

cardinal, and another a bishop.\* “I know,” he says, “that the thoughts of a philosopher are far removed from the judgment of the vulgar; since it is his study to search out truth in all things, as far as that is permitted by God to human reason.” And though the doctrines are for the most part stated as portions of a mathematical calculation, the explanation of the arrangement by which the sun is placed in the centre of the system is accompanied by a natural reflection of a religious cast; “Who in this fair temple would place this lamp in any other or better place than there whence it may illuminate the whole? We find then under this ordination an admirable symmetry of the world, and a certain harmonious connexion of the motion and magnitude of the orbs, such as in any other way cannot be found. Thus the progressions and regressions of the planets all arise from the same cause, the motion of the earth. And that no such movements are seen in the fixed stars, argues their immense distance from us, which causes the apparent magnitude of the earth’s annual course to become evanescent. So great, in short, is this divine fabric of the great and good God;† “this best and most regular artificer of the universe,” as he elsewhere speaks.

Kepler was the person, who by further studying “the connexion of the motions and magnitude of the orbs,” to which Copernicus had thus drawn the attention of the astronomers, detected the laws of this connexion, and prepared the way for the discovery, by Newton, of the mechanical laws and causes of such motions. Kepler was a man of strong and lively piety; and the exhortation which he addresses to

\* *Amici me cunctantem atque etiam reluctantem, retraxerunt, inter quos primus fuit Nicolaus Schonbergius, Cardinalis Capuanus, in omni genere literatum celebris; proximus ille vir mei amantissimus Tidemannus Gisius, episcopus Culmensis, sacrarum ut est et omnium bonarum literarum studiosissimus.—De Revolutionibus. Præf. ad Paulum III,*

† Lib. i. cx.