

naturally enough somewhat flattered, was disposed at first to make much of an order which had, so to speak, sprung from the country. Moreover, Francis Borgia, Duke of Candia and vice-King of Barcelona, afterwards General of the order, immediately took the new society under his powerful protection, and through his instrumentality, and the eloquence of Father Araoz, the country was soon covered with their houses and colleges. But if Spain was the first to foster the Jesuits, from a Spaniard, it is but fair to add, came the first warning cry, before any one else had clearly detected and openly proclaimed the danger of their tendencies. In Salamanca, at that time, lived Melchior Cano, a Dominican friar, a truly pious and good man, known far and wide for his honesty of purpose, his eloquence, and his learning. Cano had met Loyola, and had formed an unfavorable opinion of him, chiefly, it seems, on account of the persistence with which the Jesuit reverted to his visions, his virtues, and his persecutions. At all events, having taken a dislike to the Society, and prompted a little, perhaps, by the rivalry between them and his own order, Cano began a crusade against the Jesuits, inveighing against them from his pulpit for their craft and subtlety, declaring that they misled the people, the priests, and the princes. Every effort was made to stop him, and, finally, but a few days before his death, he wrote of them words which certainly have turned out but too true. "God grant," he says, in one of his letters, "that it may not happen to me as is fabled of Cassandra, whose predictions were not believed till Troy was captured and burned. If the members of the Society continue as they have begun, God grant that the time may not come when kings will wish to resist them, and will not have the means of doing so." The sturdy old Dominican, who had made so bold a fight, was right after all, and time

soon proved his clear-sightedness. Meanwhile, thanks to his efforts, Salamanca during his life-time refused to receive the Jesuits, and, in 1548, the University of Alcala followed suit. The opposition so stirred up was strong and obstinate, and lasted a long time, and was only finally subdued when Dr. Scala was brought before the Inquisition and threatened with an *auto-da-fé*. If, however, things had everywhere else in the country begun very prosperously for the new society, they did not long continue so. For some inexplicable reason the Jesuits, both in Spain and in Portugal seem never to have worn even the semblance of the mask they did in other countries. Whether or not it was that at first they felt so secure in the friendship of the Emperor as not to deem it necessary, certain it is, they at once gave themselves up freely to the greatest abuses. In 1550, ten years after the foundation of the Society, Don Silicea, cardinal archbishop of Toledo, unable to put up with their excesses any longer, published an ordinance forbidding anyone, under pain of excommunication, from confessing to them, empowering all curates to exclude them from the administration of the sacraments, and laying an interdict upon the Jesuit College at Saragossa. Papa Julius III. was at once appealed to by his distressed children; he applied to the Emperor Charles, and the Archbishop, after a long and obstinate resistance, found himself at last obliged to recall the interdict in order to save himself from the dungeons of the Inquisition. In 1555 they attempted to open a house and chapel in Saragossa, but Lopez Marcos, the vicar-general, ordered them not to dare to consecrate it. Father Brama, the superior, following a not usual rule in the Society, disregarded the order. The consequence was that while the ceremony of consecration was going on Lopez issued a proclamation forbidding the chapel from being entered under pain of excommunication. The pro-