

500,000—"all fervent, and desiring nothing more than to become martyrs for their faith;" while, on the other hand, the Abbé Dubois affirms that Xavier left India in disgust, disheartened at the difficulty of making any real converts.

The latter opinion is the true one. He made many Christians, according to the Jesuit theory, though far fewer than is reported, but the vast majority were Christians only in name. Most were infants, baptized craftily and surreptitiously by the agents of Xavier.* A large number of adults submitted to baptism through fear and greed, and almost all the converts baptized had but a formal and most inadequate acquaintance with the doctrines and requirements of Christianity. That Xavier was himself dissatisfied and discouraged at the inadequate results is proved, first, by the fact that after so brief a span of labor he should have abandoned an enterprise so extensive, so splendid, and to which he had been specially appointed; and, secondly, on his own testimony. In a letter to a missionary in Travancore he writes,† in December, 1548: "If you will, in imagination, search through India, you will find that few will reach heaven either of whites or blacks, except those who depart this life under fourteen years of age, with their baptismal innocence still upon them." In the following month he wrote to Loyola: "The natives, on account of the enormity of their wickedness, are as little as possible fitted to embrace the Christian religion. They so abhor it that they have no patience to listen to us. To ask them to become Christians is like asking them to submit to death. Hence, all our labor is at present to guard those who now are Christians. Hence, since there is not the least need of my labors in these parts, and as I have also learned of Japan, I have determined to start for that country as soon as possible."‡ In these letters Xavier obviously refers to the Roman Catholic missions generally, his own and those which had been conducted for the previous fifty years, at least, with the concurrence and aid of the Portuguese Government.

But the most condemnatory proofs of the want of success on the part of Xavier and all preceding missionaries, and of the genius of Jesuitism to adopt "ways that are dark and tricks that are vain," are seen in the methods adopted by the Jesuit missionaries in Madura, and persistently prose-

* "When these children," says Father de Bourges, "are in danger of death, our practice is to baptize them without asking the permission of their parents, which would certainly be refused. The catechists and the private Christians are well acquainted with the formula of baptism, and they confer it on these dying children, under the pretence of giving them medicines."—*Lettres Édifiantes*, tome xii., p. 107.

† "The Missionary Life of Xavier," p. 156, by the Rev. Henry Venn. Some Roman Catholic authorities state the number of converts, soon after the death of Xavier, at 300,000 in the western portion of India. In the beginning of the eighteenth century the native converts in the Madura district are reckoned by Father Martin to amount to 150,000, and each missionary is said to have baptized at least 1000 each year. But the Abbé Dubois, who labored in India from 1790 to 1815, states the number of Roman Catholic Christians in all India, including half-castes and Portuguese, at 635,000. Now, no one will claim that the Roman Catholic native Christians number more than a million and a quarter; or for the whole Roman Catholic population more than a million and a half. Where, then, are the boasted results of Roman Catholic missions, of which we hear so often, and whose methods we are advised to follow!"