

clared and finally determined contrary to the Divine Scripture. Therefore, by our order you have been cited to this Holy Office, where, on your examination upon oath, you have acknowledged the said book as written or printed by you. You also confessed that you began to write the said book ten or twelve years ago, after the order aforesaid had been given. Also, that you demanded license to publish it, but without signifying to those who granted you this permission that you had been commanded not to hold, defend, or teach the said doctrine in any manner. You also confessed that the style of the said book was in many places so composed that the reader might think the arguments adduced on the false side, so worded as more effectually to entangle the understanding than to be easily solved, alleging in excuse that you have thus run into error, foreign (as you say) to your intention, from writing in the form of a dialogue, and in consequence of the natural complacency which every one feels with regard to his own subtilities, and in showing himself more skilful than the generality of mankind in contriving, even in favor of false propositions, ingenious and apparently probable arguments. And, upon a convenient time being given to you for making your defence, you produced a certificate in the handwriting of his eminence the Lord Cardinal Bellarmine, procured, as you said, by yourself, that you might defend yourself against the calumnies of your enemies, who reported that you had abjured your opinions, and had been punished by the Holy Office; in which certificate it is declared that you had not abjured your opinions, nor had been punished, but merely that the declaration made by his Holiness, and promulgated by the Holy Congregation of the Index, had been announced to you, which declares that the opinion of the motion of the earth, and stability of the sun, is contrary to the Holy Scriptures, and therefore cannot be held or defended. Wherefore, since no mention is there made of two articles of the order, to wit, the order 'not to teach' and 'in any manner,' you argued that we ought to believe that, in the lapse of fourteen or sixteen years they had escaped your memory, and that this was also the reason why you were silent as to the order, when you sought permission to publish your book, and that this is said by you not to excuse your error, but that it may be attributed to vain-glorious ambition rather than to malice. But this very certificate, produced on your behalf, has greatly aggravated your offence, since it is therein declared that the said opinion is contrary to the Holy Scriptures, and yet you have dared to treat of it, to defend it, and to argue that it is probable; nor is there any extenuation in the license artfully and cunningly extorted by you, since you did not intimate the command imposed upon you. But whereas it appeared to us that you had not disclosed the whole truth with regard to your intentions, we thought it necessary to proceed to the rigorous examination of you, in which (without any prejudice to what you confessed, and which is above detailed against you with regard to your said intention) you answered like a good Catholic. Therefore, having seen and maturely considered the merits of your cause, with your said confessions and excuses, and everything else which ought to be seen and considered, we have come to the