

2. That both begin their Philosophy from the Consideration of *Light*, as the first Effect of the Distinction of things from one another.

3. That both do attribute a *Fluidity* to the Heavens; yet so, as that *Des-Chartes* enlarges upon the particular Disposition of the Constituent parts of that Body, which *Moses* is silent of.

4. That the *Cartesian* Doctrine of the Distinction of the *Earth* from the *Waters* and *Air*, and of the proper Constitution of each of them, is not inconsistent with that of *Genesis*.

5. That the growth and variety of *Vegetables*, and the causes thereof, assign'd by *Des-Chartes*, do not disagree with the same Sacred History.

6. That the *Cartesian* Doctrine of the Constitution and Use of the *Luminaries* and *Fix'd Stars*, and their difference from the *Planets* and *Comets*; as also that of the *Motion* of the *Earth* about the *Sun*, and its own *Axis*, and the deflexion of its *Axis* from the Parallelisme to the *Axis* of the *Ecliptick*, and the keeping in a perpetual Parallelisme to itself, is very rational; and consequently not incongruous to that of the *Divine* Philosopher.

7. That there is a great agreement between *Moses* and *Des-Cartes* in assigning the difference between the *Life* of *Beasts*, and the *Soul* of *Man*; forasmuch as both teach, that the former consists in the *Bloud*; Which *Des-Chartes* further declaring, teacheth, That the *Bloud* heated in the *Heart* and subtilized into *Spirits*, is diffused from the *Heart* and *Arteries* through the *Brain* into the *Nerves* and *Muscles*, and by a continual influx into the same, moves the whole and wonderfully contrived *Frame* of the *Body* and all the parts thereof; according to the various impulses and actions of *Objects* upon them: But that the *Soul* of *Man* consists in *Thinking* and *Understanding*, whereby principally *Man* resembleth his *Creator*, to whose *Image* he is made. Which difference is confirm'd by what *Moses* saith, that *God* commanded the *Earth* to bring forth *Living Creatures* or *Beasts*, as well as he commanded the *Earth* to produce *Plants*; whereas, after he had formed *Man* out of the *Earth*, he is said to have breath'd into him the *Breath* of *Life*, whereby *Man* became a *Living Soul*, not only *Living* and *Moving*, but a *Soul* too, that is, perceiving and knowing.

The third Book, promised in the Contents, we must refer to the next, for want of room.

ERRATA left uncorrected in No. 55. Pag. 1104. l. 21 r. one digit obscuration. p. 1106. l. 22. put out. The Horizontal Parallax, and, read, The Sun's true place. X-17d. - 35m. 47s. X 17d. - 37m. - 51s. Betwixt this and the line preceding, insert, The Horizontal Parallax 53m. 10s. Pag. 1108. l. 19. make the Pa allax of Longitude in the second Columne, om 32<sup>s</sup>; and betwixt the l. 21 and 22. insert, with apparent South-latitude 4d. 24m 59s. | 4d 28m 48s. l. 33 and 34 read, the { Subingress. 16. 43. 3'. } Emerfion- 18. 2. 24. Pag. 1111. l. 15. for 52m. r. 52m. 52<sup>s</sup>. Pag. 1119. l. 3. r. about 28. inches.

London, Printed by T. N. for J. Martyn Printer to the R. Society. 1670.