

all persons who have studied the facts have arrived at;⁴ that Galileo trifled with authority to which he professed to submit, and was punished for obstinate contumacy, not for heresy. M. Marini renders full justice to Galileo's ability, and does not at all hesitate to regard his scientific attainments as among the glories of Italy. He quotes, what Galileo himself quoted, an expression of Cardinal Baronius, that "the intention of the Holy Spirit was to teach how to go to heaven, not how heaven goes."⁵ He shows that Galileo pleaded (p. 62) that he had not held the Copernican opinion after it had been intimated to him (by Bellarmine in 1616), that he was not to hold it; and that his breach of promise in this respect was the cause of the proceedings against him.

Those who admire Galileo and regard him as a martyr because, after escaping punishment by saying "It *does not* move," he forthwith said "And yet it *does* move," will perhaps be interested to know that the former answer was suggested to him by friends anxious for his safety. Niccolini writes to Bali Cioli (April 9, 1633) that Galileo continued to be so persuaded of the truth of his opinions that "he was resolved (some moments before his sentence) to defend them stoutly; but I (continues Niccolini) exhorted him to make an end of this; not to mind defending them; and to submit himself to that which he sees that they may desire him to believe or to hold about this matter of the motion of the earth. He was extremely afflicted." But the Inquisition was satisfied with his answers, and required no more.⁶

⁴ M. Marini (p. 29) mentions Leibnitz, Guizot, Spittler, Eichhorn, Raumer, Ranke, among the "storici eterodossi" who have at last done justice to the Roman Church.

⁵ Come si vada al Cielo, e non come vada il Cielo.

⁶ Marini, p. 61.