

still a young man, and had been already, it is generally believed, influenced somewhat by the reformers of Germany.

Coming, however, under the spell of Ignatius Loyola, who was then planning that Society of Jesus which was to become such a mighty power, Xavier yielded, and took the vow which made him focus all the energy and devotion of his young manhood to the dissemination of the Church's principles in foreign lands.

In his subsequent travels he was saddened by the disgraceful lives of the clergy, and with his high ideal of personal piety he set them a luminous example, by spending his time in the hospitals among the poor, and in devoted labor for the welfare of mankind.

He set forth to carry Christianity to the pearl fishers of Cape Comorin, and here, as in India, large multitudes flocked to him for baptism. The value of their easy profession does not, however, seem to have been much, and his boast that he had baptized a whole village in a day amounted after all to translating the creeds, the commandments, and the Ave Maria into the vernacular, and making the people in a word repeat their assent and then baptising them. He admits in one of his letters that such converts were lamentably ignorant, and that they had mistranslated the very first word of the Creed, using the expression *Folo*. "I will," for the word *Credo*, "I believe."

His zeal and self-sacrifice were, however, genuine enough; and just at the moment that the Japanese Anjiro came on shore at Goa he was turning his eyes away from India and Ceylon, with sorrowful disappointment, towards some country where he might begin afresh the crusade of the Cross. He hailed the newcomer as a providential visitor, an Eastern Macedonia with the cry for help.

Having become a Christian convert and mastered the Portuguese language, Anjiro soon became valuable to Xavier, who one day asked him whether his people over the sea would accept Christianity, if it were offered them. The answer is recorded by the first missionary in one of his letters.

"The man told me," says he, "that his people would not immediately assent to what might be said to them, but they would investigate what I might affirm respecting religion by multitudes of questions, and, above all, by observing whether my conduct agreed with my words. This done, the King (Daimio), the nobility, and adult population would flock to Christ, being a nation which always follow reason as a guide."

Such a prospect was quite enough to fire the ambition of Xavier, and he speedily set out with the Jesuits and his interpreter, whose name had been changed in baptism to "Paul of the Holy Faith."

In 1549 a Chinese junk approached the port of Kagoshima in the southern island of Kiushiu, and Xavier stepped ashore with his companions, and they began their mission-

ary enterprise. He was still ignorant of the language, and found himself much impeded by having to speak through the voice of another; so that at first he gained but few hearers and no adherents.

Pressing on, however, with a zeal which was regardless of self, he walked barefoot and thinly clad, in the depth of winter, through blinding snow and swimming mountain torrents, until after two months he reached Miaco (Kioto) the capital. The utmost he could do was to hold high his crucifix, show pictures of the Virgin and Child, and, what seems to have produced marked effect, read stories from the Gospel of St. Matthew, which Anjiro had translated into Japanese.

Here, however, the worldly wisdom of the Jesuits began to spoil the sincerity of his efforts; he tried to be all things to all men, and to seek the favor, as he did in all his missionary journeys, of the rich and powerful to enforce his views. Although at times he appeared in the garb of austere poverty, yet in his public ministrations he surrounded himself with all the display which riches could furnish, and by lending a keen ear found out the real state of the kingdom, and how by diplomacy he might succeed. He won his way by costly gifts to the Shogun Nobunga, who hated the Buddhists, and who did not hesitate to enter into an alliance with the new religion which would fight his battles.

Still Xavier returned from the country with disgust after two years and a half work, but it was to take with him to Portugal a native ambassador and two Japanese Christians, to make political arrangements in support of the power which had so favored the Jesuits.

A flight of Jesuit missionaries followed to settle in Japan, and their work of proselytising was crowned with rapid success. The new religion spread like wildfire; not only the common people, but the nobility, military chieftains, and admirals joining the Christian Church. While the Japanese envoys were kissing the Pope's toe at Rome, the preaching friars from Spain and Portugal were counting their converts in the country at six hundred thousand; churches were studded all over the land, and seminaries for the training of converts and native teachers established at the great centres of population.

Various reasons may be adduced for the extraordinary result of this Jesuit mission, even apart from its alliance with the political party then in the ascendant. The time when Xavier arrived was propitious to a new religious crusade. Desolating wars had reduced the people to misery, and they found little comfort from the ancient faith of Shintoism; while the newer Buddhism, which had engrafted itself thereon, had caught their attention by its elaborate services and spectacles. The latter religion had lost much of its heart, but increased its ceremonial magnificence; and its ritualism prepared the way for the rival mass