

THE DÖLLINGER-REUSCH HISTORY
OF THE INTESTINE CONFLICT ON MORALS IN
THE CHURCH OF ROME.

PART II.

WE have already in the former paper noted some few of the points involved in the controversy within the Jesuit Order between the old doctrines of Moral Theology and the new. The innovators called the old views Rigorism, and the new ones the Mild, or Benevolent, or Benignant Views; but their opponents called the new system Laxism when viewed in its tendency and effects, or Probabilism when viewed in its theory. We have also had a slight glimpse of the manner in which, by means of the Confessional, any received theory passed from the pages of an author into tremendously practical operation upon the conscience and life of "penitents." These hints and glimpses we gained in the main from the historical episode of La Quintinye, and now we shall proceed to cull in a similar manner from the episode of Thyrsus Gonzalez, the thirteenth General of the Jesuits.

Twelve years had passed since La Quintinye made his appeal to Innocent XI., years in which the dream of recovering all the lost Church property in England had at one time seemed ready for realisation; and the Jesuit plan of securing the whole of it for their own Order had almost come "within the range of practical politics." But though James II. had come to the throne, William III. actually filled it; and though the Edict of Nantes had been revoked, the *Grand Monarque* was losing ground, and Jansenist doctrines were running high.

In September 1691 Father Ambrogio Ortiz received authentic tidings that at Dillingen, in Bavaria, was being secretly printed a book on the *Right Use of Probable Opinions*, by no less a person than his own General, Padre Thyrsus Gonzalez.