

long letters or reports, made at Bologna in 1795—of which a French translation appeared in 1838. These letters revealed the real man, and proved to be evidently veracious accounts of his travels and trials. Upon these Venn based his biography, treating the whole story with careful impartiality, "nothing extenuating, and nought setting down in malice." He undertook it, he says in the preface, "under a deep sense of the dignity of the missionary subject, and of the sacred obligation of exercising the candour enjoined by the Lord of Missions, in His rebuke of one of His own Apostles who would have repudiated the acts of all who 'followed not with them.'" The result is a book of rare value, though somewhat deficient in literary form, and very unattractively "got up" as to externals. Why has it never become, as it well deserved to become, a standard work? First, because most readers likely to accept a book of Henry Venn's cared little for the biography of a Romanist; and secondly, because those who liked to think of Xavier as the most brilliant and successful of missionaries did not care to see what Venn might say of him.

PART VII.
1862-72.
Chap. 68.

Why not
successful.

But the book remains, an able, authentic history of a great man, whose real greatness has been over-stated by fervid admirers not knowing anything of the facts, and whose weaknesses and failures, recorded by his own pen, are simply ignored by the multitude who prefer to be deceived; and yet a great man, with great qualities, which Venn dwells upon sympathetically. Xavier's Life suggests most significant lessons for Christian Missions and missionaries. People who demand that Missions should be romantic; people who think a missionary ought always to be an ascetic; people who think a bishop the one essential element of missionary success; people who think that the absolute rule of one man, bishop or director, over a Mission will preserve it from disunion; people who judge of results by counting the heads of nominal converts; people whose test of success is the planting of their own particular church organization;—all these would have their eyes opened to advantage by reading the hard facts related by Xavier's own pen. On the other hand, those who believe that a Mission must begin with the true conversion of individual souls, that these souls must be spiritually fed with the Word of God in their own vernacular, that diversities of gifts and administrations and operations will all be blessed of God if these foundation principles are observed,—will find abundant confirmation of their convictions in the contrast presented by the work described by the great Jesuit missionary.

Important
lesson, to
be derived
from
Xavier's
career.

No regular review of Venn's book appeared in the *C.M. Intelligencer*. Presumably he forbade it. It is only casually mentioned and quoted from in an article on Roman Catholic Missions, evidently by Ridgeway, in January, 1863. But in 1871, Dr. Hoffmann, of Berlin, produced a German work on Xavier, partly a translation of Venn's, and partly an enlargement of it; and this work is the subject of an article in the *Intelligencer* of September

The
"Intelli-
gencer"
and Venn's
book.