

two distinct portions, the first portion giving the history of the controversies on moral principle and practice, mainly as waged between the Roman Catholic Church in general, and the Jesuits in particular; the second portion giving passages illustrative of the internal history of the Jesuit order, and of its characteristics. In these we have, together with unknown episodes in histories previously known, other histories altogether new, each unfolding itself as the hitherto secret manuscripts are opened out. The abundant instruction conveyed in the Gonzalez episode is accompanied with a lively personal and polemical interest. So in another way is it with the episode of Liguori. That of La Quintinye, a man to me at least entirely new, is of deep interest, and the forms and settings are fresh. Touches illustrating Bellarmin's character, and that of others who have played a part in shaping the morals of courts and nations, are frequent; and if every page of the thousand and more needs study, no pages are dull except the few occupied with a mere statement of authors who have written on certain points—a statement of great moment to the student. The notes are a store of exact and helpful indications, at every turn letting in the light.

The authors regard their work as calculated to fill up a *lacuna* long felt, and felt by many in historic and theological literature. It was well known, say they, that within the bosom of the Roman Catholic Church had long raged a conflict of importance both for priest and layman. But practically all that had come before the general public to show the nature of this conflict was limited to the episode of Pascal and the Provençal Letters. But what heretofore has been little known and little attended to is the fact, that the controversy between Rigorist and Laxist raged within the Jesuit Society itself, that a General of that Society, supported by the Pope, strove to repress the movement in favour of laxer morals, which was encouraged by the bulk of the Company; and that the efforts of both in the end proved abortive. Two Dominicans, Concina and Patuzzi, had indeed supplied certain material for the history of this internal drama. The means, however, of giving a clear and complete account of it, one unfolding the