

Children therefore ²⁸are not endued with Reason at all, ²⁸till they have attained the use of Speech: but are called Reasonable Creatures, for the ²⁹possibility apparent of having the use of Reason in time to come. ²⁹And the most part of men, though they have the use of Reasoning a little way, as in numbring to some degree; yet it serves them to little use in common life; in which ⁵they govern themselves, some better, some worse, according to ³⁰their differences of experience, quicknesse of memory, and inclinations to severall ends; ³⁰but specially according to good or evill fortune, and the errors of one another. For as for *Science*, or certain rules of their actions, they are so farre from it, that they know not what ³¹it is. ³¹Geometry they have thought ¹⁰Conjuring:ⁿ But for other Sciences, they who have not been taught the beginnings, and some progresse in them, that they may see how they be acquired and generated, are in this point like children, that having no thought of generation, are made believe by the women, that their brothers and sisters are not born, but found in the garden. ¹⁵

But yet they that have no *Science*, are in better, and nobler condition with their naturall Prudence; than men, that by mis-reasoning, or by trusting them that reason wrong, fall upon false and absurd generall rules. For ignorance of causes, and of rules, does not set men so farre out of their way, as relying on false rules, and ³²taking for causes of what they aspire to, those that are not so, but rather causes of the contrary. ²⁰³²

^oTo conclude,^o The Light of humane minds is Perspicuous Words, [22] but by exact definitions first snuffed,^p and purged from ambiguity; *Reason* is the *pace*; ³³Encrease of *Science*, the *way*; ³³and the Benefit of man-kind, the *end* ³⁴. And on the contrary, Metaphors, and senselesse and ambiguous words, ²⁵are like *ignes fatui*; ^q and reasoning upon them, is wandering amongst innumerable absurdities; and their end, contention, and sedition, or contempt.

19 men . . . their] a man . . . his *MS* 24 *pace*] *place* B

²⁸ do not have reason in actuality ²⁹ mere potentiality.

³⁰ how they differ among themselves in experience, memory, and appetite;

³¹ a rule of life is, apart from their own desires. ³² causes.

³³ method is the way to science; ³⁴ ^ of science

- Infantes igitur actum Rationis, antequam Sermonis usum aquisierint non habent; vocantur autem animalia Rationalia propter potestatem tantùm. Ple-
 rique autem homines etsi aliquosque ratiocinari possunt, ut forte in Nu-
 meris; non tamen multum inde adjumenti accipiunt ad vitam communem;
 5 in qua seipsos regunt alii melius, alii pejus, prout Experientia, Memoria vel
 appetitu inter se differunt; maximè autem fortuna bona vel adversa, & unus
 alterius erroribus gubernantur. Quod enim ad *Scientiam* attinet & actionum
 suarum Regulas certas, ita ab ea longè absunt, ut quid sit, praeter suas ip-
 sorum cupiditates vitae Regula non intelligant. Geometriam aliqui pro Arte
 10 Magica habuerunt. Quod autem attinet ad Scientias alias, [24] illi qui non
 didicerunt Principia ejus, nec tantum in illis progressum fecerunt, ut vider-
 int quomodo generatae & acquisitae fuerint, ita ad eas se habent ut pueri ad
 Cognitionem generationis; qui fratres suos & sorores non natos, sed in horto
 repertos esse, credunt mulieribus.
- 15 Veruntamen qui sine omni sunt Scientia, sola Prudentia naturali, nobilio-
 re conditione sunt, quam illi qui ratiocinando malè, vel malè ratiocinantibus
 credendo, incidunt in Regulas generales falsas & absurdas. Causarum enim &
 Regularum ignoratio non tantos errores generat, quantos Regulae & Causae
 falsae.
- 20 Animi humani Lux est oratio perspicua justis definitionibus antè emunc-
 ta, ambiguitatibusque purgata. Ratio est *gressus*; Methodus, ad *Scientiam via*
 est; Scientiae autem finis, *Bonum humanum*; Metaphorae autem & verba nihil
 significantia aut ambigua, sunt *ignes fatui*;⁹ in quibus qui versatur, inter ab-
 surditates innumerabiles vagatur quae terminantur tandem in contentione,
 25 vel seditione, vel contemptu.

8 ea] his 70

9 Regula 70] Regulâ 68

ⁿ = practising conjuration (effecting something supernatural by means of a spell or the invoking of a sacred name) (*OED*, 'conjuring', *vbl. n.*, 3; 'conjure', *v.*, 6; 'conjuration', 3; cf. the use of the word 'Dibolical' below, p. 1076).

^p = clarified, with impurities removed (*OED*, 'snuff', *v.*, 1, b).

⁹ = will-o'-the-wisps (lights that lead people astray in marshland).