

LETTER IV.

To the Editor of the Journal:

SIR—When at your suggestion, and according to the expressed wish of some of my Protestant friends in this city, I declared this controversy closed in my last letter, I had no idea that Mr. Austin would prolong the combat by opening up new questions and re-opening new sores. The defendant has always a right to be heard last, especially when the plaintiff has made unjust and malicious charges that should not be left unanswered. I shall be very brief, however, and as the plaintiff has quoted the organ of the Third Party, the *Toronto Mail*, I hope to be allowed space for a quotation from a good Protestant paper—the *New York Tribune*.

Mr. Austin's arraignment of the Jesuits, as to their acknowledged record, has been whittled down to a few garbled quotations from Escobar, a Spanish author, whose works on casuistry appeared in print about fifty years previous to the Battle of the Boyne. They are out of print now for over one hundred years, and only a few extracts remain. These extracts were taken by Pascal, and garbled and distorted in such a manner as to make the author appear odious and opposed to good morals. And this is all Mr. Austin has to rely on for his attacks on the moral teaching of the Jesuit Fathers. I suppose there is no use in proving how totally unreliable is Pascal in his attacks on the Jesuits. Mr. Austin will still hug to his bosom Pascal, and Pietro Sarpi, and Pompadour, and the infidel parliaments of Paris, or Satan himself, if only arrayed, as his Satanic majesty is always arrayed, against the Jesuits. De Ravignan, an able and conscientious French author, says: "The answers to Pascal's Provincial Letters have proved that those letters contain nine hundred alterations, or falsifications of passages."

Voltaire (Sic le de Louis XIV.) says: "Pascal attempted to prove that the Jesuits had a design to corrupt morality, a design which no society ever had, or could have, but the point was not to be right, but to be amusing at their expense." Voltaire was no friend of the Jesuits, his cry was "*Ecrasez les Jesuites et l'eglise s'en ira vite*"—"Crush out the Jesuits, and the Church shall soon follow." But he was a critical historian, and an able rhetorician. Chateaubriand, the great upholder