

for his reasons, he simply replied, that considering, as he did, the opinion of those who teach the nullity of a marriage contracted without consent of the parents to be a probable opinion, he acted in the manner described, and took it that he had acted right well.

This simple instance illustrates the practical influence of a principle, and its influence over others as well as over the person who embraces it. It also shows that in a confessor or spiritual director private conduct is, in point of moral significance, of subordinate importance as compared with the principles of conduct which he instils. In fact, the more correct the walk of a man who, in the inner tribunal, should administer the moral law on loose principles, the greater would be his power of corrupting society. The same remark applies to teachers who in the pulpit propound lax moral principles. In the accrediting of such, a man of irregular life could exercise little influence, but one of correct life great.

The five interesting documents of the La Quintinye episode open the case of Rigorist and Laxist in such a manner as to give one, who will take the pains to master them, a tolerably good view of the theoretical points in dispute, and at the same time of the practical bearing of the theories. Next to mastering the nineteen pages of closely printed Latin, the best thing is to peruse the readable and faithful analysis of our authors in the German. The General, Oliva, found rather tedious the statement of La Quintinye reclaiming against the deteriorated condition as to morals of the Society. The epistle greatly taxed his time—was one *non exigui otii laborisque egentem*. We may, however, take it for granted that all will not receive Father La Quintinye, now for the first time made known to us, in the same state of mind as did his General. He simply desired to keep the man quiet. He was resolved that the dispute in the Society should end; and therefore while acknowledging the virtue of the remonstrant, held his zeal not to be according to knowledge, and treated the controversy as idle contention. He would not have conflicting opinions, forgetting that the views impugned had come up as new views, had been censured by great writers and public authorities of the Church; but had been pertinaciously pushed forward.