

An Account of three Books.

I. *De SECRETIONE ANIMALI Cogitata, Auth. Guil. Cole M. D. Oxon. 1674. in 12°.*

UPON the consideration of the Necessity and Usefulness of knowing the manner how the *Secretion* of the Juyces in the body is made, both for the preservation and restoration of Health, the Ingenious Author, finding this Argument hitherto but negligently and slightly handled, undertakes in this Tract to give us his thoughts of a well-consider'd Theory concerning it: Having suppos'd, *first*, that Nature's method is very simple, and *alike* in the design of *like* works; *secondly*, that the bodies of Animals, and so of Men, are fram'd and do work Mechanically; *thirdly*, that nothing is to be asserted, which is repugnant to the undoubted *phenomena* of Nature; nor any Uses to be assign'd either to parts or liquors, that do not correspond with the Oeconomy of the whole Body.

This done, he proceeds to the handling of the Subject itself; and here he explains *first*, What he means by this Secretion; *next*, he shews the source of these Secretions, *viz.* the Chyle and Blood; *then*, he establishes the Existence of the *Nervous* Juyce, upon which his *Hypothesis* mainly depends; *further*, he considers the previous Disposition of the Juyces for Secretion, which he saith is induced by an intestin Fermentation; *again*, he assigns the Organ by nature appointed for this Office, which to him are none other but the Glandular Substances of the Body, to be found in all the parts thereof, even in the Skin itself; *more-over*, he expounds the manner how all animal Secretions are perform'd; which he doth *first* in general, teaching that generally they are all effected immediately by *Percolation*; then, in particular distinguishing Secretions into *Simple* or *Perfective*, and into those that are *Mixt*, and these again into *Excretive* and *Reductive*, he affirms the *Simple* or *Perfective* Secretions to be perform'd by *meer Percolation*, whereby, upon a previous mixture of the ferments convening from all parts, the texture of the Juyce is so open'd, and its particles so comminuted and dissociated, that any propelling force supervening, they will easily fall asunder, and pass into vessels: suitable to admit them: By which way he esteems that the trajection is made of the *Chyle* out

out of the Intestins into the *Milky vessels*, and that of the *Nervous Juice* out of the Arteries of the Brain into the *Nerves*. As to the *Mixt Secretions*, he will have them so perform'd by a Ferment, as that by means thereof there be impress'd such a determination on some certain particles of the Blood, that leaving behind others they readily pass into the vessels fram'd for Secretion. And here he considers, that if this kind of Separation were transacted by *meer Percolation*, nothing probably could hinder, but the more subtile matter would come away, and the grosser stay behind: Wherefore to procure a recess of the grosser parts, he calls in the help of some such Ferment, as may precipitate these into the Secretary vessels. On which occasion he discourses largely of *Ferments*, assigning them not only the Use of *digesting* and elaborating the Juices of the body, but also that of *secreting* them. Where indeed he takes pains to penetrate into the nature and properties of *Ferments*, minutely examining, What Bodies are qualified for Fermentation; What difference there is in Ferments; and whence the Fermentative power arises; as also the Smallness of a Ferment's proportion to the Body to be fermented, and the necessity of some warmth to excite Fermentation: Explaining withal the Size and Figures of the parts of Fermenting bodies, which he teaches to be very small, very angular, and exceeding dissimilar, assigning his reason for so doing. To which he adds the two main Differences he finds in Ferments, some having an *Expansive*, and others a *Precipitating* power; and having rendered the cause from whence proceeds this difference, he asserts, that Nature makes use of the *former* in simple, and of the *latter* in mixt Secretions.

After this, he proceeds to shew, What it is that Ferments do confer to Secretion, and whence they are derived? As to the *former*, he affirms, that there are *some* Ferments, that are precedentaneous to Secretion, and able to loosen and subtilize the mass to be fermented, for the more easie disjunction of the parts; but that there is an *other*, which immediately causeth the very act of Secretion; which he takes to be the *Nervous Juice*, without the direction of which he esteems there will hardly be made any actual dissociation of so many different Substances, as Nature

ture requires. And this Doctrine of the Use of the *Succus nervosus* in the work of *Secretion* appearing Paradoxical, and, as he thinks, not having hitherto been taught by any, though some have long since ascribed to it a *Fermentative* power, and assigned to it a considerable Use in the business of *Nutrition*; he labors here by several reasons to evince the truth of this his new assertion. Which done, he passes on to deliver his whole *Hypothesis*, to shew, In *what manner* the Secretions in our Body are perform'd by means of this Nervous Juyce.

Here then he supposeth *first*, That, as there is a ready passage of the blood out of the arteries into the veins upon the account of a fit position of these in reference to that motion, so there is an easie and direct way out of the orifices of the Nerves, inserted in the Glanduls, to those of the Secretory vessels: *Secondly*, that these vessels for Secretion are posited transversely in respect to the Sanguiferous, in such a manner that a line, drawn from one of them to the other, decussates, (though perhaps not at right angles) the place where the Capillary Arteries discharge themselves into the Capillary Veins.

This done, he conjectures, that whilst the Blood is permeating the Glanduls wherein the Secretion is to be made, the Nervous Juyce runs continually out of the adjacent Nerves into the current of the Blood, and that, upon irritation, more strongly and more copiously; and the same Juyce presently, nimbly, and with a sufficient *impetus* trajects the said current objected to it, it being both active in itself, and receiving also a more vigorous motion from the heat and agitation of the blood. And whilst this is doing, the minute particles of the Nervous liquor must needs in their way hit against those grosser whereof the greatest part of the Blood consists, which, whilst they withstand the direct motion of the *Succus nervosus*, are by the agility of its parts propell'd, in as direct a line as may be, to the opposite side of the vessel wherein they run, forasmuch as those grosser ones, being already in motion, do easily receive a determination from other particles that are moved more strongly and fall sideways upon them. Now the parts of the Blood being thus protruded, they do, when they meet with the orifices above-mention'd, which go into the Secretory vessels, pass
into

into the same without any more ado, if they be of a size and figure suitable to them; if not, they are by the opposite side re-torted into their stream, and together with it carried forward. And since there is made a continual protrusion of that Nervous liquor out of the Blood, the Brain incessantly furnishing fresh supplies, and chiefly at the time when we awake, there is thence a new and plentiful stock of such particles conveyed out of the Blood arriving at the Glanduls wherein those Nerves are inserted, and that supply is derived into the Secretory Vessels; and those particles being considerably increased, do at length make up a full stream.

This is the substance of the *Hypothesis*, which the Author endeavours to prove by reason, and by the phænomena of secretion, as also to free from doubts, and to vindicate from Exceptions: Where occasionally he examines that famous Question, Whether Medicaments work *elective*; which done, he renders a reason of the copious and sudden making of Urine after large drinking; declaring also, How it comes to pass, that one kind of Evacuation being stopt, the matter is not seldom carried off another way: treating besides at large of the Use of the *Vesicula biliaria*, as also of *private* and *præternatural* Secretions: Concerning all which the Author himself deserves to be consulted.

II. *Erasmi Bartholini SELECTA GEOMETRICA*,
Havniæ, A. 1674. in 4°.

ALTHOUGH these Geometrical Tracts were printed *severally* divers years ago, yet they now appear again *together*, under a Title-page of this year; which invites us to give notice of them here, especially since formerly but few of any of the *single* Tracts were brought into *England*.

These *Selecta Geometrica* then, (being now to be had altogether at Mr. *Martyns* at the *Bell* in *St. Paul's Church-yard*;) are;

First, a Tract handling of a General Method to come to an *Æquation*, by reducing all sorts of Questions to general Heads: Where the Learned Author reduces to one head, *for instance*, all Problems of *Proportionals*, both Arithmetical, Geometrical, and Harmonical; but treating here only of the two latter, and more largely of the last of all. Considering *Geometrical* Propositions, and observing the *desiderata* in solving Problems concerning the same; he propounds a Method, whereby the Solution of

such may be found very compendiously (*as he saith*) and with far greater dispatch, than hath been done by some others, especially the Author of the *Clavis Geometriæ*. The like he undertakes to do, and that more largely, of *Harmonical Proportions*, concerning which he gives us the Demonstration of *Ten Problems* of that kind, whose Truth he had found out by the Method of the *Analysis speciosa*, thereby to shew to the Intelligent, how great a difference there is between these two wayes, for shortness, perspicuity, pleasantness, and ease to the memory. In this piece also the Author makes mention of divers things about the *Construction* of *Æquations*, left imperfect by *Florimundus de Beaune*, which he (our Author) promised to publish with the Tract that is abroad, and known by the Title of the *Second Part of Des-Cartes's Geometry*; in which indeed he treats *de Natura & Constitutione Æquationum, & de Limitibus*, but nothing of the *Geometrical Constructions*, either his own or those that remained imperfect of the said *De Beaune*, mention'd to be in his (our Authors) custody. So much of **the first** Tract.

The *second* is his *Dioristice*; in which having taken notice, how short the Antient Geometricians came of a General Art of Determining Problems, he saith, he hath endeavour'd to supply that defect, by delivering here two *General Rules* of Determining the Limits of *Æquations*, so as to know, how many Roots are possible: in the first of which he follows the Rule of that famous Geometrician *Fermat*: In the *second*, he agrees with the Method of the Learn'd *Huddenius*; to be met with in the *Annexa* to the first Part of *Des-Cartes's Geometry*; which seems indeed to be a Corollary of the Excellent *Slusius* his *General Method of Tangents*, publisht in *No. 90.* of these Tracts. At the end of this piece the Author promiseth his *Systema Matheos Universalis*, where he would have the Reader expect a large account of all things belonging to the *Analysis speciosa*, both as to Precepts and Examples: Which promise 'tis hoped will be made good by him ere long.

The *third* is an *Auctarium Trigonometriæ*, to solve and demonstrate Triangles both Rectilinear and Spherical; deliver'd in XIII. Propositions, of which he shews the last of all to be of great Use in Tables Astronomical compos'd after the manner of the *Rudolphin* made by *Kepler*, where the Distance of the Sun from the Earth, as also from any other Planet, is express'd in Logarithmes.

arithmes. For, to find the *Prosthaphæresis* of the Orb, he there teaches, that you are to resolve a *Triangulum simile*. But now, though the Logarithmes of the sides of a Triangle be given, yet there is not given the *ratio* of the *Summ* of the sides to their *Difference*; which is made known by the said 13th *Problem*, here demonſtrated.

III. *LOGICA, ſive ARS COGITANDI, è Tertia apud Gallos Editione recognita & auçta, in Latinum verſa, Londini impenſis Joh. Martyn, ſub ſigno Campanæ in D. Pauli Cæmeterio, 1674. in 8°.*

THIS Logick, being now turned into good Latin, ſeems worthy to be recommended to all young Students, as paſſing by, what is ufeleſs and pedantique, and comprehending what is indeed ſober, and neceſſary to direct our Reason in all ſorts of ingenious and uſeful Sciences.

It conſiders chiefly, what the Cauſes are, from whence ſo many Errors take riſe, and how it comes to paſs that we are ſo far miſled in the inveſtigation of Truth.

It regulates our firſt *Apprehenſion* of things; it confines our *Judgment* and *Diſcourſe* to what is clearly and diſtinctly underſtood; and it orders the Mind to diſpoſe its *Ideas* and *Ratiocinations* in ſuch a *Method*, as is moſt ſutable and proper for the Explication of any Subject under conſideration.

Moreover it endeavours to ſhew, that the *Ten Ariſtotelian Predicaments*, which the Schools hitherto have born themſelves ſo much upon, are ſo far from being of that uſe they lay claim to; that very often they are an obſtacle to the attainment of ſolid knowledge; which the Author Attempts to evince; 1. Becauſe that thoſe *Predicaments* are recommended to Scholars as founded in reaſon & truth itſelf, whereas nothing is more arbitrary than they are, as proceeding from the imagination of ſome one Man, who had no right at all to preſcribe Laws to the Philoſophical World; others having no leſs power than *He* to uſe their right in diſpoſing the Objects of their thoughts in ſuch order as ſutes beſt with the Model of Philoſophy which they embrace; upon which account very many of thoſe that diſſent from *Ariſtotle* find more cauſe to adhere to the import of theſe two Lines;

Mens, Meſſura, Quies, Motus, Poſitura, Figura.

Sunt, cum Materia, cunctarum Exordia rerum:

They being fully perſuaded, that the *Seaven Heads*, herein con-

tained, have a real foundation in Nature, and do altogether exhaust the same. 2. Because that this applauded Series of *Predicaments* induces many men to take up, and acquiesce in the empty Shells and Barks of Words, instead of sincere and good Fruit, they caring for little else so they can but reckon up some fine Words of an arbitrary signification, that do not imprint any clear and distinct *idea* in the Mind.

Further, this Logick delivers not bare Rules with trivial and nauseous Examples, but having laid down solid *Precepts*, it presently transfers them to very good *Uses*, and accommodates the same to very Instructive and Delightful Examples, taken out of all sorts of real Sciences, whereby they are so fasten'd in the Memory, that there they stick even after the Students have laid aside Books of Logick : So that here may be found both *Rules* of good Logick, and the *Uses* of those Rules ; which must needs have this excellent Effect, that by the help of such a Logick as this, ingenious Scholars will be enabled to Judge of Sciences ; and the Sciences, by way of recompence, will fix Logick the deeper in their understanding.

Up on occasion, notice is taken by our Author of what is considerable in *Aristotle's* Logick, and what other Writings of his are valuable ; from which number he scruples not to exclude his *Physicks*, boldly affirming, that they partly teach what's false, partly nothing but what we can *not* be ignorant of. Where he also declares in general, that since we owe no deference to any Philosophers, but either upon the account of Truth they have endeavour'd to discover, or upon consideration of the esteem they have gain'd in the Learn'd Orb, we cannot be oblig'd further to venerate *Aristotle* than he hath attained Truth, nor pay him honor for the Tenets deliver'd by him and his followers, more than to any other part of the Learn'd World that labor in the search of Truth, and find cause to dissent from Him.

When our Author comes to treat of *Ratiocination*, he advises his Reader to consider ; Whether he ought to set so much by the Forms of *Syllogizing* as hath been done hitherto ; and Whether most Errors that entangle men, do not spring from thence, that they build their Discourses upon *false* Principles, rather than they deduce illegitimate consequences from *true* Principles ; it hapning but seldom, that we are impos'd upon by such a Ratiocination as is therefore only unsound, because 'tis
made

made up of ill-drawn Consequences, and it being also certain, that he that is not able to discover such vices by the sole Light of nature, will neither be able to learn and apply those Rules that are taught to detect them.

Proceeding to deliver the Rules of true *Method*, he first recommends the four celebrated ones left by *Des-Cartes* in his *Dissertation de Methodo*, as very useful to avoid Error in the acquisition of Sciences, and then he represents with an high *encomium* the way used by Geometricians for Demonstration, comprised in these five Rules ;

1. *Nihil in terminis obscurum & æquivocum relinquere, quod non definiatur.*
2. *In definitionibus terminos usurpare vel perfecte notos, vel prius explicatos.*
3. *Nullum axioma ponere quod non sit evidentiissimum.*
4. *Omnes Propositiones sub-obscuras probare ope Definitionum præmissarum, Axiomatum concessorum, Propositionum demonstratarum, vel denique ipsâ rei, de qua agitur, Contradictione, ubi quid facientium proponitur.*
5. *Nunquam abuti terminorum Ambiguitate, non suffectis, saltem mentaliter, Definitionibus, quæ illes restringunt & explicant.*

Yet to this Method he joins an Advertisement concerning some Defects that are obvious even in that Method of Geometricians; of which he enumerates these six: 1. *Magis laborare de Certitudine quàm Evidentia, deque Intellectu convincendo quàm animando.* 2. *Ea probare quæ probatione non egent.* 3. *Demonstrare per impossibile, h. e. non per propriam rei principia, sed per aliquid, si res aliter se haberet, inde secuturum absurdum.* 4. *Demonstrare per aliena & remota.* 5. *Non observare rerum ordinem.* 6. *Non adhibere divisiones & partitiones.* All which how 'tis made out by Instances, may appear in the Book itself.

Some Annotations upon the *Latin* Version, made by C.S. of the *Phil. Transactions* of A. 1665. 1666. 1667. 1668, printed at *Amsterdam* by *Henry* and *Theodore Boom*: Which reflexions since they chiefly concern *Forrainers*, it was thought most proper to give them here in *Latin*.

NON sine gravi ægritudine animi, operam illi, quæ N^o. 75. p. 2269. horum opusculorum extat geminam denuo suscipit eorundem *Aut.* or *Anglicus*; eaque tanto graviore, quod vix id fieri ab eo possit sine offensione viri, cujus aliquam eruditionem æstimat. Non una equidem ratio ipsum ad eam injucundam hanc provinciam denuo subeundam; cum non privata duntaxat sua sed ipsissima *Societatis Regiæ* existimatio id deposcat. Etenim, ut à posteriori excordiar perperam omnino & honorem hanc *Latinam* ornavit *Interpres*, vel *Bibliopola*, vel uterque falso illo *Titulo*, *Acta Philosophicæ Societatis Regiæ*, cum manifestò assuantur hæc voces (*Societatis Regiæ*) quæ in *Anglico* Opere nequaquam extant; cumque tantùm absit, *Acta* hæc dici posse *Societatis Regiæ*, ut pleraque potius, (ne dicam omnia) in his *Opusculis* comprehensa. *Acta* sint virorum particularium, tum extra tum intra *Angliam* philosophantium; cum denique fidem optimam appellare interpretis, me satis mature discussis litteris eum monuisse, neutiquam ea esse dictæ societati eribuenda, ut pote quæ non modo nihil eorum composuerit, sed & conscribendis hujusmodi *Miscellaneis* dignitatem suam profuturæ delibetur: Quibus accedit, quod ipsa *Authoris* *Anglici* *Dedicationes* quibus opuscula hæc, diversis annis edita, tum laudatæ *Societati*, tum *No*

mo ejus Præsidi aliisque Angliæ Primoribus, expresso suomet nomine, inscripti, abunde testentur, non Societatem, sed è Societate unum, Henricum sc. Oldenburgium, Tractatulos hos composuisse & evulgasse, qui & aliquoties in ipsissimis hisce Actis, Num. sc. 12. p. 213. Num. 86. p. 5047, &c. falsam hanc opinionem, quæ Societati Regiæ hæc Exercitia adscribit refutatam ivit.

Atq; hoc primum est & palmarium, quod monendus erat Lector. Nec tamen secundo loco dissimulandum, Versionem ipsam Editioni Anglicæ graviter esse injuriam quandoquidem illa non tantum inspidâ phrasæologîâ Latinâ passim laborat, sed & ipsum Autographi sensum non rarò convellit. Quod nè gratis dictum putet Lector, primum hujus versionis opusculum hic examinabimus, ut judicare ex eo quilibet de cæteris possit, que hic perstringere nec libet nec vacat.

Et primò quidem in ipsa Dedicatione, quâ Soc. Regiam compellat Author Anglicus, hæc noto :

P. 1. l. 10. Vendemiæ pro spicilegia; prius enim significat Vintage, cùm in Angl. sit Gleanings, cujus Latinum est, Spiçilegia. p. 3. l. 3. radiis pro tricturis Anglicum enim est, glimses non, rays. ib. l. 11. & seqq. non reddidit sensum Authoris: periodus enim illa, prout eam vertit interpres, innuit, quasi hæc opuscula continerent ipsa Societatis consilia, cùm tamen Anglica editio nil aliud velit nec sonet, nisi, Curæ esse Authori, ut, quemadmodum fidem suam probare debet consiliis, quæ R. Soc. ipsi committit, sic otii, quodeidem indulget, nullam inuta inutiliter decoquat. Porro, quales sint he dictiones Latinæ judicet peritus Lector sc. Intimationes ampliarum compilationum; it. profiutiones; it. beneficium recipere; it. erigere universalialia studia, &c. pro quibus in promptu erat dixisse, quæ digitum intendunt in volumina ampliora; conatus & labores; beneficium percipere; universalialia studia conquirere vel similia magis Latina.

In Introductione Operis hæc occurrunt: Ipsa prima periodus tota nauseam parit. Ad hæc p. 2. l. 13. voc. Improvement vertit perfectio, cùm tam immane sit inter illa duo descremen, ac inter viam & metam: Est enim improvement, augmentum incrementum, & nisus ad perfectionem, non ipsa perfectio. p. 3. l. 7. ingeniosa studia diligentur, pro, ingeniis studiis animi addantur; est enim in Angl. cherished, non, loved. Ibidem habetur, versantes in talibus rebus, pro, talium rerum studiosi, &c.

In ipso Opera, p. 3. l. 18. de perfectione Telescopiorum, pro, de Telescopiis ad majorem perfectionem adductis. Injuria insignis Authori inferitur, dum Lectori Latino hunc sensum ingerit interpres, ac si perfectionem attigerent Telescopia machinamento h'c tradito, cùm tamen non nisi incrementum rei Telescopicæ indicet Author. ib. concernens perfectionem, pro, de conatu Telescopia perficiendi. p. 4. l. 9. parva Telescopia secundum proportionem meliora esse ad visendum in terram, quàm magna, pro, Lentæ minores, habitâ proportionem in objectis super terram visendis, majoribus præstare. Et hujus paragraphi reliquum Anglicis misceat. ib. l. 17. sine inventione variarum iridum, pro, nullis coloribus iridis apparentibus: Non intellexit vi n phrasæos Anglicæ interpres. p. 5. l. 7. 5. strms pro, zonis seu lat. us. ib. l. 19. intervallo circiter dimidium diametrum Jovis, pro, intervallo circiter longitudinis femidiametri Jovis; est enim hoc loca circiter non præpositio, sed adverbium. p. 6. l. 23. gestiebat, &c. perperam hæc periodus versa, pro, cui visum fuit, ut par Exemplarium Soc.

Soc. Regiæ, aliud Principi Palatino Ruperto, reliqua aliis nonnullis, quisc. apud exteros singulari sua in philosophicis scientiâ inclaruerant, exhiberentur. *ib. l. 16* Virtuosi, *pro*, illustres addito sermone, *Et, pro*, innuens, nunquam tale quid hactenus à quoquam Astronomorum ceceptum fuisse. *p. 7. l. 2.* Itæ itaq; exhibet, *pro*, cùm ipse è contra exhibeat; *est enim hæc sequela, pars illius sermonis, quem Auzoutus instituit apud Regem. ib. l. 6.* nisi ejus nimia remotio, aut appropinquatio ad Solem ab oculis nostris eum absconderet, *pro*, donec nimia ejus distantia, vel prior Solis ad nos accessus, oculis nostris eum subducerent. *ib. l. 8. 9. 23. 24.* Descendens ad particularia; hæc stella libera existens; *Æquatorum circiter 45° gr; Eclipticam 28. gr. Ariet; suaalis, que so. hæc Latinitas è pro*, ubi Author pergit ad particularia; stella hæc ex radiis Solis eluctata; *Æquatorum ad 45° gr; Eclipticam ad 23 g. Et. p. 8. l. 3.* continuaturum ita moveri *Latinè, porro ita meaturum, vel in isto motu perreiturum, p. 9. l. 6.* appropinquaturum parvæ stellæ Ceti, paulò intra viam ejus sitæ, *pro*, ad parvulam in Ceto stellam viæ suæ objectam, paulò inferius, quàm proximè accessuram. *ib. l. 26, 27. non intellexit vim dictionis Anglicæ interpret, que sic reddenda Latinè, quod ipsum su notatu per dignum sedulo observatum cupit. p. 10. l. 7.* ad min. dist. *pro*, in min. distantia. *ib. l. 19. 20.* Caudam Cometæ occidentem versùs, inclinantem Septentrionem versùs; *Latinus è citranauseam quis dixisset, Cometæ caudam occiduum versùs, cum aliqua ad Septentrionem inclinatione. p. 11. l. 20.* fuisse sine refractionibus; *iterum vel non affectus est, vel perfunctoriè legit, verba Anglicæ; dicendum enim, ubi futurus fuisset sine refractionibus vel Latinus, refractionum immunis. p. 12. l. 18.* stellæ progressæ fuerint medio tempore constructionis globi, *pro*, progressæ fuerint ex eo tempore, quo globus fuit constructus. *Planè jejuna est versio hujus periodi, nec non periodorum sequentium hujus paragraphi. p. 13. l. 10.* philosophici prophætæ, *pro*, philosophici vatis. *ib. l. 11. 12. qualis Latinitas, declarat se paratum esse addiscendo aliam hypothèsin; quàm erat in præteriti dixisse! se paratum ad aliam hypothèsin discendam; vel, se aliam hypothèsin promptè amplexurum, cùm ib. l. 19. non intellexit vim vocum, in order, que volunt non, ut ipse vertit, secundùm Experiment. historiam, sed, comparata ad condendam hist. Experimentalem. ib. l. 22. et seqq. Tota hæc periodus infulse aded versâ est, ut aures veræ Latinitati assuetas vehementer offendant: Quis ferat vocem, obligantissimè? p. 14. l. 1.* Corpora quæ possunt efficere ut alia congelent, *pro*, ut congelentur, *vel, quæ congelare alia valent. ib. l. 4.* quæ possunt congelare, *pro*, quæ comparata sunt ad congelascendum. *ib. l. 6.* quæ non possunt congelare, *pro*, quæ inepta sunt vel non comparata ut congelentur. *ib. l. 9.* circa tendentiam, *Latinè, circa nisum vel conatum. ib. l. 13.* frigore, *pro*, vi trigroris inductam. *ib. l. 19.* Experimenta in societate; *quis ferat hæc verba, pro dictione hac Angl. Experiment in confort; dicere Latinè potuisset, Experimenta sociata ib. l. 25.* congelat e, *pro* congelascens. *p. 15. l. 21.* consilia *pro* cogitata *p. 16. l. 14.* non intellexit vim dictionis Anglicæ, quam vertit, Lanius curavit vaccam tegi, *pro*, iniri à tauro. *p. 17. l. 14.* usum *pro* probationibus, *La. inè, usum in probationibus beneficio catini institutendis. p. 18. l. 2. 3.* si fortè occasio offerretur mittendi *pro* acquisitione ejus: *Cujus, que so, aures non offendantur hac phraseologia, p. 19. l. ult.* imperceptibilem, *pro*, mirandam, *p. 22. l. 1. 2. 3,* concernens

nens successum horologiorum pendulorum mari pro longitudinibus: *Et quis hanc ferat Latinitatem? quin & seq. l. 9. eminentium Virtuoforum, it. l. 20. navigasset super hac linea. p. 23. l. 27. pendulorum globulorum, pro, Horologiorum pendulis oscillatoriis instructorum. ib. spem & desiderium meum superantem; iddit interpret de suo voc. desiderium, quæ futilis est additio. p. 25. l. 19. ingenium tam amplæ extensionis, Latine, ingenium ad eam capax. p. 27. l. 23. ad sustentationem harum qualitarum; quem non subeat nausea? pro, primum erat dixisse, præter illam ingenii vim & præstantiam, quæ requirebatur ad magni hujus nominis magnæq; virtutis mensuram implendam.*

Piget sane tædētq; plura indicare. Percurrens interviri nonnulla eorum quæ sequuntur in hac versioe, p. 20. p. 29. l. 29. poni Telescopiorum pro Microscopiorum. p. 30. l. 18. minus illud tribuent, pro, qui quod meum est mihi tribuent. p. 38. l. 26. 27. dilutione, pro, lotione. p. 40. l. ult. deducantur arberes, pro, devebantur. p. 44. l. 8. duo aervi, pro, binus proventus. p. 45. l. 7. res quæ dominantur parva, pro, ad eam exilis. ib. l. ant. pennis resultantibus, pro, Elastis. p. 48. tota hæc pag. scæte Anglicismis. p. 49. l. 16. perget offerendo, pro, pergit offerre. p. 50. l. 5. in corpore pro, in corpore. ib. l. 28. spissitatem, pro, densitatem. p. 51. l. 13. 14. 15. absenaversio lib. l. 28. inæquales leges. id avertit Anglo. p. 52. l. 10. ta versio eorum, quæ de Mackina Telescopica hæc habentur, inepta est.

Evolverens ebiter Versioem N. 16. incidi in bene multa, quæ notam sanè merentur, videl. p. 194. l. 12. optimè concedi potest, & non affectus est vim phrasælogiæ Anglicæ, quæ hoc vult, id facile condonandum Auctori. p. 195. l. 15. quæ mihi loco magni mandati est; quam insulsa latinitas? dicendum, cui ceu gravi mandato obtemperandum. judico. ib. l. 23. addesse prosecutioni, pro, vacare. ib. l. 26. rationes, quibus mihi permissi ad minimum aliquid conferbere, pro, quibus inducor, ut saltem aliquid hujusmodi præstent. p. 174. l. 4. quæ præservetur ad perfectionem aliorum, pro, quicquid de me fiat, ab aliis fortè merebitur promovei. p. 198. l. 12. de altibus altissimis &c. hæc periodus sic advertenda, circa Novitiam & Plenariam continetur. Solus sive Tumores maximi altissimiq; minimi autem circa Quadraturas; & temporibus intermediis servata proportione. p. 200. reducitur ad libellam Horizonti, pro, ad libramentum. p. 201. l. 7. & seq. Totæ hæc periodus sic reddenda: Jam si intelligatur Terra non nisi uno horum motuum ferri, idq; æquabili velocitate; Aqua ubi semel nata fuerit parem impetum, pari cum Terra passu procederet; quippe nulla daretur causa, ob acceleratum vel retardatum motum in contigua Terræ parte, cur vel remuendo vel profliendo incumbens. Aqua in aquam vicinam accumuleretur. Quoniam verò cujusq; in Terræ ambitu particulæ Verus motus ex duobus componitur, Annuo scilicet & Diurno (quorum quidem Annuus in BEC est quæ tripliciter, juxta Galileum, Diurni in Terræ Circulo maximo, ut in BEF.) Dum punctum aliquod superficiei Telluris circa ipsum Centrum B movetur ad G ad D & E. ut æq; ipsam B centrum promovetur ad C; vera exacti puncti promotio, (sive motus in præcedentia) ex utroq; componitur, puta ex motu B ad C, atq; G ad E. Dum verò G promovetur per D ad E. B retro-ferretur per F ad G, motu contra iō illi qui fit ex B ad C; atq; verà promotio puncti B non est nisi differentia ipsorum BC & EG. (Nam præter motum ipsius B ad C circa centrum A [quæ præterea vocatur A, circa centrum A, substitui debet pro illis, super centro; quæ, non Intelligitur, sed Typographi culpe deest.] punctum C per D promovetur quantum est à G ad B, & retro ferretur punctum E, quantum est à B ad G.) &c. Ceteris, quæ nimis multa sunt, se sibi ingenuis locus desit.

Errata in Num. 105. Pag. 69. l. 52. r. circa. n. volitionem. p. 118. l. 23. r. ut. sicut dicitur.