

BIBLIOGRAPHICAL NOTE

The Vanity of Dogmatizing, the first work of Joseph Glanvill to be printed, was published in 1661. It probably appeared around March of that year since the dedicatory epistle, which also gives some account of its composition, is dated March 1, 1660 [1660/1]. This facsimile is made from the copy in the McAlpin collection in the Union Theological Seminary.

The second edition is entitled *Scepsis scientifica: or, Confest ignorance the way to science . . .*, and is dated 1665. Oldenburg, however, refers to the book as having been presented to the Royal Society "at our last meeting" in a letter to Boyle dated December 10, 1664 (Boyle, *Works* [1772], VI, 185). Moreover, Glanvill, who does not write his address to the Royal Society in the *Scepsis scientifica* as a member of that group, was elected a fellow at the meeting held December 14, 1664 (Birch, *History of the Royal Society* [1756], I, 504). The two editions differ in certain important respects, although the main treatise itself remains much the same except for some rearrange-

ments, minor stylistic changes, and slight omissions and additions. Of these omissions, the one of most general interest is the story on which Matthew Arnold based his "Scholar Gypsy" (*Vanity*, pp. 196-198). The second edition does not contain the dedicatory epistle addressed to Joseph Mynard, the Preface to the reader (a part of which, however, was recast to form chapter III of the *Scepsis*), or the three commendatory verses. In place of these the *Scepsis scientifica* contains the long dedicatory epistle addressed to the Royal Society. Following the main treatise in the *Scepsis scientifica* there is added a reply to Thomas White's *Sciri, sive sceptices & scepticorum à jure disputationis exclusio* (1663), which had attacked *The Vanity of Dogmatizing*. This new section, which is preceded by a title page reading *Scire/i tuum nihil est . . .* contains also "The authors apology for his style" and "A letter to a friend concerning Aristotle."¹

The final version of *The Vanity of Dog-*

¹The *Scepsis scientifica* was reprinted in 1885 (London: Kegan Paul, Trench & Co.) with an introduction by John Owen, "An essay on the life and works of Joseph Glanvill." This reprint follows the second edition, though not without occasional minor errors; but it omits all the material added by Glanvill in the new section following the original treatise.

matizing is that in Glanvill's *Essays on Several Important Subjects in Philosophy and Religion* (1676). The first essay in this volume, "Against confidence in philosophy, and matters of speculation," is in the main a reprint of the principal discourse as it appeared in the *Scepsis scientifica*, with further omissions and slight rearrangements. The essay begins with the third chapter of *The Vanity of Dogmatizing* (the fourth of the *Scepsis scientifica*), the dropping of these preliminary chapters being the only alteration in material of any consequence. Of decided importance, however, are the stylistic changes, which are complete and thoroughgoing.

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The VANITY of
Dogmatizing:
OR
Confidence in Opinions.
Manifested in a
DISCOURSE
OF THE
Shortness and Uncertainty
OF OUR
KNOWLEDGE,
And its CAUSES;
With some
Reflexions on *Peripateticism*;
AND
An *Apology* for *PHILOSOPHY*.
By JOS. GLANVILL, M. A.

London, Printed by B. C. for Henry Everden at the Grey-
Hound in St. Pauls-Church-Y d. 1661.

