

not forced to go. He was again received most kindly by the authorities. Here are his own words: "My affair has been brought to a close so far as I am individually concerned. The result has been signified to me by all their Eminences the Cardinals, who manage these affairs, in the most liberal and obliging manner, with the assurance that they had felt, as it were with their own hands, no less my candor and sincerity than the diabolical malignity and iniquitous purposes of my accusers, so that, as far as I am personally concerned, I might return home at any moment." But he would not so return; he must needs dabble in Theology; he will not rest content until his opinion is declared in accordance with Scripture. Having obtained from his Court letters to Cardinal Ossini, he commences the work by that everlasting argument: the flux and reflux of the tides. The Cardinals were actually wearied out with the matter, and paid very little attention to it. At last, at a very inopportune moment, when the Pope and Cardinals were engaged in one of their largest Congregations, in some very important discussion, Ossini most unwisely interferes to force on Galileo's question. The Pontiff reprimanded him, but he still perseveres; and then, and not till then, did the Pope threaten to send the whole matter before the Inquisition. Bellarmine is sent for, a special congregation to examine the subject, is summoned, but, after all, what was the decision arrived at? It was merely declared that "it appeared to be contrary to the sacred scripture." And this account we have from a man who assisted Galileo in his cause, and who wrote this account in Rome for the philosopher at his own special request. It was then deemed prudent to impose a complete silence in regard to the subject on the philosopher himself; since he would not be confined within the bounds of philosophy, but needs must enter on forbidden ground and even this step was not taken but in the last resort. Bellarmine was commissioned to intimate their decision, and attempt by every friendly persuasion to engage him to give up agitating the question, and inform him if he had a mind to hold those opinions, to hold them in peace; but after the failure of this expedient the public notary and witnesses were called in and he was judicially bound to silence. He was, however, furnished with a certificate to the effect that they did not visit him with their displeasure, but left him to the enjoyment of his opinions.—Opinions once more not deemed heretical. The Pope admitted him to a long and friendly interview, and dismissed him with every demonstration of favor and regard. (Applause.) "This Ladies and Gentlemen, to give the law to the interpretation of the Scripture. He was left in the enjoyment of his opinions, but in doing so reduced as an ecclesiastical precaution to an absolute silence. The Copernican system was not attacked, for scarcely did this proceeding take place when the chair of astronomy, vacant in the Pope's University, was conferred on the illustrious Kepler, an unmeasurably more efficient supporter of the new system than Galileo himself. Galileo, therefore, was silenced on account of his extreme intemperance in the matter, and this attested by the Ministers of that Court which respected and idolized him, who were resident on the spot, and who dare not misrepresent him, "Galileo" says he, "makes more account of his opinion than that of his friends, and I so far as lay in my power, together with many cardinals of the Holy Office, have tried to persuade him to keep himself quiet, but if he had a mind to hold his opinion, to hold it in peace. He is heated in opinion, and displays an extreme passion, but with little prudence or strength of mind to know how to govern it. He is passionate in this affair and altogether blinded, as to how he should act, and will remain so, as he has hitherto done, bringing himself, and any one else who will be fool enough to second his views, or be persuaded by him, into dangers. He is vehement, obstinate and passionate, so that it is impossible for any one around him to get out of his hands." Surely then it was no wonder that steps should be taken to reduce him to an opportune silence, least the sacred character of the Scripture should be desecrated and profaned. He returns to his own Florence, and his departed spirit is at length at rest. Shortly after Cardinal Barberini mounts the Pontifical throne, and all the friends of Galileo immediately receive the highest honors, and are raised to the most distinguished situations. Galileo returns to Rome to congratulate his friend on his recent elevation to the chair of St. Peter.—Urban loads him with honors, and something more substantial in the shape of a liberal pension both to himself and his son. Throughout the Roman Court it is openly asserted that the Geocentric doctrine is not a matter of faith, that the opposite is not heresy, The Pope even expresses himself in similar terms.—Galileo's restless mind is again elevated. He, in express violation of the injunction which was placed on him in 1616, comes out in a pamphlet, in which he ridicules his opponents in the most sarcastic and insulting terms, and gives the whole preponderance of argument to the supporters of his own favorite theory. Yes; and he wantonly outrages every feeling of gratitude, by pointedly alluding to Urban, his patron, friend and benefactor. Hear what a staunch but enlightened Protestant Philosopher says on this point, I quote the words of one of the greatest ornaments of British Science, Sir D. Brewster:—"Whatever allowance we may make," says he, "for the ardor of Galileo's temper and the peculiarity of his disposition, and however we may justify and even approve his conduct, his visit to Urban the 8th in 1624, placed him in a new relation to the Church which demanded on his part a new and corresponding demeanor. The noble and generous reception which he met with from Urban, and the liberal declaration of Cardinal Hohenoller on the subject of the Copernican system, should have been regarded as expressions of regret for the past and offers of conciliation for the future. Thus, honored by the head of the

Church, and befriended by his dignitaries, Galileo must have felt secure against its lesser functionaries, and in the possession of the fullest license to prosecute his researches, and publish his discoveries, provided he avoided that dogma of the Church which even in the present day it is not ventured to renounce. But Galileo was bound to the Roman Hierarchy by even stronger ties. His son and himself were pensioners of the Church, and having accepted its alms they owed to it at least a decent and respectful allegiance. The pension thus given by Urban was not a remuneration which sovereigns sometimes award to the services of their subjects. Galileo was a foreigner at Rome. The Sovereign of the Papal States owed him no obligation, and hence we must regard the pension of Galileo, as a donation from the Roman Pontiff to Science itself, and as a declaration to the Christian world that Religion was not jealous of Philosophy." This, it must be admitted, is strong testimony in favor of the Roman See, from a man whose thorough Protestantism cannot be questioned, and who would most certainly have taken high grounds against the Church if he possibly could have done so in candor. By the publication of the pamphlet I have alluded to, the authority of the Inquisition was set at naught, and ostentatiously trampled underfoot. Then it was that steps were taken to vindicate the violated order of 1616, for it is false to assert that the severity with which Galileo was visited was attributable to hostility to Science or to the doctrine of the earth's motion. All the inconvenience he underwent was brought on by his disingenuousness, his pride, his insulting and ironical language. He was not brought to the Bar of the Inquisition for teaching astronomy, but for violating, with very aggravating circumstances of ingratitude, sarcasms and artifices unworthy of him, a solemn injunction of the Inquisition, that left him and his science free as air, and sought only to protect the Word of God itself from the danger of being abused. We have direct and positive authority for asserting that the Inquisition solely examined him upon the license and approbation of his book. They asked him why he had not informed the Master of the Sacred Palace, as he was bound to do, of the order of 1616. His reply was that he thought it unnecessary and useless. And, in this, says the historian, lay his fault; even one of his ardent supporters, one well acquainted with all the particulars of the trial, assures us that the violation of the order of 1616 was the sole cause of the proceedings of 1633. During the whole of this trial, Galileo was treated with the most marked indulgence. "He stood there," as I read in Harper's *Martyrs of Science*, "with the recognised attributes of a sage, and, though an offender against the law of which they were the Guardians, yet the highest respect was yielded to his genius, and the kindest commiseration felt in his infirmities." But, again, it may be asked was it not declared a heresy? Does not the decree of the Inquisition describe it as such? I answer, the word heresy used in the degree of 1633, is to be taken in a wide and technical sense. And this is evident, both from the language of Pope Urban, in whose reign the decree was issued, and even from Galileo himself. "No," says Urban, "the Church has not condemned that system, nor is it to be considered as heretical." Galileo speaks of it, with the consent of the Court, as only condemned *ad interim*, that is, not to be taught in its absolute form until proved to be true. In the formulary of abjuration, it is described as a heresy; but that expression, in the Acts of the Roman Tribunal, is applied to any sentiment or act contrary to the obedience of faith. The Roman Inquisition was primarily established against the pestilent heresy of the Alligenes, and, by a natural adaptation of terms, names every act that comes before it a "heresy," even offences not at all against faith. Nay, matters of fact which have nothing at all to do with opinion, and this may be seen in the Directory of the Inquisitors, published years before the time of Galileo, by Nicholas Bynmerick. (Applause.) This, Ladies and Gentlemen, is the authentic account of that persecution with which the Catholic Church has been so often, even to the present day, upbraided; and I have selected this subject for this evening's lecture, for the purpose of rebutting a calumnious and utterly ungrounded indictment. I could, if it were necessary, and if time permitted, bring forward a larger amount of authentic and cotemporary evidence to sustain me indignantly and scornfully flinging back that charge, which, unscrupulous, or, to use the mildest terms, ignorant men would fain make good against the Church. I could have selected other subjects in the treatment of which it would have been easy for me to have delighted you more, but then, perhaps, I would have instructed you less.

It is really astonishing what retentive memories some people are blessed with when they take occasion to refer to Italy and especially to its capital.—All that the malice of man ever invented against the Roman See is remembered in its most trifling detail. Nothing is forgotten. Every exploded calumny is from time to time again raked up and presented under a new dress to the virtuous indignation of the Anti-Catholic world. Religious fanatics speak of Rome as opposed to science, as always desirous to limit the boundaries of human knowledge; but they very prudently forget to add that the most horrible, bloody and barbarous code of laws ever enacted for years disgraces the Statute Book of Protestant England. Laws which warred with all science, which made ignorance under the heaviest penalty compulsory on the Irish people, and nefariously proscribed a whole nation's mind, made it felony for the Professors of the religion of their fathers to get taught at home, and double felony to get taught abroad, which doomed to strangulation, or the galleys, the unfortunate Catholic Schoolmaster who would dare to impart the rudiments of knowledge to the infant mind. They jeeringly talk of Rome and her ignorance, of

Galileo and Copernicus, but it never once enters their thoughts to mention the reason which prevented free and enlightened Englishmen, from adopting the important and necessary improvements made in the Calendar by Gregory the 13th, and to which Copernicus so much contributed. Can it be denied that this reluctance solely arose from downright bigotry and sheer hostility to science through religious hate, the very same motives which actuate semi-barbarous Russia in her non-acceptance even to the present day. Truly was it observed by a judicious writer, that Englishmen would rather quarrel with the whole host of heaven than agree with the Pope in his computation of time. It was a mortifying but just humiliation to them when they were at last obliged to adopt the reformed Calendar, and call in the aid of a Catholic Prelate, the good and illustrious Bishop of Walsley. Who persecuted for science John Kepler? Who persecuted for science Descartes? Who banished and condemned as a heretic the amiable and virtuous Wolff? History—even Protestant history informs us that it was the extra sanctified divines of Holland? Who was it that steeped their hands in the life-blood of the saviours of the law of countries—the Washington of Holland, the faithful patriot Barnevelat? Who caused him to mount the scaffold at the venerable age of 72 years? Was it not, I would enquire, the divines of the Protestant General Council of Doct, assembled by the command of the slobbering, imbecile, and bombastic and conceited pedant, the shame alike of royalty and mankind, King James I. of England—(Applause). I have noticed these martyrs of science and toleration, to show to you the cool hypocrisy of these men, who would represent the Church of Rome as alone opposed to the development of the human faculties, whereas in all countries, and all times, she has shown herself to be the *Alma Mater* of every science, as every science must necessarily be her submissive handmaid. The oft repeated statement of the Catholic Religion being unfavorable to genius and talent is wholly untrue. The contrary is the fact—a fact capable of being clearly demonstrated. I will take the year 1600, as about that time Protestantism was as complete in England as could be desired. From that time up to the year 1787—one hundred and eighty-seven years—let us examine the number of men remarkable for great powers of mind, which England produced, and compare them with the number of such men produced in the Catholic countries of France and Italy during the same period. From this we would be able to get at a pretty good foundation for judging of the effects of the Catholic Religion, in its influence on knowledge, genius, and what is generally called learning. I find these numbers ascertained in the *Universal, Historical, Critical, and Bibliographical Dictionary*.

England, Scotland, and Ireland, 132; Catholic France, 676; Popish Italy, 164. Allow one-third more to the French on account of population, and then, there will remain to them 451 to Protestant England's 132. So that they had man for man three and a half times as much intellect as England. Even the Italian population, though though less than England, and buried in Popish ignorance as it is, surpasses hers in intellect, and all my authorities are Protestant authorities, and therefore not likely to favor the Catholic religion. With reference to the encouragement given to learning, how does the conduct of the Universal Church contrast with that of Protestant England, as exemplified in the treatment of the professors of the Catholic College of Douay. The splendid Universities of Oxford and Cambridge, established in England when it was Catholic, being closed to persons, the College of Douay was established in the Netherlands under the influence of Cardinal Allen, for the teaching of Physical Science and Philosophy as well as Theology. In 1793, it was occupied by the infidel soldiery of the French Republic,—like another building dedicated to learning and religion not far from us, it was desecrated into a barrack, and its revenues confiscated. On the conclusion of peace in 1815, the British Government made a successful demand for a restitution of the property so spoliated, on the ground that it belonged to British subjects, and £60,000 was paid into a British Treasury. The late Duke of Wellington had a principal hand in the affair. But it is needless to observe that a subsequent claim made by those properly entitled to compensation was totally disregarded by the British Government, and the £60,000 was expended in embellishing and decorating Buckingham Palace. This spoliation of the spoliated reminds me of the savage in the fable attempted to skin the animal that had been skinned before.

No, the universal Church was born in the cradle of science, in an age the most enlightened and brilliant in the historic page—that splendid Augustan age, which had been preceded by others that had brought letters, arts and philosophy almost to perfection, to the end that Christianity might not be said to have been brought forth in the darkness of ignorance.—When by the invasions of the barbarians science was nearly destroyed in Europe, who preserved it from utter annihilation? Was it not, to use a trite metaphor, the Church that floated like the ark over the terrible inundation of Vandalic, devastating, fury, preserving, and cherishing in her bosom the gems of science and future civilization; and did not science, in an after age, flying from the blood-stained sword of Mahomet the Second, obtain protection from the Roman Pontiffs? "It would be difficult," says Hallam, the Protestant Historian, "to find a man of high reputation, in modern times who has not reaped benefit directly or through others, from the revival of ancient learning." "We have," says he, "the greatest reason to doubt whether without the Italians of those ages it would have ever occurred." Music, painting, architecture,—all the fine arts, where did they flourish? Where do sculptors go, even at

the present day, to draw their inspiration to perfect their acquirements? Oh! yes, I may confidently proclaim the fact that Rome was always that central sun from which emanated those rays of light that dispelled the clouds of ignorance which hung over the nations.

She has won too many trophies—trophies of infinite more value than those which hung around the temple of the Capotoline Jupiter to feel the least concern at the attacks of her pigmy assailants. I may then conclude in the words of the poet whom I quoted before:

"Italy too! Italia looking on thee,  
Full dashes on the soul the light of ages,  
Still  
The fount at which the panting mind assuages  
Her thirst of knowledge, quaffing there her fill,  
Flows from the Eternal source of Rome's Imperial bill."

## IRISH INTELLIGENCE.

The following Bishops of the Catholic Church in Ireland have signed the requisition for an aggregate meeting of the people of Ireland, to remonstrate against the persecution meditated against Conventual establishments:—The Lord Bishop of Cashel, the Lord Bishop of Clonfert, the Lord Bishop of Down and Connor, the Lord Bishop of Killaloe, the Lord Bishop of Limerick, the Lord Bishop of Drogheda, the Lord Bishop of Ferns, the Lord Bishop of Cloyne, the Lord Bishop of Kilmore, the Lord Bishop of Kildare and Leighlin, the Lord Bishop of Raphoe, the Lord Bishop of Galway, and the Lord Bishop of Waterford. The following peers have already sent forward their names:—The Earl of Fingal, the Earl of Kenmare, the Viscount Gormanston, Lord Southwell. The requisition has also been signed by the leading gentry and merchants of Ireland.

On next Sunday every parish in the diocese of Meath will meet to adopt a petition against Mr. Chambers' committee and Mr. Whiteside's bill. Such a course is worthy of the glorious name which the diocese, presided over by the Most Rev. Dr. Cantwell, has long borne, and we feel no doubt that on this as on all other occasions, the men of Meath will oppose a stern front both to open foes and to pretended friends. —*Freeman*, April 18.

REV. DR. CASH. — We understand that this distinguished and eminently popular pulpit orator will shortly return to Ireland, and after visiting the south, where his services are engaged in the promotion of the holy cause of charity and religion, he has kindly promised to preach in the new Church of Killybeg on Sunday, the 21st May.—*The Tel.*

EPISCOPAL RESIGNATION.—The *Dublin Evening Post* announces that the Right Rev. Dr. McGottigan, Catholic Bishop of Raphoe, has resigned his office as one of the Commissioners of the Board of Charitable Bequests, to which he succeeded on the death of Archbishop Murray.

The Killybeg Cathedral will be consecrated on the 15th of August by Archbishop Cullen. The consecration sermon, it is said, will be preached by the Coadjutor Bishop.—*Traloe Chronicle*.

CATHOLIC UNIVERSITY AND AMERICAN GENEROSITY.—Workmen are employed at the Whaley House, Stephen's Green, preparing it for the opening of the Catholic University. The house is certainly one of the finest in Dublin, and was erected by Whaley, who earned for himself by his cruelty in the Irish rebellion, the name of "Burn Chapel Whaley," at a cost of \$150,000. He never enjoyed the mansion, built by the wages of rapine and blood; it was left with the estates to his son, Buck Whaley, and sold by his widow to Bianconi for the Catholic University of Ireland. What an extraordinary change—from the hands of a persecutor to the Catholic University. The house faces a beautiful square called Stephens' Green, containing about forty acres, laid out in the most tasteful manner. The front of the building is of the finest chiselled stone and has a very imposing appearance. The interior of the building is finished in the most beautiful style, and contains several most commodious apartments. There are four rooms most admirably suited for lecture halls, being large enough to contain nearly one hundred persons in each. There are buildings to the rear, intended for servants' halls, &c., and which by a trifling outlay can be made available for additional lecture rooms. The buildings used as stables by Buck Whaley, who was a celebrated hunting and turf character, were principally and are now occupied as a mansion by Judge Ball. He is a Catholic and will of course sell his interest in the premises to the Committee. To the rear is a large plot of ground called the *Coburg Gardens*, containing eleven acres. The Committee would of course purchase this ground, but were prevented from doing so, as the Dublin and Dundrum railway has secured a right of pre-emption in it by act of Parliament. The company will, however, only require a small portion for the terminus of their line and the necessary stores, and the University can then have the remaining part, which will enable them to erect additional buildings. Dr. Newman, who has returned to England, is arranging the details necessary for the opening of the Institution. Before this it was expected that a National Council or general meeting of the Bishops would have inaugurated the University. The personage having care of the drawing up of the necessary documents at Rome, became ill and thus delayed the opening of an Institution to which we look forward with hope as one of the most effectual means to raise our country civilly and religiously.—*Dublin Correspondent of the N. Y. Freeman*.

EDUCATION—GENEROSITY.—The Right Hon. Sir T. Esmonde, Bart., has built a fine schoolhouse in the town of Gorey, for 240 boys, and has given a large dwelling house, three storeys high, for the accommodation of the Christian Brothers, who are to have charge of the school—all rent free. The parish subscribed £40 towards the schoolhouse; but the worthy baronet returned it to be applied to putting a new floor in the Catholic church. This is only a small item in the long list of the benefactions of this excellent man, who has expended thousands on the advancement of religion and education in that town.

FAILURE OF PROSELYTISM IN THE WEST—CONNEMARA.—The Rev. Mr. Lyons, P.P., Spiddal, Connemara, has published a letter on the subject of proselytism, in which he gives a list of about fifty persons who lately deserted the Jumper camp in his parish, and amongst them a quoniam Bible-reader.

The customs revenue for the port of Limerick last week rose to the high figure of £4,644.