

Padua edition of Galileo's works, published in 1744, contains the *Dialogue* which now, the editors say, "Esce finalmente a pubblico libero uso colle debite licenze," is now at last freely published with the requisite license; but they add, "quanto alla Quistione principale del moto della terra, anche noi ci conformiamo alla ritrazione et protesta dell' Autore, dichiarando nella piu solenne forma, che non può, nè dee ammettersi se non come pura Ipotesi Mathematiche, che serve a spiegare piu agevolamento certi fenomeni;" "neither can nor ought to be admitted except as a convenient hypothesis." And in the edition of Newton's *Principia*, published in 1760, by Le Sueur and Jacquier, of the Order of Minims, the editors prefix to the Third Book their *Declaratio*, that though Newton assumes the hypothesis of the motion of the earth, and therefore they had used similar language, they were, in doing this, assuming a character which did not belong to them. "Hinc alienam coacti sumus gerere personam." They add, "Cæterum latis a summis Pontificibus contra telluris motum Decretis, nos obsequi profitemur."

By thus making decrees against a doctrine which in the course of time was established as an indisputable scientific truth, the See of Rome was guilty of an unwise and unfortunate stretch of ecclesiastical authority. But though we do not hesitate to pronounce such a judgment on this case, we may add that there is a question of no small real difficulty, which the progress of science often brings into notice, as it did then. The Revelation on which our religion is founded, seems to declare, or to take for granted, opinions on points on which Science also gives her decision; and we then come to this dilemma,—that doctrines, established by a scientific use of reason, may seem to contradict the declarations of Revelation, according to our view of its meaning;—and yet, that we cannot, in consistency with our religious views, make reason a judge of the truth of revealed doctrines. In the case of Astronomy, on which Galileo was called in question, the general sense of cultivated and sober-minded men has long ago drawn that distinction between religious and physical tenets, which is necessary to resolve this dilemma. On this point, it is reasonably held, that the phrases which are employed in Scripture respecting astronomical facts, are not to be made use of to guide our scientific opinions; they may be supposed to answer their end if they fall in with common notions, and are thus effectually subservient to the moral and religious import of Revelation. But the establishment of this distinction was not accomplished without long and distressing controversies. Nor, if we wish to