

God?" *Escobar*, in his Tract 1, Ex. 2. Num. 21; and Tract. 5, Ex. 4. Num. 8; recites the decisions of many authors, the grand inference from the whole of which diversity of opinion is this—"We are not so much commanded to love him, as not to hate him."—*Sirmond* Def. Virt. 2, Tract. 2, Sect. 1.

*Sanchez* declares—"A man neither commits sin, nor is guilty of any irreverence towards God, when he presumes to address him in his devotions, although at the same time he actually proposes mortally to offend the Deity."—*Opuscul. Moral.* Book 7, Chap. 2.

*Hurtado* avows—"It is enough to be bodily present at mass, though a man is mentally absent; provided he is externally reverential."—*Sacram.* Vol. 2; 5. Dist. 2. To which opinion *Coninck* assents—*Quest.* 83; 6.—But *Vasquez* adds—"A man fulfils the precept of hearing mass, even though he have not the least intention to hear it."

*Escobar* thus determines—"If a man intends to hear mass as he ought, he fully performs that duty, nor does any depraved intention counteract it, even that of beholding women with concupiscence."—*Theolog. Mor.* Tract. 1, Ex. 11.

*Mascerrennas* dedicated his work upon the Sacraments to the Virgin Mary, and affirms, that all the doctrines which he inculcates he was taught by herself. In his Tract. 5, he thus expounds—"He who goes to mass, only to take that opportunity to look upon a woman with unchaste desires, and were it not for that end, would not go thither at all, fulfils the precept of hearing mass, even though he expressly intended not to fulfil it."—How does that dogma coincide with the Lord's admonition, *Matthew* 5: 27, 28?

In his "Fundamental Theology," page 134; *Caramuel* avers—"Those who follow the most gentle, that is, the most licentious of all the probable opinions, ought to be called virgins, because those opinions enable men to behave themselves with such purity, that they do not commit even venial sin." To which *Le Moine*, in his "Easy Devotion," page 244, 291, subjoins; "Having thus overthrown the scarecrow which the devils had set up at her gate, devotion is rendered less troublesome than vice, and more easy than pleasure, so that simply to live is incomparably more difficult than to live well."

In the *Apolog. pour les Casuistes*, pages 26, 28, is this comprehensive clause—"Violations of the decalogue are not sins, when they are committed by a man from ignorance, surprise, or passion."—Upon which dogma there are the following practical comments.—"A man is not obliged to desist from those occasions and opportunities in which he runs the hazard of damnation; if he cannot do it with ease and convenience. A confessor ought to absolve a woman who entertains in her house a man with