

only sphere and all that he knew concerning the animate and inanimate parts of terrestrial nature, in a work entitled *Traité du Monde*, and also *Summa Philosophica*. The organization of animals, and especially that of man—a subject to which he devoted the anatomical studies of eleven years*—was to conclude the work. In his correspondence with Father Mersenne, we frequently find him complaining of his slow progress, and of the difficulty of arranging so large a mass of materials. The *Cosmos* which Descartes always called “his world” (son monde) was at length to have been sent to press at the close of the year 1633, when the report of the sentence passed by the Inquisition at Rome on Galileo, which was first made generally known four months afterward, in October, 1633, by Gassendi and Bouillaud, at once put a stop to his plans, and deprived posterity of a great work, completed with much pains and infinite care. The motives that restrained him from publishing the *Cosmos* were, love of peaceful retirement in his secluded abode at Deventer, and a pious desire not to treat irreverentially the decrees pronounced by the Holy Chair against the planetary movement of the earth.† In 1664, fourteen years after the death of the philosopher, some fragments were first printed under the singular title of *Le Monde, ou Traité de la Lumière*.‡ The three chapters which treat of light scarcely, however, constitute a fourth part of the work; while those sections which originally belonged to the *Cosmos* of Descartes, and treated of the movement of the planets, and their distance from the sun, of terrestrial magnetism, the ebb and flow of the ocean, earthquakes, and volcanoes, have been transposed to the third and fourth portions of the celebrated work, *Principes de la Philosophie*.

Notwithstanding its ambitious title, the *Cosmotheoros* of Huygens, which did not appear till after his death, scarcely deserves to be noticed in this enumeration of cosmological efforts. It consists of the dreams and fancies of a great man on the animal and vegetable worlds, of the most remote cosmical bodies, and especially of the modifications of form which

* See *La Vie de M. Descartes* (par Baillet), 1691, Part i., p. 197, and *Cœuvres de Descartes*, publiées par Victor Cousin, tom. i., 1824, p. 101.

† *Lettres de Descartes au P. Mersenne, du 19 Nov., 1633, et du 5 Janvier, 1634.* (Baillet, Part i., p. 244–247.)

‡ The Latin translation bears the title *Mundus sive Dissertatio de Lumine ut et de aliis Sensuum Objectis primariis*. See Descartes, *Opuscula posthuma Physica et Mathematica*, Amst., 1704.