

panied by a reference to the place in the first volume where its tenor is described. By this means at every point the reader can turn from the analysis of the authors to the original, or, when reading the documents themselves, can turn to the narrative exposition and judge how far the authors, justly or otherwise, represent their contents. The documents are in Latin, Italian, Spanish, and French; notes to them, summaries of contents, and so forth in the German.

As it will be here used, the word Practice must not be misunderstood. It but slightly refers to the personal conduct of the priest in his private walk, but almost exclusively to his official conduct in the tribunal as confessor and director of penitents. If he hold the principle that marriage contracted without the consent of parents is null, not merely censurable but null, that cannot directly affect his own relations, seeing he is not to marry with or without consent of his parents. Very soon, however, will such a tenet affect his "practice" when, as judge in the "tribunal," he has to decide whether a certain sin, confessed under sting of conscience, is to be remitted or not. "He told me," says Father La Quintinye, "that he consoled her and sent her away tranquil and pacified, saying that the matter was of no importance."

What was this matter of which the Jesuit confessor told the woman that it was of no importance, *dixit rem esse nihili, sicque tranquillam (ut aiebat) et pacatam dimisit?* The matter was this, as stated by Father La Quintinye:—A certain noble virgin, against the will of her parents, privately, but in presence of the parish priest and of several witnesses brought on purpose, married a nobleman. Some months later another nobleman sued her parents for her hand, to which they consented. For fear, she concealed her private marriage. She was married a second time and lived with the man. Some years afterwards, stung by conscience, she told her confessor, "one of ours," says Father La Quintinye, that she had two husbands, a first and legitimate one, whom, out of fear, she had forsaken, a second with whom she lived. This case the confessor cited to his brother Jesuit, adding, as we saw, that "he had consoled her" and sent her away content. When asked