

a Jesuit theologian named Escobar, written in Latin, and handed down to him in French from a prejudiced author named Pascal. At first Mr. Austin gave those extracts as genuine, as though he had the book right before him. But I knew that no book of Escobar's can be had for love or money, and that it was utterly impossible for Escobar to have found his way to Alma College. I then charged Mr. Austin with quoting second-hand, and informed the public that Mr. Austin had nothing reliable to advance for what he called an "acknowledged record." Escobar wrote about fifty years before the Battle of the Boyne, 1644, and all Mr. Austin could know about him was some misquotations and falsifications of passages that were invented by Pascal in his famous "Provincial Letters." It is certain also that Pietro, or rather Paolo Sarpi, the Servite, was excommunicated *nominatim* by Paul V., and yet he is put forward persistently as a good Catholic author. But Mr. Austin never saw the works of Pietro Sarpi. He has to rely on Pascal for any knowledge of his writings. In fact the only foundation on which he has to depend for his repeated charges of depravity against the Jesuits is Pascal. Does my rev. friend know that in the Court of Queen's Bench, Montreal, a few weeks ago, Pascal was ruled out of court as being utterly unreliable and worthless as a witness against the Jesuits? It is a fact, however. I had already proved from Voltaire and Chateaubriand that Pascal is wholly unreliable, that "he has bequeathed to us an immortal lie," that his writings were condemned by the Parliament of Aix in France, and copies of them burnt by the hands of the public executioner. Yet Mr. Austin calls him a good man and a safe author, although it has been stated on good evidence that nine hundred falsifications of passages were proved against him. In vain have I appealed to Mr. Austin to attend to the warnings of Holy Scripture: "My son, have nothing to do with detractors, for their destruction shall rise suddenly; and who knoweth the ruin of both." (Pro. xxiv:21.) In vain have I reminded him that "the Lord hateth and His soul detesteth. . . a deceitful witness that uttereth lies, and him that soweth discord among brethren." (Prov. vi:16.)

Mr. Austin has quoted Gury, but has not given either volume or chapter or page, although challenged to do so. I am, therefore, entitled to hazard the statement that Mr. Austin never saw a copy of Gury's Moral Theology, that he quotes him second-hand, and, therefore, his arguments on that head are utterly worthless. In his last letter he goes into hysterics over Gury for teaching that it is no sin to de-