Castle."

was startled by his pale lip and glaring eye. He ventured to speak-Be of heart, my good Lord, the ladies, Blanche and Gertrude, are no doubt, both with the garrison, who feared that Lord Hunsden would attack the

Leonard made no reply, but pointed onward to the castle gates, from which at that moment issued the band of lances which he had noticed galloping with such precipitate haste towards Rockliffe. A woman's shrick rang through the air. Lord Dacre did not heed that his horse leaped over the bodies of some slain soldiers—his own soldiers who had fled from the battle; a few desperate bounds placed his courser by the side of the leader of those lances. A female was in his arms, and it needed not her voice, her outstretched arms, to tell him that female was Gertrude Harding. The vizor, too, of the ravisher was raised, and in him Lord Dacre beheld the Earl Leicester. He caught hold of his bridle rein, but the attendants of the Earl spurred between them and closed around their master. The followers, too, of Lord Dacre did not slack, and they boldly charged the lances of the Earl. Thrice were they repelled, and thrice did they return to the conflict; but the partizans of Leicester were a hundred, and those of Lord Dacre numbered little more than a score. It was a useless and horrible effusion of blood; they were mown down like ripe wheat before the sickle. Not altogether unavenged, however, did they fallthe heart's blood and the dying groans of some of the Earl's soldiers mingled with theirs. As for Leicester, he had hitherto kept himself safe ensconsed with the maiden in the midst of his followers, leaving it to them to defend him from the obstinate valor of Lord Dacre and the gallant few by whom he was accompanied. Now, however, that their numbers were thinned, and but some halfdozen borderers were left to assist Leonard in forcing that impenetrable girdle of men and horses which had hitherto secured his infamous rival, the latter ordered his men to wheel aside and then follow him towards Carlisle. Then it was that as the circle opened and Leicester urged his horse into a bound -then it was, though wounded and well nigh sinking with fatigue, that Lord Dacre dismounted. sprung forwards, and hung upon the bridle of Leicester's horse. His sword was yet in his hand, but the craven Earl interposed the maiden as his shield, still holding her with a giant's grasp, and Lord Dacre was dragged some way by the restive horse. "Leicester," he cried, "yield up the maiden.-

Coward, thou shalt have justice yet!" At that moment a tremendous plow upon the head felled him to the earth, and the Earl, released from the grasp upon his bridle, galloped away with

his prize. That blow was not unavenged. Norbert, who yet trod closely upon the footsteps of his lord, was a powerful man, and turning towards the soldier who dealt that dastard stroke stroke, he twined his arms about him with a sort of herculean strength and dragged him from his horse. The followers of Leicester with little care for their comrade, were already hastening after their lord. The knee of Norbert was on the solder's breast, his hand upon his throat, and the latter struggled vainly to rise, while his face grew black with convulsion. The eye of Norbert fell for a moment upon the apparently lifeless body of Lord Dacre, and with an emotion of savage delight, such as he had never before felt, he took a long knife from his bosom and drew it across the throat of his antagonist. The keen blade and vengeful hand of Norbert half severed the head from the body; but such a death even added but little horror to the naturally grim aspect of the robber Miles, for he it was who had been one of those followers who had in the morning sallied with the Earl of Leicester from the wood. Theother was that fulse retainer of the Earl of Westmorland, who had accepted a bribe from the infamous Ralph, and had assisted to convey Gertrude from the Castle of

The care of the faithful Norbert and the few other attendants who were now left to the unfortunate Lord Dacre, was immediately addressed to his recovery; but whether he were stunned or dead they were at first unable to decide.

(TO BE CONTINUED IN OUR NEXT.)

## FAITH AND SCIENCE.

Refutation of the Assertion that the Catholic Church is the Enemy of Science.

## TRIUMPHS OF THE CHURCH.

So Long as the Scientific Man Adheres to the True Principles of His Study and Does not Travel Outside Them, The Catholic Church Will Befriend and Encourage Him.

THE STORY OF GALILEO AND THE SUN.

What the Church has Done to Foster and Encourage Science in the Past.

ABLE LECTURE BY THE

## REV. FATHER BURKE, ON THE

"Catholic Church and Science."

(From the Dublin Freeman's Journal Nov. 25th.) It might be expected that the importance and interest of the subject of last night's lecture and the ability and eloquence of the lecturer would attract an immense audience, but the actual state of affairs surpassed all expectation. The doors leading to the Round Room were opened at seven o'clock (one hour before the lecture was to begin), and in a few moments the enormous crowd which had previously been collected in front of the building streamed in and filled to overflowing every portion of the great Round Room. A few minutes more and the interior passages were choked up by hundreds seeking admission. The doors had then to be closed in the face of a struggling, entreating throng outside, who were unable subsequently to obtain entrance. The arrival of his Eminence the Cardinal Archbishop at a quarter to eight was greeted with enthusiastic cheers from the assemblage who still blocked up access to the main door, and his Eminence, as well as the Very Rev. Thomas Burke and a number of clergymen who did not till then reach the Rotundo had to pass in through a side door, which was at once stormed by the eager mass without, and forceed, with the result of crushing in many additions to the already overcrowded audience. The aspect of the Round Room as his Eminence proceeded, amidst ringing cheers, to his seat, was striking and memorable. The balcony was packed through the entire circle, and scores held places on the window-sills. The great area below, divided into the reserved and promenade, was filled to its utmost capacity, while the platform was fully occupied, the audience here, as in other compartments, including a large propor-

At eight o'clock precisely his Eminence the Cardinal Archbishop, who presided, said :- I have been invited to discharge a very pleasing duty, and I shall do so with two or three words. I have to introduce to you a distinguished lecturer—a lecturer well known to every one of you-known to every one in Ireland, known in America, Australia, every part of the world—and to ask you to hear him with all posyou can from his lecture. I beg to introduce to you the Bev. Father Burke (great applause).
The Rev. Thomas B. Burke, who was attired in the garb of the Dominican Order, then came for

Eminence, rose and presented himself to the vast audience amidst a perfect storm of applause, which lasted several minutes. When silence was restored, the Rev. Father said he had the honor to appear before them that evening to discuss a most important nuestion—namely, the relation of the Catholic Church to science and to scientific men. It was a subject interesting, indeed, to them as Catholics, although they reposed in the absolute certainty of their principles. It was a subject so interesting to some of their fellow-citizens that it was driving half of them mad (laughter and applause). Now, as the room was warm, and he did not wish to detain them a moment longer than was necessary, he might as well go into his subject at once. They all knew when the summer came and people went to bathe there were two ways of getting into the water. One man sneaked in—a very uncomfortable way. 'Another man got on a rock and took a "header" (laughter). They would permit him to take a "header" into the subject (laughter). First of all he laid down this principle—that human reason alone is not sufficient to guide man to a knowledge of revealed religion. The proof of this-and the all-sufficient proof-lay in the simple fact that God has made a revelation, and God never would have made the revelation, if it were not necessary, and if human reason alone could have guided man into the knowledge and practice of revealed religion (hear, hear, and applause). In truth, reason was not sufficient for this truth, reason was not sufficient for this herculean task. The mightiest intellects of antiquity—the purest, the most subtle, the most gifted minds of pagan civilization-directed all their attention and all their efforts to the solution of the simple question—who is God, and who is man? and the greatest philosophers of antiquity, to bow down and to confess that they were unable to answer the question which the little Catholic child could do the first day he took his Catechism in his hand (loud applause). It would, perhaps, be asked what place has reason, what use had it? The Almighty God had given them two great guides, each distinct in its own sphere—each distinct in its operation and in its own source of knowledge. He had given them reason, to be their guide to human knowledge, and through the mazes of human science to throw its light forth on the hidden places of nature-to investigate all the wonderful phenomena with which they were surrounded, and to draw from that investigation those principles touching the laws which govern the material world and the creation of God. He had also given them in another sphere another guide. Man was immortal. Man was imperishable. He could not die. The body died, but the soul should live; and this truth, primary and essential, even the Pagan philosopher of old had learned-Non omnis morior-"I will not altogether die." If, then the destiny of man was eternal-if the origin of man be clouded in mystery—if the true essence and existence of man be one of the profoundest mysteries that existed—wherefore the Grecian philosopher made it the summit of the philosophy of man simply to know himself—it followed that the Almighty God must have provided for man some other guide besides that of mere human reason-some guide coming not from the world, but from heaven—some guide illumined not by the light of time, but by the rays of eternity—some guide able to take their hand and lead them through all the mazes of time to the very threshold of their eternal being, and there to show, in the splendid revelation of all, the hopes He had created in their hearts (loud applause). That guide was Divinerevealed religion. Each of those two guides had its own right, great, and wonderful work in its own sphere. They could look to the magnificent triumphs of human reason in the researches of modern science. They were children of their age, of this nineteenth century-this nineteenth century, so full of pride, so full of injustice, so full of resolution from above, and revolution from belowso full of contempt for all the sacred and timehonored principles of right, of justice, and of lawyet still a century with so much to admire, to love, and to revere in its magnificent scientific progress (applause). He was a son of that age, born in its bosom, scarcely expecting to see the dawn of the coming century. Childhood, manhood, and prospective age, all were the property of this nineproud of the age in which he was born (great applause). It was an age that had effected great wonders. It would require a tongue far more eloquent than that of the highest scientific genius of the age to define or even to give an outline of the triumphs of this 19th century. But should they deny to the Church her triumphs? Behold, he said, the nations of to-day basking in the light of civilization; behold the nations of to-day advancing with rapid strides in every art and science: and then let them ask themselves the single question-who broke out of the darkness-out of chaos -out of utter disruption-who drew forth from the awful rains of the crushed and broken-up world of the 5th century the glories of the 19th century? The angels of the world's history would point to the magnificent figure of the Catholic Church of Jesus Christ. (Vehement applause). She alone did it who alone was able to do it. She took the rude savage son of the northern forestsshe took the child of barbarism, inflated with the triumph and victory in which he trampled upon Imperial Rome, making his bloodstained offerings to his Northern Pagan gods, unconscious of mercy, unconscious of clemency, unconscious of purity or self-restraint, wild, barbarian -all the more terrible because with his barbaric hand he had shattered the great civilization of Paganism-and out of such unpromising elements the Church elaborated during many weary ages the civilization which was our pride and our glory today (cheers). She turned barbaric pride into meekness; she drew from out of a people detestable in their impurity an immaculate priesthood and a very self-restraining Christian manhood. She gathered together all that remained of the universal wreck and ruin of ancient art and science and civilization, and she treasured them in her cloisters; she watched them with zealous care; she brought them forth from day to day in great universities; she prepared the nations to receive them; she is the mother of that Christendom or Christianity which made the world a civilised and an organised power when it seemed as if nothing short of the creative word of God could have drawn light from so much darkness, or order from so much ruin (cheers). Of such and such, multiplied indefinitely, were the triumphs of the Church of God, as great and greater in her sphere of that which was divine, revealed, purest in faith, holiest in morals, than were the collateral triumphs or the science of an age of which they were so proud. And God intended that these two great guides should move harmoniously together over all the universal creation of God, the infinite harmony of whose divine being shone out in the admirable order that prevailed throughout. No one force of nature annihilated another. Generally speaking, in this world there was some great delusion, or some great decep-

a false system of philosophy, another time,

wrete, and seemed to believe that the Catholic Church

"Oh, who will save us from that terrible Pope?" the scientific man as such, as long as he stuck to or you are all asses and fools." Now, what was his exclaimed big, blustering Bismarck (great laughter, and cheers). "He'll crush us. I have only two. millions of trained soldiers, the grandest army in the world at my back, and he has not a single man". (laughter and cheers). And then out came the Times newspaper on the edifying spectacle of Bismarck and Germany trying to save themselves from the terrible attacks of Pius IX. and the Ultramontanes (cheers, laughter, and some hisses). "Oh, who will save us?" exclaims Gladstone (laughter, cheers, and hisses). "Who will save us from the terrible Vatican Decrees? They have lossened all the bonds of loyalty and allegiance. We cannot trust a Catholic any more, no matter who he is-I don't care whether he be a lord chancellor, or postmaster-general, or a private soldier (loud laughter and cheers). They are all gone, no more allegiance or loyalty; if the man sent word to-morrow, they would be up with a knife at your throats, and who knows but it is Cardinal Cullen that would be minister" (roars of laughter and vehement cheering), "who will save us from the terrible Catholic Church—these terrible Ultramontanes; they want, if you please, to make religion a kind of knowledge, and not to leave it in the region of emotions with Messrs. Moody and Sankey (renewed laughter and hearty cheers). They will teach young men the necessity of going to confession instead of leaning on their emotions (cheers and laughter). They will teach their people, if they have stolen anything, that they must give it back; oh, who will save us from them and leave us to our emotions? Have we not harmoniums? (loud laughter.) Have we not beautiful hymns? (laughter.) Haven't we grand sermons all about leaning on the Lord and nothing more? (renewed laughunillumined by the light of revelation, were obliged | ter.) Haven't we Heaven made easy? (laughter and cheers.) Oh, who will save us from Catholics saying their prayers and abstaining on Fridays (laughter), examining their consciences, keeping them-selves pure, restoring, if they had the misfortune to take a farthing or a farthing's worth? It is all very fine. Lean upon the Lord and trust to yourselves" (continued laughter and applause). Meantime the great Catholic Church stood there, robbed and plundered in Italy, imprisoned in Germany, fettered and hampered, crossed and contradicted in France, in Spain, in Brazil, held up to scorn and ridicule as far as they could, the blind fools, hold up the House of God, and the cry all the time was "Save us from them (loud cheers), make way until I throw a stone right in her face" (cheers). Send a few bishops to prison-send a few priests to prisontake whatever trifle of money they har-take all their churches, sell everything, and then cry out. "What a wonderful fellow I am to be able to defend myself from these people" (laughter). Then, on the other hand, they were told day after day. "Ah, what would not the Church do to those people if she could lay her hands upon them," Professor Tyndall was great man in his own sphere-a child of genius a glory to the land that bore him; he was the scientific apostle of light. According to those truth telling writers, if the Pope only could get hold of him he would improve his speculations on light by putting it out (laughter and cheers). Now, this was a popular delusion, and in this what were the men of science doing? They were doing what a eclebrated Catholic called Don Quixote once did, when he attacked, of all things in the world, a windmill (continued laughter). The mill was quietly grinding corn and flour to make bread for the poor labourers about, but the Don, in his imagination, thought it was a grand castle, inhabited by ghosts and goblins, who held knights and fair ladies in durance vile, and setting his lance in rest, charged it and broke his head against the wall (laughter and cheers). There was the Catholic Church quietly dc- down the principle that the earth was round, and, ing to-day what she had done for 1870 years, grinding to-day what she had done for 1870 years, getting, as it were, the corn of the Word of God, to make out of it the bread of life for men's souls make out of it the bread of life for men's souls truth must, at its inception, be propounded as a truth must, at its inception, be propounded as a an entire army of poor crazy Don Quixotes coming on with their lances in rest. One said, "I will prove she told a lie in such a year, here goes" (laughter). Another said, "I will prove that she cannot co-exist with the rights of civil allegiance." He set bis lance in rest, left his great party behind him wondering and ashamed of him, and went on alone to excite the ridicule of everybody, and to fall down teenth century; and although he wore a habit 700 as he has fallen down (loud cheers). In the face of However, not having met a kind angel guardian, he years old, and linked altogether with the traditions all these he asserted a very simple proposition, and might ask what became of this young man. They assert the contrary, and he would show it to them they believe it, he was immediately made a cardinal, by bringing the search to the plain, ordinary test of common sense. Let them suppose for an instant plause). While all this was going on at Rome, that the Cathelic Church was what those men de- there was another man who entered on the scene clared it to be, afraid of her life of science, afraid of a man as great as Copernicus, as great as Galileo, scientific men, declaring that she could not bear the famous Christopher Columbus [applause], the them she would fix them (laughter). Let them suppose that she considered deep scientific research to be inconsistent with the profession of her taith and the practice of her morality, and what would follow? Let them test it by common sense. They had all, like himself, been preparing for confession since they were seven years of age, and did they ever say when, examining their consciences, they opened their prayer book and went over the table of sins, "Did I press my studies too far, or was I too scientific?" (Cheers.) Was any Catholic boy ever expected to say this at confession: "Father I am a medical student, and all the other students are tremendous fellows for science, and, father, I accuse myself that I was inclined to study-that I was inclined and endeavoured to keep up with them in their researches? Oh! father forgive me" (great laughter). Now, he would put before them two reasons which he would urge as practically and clearly as possible to show that, despite all that was said, the Catholic Church could not be the enemy of science (applause). The first was the simple, yet high and grand reason that all truth-wherever it exists in the order of nature, or in the supernatural order of revelation-that all truth comes from God. There was nothing true of the things they saw in this world, there was nothing true of the things that they looked forward to and hoped for in the next except in so far as it coincided with the eternal truth, which is in God [applause]. To say that one order of truth is hostile to another, that is destructive of another, was just the same as to say that God contradicts Himself. This was the heresy of the Manich ans. They said there were two Gods-the God of Nature and this material world, and a God of the immaterial and spiritual and purely intellectual world. The Catholic Church laid her anathema upon this detestable heresy, and yet, strange to say, she was to day accused of being frightened at the truths of nature, as if they did not proceed from the same God as gave her the truths of revelation. The great truths of science, wherever they were found, no matter how wonderful the results of that science if they were only true, could not touch one iota, affect one scintilla, of the revealed. truths of God in the way of injury. There was no room even for such antagonism as this. The great sciences—astronomy, chemistry, natural philosophy, and the like—moved in one groove and religion in the other, and, just as two railway trains on different tracks could never collide, so those two never tion always held up before the world. One time it was a scientific delusion, another time clash. The Catholic Church, therefore, was not afraid of science, nor of the scientific man, as long and indeed at all times, some form of religious as he sticks to his own science and his own subject. error, the most numerous of all the delusions of the Nay more, she encouraged him, she protected him, for the knew that every addition to scientific truth devil (laughter). Now, one of the great delusions of their day was this—men managed, and spoke, and every great discovery in nature, every real and substantial addition to man's knewledge, was a new manifestation of the beauty and wisdom of God, and was engaged in a tremendous and constant onslaught in itself served to prepare men's minds more and

Never. When did she leave him unprotected and alone? Never (applause). Her history told them, and in truth, they owned the grandest results of scientific research to the protection and to the fostering and kindly care of the Catholic Church, as he would endeavour to let them see. Was it not quite natural that the Catholic Church should foster the man of science, while she knew that every addition to real truth, even of the natural order, every addi-tion to the mighty store of man's real knowledge, was but a new revelation of the depth of the riches the wisdom, the power, and the beauty of her God? (Applause.) What better preparation could a man's mind have to receive her Divine message than the preparation of science? The more a man entered into the great mystery of nature, the more did he behold in the admirable order the arrangement of these truths which he discovered by habitual and deep study of the awful hidden power of the admirable hand of nature's God (applause). "The heavens proclaim the glory of God, and the firmament tells the work of His hand." Therefore, he said, as long as the scientific man adhered to the true principles of his study and did not travel outside them, he found in the Catholic Church a friend and an encourager. He would give a proof or two of this. One of the great questions of the present day was the opposition which the Catholic Church appeared to have shown to the new and modern, and he would add, the true system of astronomy. For many hundreds of years the scientific men of the schools of this world, not having the powers of the telescope or the aids of modern science, held that this world was the centre of the whole creation of God-that this world or orb of ours was fixed and stationary, and that the sun, meon, stars, and planets of the heavens moved around it as their centre. Now this was a mistake—a scientific mistake. It was held for hundreds of years—the holy fathers and doctors of the Church held it. They interpreted the words of Scripture in its literal sense to confirm it. The Scripture told them that the Lord had established the earth upon its own basis, and would not be moved for ever and ever. Elsewhere it was written-"He hath established the world, which shall not be moved;" and, unaided by science and on a question which had no direct or immediate bearing either on faith or morals, the vast majority if not the whole of them interpreted those words of Scripture in their literal sense to mean that this earth was one vast plain, not a globe, but a plain fixed on its place, and that all the orbs of heaven revelved around it. Well, by degrees men began to observe the motions of the stars, to observe the aberations of certain planets, to observe certain familiar phenomena in the earth itself, as, for instance, that a heavy weight thrown from a very high place would not descend to it in a straight line as it would if it fell on a plain, but would fall slightly towards the east, because the earth was moving meanwhile westward; when men discerned these things, the theory was started that the earth was not immovable, but moved, while the sun was immovable and fixed in its place. This was a great novelty-perhaps the greatest scientific discovery of any age. And this was brought forward as a proof by these scientific men that the Catholic Church had no welcome for them, that she hates them and is an enemy to the progress of science, and why? Because she opposed that theory. Now, the first man that proposed this theory was a young German, born at Coblentz in 1491, who had turned his attention to astronomy. His name was Nicolos, of Pusa, and he published a book, in which he laid according to the doctrine of the day, he ought to theory. It would be contrary to every principle of science and philosophy, to take it as an absolute certainty until its truth was proved. If he, with his theory, had gone into Rome by the Northernroad and entered the Flaminian Gate, he might have been asked, "Where are you going—you are going my friend, where there are inquisitors who will pull the windpipe out of you" (a laugh) of bygone times, yet he was free to say that, as a nan, as a priest, as a Dominican friar, he was but was the friend and patron and encourager of all most eminent of our Pentiffs—who heard him prove true scientific men (cheers). It was all nonsense to his theory in the garden of the Vatican, and, would it has been solemnly published by some further act them, telling them to stund off, that if she caught man who opened a new world to Europe, who first them she would fix them (laughter). Let them supset his eyes upon the grand shores of the vast Continent of the West; the man who, in the providence of God, was the angel sent forth, amongst other purposes, to prepare a home, a glorious and generous home, for the descendants of the old race of the island in which they lived [enthusiastic applause]. The noble citizens of his native Republic of Genoa laughed at his projected enterprise. He came to Spain. He applied to Ferdinand and Isabella, the Catholic sovereigns of Leon and Castille, but they were too much engaged with other affairs to attend to him, though he put before them, with the simple eloquence of genius, the great things he would do if they only gave him money and two or three ships. A deaf ear was turned to all that, and it was a memorable historical fact that when no man would listen to Columbus, a Dominican friar, Egebeso, took him in hand—genius spoke to genius, the friar said to the mariner: "No man seems to understand you, but I do ;" and shortly afterwards, when he was made Archbishop of Seville, the richest and highest dignity in Spain, he placed his purse at the service of Columbus, and humanly speaking, they owed America to the zeal and discrimination of a Dominican friar who aided Columbus in his great enterprise [applause]. Another rose after Copernicus-a man celebrated for his scientific discovery and more celebrated system, because he was made the stalking horse of those who attacked the Catholic Church, although he was himself a Catholic. Twenty-three years after the death of Copernicus, Galileo was born. He became convinced that the earth moved round the sun. So far there was no harm done. Yet, strange to say, the Catholic Church, which did not condemn Copernicus, which did not condemn Di Chusa, condemned Galileo, and for this they were all to lie down and be humbled the moment Galileo's name was mentioned. Books and books have been published of the history of Galileo, and if they read them all they should study for six or seven years. Every assailant of the Catholic Church said, no doubt you may boast of the Church's antiquity, of the Church's unity, of the Church's sanctity, of the submission of that Church's members, but wait, what about Galileo? down on your marrow bones [laughter] Now, he would in a few words explain the whole thing. When Galileo came to the conclusion that the sun was stationary and the earth moving round it, instead of writing a book like Di Ghusa's, or seeking additional proofs and reasons to convince the scientists of the day that his theory was correct, what did ne do? The very first thing Galileo did was to lay down the system of the earth moving round the sun as an undoubted fact, as an incontrovertible fact—to call everybody that did not believe it asses and fools. When he was told that the words of Scripture seemed opposed to this in the common acceptance of them, he laughed and give out that they go to Confession and to Holy at it and said. "Oh, my dear friends the Scriptures in a great many things are inaccurate. You call it hereby wars them that, in so doing they deceive en

impede him, or injure, or imprison him in the days

of her power? When did she ever set her censure

on him as purely and entirely a scientific man?

It was this - that the earth moved round the sun. That they knew to be the fact, but they had sufficient, reason to know it. Galileo had not .-Galileo did not know from Adam the laws of gravitation; he never heard of such a thing as atmospheric pressure upon the globe; yet he asserted that the earth moved round the sun. What reason did he give? "Oh," says he, "don't you see the tides come in and go out—sure that shows the earth is moving and wabbling about" [laughter]. "That cannot be," said another celebrated man, "the motion of the tides is produced by the influence of the moon," "You are a fool-an ass," replied Galileo. That was his usual answer. When the Pope and the cardinals heard that the Scripture was to be made subservient to Galileo-when they heard that. with the exception of the texts that bore directly and immediately on faith and morals, all the rest was to be treated as allegory and myth, to be explained according to the whim of every man, at the very moment, too, when Protestantism in its outbreak left the Scriptures in the hands of the multitude who were running amuck with them; when the Pope and cardinals heard all this they properly called on the bold Galileo, and asked what he meant, And why should they not? What did Cardinal Beliarmine say to Galileo? These were the words: -" We cannot so bind the interpretation of Scripture as to suit your style of astronomy, for this I tell you, when the demonstration shall be found to establish the earth's motion, it will be proper then to interpret the Holy Scriptures otherwise than they have hitherto been in these passages which mention the moving of the heavens and the stability of the world." There was the answer of Rome to Galileo. The idea that the earth moved around the sun was an established scientific fact. It moved, as they knew, with enormous velocity. They knew, moreover, that its motion was essentially controlled by the laws of gravity and of attraction. Galileo, who declared the Church should submit to bend the Scriptures to his theory, never heard of the laws of gravitation in his life, and he was three years dead and in his grave, when one of his disciples dis-covered that the air could be weighed, and that it pressed down on the earth with tremendous pressure and moved with the earth. Father Burke vindicated the Church at some further length with reference to its conduct towards Galileo. As regarded his imprisonment, he said he spoke disrespectfully and ungratefully of Urban the Fifth, but what was his condemnation? He was absolved from all censure; he was then told that he was to be kept in mild imprisonment during the pleasure of the Pope, his friend. That imprisonment lasted four days, and on the evening of the fourth day he was told to go to the Florentine Ambassador, after which he was sent to his country seat. Yet Galileo was called a martyr. Father Burke concluded, amid prolonged applause, with an eloquent peroration, expressing his faith in the immortal guidance of the Church, aud in the infallible voice of Peter her Pontiff. His Eminence the Cardinal Archbishop proposed

a vote of thanks to Father Burke for his eloquent and instructive lecture.

Alderman P. P. M'Swiney, Lord Mayor Elect, seconded the vote of thanks to Father Burke. The Rev. Father Burke returned thanks.

Alderman M'Swiney having been called to the eeond chair.

On the motion of Sir James Power, Bart., seconded by Mr. J. F. Lombard, J.P., a cordial vote of thanks was accorded to his Eminence for presiding, after which the proceedings terminated.

## . THE VATICAN DECREES.

By a circular letter, dated Nov. 22, the clergy of the Roman Catholic Archdiccese of Westminster were requested to read the following notice at High Mass, and at the Evening Service, yesterday :--"Dear Children in Jesus Christ,

"I. On Sunday, the 28th of August, 1870, the following letter from his Eminence Cardinal Antonelli was read by our order in all churches of this diocese :--

"'Rome, Aug. 11, 1870.

"' It has been made known to the Holy See that some among the Faithful, and perhaps even among the Bishops, are of opinion that the Apostolic Constitution, which was published in the Session of the Œcumenical Council of the Vatican on the 18th day f the month of July, will not be of obligation up of the Holy See. How strange such a supposition is any one may easily know.

"The said Constitution had the most solemn publication possible on the very day on which, in the Vatican Basilica, it had been solemnly confirmed and promulgated by the Sovereign Pontiff in the presence of more than 500 Bishops, for it was on that day, although there was no such necessity in this case, put up with the customary formalities in the usual places of Rome, so that, according to the well-known rule, it was made obligatory for the whole Catholic world without need of any further publication whatsoever.

"I have thought it my duty to communicate these brief observations to you, in order that they may be your guide in the event of any doubts that may from any quarter be brought before you. " JAMES CARDINAL ANTONELLI."

"This declaration was made by the Cardinal in answer to the objection of some persons who had thought that the Decrees of Vatican Council. although they had been solemnly defined and confirmed by the Sovereign Pontiff in the Council itself, might require some further promulgation as a condition of their being regarded as publicly binding upon the whole Church.

"II. Events which unhappily are notorious induce us to make known to the Faithful, lest any should be misled by the words or example of one or two who still profess to be Catholic, that whosever does not in his heart receive and believe the doctrine of the Immaculate Conception and the doctrine of the Infallibility of the Vicar of Jesus Christ, as they have been defined by the Supreme Authority of the Church, does by that very fact cease to be a Cath-

"The Encyclical Ineffabilis Deus, by which, on the 8th of December, 1854, the Sovereign Pontiff defined that the most blessed Virgin Mary was, by a singular grace and privilege of Almighty God, and by reason of the merits of Jesus Christ the Saviour mankind, preserved in the first moment of her conception free from all stain of original sin,' contained these words:-

" Wherefore, if any persons, which God forbid shall presume to think in their hearts otherwise than we have now defined, let them know that the are condemned by their own judgment, that they have suffered shipwreck in faith, and have faller away from the unity of the Church.'

"In like manner, the Constitution of the Vatican Council which defined that 'the Roman Pontif, when he speaks ex cathedra—that is, when discharge ing the office of Pastor and Teacher of all Christians he, by virtue of his supreme Apostolic authority defines a doctrine of faith or morals to be held by the Universal Church'—is infallible, ended with these words:-

"And if any one, which God forbid, shall pro-sume to contradict this our definition, let him be anathema.'

"III., It has come to our knowledge that some who openly refuse to believe the said doctrines, per sist nevertheless in calling themselves Catholia The Rev Thomas I Burke, who was attired in the gard of the day. That was the care of the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the day. That was the text of which were persecute, explain it so as to the day. That was the text of the day of did the Christ was not become also done to real the second control of the second of th