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THE SIXTH BOOK OF  
FRANCIS LO. VERVLAM  
VICOUNT St ALBAN.

OF THE  
DIGNITY AND ADVANCEMENT  
OF LEARNING.

To the KING.

CAP. I.

I The Partition of the Art of Tradition into the Doctrin of the Organ of Speech . The Doctrin of the Method of Speech; And the Doctrin of the Illustration of Speech. ¶ The Partition of the Doctrin of the Organ of Speech; into the Knowledge of the Notes of things; of Speeking; and of Writing; of which the two last constitute Grammar, and the Partitions thereof. ¶ The Partition of the Knowledge of the Notes of things; into Hieroglyphiques; And into Characters Reall. II. A second Partition of Grammar, into Literarie; and Philosophicall. III. An Aggregation of Poesie, referring to Measure, unto the Knowledge of Speech. An Aggregation of the Knowledge of Cyphers to the Knowledge of Writing.



CERTAINLY any man may assume the liberty (*Excellent King*) if he be so humourd, to jest and laugh at himselfe, or his owne Projects. Who then knowes whether this worke of ours be not perchance a Transcript out of an Ancient Booke found amongst the Books of that famous Library of S<sup>r</sup> Uz-  
*Liv. 2. c. 7.*  
*des faitts*  
*& dicts du*  
*bon Pasagy*  
*bon Pasagy*  
 &or, a Catalogue whereof *M. Fra. Rabelais* hath collected?  
 For there a Book is found entitled FORMICARIUM ARTI-

um; wee have indeed accumulated a litle heape of *small Dust*; and laid up many *Graines of Arts and Sciences* therein, whereto Ants may creepe, and there repose a while, and so betake themselves to new labours. Nay the wisest of Kings sends the slothfull, of what ranke or qualitie loever, unto the Ants; and those we define to be slothfull, whose only care is to live upon the maine stock, but not to improve it by sowing the Ground of Sciences over againe, and reaping a new Harvest.

Prov. 6.

I Now let us come unto the Art of Delivery, or of Expressing, and Transferring those things which are Invented; Judged; and laid up in the Memory; which, by a generall name, we will terme Tradition. This comprehendeth in it all Arts touching Words, & Speeches; for though Reason be, as it were, the Soule of Speech, yet in the manner of handling, Reason and Speech should be separate, even as the Soule and the Body are. We will divide these Traditive Sciences into three Parts; into the Knowledge concerning the Organ of Speech; into the Knowledge concerning the Method of Speech; and into the Knowledge concerning the Illustration or Ornament of Speech.

De Inter-pret.

§ The Knowledge concerning the Organ of Speech generally receiv'd, which is also called Grammer, hath two Parts; the one of Speech; the other of Writing. For Aristotle saith well, *Words are the Images of Cogitations; letters are the Images of words*; we will assigne both to Grammer. But to derive the matter somewhat higher before we come to Grammer, and the parts thereof now set downe; we must speake of the Organ of Tradition in generall. For there seemes to be other Traditive Emanations besides Words and Letters. For this is certaine whatsoever may be distinguisht into differences, sufficient for number, to expresse the variety of Notions (so those differences be perceptible to sense) may be the Convoy of the Cogitations from man to man. For we see Nations of different Language to trade with one the other, well enough to serve their turne, by Gestures. Nay in the Practice of many, that have bin dumbe and deafe from their birth, and otherwise were ingenious, we have seen strange Dialogues held between them, and their friends, who have learn'd



learn'd their Gestures. Moreover it is now generally knowne that in in China, and the Provinces of the high Levant, there are at this day in use, certaine Reall, and not Nominall Characters; that is, such as expresse neither Letters, nor Words; but Things, and Notions: in so much that many Countries that understand not one an others Language, but consenting in such kind of Characters (which are more generally receiv'd amongst them) can communicate one with another by such Figures written; so as every Country can read and deliver in his owne native tongue, the meaning of any Book written with these Characters.

§ Notes therefore of things, which without the helpe and mediation of Words signifie Things, are of two sorts; whereof the first sort is significant of *Congruitie*; the other *ad placitum*. Of the former sort are *Hieroglyphiques* and *Gestures*; of the later are those which we call *Characters Reall*. The use of *Hieroglyphiques* is very ancient, and had in a kind of Veneration; especially amongst the Egyptians, one of the most Ancient Nations: So that *Hieroglyphiques* seem to have bin a *first-borne writing*, and elder than the *Elements of Letters*; unlesse, it may be, the *Letters of the Ebrews*. As for *Gestures* they are, as it were, *Transitory Hieroglyphiques*. For as words pronounced vanish, *writings* remaine; so *Hieroglyphiques* expressed by *Gestures*, are transient, but *Painted*, permanent. As when *Periander* being consulted with, how to preserve a Tyranny, bid the Messenger stand still, and he walking in a Garden, topt all the highest Flowers; signifying the cutting of, and the keeping low of the Nobility; did as well make use of a *Hieroglyphique*, as if he had drawne the same upon Paper. This in the meane is plain, that *Hieroglyphiques* and *Gestures* ever have some similitude with the thing signified, and are kind of *Emblemes*; wherefore we have named them the *Notes of things from Congruitie*. But *Characters Reall* have nothing of Embleme in them; but are plainly dumbe and dead Figures, as the *Elements of Letters* are; and only devised *ad Placitum*, and confirmed by *Custom*, as by a tacite agreement. And it is manifest also that there must needs be

\*  
DE NO-  
TIS RE-  
RVM.

Herodot.  
Laert.

a vast number of them for writing; at least so many as there are Radicall words. Wherefore this portion of Knowledge concerning the Organ of Speech, which is of the Notes of Things, we report as DEFICIENT. And though it may seeme of no great use, considering that Words & writings by Letters are the most apt Organs of Tradition; yet we thought good to make mention of it here, as of a knowledge not to be despised. For we here handle, as it were, the Coynes of things Intellectuall; and it will not be amisse to know, that as Money may be made of other matter besides Gold and Silver; so there may be stamped other Notes of things besides Words and Letters

II Let us proceed to Grammer; this doth beare the office as it were, of an Vsher to other Sciences; a place not very honourable, yet very necessary, especially seeing that in our age Sciences are chiefly drawne from Learned Languages, and not from Mother tongues. Nor is the dignity thereof to be esteemed meane, seeing it supplies the place of an Antidote, against that Malediction of the Confusion of Tongues. Surely the Industry of man striveth to restore, and reintegrate himselfe in those Benedictions, which by his guilt he forfeited; and by all other Arts, armes and strengthens himselfe against that first generall Curse of the Sterility of the earth, and the eating of his bread in the sweat of his browes. But against that second Curle, which was the Confusion of Tongues, he calls in the assistance of Grammer. The use hereof in some Mother-tongues is indeed very small; in forraine tongues more large; but most ample in such tongues, as have ceased to be vulgar, and are perpetuated only in Books.

§ We will divide Grammer into two sorts, whereof the one is Literary; the other Philosophicall. The one is meerly applied to Languages, that they may be more speedily learned; or more correctedly and purely spoken. The other in a sort doth minister, and is subservient to Philosophie. In this later part which is Philosophicall, we find that Casar writ Books DE ANALOGIA; and it is a question whether those Books handled this Philosophicall Grammer whereof we speake? Our opinion is that there was not any high and subtile mat-

ter

Gen. 3

Suet. in Jul.

\*  
GRAMMA-  
TICA  
PHILOSOPHANS.

ter in them, but only that they deliver'd Precepts of a pure and perfect speech, not depraved by popular Custome; nor corrupted and polluted by over-curious affectation; in which kind *Cæsar* excell'd. *Notwithstanding*, admonish't by such a worke, we have conceiv'd and comprehended in our mind, a kind of Grammer, that may diligently enquire, not the *Analogie of words one with another*, but the *Analogie between Words and Things*, or Reason; besides that *Interpretation of Nature*, which is subordinate to *Logique*. Truly Words are the *foot-steps of Reason*; and foot-steps doe give some indications of the Body; wherefore we will give some generall description of this. And first we doe not allow that curious inquiry which *Plato* an excellent man pursued, touching the *imposition and originall Etymology of names*. In Craty conceiving it, *as if words had not bin imposed at first, ad Placitum*; but were significantly derived and deduced from a certaine reason and intendment. Certainly an elegant and pliant speculation, which might be aptly fain'd and made square to the purpose; and by reason it seemeth to search the secrets of Antiquity, in some kind reverend. But yet sparingly mixt with truth, and without fruit. *But without* question that would be a most excellent kind of Grammer (as we suppose) if some man throughly instructed in many Languages, as well *Learned*, as *Mother-tongues*, should write a Treatise of the diverse Proprieties of Languages; shewing in what points every particular Language did excell; and in what points it was DEFICIENT. For so Tongues might be enricht and perfected by mutuall intertrafique one with another; and a most faire Image of speech (like the Venus of Apelles); and a goodly patterne for the true expression of the inward sense of the mind, might be drawne from every part which is excellent in every Language. *And withall* no slight Conjectures, but such as were well worth the observation, might be taken (which a man perchance would litle think) touching the naturall dispositions and customes of People, and Nations, even from their Languages. *For I willingly* give eare to *Cicero* noting that the Grecians have not a word which may

De Orat.  
lib 2.

expresse this Latine word, *Jneptum*, because (saith he) *this vice was so familiar to the Grecians, that they did not so much as acknowledge themselves guilty thereof.* Certainly a Censure worthy a Roman gravity. And what may that inferre, that the Grecians used such a Liberty in composition of words, contrarywise the Romans were in this point severe? Surely a man may plainly collect that the Grecians were more fit to study Arts; the Romans to manage affaires of state. For distinctions of Arts, for most part, require composition of words; but matters and businesse, simple words. *But the Ebrewes so shunne Composition, that they make choice rather to straine a Metaphor too farre, than to bring in a Composition.* Nay they use so few words, and so unmingled, that a man may plainly perceive by their Tongue, that they were a Nazarite People, and separate from other Nations. *And is not that worthy observation (though it may serve to abate our high conceipt of our owne times) that Ancient Languages were more full of Declensions, Cases, Conjugations, Tenses, and the like; the moderne commonly destitute of these, doe loosely deliver themselves in many expressions by Prepositions, and auxiliary verbes.* Certainly a man may easily conjecture (however we may please our selves) that the wits of former times were farre more acute and subtile than ours are. There are an infinite number of observations of this kind which might make up a just Volume. Wherefore it will not be amisse to distinguish *Grammer Philosophicall*, from *meere and literary Grammer*, and to set it downe as DEFICIENT. Vnto *Grammer* also belongs the consideration of all *Accidents* of words; such as are *Measure; Sound; Accent;* but those first infancies of simple Letters (as, with what Percussion of the Tongue, with what opening of the mouth; with what drawing of the lips, with what straining of the throat; the sound of every Particular Letter is to be made) belongs not unto *Grammer*; but is a Portion of the *knowledge of sounds*, to be handled *under sense and sensibility.* *Grammaticall sound*, whereof we speake, belongs only to sweetnesse & harshnesse of sounds, of which some are common; for there is no Tongue but in  
some

Some sort shunnes the too much overture of concurrent Vowels, and the asperities of concurrent Consonants. There are other respective sounds which are pleasing, or unpleasing to the eare, according to the temper of diverse Nations. *The Greeke Tongue* is full of Diphthonges; the *Latine* is farre more sparing; the *Spanish Tongue* hates small sounding Letters, and presently changeth them into Letters of a middle tone; the *Tongues* derived from the *Gothes* delight in Aspirates; there are innumerable of this nature, but perchance these are more than enough.

III *But the measure of words* hath brought us forth an immense body of Art, namely *Poesie*; not in respect of the matter (of which we have spoken before) but in respect of stile and the forme of words, as *Metre* or *Verse*; touching which the Art is very small and briefe, but the accesse of examples large and infinite. Neither ought that Art (which the *Grammarians* call *Profodia*) to be only restrain'd to the kinds and measures of *Verse*; for there are Precepts to be annext, what kind of *Verse* best fitteth every matter or subject. The *Ancients* applied *Heroicall Verse* to *Histories* and *Laudatories*; *Elegies* to *Lamentations* *Jambiques* to *Invectives*; *Lyriques* to *Songs* and *Hymnes*. And this wisdom of the *Ancients* is not wanting in the *Poets* of later Ages in *Mother-tongues*; only this is to be reprehended, that some of them too studious of Antiquity have endeavoured to draw *moderne Languages* to *Ancient Measures* (as *Heroique*; *Elegiaque*; *Saphique*, and the rest) which the *fabrique* and *composition* of those *Languages*, will not beare; and withall is no lesse harsh unto the eare. In matters of this Nature the judgment of sense is to be preferred before precepts of Art, as he saith,

-----*Cæna Fercula nostra*

*Mallem Convivis quam placuisse Cocis.*

Mart. Ep. 9

Nor is this Art, but the abuse of Art, seeing it doth not perfect, but perverts Nature. As for *Poesie* (whether we speake of  
Fables

*Fables, or Metre*) it is, as we have said before, as a *Luxuriant Herb* brought forth without seed, and springs up from the strength and ranknesse of the soyle. Wherefore it runs along every where, and is so amply spread, as it were a superfluous labour to be curious of any DEFICIENTS therein; the care therefore for this is taken already.

§ *As for Accents of Words*, there is no need, that wee speake of so small a matter; unlesse, perchance, some may think it worth the noting, that there hath bin exact observation made of the *Accents of Words*, but not of the *Accents of Sentences*; yet this, for most part, is the generall Custome of all men, that in the close of a Period they let fall their voice, in a demand they raise it, and many such like usages.

§ *As for writing*, that is perform'd either by the vulgar Alphabet, which is every where receiv'd; or by a secret and private Alphabet, which men agree upon between themselves, which they call *Cyphers*. But the *Vulgar Orthography* hath brought forth unto us a Controversie, and Question, namely *Whether words should be written as they are spoken, or rather after the usuall manner*. But this kind of writing, which seemes to be reformed, which is, *that writing should be consonant to speaking*, is a branch of unprofitable subtelties; for *Pronunciation* it selfe every day encreases and alters the fashion; and the derivation of words, especially from forrain Languages, are utterly defac'd and extinguisht. In brieffe, seeing *writing*, according to the receiv'd Custome, doth no way prejudice the *manner of speaking*, to what end should this innovation be brought in?

§ *Wherefore let us come to CYPHARS*. Their kinds are many, as *Cyphars simple*; *Cyphars intermixt with Nulloses*, or non-significant Characters; *Cyphers of double Letters under one Character*; *Wheele-Cyphars*; *Kay-Cyphars*; *Cyphars of words*; *Others*. But the virtues of them whereby they are to be preferr'd are Three; *That they be ready, and not laborious to write*; *That they be sure, and lie not open to Deciphering*; *And lastly, if it be*

be possible, that they may be managed without suspicion. For if Letters Missive fall into their hands, that have some command and authority over those that write; or over those to whom they were written; though the Cypher it selfe bee sure and impossible to be *decypher'd*, yet the matter is liable to examination and question; unlesse the *Cypher* be such, as may be void of all suspicion, or may elude all examination. As for the shifting off examination, there is ready prepared a new and profitable invention to this purpose; which, seeing it is easily procured, to what end should we report it, as *Deficient*. The invention is this: That you have two sorts of *Alphabets*, one of *true Letters*, the other of *Non-significants*; and that you likewise fould up two *Letters*; one which may carrie the secret, another such as is probable the *Writer* might send, yet without perill. Now if the *Messenger* be strictly examined concerning the *Cypher*, let him present the *Alphabet* of *Non-significants* for *true Letters*, but the *Alphabet* of *true Letters* for *Non-significants*: by this *Art* the examiner falling upon the *exterior Letter*, and finding it probable, shall suspect nothing of the *interior Letter*. But that jealousies may be taken away, we will annexe an other invention, which in truth, we devised in our youth, when we were at *Paris*: and is a thing that yet seemeth to us not worthy to be lost. It containeth the *highest degree of Cypher*, which is to signifie *omnia per omnia*, yet so as the *writing infolding*, may beare a quintuple proportion to the *writing infolded*; no other condition or restriction whatsoever is required. It shall be performed thus: First let all the *Letters* of the *Alphabet*, by transposition, be resolved into two *Letters* onely; for the transposition of two *Letters* by five placements will be sufficient for 32. Differences, much more for 24. which is the number of the *Alphabet*. The example of such an *Alphabet* is on this wise.

*An Example of a Bi-literarie Alphabet.*

*A* *B* *C* *D* *E* *F*  
*A**a**a**a**a*. *a**a**a**a**b*. *a**a**a**b**a*. *a**a**a**b**b*. *a**a**b**a**a*. *a**a**b**a**b*.  
*G* *H* *I* *K* *L* *M*  
*a**a**b**b**a*. *a**a**b**b**b*. *a**b**a**a**a*. *a**b**a**a**b*. *a**b**a**b**a*. *a**b**a**b**b*.  
*N* *O* *P* *Q* *R* *S*  
*a**b**b**a**a*. *a**b**b**a**b*. *a**b**b**b**a*. *a**b**b**b**b*. *b**a**a**a**a*. *b**a**a**a**b*.  
*T* *V* *W* *X* *Y* *Z*  
*b**a**a**b**a*. *b**a**a**b**b*. *b**a**b**a**a*. *b**a**b**a**b*. *b**a**b**b**a*. *b**a**b**b**b*.

Neither is it a small matter these Cypher-Characters have, and may performe : For by this *Art* a way is opened, whereby a man may expresse and signifie the intentions of his minde, at any distance of place, by objects which may be presented to the eye, and accommodated to the eare : provided those objects be capable of a twofold difference onely ; as by Bells, by Trumpets, by Lights and Torches, by the report of Muskets, and any instruments of like nature. But to pursue our enterprise, when you addresse your selfe to write, resolve your inward-infolded Letter into this *Bi-literarie Alphabet*. Say the *interiour Letter* be

*Fuge.*

*Example of Solution.*

*F.* *V.* *G.* *E.*  
*A**a**b**a**b*. *b**a**a**b**b*. *a**a**b**b**a*. *a**a**b**a**a*.

Together



Together with this, you must have ready at hand a *Bi formed Alphabet*, which may represent all the *Letters* of the *Common Alphabet*, as well *Capitall Letters* as the *Smaller Characters* in a double forme, as may fit every mans occasion.

*An Example of a Bi-formed Alphabet.*

a. b.a.b. a. b. a. b. a b.a.b. a. b. a. b.  
 { A.A.a.a.B.B.b.b.C.C.c.c.D.D.d.d.

a. b.a.b. a. b. a. b. a. b. a. b. a. b. a. b.  
 { E.E.e.e.F.F.f.f.G.G.g.g.H.H.h.h.

a. b.a.b. a. b. a. b. a. b. a. b. a. b. a. b.  
 { I.I.i.i.K.K.k.k.L.L.l.l.M.M.m.m.

a. b. a. b. a. b. a. b. a. b. a. b. a. b. a.  
 { N.N.n.n.O.O.o.o.P.P.p.p.Q.Q.q.q.R.

b. a. b. a. b. a. b. a. b. a. b. a. b. a. b.  
 { R.r.r.S.S.s.s.T.T.t.t.V.V.v.v.u.u.

a. b. a. b. a. b. a. b. a. b. a. b. a. b.  
 { W.W.w.w.X.X.x.x.Y.Y.y.y.Z.Z.z.z

Now to the interiour letter, which is Biliterate, you shall fit a biformented exterior letter, which shall answer the other, letter for letter, and afterwards set it downe. Let the exterior example be,

*Manere te volo, donec venero.*

*An Example of Accommodation.*

*F V G F*  
*a abab.b aa b b.aa b ba.aa baa.*  
*Manere te volo donec venero*

We have annext likewise a more ample example of the cypher of writing *omnia per omnia*: An interiour letter, which to expresse, we have made choice of a Spartan letter sent once in a *Scytale* or round cypher'd staffe.

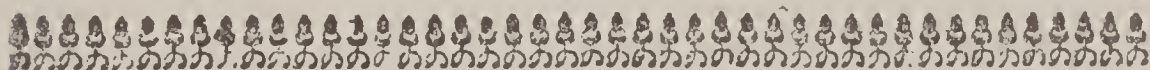
*Perditae Res. Mindarus cecidit. Milites*  
*esuriunt. Neque hinc nos extricare neque*  
*hic diutius manere possumus.*

An exterior letter, taken out of the first Epistle of Cicero, wherein a Spartan Letter is involved.

Ego omni officio, ac potius pietate erga te  
caeteris satisfacio omnibus: Mihi ipse unum  
quam satisfacio. Tanta est enim magni-  
tudo tuorum erga me: meritorum, ut quoni-  
am tu, nisi perfectare, de me non conquies-  
ti; ego, quia non idem in tua causa efficio,  
vitam mihi esse acerbam putem. In cau-  
sa haec sunt: Ammonius Regis legatus  
apertè pecuniā nos oppugnat. Res agitur  
per eosdem creditores, per quos, cum tu ade-  
ras, agebatur. Regis causa, si qui sunt,  
qui velint, qui pauci sunt, omnes ad Pompe-  
ium rem deferri volunt. Senatus Reli-  
gionis calumniam, non religionem, sed ma-  
lenolentiam, et illius Regiae largitionis  
invidia comprobat. &c.


*The knowledge of Cyphering, hath drawne on with it a knowledge relative unto it, which is the knowledge of Discyphering, of of Discreting Cyphers, though a man were utterly ignorant of the Alphabet of the Cypher, and the Capitulations of secrecy past between the Parties. Certainly it is an Art which requires great paines and a good witt and is (as the other was) consecrate to the Counsels of Princes: yet notwithstanding by diligent prevision it may be made unprofitable, though, as things are, it be of great use. For if good and faithfull Cyphers were invented & practised, many of them would delude and forestall all the Cunning of the Decypherer, which yet are very apt and easie to be read or written: but the rawnesse and unskilfulnesse of Secretaries, and Clarks in the Courts of Princes, is such, that many times the greatest matters are Committed to futile and weake Cyphers. But it may be, that in the enumeration, and, as it were, taxation of Arts, some may thinke that we goe about to make a great Muster-rowle of Sciences, that the multiplication of them may be more admired; when their number perchance may be displayed, but their forces in so short a Treatise can hardly be tried. But for our parts wee doe faithfully pursue our purpose, and in making this Globe of Sciences, we would not omitt the lesser and remoter Ilands. Neither have we (in our opinion) touched these Arts perfunctorily, though cursorily; but with a piercing stile extracted the marrow and pith of them out of a masse of matter. The judgement hereof we referre to those who are most able to judge of these Arts. For seeing it is the fashion of many who would be thought to know much, that every were makeing ostentation of words and outward termes of Arts, they become a wonder to the ignorant, but a derision to those that are Masters of those Arts: we hope that our Labours shall have a contrarie successe, which is, that they may arrest the judgment of every one who is best vers'd in every particular Art; and be undervalued by the rest. As for those Arts which may seeme to bee of inferior ranke and order, if any man thinke wee attribute too much unto them; Let him looke about him and hee shall see that there bee many of speciall note and great account in  
their*

their owne Countrie, who when they come to the chiefe City or seat of the Estate, are but of mean ranke and scarcely regarded: so it is no marvaile if these sleighter *Arts*, placed by the Principall and supreme *Sciences*, seeme pettie things; yet to those that have chosen to spend their labours and studies in them, they seeme great and excellent matters. And thus much of the *Organ of Speech*.



## CAP. II.

1. The Doctrine touching the *Method of Speech* is assigned a substantiall and principall part of *Traditive knowledge*: It is entituled, *The wisdome of Deliverie*.
2. The divers kindes of *Methods* are enumerated: their *Profits and Disprofits* are annexed.
3. The parts of *Method* two.

L  Et us now come to the doctrine concerning the *Method of Speech*: This hath bin handled as a part of *Logick*, so it hath found a place in *Rhetoricke* by the name of *Disposition*. But the placing of it as a part of the *Traine of other Arts*, hath bin the cause that many things which referre unto it, and are usefull to be knowne, are pretermis'd: wherefore we thought good, to constitute a substantiall and principall *Doctrine* touching *Method*, which by a generall name we call the *wisdome of Tradition*. The kinds of *Method*, seeing they are divers, we will rather reckon them up, then divide them. But for one onely *Method*, and continued *Dichotomies* we neede not speake much of them; for it was a little *Cloude of knowledge* which was soon dispersed. Certainly a triviall invention, and an infinite prejudice to *Sciences*; for these *Dichotomists*, when they would wrest all things to the *Lawes of their Method*, and whatsoever doth not aptly fall within those *Dichotomies* they would either omitt or bow contrarie to their naturall inclination; they bring it so to passe, that the *Kernels and Graines of Sciences* leape out, and they claspe and  
inclose

inclose onely the drie and emptie huskes : So this kinde of Method brings forth fruitlesse Compendis , destroyes the substance of Sciences.

II. Wherefore let the first difference of *Method* be set downe, to be either *Magistrall* or *Initiative* : neither do wee so understand the word *Initiative* , as if this should lay the ground-worke , the other raise the perfect building of Sciences ; but in a farre different sense , (borrowing the word from sacred Ceremonies ) wee call that *Initiative Method* , which discloseth and unvailles the Mysteries of Knowledges : For *Magistrall* teacheth , *Initiative* insinuateth : *Magistrall* requires our beliefe to what is delivered , but *Initiative* that it may rather be submitted to examination. The one delivers popular Sciences fitt for Learners ; the other Sciences as to the Sommes of Science : In summe , the one is referred to the use of Sciences as they now are ; the other to their continuation , and further propagation. The latter of these , seemes to bee a deserted and an inclosed path. For Knowledges are now delivered , as if both Teacher and Scholler sought to lay claime to errour , as upon contract. For hee that teacheth , teacheth in such a manner as may best bee beleevd , not as may bee best examined : and hee that learneth , desires rather present satisfaction , then to expect a just and stayed enquirie ; and rather not to doubt , then not to erre : So as both the Master , out of a desire of glorie , is watchfull , that hee betray not the weaknesse of his knowledge ; and the Scholler , out of an averse disposition to labour , will not try his owne strength. But Knowledge , which is delivered as a thread to bee spunne on , ought to bee intimated (if it were possible) into the minde of another , in the same method wherein it was at first invented. And surely this may bee done in knowledge acquired by *Induction* : But in this same anticipated and prevented knowledge , which wee use , a man cannot easily say by what course of study hee came to the knowledge hee hath obtained. But yet certainly more or lesse a man may revisite his owne Knowledge , and measure over againe the

†  
TRADITIO  
LAMPADIS,  
SIVE ME-  
THODUS  
AD FILIOS.]

footsteps of his *Knowledge*, and of his consent; and by this meanes so transplant *Science* into the mind of another, as it grew in his owne. For it is in *Arts*, as it is in *Plants*; if you meane to use the *Plant*, it is no matter for the *Roots*; but if you would remove into another soyle, than it is more assured to rest upon roots than slips. So the *Delivery* of *Knowledge*, as it is now used, doth present unto us faire *Bodies* indeed of *Sciences*, but without the *Roots*; good, doubtlesse for the *Carpenter*, but not for the *Planter*. But if you will have *Sciences* grow, you need not be so sollicitous for the *Bodies*; apply all your care that the *Roots* may be taken up sound, and entire, with some litle earth cleaving to them. Of which kind of *Delivery*, the *Method* of the *Mathematiques* in that subject, hath some shadow, but generally I see it neither put in ure, nor put in *Inquisition*; and therefore number it amongst *DEFICIENTS*; and we will call it *Traditionem Lampadis*, the *Delivery* of the *Lampe*, or the *Method* bequeathed to the *sonnes* of *Sapience*.











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