

"of his audience." Suppose that the student has grasped the idea of the author he must put it into idiomatic English keeping as nearly as possible the style of the author. Here comes the choice of words. English, so rich in synonyms, gives ample opportunity of expressing the exact shade of meaning? What exercise could be better calculated to teach us the precise value of words. He must now follow the advice of Horace which has been repeated by fifty other distinguished in fifty ingenious ways.

"Saepe stylum vertas, iterum quae digna legisunt scripturus,"

having always before his mind the pure classic model. We do not overestimate its importance when we say that translation intelligently and faithfully made is *the best* form of composition. Now suppose the student consults his "pony," the primary object is in a great measure defeated, and the second rendered absolutely null. The skilful equestrian exercises his ingenuity in pretending, for obvious reasons, to blunder a little while translating in class, but he well knows that his favorite goddess Mnemosyne will come to his aid and enable him to get a respectable note. He leaves the Fifth Form without acquiring that facility of clothing his ideas in the most graceful and becoming dress, thus losing irrecoverably the greatest advantage of a classical course. Boys let us never see a horse on this course again. Cleanse the Augean stable and be assured of the promised reward; it is worth any number of cattle—or notes.

GALILEO AND THE CHURCH.

A cause of frequent reproach to Catholics is the treatment accorded Galileo by the Papal authorities, and the stories that are spread regarding his sufferings and persecution rival the fables related of the horrors of the Inquisition. In this latter

institution it was a common custom, according to our friends, to gouge out the eyes, cut off the ears, remove the tongue and otherwise mutilate those who happened to become obnoxious to the Church for an offence, real or imaginary, great or small, proved or unproved. So with Galileo. He was imprisoned, scourged, submitted to all the indignities of a common felon, for daring to teach that which he knew to be true, but which would certainly overthrow the Church should it be allowed to be taught. Of course for really intelligent men who are acquainted with the intimate history of Galileo's life or with the constitution of the Inquisition these statements possess not a single element of truth; but they are eagerly devoured as historical facts by those who never investigate for themselves. As an antidote we would to this latter class the following paragraph taken from a work recently published by J. P. Cooke L.L.D. Professor of Chemistry and Mineralogy in Harvard University, and entitled "The Credentials of Science the Warrant of Faith." This paragraph refers to Galileo and reads as follows: "It was his (Galileo's) controversial spirit, rendered especially irritating by the great influence of his powerful utterance, which led to the collision of Galileo with the Papal authorities. At heart he was a good Catholic and a faithful son of the church. He had many friends among the most influential of the clergy; and there can be no question that he would have been left to teach as he pleased, and even been honored for his innovations, if only he had avoided theological issues, instead of rushing into them. * * * * *

Neither truth nor honor required it; and though we may not think that a scholar can honorably hold an equivocal position in regard to facts of demonstration yet the distinction between "ex hypothesi" and "ex animo" was one which he avowedly accepted. And when he violated his