

who had just arrived from Germany. It consists of a volume in the fly-leaf of which it is mentioned, in the handwriting of Widmanstadt himself; that the Pontiff had presented it to him in testimony of the gratification he derived from his exposition, delivered by his (the Pontiff's) command in the Vatican Gardens." Yet more remarkable still is the fact that, while the affairs of Galileo himself were for the first time before the Inquisition (March, 1615,) "the preceptor of Popes, the talented Jesuit, Torquato de Cuppis was delivering lectures in the Roman College (Bellarmine's own) in support of the same Copernican doctrine—while in the Pope's own University (Sapienza) another Jesuit, as Nelli testifies, in delivering similar lectures; and yet Bellarmine and the Jesuits have been accused of the most bigoted hostility to the Copernican system of astronomy." In the following year, when Galileo was again before the Holy Office, we learn from the same authority (*Dublin Review*) "the chair of astronomy in the Pope's own University of Bologna was offered to the immortal Kepler after Galileo, the most active, and before Galileo and all others, the most efficient advocate of Copernicanism in his day."

When such was the Church's attitude towards those eminent professors of the Copernican theory, why, it may be asked, was not the same treatment accorded to Galileo? The question will be most concisely answered by the following extract from Fredet's "Modern History:"

"This celebrated man was not arraigned as an astronomer but as a bad theologian, and for having pretended to impute to the Bible dogmas of his own invention. His great discoveries, it is true, provoked envy against him; but his pretension to prove the Copernican system from the Bible was the real cause of his being summoned before the inquisitors at Rome; and the restlessness of the mind, the only source of the troubles which he underwent on that account.

"In his first journeys to Rome (1611, etc.) Galileo found only admirers among the Cardinals and other distinguished personages. The Pope himself

granted him a favorable audience, and Cardinal Bellarmine merely forbade him, in the name of his Holiness, to blend in future the Bible with his astronomical systems. Other learned prelates equally pointed out to him the course of prudence to be observed by him on this point; but his obstinacy and vanity did not permit him to follow their advice.

"Some years after, he published his 'Dialogues and Memoirs,' in which he again took upon himself to raise the system of the rotation of the earth to the dignity of a dogmatical tenet. Being summoned before the tribunals of Rome, the lodging assigned to him in that city was not a gloomy prison, nor a frightful dungeon, but the palace of Tuscany, and for 18 days, the apartments of the attorney-general, where he had every facility to take exercise and carry on his correspondence. During the trial, the main object of his answers was not the scientific view of the question, since he had been allowed to defend his system as an astronomical hypothesis, but its pretended association with the Bible. Not long after, having received his sentence and made his recantation, Galileo obtained leave to revisit his native country, and, far from being persecuted, was dismissed with new marks of esteem for his talents and regard for his person." (Fredet's "Modern History," note M. pp. 526-7.)

To this notice we may append the following extract from the *Freeman's Journal* report (Dec. 18th, 1878) of a lecture delivered before St. Kevin's Branch of the Catholic Union of Ireland by the Very Rev. Canon Murphy, the accomplished president of the society. "On three occasions the affairs of Galileo were brought under the notice of the Inquisition. On two or three occasions he was never cited by that tribunal. The denunciation against him was annulled without causing him any molestation. On the second occasion he actually forced the Inquisition to take up his cause and to pronounce judgment more on its scriptural than on its philosophical aspect. Lastly, he was arraigned before the Inquisition, but it was to render an account of his flagrant transgression of an