

gram in the ear of a cardinal's secretary, with a full knowledge that it would be immediately repeated to his master.

[2d Ed.] [Throughout the course of the proceedings against him, Galileo was treated with great courtesy and indulgence. He was condemned to a formal imprisonment and a very light discipline. "Te damnamus ad formalem carcerem hujus S. Officii ad tempus arbitrio nostro limitandum; et titulo pœnitentiæ salutaris præcipimus ut tribus annis futuris recites semel in hebdomadâ septem psalmos penitentiales." But this confinement was reduced to his being placed under some slight restrictions, first at the house of Nicolini, the ambassador of his own sovereign, and afterwards at the country seat of Archbishop Piccolomini, one of his own warmest friends.

It has sometimes been asserted or insinuated that Galileo was subjected to bodily torture. An argument has been drawn from the expressions used in his sentence: "Cum vero nobis videretur non esse a te integram veritatem pronunciatam circa tuam intentionem; judicavimus necesse esse venire ad rigorosum examen tui, in quo respondisti catholicè." It has been argued by M. Libri (*Hist. des Sciences Mathématiques en Italie*, vol. iv. p. 259), and M. Quinet (*L'Ultramontanisme*, iv. Leçon, p. 104), that the *rigorosum examen* necessarily implies bodily torture, notwithstanding that no such thing is mentioned by Galileo and his contemporaries, and notwithstanding the consideration with which he was treated in all other respects: but M. Biot more justly remarks (*Biogr. Univ. Art. Galileo*), that such a procedure is incredible.

To the opinion of M. Biot, we may add that of Delambre, who rejects the notion of Galileo's having been put to the torture, as inconsistent with the general conduct of the authorities towards him, and as irreconcilable with the accounts of the trial given by Galileo himself, and by a servant of his, who never quitted him for an instant. He adds also, that it is inconsistent with the words of his sentence, "ne tuus iste gravis et perniciosus error ac transgressio remaneat *omnino impunitus*;" for the error would have been already very far from impunity, if Galileo had been previously subjected to the rack. He adds, very reasonably, "il ne faut noircir personne sans preuve, pas même l'Inquisition;"—we must not calumniate even the Inquisition.]

The ecclesiastical authorities having once declared the doctrine of the earth's motion to be contrary to Scripture and heretical, long adhered in form to this declaration, and did not allow the Copernican system to be taught in any other way than as an "hypothesis." The