

works little to lead him to such subjects. Yet strong expressions of piety are not wanting, both in his letters, and in his published treatises. The persecution which he underwent, on account of his writings in favour of the Copernican system, was grounded, not on his opposition to the general truths of natural religion, which is our main concern at present, nor even on any supposed rejection of any articles of Christian faith, but on the alleged discrepancy between his adopted astronomical views and the declarations of scripture. Some of his remarks may interest the reader.

In his third dialogue on the Copernican system he has occasion to speak of the opinion which holds all parts of the world to be framed for man's use alone: and to this he says, "I would that we should not so shorten the arm of God in the government of human affairs; but that we should rest in this, that we are certain that God and nature are so occupied in the government of human affairs, that they could not more attend to us if they were charged with the care of the human race alone." In the same spirit, when some objected to the asserted smallness of the Medicean stars, or satellites of Jupiter, and urged this as a reason why they were unworthy the regard of philosophers, he replied that they are the works of God's power, the objects of His care, and therefore may well be considered as sublime subjects for man's study.

In the Dialogues on Mechanics, there occur those observations concerning the use of the air-bladder in fishes, and concerning the adaptation of the size of animals to the strength of the materials of which they are framed, which have often since been adopted by writers on the wisdom of Providence. The last of the dialogues on the system of the world is closed by a religious reflection, put in the mouth of the interlocutor who usually expresses Galileo's own opinions. "While it is permitted us to speculate concerning the constitution of the world, we are also