

order to retain them that our casuists have carefully considered the vices to which men in all conditions of life are most liable, and that, without altogether wounding the truth, they have formed maxims so mild that the man would need to be very cross-grained indeed whom they failed to satisfy. For the great principle which our Society has adopted for the benefit of our religion is to repel nobody, whoever he may be, so that the world may not be provoked to wrath."

II. *The Special Doctrine of Basil Ponce.* "Is it permissible to seek opportunities to sin, or are we not rather called upon to flee from every such occasion?" says Louis de Montalte (Pascal).

"Not always," replies the Jesuit father; "it is according —"

"According to what?"

"Ho! ho! if one were to suffer inconvenience in flying from occasions of sin, would he, in your opinion, be under obligation to do so? That is not, at least, the opinion of Father Bauny, for here it is on page 1984. 'Absolution should not be refused to those who live among near occasions of sin, if they are so situated that they cannot leave them without giving subject of remark to the world, or bringing some inconvenience upon themselves.'"

"I am rejoiced at it, my father; it now only remains to be said that we may deliberately seek occasions for sin, since permission is given not to flee from them."

"Even that is sometimes permitted; the celebrated casuist, Basil Ponce, has said, and Father Bauny cites his opinion with approval, that 'we may seek an occasion to sin directly and by itself, *primo et per se*, when the spiritual or temporal good of ourself or of our neighbour leads us in that direction.'"

The same author, Pascal, tells us how the Jesuits carried out these two principles, the general and the special, in their practice as missionaries. "They have wares for all kinds of purchasers, and suit the supply so well to the demand, that when they find themselves in a country in which Christ crucified is foolishness, they suppress the scandal of the cross, and only preach Jesus Christ exalted, not the suffering Saviour. Thus they have acted in India and China, where they have allowed their converts to be idolaters, and worship in the idol temples, even by means of this subtle device of hiding under their garments an image of our Lord to which they teach them mentally to convey the public adoration which they render to the idol Cachinchoan and to their Confucius, as Gravina, the Dominican charges upon them, and as the Spanish narrative presented to Philip IV of Spain, by the Cordeliers of the Philippine Islands testifies. So notorious was this, that the congregation of cardinals *de propaga: la fide* was obliged specially to forbid the Jesuits, under pain of excommunication, to allow the adoration of idols under any pretext, or to hide the mystery of the Cross from those whom they instructed in the true religion."

Rome is still true to her traditions, and fishes in all seas for men with a very wide-mouthed net, the meshes of which are exceedingly small, easy to enter, but hard to escape from. The Protestant net, or that part of it which deserves to be called the gospel net, is very strait, like the gate, and narrow as the way that leads to life, and few there be that go in thereat; many fishers of men toil day and night with it and catch nothing. A look of envy is accordingly thrown upon the Romish ecclesiastical machinery, imitated as it is by so many that have the spirit of Babylon without its name; the great principle involved is lost sight of by the good Protestant who wants a better-filled church and a larger communion roll; and he whom the very