

ons of Humane life, and to raise the *Capable* and *Ingenious* from a *dull* and *drowsie* acquiescence in the *Discoveries* of former times, by representing the great Encouragements, we have to proceed from *modern* Helpes and Advancements. Of these the learned and ingenious *Author* hath given considerable instances in many Particulars, casting chiefly an Eye upon the *R. Society*, and the noble purposes of that *Illustrious* Body, looking upon the same as the great *Ferment* of *Generous* and *Useful* knowledge, designed to turn Learned men to that excellent study, from which men have been so long and so unhappily diverted, *viz.* of Gods *Great Book*, UNIVERSAL NATURE.

And because some *Good* men seem to be afraid of an *Institution*, they have heard but imperfectly of, and are jealous of what they have not had opportunities to understand, he hath therefore given a *succinct* as well as a *genuine* and *polite* account of the *Reason, nature* and *designs* of that Establishment, for the information of such, as have not yet met with their Excellent *History*. Whence it will appear to unprejudic'd men, That the *Business* of that Society is not to *Dispute*, but *Work*; and their Aim, not to pursue Phancyful Designs, but to free Philosophy from the vain Images and Contrivances of Fancy, by making it *palpable*, and bringing it down to the plain Objects of the *Senses*.

Taking to task that insulting Question, *what have they done?* He gives an Answer to it, which doubtless will satisfy discreet and sober men. And as for those that would have them give the *Great Elixir*, the *Perpetual Motion*, the way to make *Glass Malleable*, and *Man Immortal*, &c. or they will object, they have done nothing; for such, *he saith*, their impertinent Taunts are no more to be regarded, than the *Chat* of *Idots* and *Children*.

II. ABRAHAMI COULEI ANGLI, *Sex LIBRI PLANTARUM*, *Poemate Latino conscripti*. Londini in 8^o Impensis Joh. Martyn.

This Author (whose un-common Genius and Parts may be read with great satisfaction in the *account of his life*, given, and prefixt to this excellent Piece, by *M. Thom. Sprat*) Treats in the two first Books, of *Herbes*; in a style resembling the *Elegies* of *Ovid* and *Tibullus*: In the third and fourth, of *Flowers*; in the variety of *Catullus* and *Horace's* Numbers: In the two last, of *Trees*, in the way of *Virgil's Georgicks*. Of these, the *sixth* Book seemes wholly dedicated to the Honour of his Country, as is observ'd in the newly-mention'd Account.

E R R A T A.

Pag. 700. l. 16. r. *And Man*. p. 701. l. 1. r. *petrify'd*.

In the S A V O Y,

Printed by T.N. for *John Martyn*, Printer to the *Royal Society*, and are to be sold at the *Bell* a little without *Temple-Bar*, 1668.