with God. His Italian dialogues had already showed true English "Actors" this path to the true Diana as well.

The editors and translators of Furorri and of the entire Italian dialogues are to be congratulated on the quality of their critical editions as well as for their readings of the texts themselves. We can look forward to the continuing critical editions of the Latin works of Girolamo Bruno.

Katherine A. Gosselin


By "Solomon," William T. Lynch means Francis Bacon. His "child" (more properly "children"), Baconian methods, programs, and institutions; and by "early," the first epistemologies of the official existence of the Royal Society. Through useful, insightful, and richly documented exegesis of John Evelyn’s Sylva: O a Discourse of Forest Trees (1664), Robert Hooke’s Micrographia (1665), Thomas Sprat’s History of the Royal Society (1667), John Wilkins’ Essay toward a Real Character, and a Philosophical Language (1668), and John Graunt’s Natural and Political Observations upon the Bills of Mortality (1662), Lynch demonstrates connections between the first books licensed by the society and its Baconian heritage. So? The society itself claimed the connection; the Encyclopédie trumped it to the world; and the Baconianism of English gentlemen of the Restoration is a frequent theme in the recent historiography of science. Much of Lynch’s effort goes to pushing against an open door.

Hooke’s discussion of the cause of capillary action may serve as an exemplum crucis for Lynch’s principles of exegesis. Hooke regarded the mechanical philosophy—the house philosophy of the Royal Society and one Bacon himself had employed—as unproblematic. But in accounting for capillary rise, Hooke had recourse to the concepts of cogitancy and incorporeity. What causes cogitancy? The mechanical philosophy required the answer: the sizes, shapes, and motions of the particles of air, water, glass, and, perhaps, a subtle ether. Lynch argues that here Hooke merely built out the mechanical philosophy in a way consonant with Bacon’s tolerance of logopoesis. But were not cogitancy and its occult occult qualities, throwbacks to the scholastic non sense against which Bacon had directed his loudest artillery? And were they not therefore unavailable in sound philosophy? Lynch’s only concern is to explain how they worked mechanically; we should regard them not as violations of, but as extensions to, the mechanical philosophy. This escape is not available. The unknown cause, mechanical or not, of a manifest effect was precisely what the schoolmen meant by an occult quality. Hooke sullied the edge of the Baconian world with his cogitancies. Indeed, Lynch grants as much in arguing that they prefigured Newton’s sociabilities and universal gravitational attraction.

The first issues of the Philosophical Transactions may be taken as one indicator of the interests of the early Royal Society. Probably the best-represented science in these issues was astronomy. Lynch does not dwell much on this because the first three volumes of the society’s publication list the monthly issues, beginning in large format and should be welcomed as useful tools for studying university education in eighteenth-century Germany.

Gary Hatfield

Douglas M. Joseph. Squaring the Circle: The War between Hobbes and Wallis. Its Conceptual Foundations. xiv + 419 pp., figs., app., bibl., index. Chicago/London: University of Chicago Press, 1999. $80, £56 (cloth); $28, £20 (paper). The first three volumes of the Philosophical Transactions included a great many of the works of the Royal Society, and their publication was of great importance. Through useful, insightful, and richly documented exegeses of John Evelyn’s Forest Trees (1667), Robert Hooke’s Micrographia (1665), Thomas Sprat’s History of the Royal Society (1667), John Wilkins’ Essay toward a Real Character, and a Philosophical Language (1668), and John Graunt’s Natural and Political Observations upon the Bills of Mortality (1662), Lynch demonstrates connections between the first books licensed by the society and its Baconian heritage. So? The society itself claimed the connection; the Encyclopédie trumped it to the world; and the Baconianism of English gentlemen of the Restoration is a frequent theme in the recent historiography of science. Much of Lynch’s effort goes to pushing against an open door.

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