

CONTENTS

	PAGE
INTRODUCTION	ix

PENSÉES

SECTION

I. THOUGHTS ON MIND AND ON STYLE	3
II. THE MISERY OF MAN WITHOUT GOD	19
III. OF THE NECESSITY OF THE WAGER	64
IV. OF THE MEANS OF BELIEF	86
V. JUSTICE AND THE REASON OF EFFECTS	100
VI. THE PHILOSOPHERS	115
VII. MORALITY AND DOCTRINE	134
VIII. THE FUNDAMENTALS OF THE CHRISTIAN RELIGION	180
IX. PERPETUITY	193
X. TYPOLOGY	215
XI. THE PROPHECIES	234
XII. PROOFS OF JESUS CHRIST	263
XIII. THE MIRACLES	282
XIV. APPENDIX: POLEMICAL FRAGMENTS	304

THE PROVINCIAL LETTERS

LETTER I.

Disputes in the Sorbonne, and the invention of proximate power—a term employed by the Jesuits to procure the censure of M. Arnauld 325

LETTER II.

Of sufficient grace 336
Reply of the “Provincial” to the first two Letters 347

LETTER III.

Injustice, absurdity, and nullity of the censure on M. Arnauld 349

LETTER IV.

On actual grace and sins of ignorance 358

LETTER V.

Design of the Jesuits in establishing a new system of morals—Two sorts of casuists among them, a great many lax and some severe ones—Reason of this difference—Explanation of the doctrine of probability—A multitude of modern and unknown authors substituted in the place of the holy fathers 372

LETTER VI.

Various artifices of the Jesuits to elude the authority of the Gospel, of councils, and of the popes—Some consequences which result from their doctrine of proba-

bility—Their relaxation in favor of beneficiaries, priests, monks, and domestics—Story of John d'Alba 388

LETTER VII.

Method of directing the intention adopted by the casuists—Permission to kill in defence of honor and property, extended even to priests and monks—Curious question raised by Caramuel as to whether Jesuits may be allowed to kill Jansenists 402

LETTER VIII.

Corrupt maxims of the casuists relating to judges—Usurers—The Contract Mohatra—Bankrupts—Restitution—Divers ridiculous notions of these same casuists 418

LETTER IX.

False worship of the Virgin introduced by the Jesuits—Devotion made easy—Their maxims on ambition, envy, gluttony, equivocation, and mental reservations—Female dress—Gaming—Hearing Mass 434

LETTER X.

Palliatives applied by the Jesuits to the sacrament of penance, in their maxims regarding confession, satisfaction, absolution, proximate occasions of sin, contrition and the love of God 450

LETTER XI.

Ridicule a fair weapon when employed against absurd opinions—Rules to be observed in the use of this weapon—The profane buffoonery of Fathers Je Moine and Garasse 467

LETTER XII.

Refutation of their chicaneries regarding alms-giving and simony 483

LETTER XIII.

The doctrine of Lessius on homicide the same with that of Valentia—How easy it is to pass from speculation to practice—Why the Jesuits have recourse to this distinction, and how little it serves for their vindication 499

LETTER XIV.

In which the maxims of the Jesuits on murder are refuted from the Fathers—Some of their calumnies answered by the way—And their doctrine compared with the forms observed in criminal trials 515

LETTER XV.

Showing that the Jesuits first exclude calumny from their catalogue of crimes, and then employ it in denouncing their opposers 532

LETTER XVI.

Shameful calumnies of the Jesuits against pious clergymen and innocent nuns 549

LETTER XVII.

The author of the letters vindicated from the charge of heresy—An heretical phantom—Popes and general councils not infallible in questions of fact 573

LETTER XVIII.

Showing still more plainly, on the authority of Father Annat himself, that there is really no heresy in the Church, and that in questions of fact we must be guided by our senses, and not by authority even of the popes 595

LETTER XIX.

Fragment of a nineteenth provincial letter, addressed to Father Annat 619