

minister of Portugal, sent instructions to the Portuguese minister at Rome to request Benedict XIV. to condemn the Jesuits. But the Pope, who was always a zealous friend and admirer of the Jesuit Order, appointed Cardinal Saldhana, Archbishop of Lisbon, Apostolic Visitor; directing him to report on all cases, but to proceed, said the Pontiff, with the greatest consideration toward a society "which has," said he, "deserved so well of the Church, and which has, at the price of its sweat and blood, borne the light of faith to the ends of the earth." [Darras Hist. Eccles., vol. iv., page 406.]

So much for the Bull of Benedict XIV. Next comes expulsion of the Jesuits from Portugal. Is the Ven. Dean prepared to take sides with the infamous Pombal, the vilest and most tyrannical Prime Minister that ever disgraced the annals of history? Does he not know how Pombal, who hated the Jesuits because they opposed his intrigues, made poor King Joseph Emanuel believe that they had mines of gold in Paraguay; that one of them was elected emperor in that colony under the name of Nicolas I.; that the Jesuits wanted to murder him and put his brother Pedro on the throne; that Pombal sent an army to drive the Paraguayans from the happy homes made for them by Christian civilization and teaching of the Jesuits, and that, because the Jesuit Fathers tried to protect the poor Indians, they were all imprisoned in filthy dungeons to the number of 250, and several of them horribly tortured to death. Is the Ven. Dean ready to espouse the cause of this monster of a Prime Minister who, in a subsequent reign, was tried, condemned and sentenced to death for his abominable crimes, and who died impenitent, blaspheming God?

Expulsion from France! Again we must appeal to history. We are told that the Jesuits, like St. John the Baptist, condemned the guilty amours of Louis XV., King of France. Madame Pompadour, a brazen-faced Jezabel, usurped the place of his virtuous and amiable consort, Marie Leckzinska, daughter of the King of Poland. Choiseul, a particular friend and disciple of Voltaire, was Prime Minister. Voltaire's motto was "ecrasez l'Infame," which, in common parlance, means extinguish the Church, or, "blot out Christianity." Besides those Infidels and lewd women (for Pompadour had a seraglio in her train) came the Jansenists, fanatics condemned by the Church, who all plotted the suppression of the Jesuit Order and obtained the object of their wishes from a weak, voluptuous king. The Jesuits were banished, and all their colleges closed or occupied by Voltairiens, in the year 1762. Thirty years afterwards a new generation had been born and educated in the new schools. What was the result? The most terrible and bloody revolution that ever horrified humanity by its butcheries. In 1790 the successor of Louis XV. was beheaded on the public square of La Greve, in Paris, to the deafening sound of 200 drums. The reign of terror was begun, and during fourteen years subsequently the fair fields of France were deluged with the blood of its best citizens and of Catholic priests, who refused to trample on the Crucifix and deny the existence of God. I ask again, is the Ven. Dean prepared to take sides with Choiseul, Pompadour, the Jansenists and the Infidels Voltaire and Diderot, against the Jesuit Fathers, to whom he acknowledges Canada is so deeply indebted? As well might he have taken sides with Herodias and her dancing daughter against the pure-souled martyr of chastity—the intrepid St. John the Baptist. Similar intrigues are related in history of the corrupt Infidel Prime Minister, D'Aranda, in Spain, against the Jesuits.

In the year 1766 a riot took place in Madrid, known as that of the Sombrosos. The royal authority was overthrown and King Charles III. obliged to retreat to Aranjuez. The disturbance, which the guards could not quell, was appeased by the Jesuits, who were very popular in Spain. Unfortunately, they were cheered by the crowd which accompanied them