

print for the last hundred years, and nobody would know anything whatever about them if the passages cited by Pascal were not preserved most religiously by fanatics for the purpose of making their hearers believe that those are the teachings of the Catholic Church and the Jesuits, whereas Catholics never heard of such books. They were written in Latin and translated into French by Pascal, who could translate them any way he liked for all Mr. Austin knows. If Pascal were a conscientious author, he would have left Escobar, Bauny and the other Liliputians to strike with more telling effect such authors as Bourdaloue, Suarez, Bellarmine, Pissevin, Canisius, Petau and Solet, who were all Jesuit Fathers, and whose works on philosophic and theological questions would shed lustre upon any society or any nation. Such writers are the glory of the country that gave them birth. Pascal pretended not to know of their existence, and attacked the less accurate among the many eloquent and more exact masters in theology produced by the Order of Jesuits. But Pascal and all his Jansenist compeers have all disappeared out of sight, the Jesuits still live and flourish and teach and send brilliant men out into the world of science and letters from their magnificent colleges, nowhere so flourishing as in free England, Canada and the United States. The puny efforts of Mr. Austin to defame them must be held in utter contempt by the more intelligent of your readers, who estimate at its just value every effort to discredit the politicians chosen by the people and to raise up a third party, of which Dr. Sutherland and Mr. Austin would be the primo buffos, at a good round salary, while Mowat would be gone.

Mr. Austin untruthfully says: "As it is a well-known principle of the Jesuits that none of the Order should print any theological works without the sanction of their superiors the Order stands justly condemned for the teaching of its doctors." The Jesuit Fathers who write on theological questions are allowed, on points of doubt, to maintain their own opinion. Suarez differs from Bellarmine in many of his decisions; so does Canisius from Pissevin, and yet they are all Jesuits. Works of Catholic theology on moral questions are like works on the knowledge and practice of law, and doctors differ. If such latitude were not allowed there would be no freedom to discuss knotty points or put forward and maintain an opinion. One Jesuit Father is therefore not responsible for the opinions of another, especially when that other lived and wrote and taught over two hundred years ago in Southern France or Spain, where customs and manners are different. If Mr. Austin cannot understand this, he must be