

So much, and such variety : such variety, and that so various, (I thinke) from what is receiued in the *Schooles*: that it were well worth the disquisition of an *Vniuersity*, (and I wish you the first honour of it) either to find out, how these *Observations* may bee reduced to *Aristotles Philosophy*: or whether they need any other enquiry, and ought to be examined by some other *Rules*, then *Aristotle* hath yet light vpon. This is my purpose of inscribing it vnto you. Of this one thing am I confident: that you are all so *rationall*, and *ingenuous*, as to preferre *Truth*, before *Authority*: *Amicus Plato, amicus Aristoteles, but magis amica veritas*. Your *Sciences*, then, being *Liberall*; your *Studies*, I know, haue so farre passed into your *maners*, that your minds are so too, and that such as haue already profited beyond the credulity required in a yong learner, and are themselues promoted to be *Masters* of the *Arts*; though they still reuerence their *old Greeke Tutor*, yet they will not suffer that of *Pythagoras Schoole*, so to domineere in *Aristotles*, as to let an *Ipse dixit*, goe away with it: much lesse allow it the authority of a *Wrights hammer*, with one *knocke* to silence all arguments.

Vpon this confidence, I, with all due respects, here preferre two *Propositions* vnto your discussing. The first this, *Whether those Rules of Aristotles Philosophy be to be allowed so Vniuersall, that they hold all the world ouer*. The second this, *Whether they ought to be so magisteriall, as to prescribe against all other examinations*. The first of these, I shall but *problematically* propound vnto you: but in the second, I hope a man of my cloathing, may bee allowed the freedom of being something more earnest.

But