In this we find every Body placed in good order, and at due distance according even to the nicest Rules of Proportion.

FOR the evi^ction of this matter, let us (according to the most received and rational Hypothesis) suppose the Sun placed in the Center, to influence all his Planets with Light and Heat. Then follow the several Planets, surrounding him, not one here, and another there, at all adventures, in a rude manner, but so orderly, and at such due distances, as make the Squares of their Revolutions round the Sun, in proportion to the Cubes of their Distances from it. And this proportion is what occurs throughout
the

the whole Solar Systeme in all the Primary Planets that revolve round the Sun, and in the Secondary Planets also that revolve round them. Thus it manifestly is in the Five *Moons* that accompany *Saturn*, and the Four accompanying *Jupiter*. And if the great CREATOR and Contriver of the Universe hath thus modelled, and methodized this part, this Systeme of it where we live, and behold the thing, no great doubt can be made but that he hath done the same in the other Systemes thereof also; that every Systeme is set at a due Distance from one the other, and every Body in each Systeme at its due Distance also from their Sun, or Fixt Star.

AND now who can reflect upon these things, and not perceive and admire the hand that acteth in them, the Contrivance and Power of an infinite Workman! For where we have such manifest strokes of wise order
and

and management, of the observance of Mathematical Proportions, can we conclude there was any thing less than Reason, Judgment, and Mathematical skill in the case? or that this could be effected by any other Power, but that of an Intelligent Being, who had Wisdom and Power sufficient for such a Work: according to the reasoning of the *Stoick* in *Cicero*, who pleads thus (1): If thou shouldst see a large and fair House, thou couldst not be brought to imagine that House was built by the Mice and Weesles, although thou shouldst not see the Master thereof: so (saith he) wouldst thou not think thy self very plainly to play the fool, if thou shouldst imagine so orderly a frame of the World, so great a variety and beauty of Heavenly things, so prodigious a quantity and magnitude of Sea and Land,

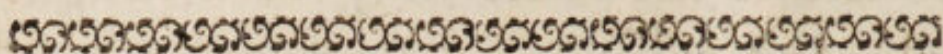
(1) *Cicer. de Nat. Deor. L. 2. c. 6.*

to be thy *House*, thy *Workmanship*, and not that of the immortal Gods! And so when we see such good order, such due proportions in this Region of the Universe, and have good reason to conclude the same may be throughout the whole, can we, without great violence to Reason, imagine this to be any other than the work of G O D ?

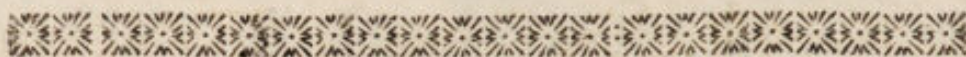




BOOK IV.



OF THE
M O T I O N S
OF THE
HEAVENS.



CHAP. I.

*That the bare MOTION of the Heavens
and Earth are a Demonstration of God.*



IN treating concerning
the Motion of the Hea-
venly Bodies, it will
be necessary to take in
that of the Earth too,

it

it being not easy to speak of one without the other. And here there are two things that are manifest Demonstrations of the presence and management of G O D, namely, That such Bodies should move at all : and that their Motion is so regular.

1. **T H A T** all those vast Globes of the Universe should have a Motion, must of necessity be from some Being that had Power enough to put them in motion. For as *Lactantius* well argues, (1) *There is indeed a power in the Stars* (and the like may be said of the rest of the Globes) *of performing their Motions, but that is the Power of God who made and governs all things, not of the Stars themselves that are moved.* For it is impossible for such lifeless, dull, unweildy Bodies to move themselves, but what Motion

(1) *Lactant. L. 2. c. 5.*

they have, they must receive from something else able to move them. Now this some will say may be effected by the *Vortices* surrounding the Sun, the Earth, or other Primary Mover (2) ; or from a Vectoral Power, or Emanations of the Sun, (3), or thole Primary Movers carrying about and pushing on these Bodies which move about them. But allowing that it is possible it might be so, yet still we must recur to some *First Mover*, some *Primary Agent*, who was able to set that principal Mover into motion : and then the case amounts to much the same, and the Argument hath the same force, whether we attribute the Motion of one, or all the several Globes to the Power of G O D. For in our Solar Sy-

(2) This was *Cartes* his Motion, and of others long before him.

(3) This was *Kepler's* Scheme.

steme, for Instance if it should be thought, that the Six Primary Planets revolving round the Sun, received their motion from his Revolution round his own Axis; yet let us think (as Plato argues (4)) how it is possible for so prodigious a Mass to be carried round for so long a time, by any natural cause? For which reason (saith he) I assert God to be the Cause, and that it is impossible it should be otherwise. Thus Plato: and his Argument is undoubtedly good, since, as Aristotle argues (5), Every thing that is moved, must of necessity be moved by some other thing; and that thing must be moved by something that is moved either by another, or not by another thing. If it be moved by that which is moved by another, we must of necessity, saith he, come to some Prime Mover, that is not moved by another. For it is impossible that what moveth,

(4) Plato in Epinom.

(5) Aristot. Physico. L. 8. c. 5.

and is moved by another, should proceed in Infinitum.

AND now therefore, if in our Solar System, we should imagine the Moon to be wheeled about our Earth, by the Motion and Vectorial Power thereof; and the Moons about Saturn and Jupiter by the Motion and Vectorial Power of those Planets; and all the Primary Planets to be turned round about the Sun by the Power of the Sun, yet at last we must find out a Mover of the Sun it self and those other Primaries: a Cause of sufficient Power to wheel about those prodigious Masses, of such vast Bulks, as have before been assigned to them, and which, besides their own Weight, are, according to the former Hypotheses, clogged and encumbered with the *Vis Inertiæ* of all those Planets, whether Primary or Secondary, or both, which they drive round. And if this was the case, what Power can
be

be found sufficient for this Work, but that of the same infinite Hand that at first gave them Being!

AND so for all the rest of the Moving Bodies of the Universe, such as Comets, the New Stars before spoken of (6), and the slow Motion of the Firmament, or Fixt Stars in 25920 (7) Years. This latter I shall say no more of, because it may not arise from any motion of the Firmament it self, but from some other cause (8). But for Comets, what

(6) Book II. ch. 3.

(7) *Ptolemy* made this Motion to be one degree in 100 years. But others since make it to be more. *Mr. Street*, in his *Caroline Tables*, makes it 1 gr. 20': *Hewelius* 1 gr. 24'. 46". 50": but *Mr. Flamsteed* agrees *Riccioli's* numbers to come nearest the truth, viz. 1 gr. 23'. 20". in 100 years, or 50" in an year. According to which rate the Motion (called the *Platonic year*) is accomplished in 25920 years.

(8) *Sir Isaac Newton* demonstrates how this may arise from the Spheroidal Figure of the Earth; *Princip.* L. 3. prop. 21. & L. 1. prop. 66.

Power but that of the Almighty could give them such prodigious Projecti-
ons as their Trajectories or Orbs are
found to have? Orbs that run into
such amazingly long Ellipses, that
'tis wonderful how their Projectile
Force should carry them to such im-
mense Distances, and their Gravity
bring them back, and retain them
in their Orbs.

AND so for the New Stars, which
I have said are so many Signals of
Planetary Systemes dispersed here and
there all over the Universe, they are
all of them so many manifestations
and demonstrations of an infinite Be-
ing that hath imparted motion unto
them: and they are a sign also that
there are other Globes, besides the
Sun and its Planets, which are mo-

Coral. 20. See the matter also more easily de-
monstrated in Dr. Gregory's *Astron.* L. I. Prop. 64.

ving

ving Bodies, even that all the Globes in the Universe are such, and consequently so many Proofs of an *Almighty first Mover*.

Thus the bare Motions of the Earth, and of the Heavens are so many arguments of a Divine Power therein concerned. But we shall moreover find an infinitely Wise, as well as Almighty Power herein transacting, by what follows in the next Chapter.



CHAP. II.

*The great REGULARITY of the
Motions of every Globe.*

HAVING in the preceding Chapter shewn that the giving Motion to such immense, lifeless Globes, is the work of God, we

shall find much greater demonstrations thereof, if we consider that those Motions are wisely ordered and appointed, being as various, and as regular and every way nicely accomplished, as the World and its Inhabitants have occasion for. This is a manifest sign of a wise and kind, as well as omnipotent CREATOR and ORDERER of the World's Affairs, as that of a Clock, or other Machine is of Man. Thus *Tully's Stoick* (1) argues our present case, from the *Shepherd at Actium*, when from the top of an Hill he happened first to see a Ship sailing in the Sea, he was for a while in great amazement and surprize to see such a moving inanimate Body, and could not imagine of what a Nature it was possible it should be, untill he perceived, by

(1) *De Nat. Deor. L. 2. c. 35.*

some tokens, that it was made and managed by Man. So, saith he, *the Philosophers* ought to have done, if haply they had any doubts at the first view of the *World*: afterwards when they should behold its determined and equal Motions, and all things managed by established orders, and with immutable constancy; they ought then to understand that there is not only some Inhabiter in this heavenly, this divine House, but also some Ruler, and Moderator, and in a manner, Architect of so great a Work, so noble a Performance. This Conclusion is so natural, so cogent, that any thing but stupid prejudiced Blockheads (as those Philosophers were) would have naturally and easily made it. But now, saith the Stoick (2), they seem to me not so much as to have any suspicion of the wonderfulness of the things of the Heavens or

(2) Ibid. c. 36.

the Earth. And great reason the *Sto-ick* had for his surmise. For so manifest a Demonstration of a Deity are the Motions of the Heavens and Earth, that if men *do* not see them, it is a sign of great stupidity ; and if they *will* not see, and be convinced by them, it is as plain a sign of their prejudice and perverseness; as will farther appear by considering what an incomparable provision is made for the World's good, by the particular Motions which are given to the Earth and Heavens, namely the *Diurnal* and *Periodical* Motions.



CHAP.



CHAP. III.

*Of the Diurnal MOTION of all the
several Globes.*

AS to the *Diurnal Motion*, there is great probability that our Earth, and all the Heavenly Bodies have a Rotation round their several Axes ; not all performed indeed in the same space, or length of time, but some in longer, some in shorter times ; each Time making what we call a *Day* in those several Globes, equivalent, although not equal, to the circumvolution of our Earth in 24 hours.

This diurnal Rotation is visible in many of the Heavenly Globes, and highly probable in our own. In the *Sun* it is very manifest from the equa-
ble

ble Motion of its Spots, which sometimes appear on it's Disk, and have been observed formerly by *Galilæo* (1). *Scheiner* (2), *Tardè* (3), *Malapertius*, *Hevelius* (4) and others since them by

(1) *Galilæus* tells us in the III. Dialogue of his *System. Mund.* that he was the first that discovered Spots on the Sun, in the year 1610, which he shewed the next year to divers great persons in Rome. That *Scheiner* sent him two Letters by *Velferus* under the feigned name of *Apelles*, to desire his opinion of them: that he concluded them to be alterable, contrary to the received Opinion then, of the *Heavens inalterability*, that they were contiguous to the Sun, and that their path over the Sun, sometimes in a Curve, sometimes a strait line, argued the Annual Motion of the Earth about the Sun, and not of the Sun about the Earth; with more to the same purpose, which may be seen in the sagacious Author, in his 1 and 3 Dialogue.

(2) Vid. *Scheiner's Rosa Ursina*.

(3) V. *Tardè's Astra Borbonia*, who took them to be small Stars interposing themselves between the Sun and us. Of the same opinion also was *Malapertius*, who gave them the name of *Sydera Austriaca*.

(4) See *Hevelius's* opinion of them at large in his *Selenography*, ch. 5. and in the Appendix.

Mr.

Mr. *Gascoigne* and Mr. *Crabtree* (5); and since them by Mr. *Boyl*, Dr. *Hook*, Dr. *Halley*, Mr. *Flamsteed*, and others in *England*, and by Messieurs *Cassini*, *Picart*, and others abroad (6); and of late by my self and others too. These Spots have manifestly a Motion, and the same Motion too, as that of a Globe moving round upon its Poles: for we may perceive them

(5) In their Letters (now in my hands) there is an ingenious controversy between those two great Men, Mr. *Gascoigne*, the Inventor of the Micrometer, and Mr. *Crabtree*, concerning the *Solar Spots* that appeared about the year 1640; which Mr. *Gascoigne* imagined to be great numbers of small Planets revolving round the Sun, at a small distance from him. Mr. *Crabtree's* answer and opinion may be seen in his Letter which is published with my own observations about the *Solar Spots* from 1703 to 1711 in the *Philos. Transact.* No. 330,

(6) The Observations of those great Men which are dispersed about in *Philos. Transf.* may be seen at one view in Mr. *Lowthorp's* Abridgment. Vol. I. p. 274.

to be perpetually shifting their places from the Eastern to the Western Limb of the Sun ; and in thus doing, their daily Stages and Motion exactly correspond to the Motion of a Globe, that is, those Stages are shorter, and the motion of the Spots seemingly slower towards the Sun's Limb, but near the Center of the Disk, larger and swifter ; and all in exact proportion to a double Line of Sines, or such a Line of Sines on each Semidiameter of the Disk.

AND farther yet, these Solar Spots, as they manifestly demonstrate the Sun to be a moving Globe, turning round once in somewhat above 25 days, so they manifest themselves to be something adhering unto, or nigh the Sun's globous body, by means of the different appearance they have in the different parts and positions of the Sun : as in the middle of the Disk, if they are round,

towards the Limb they become more and more oval or long, just as such a like Spot on a common Globe would appear when it is turned round.

AND lastly, another thing observable in and from these Spots is, that they describe various Paths or Lines over the Sun, sometimes strait, sometimes curved towards one Pole of the Sun, sometimes towards the other, exactly corresponding to the different Positions of the Earth in respect of the Sun throughout all parts of the year.

THUS in that vast Mass of the Sun we have manifestly such a Diurnal Motion as I spake of, or Circumvolution round its Axis; a Motion constant and regular, and doubtless of as great use to some office or other, in some part or other of the Universe, as the Motions of the Earth are to the Inhabitants thereof: and a Motion

on therefore this is demonstrating the concurrence of the Almighty.

N E I T H E R is it the Sun alone that undergoes a Diurnal rotation, but most, if not all the Erraticks about him. *Saturn* indeed is at so great a distance from us, that we have not been able to perceive whether or no he hath such a Rotation; but as the other Planets have it, and there is full as much occasion for it in *Saturn* as in them, so there is no great doubt to be made but that he hath such a like Diurnal Motion, accommodated as well to his state, as it is in the Earth and the rest of the Planets.

So *Jupiter* is discovered to have manifestly a Motion round upon its Axis from East to West, in the space of 9 h. 56', as Mons. *Cassini* (7) by

(7) See his Observations in the *Memoirs de Mathem. & de Physique* for Jan. 1692.

many repeated Observations in the year 1665, and other following years first found from the Spots observable on it; of which there are two kinds which I my self have often seen as well as others before me, a short account of which (although it be a Digression) may not be unacceptable to many Readers. One kind of those *Jovial Spots* is only the Shadow cast upon the Planet by the *Satellites* intercepting the Light of the Sun, when they are interposed between the *Sun* and *Jupiter*: the other are such as are really in the body of that Planet, after the manner of those we see in the Moon, but not permanent as they are. And by the motion of these latter Spots it is manifest, not only that *Jupiter* revolves round in the time mentioned, but that it is a moving Globe also, by reason (as was said of the Sun) those Spots move swifter, and in larger Stages towards
the

the middle, than towards the Limb of *Jupiter's* Disk. Also such Spots as are round about the middle, appearing long or oval towards the Limb or edge of the Disk; as was before observed of the Sun's Spots.

As to *Mars* and *Venus*, they are both discovered to have Spots, or parts lighter and darker, as well as *Jupiter*, and to have a motion also as he hath. Of those Spots in *Mars* Dr. *Hook* had divers views in the year 1665, which he hath given us Figures of (8): and from thence concluded that Planet had a motion, although he could not determine in what time it was performed. But Mr. *Huygens* expressly saith (9) it is performed in the space of 24 h. 40'. But for the motion of *Venus*, Mons. *Cassini* could perceive the Spots to change their place,

(8) See *Philos. Transact.* No. 11, 14.

(9) *Cosmotheor.* p. 24.

and that the Planet had a Motion, although he could not make out what it was (10).

Thus are the Primary Planets discovered to have a *Diurnal Rotation*, or somewhat very like it at least, all except *Saturn*, as I said, and *Mercury*, and our own Globe. And as to these we have very little, or no reason to imagine but that they move as well as the rest; only we cannot perceive it in *Mercury*, by reason of its proximity to the Sun, and that its *Elongations* are never so great, nor so long, as to enable us to have any good and sufficient Views of him with our Telescopes.

And as for our own Globe, it is very visible that either that moves round in 24 hours, or that the Sun

(10) Mr. *Cassini's* Observations dispersed in the *Phil. Transf.* may be seen at one view in Mr. *Lownthorp's* Abridg. Vol. 1. p. 383.

and all the Heavens move round it in the same time. And which of these two is the most agreeable to the usual course and methods of Nature, which performs all its works in the most compendious, facile way, let every one judge. And is it not far the most compendious, ready and easy way that the Terraqueous Globe should wheel about in 24 hours, than that so many vast Bodies of the Heavens should be turned about it in that time? Is it not as possible, yea as probable, that our lesser *Globe* should be so turned about as those more massy Globes of the *Sun*, *Saturn*, and *Jupiter* are about their Axes? But I shall not enter into a detail of the Arguments for the Earth's Motion, and the Objections made against it, because I have donethis in the Preface.

Thus having taken a prospect of the *Diurnal Motions* of the great Globes of the Universe, that fall best
under

under the cognizance of our Instruments, and found that many, and probably all of them have a Rotation round in a determinate time; if to this we add the *Convenience* and prodigious *Use* of this Motion to the several respective Globes, we shall find that an infinitely *Wise* and *Kind*, as well as *Omnipotent Being* was the *Orderer* thereof. For were those Globes always to stand still, especially the Erratics that owe their Light and Heat to the Sun, in this case, one half of them would be dazelled and parched with everlasting Day, whilst the other would be involved in everlasting Night and Darkness. And what the consequences would be, we may best judge from what would befall our own Globe, without the kindly Alternations of Day and Night: and that is that it would not be an habitable place; it would neither agree to the state of Man, or any
G other

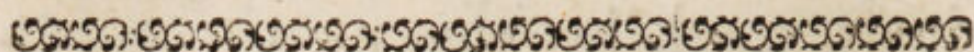
other Animals ; nor to that of Vegetables or indeed any other Creature. For one half of the Globe would be burnt up, at least too much dried and exhausted with the perpetual Beams of the Sun, whilst the other would be immersed in and deadened with perpetual Night. And in such a case how could the great Works of Nature, so serviceable to the World, be performed ? How, for instance, could the Vapours be raised to supply the Earth with cooling Clouds and fertile Showers ? How could the Winds be excited to fan the Atmosphere with their pleasant and healthful Gales ? How could the Tides be produced, which by their constant agitations keep the Waters sweet and clean, and prevent their poysoning the World ?

AND as the Course and Functions of Nature would be thus affected, so would the State of the Creatures
be

be no less. For how could those of the Vegetable Kingdom be animated and excited by the kindly heat of the Day, and then again tempered and invigorated by the no less kindly Dews, and Influences of the Night? How could Men and all other Animals dispatch their Business, gather their Food, and perform all the various labours and offices of the day, and then recruit and repose themselves with rest, sleep, and due Perspiration, and whatever else may be owing to the salutiferous influences of the Night, and absence of the Sun?

These and ten thousand as great-Inconveniencies as these, would be the certain events of the want of this Diurnal Motion of our Globe. And as the rest of the Globes have their Shares in the like Motion, so we may very reasonably imagine that it is no less useful and beneficial to them,

than it is to us, and that the Inconveniences of the want of it would be as great.



CHAP. IV.

*Of the Annual or Periodical MOTION
of the Primary Planets.*

BESIDES the Motion treated of in the preceding Chapter, there is another which is as clear a manifestation of the great CREATOR as that, namely the *Periodical* or *Annual*, which is visible in some of the great Globes, and probable in many others. Among the Fixt Stars it is highly probable something of this Nature is : as appears from those New Stars which I have before taken notice of, which, as I have said, sometimes become visible to us, namely
when

when they are in that part of their Orbits which are nearest to our Earth; and then again disappear, namely when they, in their periodick Motion, are in those parts of their Orbits farther off from the Earth. But these Systemes being out of the reach of our best Glasses, I shall pass them by, especially because in our own Solar Systeme we have abundantly enough to entertain us in this Demonstration of G O D.

F O R it is very visible, without the help of the Telescope, that every Planet of the Solar Systeme hath this Periodick Motion I am speaking of. For it is manifest that either the Sun, and the Planets move about the Earth, the one in the space of a year, and the rest in other times; or that the Earth and the other Planets move about the Sun in such times. But let us (as I have all along done) suppose the latter, that the Sun is fixt in the

Center, without any other but its Diurnal rotation in $25 \frac{1}{4}$ days : in this case, we shall have the several Primary Planets revolving round the Sun in an excellent and due order, by the exactest rules of such a noble Structure, such an admirable Oeconomy, and that is in *Times* (as I said) *in square Proportion to the Cubes of their Distances*. So that we see *Mercury* to perform its Period in near 88 days : *Venus* (the next in order to the Sun) its Period in somewhat above 224 days : then the *Earth* with its companion the *Moon* in $365 \frac{1}{4}$ days : then *Mars* in about 687 days : next him *Jupiter* in about 4333 days : and lastly *Saturn* in somewhat above 10759 days.

To this so strict an order of the *Periods* of those Planets, we may add the consideration of the different *Paths* of their *Periodical* and *Diurnal motion*, that they lye not in the same Plane,

Plane, but somewhat crossing one another; the Diurnal course lying *West* and *East*, parallel to the Equator; but the other lying in the broad path of the Zodiack at an inclination of $23\frac{1}{2}$ degrees.

And a glorious contrivance this is for the good of our Globe, and doubtless no less for all the rest that sympathize in the like motion. For was the Earth's Periodick motion to be always in the same Plane with that of the Diurnal, we might indeed be sometimes nearer to, and sometimes farther from the Sun; but at the same time miss of those kindly increases of Day and Night, together with such useful directions of the Sun-beams, which the advances of the Earth to one or other of the Poles cause (1): which two things

(1) There are two Causes of the great difference between the Winter and Summer, Heat and Cold. One is the shorter or longer

continuance of the Sun above the Horizon; in Summer long, which increaseth the Heat, as much as it lengthens the Day; in Winter short, which diminishes the Heat as it shortens the Day; and augments the Cold, as it lengthens the Night. The other cause is the Oblique or Perpendicular direction of the Sun's rays, the Oblique being weaker than the Perpendicular; as is evident from *Galilæo's* experiment, in his *Systema Mundi* Dial. 1. by holding a Paper turned up at right angles, or a Book half open, over against an illuminated white Wall; where it may be observed that the side opposite to the Wall, which the Rays strike perpendicularly, is far more light and white, than the other side, on which the Rays fall obliquely. The same it is in the Incidence of the Sun's Rays on any Plane, namely the Rays are so much stronger, and the Plane the more warmed and enlightened, as the Rays are more or less perpendicular; and that on two accounts. 1. Because the Perpendicular Rays strike with greater force than the Oblique. As in Fig. 4. the Rays RR strike the Plane AP more forceably than the Plane OB . The Action or Force of which Percussion is (like that of all other Impulses) as the Sine of the Angle of Incidence. So the Force of the Rays RR upon the Oblique Plane OB , is as the Sine only of ROB , whereas their Force upon AP is as the whole Sine of 90 degrees, or Angle ROP . 2. Another Reason is, That a greater number or quantity of Rays fall within the compass or Area of any Plane in

are the real causes of our Seasons of Summer and Winter, Spring and Au-

a Perpendicular than Oblique direction. This will be manifest from the bare inspection of Fig. 4. Where it may be observed that all the Rays between $R R$ and $O p$ fall on the Plane $A P$; but only about one half of them would fall upon an Oblique Plane of the same length, if it was $O b$: or (which is the same thing) near as many Rays would fall off $O b$, turned up to $O b$, as fall upon it. Also it may be observed farther, that as the Line $O B$ is longer than $O p$ so are the Spaces between the Rays larger in $O B$ than $O p$; and consequently fewer Rays fall on $O B$ for its length, than on $O p$ for its length, or the Rays are denser, or more compact in $O p$ than $O B$. And when they are so, they are so much the stronger, as is evident from the collecting and condensing the Sun's rays by a Burning-glass.

What the particular Power of the Sun's rays is in all Directions, Quantities, and Impulses, falls under Mathematical calculation; but I need not trouble the Reader with it, but shall refer to the ingenious Dr. *Wolfius*, Mathematical Professor of *Hall's*, *Elementa Aerometriæ*. And as for the proportional degree of the Sun's heat in all Latitudes, and all its Altitudes, our most acute *Savilian* Professor, Dr. *Halley*, hath given us a neat and clear method for computing it in *Philos. Transact.* No. 203.

tumn, and not our being nearer unto, or farther from the Sun. For those benefits,) we at least that inhabit towards the Northern Pole) have at the contrary Season, when we have most need of them, viz. the Sun's proximity, in Winter; its greater distance from us in Summer; as is manifest from the increment of its apparent Diameter in Winter to $32'.47''$, and the decrement thereof in Summer to $31'.40''$ (2).

(2) Monsieur de la Hire in his *Tabul. Astron.* makes the Sun's Semidiameter to be Dec. $30.16'.22''$ and Jun. $30.15'.49''$. But Mr. Flamsteed in his *Lunar Tables* added to Mr. Horrox's *Posthumous Works* makes the greatest to be $16'.23\frac{1}{2}''$, the least $15'.50''$. and the French Academists $16'.23''$. and $15'.50''$. V. *Recueil d'Observ. Les Elemens d'Astron.* p. 22.

Besides the alteration of the Sun's apparent Diameter, its swifter motion in Winter about the Solstice by about a 15th part, is an argument of its being then nearer the earth. From whence it comes to pass that from the Vernal to the Autumnal Æquinox, there are

A N D

AND now for a Conclusion of this chapter concerning the Periodick Motions of the Primary Planets, we may take up the Argument of *Hugo de S. Victore* (3), *Who commandeth the Sun to descend through the Winter Signs? And who again causeth him to ascend through the Summer Signs? Who leads him from East to West? And who again brings him back from the West to East? All these things are very wonderful, but to God alone possible.*

about 8 days more than from the Autumnal to the Vernal.

(3) *Quis Solem per hyberna descendere signa præcipit? Quis rursum per æstiva signa ascendere facit? Quis eum ab Oriente in Occidentem ducit? Quis iterum ab Occidente in Orientem revehit? Hæc cuncta sunt mirabilia, sed soli Deo possibilia. Didascal. L. 7. c. 8.*

CHAP.

CHAP. V.

Of the Periodical Motion of the Secondary Planets.

HA V I N G considered the Periods of the *Primary Planets*; let us next cast our eye upon those of their *Secondaries*. And among these we shall find the same compleat order and harmony as among the last. Thus *Saturn's* five Moons, and *Jupiter's* four, and our own about the Earth, have each of them their determinate times, some longer, some shorter intervals of time, in the same due proportion, as I spake of among the *Primaries*.

BESIDES which, there is another thing very considerable in this Periodical Motion of those Secondary Planets,

Planets, and that is, that it is mixt with a kind of *cochleous* Direction towards one or other Pole of the Primary Planet; by which means every *Satellite* by gentle degrees changeth its Latitude, and makes its visits towards each Pole of its *Primary*. This is well known among the *Circumjovials* for instance, that they all have a slow and gradual progress, first towards one, then back again towards the other Pole of *Jupiter*: and that each *Satellite* hath its Latitude greater and greater according as it is farther or farther from *Jupiter's* Body. Accordingly the Latitude of each *Circumjovial*, assigned by the diligent and sagacious *Cassini* (4), after 12 years observations, are these, The greatest Latitude of the *First*,

(4) *Les Hypoth. et les Tables des Satel. de Jupiter* § 4. in the French Academist's large Collection.

or *Nearest*, exceeds not a third part of *Jupiter's* Semidiameter: that of the *Second*, surpasseth but a little of a quarter of its Diameter: that of the *Third* a little exceeds three quarters of the Diameter: and that of the *Fourth*, or *Outermost* goes beyond *Jupiter's* Poles by a third part of the Semidiameter. All which mutations, he saith, are performed in the space of 12 years. Thus the famous *Cassini*. But I have my self observed a greater vagation in the *Third Satellite*, that it advanced near to, if not even with the very Limb, or Pole of *Jupiter*, and that its Stay in *Jupiter's* Shadow, or the Duration of its Eclipse at that time, was less than is commonly assigned unto it, as it is reasonable to imagine it should be, because the Satellite had only the outside of the Cone of *Jupiter's* Shadow, and consequently a lesser part thereof to pass thorough at that time.

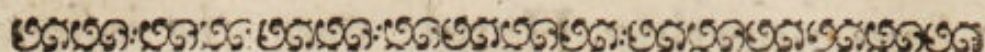
As to the end and use of this so observeable a tendency in the *Secondaries* towards each Pole of their *Primaries*, we may guess at it from what hath been said of the like tendency of the *Primaries* towards the Sun, on which our Seasons do depend: So those *Secondaries* moving in like manner to each Pole, effect some of the grand Works of the divine Providence from Pole to Pole, illuminate all parts of their respective Globes, contract the length of their Nights (as shall be shewn in proper place,) move their Waters, and excite their Tides, and perform other such great Works of Nature as with good reason we attribute to the influx of our Moon here in our own Globe.

AND can such well contrived, such useful Motions, that the World could not subsist without, that Nature could not do its grand Works without, can these be other than the
Fiat

Fiat of an infinitely indulgent as well as wise CREATOR! Could this consonancy be so universal, among all the Globes we can bring within our View, could their Periods and Distances be in the same due Proportion all the Universe over, their Motions all so alike, had they not had the same Contriver and Maker! But I shall close this argument with the Reflection of the most ingenious Mr. Molyneux (5), who speaking of the sesquiplicate proportion of both the Primary and Secondary Planets, thus concludes. *And from hence may we justly fall into the deepest admiration, that one and the same Law of Motion should be observed in Bodies so vastly distant from each other, and which seem to have no dependence or correspondence with each other. This doth most evidently demonstrate that they were*

(5) *Dioptr. Nov. Par. 2. c. 6. § 12.*

all at first put into Motion by one and the same unerring Hand, even the infinite Power and Wisdom of God, who hath fixed this Order among them all, and hath established a Law which they cannot transgress. Chance or dull Matter could never produce such an Harmonious Regularity in the Motion of Bodies so vastly distant: this plainly shews a Design and Intention in the First Mover. And with submission to the Reverend and Learned Divines, I am apt to think, that one Argument drawn from the Order, Beauty and Design of things is more forcible against Atheism, than multitudes of Notional Proofs, &c. Thus Mr. Molyneaux. But we shall find farther Evidences of this Supreme Management in these matters from what follows in the next Chapter.



CHAP. VI.

*The Constancy and Regularity of all the
Motions of the Earth and Heavens.*

THAT the Earth and Heavens move at all, but especially that they have such particular and beneficial Motions, appears, from the preceding Chapters, to be the work of God. And the concurrence of the same infinite Hand is as manifest in the Perpetuity, Constancy, and Regularity of those Motions. For without this *Almighty Guide and Manager*, how is it possible that all those vast and unweildy Masses should continue their beneficial Motions throughout all ages? should perform their useful Stages without any the least intermission, interruption or disorder that we know of? What
Mo-

Motion, what Contrivance, what piece of Clockwork was there ever under the whole Heavens, that ever came up to such a perfection, and that had not some stops, or some deviations, and many imperfections? But yet none was ever so stupid as to conclude such a Machine (though never so imperfect) was made by any other than some Rational Being, some Artist that had skill enough for such a Work. As he in *Cicero* (1) argues from his friend *Posidonius's* Piece of Watch-work, that shewed the motions of the Sun, Moon and five Erratics; that if it had been carried among the *Scythians* or *Britains*, *Quis in illâ barbarie dubitet, quin ea Sphæra sit perfecta Ratione?* with more to the same purpose: no man even in that state of Barbarity would make any doubt whether it was the

(1) *De Nat. Deor.* L. 2. c. 34.

workmanship of Reason or no (2). And is there less Reason to imagine those Motions I have been treating of to be other than the work of God, which are infinitely more constant and regular than those of Man ! Or to use the last mentioned Stoicks argument, can it be thought that *Archimedes* was able to do more in imitating the Motions of the Heavens (in his Sphere) than Nature in effecting of them ?

AND now to reflect upon the whole, and so conclude what hath been said concerning these several Motions : We may all along perceive in them such manifest signals of a divine hand, that they all seem, as 'twere, to conspire in the demonstration of their infinite CREATOR and ORDERER. For besides what in all probability is in other parts of

(2) See the place cited at large in my *Physi-
cal Theology* p. 2.

the Universe, we have a whole *Sy-
steme* of our own manifestly proclaim-
ing the Workmanship of its *Maker*.
For we have not those vast and un-
weildy Masses of the Sun, and its
Planets, dropt here and there at ran-
dom, and moving about the great
Expansum, in uncertain Paths, and
at fortuitous Rates and Measures,
but in the compleatest manner, and
according to the strictest rules of Or-
der and Harmony ; so as to answer
the great ends of their Creation, and
the divine Providence, to dispatch the
noble Offices of the several Globes ;
to perform the great Works of Na-
ture in them ; to comfort and cherish
every thing residing on them, by
those useful changes of Day and
Night, and the several Seasons of
the Year.

T H E S E things are so evident to
the Reason of all men, that *Tully*
might well make his *Stoick* to alledge

this as one of his principal arguments for the proof of a Deity (3); *The fourth cause*, saith he, and that even the chief, is the *Equality of the Motion*, and the *Revolution of the Heavens*; the distinction, utility, beauty and order of the *Sun, Moon, and all the Stars*: the bare view alone of which things is sufficient to demonstrate them to be no works of Chance. As if any one should come into an house, the *Gymnasium*, or *Forum*; when he should see the order, manner and management of every thing, he could never judge these things to be done without an *Efficient*, but must imagine there was some *Being* presiding over them, and whose orders they obeyed. So much more in so great *Motions*, such *Vicissitudes*, and the *Orders* of so many, and great things; ----- a man cannot but conclude, that such great acts of *Nature* are gover-

(3) De Nat. Deor. L. 2. c. 5.

ned by some Mind, some Intelligent Being.

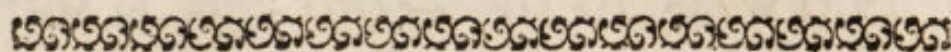
And so again afterwards (Chap. 21.) when, among other things, he had been speaking of the motions of the Planets, he thus argues, *I cannot possibly understand, saith he, how all this constancy can be among the Stars; this so great agreement of times through all eternity, among such various courses (how this can be) without some Mind, Reason and Counsel.* And a little after this, speaking of the Fixt Stars, he saith, *But the perennial, and perpetual Courses of those Stars, together with their admirable, and incredible constancy declare a Divine Power and Mind to be in them.* And this he takes to be so plain a case, that he that could not discern it, he thinks, could discern nothing. And then he thus concludes, *In the Heavens then, there is neither any Chance, nor any temerity, nor error, or vanity: but on the contrary,*

there is all order, truth or exactness, reason, and constancy. And such things as are void of these are counterfeit, false, and full of error. ----- He therefore that thinks the admirable celestial order, and incredible constancy, on which the conservation and good of all things depends, to be void of a Mind, he himself deserves to be accounted devoid of a Mind. Thus with great Force and reason Tully's Stoick rightly infers the presence and concurrence of a Divine Being and Power from the Motions of the Heavens : only not being aware who that Being was, he erroneously imagines the Heavenly Bodies themselves to have Divinity, and puts them therefore into the number of the Gods.





BOOK V.



OF THE
F I G U R E
Of the several
GLOBES of the Universe.



CHAP. I.

*The consonancy of all the GLOBES in
their Spherical Figure.*



HAVING in the preceding
Book manifested the *Mo-
tions* of the Earth and
Heavens to be the Con-
trivance and Work of GOD, I shall
en-

enquire in this, whether their *Figure* be of the same kind, suited to the *Motions*, and in a word, to the whole state and convenience of the several *Globes*?

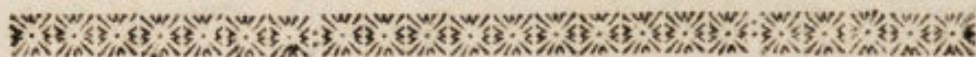
N o w as to the *Figure*; it is observeable in the first place, that there is a great Consent therein among all the *Globes* that fall under our view, and that is that they are all Sphærical, or nearly so, namely Sphæroidal (1). Thus all the Fixt Stars, so far as we are able to behold them either with our naked eye, or our Glasses. Thus the Sun, and thus all its Planets, and thus the Secondaries, or Moons accompanying Saturn, Jupiter, and our Earth. And although Venus, Mercury, and our Moon have *Phases*, and appear sometimes Falcated, sometimes Gibbous, and sometimes more or less round;

(1) See *Physico-Theol.* B. 2. ch. 1. Note 1.

and even *Mars* too, in its Quadratures, become Gibbose ; yet at such times as these Planets shew their full Phases, they are found to be sphærical, and only lose this figure by virtue of their position to the Sun, to whom they owe their Light. And this sphæricity, or rotundity is manifest in our *Moon*, yea and in *Venus* too ; in whose greatest Falcations the dark part of their Globes may be perceived, exhibiting themselves under the appearance of a dull, and rusty colour.

A N D as this Sphærical Figure holds in every of the Globes at a distance from us, so we may reasonably imagine our own Globe to be consonant to the rest. But indeed we have great reason to conclude it to be so from the Curvity of its Shadow in its Eclipses of the Moon ; from the discovery of New Constellations in the Heavens, as we change
our

our Hemisphere, and make approaches towards either Pole : from the Surface of the Sea, which appears to be of this figure, by our gradually discerning far distant Objects, Mountains, Towers, Sails of Ships, &c. the parts of which are more and more seen, as we approach nearer and nearer to them : with other arguments to the same purpose, which I need not enumerate in a case now generally owned to be true.



CHAP. II.

*Of the Inequalities, or Hills and Vales
observable in the Earth and Moon.*

HAVING in the preceding chapter demonstrated the several Globes of the Universe to be Spherical, it is not to be understood that

that these Globes are strictly so, but an allowance is perhaps to be made for the difference between their Æquatorial and Polar Diameters, before spoken of : but especially for those little and inconsiderable excrescences of the Hills, very manifestly discernable in the Moon (1), as well

(1) Every one that hath viewed the *Moon* with but an ordinary Glass, especially when she is not round, may easily perceive considerable Unevenesses ; that some parts are manifestly higher, and others lower. About the Quarters, divers bright golden Spots may be seen in the shaded part, at some distance from the enlightned part ; and these may be perceived to grow larger and brighter, as the Shady part turns more and more towards the Sun ; till at last you may see all the intermediate Valleys between those Spots, and the other enlightened parts. Also in divers parts of the Moon, especially such as border on the shaded part, there may be observed to be certain Holes or Pits, black, dark, or shady, when the parts encompassing them are illustrious and bright. And this darkness, as if under some Mountain, lies always on the side next the Sun, and gradually goes off, as the

as in our own Globe ; which I call little and inconsiderable, especially those in the Earth, because they are so in proportion to the Earth's Diameter ; as will appear by coming to particulars. The Diameter of the Terraqueous Globe I have shewn in

Hole, Pit, or Valley turns more and more towards the Sun, till at last the whole Valley is enlightened, and looks like a depressed ground in the body of the Moon. All which things are manifest signals that the Moon's surface is not even and smooth, but like that of the Earth, full of Hills and Valleys.

Which opinion, although now well grounded on ocular demonstration, was as old or older than *Plutarch's* days, who in his Book *de Facie in orbe Lunæ*, at the beginning, cites it as *Clearchus's* opinion *Εἰκόνας ἑσπεραιχῆς εἶναι καὶ ἡδωλὰ τῆς μεγάλης θαλάσσης* — i. e. *That what is called the Face of the Moon are the Images and Appearances of a great Sea in the Moon.* And about the middle of that Tract, *Τὸ δὲ φαινόμενον τετὶ πρὸς ὥπιν* — i. e. *As to that Face which appears in the Moon :* as our Earth hath certain large Bays : so we conceive the Moon is overspread with large hollows and ruptures, containing Water, or a thick dark Air, into

my

my *Physico-Theology* (2) to be about 7935 English miles: but that of the Hills is no more than a few miles. *Snowdon* in *Caernarvonshire* (the highest Mountain in all our Island) is but 1247 yards (3); the *Alps* themselves

which the Sun-beams are not able to enter, and so no Reflection is made by them.

As to other matters in which the Earth and Moon seem to agree, as in Seas, and great collections of Waters, an Atmosphere, &c. I shall pass them by here as improper for this place.

(2) Book 2. Ch. 2. Note

(3) In the Journal of the late ingenious *Richard Towneley*, Esq; of *Towneley* in *Lancashire* I find this Note upon Sept. 6. 1682. *This day Mr. Adams called here who is taking a Survey, &c. He told us that with repeated trials he had found Snowden-hill 1320 yards higher than the High-Water mark, and that the Quicksilver stood at the bottom at 29 inches; at the top at 25.96: So that 1320 gave 3.04. Then follows this Note, viz. Mr. Adams coming since tells me, that the Height of Snowden was but 1247 yards, which gave 3.04.*

The reason of this difference of 73 yards, in the height of *Snowdon* I take to be, that the first measure was made by *Mr. Adams* himself,
but

but about two English Miles (4) : nay the very *Pike of Tenariffe*, one of the highest Ridges throughout the Globe (unless we except the high Mountains of *Peru* called by *Jos. Acosta* (5) *Periacaca* ; or that near *St. Martha* (6) ; or those called the *Andes* (7) ; this Ridge (I say) is compu-

the latter by *Mr. Caswell* with *Mr. Adams's* instruments : and probably the former is the Height above the Sea : the latter only above some plane.

(4) *Mr. Nich. Fatio* told me that he had measured the Height of the *Montagne Mauditi*, which is one of the highest Ridges of the *Alps*, and that he found it to be 2000 French Toises above the *Lake of Geneva*, which is equal to 12816 English Feet, or 2.42 miles.

(5) *Acosta* saith the *Alps* seemed to these Mountains he travelled over, but as ordinary Houses to lofty Towers. See my *Phys. Theol.* B. 1. ch. 1. Note 2.

(6) *Capt. Dampier* saith that he is of opinion that the Hill near *St. Martha* is higher than the *Pike of Tenariffe*. *Voyage round the World.* p. 24.

(7) Of the *Andes* of *Chili* and *Peru*, *Capt. Dampier* saith, *These are the highest Mountains I*

ted to be but between 3 and 4 miles perpendicularly above the Sea (8). All which Eminences compared with the Diameter or Semidiameter of the Earth is no more than as a particle of Dust is to a large Globe, on which it resteth.

And so likewise for the Mountains visible in the Moon, although some of them are of that height (9), as to

ever saw, far surpassing the Pike of Tenariffe, or Santa Martha, and I believe any Mountains in the world. Ibid. p. 95.

(8) See Dr. Hooke's account of the Pike of Tenariffe from his Friend Mr. G. T. who went to the top of it; at the end of his *Lectures concerning Springs* p. 42.

(9) By Riccioli's Measures the Height of what he calls Mount Sinai, or St. Katharine's Hill, is 9 Bononian miles, and that of Xaverius 12, but according to his corrections, the former is but $8\frac{1}{2}$ miles, the latter $11\frac{1}{2}$. Which at the rate of 6020 English feet in a Bononian mile, is about 13 and 9 English miles; an height so great, considering how much the Moon is less than the Earth, that I cannot but think that diligent person was mistaken in his measures, and that the computations

tions of *Hevelius* are much the best : who as he was as able as any man, and made more accurate and diligent observations of the Moon's Face than most men ever did, so was more likely to come nearest the truth. And by his reckoning, the highest Hills in the Moon are but about $\frac{3}{4}$ of a *German* mile, and some of them but $\frac{2}{3}$ ths, and some not above an *Italian* mile. And considering the Bulk of the Moon to that of the Earth, these are great Eminences for the Moon.

And as the *Lunar Mountains* are of prodigious Heights, so many of them are of great Extent. *Hevelius* reckons the *Lunar Taurus* to reach to 170 *German* miles ; *Mount Sepher* 150 ; and the *Lunar Apennine* above 100 *German* miles.

The Way how to measure the Height of the Mountains of the Moon is not difficult, nor uncertain : which is, by observing the distance between the distant golden Spots, at their first appearance (which are the tops of Hills) and the enlightened part of the Moon. Which Distance may be computed by miles, or any other equal parts, into which we can imagine the Moon's Diameter divided. Thus in Fig. 5. *ARB* is a part of the Moon's Circumference, one part of which *AR* is enlightened, the other part *RB* is in darkness. *Hi* is a Mountain, whose Top *H* is touched by the Sun-beams, shining from *S* the Sun to *R*, and reaching to *H*. Now supposing the Semidiameter of the Moon, *RC*, to be 274 *German* miles, according to *Hevelius*, the length of the side *RH* (or Distance

reflect the Light of the Sun from their lofty Tops some days before ever it reacheth the Valleys beneath them, yet on the Moon's Limb we can discern nothing of them: but so far from that, that, on the contrary, the Edge, through our best Glasses, looks like an even, smooth, and uninterrupted Circle (10).

stance between the Top of the Hill, and the edge of the enlightened part) will be found also to be a 10th 20th or other part of that Semidiameter or Diameter; or some certain number of miles. And then we have the two sides RC , 274 miles, and RH , and the right Angle included between them; by which, both the other Angles, and the Side CH , may be found by a common Case of Right angled Triangles. Out of which side CH , deducting the Moon's Semidiameter 274, there remaineth the Height of the Mountain Hi . Consult here *Hevel. Selenogr.* ch. 8. *Galilæus Nunc. Sider.* p. 14. *Riccioli Almagest.* L. 4. c. 8. Schol.

(10) The Edge of the Moon which I here mean is that next the Sun; on which I could never perceive with my best Glasses any the least sign of a Mountain, but all to be exactly level and smooth. Only indeed there are some certain transient roughnesses and uneven-

ALTHOUGH then vast Mountains, when seen near at hand, seem to be very considerable excrescences of our Globe, yet since they are little, when compared to the Globe it self, we

nesses on the Limb caused by Vapours, especially when the Moon is near the Horizon, and in windy, and some other weather. At which times the motion of the Air and Vapours makes a pretty Crispation and Rouling like Waves on the Moon's Limb, which have the appearance of moving Mountains and Valleys. But on the opposite side, if the least portion of the Darkened part of the Moon, extends beyond the Enlightened part, Mountains may very manifestly be discerned, exactly resembling ours on the Earth. A few hours before and after the Full, I have with pleasure seen the appearance of considerable Mountains and Bays. One of which Views, I have given in Fig. 6. which is the Moon's appearance, soon after the Full, on Sep. 12. 1714.

These alone I conceive are the Mountains which the excellent *Hevelius* speaks of in several places of his *Selenography*, particularly in his Answer to *Bettinus*, and other *Peripateticks*, in Ch. 6. p. 143. who denied that Mountains could be in the Moon, as well as many other things discovered now by the Telescope.

may

may look upon our own, and all the rest of the Globes as if they were perfect Sphæres, or at least Sphæroids. And finding them to be such, let us next enquire what reason there is to imagine this their Form to have been the great CREATOR's Work.



CHAP. III.

The Universality and Uniformity of the Figure of the several Globes of the Universe is a sign of their being the Work of G O D, not of Chance or Necessity.

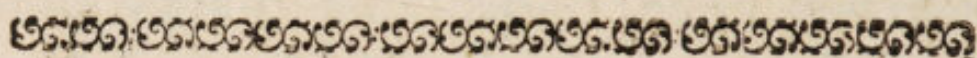
WHEN we see divers Pieces of curious Device and Workmanship to bear the same marks of Art, to have the same masterly strokes of Painting, Clock-work, Architecture, &c. we conclude with

great reason such Pieces were made by the same skilful Hand. So when we see the same commodious Spherical Figure to be imparted to the Earth, and all the Heavenly Bodies, we have as good reason to conclude them to be Pieces of the same Hand, Contrivances and Works of the same skilful Architect. For if the Universe had been a work of *Chance*, all the several Globes would have been of several Forms, one of this, another of a quite different figure : one square, another multangular, another long, and another of another shape. Or if all the several Globes had been a work of *Necessity*, and their Figure had been owing to the natural tendency, or Gravity of Matter, *viz.* that the Self-Attracting power of Matter did make all the Solids and Fluids of all the several Globes, as naturally run into a globose form, as a drop of Quicksilver doth : yet still
we

we may demand, How came Matter by this so commodious a Power? What made it affect so proper a Form, but the infinite **C R E A T O R's** *Fiat*?

B u t not to contest that Point, but granting *Gravity* to be congenial and coeval with *Matter*, without enquiring how it came by that power, and allowing that every Globe of the Universe had its Form from the *Self-attracting* power of its Matter, yet still we have undeniable marks of *Final Causes*, of wise *Order*, and an over-ruling *Power* in the case. For let us imagine our *Terraqueous Globe* in its *Chaotick* state; all its Matter, every particle of it divided, and floating about, and ready by its self-attraction to run together into its natural form, that of a *Globe*: In this hurly burly, this jumble of unguided Nature made by *Attraction* only, a confused globose Mass can

be supposed to be formed ; but without any order, without that convenient lodgment of its parts, as the necessities of an habitable World require. But instead of any such signs of disorder, or of Nature's acting with an unguided Power, we have the clean contrary ; all the Signals of a wise Contrivance, and excellent Art ; as will appear in the following Chapter.



C H A P. IV.

The Terraqueous and other Globes appear to be the work of G O D from the wise disposition of their parts.

AS the Earth, and all the other Globes would have been of various Forms, if they had been made by *Chance* ; or would have been

been confused Masses, if made by *Necessity*, according to the last chapter : so in this I shall shew them to be the Work of a *Wise* and a *kind Agent*, from the commodious structure and disposition of their parts, so far as we have any knowledge of them. Thus the *Moon* hath great appearances of being no less commodiously than the Earth divided into Hills and Valleys (as I have set forth in the 2d Chapter ;) into Dry-lands, and great Collections of Waters (1),

(1) That there are Seas, or great Collections of Waters in the Moon is highly probable from the *Moon's Spots*, which plainly seem to be Water on these two accounts, 1. Because those Spots appear to be in strait and level long Planes, when viewed about the Moon's Quarters, or at such times as one half of them are enlightened, the other half in darkness. In this case, when we do not look directly upon those Planes or see them wholly enlightened, but view them in a manner sideways, their Surfaces look as the Sea doth when we view it from the Shore, *viz.* a large level Plane;

Plane: only we may now and then discern a bright shining part standing a little out of the large Levels; which are, no doubt, certain Rocks or Islands in the midst of those Seas. 2. The Darkeness of those Spots more than other parts of the Moon is an argument they are Water, or some such like Fluid, which imbibes the Sun's Rays more than harder Bodies, and doth not therefore so vigorously reflect them as they do. Accordingly about the Moon's Quarters, when those Spots, as I said, have the appearance of long Planes, we may observe their edge to be a kind of hazy border, which grows darker and darker, as the Rays are more and more absorbed.

But indeed hard Bodies, if they have smooth surfaces, although they reflect strongly to one place, yet in other places they are less visible. Thus a Looking-glass, a Diamond, &c. reflect vigorously the Sun's rays towards one part, so as to dazzle the eyes; but in other parts they appear of a dark, blackish hue. Which by the bye, is the reason why Jewellers grind their Diamonds with many sides and angles, that their lustre may appear many ways. So Silver (as *Galileo* observes, Dial. 1.) when boiled only in *Argol* and *Salt* appears as white as Snow; but wherever it is burnished, it becomes obscure. And so he tells us rightly enough the *Moon* would become invisible to us, if its surface was not rough, but sleek and smooth. See also *Hevelii Selenogr.* ch. 6. p. 151.

and

and to be encompassed with an Atmosphere as we are (2). So *Jupiter* although at so great a distance from us, hath manifestly, we see, his lighter and darker parts ; his *Belts* and *Spots* darker than the rest of his *Disch.* These *Mr. Cassini* (who longer viewed this Planet than any body else) takes to be Canals containing some fluid matter, or Water, that more weakly reflects the Sun's rays than the other parts of the Planet do, and that they have some resemblance with what happens here upon Earth (3). For if, saith he, one from on high in the Heavens should see the Earth in some particular situations, the Sea which encompasseth the Earth would appear very

(2) That there is an *Atmosphere* about the *Moon*, see Book 7. ch. 2. Note 1.

(3) *Nouvelles Decouvertes de Jupiter ; par M. Cassini* in the *Memoires de Mathem. et de Physique* for January 1692.

like the great Southern Belt that encompasseth the whole globe of Jupiter: the Mediterranean Sea would make an appearance not unlike those Belts which are interrupted or broken, which we see in this Planet: the other Seas would make those great black Spots which never alter at all: the Continents and Isles would seem like those bright Spots that are also permanent: the Snows would make those glittering Sparkles [Brillants] that from time to time disappear: the Flux and Reflux of the Ocean, and those great Inundations that happen sometimes here, would occasion other Spots to appear and disappear: the Moon would resemble one of Jupiter's Satellites: in fine, the Clouds of our Atmosphere would resemble those broken interrupted Belts, and those transitory Spots, which often change their size and figure, and have motions of different velocities.

Thus that ingenious and curious Observer. According to whose not
impro

improbable opinion, this Planet *Jupiter* hath all its parts orderly placed, as it is here upon earth.

A N D so for the rest of the Planets, whose Faces exhibit different appearances of brighter and darker parts, as *Mars* and *Venus* particularly do (4), it is highly probable that these may be such a distribution, such an allotment of Parts, as those in *Jupiter*, and which are more plainly visible in our own Globe.

W H I C H brings me to speak particularly of our own Globe, of which we have a nearer View, and can plainly see the footsteps of Divine Providence in the wise and orderly disposition of all its parts ; which are so distributed, so placed, as may best minister to the several uses and conveniences of an habitable World.

(4) See Book 4. Ch. 3.

Thus for instance, the two grand parts, the Solids, and the Fluids of the Terraqueous Globe, instead of being jumbled into one Mass, are admirably parted, and as nicely laid in proper places. The *Earth* deposited in useful *Strata* ; some for the service of the Vegetable kingdom ; some for the generation and nourishment of Minerals and Metals ; some for that of Stones and Fossils ; and some for the sweetening and conveyance of the Waters. And here it is remarkable, and an argument of a wise design and appointment, That all those several *Strata* or Beds are lodged at proper and convenient depths and distances from the Surface ; that for Vegetables, the uppermost, for every man to cultivate ; and this divided into various Soils and Moulds, for all the varieties of Trees and Plants ; those *Strata* that contain the Minerals, Metals, and Fossiles, at
such

such depths, as to be out of the way, when they may encumber or hurt us, but may be come at by us, when we have occasion for them : and as for those *Strata* that convey the Sweet waters (5) it is very remarkable, that they are so universal, in all, or most parts of the World ; that they consist of such proper pervious matter ; that they remain so distinct from, and unmixed with the other *Strata*, and that they lye at such due depths, as either to break out in Fountains, or to be dug into, for Wells. But I shall not enlarge on these matters, having spoken of them elsewhere.

AND as this so commodious a distribution of the *Earth*, so that of the *Waters* is a manifest demonstration of the concern of a *wise Agent*, although we should ascribe all that is

(5) See *Physico-Theol.* B. 3. ch. 2.

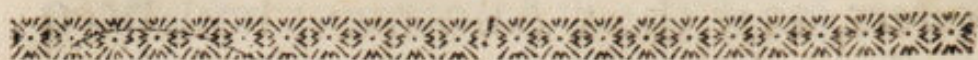
possible to the necessities of Nature in the formation of the World. For the Waters, if we observe them well, are accurately dispersed, and lodged about the world for the proper offices thereof; in Seas, in Lakes, in Rivers, in Fountains, to satisfy the Thirst of Animals, to afford them some part of their Food, and to minister abundant supplies of Vapours for the Clouds, the Rains, and Winds: which Supplies must either have failed, or have been too abundant, or have been attended with some or other great inconvenience, without such a commodious intermixture of the Land and Waters.

THIS Συαγωγή, this orderly gathering together of the Waters, is implied in Moses's relation of this branch of the Creation, Gen. 1, 9. *And God said, Let the Waters under the heaven be gathered together unto one place.* Where the word *יבשׁ* denotes

a regular and orderly gathering of the *Waters*, as if their Allotment had been made, their Receptacles had been marked out by a Rule, or a Plumb-line, by the CREATOR's *Fiat*.

THUS it is demonstratively plain, that the Earth and Waters were laid by a wise Hand; and therefore whatever concern *Nature* might have in giving a Sphærical Figure to our Globe, yet was the CREATOR the principal *Agent*, the grand *Manager* of the matter.





CHAP. V.

The Convenience and Necessity of a Spherical Figure to the Good of the Globes is an argument they were the work of G O D.

BESIDES the orderly and commodious placing the Parts of the several Globes spoken of in the last Chapter, there are still other reasons to ascribe the Sphæricity of our own and the other Globes to a *wise Agent*. For besides that this Figure is the most agreeable to a World, as being the most capacious; and the most agreeable to a Mass in motion; as being at a due distance from the center of Motion and Gravity: so without this figure there could have been no tolerable alternations of Day and Night,

Night, of Heat and Cold, but some parts must have been perpetually screened from the kindly approaches of the Sun and Moon, and consequently have lain under an everlasting, uncomfortable Darkness, chilled with incessant Cold. And as to our own Globe, the Winds could not have given those kindly and salutiferous agitations to the air as they do, but they must have been too much retarded, if not wholly stop'd by the exorbitant angles, and jettings out of other figures. And lastly, the Waters which I shewed to be well intermixed with Dry-Land, would have had intolerable Confluences; one part too much, another none at all, no Vapours, no Fountains, no Rivers: so that instead of an habitable, well stocked world, far the greatest part would have been either a Desert, or an unnecessary Confluence of Water.

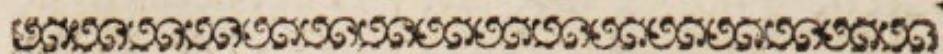
Thus having made it evident that particularly our own Globe received its Figure by the direction of the infinitely wise *Architect* of all things: we have reason, had we none besides, to conclude the same of all the rest of the Globes of the Universe, inas-much as they agree with ours in other things as well as in their Figure, so far as we have any knowledge of Them, and their State. Thus the Planets of the Solar Systeme have their Light from the Sun as well as we; they turn round on their own Axes, and revolve round the Sun, and consequently have their Days and Nights, their Summers and Winters as well as we; they have their Hills and Valleys as I said, their Land and Waters, by all the Signs that may be, as well as we; and therefore agreeing with our Globe in so many of those very things wherein their Figure is concerned, had we none of those Reasons I have

have already mentioned, there would however be great reason to presume the same thing of them as of our Earth, viz. That they received their Figure from the same wise CREATOR, and that (were we near enough to behold them) they have as manifest Signals of it as we.





BOOK VI.



OF THE

Attraction or Gravity

OF THE

Terraqueous, and the other Globes.



CHAP. I.

The Usefulness of Attraction in the production and preservation of the Figure of the Earth, and the Descent of Heavy Bodies.

HAVING in the two last Books treated of the Motions and Figure of the Globes, I shall in this consider their *Gravity* or *Attraction*, which

which according to the modern Philosophy (which hath great reason and probability on its side) hath a great agency in both these matters, both in effecting and preserving the Figure of the Globes, and governing their Motion.

As to the agency of the natural Attraction of Matter in the production and preservation of a spherical figure, as that of the several Globes is, besides what hath been before supposed, it may be collected from the spherical figure which most Fluids take, when there is no obstacle to hinder their doing so. Thus I have said *Quicksilver* manifestly doth, especially in small drops or quantities; in which case their own self attracting power is equal to, or exceeds that of the earth: so doth Lead and other Metals when in fluxion (1); so doth Water, Oyl, and

(1) This is very manifest from the making of *Shot*. The way of doing which, is by run-

in short all Liquids, which run nearly into a spherical form, when hung on a small surface, as at the point of a Pin; or into an hemispherical figure, on a broader surface; their Self-Attraction causing the former, as that of the Earth and the Surface on which they lye doth the latter. These Phænomena have indeed been ascribed to divers Causes, most of them improbable enough, except the Pressure of the incumbent Air: but this is manifestly not the true Cause, by reason the case is the very same in the *Air-Pump* (when the Pressure is taken off) as in the free

ning the melted Lead through a Ladle full of holes into cold water. In doing which they take care their Lead be not too hot, because the globules would then fly to pieces; nor too cold, because it would then be long and have tails; but in a due temper it turns round. They put *Orpiment* into their Lead, when they melt and prepare it for Shot.

Air;

Air ; and therefore some other Cause is to be found : and what more probable, or so probable as this of *Gravity* or *Attraction*, which manifestly exerts itself in some, and is highly probable in all material things ? (2) In the Earth itself there is manifestly such a thing as *Gravity*, which might as well be the Natural Cause of the Sphericity of our Globe, as it is in that of lesser Masses, but then, as I demonstrated in the last Book, it is also evident, that an over-ruling Power, and a wise Providence not only gave Matter this Gravitating power, but guided and managed it in the formation of the World.

AND now upon supposition that *Gravity* had any thing to do in the

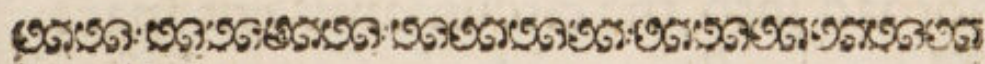
(2) For the proof of this I shall refer to Sir Is. Newton's *Opticks*, Quest. 23. and in his *Principia* in many places, particularly L. 3. Prop. 5, 6, 7.

production of this Spherical Figure I am speaking of ; the same it must have also in the conservation of that Figure. For the same Power it exerted at first, it retains still ; which is as necessary still to the preventing, and obviating all extravagant Excursions, and Deviations from that figure, which may happen through extraordinary Commotions and Convulsions in any of the Globes ; such as Earthquakes are, and other such like furious Concussions and Emotions that sometimes befall our own Globe.

B u t leaving these conjectural matters, let us come to a more evident benefit of *Gravity*, and that is the natural tendency of all bodies to the center of the Globe : This is very manifest in our own Globe. For whatsoever the Decays are among earthly things, howsoever their Forms are changed, yet their *Matter* remaineth entire, and returneth again to its
grand

grand Parent the Earth : or to put it in Solomon's words, Eccl. 1. 4. *One generation passeth away, and another generation cometh : but the earth abideth for ever.*

AND an admirable provision this is for the perpetuity of the Globe, and to continue the State and Habitability thereof throughout all ages, which would otherwise wast and decay, or run into the most irreparable and pernicious disorders.



CHAP. II.

The Guard which Gravity affords against the Centrifugal Force of the several Globes.

UPON a supposition that every of the Globes revolves round its own Axis (which I have suffi-

sufficiently proved in the Fourth Book) we shall find, besides the Benefits already specified, another very great use of Gravity to the Good, yea the very Existence of our own and the other Globes, and that is the preservation of their Integrity against the *Centrifugal force* of this their Revolution, or Diurnal motion. For without such a Band, as Gravity, to keep their parts together, the whirling about of those Globes would shatter them into pieces, and dissipate them abroad into the circumambient space. Thus must it needs befall our own Globe, which whirls about at the rate of above 1000 miles an hour (1), and is composed of Earth and Water, materials of much too loose a

(1) The Diameter of the Earth being 7967.7 miles, according to B. I. Ch. 2. Note 1. the Ambit thereof is 25031.4 miles, which being divided into 24 hours makes the Revolution to be at the rate of 1043 miles an hour.

texture to prevent the dissipation which the Centrifugal force of such a Rotation must necessarily occasion, a Rotation that would as easily throw off the parts of the Earth, especially the Waters, as the whirling round of a Wheel or a Globe, would the loose Dust and Water lodged thereon. But by reason the *Gravitating Power* exceeds the *Centrifugal* as 2174 exceeds 7,54064 (2) that is above 288 times, therefore all parts lye quiet and secure in their respective places, and enjoy all the benefits, which I shewed do accompany this Motion without any disturbance from it.

THUS is our own Globe guarded by its *Gravity* against the *centrifugal force* of its *Rotation*. But this is far more remarkable in some of the other

(2) This is the proportion or nearly so, of the *Gravitating* to the *Centrifugal Force* of the Earth under the Equator, as may be computed from Sir *Is. Newton's Princip.* L. 3. Prop. 19.

Globes. Thus particularly in the Sun, whose Ambit is 2582873 miles, and whirls round once in about $25\frac{1}{4}$ days, doth consequently revolve at the rate of 4262 miles an hour (3), above four times as fast as the Earth; which in a little time would endanger its dissipation, without such a provision as Gravity is.

BUT what is this to the Centrifugal force of *Jupiter*? whose bulk far exceeds our terraqueous Ball, and whose Rotation is performed in less than half the time. But from a computation of particulars we shall better estimate the Matter. The Diameter

(3) The Sun's Diameter being 822148 miles, the numbers here assigned will naturally follow.

As to the Sun's *Gravity* or *Attractive Power* it is (by the calculation of my Friend, the acute and learned Dr. *Halley*) to the Sun's *Centrifugal Force*, as 47000 to 1: The method for finding which see in Note 5.

of

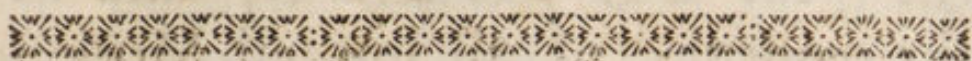
of *Jupiter* being 120653 miles, its Circumference is 379045 miles: which revolving round in less than Ten hours, is at the rate of 38159 (4) miles an hour. And if the Density of every Planet be proportional to its Distance from the Sun, as is now with great reason imagined, that is, if those Planets nearest the Sun, as *Mercury* and *Venus*, are proportionably denser than those more remote, as *Jupiter* and *Saturn*; then is the Globe of *Jupiter* of a laxer texture than ours is, and in so much the greater danger therefore of being whirl'd to pie-

(4) *Jupiter's* Ambit being 379045 miles, and his Revolution 9 h. 56' or 596 minutes; the Revolution in an hour is by the Logarithms thus.

596 minutes	2.7752463
379045 miles	5.5786912
:: 60 minutes	1.7781513
	7.3568425
38159 miles	4.5815962

ces by so rapid a motion as that Planet manifestly hath, were not its parts kept close together and sedate by such a Band as Gravity (5) is.

(5) The Proportion of *Jupiter's* or any other Planet's, or the *Sun's Gravity* to their *Centrifugal force* may be computed from the most sagacious Sir *Is. Newton's Princip.* L. 3. Prop. 8 & 19. But the before commended *Savilian Professor* suggested to me this easier and quicker Rule, for such Planets as have *Satellites*, viz. *The Proportion of the Centrifugal to the Centripetal force or Gravity of any Planet at its Surface is compounded of the Ratio which the Cube of the Semidiameter of the Planet hath to the Cube of the Distance of any of its Satellites from the Center of that Planet; and the Ratio which the Square of the Satellites Periodick time hath to the Square of the Periodick Time of the Planet's Revolution.* Thus for instance, the distance of *Jupiter's Outermost Satellite* being 25.3 Semidiameters of *Jupiter*, and it's Period 16 days, 16 hours, 32 minutes or 24032 minutes, and *Jupiter's Revolution* 596 minutes; we shall find the Gravity in *Jupiter's Surface* to be to his *Centrifugal Force* in his Equator as 1 to 996.



C H A P. III.

Of the Power and Usefulness of GRAVITY to retain the Planets within their Orbits.

FOR a Conclusion of this sixth Book I shall take notice of one remarkable benefit more of *Gravity*, and that is grounded upon the supposition of the truth of the *Newtonian Philosophy*; which hath such good grounds, and great probabilities on its side, particularly in this matter, that admitting of it here, we shall discover another admirable work of the Creation, and that is, The nice retaining of all the several Globes within the due bounds of their Orbs, by the power of their Gravity. For as the Motion of every Globe in its respective Orbit was undoubtedly imprest upon it by

L

the

the great CREATOR, and as the tendency of all imprest Motion is naturally in Strait lines; so the Motion of all the several Globes in their Orbits would not be in Curves, but in Strait lines, they would fly off in their Tangents into the infinite Expanse, was it not for some perpetual Cause cooperating with their Projectile force, and detaining them within the limits of a Circle, or such like Curve. And what so likely a Natural Cause, or Power, as that of Gravity is, congenial, as I have before said, to all Matter? And supposing it to be so (as there is great probability it is so) we shall not only find that all those vast moving Masses of the Universe are kept by their Gravity within their bounds, as with so many Reins and Bridles (1); but we shall find cause also to admire at

(1) V. *Newton. Princip. L. 3. Pr. 5. &c. Gregor. Astron. L. 1. Prop. 46.*

the exquisite æquilibration of those two Forces concerned, viz. the *Projectile imprest Force*, by which they are moved forward in their Orbs; and their *Attraction*, by which they are kept from flying off in strait lines, out of the limits of their Orbs. It is very certain that those two Forces must needs be exactly commensurate one to the other. For otherwise, if one in the least degree should overpower the other, all would be confused and spoiled. For should the *Projectile Force* exceed the *Attractive* but to the impulse of an Atom; or should the *Attractive* as much overpower the *Projectile*, the consequence would be, that in a long tract of time, that prevailing Force would get the better of the other, and at last destroy it. For the overbalance of but one single Atom is as great in it's degree as that of a greater power is in its degree. And therefore should the *Projectile*

L 2

Force,

Force, by which the Earth, or any other Globe, moves forward in its Orbit, in the least exceed its *Centripetal* Force, in a long tract of time, that Globe would run by degrees out of the path of its Orbit, till being gotten out of the power of the Gravity of the Sun, or whatever Globe it gravitates unto, it would at last run quite off in a strait line through the regions of unbounded Space. So on the contrary, should the *Centripetal* Force, or Gravity overpower the *Projectile* but to the degree of an Atom, that overbalance would grow greater and greater, and at last pull the two gravitating Bodies to meet and joyn with one the other.

AND now upon this highly probable Hypothesis, of Gravity acting in the motion of the Globes, we have another exquisite Nicety in the works of the Creation, that justly deserves the greatest admiration and praise ;
that

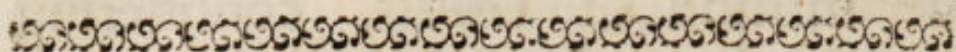
that among so many immense moving Masses, there is not one without this exquisite *Æquilibration* I have been speaking of; which is a thing wonderful in all, but especially in the motion of *Comets*, considering how prodigiously elliptical the Orbits of most of them are.

AND now from the consideration of what I have, in this Chapter, shewn to be highly probable, and from what I have shewn is very certain in this business of *Gravity*, we have another manifest demonstration of the infinite CREATOR's Wisdom and Care, and another cogent argument to excite the highest Veneration and Praise in his Creatures.





BOOK VII.



Of the Provision made for
LIGHT and HEAT
throughout the Universe.



CHAP. I.

*Of the Light and Heat of the Fixt Stars
and Sun.*



S Light and Heat are two of the most usefull things in the Universe, so the infinitely wise and kind CREATOR hath made an excellent provision

vision for these things, in all probability for every Globe throughout the Universe; but particularly for those of our own Systeme. For it is very manifest that every Globe we see doth shine with its own native, or with borrowed Light. Even all those immense Bodies at the greatest distance from us, the Fixt Stars, which I have before said are probably so many Suns, it is Light they manifestly dart as far as to our so distant Globe, as well as what they emit for the enlightening, warming, and cherishing their own respective Planets.

B u t I shall forbear to launch out into those conjectural matters, and shall come nearer home into our own Systeme, where we have enough to entertain our Eye, to captivate our Thoughts, and to excite our highest Admiration of these magnificent Works of God; whether we survey the great Fountain it self of our Light and Heat,

the Sun ; its due Position, and its wonderful use to its Planets ; and the incomparable provisions that are made to supply its absence and greater distances from them.

AND in the first place, as to the *Sun* it self ; what Power is there that the most extravagant Phancy can imagine to it self, that could ever be able to make so prodigious a mass of Fire as the Sun is, but only the *power of God's Almighty Hand!* a Body of so immense a Bulk as I have shewn it is, and of such an excessive Heat, that no greater a number of its Rays than what fall within the compass of a two or three inch Burning-Glass shall actually burn ; and what fall within the compass of not many feet, shall far exceed the strongest culinary Fire in the Earth ; as is manifest from its almost instantaneous burning, and vitrifying the most obdurate incombustible bodies, such as not only
green

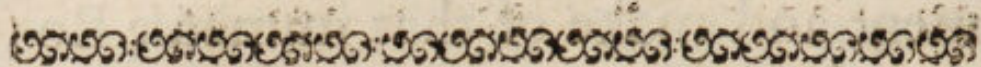
green wood, and white bodies, but also Stones, Bricks, Metals, yea Gold it self (the hardest of all metals to be wrought upon by fire) which yet is melted down in a few minutes (1).

T H U S the *infinite Power and Wisdom of G O D* appear in the appointment and make of that immense Body of Fire the Sun; a mass wonderful, and worthy of its Maker, whether we consider its immensity, its ex-

(1) The famous *Burning-Concave* at *Lyons* of 30 Inches Diameter, and others in *France* and *Germany* of greater breadths, have been celebrated for their feats in burning, calcining and vitrifying both metallick and other Bodies. But I question whether any of them have come up to the Burning Instrument contrived by, and made for *Sir Is. Newton*, and by him presented to the *Royal-Society*. It consists of 7 Concave foiled Glasses, each of them 12 inches diameter: which are all so placed as to have their *Foci* concur in one point. By which means the Heat is so increased, as in a surprizing manner to perform the Feats here mentioned, and many others surpassing them.

cessive

cessive Heat, or its absolute necessity and great use to us; and all the rest of its Systeme. But we shall find yet farther evidences of the great CREATOR's work in the following Chapter.



CHAP. II.

Of the due Position and Distance of the Sun and its Planets.

AS the infinite Power and Wisdom of God appear in the appointment and make of the Sun, according to the preceding Chapter; so in this I shall demonstrate the same from the due Position of the Sun among his Planets, and his due Distance from each of them.

NOW here we may take it for granted that the Sun is the Fountain
of

of the Light and Heat of all the Planets, not only of the Earth, but of the other Planets too, that move either about the Sun, or the Earth, But whether the Sun be placed in the Center of it's Systeme, or the Earth be so, is of no great consequence here to enquire. But I have all along supposed the former to be the most probable Hypothesis, and it seems to be still more so from the consideration we are now upon, concerning the community of its Light and Heat to all the Planets. For since it is manifest that what Light and Heat the Planets have, they receive from the Sun, it is far more likely that this their Fountain of Light and Heat is placed in the common center of them, and that they move round about it, rather than it about them.

B u t be it so or not so, it is however very certain that all the Planets are placed at such a due and proper
Distance

Distance from the Sun, that they receive the beneficial Rays thereof in a due manner and proportion. There is no great reason to doubt of this among the Planets that are at greater or lesser distances from the Sun than we, because we find so noble and solem an Apparatus answerable to their distances from the Sun, which I intend to speak of hereafter. But as for our own terraqueous Globe we have sufficient signals of the great care and counsel that have been used in the due *Position* and *Distance* thereof from the Sun. For as to its *Position* to the Sun, I have heretofore shewn, that by the Inclination of its Axis, and its Diurnal and Periodical Revolutions, all parts have a due share of Light and Heat. And as for its *Distance*, it is such as not only prevents the danger of its interfering with the other Globes, as I have formerly observed, but also it is duly adjusted

to

to the Density of the Earth and Waters, and to the Make and Temper of our Bodies, and of all other things herebelow. Had we been much nearer the Sun, our World would have been burnt up and wasted, the Waters in the first place would have all been turned into vapours, and dried up; Vegetation have soon ceased, and all things would have soon been wasted, if not burnt and consumed. Or had we been not at so very great a distance, but only a little nearer the Sun, as suppose a few thousands of miles, still the Heat would be as the square of the distance (1); and consequently too great, if not for the Polar, yet for the *Æquatorial* parts: And on the contrary, had we been set at a greater distance from the Sun, so would the Sun's Heat have been

(1) *Newton. Princip. p. 466.*

abated in proportion to the square of that distance. And in this case, if the distance had been very great, we and all things must have been perpetually frozen up ; or if it had been not so great, the world would have suffered by cold, the Polar at least, if the æquatorial parts should escape.

AND in this case, when our Globe should thus be parched up with everlasting Heat, or be everlastingly frozen with excessive Cold ; instead of an habitable, pleasant, and comfortable World, it must become a Desert, a place of irksomness, misery, and everlasting punishment. But the great *CREATOR* having so wisely and indulgently ordered the distance between the Earth and Sun, the Sun's Light and Heat are incomparably accommodated to the state and temper of all things here below, and our World is well fitted for habitation, well provided with every thing that may
mini-

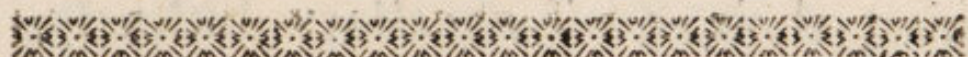
minister to the support, the comfort and pleasure of its Inhabitants. By those indulgent Rays all things are enlightened, and we and all the rest of the Animal Kingdom are enabled to dispatch our business, to seek and provide our Food, and to pass from place to place, as our occasions or pleasure lead us. By its cherishing Beams all things are warmed and comforted, Vapours in some measure made to rise for the forming of Clouds and Rain ; Trees and Plants are enabled thereby to put on their verdure and gaiety, and to yield us the benefit and pleasure of their Grain and Fruit. By the presence of this great fountain of Light and Heat, we and even Nature too is awake and excited ; and by its absence grows torpid and dull : its absence by Night disposes us to rest and sleep ; and even Vegetables too shut up their Flowers

ers then (2) and in a manner betake themselves to rest: and its absence in Winter how doth it change the whole face of Nature, divest Vegetables of their gay attire, force Animals to places of shelter and safeguard, and give an aspect of melancholy and horreur to all things!

T H U S it is manifest how wisely and indulgently the great CREATOR hath provided for the good of our Planet, by so critically adjusting its Position to, and it's Distance from the Sun, to the state and temper of it and all things thereon. And although the rest of the Planets encompassing the Sun are some of them nearer to, some of them farther from it, yet there is no great question to be made but the same wise Contriver hath made as good a provision for

(2) See my *Physico-Theol.* B. 10. Note 14.

them as for us, either by contempering their Density to their Distance from the Sun, or by some other the wisest and best course ; as we have very just reason to suspect from that grand and solemn apparatus I spake of, of Secondary Planets. Which leads me to consider the Provisions made for the supply of the Sun's absence, and greater distance.



CHAP. III.

The Necessity of Light, and the Provision for it by the Atmosphere.

BEFORE I come to the other Planets, it will be convenient to consider how the Sun's absence is supplied here upon the Earth, as also probably how it is supplied in her concomitant the Moon.

M

AND

A N D first as to the Earth. Of such absolute necessity is *Light* (not to mention Heat) that our World could not well be in the least utterly without it, because during utter, absolute Darkness (besides the great inconveniencies it might bring to Vegetables, Minerals, and every other such like part of the Creation, besides this I say) it would certainly put Animals under an utter incapacity of performing their most necessary business, and acting in that office which the divine Providence hath appointed them, although of greatest use to themselves or the rest of the World. Men, for instance, whose business and occasions oftentimes necessitate them to borrow a part of the Night; and other Animals, whose Safety or Temper, or Constitution of Parts (as of their Eye, or some other parts) confine them to their Dens, and places of retirement and rest by Day,
and

and are therefore in course compelled to seek their food, and wander about on their most necessary occasions of life by Night, all these, I say, would at once be cut off from one of the grand benefits of life, from acting that part they bear in the Creation, during such time as they should be put into absolute Darkness. But to prevent this, the infinitely wise *Contriver* of the World hath made divers admirable provisions both in our own, and the other Planets too. One provision which he hath made in our own Globe, and I may add that of the Moon also, is by encompassing both with an Atmosphere (1),

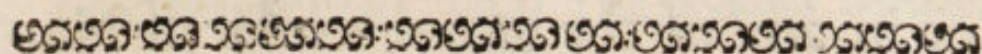
(1) Mr. *Haygens* in his *Cosmotheor.* p. 115, concludes the Moon to have no Air or Atmosphere because we see its Limb so clearly and accurately defined, and because he thought there are no Seas or Rivers in the Moon. But he was mistaken both in his Conclusion and part of his Premises. For in the Solar Eclipse

which, among other grand uses, ministers very much to the propagation of Light, partly by reflecting the Rays of Light to our Eye, and partly refracting them so as to make them visible and useful to us, when otherwise they would not appear. Hence that Whiteness (2) and Brightness observable in the air by day; and hence the Twy-light, when the Sun is hidden under the Horizon. The like to which is observable in the Moon also, in that secondary, rusty light which is seen in her Eclipses, and before and after her Quarters.

May 1. 1706. which in *Switzerland* was Total, they could manifestly perceive the Moon's Atmosphere, as may be seen in the Accounts given in *Philos. Transf.* No. 306.

(2) See *Physico-Theol.* B. I. ch. 1. Note 12.

CHAP.



CHAP. IV.

The great usefulness of the Moon, and the mutual beneficial Returns which the Globes make to one another.

HAVING shewn the absolute necessity of Light, and the supply thereof by the Atmospheres ; let us next speak of the principal provision made for that, and for supplying the Sun's absence, and that is by the *Moon* and *Stars*, which as *Moses* saith (1) *rule the Night*, as the greater *Light*, the *Sun*, doth *rule the Day*. What influences these celestial Bodies may have here below in the bodies of Men and other Ani-

(1) *Gen. I. 16.*

mals, or among Vegetables, Fossils, or in any of the grand works of Nature, is hard to determine, although vainly pretended unto by the judicial Astrologers : but yet some things there are whose Periods and Crises so strictly observe the Courses of the Sun, especially of the Moon, that, on the other hand, it is hard to deny the influences of these Bodies here below. The *Tides* particularly have all along so constantly observed the Courses of the Moon, that in all ages they have been suspected to be caused and governed by that Planet: and if the stories of *Pliny* (2), *Aristotle*, and others of the Ancients be true, it is by her influence that the bodies of Oysters and other Shellfish are increased and diminished ; that the mass of man's Blood is so

(2) *Plin. Nat. Hist. L. 2. c. 41, 98, 99, 101.*

also ; that the Humours are resolved and attracted, that the Dead bodies of Beasts are corrupted, that all Animals expire at the time of Ebb, particularly man ; that the Sea purgeth it self of filth every Full-moon, which gave occasion to the fable of the Sun's having his Stable about *Messina* and *Milazzo* ; and divers other such like conceits which those Authors name, too many and too improbable to deserve to be reckoned up in this place.

B u t whatever influences the Moon may have upon things here below, whatever her concern may be in any transaction of Nature, or any other office of the Creation, it is however very certain that her *Light*, *Eclipses*, *Monthly Revolutions*, and *Latitude* or *Vagations* towards our Poles, are of great use to us.

By her *Light*, to which I may add that of the *Stars*, we and the rest of

the Creatures are able to protract our day at pleasure, to go hither and thither as our occasions call, and to dispatch many of our affairs by Night, or to betake ourselves to Repose and Rest, to which, according to Pliny (3), the Moon doth naturally incline us.

As to the *Eclipses*, whether of the *Sun* or *Moon*, they have their excellent uses too. The Astronomer applies them to considerable services in his way; and the Geographer makes them no less useful in his; the Chronologer is enabled by them to amend his accounts of time, even of the most ancient days, and so down through all ages; and the Mariner too can make them serviceable to his

(3) *Ferunt Lunæ fœmineum ac molle Sidus, atque nocturnum, solvere humorem, & trahere, non afferre. Id manifestum esse quod — Somno sopitis torporem contractum in caput revocet. Plin. L. 2. c. 101.*

purpose, to discover his Longitude, to correct his Account at Sea, and thereby make himself more secure and safe in the untrodden paths of the Deep.

So for the *Monthly Revolutions* of the *Moon*, besides the uses they have in the daily *Variations* of the *Tides*, and perhaps causing some such *Revolutions* too in the *Humours* and *Bodies* of *Animals*, and in the works of *Nature*, besides this I say, they are manifestly of excellent use in the *Divisions* of *Time*, in measuring out our *Months*, as the *Sun* doth our *Days* and *Years*, according to that appointment of the *Creator*, Gen. 1. 14. *And God said, let there be Lights in the Firmament of the Heaven, to divide the Day from the Night; and let them be for Signs, and for Seasons, and for Days and Years.*

And lastly as to the *Lunar Latitude*, or *Progresses* towards our *Poles*, besides

besides the use hereof to the preventing the too frequent Eclipses of the Sun and Moon, those Vagations are of great use to the Polar parts of the World, in affording them a longer, as also a stronger and better light, than if the Rays fell more oblique: which must needs be a very great comfort, and of wonderful service to the Inhabitants of those forlorn parts, in their long and tedious Nights of some days, yea some months length: to Men, to enable them to dispatch such of their Affairs as are of perpetual and constant necessity; and to other Animals of the Air, Land, or Waters, to enable them with greater ease and pleasure to get their food, and pass where their pleasure leads them.

Thus the great CREATOR hath made the Moon to be of admirable use to our Earth. And so wisely hath he contrived his Works,
that

that they are mutually serviceable to one another, so that what good services one doth, the other as readily returneth again. Thus as the Moon is a Moon to us, so the Earth is with great reason concluded by the Philosophers to be a Moon to the Moon; not indeed a Secondary Planet moving periodically about her, but such a Planet, as reflects the Light of the Sun to her, and perhaps makes such like returns of Influx as I said the Earth receives from her. For it is not to be doubted, if the Earth reflects light, and gravitates to the Moon, as well as the Moon to the Earth (which is highly probable) but that there is a mutual intercourse and return of their Influences, and good Offices. And this is still more probable from the likeness discernable between the Earth and the Moon, which is a strong presumption that the Moon may have the same occasions for the
Earth

Earth, as the Earth for her. For that she is an opake body, and that her surface is covered in some measure with Hills and Valleys, is manifest beyond all doubt to our Eye (4) as I before said : and that she hath an Atmosphere is what hath been not long since (5) discovered : and that there are large Oceans and Collections of Water is what I have before made probable (6). And therefore agreeing thus in Constitution and Make, their Occasions for, and Influences upon each other are in all probability mutual, and much the same.

AND after this manner the infinitely *wise Contriver* of the Universe, seems to have transacted throughout that immense space, by making all the several Globes useful to one

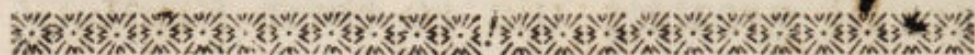
(4) See Book 5 Ch. 2. Note 1.

(5) See before Ch. 3. Note 1.

(6) Book 5. Chap. 4. Note 1. as also the Preface.

another. Thus all the Planets of our Solar Systeme are of considerable use to us, all of them reflect Light unto us, and some of them a Light so bright and strong, as particularly *Venus* and *Jupiter*, that they are a good supply of the Moon's absence in the night as well as the Sun's. Nay the very *Secondaries* (which I shall shew are of greatest use to their Primary Planets,) have their uses too amongst us; not only as being evident demonstrations of the great Works of God, but also in ministering to the discovery of the Longitude of the most distant Places upon the Earth. So for the *Fixt Stars* which I have before shewn to be probably so many Suns ministering to as many Systemes of Planets; it is certain they are of great use to us in supplying the absence of the Sun and Moon by night. And there is no great doubt to be made, but that the like Returns are
made

made to them and their Systemes by our Sun. So that here we have an admirable Oeconomy observeable throughout all the visible regions of the Universe, in the mutual Assistances and Returns which one Globe affords the other even at the greatest Distance.



CHAP. V.

Of the Moons, or Secondary Planets in general, which are observed about some of the Primary Planets.

HAVING taken a view of the methods which are used for the accommodating the Earth with Light and Heat, let us cast our Eye to the rest of our *Solar Systeme*, and examine whether any thing of the like kind be to be found there. And
here

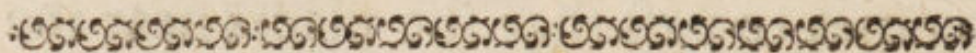
here we shall find a no less admirable scene of the great *CREATOR's* Care and Wisdom, than we discovered in the Earth and Moon. In *Mars* indeed, we can discern a great similitude with the Earth in its Opacity and Spots, but we have not yet been able to perceive any attendance of Moons, as in the other superiour Planets; not so much probably because there are none, but because they are small, or they reflect a weak light, and are at a great distance from us. And as for *Venus* and *Mercury*, there may be no occasion for any Attendants, by reason of their proximity to the Sun. But in the two highest, or more distant Planets, *Jupiter* and *Saturn*, we have a very noble and entertaining scene of the *CREATOR's* *Glory*. For whereas those two Planets are at a much greater distance than any of the other Planets, from their Fountain of Light
and

and Heat, the Sun ; and as consequently their Heat and Light are abated in proportion to the square of their Distances ; so to make them amends they are surrounded with a more grand Retinue of *Secondary Planets*, or *Moons* ; *Jupiter* with four, *Saturn* with five, as 'tis imagined, and probably more (1).

(1) *Mr. Huygens* in his *Cosmotheoros* p. 99. gives this account of the discovery of the *Satellites* of *Jupiter* and *Saturn*, That it is well known the discovery of the *Circumjovials* is owing to *Galilæo* ; that the brightest, and outermost *Circumsaturnial* he happened to see with a 12 foot Glass in the year 1655 ; that the rest are owing to *Cassini*, who first saw them with a Glass of *Campani's* grinding of 36 feet, and afterwards with one of as many feet above 100. That the 3d and 5th *Cassini* shewed him in 1672, and afterwards oftener. That *Cassini* acquainted him by Letter afterwards with his discovery of the *First* and *Second* in 1684. That these two last are not easily discerned, and he cannot say he ever saw them. That beside these 5, he suspects there may be one or more lye concealed. Of which see chap. 7. following.

AND an admirable remedy this is, not only for the great distance of these two Planets from the Sun, but also for the tardity of their periodick motion in their respective Orbits. For whereas *Saturn* revolves round the Sun but once in near thirty years, and *Jupiter* but once in near 12, it comes to pass that the places near the two Poles of those Planets have a Night of near 15 years in *Saturn*, and 6 in *Jupiter*, supposing their Axes inclined to the Planes of their Orbits, as it is in our own Globe. But supposing (as it is imagined) that their Axes are not so much inclined, and that their Days and Nights, their Winters and Summers are nearly equal; in this respect the case would be worse than in the long Nights in the other case: but in both cases the Polar parts of both those Planets would be dismal regions of darkness, when so long detained from the
N kindly

kindly visits of the Sun. But an admirable remedy is found, and a glorious scene of the great CREATOR's Works appears therein, as will be manifest by considering particulars in each of those two Superiour Planets.



CHAP. VI.

Of Jupiter's Moons, Days, and Seasons:

IN speaking concerning the superior Planets in particular, I shall begin with *Jupiter*. The Distance of this Planet from the Sun, is reckoned to be 343 millions of miles farther from the Sun than we are ; and by that means the Sun's Light and Heat are 27 times less there than with us, and its apparent Diameter
five

five times less (1). And considering how vast a Globe *Jupiter* is, having its superficies 100 times, yea (according to Mr. *Huygens's* computations) 400 times bigger than that of the Earth ; in this case, what vast tracts of that Globe must needs lye in profound darkness and desolation, had no remedy been provided ! But there are divers provided. One is by the frequent Rotations of *Jupiter* round his own Axis ; which being performed in less than 10 hours, it comes to pass that what is wanting in the strength and degree of Light and Heat, is compensated by the frequent Returns thereof.

THE other Remedy is by the Increase of the number of *Moons* about

(1) *Gregorii Astron.* L. 6. Prop. 5. Mr. *Huygens* makes the Light and Heat but 25 times less, and the apparent Diameter 5 times. *Cosmoth.* p. 103.

Jupiter, who is attended (as I said) with four, as we, who are nearer the Sun, are with one. Concerning which, these four things are remarkable.

1. Their Bulk, which in all probability is not in any of them less than our Earth, as the most ingenious *Mr. Huygens* concludes (2) from their shade upon *Jupiter's* disk. By which means partly it is that

2. They reflect so strong, brisk and vivid a light, as appears very illustrious and entertaining even to us at so great a distance from it: which cannot but be very pleasing and comfortable to that Planet: besides the no less beneficial and friendly Influences therewith conveyed at the same time.

(2) *Cosmotheor.* p. 101.

3. Their

3. Their due Distances from *Jupiter*, and from one another; and their agreeable periodick Revolutions, which I have formerly observed (3) to be in the most exact mathematical proportions. By the first of these, those Satellites escape all disagreeable Concourses and violent Oppositions, and, in the most kindly manner, send their Influx to the Planet they wait upon: and by the latter, they are perpetually carrying about their Light and other benefits from place to place. For by the motion of the Innermost round once in less than two days; of the next in about $3\frac{1}{2}$ days; of the Third in somewhat above a week; and of the Outermost in near 17 days: by these means, I say, it happens very seldom that any part of *Jupiter* is at any time without the presence and at-

(3) Book 4. ch. 4.

tendance of one or more of those Satellites ; but one is visiting one part, whilst another is attending another, and another another part, and *Jupiter* himself making speedy Returns and Revolutions all the while.

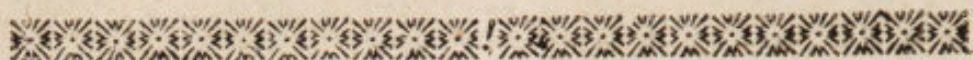
4. The last thing remarkable is the Latitudes of *Jupiter's* Moons, or their progresses to his Poles, which are in a due proportion to their Distances and Periods. The diligent and ingenious *Cassini* hath determined (4) the greatest Latitude of the Innermost not to exceed a third part of *Jupiter's* Semidiameter ; that of the next about a quarter of his Diameter ; that of the Third about three quarters of his Diameter (but I have my self observed it to be very nearly or altogether parallel with *Jupiter's* Poles)

(4) *Cassini's Les Hypoth. et Tab. des Sat. de Jupit.* Sect. 4. among the Tracts of the *Messieurs de l'Acad. Roy. des Sciences.*

and that of the Fourth or Outermost to go beyond the Poles of *Jupiter* a third part of his Semidiameter. By which means this Satellite escapes the Eclipses of *Jupiter's* shadow for the space of two years.

A N D as the Latitudes of these Satellites differ according to their Distances and Periods ; so another remarkable thing therein, is, that they shift their Latitudes in longer or shorter times, agreeable to their greater or lesser Latitudes ; some making their progresses towards *Jupiter's* Poles one way, whilst some are wandering the other way, and some staying there a longer time, and some a lesser and lesser time. By which quadruple variety of Latitudes, and perpetual changes of it, it comes to pass, that those large tracts towards the Polar parts of that vast Planet, have their share in the light and kindly services

of the four Moons, and are seldom or never deprived of them.



CH A P. VII.

Of Saturn's Moons, Ring, Days, and Seasons.

HA V I N G seen the admirable provision made for the remedying *Jupiter's* great distance from the Sun; let us in the last place take a view of *Saturn*, which is above 200 millions of English miles farther from the Sun than *Jupiter*, and near 700 millions of miles farther than is our Earth. And here our Glasses, as imperfect as they are, have discovered so surprizing an Apparatus, that must needs strike every one that views it with wonder and amazement.

F O R

FOR, in the first place, instead of four Satellites or Moons, as *Jupiter* hath, *Saturn* is supposed to have five, and probably more. Three of these I myself have seen with Mr. *Huygens's* 126 foot Glass; but for want of a Pole of sufficient height to mount the Glass high enough, I am not sure I have seen any more. And besides those Five which others have seen, there is great reason to conclude there is a *Sixth* lying between the two Outermost, there being a larger space between them than is in proportion to what is found amongst the rest. And it is not improbable but that there are others also lying beyond the Fifth or Outermost, but become invisible at so great a distance from us, by means of some obscurity, such as is observeable in the Outermost it self, which is never to be seen by us, but in the western part of its Orbit, as
Mr.

Mr. *Huygens* well observes (1).

THESE Satellites we may reasonably conclude to be of a prodigious bulk for the reflecting of Light, and for their other ministrations to *Saturn*, because otherwise they could not be seen at so great a distance as the Earth; and particularly one of them (2) is of that magnitude, and its

(1) The reason why *Saturn*'s fifth *Satellite* appears not on the Eastern, but Western part of its Orbit, Mr. *Huygens* very sagaciously (like himself) conjectures to be, because this *Satellite*, as the Moon doth to the Earth, always turns one and the same Side to *Saturn*, and because this *Satellite* hath, he imagines, only one part of its surface clear, and the greatest part obscure, and not able to reflect sufficient light to us, therefore all the time that obscure part is turned towards us (which is whilst the *Satellite* is in the Eastern part of its Orbit) it disappears: but in the Western part it appears, because the bright side lies towards us. *Cosmotheor.* p. 118.

(2) It is the fourth *Satellite*, or Outermost but one (called from its first Discoverer, the *Hugenian Satellite*) that is so visible.

Light

Light so brisk and vivid, that it appears very illustrious through our longer Glasses, and may be discerned with our shorter.

As to the *Distances*, the *Periods*, and *Latitudes* of those Satellites, they being consentaneous to what I have already taken notice of in *Jupiter*, I shall not insist upon them, but pass to another provision made for the great distance of that Planet; which is a thing so singular to *Saturn*, so unusual in all the rest of the Creation, and so amazing, that it is an evident and noble demonstration of the great *CREATOR's Art and Care*; and that is *Saturn's Ring*. Concerning which, these things are observeable.

1. The prodigious *size* of it, its great breadth, and vast compass. This we may make a judgment of, by comparing it with *Saturn* himself. And supposing the Diameter of *Saturn* to be as is before determined, 93451
English

English miles, the Diameter of his Ring will be 210265 such miles, and its breadth about 29200 (3.) an amazing Arch to an Eye placed in that Planet.

2. The due and convenient Distance of it from *Saturn* it self; not closely adhering to it, because that would annoy a large portion of *Saturn*'s globe, by depriving it of the Sun's rays, but environing it about the distance of its breadth; by which means the Sun's Light and Heat are permitted to enter between the Planet and its Ring, whilst other Rays are at the same time reflected upon the Planet by the Ring.

(3) Mr. *Huygens* in his *Systema Saturn.* p. 47. and *Cosmotheor.* p. 109. determines the Diameter of *Saturn's Ring* to the Diameter of *Saturn*, to be as 9 to 4; and the Breadth of the Ring, and Distance of the Ring from *Saturn's* body, to be nearly equal, and accordingly these numbers are defined here.

3. The

3. The thickness of the Ring, which is hardly, if at all perceivable by us; which is as great a benefit, as its edgling shade would be an annoyance, was the Ring thick.

4. Its smoothness and aptitude to reflect Light and Heat (4) is a wonderful convenience in it. Was it full of Mountains and Valleys, and I may add Waters too, as in our earth, and probably the Moon likewise, the Reflections would be too weak to render the *Ring* visible unto us, at so great a distance as we are; but perceiving its Light to be so lively and strong, as to render both it self and *Saturn* very illustrious, it is a demonstration of the aptitude of its structure, and smoothness for the reflection of Light and Heat to the Planet it serves.

(4) See *Hugen. Syst. Saturn.* p. 70.

5. As the Periodical Revolutions of the Earth are an excellent and providential contrivance for those useful and necessary mutations we have of the Seasons of the year, so no doubt but the same benefits accrue to those Revolutions which *Saturn* hath about the Sun. It is visible that as *Saturn* changes its place in its Orbit, so its *Ring* receives a variety of aspects (5), not only with respect to us, but to the Sun. Thus in one part of the Orbit it appears with a (6) larger Ellipsis, so as to exhibit

(5) Every 14 or 15 years *Saturn's Ring* hath the same Face; appearing at one time with large open *Ansfæ*, at another time with no *Ring* at all. Which Appearances it obtaineth by gentle progresses from the one to the other Face. As, if the *Ansfæ* are at the largest, they gradually diminish, until no *Ansfæ*, or *Aperatures* are to be seen in the *Ring*, and at last no *Ring* at all also.

(6) This Mr. *Huygens* shews is when *Saturn* is $20\frac{1}{2}$ degrees in *Gemini* and *Sagitary*. This

a large space between it and Saturn; in another part, with a lesser, and so with a lesser Ellipsis, and sometimes as only a slender strait line, and sometimes it is not visible at all (7): also sometimes one side of the Ring is enlightened, and reflects light towards

was the appearance it had in the beginning of 1708. Of which I have given a Representation in Fig. 7.

(7) Mr. *Huygens* shews that for about six months before and after Saturn's being in $20\frac{1}{2}$ degrees of *Virgo* and *Pisces*, the Ring is not visible, but Saturn appears round. *Syst. Saturn.* p. 59, 74, &c. And accordingly at this very time there is no appearance of the Ring, only a small narrow Lift or Belt crosseth the middle of Saturn's Disk, of a colour somewhat different from the rest of Saturn's Face, and in the place where the Ring should be. This appearance of Saturn is represented in Fig. 8. which is the appearance he had through a very good 34 foot Glass, at the latter end of Octob. and beginning of Nov. this present year 1714. But a little before this, viz. on Sept. 26. I could through an 126 Glass, discern the narrow ends of the Ring on each side Saturn. A representation of which I have given in Fig. 9.

one part of *Saturn*, sometimes the other enlightens another part; and there is no doubt but that as our *Earth* hath its Seasons according to its position to the *Sun* in its periodical motion in its Orbit; so *Saturn* throughout his Period, hath his Seasons according unto his position to the *Sun*, and the various Reflections of the Ring upon the several parts of his Globe (8).

THESE five things observeable in *Saturn's* Ring we have pretty good assurance of from our Views through good Glasses. But there is a

(8) There is very great reason to imagine this doth certainly happen in *Saturn*, because as Mr. *Huygens* observes, *Saturn* appears sometimes more splendid than at other times. *Ita semper* (saith he) *quo propius versus Cancrī & Capricorni signa atcesserit, eo majorem, aut certè splendidiorē, etiam absque telescopio appariturum, quippe Annuli ellipsi semper se latius pandente.* *Hugen. Syst. Saturn. p. 56.*

6. Thing

6. Thing I shall add as only conjectural, and that is, A supposition that the Axis of *Saturn* (9) is inclined (and that pretty much also) to the plane of its Ring, or the Plane of its Orbit at least ; and that he hath a Diurnal Rotation in some certain short space of time. For without these two conveniences, very large tracts of *Saturn* would suffer extreamly for want of the Sun. For if *Saturn* hath no other motion but that round the Sun in its orb, one part must be excluded from the Sun's Visits for 15 years, whilst the other partakes all the while of them ; and one Hemisphere will enjoy the benefit of the Ring, whilst the other is eclipsed by it : and in this case the Ring would

(9 Mr. *Huygens* determines the Inclination of *Saturn's* Axis to the Plane of his Orbit to be 31° gr. as that of the Earth is $23\frac{1}{2}^{\circ}$ degrees. *Cosmotheor.* p. 108.

be nearly as prejudicial to the eclipsed part, as it is useful to the enlightened. But supposing *Saturn* to move round in the same, or a shorter time than *Jupiter*, and in a path pretty much inclined to the Ring, all parts then of that vast Planet will have their frequent returns of Day and Night, of Heat and Cold. And since this is what is discernable in the other Planets, and is no less necessary for the benefit and comfort of this, we may reasonably conclude the thing to be probable, although not discernable at *Saturn's* great distance from us.



CHAP.

CHAP. VIII.

The Conclusion.

THUS I have taken a View of the provision made for those two grand and universal Necessaries, Light and Heat ; things, in all probability, no less necessary for the other Globes, than for our own ; and things which not only Animals cannot subsist without, but what all things here below stand in need of as well as they. When therefore we actually see and feel those indulgent provisions, those amazing acts of the great CREATOR ; when we have views of their extent into Myriads of other the most distant Globes ; when (to go no farther) we see in our own Systeme of the Sun,

O 2

such

such a prodigious mass of Fire placed in the Center, to scatter away the Darkness, and to warm and cherish us by Day, and such a noble Retinue of Moons and Stars attending and assisting us by Night ; when we see this *indulgence*, this *care* of the CREATOR extended to all the other Planets, and that, according to their several distances, they have a proportionate provision of the greater number of Moons, and *Saturn* a stupendous *Ring* besides, to supply the decrease of Light and Heat ; who can be otherwise than amazed at such Providential, such Useful, such well Contrived, such Stately *Works* of GOD ! Who can view their Glories, and partake of their beneficial Influences, and at the same time not adore the *Wisdom*, and praise the *Kindness* of their CONTRIVER and MAKER ! But above all, should there be any found among Rational Beings so stupid,

stupid, so vile, so infatuated with their Vices, as to deny these *Works* to *G O D*, and ascribe them to a *Necessity* of *Nature*, or indeed a meer *No-thing*, namely *Chance* ! But such there are to be met with among our selves, and some such the Prophet tells us of, *Isai* 5. 11, 12. men that had so debauched themselves with drink, and enervated their minds by pleasures, that *they regarded not the work of the L O R D*, neither considered the operation of his hands. Such persons having led their lives in such a manner, as to wish there was no *G O D* to call them to account, would then persuade themselves there is none ; and therefore stupidly ascribe those manifest demonstrations of the infinite *Power* and *Wisdom* of *G O D*, to a meer *Nothing*, rather than to their great Author. But may we not, with as good reason, imagine a lighted Candle, a well made Culinary

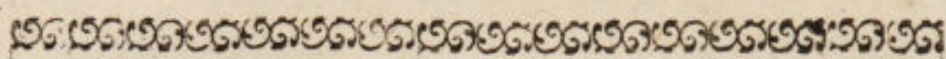
Fire, a flaming Beacon, or Light-house, to be the work of *Chance* and not of *Man*, as those Glories of the Heavens not to be the *Works* of *G O D*? For it is very certain that as much Wisdom, Art, and Power, worthy of God, is shewn in the Lights of the Heavens; as there is in those upon Earth, which no man can doubt were contrived and made by man. And if from these mean contrivances and works of Man we conclude them to be the Works of Man; why not the grand, the amazing Works of the Heavens, surpassing all the Wit and Power of Man, why not these, I say, the Works of some Being as much superior to Man? According to the argument of *Chrysippus* which shall conclude this Book. *If there be any Being that can effect those things, which Man, although endowed with Reason, is not able to effect; that Being*

ing is certainly greater, and stronger, and wiser than Man. But Man is not able to make the Heavens ; therefore the Being that did make them, excells Man in Art, Counsel, Prudence, and Power.





BOOK VIII.



Practical Inferences

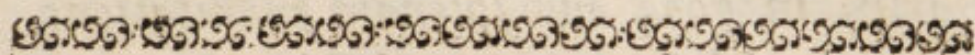
From the foregoing

SURVEY.



IN the foregoing seven Books having taken a View of what presents it self to us in the *Heavens*, and seen a Scene of the greatest grandeur, a Work well contrived, admirably

bly adapted, and every way full of Magnificence ; all that now remains is, to endeavour to make these Views and Considerations useful to our selves. Which I shall do in the following Chapters.



CHAP. I.

The Existence of G O D, collected by the Heathens from the Works of the Heavens.

THE first and most ready and natural Deduction we can make from such a glorious Scene of Workmanship, as is before represented, is to consider, *Who the Great Workman was ?*

THAT the Author of all this glorious Scene of things was G O D, is such a Conclusion, that even the most
igno-

ignorant and barbarous part of mankind have been able to make, from the manifest signals visible therein ; Signals so plain and conclusive, that Tully's Stoick (1) cites it as Aristotle's opinion, That if there were such a sort of people, that had always lived under the Earth, in good and splendid Habitations, adorned with Imagery, and Pictures, and furnished with all things that those accounted happy abound with : and supposing that these people had never at any time gone out upon the earth, but only by report had heard there was such a thing as a Deity, and a Power of the Gods ; and that at a certain time afterwards, the earth should open, and this people get out from their hidden mansions into the places we inhabit : when on the sudden they should see the Earth, the Seas, and the Heavens, perceive the magnitude of the

(1) De Nat. Deor. L. 2. c. 37.

Clouds, and the force of the Winds, behold the Sun, and its grandeur and beauty ; and know its power in making the Day, by diffusing his light throughout the whole Heavens ; and when the Night had overspread the earth with darkness, they should discern the whole Heavens bespread and adorned with Stars, and see the variety of the Moon's Phases in her Increase and Decrease, together with the Risings and Settings, and the stated and immutable Courses of all these throughout all eternity ; this people, when they should see all these things, would infallibly imagine that there are Gods, and that these grand Works were the Works of the Gods. Thus have we the opinion and conclusions of two eminent Heathens together, Aristotle and Tully's Stoick.

A N D if the Heavens so plainly declare the Glory of God ; and the Firmament sheweth his handy-work (2) ; if

(1) Psal. 19. 1, &c.

those Characters, those Impresses of the Divine Hand are so legible, that *their line is gone out through all the earth; and their words to the end of the World, so that there is no Language, Tongue, or Speech where their voice is not heard; nay if these things are such, that even a subterraneous People would, at first sight, conclude them to be G O D's Work; how daring and impudent, how unworthy of a rational Being is it, to deny these works to G O D, and ascribe them to any thing, yea a meer Nothing, as Chance is, rather than G O D ? Tully's Stoick last mentioned denieth him to be a Man, who should do this. His words (3)* are, *Who would say he is a man, who when he should behold the Motions of the Heavens to be so certain, and the Orders of the Stars so established, and all things*

(3) Cicero *ibid.* cap. 38.

so well connected and adapted together, and deny that Reason was here, and say these things were made by Chance, which are managed with such profound counsel, that with all our wit we are not able to fathom them? What! saith he, when we see a thing moved by some certain device, as a Sphere, the Hours and many things besides; we make no doubt but that these are the works of Reason. And so when we see the noble train of the Heavens moved and wheeled about with an admirable pace, and in the most constant manner making those anniversary changes so necessary to the good and preservation of all things; do we doubt whether these things are done by Reason, yea, by some more excellent and divine Reason? For, saith he, setting aside the subtilties of Disputation, we may actually behold with our eyes, in some measure, the beauty of those things which we assert are ordered by the **DIVINE PROVIDENCE**. And then he enters into a long detail of
of

of Particulars of this kind, too many to be named here.

THU S *Cicero*, throughout whose Works so many passages of this nature occur, that it would be endless to cite them : and therefore one that shews what his opinion was of the sense of Mankind in the matter shall close what he saith, and that is in his book *de Legibus* (4), where he saith, *Among all the tribes of Animals, none but Man hath any sense of a God; and among mankind, there is no Nation so savage and barbarous, which although ignorant of what God it ought to have, yet well knows it ought to have one.*

AND after the same manner *Seneca* (5), who instanceth in two things, to shew the deference we are apt to give to the general presumption and consent of mankind. One is in the

(4) L. I. c. 8.

(5) Epist. 117.

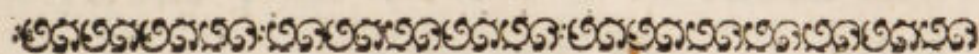
Immortality of the Soul : the other is in the *Existence of a Deity* ; which, saith he, among other arguments we collect from the innate opinion which all men have of the Gods : for there is no Nation in the world so void of Law and Morality, as not to believe but there are some Gods. Nay so positive he is in this matter, that in another place he expressly saith, *They lye that say, they believe there is no God, For although by Day they may affirm so to thee, yet by Night they are to themselves conscious of the contrary.* Much more could I cite out of this famous Heathen, but one passage relating to the Heavens shall suffice, and that is in his Discourse shewing *Why evils befall good men, seeing there is a divine Providence* (6). He takes it for granted in this discourse, that there is such a thing as a **D I V I N E**

(6) *Quare bonis viris, &c. c. 1.*

P O W E R and P R O V I -
D E N C E governing the World; and
he saith, it was needless for him to shew
that so great a Work [as the World]
could not stand without some Ruler; that
so regular Motions of the Stars could not
be the effects of a fortuitous Force, and
that the impulses of Chance must be often-
times disturbed and justle: that this un-
disturbed Velocity which bears the weight
of so many things in the Earth and Seas,
so great a number of heavenly Lights,
both very illustrious, and also shining by
a manifest disposal, must needs proceed
by the direction of some eternal Law: that
this can never be the order of stragling
Matter; neither is it possible for things
fortuitously and rashly combined, to depend
upon, and manifest so much art. Divers
of which matters he proceeds to in-
stance in.

Thus Cicero and Seneca: to whose
evidences I might have added many
others, particularly a great deal out
of

of Plato (the *divine Plato*, the *Homer of Philosophers*, as he is called by the Ancients). But it would be needless as well as tedious, since these two former have given us the sense of Mankind, as well as their own opinion in the matter.



CHAP. II.

*GOD's Perfections demonstrated by his
WORKS.*

AS GOD's *Works* have been shewn to be manifest Demonstrations of his *Existence*; so they are no less of his *Perfections*, particularly of his infinite *Power*, *Wisdom* and *Goodness*; inasmuch as every Workman is known by his Work. A Palace that should have nothing defective in Situation, Beauty, or Convenience

venience, would argue the Architect to have been a man of sagacity, and skilful in Geometry, Arithmetick, Opticks, and all other Mathematical Sciences serving to make a man a compleat Architect, yea to have some Judgment in Physick, and Natural Philosophy too. And so this glorious Scene of *G O D's Works*, the Heavens, plainly demonstrate the Workman's infinite *Wisdom* to contrive, his *Omnipotency* to make, and his infinite *Goodness*, in being so indulgent to all the Creatures, as to contrive and order all his Works for their good. For what less than *Infinite* could effect all those grand things, which I have in this Discourse shewn to be manifest in the Heavens? What *Architect* could build such vast Masses, and such an innumerable company of them too, as I have shewn the Heavens do contain? What *Mathematician* could so exactly adjust their Distances?

What

What *Mechanick* so nicely adapt their Motions, so well contrive their Figures, as in the very best manner may serve to their own conservation and benefit, and the convenience of the other Globes also? What *Naturalist*, What *Philosopher* could impregnate every Globe with a thing of that absolute necessity to its conservation, as that of Gravity is? What *Optician*, what *Chymist* could ever have hit upon such a noble Apparatus for Light and Heat, as the Sun, the Moon, and the Stars are? could amass together such a pile of Fire as the Sun is? could appoint such Lights as the Moon and other Secondaries are? None certainly could do these things but G O D.



C H A P. III.

Of G O D's Relation to us, and the Duties resulting from thence.

IT appearing from the last Chapter how great a Being the CREATOR is, it is time to consider what Relation he stands in to us, and what is due from us to him. His Relation to us is that of CREATOR; and as such, of *Conservator, sovereign L O R D and Ruler*, one that hath an absolute power over us, and all things belonging to us, that can subject us to what Laws he sees fit, and that can reward or punish us as we deserve. And in this case, the least we can do, is to *revere and fear* him at all times, to *worship and serve* him with all our power, to *comply* with his

his holy Will sincerely and heartily, and to *obey* him in all things he hath either forbidden or enjoined. And considering also how great *Indulgence* and *Love* the CREATOR hath shewed in his works throughout the Universe, it naturally follows that we ought to be truly *Thankful* to him for his Mercy and Kindness, and to *Love* him for his Love and Goodness.

THESE kind of Conclusions are so natural, that the very Heathens have in some measure made them. Thus Cicero's Stoick before cited, (1) *Quid vero? hominum Ratio non, &c. What? doth not Man's Reason penetrate as far as even the very Heavens? For we alone of all Animals have known the Risings, Settings and Courses of the Stars: by mankind it is that the Day, the Month,*

(1) De Nat. Deor. L. 2. c. 61.

and Year is determined; that the Eclipses of the Sun and Moon are known, and foretold to all futurity, of which Luminary they are, how great they will be, and when they are to happen. Which thing the mind contemplating, it receives from hence (2) the knowledge of the Gods: from whence arises Piety; to which is joined Justice, and the other Virtues, from which springs that blessed Life which is equal unto, and like that of the Gods themselves, and in no respect yielding to those celestials, except in immortality, which is not necessary to happy living. And in his Book *de Legibus* (3) Cicero brings in his Collocutor saying, *Sit igitur hoc a principio persuasum, &c.* i. e. Let this be what every member of the Commonwealth is fully convinced of from the beginning, That the Gods are Lords

(2) Some read it instead of *Accipit ad cognitionem Deorum*; *Accipit ab his cognitionem Deorum*.

(3) Lib. 2. c. 7.

and Governours of all things; that whatsoever things are done, they are managed by their influence, rule and divinity; that they merit a great deal of mankind; and observe what every one is, what he doth, what he admits into his mind, with what mind, what Piety he cultivates Religion; and that they take an account both of the Righteous and Wicked. For, saith he, Minds that are indued with these Principles, will scarce ever depart from that opinion that is useful and true. And a little after (4) one of the Laws arising from hence he saith is, *Let men approach the Gods with purity, let them practise Piety: for he that doth otherwise God himself will be the avenger of.* This purity and sincerity is so necessary a concomitant of Religion and divine Worship according to Cicero, that he makes it in another place to be that which distinguishes Religion from

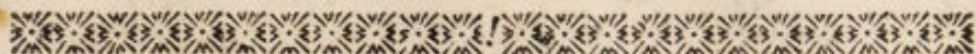
 (4) Cap. 8.

Superstition (5). *Cultus autem Deorum est optimus, &c.* But that religion, that worship of the Gods is the best, the purest, the holiest, and fullest of Piety, that we always revere and worship them with a pure upright and undefiled mind and Voice. For, saith he, not only the Philosophers, but our Forefathers have distinguished Superstition from Religion; which he assigns the difference of, and then tells us, *That the one hath the name of a Vice, the other of Praise.*

T H U S as the Heathens have by the Light of Nature deduced the Existence and Attributes of God from his Works, and particularly those of the Heavens; so have they at the same time collected what the principal Duties are which Men owe to God; so reasonable, so natural, so manifest they are to all mankind.

(5) De Nat. Deor. L. 2. c. 28.

CHAP.



CHAP. IV.

*Lactantius his Argument against the
Heathen Gods.*

THE next Inference shall be one made by the eloquent *Lactantius* (1), *Argumentum illud quo colligunt universa Cœlestia Deos esse, &c. i. e.* That argument whereby they conclude the *Heavenly bodies* to be Gods, proveth the contrary : For if therefore they think them to be Gods, because they have such certain and well contrived rational Courses, they err. For from hence it appears that they are not Gods, because they are not able to wander out of those paths that are prescribed them : whereas if they were Gods,

(1) *Institut. L. 2. c. 5.*

they

they would go here, and there, and every where without any compulsion, like as animals upon the earth do, whose wills being free, they wander hither and thither as they list, and go whithersoever their minds carry them.

Thus Lactantius with great reason refutes the Divinity of the *Heavenly Bodies*; which on the contrary are so far from being Gods, and Objects of divine honour and worship, that some of them have been taken to be places of Torment. Thus Comets particularly, which must needs have a very unequal and uncomfortable temper of Heat and Cold, by reason of their prodigiously near Approaches to the Sun, and as great Recesses from it. Thus, according to the before commended Sir *Isaac Newton's* (2) computation, the Comet in 1680 in its Perihelion

(2) *Principia* p. 466.

was above 166 times nearer the Sun than the Earth is ; and consequently its Heat was then 28000 times greater than that of Summer : so that a Ball of Iron as big as the Earth, heated by it, would hardly become cool in 50000 years. Such a place therefore if designed for Habitation, may be imagined to be destined rather for a place of Torment, than any other living.

B u T above all, the *Sun* it self, the great Object of Heathen Worship, is by some of our own learned Country-men supposed to be probably the place of *Hell*. Of which Mr. Swinden hath written a Treatise called, *An Enquiry in the Nature and Place of Hell*.

CHAP.



CHAP. V.

This Survey of the Heavens teaches us not to overvalue the World, with Reflections of the Heathen Writers thereupon.

FROM the consideration of the prodigious Magnitude and Multitude of the Heavenly bodies, and the far more noble Furniture and Retinue which some of them have more than we, we may learn not to overvalue this World, not to set our hearts too much upon it, or upon any of its Riches, Honours or Pleasures. For what is all our Globe but a Point, a Trifle to the Universe! a Ball not so much as visible among the greatest part of the Heavens, namely the Fixt Stars. And if Magnitude or Reti-

Retinue may dignify a Planet, *Saturn* and *Jupiter* may claim the preference: or if Proximity to the most magnificent Globe of all the Systeme, to the Fountain of Light and Heat, to the Center, can honour and aggrandize a Planet, then *Mercury* and *Venus* can claim that dignity. If therefore our World be one of the inferior parts of our Systeme, why should we inordinately seek, and desire it? But above all, why should we unjustly grasp at it, and be guilty of Theft or Rapine, Lying or Cheating, or any Injustice or Sin for it? Why should we sacrifice our Innocence for it, or part even only with a Good Name for it, which *Solomon* saith (1) *is rather to be chosen than great Riches*? Why should we do this, if we were sure of gaining the whole terraqueous

(1) *Prov.* 22. 1.

Globe, much less do it for a small pittance of it, as the best Empire in the world is? For as our blessed Saviour argues, Matt. 16. 26. *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?*

BUT passing over the arguments which Christianity suggests, let us see how some of the Heathen Writers descant upon this subject. *Pliny* (2) is very pathetical in his Reflections, when he had shewn what little portions of the earth were left for us, and what large tracts were rendred (as he thought) useless, the frigid Zones being frozen up with excessive Cold, the torrid Zone being burnt up (as the opinion then was) with as excessive Heat, and other parts drowned by the Sea, Lakes and Rivers, and others covered with large Woods, Deserts, or barren Mountains: he then exclaims thus, *Hæ tot*

(2) Nat. Hist. L. 2. c. 68.

portiones terræ, &c. i. e. These little parcels of land, which are left for our habitation, yea as many have taught, this Point of the world (for no other is the Earth in respect of the Universe) this is the Matter, this the Seat of our Glory: here it is we bear our Honours, here we exercise our Authority, here we covet Riches; here mankind makes a bustle; here we begin our civil wars, and soften the earth with mutual Slaughters. And then having shewn how by fraud and violence men strive to enlarge their estates, saith he, What a little part of those lands doth he enjoy? and when he hath augmented them even to the measure of his Avarice, what a poor pittance is it that his dead body at last possesseth? Thus Pliny. And after the same manner Seneca reflects upon the matter (3), when he shews how Vertue tends to make a man compleatly happy; among other things, by prepa-

(3) *Nat. Quæst. L. 1. Præf.*

ring him for the society of God, by enabling the Mind to soar above the things here below, and to make him laugh at the costly Pavements of the Rich, yea the whole Earth with all its wealth. *Nec enim potest*, saith

he, *ante contemnere porticus, &c. i. e.*

A man can never be able to slight the stately Piazzas, the noble Roofs shining with Ivory, the curiously clipped Woods, and the pleasant Rivulets conveyed to the houses, until he hath surveyed the whole world, and spying from above our little globe of Earth, covered in a great measure by the Sea, and where it is not, is far and near squalid, and either parched with heat, or frozen with cold, he saith to himself, Is this that Point which by fire and sword is divided among so many nations? O how ridiculous are the bounds of mortals? The Ister bounds the Dacians, the Strymon the Thracians, Euphrates the Parthians, the Danube parteth the Sarmatians and Romans, the Rhene gives

gives bounds to Germany ; the Pyrenees to France and Spain ; and between Egypt and Ethiopia lie the vast uncultivated sandy Desarts. If any could give human Understanding to Ants, would not they too divide their Mole-hill into divers Provinces ? And when thou liftest up thy self in thy truly great Province, and shalt see the armed hosts passing here, and lying there, as if some great matter was to be acted, consider that this is no more than the running of Ants in a Molehill. For what difference between them and us, but only the measure of a little body ? That is but a point in which thou sailest, in which thou wagest war, in which thou disposest of Kingdoms. But above, there are vast spaces, to whose possession the Mind is admitted, provided it brings but little of the Body along with it, that it is purged of every vile thing, and that it is nimble and free, and content with small matters. And so he goes on to shew that when the Mind is once arrived

to those celestial regions, how it is come to its proper habitation ; is delivered from its bonds ; hath this argument of its divinity, that divine things delight and please it, and is conversant with them as its own ; that it can securely behold the Risings and Settings and various courses of the Stars ; that it curiously pries into all those matters, as nearly appertaining to it self : that then it contemns the narrow bounds of its former habitation, it being but a trifling space, of a few days journey, from the utmost limits of *Spain* to the very *Indies* ; whereas the celestial regions afford a path for the wandering of the swiftest Star for 30 years, without any resistance ; in which regions he tells us the Mind arrives to the knowledge of those things at last, which it had before long enquired after, and there begins to know *G O D*. Thus *Seneca* ; which shall suffice for this third Inference.

C H A P.



C H A P. VI.

That we should aspire after the Heavenly State.

I shall deduce only one thing more from my preceding View of the Heavens, and that is to aspire after the Heavenly State, *to seek the things that are above.* We are naturally pleased with new things, we take great pains, undergo dangerous Voyages, to view other Countries: with great delight we hear of new discoveries in the Heavens, and view those glorious Bodies with great pleasure through our Glasses. With what pleasure then, shall departed happy Souls survey the most distant regions of the Universe, and view all those glorious Globes thereof, and their noble

Appendages with a nearer View. Only let us take especial care to set our affections on things above; to be spiritually, not carnally minded; and so to run the race which Christ hath set before us, that we may arrive to that Place which he hath prepared for his faithful servants, that he may receive us unto himself, that where he is, we may be also; in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.



E I N I S.

Fig. 1.



Fig. 2.

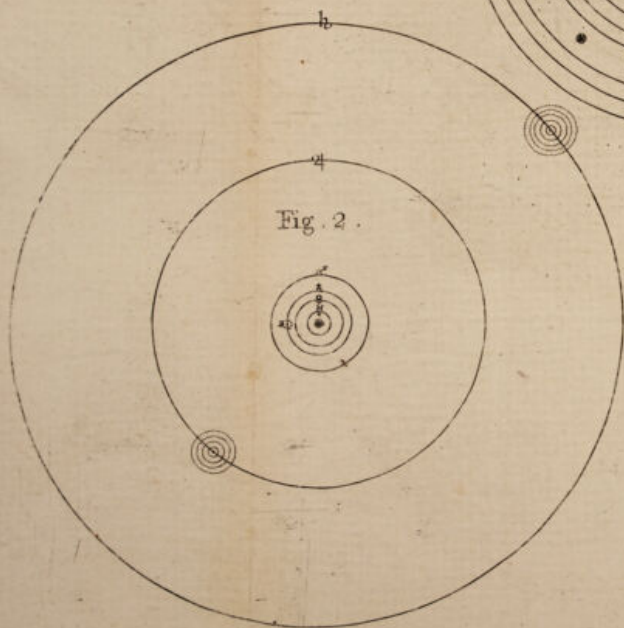
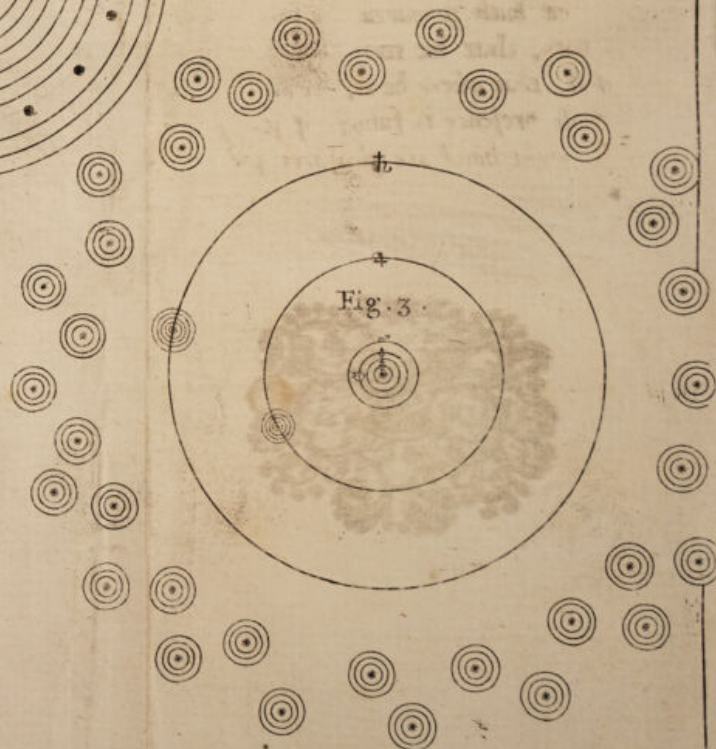
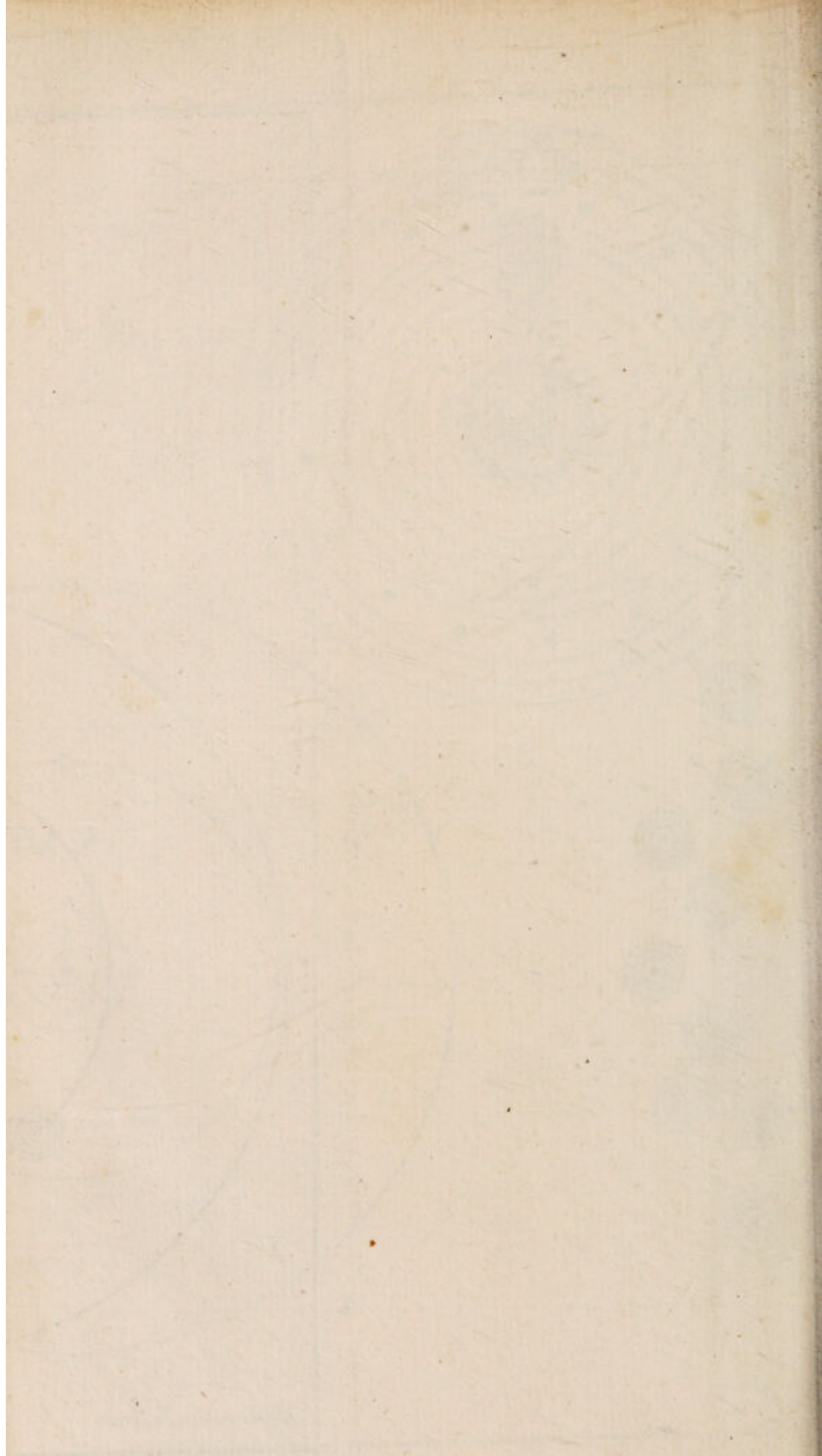


Fig. 3





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Fig: 6.



Fig: 9.

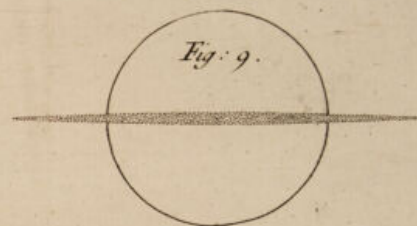


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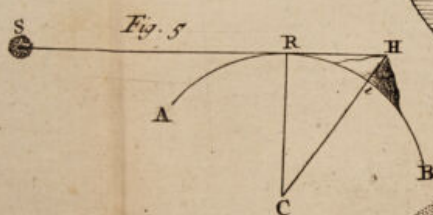


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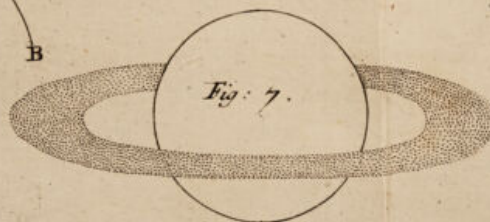


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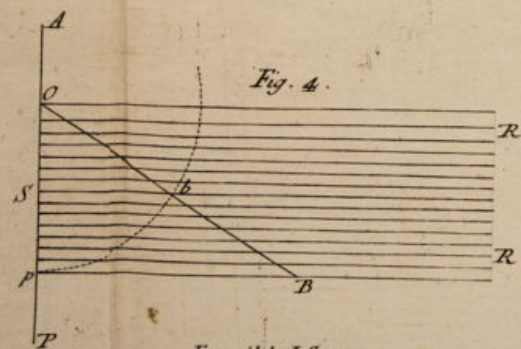
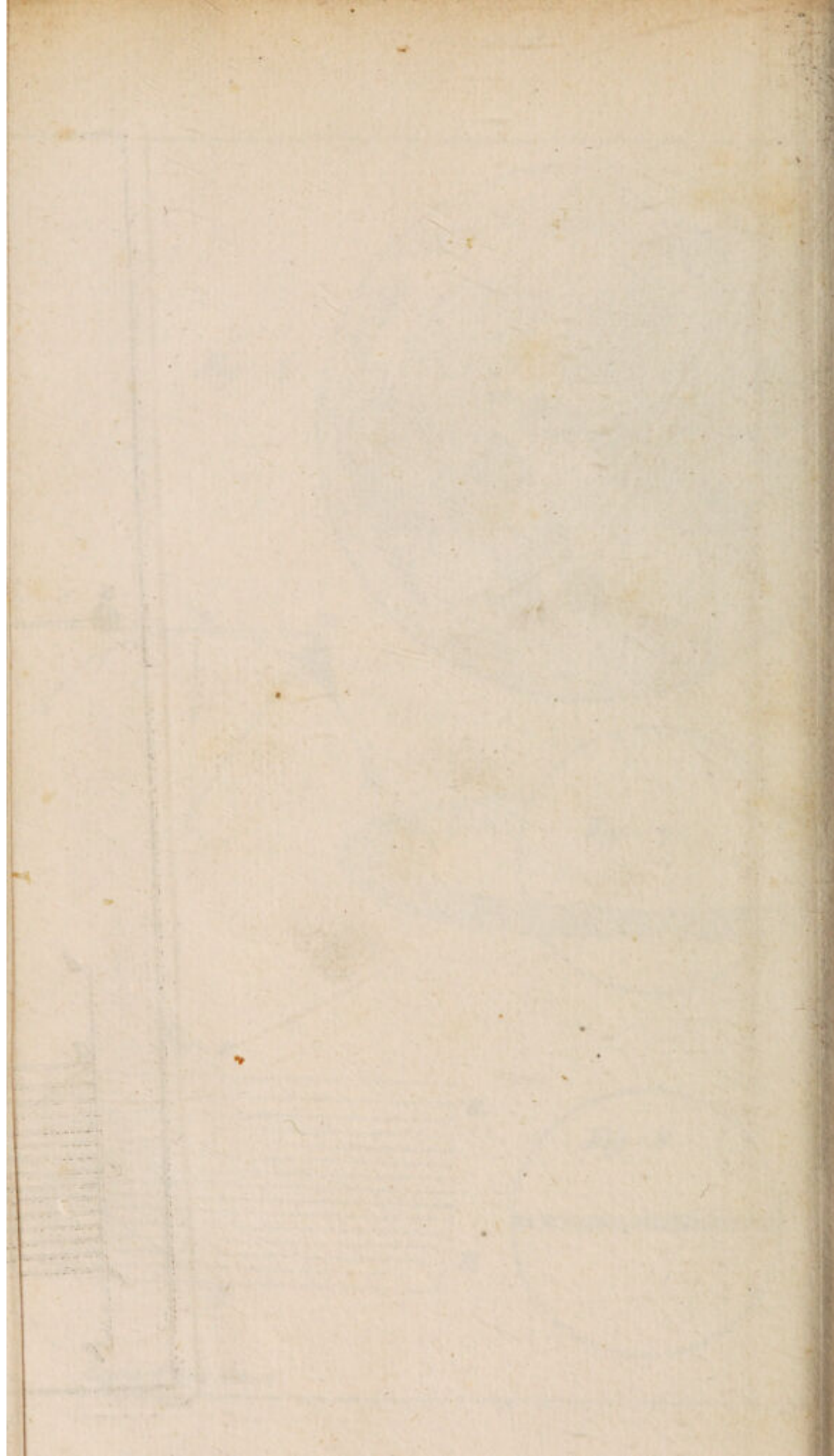


Fig: 8.



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CORRIGENDA.

PAG. 31. L. 4. after *Astonishment* put a Period.
p. 32. l. 19. read *so we cannot but own the great CREATOR in them; and we are worse than men if we do not give him his due Praises.* p. 46. l. 12. instead of *nearest the Earth* read *approaching near the Earth* p. 51. l. 17. for *Body* read *Globe.*

