

THE MISSIONS  
OF  
THE JESUITS IN INDIA.

BY  
THE REV. W. S. MACKAY,  
OF THE FREE CHURCH OF SCOTLAND'S MISSION, CALCUTTA.

BEING THE SECOND THOUSAND OF "A WARNING FROM THE EAST; OR, THE  
JESUITS AS MISSIONARIES IN INDIA."

*(Reprinted from the Calcutta Review, with additions.)*

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## INTRODUCTION.

ON the 6th of May, Mr O'Connell, in his place in Parliament, challenged the opponents of the Jesuits, to bring proof of any one crime against them.

The challenge is here answered by the production, not of one crime, but of a series of crimes, extending over a period of one hundred and fifty years, bringing home to that body, on the authority of the most illustrious Popes and Cardinals, and of the public documents, and accredited historians of the Church of Rome, a systematic perseverance in perjury, fraud, and imposture, and an unsparing and unscrupulous recourse to crimes and practices, infamous even among heathens. The following narrative rests on sober historical matter of fact. It appeals neither to the prejudices nor to the imagination, and asks only for a patient hearing and the most sifting examination. It has not yet been answered; and, in submitting it again to the public, I too challenge contradiction, not in party spirit or bravado, but believing that it possesses the irresistible might of truth.

EDINBURGH, *May* 1846.

## THE JESUITS IN INDIA.

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Not long ago the Roman Catholics of Calcutta, notwithstanding their numerical strength, possessed but a very slender share of moral influence; and certain angry internal dissensions were almost the only tokens that life still lingered in the body. It was known that they had two or three churches, a few quiet inoffensive Portuguese priests, a few respectable families of the middle classes, and a large body of Indo-Portuguese adherents, in nearly the lowest stage of degradation and ignorance. Whatever weight private individuals might have derived from their own talents or character, (and there were men distinguished for both,) as Roman Catholics they possessed none. Nothing was either hoped or feared from Roman Catholicism in Calcutta. Even the jealousy of rival sects was hushed to sleep. In religion, in education, in all that concerned the welfare of India, when all else were up and stirring, the voice of Rome was unheard, and, spiritually and intellectually (though present in the body) she was, not only absent, but forgotten and unmissed.

Within the last twelve years, however, a very remarkable change has taken place. Where all was torpor, all is now life and activity. Colleges, Schools, Nunneries, English preaching, spring up, as if by magic. The Roman Catholic clergy already out-number those of any other persuasion. They have an Archbishop, a Bishop, and a numerous and rapidly increasing brotherhood and sisterhood, lay and ecclesiastical. Protestant children are now to be found in their schools; and very lately there was a college for the education of the natives entrusted to the fostering care of the Jesuits by the wealthy Baboo Mutty Loll Seal. This last, however, could scarcely be classed with Roman Catholic institutions, as its conductors pledged themselves to withhold all Christian instruction from their pupils: but, notwithstanding this shameful compromise, it fell off rapidly in reputation and numbers, and has now passed into other hands.

There can be no doubt that the sudden, rapid, and simultaneous revival to life and energy of the Roman Catholic Church, in every part of the world, is mainly owing to the re-establishment of

the far-famed "Society of Jesus;" and in India, as elsewhere, we find these "vigorous and experienced rowers," as Pope Pius VII. happily terms them, once more at the oar. That they will row, and row with vigour, their past history gives ample assurance: but skilful navigators must steer as well as row; and, before abandoning the vessel to their guidance, it may be well to consult the records of a former voyage, which was not only performed on our own waters, but is usually spoken of, as the most successful they ever made.

The glory of the Jesuits was their missionary spirit; the glory of their missions was that of Southern India, more generally known as the mission of Madura.\*

"Although there may have been among them defects," says Dr. Wiseman, "and members unworthy of their character (for it would not be a human institution, if it was not imperfect), it must be admitted that there has been maintained among them a degree of fervor, and purest zeal for the conversion of heathens, which no other body has ever shown."—*Lectures on the Principal Doctrines, &c. of the Catholic Church. Vol. I. p. 218. London, 1842.*

Berault Bercastel is still more eloquent, and, forgetting for the moment the Historian in the Partisan, breaks out into the following animated apostrophe:—

"From the Hyperborean mountains of Higher Asia to the burning bosom of Africa, from Thibet and the impracticable defiles of Caucasus to the heart of Ethiopia, and, in the other hemisphere, from Labrador and California to the Straits of Magellan, there is not a nation, worthy of the name, there is scarcely even a numerous tribe, where that *Society of Apostles*, which is no more, hastening, before it ceased to be, to fulfil the whole extent of its destiny, had not borne the name of Jesus Christ. The facts are so notorious, that Protestant Historians are forced to confess, that the Missionaries of this Society principally did, at this time, (the end of the 17th century,) convert an infinite number of infidels. All that they have to object to is, that these new Christians have received but a feeble tincture of Christianity, and that the true spirit of the Gospel has never been given to them. It is easy to understand what these terms mean in the mouths of the pretended reformers. To obtain the full approbation of the impure and sacrilegious reformation, it would have been necessary, no doubt, to instruct the fervent neophytes of *Madura*, for example, to have neither altar, nor sacrifice, and to revere neither priest, nor clergyman, unless he had his wife, or rather his concubine, and his counting-house.

"There have been found among the jealous reformers, emulators so destitute of common sense, as to draw a parallel between *their* Missionaries, husbands, and merchants, and the chaste Apostles of the holy apostolic see. Infatuated with pride, they saw not that the quality of Apostolic is no less peculiar to the Roman Church, than that of Catholic, and that all the efforts of sectaries to usurp or to counterfeit it, have ever appeared but despicable jugglings and miserable apings!"—*Histoire de l'Eglise, tome 12, p. 257. Paris, 1830.*

We cannot therefore try the Jesuits more favorably, than on ground selected by themselves,—in their most successful mission,

\* They had a Mission in Bengal also; but it was unsuccessful, and need not therefore be noticed here.

where all that was peculiar in their policy and their principles had full room to develope itself, unchecked by rivalry, untrammelled by external interference, and remote from jealous or hostile observation.

It must, at once be acknowledged by all impartial men, that they have been most energetic and laborious Missionaries; sincere in their convictions, whether these were right or wrong; persevering, for centuries, in the pursuit of their object, and for that object enduring privations, persecutions, even death itself, with a courage and constancy beyond all praise. But, alas, charity must weep, and frail humanity tremble, when we see how thoroughly these noble qualities were perverted, until they became a curse instead of a blessing to mankind.

More professions of impartiality deceive no one; and the man must be devoid of all principle, and even the common sympathies of human nature, who will not feel strongly in regard to the transactions which we are about to record. But, in soliciting the attention of our readers, whether Protestant or Roman Catholic, we can honestly assure them that we are anxious only for the truth, and that our authorities are beyond suspicion. Not one Protestant author is quoted; almost every statement is rested on the letters of the Jesuits themselves, the Mandates and Bulls of Popes and Cardinals, or the incidental notices of friendly and Roman Catholic writers. Father Norbert is, perhaps, an exception. He was indeed a most devoted and orthodox Romanist; yet as he was a Capuchin and a rival, we have advanced nothing on his private authority alone, however strongly corroborated by circumstances, or otherwise likely to be true. His work is, however, extremely useful, as a repository of public documents admitted by all parties. It was presented by himself to Benedict XIV., the then reigning Pontiff, in the face of friends and foes, which is a sufficient guarantee for its accuracy in essentials.

The flourishing mission of Southern India was originally confined to the triangular Peninsula, having Cape Comorin for its vertex, the Coleroon river for its base, and for its sides the Ghats (separating it from Malabar,) and the sea. It was known in the 17th century partly, as the kingdom of Madura, which then included Tinnevely with the smaller dependency of Marawas; partly, as the kingdom of Tanjore, which formed its N. E. corner. The shores of the gulf of Manar, stretching from Cape Comorin to Adam's bridge, and usually called the Pearl Fishery Coast, were famous as the scene of the early labours of St. Francis Xavier. Within this favored spot, about one hundred and fifty years ago, if we may believe most specious contemporary testimony, there might be witnessed millennial happiness. Miracles, we are assured, were numerous; rivalry and strife unknown;



hundreds of thousands were added to the Church; and the converts lived and died in all the fervor of their first love, and with the purity of the angels of heaven. Never was Christian Church so blessed: never was Christian Church so successful; for even the primitive Christians and the Apostles of Christ were inferior in self-denial, in heavenliness of spirit, and in successful propagation of the Gospel, to the Apostles and neophytes of Madura. Hence, as from a nucleus, missionary operations were extended to Mysore and Gingi, and with the same unparalleled success. Dr. Wiseman, in a very beautiful description of the Church of Rome in her missionary capacity, declares that "no clamor or boast is heard within her; but she perseveres in the calm fulfilment of her eternal destiny, as unconscious of any extraordinary effort as are the celestial bodies in wheeling round their endless orbits, and scattering rays of brilliant light through the the unmeasurable distances of space."—*Lectures, &c. vol. 1, p. 220.*

It would be well, indeed, if it were so; for, as we have no other authority for the wonderful success of these Apostolic men than their own modest statements, it is of the last importance that we should be able to rely on these, as neither clamorous nor boastful, but as the simple unexaggerated truth.

Three hundred years ago, in the year 1545, the Missionary Xavier landed at Cape Comorin. Nine years later, we are informed by the historian Bercastel (tome 9, p. 308) that the number of converts on the Pearl Fishery Coast alone amounted to upwards of five hundred thousand,—“all fervent, and desiring nothing more than to become Martyrs for their faith.” The proceedings of this great man are smothered in such a mass of legend and falsehood, that it is very difficult to discover their actual character. According to the Abbé Dubois, on the authority of his own printed letters to his friend Ignatius de Loyola, Xavier left India in disgust, entirely disheartened by the apparent impossibility of making *real* converts.\*

This much is certain, that his recorded policy was condemned by the Jesuits as ineffectual,† and was totally different from that which was afterwards followed by Robert de Nobilibus, the real founder of the Madura Mission, who entered the country about fifty years later. This remarkable man, the nephew of Cardinal Bellarmine, and the grand nephew of Pope Marcellus II., seems to have commenced, somewhere about the year 1606, the very singular system of conversion, which was carried on by his successors with the most extraordinary energy and perseverance for nearly 150 years. “These new Missionaries,” says Bercastel,

\* Letters on the State of Christianity in India, p. 3. London, 1823.

† Lettres Edifiantes et Curieuses, tome 10, pp. 67—69.

‘ following the method of him who had traced out for them the  
 ‘ road, continued to practise *with all the good faith which the*  
 ‘ *Gospel prescribes*, austerities, which are often but apparent with  
 ‘ the zealots of idolatry. On this account, this Mission is  
 ‘ attended with more hardships than perhaps any other. Even  
 ‘ the most determined enemies of these works of God make an  
 ‘ exception in *its* favour, when they vomit forth their calumnies  
 ‘ against most others.”—*Histoire de l’Eglise*, tome 12, p. 178.

Leaving, for the present, this somewhat hot-tempered historian, and repairing for information to the fountain head, we find the first distinct notice of the Madura Mission in a letter from Father Martin, dated Balasore, in Bengal, 30th January, 1699, wherein he expresses his delight, that, having been ordered to Pondicherry, he will thus be as it were at the door of the famous Mission of Madura, into which he longed to enter. And certainly the worthy Missionary was singularly qualified for his work: for he says, “As soon as I arrived in this fine kingdom (which is under the dominion of the Mahometans, although nearly all the people are idolators,) I applied myself seriously to the study of the Bengali language. At the end of five months, I found myself sufficiently far advanced to be able to disguise myself, and to enter into a famous Brahminical University.”—*Lettres Edifiantes*, 3<sup>e</sup> c., tome 10, p. 39.

It is difficult to read this statement without something very like a doubt. Is it credible—is it possible, that, in the short space of five months, a stranger should master the Bengali language, should become so familiar with its idiom,—so intimately acquainted with manners, customs, and observances, totally different from his own,—that he could successfully assume the disguise of a Bramin, and enter without detection as a student in a native University? To our doubt, however, is opposed the direct and deliberate affirmation of the Missionary himself: so we shall simply pass on to his account of the Mission of Madura.

“We shall be there, my dear Father,” writes he, “at the door of the Mission of Madura, the finest in my opinion in the whole world. There are seven Jesuits there, nearly all Portuguese, who labour indefatigably with incredible success and with incredible hardships.”\*\*\*—You will easily understand why I feel myself so strongly attracted thither, when I tell you that the Mission is reckoned to have more than a hundred and fifty thousand Christians, and that every day a very great number is added to it. The least that each Missionary baptizes is a thousand a year. Father Bouchet, who has laboured there for ten or twelve years, writes, that for his own part, he has baptized two thousand in the course of this last year, and that he has administered this initiatory sacrament to three hundred in a single day, so that his arms fell down from weakness and fatigue. Besides,” says he, “these Christians are not like those in other parts of India. *We baptize them only after strong proofs of their sincerity, and after three or four months’ instruction. After they once become Christians, they live like the angels, and the Church of Madura seems a true image of the primitive Church.* This Father protests further,



that he has sometimes listened to the confessions of several villages, without finding among them a single individual guilty of a mortal sin. Let it not be imagined," adds he, "that ignorance or shame hinders them from opening their consciences to this sacred tribunal: they approach it as well instructed as the clergy themselves, and with all the candour and simplicity of Novices."—*Lettres Edifiantes, &c. tome 10, pp. 41—43.*

Not less favorable is the testimony of Father Bouchet himself, after an experience of twenty-five years.

"That," says he, "which consoles the Missionary, and supports him in his labours, is the innocent life of these new believers, and their extreme horror of sin. Most of them have but slight faults to bring before the tribunal of penitence, and we sometimes hear a great number of confessions successively, without knowing on what to found the absolution! A Missionary cannot refrain from tears of joy, when he sees these virtuous neophytes shedding tears of compunction, and attending to his instructions with such docility. They are strongly persuaded that the Christian life should be holy, and a Christian who yields to sin appears to them a monster. I shall relate an anecdote on this subject, which has infinitely edified all to whom I have mentioned it. A Hindoo, extremely attached to the worship of his false gods, perceived at last that he was in error; and having procured instruction in the mysteries of our holy religion, he asked for baptism with importunity, notwithstanding the ties which bound him to infidelity. His conversion was so perfect, that he devoted himself entirely to works of piety. Some months after his baptism, I sent for him to prepare him for his first confession. He appeared quite astonished, when I explained to him the manner in which he ought to confess, 'When,' said he to me, 'in the instructions which I have received, they spoke to me of confession of my sins, I understood that it referred to those only which I had committed before baptism, that I might feel for them the greater horror; but you tell me now that it is necessary to declare also those which have been committed after baptism: What! my Father, is it then possible that a man regenerated in these waters of salvation, can be capable of violating the law of God? Is it possible that after having received so great a favour, he can be so unfortunate as to lose it, and so ungrateful as to offend Him from whom he has received it?'—Behold," continues Father Bouchet, with pardonable exultation, "behold, the noble idea which our neophytes form of the Christian religion! Nothing seems to me better calculated to confound so many European Christians, who, though they have imbibed with their mothers' milk the maxims of the law of God, nevertheless observe them so ill: while a people, whom they look upon perhaps as barbarians, have no sooner been enlightened with the light of the Gospel, than they observe it faithfully, and preserve even till death that precious innocence which they have received in baptism."—*Lettres Edifiantes, tome 13, pp. 55—57.*

To the same purport writes Father Barbier in 1720:—

"Among a hundred whom I confess, scarcely shall I find eight who have fallen into any considerable fault. ALL edify me infinitely by their scrupulous exactness in fulfilling the duties of religion, by the eagerness with which they listen to the word of God, and by the patience with which they endure afflictions and maladies. It seems to me that I look upon a revival of the fervour of the early ages."—*Tome 13, p. 188.*

One more extract we must make, for which we are indebted to the veracious Father Trembloy, who writes about 25 years later. Nothing can be more direct, deliberate, and circumstantial than this Missionary's statement; and we request, that it may be carefully borne in mind for the purpose of after comparison.

"Yes!" he exclaims, "the Christians of India adore our God in spirit and in truth. *Their worship is pure and without mixture. Their aversion to idolatry is carried even to scrupulousness.* Often they refuse to look upon the false gods, to pass before their temples, or to touch anything employed in the ceremonies of the Gentiles! Hunger, thirst, persecutions, the privation of their goods, and the most cruel outrages cannot shake them. As the symbol of their faith, they usually have the cross marked on their foreheads, and the only name they give to the idols is that of Demon."—*Lettres Edifiantes, tome 13, p. 176.*

The next chapter in the history of this wonderful Mission is no whit less surprising, or less worthy of admiration. The devil, it appears, reigned with absolute power over the bodies as well as the souls of the unhappy idolaters. In certain parts of the country, almost every second person was tormented by demons; and nothing tended more to the propagation of the Gospel, than the universal belief, that the meanest Christian was not only for ever delivered from their attacks, but could at once put them to silence and drive them away. Let us listen to Father Bouchet:—

"To begin then, my Reverend Father, it is a fact, which no one in India doubts, and in regard to which the evidence does not admit of a doubt, that the devils utter oracles, and that these wicked spirits seize upon the Priests who invoke them, or indiscriminately upon any of those who are present, and take a part in these spectacles. The idolatrous Priests have abominable prayers which they address to the devil, when they wish to consult him; but woe to him whom the devil chooses to use as his instrument: he throws all his limbs into an extraordinary agitation, and makes his head turn round in the most frightful manner."—*Tome 11, p. 45.*

Again:—

"Shall we say then, that the power of the imagination is sufficient to produce these marvellous effects, which we attribute to the devil? But who can believe that through the force of imagination alone, some find themselves transported in an instant of time from one place to another, from their own village, for instance, to some distant forest, or unknown pathway,—that others lie down at night in perfect health, and awake next morning, having their bodies all bruised with blows which they have received, and which have forced them to utter fearful cries during the night?"—*Tome 13, p. 62.*

It might naturally be supposed that the Prince of Darkness would bestir himself vigorously, when he found any of his own subjects disposed to become Christians: and accordingly we find (*tome 13, p. 65*) that "the devil frequently appears to the Catechumens under a hideous form, and reproaches them in the most cutting terms for abandoning the gods adored in the country." "I have baptized a Hindoo," says Father Bouchet, "who was carried all at once from the path which led to the church to another, where he saw the devil holding in his hand a scourge (*nerf de bæuf*) with which he threatened to beat him, if he did not give up his resolution to meet me there."

Father le Gac, writing to the governor of Pondicherry, tells him moreover, that this is a very common occurrence, and relates another instance that he met with a short time before.

"A short time ago," says he, "a Heathen who has Christian relatives, and who is only waiting for the conclusion of a marriage to follow their example, sitting one evening at his house door in the moonlight, saw a man in appearance like one of their false gods, who came and sat beside him: he held in one hand a trident, and in the other a small bell, with an empty gourd which is used in asking alms. The spectre frowned on him with a threatening glance: but the Proselyte, who had heard something of the virtue of the sign of the cross, made that adorable sign, and the spectre disappeared."—*Tome 13, p. 154.*

But we must hear Father Bouchet again, that we may be made thoroughly aware how completely the devil was made subject to the meanest of the Christians of Madura:—

"I once baptized," says he, "in a single month four hundred idolaters, of whom two hundred, at least, had been tormented by the devil, and had been delivered from his persecution; by having themselves instructed in the Christian doctrine. At Aour, I myself have often been an eye-witness, how Christians of every age, of both sexes, of every rank in life, drive away devils, and deliver the possessed by a single invocation of the name of Jesus Christ, by the sign of the cross, by holy water, and by other holy practices which the Christian religion authorises, and of which our good Indians certainly make a better use than most of our Christians in Europe. Thus it is that our neophytes have a sovereign contempt for the devils, over whom their quality of Christians alone gives them so great authority."—*Tome 11, pp. 75—77.*

Passing over several instances, where the devil was put to silence by the accidental presence of a single Christian in a crowd of heathens, and where he was ingenuous enough to avow his own discomfiture and its cause, we shall now record a dialogue between the devil and Father Bernard de Sa:—

"The Heathens brought to him a Hindoo cruelly tormented by the devil. The Father interrogated him in the presence of a great number of idolaters, and his answers *very much surprised* the spectators. He first asked him, where were the gods, whom the Hindoos adored. The answer was, They were in Hell, where they suffered horrible torments. And what becomes of those, pursued the Father, who adore these false divinities? They go to Hell, was the answer, there to burn with the false gods whom they have adored. Lastly, the Father demanded of him, Which was the true religion? and the devil answered from the mouth of the possessed, that there was none true except that which was taught by the Missionary, and that it alone led to heaven."—*Tome 13, p. 67.*

The Lutherans, we regret to add, fare no better than the Heathens and their gods. For Father Calmette tells a story (*tome 13, p. 360*) of a Lutheran convert and his wife, who happened to be in Tanjore, when a *heathen* exorcism was performing; and while they were incautiously looking on, the devil, leaving the person possessed, entered into the female heretic. The exorcist, being very much surprised, asked the devil the meaning of this: "The reason is," answered he, "that she is my property, just as much as the other."



The terrified husband brought his wife to the Roman Catholic Church at Elacourichi, and there, having asked pardon of God, he took a little earth, which he first moistened with his tears, and putting it on his wife's head with lively faith, she was instantly dispossessed. This fact, adds Father Calmette, is public and unquestionable!

It is no wonder, therefore, as we find at *p.* 64 of the same volume—"It is said among the Missionaries, THAT THE DEVIL IS THE BEST CATECHIST IN THE MISSION;" with which somewhat startling conclusion we leave this part of the subject.

Having seen how effectually the devils were tamed, we shall now select from the same veracious chronicle one or two edifying examples of piety in tigers:—

"My church," says Father Saignes, in a letter to an Ursuline nun at Toulouse (*tome* 14, *p.* 12), "is built at the foot of a high chain of mountains, from which the tigers formerly came down in great numbers, and devoured many men and cattle. But since we have built a church there to the true God, they are no longer to be seen; and this is a remark, which has been made by the infidels themselves."

The following will perhaps be thought more to the point; it is related by Father Trembloy:—

"We were travelling," says he, "about ten o'clock at night, and were occupied, according to the custom of the Mission, in telling our beads, when a large tiger appeared in the middle of the road, so near me, that I could have touched him with my staff. The four Christians, who accompanied me terrified by the sight of the danger, cried out, *Sancta Maria!* Forthwith the terrible animal moved a little out of our path, and showed, so to speak, by his posture, and by the grinding of his teeth, how sorry he was to let such a fine prey escape!"—*Tome* 14, *p.* 212.

So likewise Father Martin tells us (*tome* 10, *p.* 110)—

"It has been commonly observed, that when Heathens and Christians are joined together, the tigers devoured the former, without doing any harm to the faithful; these last finding armour of proof in the sign of the Cross, and in the holy names of Jesus and Mary; which, the Heathens observing with admiration, they also have begun to make use of the same arms to avoid the fury of the tigers, and to preserve themselves from danger."

Where, indeed, should we look for miracles, if not in this wonder-land of Madura? A bare enumeration of them even would be endless. At Cotate\* on the south, in the immediate vicinity of Cape Comorin, there was a church built over the spot where St. Francis Xavier is said to have been miraculously preserved from the flames. In it the Christians had erected a large cross, which God rendered speedily famous even among the "idolaters by a very great number of miracles."—*Tome* 10, *p.* 85. Formerly water was burnt instead of oil, in the lamps suspended before the image of the Saint,† and still he continued to work miracles in the church

\* Kotar in the English Maps.

† Eusebius relates that a similar miracle was performed by Narcissus, Bishop of Ælia (Jerusalem), the water being changed into "the fatness of oil."

of Cotate EVERY DAY.—*Tome 10, p. 85.* At St. Thomas's again, on the extreme north of the Mission, says Father Tachard (*tome 12, p. 181*), "No one can deny, that *continual* miracles are working at the church of our Lady of the Mount." In Madura proper, they were wrought from time to time, as they were required. The staple of Romish miracles all over the world is very much the same; however, we shall endeavour to select two or three from the mass, which have at least the recommendation of originality.

In the church of our Lady of the Mount at St. Thomas's there is a cross, said to have been cut out in the rock by the Apostle Thomas, at the foot of which he is said to have been murdered by a lance thrust from a Brahmin.\* This cross is of a very dark grey, nearly approaching to black. Now, *somewhere about* the year 1703, when the church was full of people, the black cross suddenly in the sight of all became red, then brown, and immediately after of a dazzling whiteness; a thick cloud then formed round it, through which occasional glimpses of the cross might be seen, and upon the dispersion of the cloud, the cross was found to be covered with such a profuse perspiration, that the miraculous water flowed as far as the altar! Nay more, whenever this miracle occurs, on sending to the little Mount, the cross there is found to exhibit, says Father Tachard, "the same miraculous symptoms." Not only was Father Sylvestre de Souza twice an eye-witness of this prodigy, but several English Protestants were present, when it occurred, and after a searching investigation were forced to confess that there was something in the matter extraordinary and divine.—*Tome 12, pp. 19, 20.* It is a pity that Father Sylvestre de Souza omits to mention their names.

Returning again to the south, we find St. Francis Xavier working so many miracles for the idolaters, that there was great danger of their worshipping him as a god.

"They look upon him," says Father Martin, "as the greatest man who has appeared in these last times: they call him *Peria Padria*, that is to say, the great Padre, and there are even grounds to fear that they may rank him among their false divinities, notwithstanding the care which we take in informing them of the kind of worship which is really his due. Nevertheless they remain at ease in their errors, and when we press them, they content themselves with answering coldly, that they cannot abandon their own religion, to embrace that of a caste so base and despicable as that of the *Feringees*."—*Tome 10, p. 88.*

The Saint, however, we are sorry to say, seemed to trouble himself very little about conversions, provided he received pecuniary contributions to his church: for he did not work miracles for nothing, as the following instances will show.

\* Rufinus and Socrates say, that St. Thomas was martyred at Edessa, in Syria; perhaps as the Roman Catholic Archbishop in Calcutta is titularly Archbishop of Edessa, he may be able to decide which of the two is the orthodox tradition.



An idolater had a favourite child, who, from some disease of the eyes, was threatened with blindness. The miserable parent had recourse to the saint, and vowed to present eight fanams to his church at Cotate, if the cure of his son was effected. The child was cured accordingly; and the father brought him to the church and presented him to the saint: but instead of giving eight fanams, as he had promised, he offered only five. The saint, however, was not to be so easily cheated: for before the heathen had well got to the church door, he found his son's eyes much worse than they were at the first. Struck with terror the father hastened back, prostrated himself before the altar, publicly avowed his fault, paid up the three fanams, and rubbed some oil from one of the lamps on his child's eyes. On leaving the church, he found once more that his son was perfectly cured! This edifying miracle is related by Father Martin.—*Tome 10, p. 86.*

Another miracle, narrated by the same Father, (*p. 90, &c.*) is not a whit more creditable; for it makes the saint a patron of *lotteries*, which Father Martin looks on as perfectly innocent and commendable.

It may be worth while to notice here the principle on which these *lotteries* were constructed. A number of Hindoos, from five hundred to a thousand, associated together for this purpose; each put a fanam every month into a common purse, until a considerable sum was collected: then each wrote his name on a separate slip, and put it into a common receptacle. The vessel was well shaken, and a little child, putting his hand into it, drew out a name. The person, whose name was first drawn forth, was the successful candidate, and received the whole sum.

Now it seems that a covetous Heathen had embarked in two of these lotteries, and being anxious for success, bethought himself of St. Francis Xavier. Accordingly, to Cotate he went, and there promised the saint five fanams, provided he favoured him in the drawing of the first lottery. He told his neighbours what he had done: and they were not a little surprised to find that his was in effect the first name drawn. This man then paid his five fanams honestly; and again offered, if he were successful in the second lottery, to pay the saint ten fanams more. So firm this time was his confidence of success, that he *took bets to a large amount*, that the prize in the second lottery would be his also. So it was:—and the grateful idolater paid even more than the ten fanams he had promised.

The only remark, which we shall permit ourselves to make on this edifying miracle, is, that surely some one, after the issue of the first lottery, at any rate, might have had sense enough, by offering a few more fanams to the saint, to outbid the other, and so secure the prize.

The idols of the Heathen, among whom the Saint so narrowly escaped being numbered, have women attached to their temples, who are called the *slaves* of the Divinity. What these are, and for what purposes they are kept, is but too well known. But should we find such in a Christian Church?—should we find a Christian saint having his *slaves* also, and making besides a very considerable profit by selling them by public auction?—It will be said, perhaps, that this is a base calumny!—but listen to Father Martin:—

“Some bring their children to the Church at a certain age, and there publicly declare them to be *the slaves of the Saint*, by the intercession of whom they have received life, or have been preserved from death. After which the people assemble; *the child is put up for sale as a slave*, and the parents receive her back, by paying to the church the price offered by the highest bidder.”—*Lettres Edifiantes, &c. Tome 10, p. 89.*

What happens when the parents are not able to raise the money, is shrouded in judicious darkness.

It is not to be supposed that such devout Christians could forget the Virgin and the Saints. The most tender devotion for the Virgin was cherished among them: and when any one forgot to recite every day the rosary in her honour, he always brought this omission as a sin to the confessional, even though the missionaries assured him, that the practice was not absolutely necessary to salvation.—*Tome 13, p. 75.* As it must be interesting to know what saints were held in especial veneration by these angelic neophytes, Father Bouchet has furnished us with a list. “Those,” says he, “whom they invoke most frequently, are their Guardian Angel, their patron, St. Joseph, St. John the Baptist, St. Michael the Protector of our Mission, St. Peter and St. Paul, St. Thomas the Apostle of these countries, St. Ignatius, and St. Francis Xavier.”—*Tome 13, p. 78.* As an illustration of the good effects of this pious practice, he relates (*p. 79*) the following story:—A Christian Pariah was condemned to death for killing a cow. He was bound to a tree over-night, and the soldiers who were appointed to execute him in the morning, slept around it. The Christian prayed to St. Francis Xavier that the cords which bound him might fall off; and immediately they snapped asunder with such vehemence as to awaken the guards! The neophyte however entreated the Saint to put them to sleep again, which he did on the instant. The Christian then slipped quietly away, and went straight to the missionary, to whom he related what had passed, showing him at the same time the deep marks which the cords had left on his limbs!

It was a common practice in the Mission also to wear on the person medals of the Virgin and Saints, as a preservative from danger, and especially from evil spirits.

Reader! Is not this a glorious picture? Behold the heavenly Christians of Madura! Behold their sinless and angelic lives, their pure and spiritual worship of God, their jealous dread of the very appearance of idolatry! Behold how the devils tremble before the weakest of that revered band, and the tigers slink cowering aside, and grin with impotent malice! Behold how miracles are as daily food, and all is so fair, so pure, so holy, that we doubt whether heaven or earth is set before us in the modest pages of the apostolic labourers in this rich vineyard. Who would not wish to be there? who would not exclaim with Father Lopez, (x. 63,) "Ah! how happy you are, my dear Father Martin! would that I might accompany you! But, alas! I am unworthy ever to associate with that band of Saints who labour there?" Insensibly the mind wanders back to the golden age; to the fabled El Dorado of enthusiasts; to the gorgeous visions of Cloud-land; to the poet's dreams of beauty, too bright, too delicate, too ethereal, ever to be realised on this lower earth amidst the strife of human passions. And, as when on the shores of Sicily, temple, and palace, and tower rise in their exceeding loveliness from the bosom of the waters, and we know that they are unreal, and fear to move even an eye-lid, lest the glorious show vanish, and nought remain but common rock and sea:—so, amidst these glowing descriptions, something seems to warn us not to approach too close, lest this Jesuitical paradise should vanish into the air, and leave behind, not apostles and angels, but a paganized Christianity, and wicked and crafty men.

And even so it is! the high born Robert de Nobilibus, and the martyred Brito, over whose head hangs canonisation suspended by but a single hair, Father Tachard, and wily Bishop Lainez, Father Bouchet and Father Martin, Father Turpin and Father De Bourges, Father Mauduit and Father Calmette, the learned Beschi, the noble De la Fontaine, and the veteran Pere le Gac, in a word, every Jesuit, who entered within these unholy bounds, bade adieu to principle and truth; all became perjured impostors; and the lives of all ever afterwards were but one long, persevering, toilsome LIE. Upon the success of a lie, their Mission depended; its discovery (we have it under their own hands) was fraught with certain and irremediable ruin; yet they persevered. Suspected by the Heathen, they persevered; through toils, austerities, and mortifications almost intolerable to human nature, disowned and refused communion by their brother Missionaries, condemned by their own General, stricken by Pope after Pope with the thunders of the Vatican, knowing that the Apostolic damnation had gone forth against all who "do evil that good may come,"—yet they persevered. For one hundred and fifty years was enacted this prodigious falsehood, continually spreading and swelling into

more portentous dimensions, and engulfing within its fatal vortex, zeal, talents, self-denial, and devotion, unsurpassed in modern times. Men calling themselves the servants of the true God, went forth clad in the armour of Hell; and, sowing perjury and falsehood, they expected to reap holiness and truth. Thus were the Jesuits guilty of that very crime, which Dr. Wiseman most falsely ascribes to the Lutherans; thus was engendered the most horrible of "religious chimeras—the worship of Christ united to the service of devils!"—*Lectures, &c., vol. 1, p. 260.*

But the Providence of God, just and righteous, slumbered not: the sentence went forth from Him; and the end came with sudden ruin and destruction—with shame and infamy to the very name of Jesuit, never ending and never to be effaced.

If the evidence of their guilt were not clear, certain, incontrovertible, authenticated by public documents, proved by their own confessions (sometimes incautious, often boastful!), it would seem incredible and monstrous, that men of high family, able, accomplished, full of zeal and devotion, and professing to be disciples of the Holy and Blessed Jesus, should, all of them, without resistance or murmur, be guilty of wilful, deliberate, and repeated falsehood, live so doing for many years, and die, and make no sign. But when we turn to the Constitutions of the Society, we find an easy solution of the problem; though the wonder still remains, how men could be found so criminally weak, as to allow themselves to be led blindfold, like silly sheep to the slaughter. And most truly, most deeply do we commiserate the fate of many a noble heart, flying from the world, in mistaken zeal to devote itself more entirely to God in the arms of this specious Society, and finding itself unawares (and who can tell with what secret struggles and untold misery?) involved in a maze of iniquity, deceit, and abomination.

In the Constitutions, the vow of obedience is thus explained:—

"Omnia justa esse, nobis persuadendo; omnem sententiam ac judicium nostrum contrarium cœca quadam obedientia abnegando, et id quidem in omnibus, quæ a superiore disponuntur, ubi definiri non possit (quemadmodum dictum est) aliquod peccati genus intercedere. Et sibi quisque persuadeat, quod qui sub obedientia vivunt, se ferri ac regi a divina Providentia per superiores suos sinere debent, perinde ac si cadaver essent, quod quoquo versus ferri, et quacunque ratione tractari se sinit, vel similiter atque senis baculus, qui, ubicunque, et quacunque in re velit eo uti, qui eum manu tenet, ei inservit."\*

The following is a literal translation:

"By persuading ourselves that every thing is just; by suppressing every *contrary* thought and opinion of our own, by a certain *blind obedience*, and that in all things, which are determined by the superior, where it cannot be defined (as has been said already) that any kind of sin is present. And let each persuade himself, that they, who live under obedience, should allow themselves to be moved and governed by Divine Providence through their superiors, exactly as if

\* Constitutiones Societatis Jesu, part vi. cap. i. sect. i. Romæ, in Aedibus Societatis Jesu, 1558.

*they were a dead carcase, which allows itself to be moved where you will, and handled how you please ; or like an old man's staff, which serves him who holds it in his hand, wherever and however he wills to use it !*"

The specious proviso, in the first sentence, obviously means more than meets the eye ; for how can "a dead carcase" judge of sin ? But to take away all ambiguity, and to prove that the members of the society are bound to commit MORTAL SINS, if commanded by their superiors, we find in the first paragraph of the fifth Chapter of the same Sixth Part, that it is thus written :—

"Visum est nobis in Domino præter expressum votum, quo Societas Summo Pontifici pro tempore existente tenetur, ac tria illa essentialia Paupertatis, Castitatis, et Obedientiæ, nullas constitutiones, declarationes, vel ordinem vivendi posse obligationem ad peccatum mortale vel veniale inducere ; NISI superior ea in nomine Domini Nostri Jesu Christi, vel in virtute sanctæ obedientiæ juberet ; quod in rebus, vel personis illis in quibus judicabitur, quod ad particulare uniuscujusque, vel ad universale bonum multum conveniet, FIERI POTERIT ; et loco timoris offensæ, succedat amor omnis perfectionis, et desiderium : ut major gloria et laus Christi Creatoris ac Domini nostri consequantur."

"It has ~~seemed~~ good to us in the Lord, that, excepting the express vow by which the Society is bound to the Pope for the time being, and the three essential vows of Poverty, Chastity, and Obedience, no constitutions, declarations, or any order of living CAN INVOLVE AN OBLIGATION TO MORTAL OR VENIAL SIN ; UNLESS the superior command them in the name of our Lord Jesus Christ, or in virtue of Holy Obedience, WHEN IT SHALL BE DONE, in regard to those cases, or persons, wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage ; and instead of the fear of offence, let there be the love and the desire of perfection ; that the greater glory, and praise may accrue to Christ our Lord and Creator."

These Constitutions are still unchanged : and at this day the detestable and truly Satanic doctrine taught in them sanctions every crime, and teaches that, though God's commands may be broken, provided it be for the advantage of the Society, the Pope's must always be obeyed ! How well the Jesuits observed this their special and most binding vow, we shall see immediately. Let us return to Madura.

The foundation of this Mission was laid, as we are informed by the Jesuit Jouvency, in his history of the Order, in the following manner :—Father Robert de Nobilibus, perceiving the strong prejudice of the natives against Europeans, and believing it to be invincible, determined to conceal his real origin, and to enter among them, as one of themselves. For this purpose he applied himself diligently to the study of the native language, manners, and customs, and having gained over a Brahmin to assist him, he made himself master of the usages and customs of that sect, even to the most minute details. Thus prepared for his undertaking, and fortified besides with a written document, probably forged by



come among them to restore the most ancient form of their own religion. His success however was not at first complete: and the chief of the Brahmins, in a large assembly convened for the purpose, accused him publicly, *as an impostor, who sought to deceive the people by lies, in order to introduce a new religion into the country*: upon which Robert de Nobilibus produced his written scroll, and in the presence of all protested, and MADE OATH, that he had verily sprang from the god Brabma. Three Brahmins, overpowered by such strong evidence, then rose, and persuaded their brethren not to persecute a man who called himself a Brahmin, and proved that he was so, by written evidence and solemn oaths, as well as by conformity to their manners, conduct, and dress. Having passed this ordeal so triumphantly, he next gave himself out to be a *Saniassi*, and for the remainder of his life kept up the cheat successfully. His example was followed by all his successors in the Mission; and the discovery of the falsehood, or the mere knowledge that they were Europeans, is represented by themselves as synonymous with utter ruin. Thus was laid the foundation and chief corner-stone of the far-famed Mission of Madura!

It will be necessary here to introduce a short account of the *Saniassis*, extracted from the "*Systema Brahmanicum*" of Fra Paolino Bartolomeo. The *Saniassi* is the fourth and most perfect institute of the Brahmins. He lays aside the *poita*, or sacrificial cord, composed of 108 threads, *in honour of the 108 faces of the god Brabma*; but continues the usual daily ablutions, *in honour of the Linga*, with the appointed prayers and ceremonies. The *Saniassi* must also wear *an orange-coloured dress*, which, being sacred, is to be washed by no hands but his own. He carries about with him a copper vessel, with a little water in it, for certain appointed ablutions, and for *purifying* every thing offered to him in charity. In his right hand he holds a staff or club with *seven natural knots*,\* *representing the seven great Rishis*. This staff, which is greatly valued as a gift of the gods, must be washed every day with water from the *Kamadala*, or copper vessel; and by its power, *he is preserved from evil spirits*. From his shoulders hangs a tiger's skin, on which he sleeps; *because thus was Shiva clad*. He fasts often; eats nothing that has life; flesh, fish, eggs, wine, spirituous-liquors, and even certain vegetables are strictly forbidden him. He must bathe in a tank or river three times a day, going through innumerable ceremonies; and must rub his forehead and his breast with the ashes of cow's dung: *for the dung of this sacred animal cleanses from sin*.† He generally suffers his

\* Norbert says *nine*, in honour of the seven planets and the two nodes.

† See *Systema Brahmanicum*, p. 47, also 56, 57, *Romæ*, 1791.

beard to grow, and wears sandals of a particular description, constructed, says Norbert, so as to avoid as much as possible endangering insect life, and thus perhaps *dislodging the soul of a progenitor*. But what has all this to do with Christian Missionaries? Let us listen to Father Tachard:—

“The Missionaries,” says he, “had resolved to assume the dress and the manner of living of Brahminical *Saniassis*, that is to say, of religious penitents. This was a very difficult undertaking, and nothing less than apostolic zeal and love could have enabled them to sustain its hardships and austerities. For, besides abstinence from every thing that has life, that is to say flesh, fish, and eggs, the *Saniassis* have other observances extremely painful. They must bathe every morning in a public tank, in all weathers, and do the same before every meal, of which there is but one a day.”—*Lettres Edifiantes*, &c. tome 10, p. 324.

In like manner writes Father de Bourges, to the Countess de Sonde in 1713, inclosing a portrait of a Missionary *Saniassi*, with his orange dress, his knotted staff, his copper vessel, his long beard, and his sandals, very edifying, and very nicely engraved in the *Lettres Edifiantes*:—

“You see at once,” writes he, “what kind of dress the Missionaries wear: it is of common cotton cloth, neither red, nor yellow, but of a colour betwixt both. The vessel which they carry in their hand is of copper: and as water is not to be found every where, and as, even when found, it cannot always be drunk, they are obliged to have some always with them, to refresh themselves under this burning sky! The shoe will appear strange to you: it is a kind of clog or sandal, not unlike those used in France by some of the Franciscans: it is true these are attached to the foot with lachets, while the Indian sandals have no other hold than than a wooden knob, between the great toe and the one next it.”—*Tome 12*, p. 101.

Nor was the tiger’s skin forgotten: thus Father Mauduit, describing his interview with a Hindoo prince, says:

“I stretched my tiger’s skin on the ground, according to the custom of the country, and, seating myself upon it, explained to him the purpose of my journey.”—*Tome 10*, p. 266.

It would be useless to multiply quotations: one more from Father Martin may suffice:—

“Nothing,” says he, can be more austere or more frightful to human nature than the life of the Missionaries. \* \* \* They abstain rigorously from bread, wine, eggs, all sorts of flesh, and even fish. They must eat only rice, and green herbs without seasoning; and they have no little trouble to preserve a little flour for the Host, and sufficient wine to celebrate the holy sacrifice of the Mass.”—*Tome 10*, p. 45.

Thus equipped, with knotted staff in hand, and smeared with the purifying cows’ dung, these “Brahmins from the North” (*tome 10*, p. 46.) or “*Roman Saniassis*” (*Lettres Edifiantes*, *tome 10*, 15, *passim*.) boldly went forth amongst the idolators, confidently denying that they were Europeans, and professing to teach the law of the TRUE God.

Nothing, indeed, grieved and scandalized these austere *Saniassis* so much, as the bare suspicion of their being Europeans. This will appear very clearly from the following story related by Father Martin (*tome* 10, *pp.* 168—182), of which “modest” Father Bouchet is the worthy hero. It appears that among the angels of Madura, there were three Catechists, who, for certain reasons, were deprived of their offices. In revenge they determined to ruin the Missionaries and the Mission. With this “detestable” purpose, they formed three heads of accusation against the preachers of the Gospel. The first was, that they were *Feringees*, that is to say, Europeans: the second was, that they had never paid tax or tribute to the prince of the country: and, thirdly, that they had caused a monk of another order to be murdered, on account of which the Pope refused to canonise Father John de Brito.

But the most formidable of all was behind: for they offered TWENTY THOUSAND CROWNS to the Prince, provided he would exterminate the Christians, and drive away Father Bouchet, against whom they were especially set. On the very same authority, we are informed (*p.* 47) that the *yearly* salary of a Catechist was from 18 to 20 crowns, and it is somewhat hard to guess whence came the 20,000: but veracious Father Martin is not the man to spoil a good story for a few thousands, ~~more or less~~; so we shall proceed with our narrative. The Prince Regent was the most perfectly disinterested and greatest minister, who ever bore rule in Madura. Nevertheless, Father Bouchet did not think it judicious to appear before this disinterested judge empty-handed: but, according to the custom of the country, he carried with him a present: and this present, though the Father speaks of it as “*peu de chose*,” was by no means despicable. It consisted of a terrestrial globe, two feet in diameter, with the names written in *Tamul*; a hollow glass sphere about nine inches in diameter, silvered inside like a mirror; some burning and multiplying lenses; several Chinese curiosities, which had been sent to him from the Coromandel Coast; jet bracelets set in silver; a cock formed of shell work, and fabricated with great skill and beauty; and a number of common mirrors, and other like curiosities, which he had got by gift or purchase.\*

\* Father Bouchet does not explain the precise object of these *purchases*, which seem strangely out of place in a *Saniassi's* hut. Norbert tells a story, in relation to a proposed interview between Bishop Lainez, and the English Governor of Madras, which may throw some light on the matter. The Bishop, proposing to visit Madras, where the Jesuits were never very popular, wished to know how the Governor would receive him: upon which the Governor wrote to him rather bluntly, that he should be received, as (what he certainly was)—a capital merchant!—(*Memoires Historiques, Besançon. Tome i., p.* 353.)

M. Martin, the Governor of Pondicherry, asserts that the Jesuits carried on an



After the same fashion, the Father thought it prudent to win over several of the great men of the court. Having taken "these wise and necessary" precautions, he demanded an audience, and was received with distinguished honor, as a Brahmin. The Prince was delighted with the wonderful globe; the Queen was delighted with the shell work and the bracelets; the Father was covered with a piece of gold brocade, sprinkled with rose-water, and set on the same sofa with the prince, "so that their knees were in contact," which showed how completely every suspicion of his being an European was lulled to rest. He was then paraded through the streets of Trichinopoly, in a magnificent state palan-keen, to the sound of instruments, like Mordecai of old, "from which," says Father Martin, "the modesty of Father Bouchet had much to suffer." Finally, he was assured that any thing he asked for should be granted. "The success of this species of triumph," continues Father Martin, "strengthened the neophytes in their faith, and *finally determined a great number of idolaters to ask for holy baptism.*" A word from Father Bouchet would have exiled the offending catechists from the kingdom; but he was content with merely excommunicating them. Rejected alike by Christian and Heathen, after six months' perseverance, two of them came and threw themselves at the Father's feet. "The Father," says Father Martin, "who had long sighed for the return of these erring sheep, received them with kindness; and after public confession, and an authentic retractation, made in the church, of their infamous desertion, and their foul and calumnious accusations (*leurs calomnieuses et noires accusations!*), they received absolution, and were again admitted into the number of the faithful." The third remained obstinate in his apostacy. But how did Father Bouchet satisfy the Prince that he was not an European? How could he, in the church, in the face of God, force the poor catechists to retract, as false, what he knew to be true, and prostitute for his own ends the most solemn ordinances of religion? Now,—but we shall meet with Father Bouchet again, and find him yet more daring in impiety.

"Our whole attention is given," writes Father de Bourzes, "to the concealing from the people that we are what they call *Feringees*: the slightest suspicion of this on their part, would oppose an insurmountable obstacle to the propagation of the Faith."—*Tome 21, p. 77.*

We had marked many other passages to the same effect; for they were often accused, and every successful falsehood was a

immense commerce; that from Father Tachard alone was due to the French Company, on account, more than 500,000 livres; and that the Company's vessels often took home large bales for the Jesuits in France. "Perhaps," says Norbert, "they contained relics." (p. 183).

fresh triumph to these successors of the Apostles. But it cannot be necessary to enlarge upon this distressing subject: one more quotation only we shall make, were it only to show how deliberately a Jesuit could lie. A famous Heathen penitent was almost persuaded by some missionaries on the coast, where they appeared as Europeans, to embrace the Christian religion: but the idea of uniting himself to the despicable *Feringees* gave him great uneasiness. "Seeing this," says Father Martin,

"We resolved to send him to Madura to be baptized by one of the Missionaries who live there as *Saniassis*. We told him, therefore, that we were but the *guras* or teachers of the low castes on the coast, and that it was proper for him, as he was a person of quality, to apply to the teachers of the higher castes, who were inland."—*Tome 10, pp. 99, 100.*

And the poor man *believed* them, and was baptized in Madura! Another triumph of the faith!

That the discovery of this long course of falsehood would be attended with the most ruinous consequences, is again and again repeated by Father Martin.

"The Missionaries are not known to be Europeans: if they were believed to be so, they would be forced to abandon the country: for they could gain absolutely no fruit whatever.—The conversion of the Hindoos is nearly impossible to evangelical labourers from Europe: I mean impossible to ~~those who pass for~~ Europeans, even though they wrought miracles."—*Tome 10, pp. 45, 66.*

So again, writing of the visit of Bishop Lainez to Aur, he says,

"No other Bishop until now had dared to penetrate into the interior, because, being ignorant of the language and customs of Madura, he would be sure to pass for a *Feringee* or European in the opinion of the Hindoos, which would have been the absolute ruin of Christianity."—*Tome 12, p. 132.*

With the sword thus ever suspended over their heads, it may be imagined in what continual misery and dread of detection they must have lived. This fear is sometimes carried to the verge of the ludicrous. Thus Father Saignez, who, from exposure to the sun, "had changed his skin three times like a serpent," trembles lest the new skin should be *whiter* than the old, and so lead the people to suspect that he was a *Feringee*.—(*Tome 14, p. 41.*) Again, it is almost sublime: thus an anonymous Missionary, who had been thrown into prison, preferred *to die* in his bonds, rather than be indebted for his liberty to the Europeans on the coast, whose interference in his behalf might give rise to a suspicion that he was connected with them!—(*Tome 13, p. 24.*)

It will be remembered that this infamous system had for its chief object the conversion of the Brahmins, and that Xavier himself even does not escape without a sneer at the low caste of his converts. Considered in this view, nothing could be more



signal than the failure of the plot. The lordly Brahmins held disdainfully aloof, in open hostility or haughty suspicion. The wily fathers of St. Paul were over-matched:—in falsehood, in cunning, in fraud, the Brahmins of Madura might perhaps be inferior to the sons of Loyola; but in austerities, mortification, and power over the people, they were more than their masters. Besides they fought at advantage: for the Brahmins believed that they had truth on their side, while the Jesuits quailed under the consciousness of falsehood. A whole history may be gathered from a letter of Father Tachard, the superior of the Mission, dated February 4th, 1703.

“Father de la Fontaine,” writes he, “has had *extraordinary* good fortune since the commencement of his mission. In addition to more than a hundred adults from other distinguished castes, whom he has baptized, he counts among his neophytes *nine Brahmins*; that is to say, he alone has in eight months baptized more adult Brahmins than nearly all the missionaries of Madura have baptized in *ten years*. If these conversions continue, as we have reason to hope, he may be called *the Apostle of Brahmins*; and should God give grace to a great number of these learned nobles, so that they may embrace Christianity, all the other castes will be easily converted.”—*Tome 10, p. 331.*

Father de la Fontaine died fifteen years afterwards; but neither he nor any of his brethren has yet been called “the Apostle of the Brahmins.”

The *Roman Saniassis* were more successful in imposing on the simple country people of the lower castes. They gained over a considerable number of *Sudras*; but the bulk of their converts were *Pariahs*.

From what Father Mauduit tells us, much may be gathered in regard to the internal economy of the Mission:—

“The catechist of a low caste,” says he, “can never be employed to teach Hindoos of a caste more elevated. The *Brahmins* and the *Sudras*, who form the principal and most numerous castes, have a far greater contempt for the *Pariahs*, who are beneath them, than Princes in Europe can feel for the scum of the people. They would be dishonoured in their own country, and deprived of the privileges of their caste, if they ever listened to the instructions of one whom they look upon as infamous. We must therefore have Pariah catechists for the *Pariahs*, and Brahminical catechists for the Brahmins, which causes us a great deal of difficulty.”—“Some time ago a catechist from the Madura Mission begged me to go to Pouleour, there to baptize some Pariah catechumens, and to confess certain neophytes of that caste. The fear that the Brahmins and Sudras might come to learn the step I had taken, and thence look upon me as infamous and unworthy ever after of holding any intercourse with them, *hindered me from going*! The words of the holy Apostle Paul which I had read that morning at mass, determined me to take this resolution, “giving no offence to any one, that your ministry be not blamed.” 2 Cor. vi. 3—“I therefore made these poor people go to a retired place about three leagues from here, where I myself joined them *during the night, and with the most careful precautions*, and there I baptized nine!”—*Tome 10, pp. 243—245.*

With all deference to Father Mauduit, it may be doubted whether the apostolic injunction is very consonant with this work of darkness: nor does the good-natured Father tell the whole story. For the poor Pariahs had not only separate catechists, but separate churches; and if they presumed to enter the church of a higher caste, they were driven out and well whipped. Nay, even when they were dying, the Christian *Saniassis* refused to enter their dwellings; and the expiring wretch, in nature's last agony, was dragged from his couch into the open air, or to a distant church, that the *Saniassi*, uncontaminated by entrance into the house, might (but without contact) administer the last rites of the Church.

The real number of their converts is involved in impenetrable mystery. In the sixteenth century the converts of St. Francis Xavier are said to have amounted to half a million. In the beginning of the 18th century, the native Christians in Madura are reckoned by Father Martin to amount to 150,000. He also informs us, that each Missionary baptized at least 1,000 annually, and that some much exceeded that number: for instance, Father Bouchet baptized more than 30,000 souls in 12 years (*tome 10, p. 54*), and Father Lainez in Maravas no less than 10,000 in 22 months.—(*Tome 10, p. 285.*) In A. D. 1700 there were but seven or eight Jesuits in the Mission; but in 1750 they had in Southern India upwards of 20. Taking ten only as a fair mean, we cannot put down the yearly increase by conversion at less than 20,000: and all these, it is to be presumed, were *adults*, for Father Martin assures us that the Missionaries “only baptize after hard probation, and three or four months’ instruction.”—*Tome 10, p. 43.* Now, allowing that the births and deaths merely counterbalanced each other, there should have been in 1770, about the time the Jesuits left the Mission, at least a million and a half of native Christians in Maravas and Madura. To this must be added, the increase of Xavier’s half a million of converts on the Pearl Coast during a period of three hundred years. Yet in 1776 Fra Paolino da San Bortolomeo found but 18,000 in Madura, and 10,000 in Tanjore!\*

It will be seen, however, that the main supply of baptisms was from another source. Besides the children of the Christians, of whom each Missionary, by himself or his catechists, baptized from three to four thousand yearly, immense numbers of Heathen children were added to the church after the following singular fashion:—

“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

\* Voyage to the East Indies, p. 65. London, 1800.

acquainted with the formula of baptism, and they confer it on these dying children, under the pretext of giving them medicines."—*Tome 12, p. 107.*

In this part of the work the women were found to be most useful assistants, as they alone could have access to infants newly born: and Father Bouchet mentions one woman in particular, "whose knowledge of the pulse, and of the symptoms of approaching death, was so unerring, that of more than *ten thousand* children whom she had herself baptized, not more than two escaped death."—*Tome 13, p. 54.* In like manner, during a famine in the Carnatic, about A. D. 1737, Father Trembloy writes, that according to the report of the Catechists and Missionaries, the number of deserted and dying children baptized, during the two years of dearth, amounted to upwards of twelve thousand. He adds, that, as every convert knew the formula of baptism, it was rare in any place where there were neophytes, *for a single Heathen child to die unbaptised!*—*Tome 14, pp. 185, 186.*

It may be taken for granted, that when Christian Missionaries assumed the orange cloth and the tyger's skin, and professed to have sprung from the head of the divine Brahma, they must have allowed, in their followers, a like conformity to the superstitions of the country; even although Father Trembloy has asserted in the most confident terms, that a native Christian could scarcely endure so much as to look upon an idol.

Let us assist at a Hindoo procession. An immense car approaches, covered with silk awnings, and gaudily decked with fruit and flowers. It is dragged slowly on its creaking wheels by a tumultuous crowd, and surmounted by a female figure. She has on her head the *Tirubashi*, a ring through her nose, and round her neck the sacred nuptial collar. On each side of her are men with parasols in their hands, and one holds a napkin with which he carefully drives away the mosquitoes. (Norbert, *tome 1, p. 428*). The car is preceded by dancers, half naked, and streaked with sandal wood and vermillion. Wild shouts ring through the air, and the ear is stunned with a confused din of horns, trumpets, tom-toms, kettle-drums, and other instruments of music. It is night: but, (besides a grand illumination, and the blaze of innumerable torches,) rockets, wheels, roman candles, and other fireworks, in the construction of which the Hindoos excel, shoot up in every direction. The crowd is of the usual motley description, all Hindoos,—and all with the characteristic marks of idolatry. The car is the gift of a heathen prince: the dancers and many of the musicians are borrowed from the nearest pagoda; the spectators are idolators; but the woman represents the Virgin Mary; and the actors in this scandalous scene are the Christians of Madura!



How lovingly the Christians and the Heathens associated together on such occasions, Father Martin tells us on another occasion—(*Tome 11, p. 148*):—

“The chief man of the place with all his family, and the other *Heathens* who were present in the procession, prostrated themselves three times before the image of the risen Jesus, and adored it in a manner which happily blended them with the most fervent of the Christians!!”

Immediately followed, as usual, a great number of baptisms. Indeed, processions and dances were favourite methods of conversion with the Jesuits. Thus the traveller Mandelslo, who was at Goa in 1639, has the following description of an entertainment given by the Jesuits, at which the Archbishop of Goa was present:—

“At the upper end of the pillar came out a flower made like a tulip, which opened of itself while they danced, till at last there came out of it *an image of the blessed Virgin, with her child in her arms*, and the pillar itself opened in three several places to cast out perfumed waters like a fountain.—The Jesuits told us, that by that invention they represented the pains they had taken in planting, among the Pagans and Mahometans of those parts, the Church of God, whereof our Saviour is the only pillar, or corner stone.—There came in also one man alone, who was covered with bird’s nests, and clothed and masked according to the Spanish mode, who began the *farce* of this comedy by ridiculous and fantastic postures; and the ball was concluded with the coming in of twelve boys, dressed like *apes*, which they imitated in their cries and postures. As we took leave of our entertainers, they told us, that they made use of these divertisements, *as well to reduce the Pagans and Mahometans of those parts to the embracing of the Christian religion by that kind of modern devotion*, as to amuse the children, and divert them after their studies.”—*Mandelslo’s Travels into the Indies. Book II. London, 1669.*

The dancers attracted also the special admiration of the devout Roman Catholic nobleman Pietro della Valle, who visited Goa in 1624. And fine showy fellows they were! Naked from the waist upwards, with painted bodies, and gold bracelets and necklaces; with flowers in their turbans, gay parti-coloured hose, and gallant streamers hanging below the knee, “so that,” says Della Valle, “in the festivities made at Goa for the canonization of Saints Ignatius and Xavier, though in other things they were most solemn and sumptuous, yet in my conceit, there was nothing more worthy to be seen for delight than the many *pretty and jovial dances* which intervened in the tragedy.”—*Travels into the E. Indies, p. 165.*

Let us now turn to an open and veritable procession of idolaters. Who are these in the throng, with cymbal and trumpets, with kettle-drum and horn, loudest in devil-worship? Reader, these are the Christians of Madura! What! you exclaim, those angelic men, who rarely commit a venial sin, and, from their horror of idolatry, scruple to pass by a heathen temple! Even so:—

there they are round the idol, as loud and as busy as the most zealous of its worshippers. And Father Bouchet and Father Bartolde deplore the scandal, but cannot promise the Legate that it shall cease. What can they do, indeed? *It is the custom.* Vain are threats: vain are fulminations. The Legate dies in a foreign prison, and Fathers Bouchet and Bartolde go to their account: but sixty years afterwards this infamous practice is in full vigour. Fra Bartolomeo tells of "a diabolical nocturnal orgy," during which the statue of *Shiva* is carried round, with the *Lingam* before him. At this festival all the Christians of the country are required to be present: and there is a dance, to which the Christian women are invited—those who do not go voluntarily being compelled to attend. Fra Bartolomeo applied to the heathen magistrate to prevent the overseers of the temple from compelling the Christians to be partakers in this detestable festival. "The overseers, however," says he, "found means to make a thousand excuses, and always referred to *ancient usage*."

"But this did not discourage me from pursuing the accomplishment of my object: and as I was invested with full power by the Heathen Magistrate, I caused some Christian fishermen from Cuttur and Sumboli, who had taken a share in the celebration of this festival, to get a severe beating before the Church door, as a warning to other Christians not to participate in such abominations for the future."—*Voyage to the East Indies*, p. 119, London, 1809.

Nor was this all. The distinction of castes was rigorously observed; the Pariahs had separate churches, fonts, confessionals, and communion tables; marriages were celebrated between children seven years old, and with nearly the whole idolatrous ceremonial of the Heathens; and the wives of the Christians had suspended from their necks the indecent *Taly*, representing the god *Pollear*, the *Priapus* of the Greeks. The Brahmin retained his *poita*; and sandal wood, and the ashes of cows' dung were applied to the body as before. Christians and Heathens observed the very same ablutions, and both used the very same prayers, while bathing, which were really directly addressed to the idols of the Hindus. In short, as the keenest observer might be at a loss to distinguish the *Saniassi* of Rome from the *Saniassi* of devils, so he might be equally puzzled to discriminate between the Christian of Madura and the idolatrous Hindoo. There was indeed in the latter days of the mission a notable distinction: the use of the *Taly* ceased,—that is, *Jesuitically*; for the reverend Fathers cut off a little from the stomach of *Pollear*, and on the flat surface thus formed, they engraved a tiny little cross, so that it ceased to be a *Taly*, and became a decent and edifying Christian ornament, and a fit companion for a medal of the Virgin, or of St. Xavier himself.—*Norbert*, tome 2, p. 323. *Besancon*.



The proof of all these abominations is at hand, and will abundantly satisfy the most sceptical inquirer; which leads us to another phase of this strange and scandalous history.

During the life-time of Robert de Nobilibus, the first news of these unhallowed doings reached Goa, and were listened to with surprise and indignation.

Loud complaints were immediately made to Rome; and Paul V, the reigning Pontiff, appointed the Archbishop of Goa to enquire carefully into the nature of the rites and customs that prevailed in the Mission of Madura. Meneses, certainly not the most scrupulous of Prelates, condemned them unequivocally. In the meantime the Jesuits, aware of their danger, boldly asserted that the rites were merely civil observances, and had nothing in them of a religious nature; that they were neither contrary to the faith nor to morality, and absolutely essential to the propagation of Christianity in India. Misled by such misrepresentations, yet doubtful of their good faith, Pope Gregory XV, in the year 1623, issued the Constitution, *Romanæ Sedis Antistes*, wherein he allows the wearing of the cord, provided it be merely a mark of nobility; the use of sandal-wood, provided it be rubbed on the body merely for ornament and on account of its agreeable flavour; and the practice of bathing, but only for the purpose of cleanliness and refreshment: but he condemns in the strongest language, and beseeches them, by the bowels of Christ, to abstain from or practice attended with the slightest offence, or by the smallest possible tincture of superstition (*a qualibet vel levissima culpa aut macula, necdum ab impurissima superstitionis labe.*) He also ordains that there should be no distinction in the Church between the *Pariahs* and the higher castes, but that all should hear the word of God, and partake of the sacred mysteries together. To avoid public scandal, this Constitution was sent to the Jesuits alone; and the worthy fathers, with admirable tact, received it in profound silence, and continued to do exactly as they had done before; so that until 1680, the Capuchins did not so much as know that such a Constitution was in existence.

In the beginning of the 18th century, the Jesuits had reached the zenith of their power. It was the age of Louis XIV, in those splendid days, when success crowned every enterprise, when Europe seemed prostrate at his feet, when heroes, philosophers, and poets worshipped him as a demi-god, rather than honoured him as a king, and counted a flattering word, or a condescending smile, a greater reward than glory. Then neither man nor woman resisted his will, and it seemed as if he could never know reverse or misfortune. Yet there was one man before whom that haughty Monarch trembled, and to whose councils he was docile and submissive as a little child; and that man was the Jesuit Le Tellier.

So complete was his ascendancy over the mind of Louis, that Madame de Maintenon herself dared not to oppose it, or even to interfere secretly in favour of her dearest friends. Is it to be wondered at, if, at such a crisis, the Jesuits thought themselves all powerful, and acted as if the empire of the world were already in their grasp? The Protestants driven from France; the Jansenists broken or breaking; the Dominicans hating, but fearing and bending before them; Paraguay their own; the mighty empire of China about to be Christianized after their own fashion; and India, with her yearly produce of thousands and tens of thousands of angels;—truly the prospect was dazzling, and accordingly the worthy Fathers carried matters with a high hand: they knew not that “the Judge was at the door.”

Nearly eighty years had elapsed, since the Constitution of Gregory XV. was issued “under the ring of the fisherman:” eight Popes had passed into eternity; and the Malabar rites, strengthened by the practice of a century, were more deeply rooted than before. And now the Jesuits, blinded by success, lost sight of their usual prudence. Through the weakness of M. Martin, the governor of Pondicherry, who, at their repeated instances, gave them illegal possession of a famous Hindu pagoda, that city was all but lost to the French, and the tumult was with difficulty appeased by allowing the Brahmins to take triumphant repossession of their temple. M. Hebert, the next governor, at first opposed them boldly, and in a letter to Father Tachard, rebukes them for their constant intermeddling in the affairs of the Company, and for forcing their converts into families, nominally as servants, but really as “domestic spies.” His description, indeed, of these marvellous neophytes, is strangely different from that of the *Lettres Edifiantes*. He speaks of them as men “of scandalous life, lazy, superstitious, and almost universally given to thieving;” and reproaches the Missionaries for allowing them to retain nearly all their superstitions and idolatrous ceremonies, such as the cocoa-nut at marriages, the mirror at funerals for the dead man to see his soul, the marks on their foreheads, and the Heathen music in their processions, as well as for their cruel treatment of the *Pariahs*. See his letter at length in Norbert.—*Memoires Historiques*, tome 1, p. 40, *Besançon*. Monsieur Hebert was answered, not by words, but by deeds; he was recalled in disgrace, to be sent out shortly afterwards, the reluctant but obedient tool of the Jesuits.

About this time, in the year 1701, arose the persecution in Tanjore, caused by a public outrage on the idols of the country, during one of their processions in Pondicherry.\* Father Tachard

\* The images of Brahma, Vishnu, &c. were broken to pieces in the streets by a Native Christian, representing St. George.

assures us (*Lettres Edifiantes*, tome, 10, p. 317,) that *twelve thousand* Christians stood firm in the hour of trial, and endured the most cruel sufferings for the faith. Pondicherry is but a little way on the other side of the river; but, strange to say, nothing of all this was heard of there. On the contrary, Father Norbert assures the Pope, that, to the shame of their Christian profession, not *one* was found ready to seal his faith with his blood; and, that while a few families fled to the coast for shelter, the Christians of Tanjore flocked by thousands to the Pagodas, to renounce Christ, and receive the indelible mark of Vishnu.—*Memoires Historiques*, tome 1, pp. 71, &c. Besancon.

It was precisely the same in 1784, when Tippoo ordered all the native Christians in Mysore to be seized, and gathered together in Seringapatam, that he might convert them to Mahometanism. Amidst that vast multitude, amounting to more than 60,000 souls, says the Abbe Dubois, (while he indignantly exclaims “oh shame! oh scandal! will it be believed in the Christian world?”) “not *one*, not a single individual among so many thousands, had courage to confess his faith under this trying circumstance, and become a martyr to his religion. The whole apostatized *en masse*, and without resistance or protestation.”—*Letters on the State of Christianity in India*, p. 74, London, 1823.

Yet the Jesuits tell us, in these veracious Letters so often cited that there was nothing more characteristic of these than the ardour with which they courted martyrdom! It is true, that, in Tanjore, as well as in Mysore, when the peril had passed over, numbers returned to their former faith, saying, adds Dubois, “that their apostacy had been only external, and that they always kept the true faith in their hearts:” but he continues significantly, “God preserve them from being exposed in future to the same trials!”

On the 23rd of Nov. 1700, Cardinal Albani was elected Pope, and assumed the name of Clement XI. Everywhere he found opinions divided, and the most violent and bitter recriminations, concerning the proceedings of the Jesuits in India and China. By themselves their policy was represented as innocent, necessary, and sagacious; by their opponents, as scandalous, unchristian, and stained by the darkest crimes. The framer of the far-famed Bulls, *Unigenitus* and *Vineam Domini Sabaoth*, can scarcely be suspected of any bias against the Society of Jesus: nevertheless he deemed it necessary that the matter should be thoroughly investigated, and settled by competent authority on the spot. For this purpose, after anxious deliberation, he fixed upon a prelate in whose wisdom and piety he had the fullest confidence, and determined to send him to the East, clothed with the amplest powers, to examine and set at rest for ever those unhappy disputes which divided and scandalized Christendom.



Charles Thomas Maillard de Tournon, Patriarch of Antioch, was of an illustrious family in Savoy, and of high repute for learning and sanctity. He is described in the Brief of Clement XI, dated 2nd July, 1702, as a man "whose well known integrity, prudence, learning, piety, charity, skill in business, and zeal for the Catholic religion made him worthy of the highest trust;" and he was accordingly appointed Apostolic Visitor, with the full powers besides of Legate *a latere*. The Brief further enjoins every Ecclesiastic in India and China, whether Secular or Regular, "*etiam prædictæ Societatis Jesu*," to obey his mandates implicitly, and without delay: for though a final appeal to Rome was of course open, yet that regarded the future, and in the mean time could in no way delay the execution of the Legate's Mandate, to which all were strictly ordered to render instant obedience.\* Briefs to the same purport were addressed to the Archbishop of Goa, the Bishop of Meliapore, and other Prelates in India and China.

In addition to all this, Louis XIV placed two frigates at his disposal; in one of which, *Le Maurepas* of 46 guns, commanded by M. de Fontaine, he sailed from Teneriffe, May 3rd, 1703. On the 6th of November he landed at Pondicherry amidst the thunder of cannons; and a Te Deum was chanted in the Church of the Fathers of the Society of Jesus. Amidst the joyful acclamations of the multitude, surrounded by the clergy and the magistrates of the place, and by a mixed crowd of Christians and Heathens, he was conducted in a sort of triumphal procession to the Society's Mission house; there he abode during his nine months' stay in India; and it would have been impossible, he himself writes in his journal, to add any thing to the politeness, the hospitality, and attention, with which he was entertained. During these nine months the Legate was indefatigable in gathering information regarding the Malabar rites. He examined the Capuchins; he examined impartial men of the world; he used his own eyes; and, most of all, the materials of his decree were drawn from the lips of the Jesuit Fathers themselves. With a portion of their own cunning, he set a snare for these worthy men; and Father Bouchet and Father Bartolde were taken. He summoned these two Fathers to a private conference, praised their zeal, seemed to enter into the difficulties of their position, and so won upon them, that they frankly told him *all*, not disguising even the repugnance which they had felt at first to the system of mendacity and imposture, which prevailed in Madura.

\* Quacunque appellatione, recursu, recusatione, seu nullitatis dictione, minime obstante, ita ut quælibet appellatio solum in devolutivo, et non retardatâ executione, et non nisi ad dictam Sedem, interponi possit.



They did not know that two Secretaries were concealed in the room, who took full notes of the conversation. Not quite satisfied with themselves, however, they proceeded at once to tell their superior, Father Tachard, what had happened. The wily Tachard, alarmed for the consequence of their ruinous sincerity, sent them back to the Legate, to unsay and explain away their most unfortunate admissions. But it was too late: and now they were obliged to brave the storm.

The famous decree of Cardinal de Tournon was published on the 8th of July, 1704; and, though itself in our Protestant eyes not free from superstition and laxity of Christian principle, is in all respects a remarkable testimony against the semi-paganism introduced into Madura under the sacred name of Christianity. He begins by declaring, that what was wanting in his own personal experience, had been supplied by the Fathers, Venant Bouchet, superior of the Carnatic Mission, and Charles Michael Bartolde, Missionary of Madura, learned and zealous men, long resident in the country, and perfectly acquainted with its manners, language, and religion; and that from their lips he had learned (*dictis Patribus ore tenus auditis*) what those things really were, "which rendered the vine branches feeble and barren, adhering, as they did, rather to the vanities of the Heathen than to the vine, Christ." The decree, as a whole, is too long for extraction; it will be sufficient to substantiate our statements by a few extracts in the original, accompanied by a literal English translation: the numbers refer only to the paragraphs extracted.

1. Præterea, quum moris hujus regionis sit, ut infantes sex vel septem annorum, interdum etiam in teneriori ætate, ex genitorum consensu, matrimonium indissolubile de præsentì contrahant, per impositionem Talii, seu aureæ tesserae nuptialis uxoris collo pensilis; Missionariis mandamus, ne hujusmodi irrita matrimonia inter Christianos fieri permittant, &c.

2. Et quoniam apud peritiores impiæ illius religionis sectatores, Talii præ se fert imaginem licet informem Pulleyaris, sive Pillayaris, idoli nuptialibus ceremoniis præpositi; quumque dedeceat Christianas Mulieres talem effigiem collo deferre in signum matrimonii; districtè prohibemus, ne in posterum audeant Talii cum hac effigie collo

1. Further, as it is the custom of this country, that children six or seven years old, and sometimes even younger, contract, with the consent of their parents, an indissoluble marriage, by the hanging of the *Taly*, or golden nuptial emblem, on the neck of the bride, we command the Missionaries never to permit such invalid marriages among Christians.

2. And since, according to the best informed adherents of that impious superstition, the *Taly* bears the image, though unshapely, of Pullear or Pilliar, the idol\* supposed to preside over nuptial ceremonies: and since it is a disgrace for Christian women to wear such an image round their neck, as a mark that they are married: we hence-

\* Bartolomeo, describing *Ganesa* or *Pollyar*, says, "Indian women who are married wear an image of this deity, which they call *Taly*, suspended from their neck by a

appendere, et, ne uxores innuptæ videantur, poterunt uti alio Tali, vel Sanctissimæ Crucis, vel Domini nostri Jesu Christi, vel Beatissimæ Virginis, vel alia quavis religiosa imagine ornato!

3. Et quum superstitione non careat funiculus centum et octo filis compositus, et croceo succo delinitus, quo plerique dictum Tali appendunt, prohibemus etiam dictum filorum numerum et unctionem.

4. Ceremoniæ etiam nuptiales, juxta harum regionum morem, tot sunt, tantæque superstitione maculatæ, ut tutius remedium aptari non posset, quam eas omnino interdicens; quum undique noxiâ Gentilitatis labe scateant, et difficilimum sit eas a superstitiosis expurgare. At vero, &c.

forth strictly prohibit them from daring to have the *Taly*, with this image, suspended from their necks. But, lest wives should seem not to be married, they may use another *Taly*, with the image of the Holy Cross, or of our Lord Jesus Christ, or of the most Blessed Virgin, marked on it!

3. And since the cord of 100 threads, dyed saffron, by which many attach the *Taly*, is not free from superstition, we forbid both the saffron dye, and the said number of threads.

4. The nuptial ceremonies also, according to the customs of the country, are so many, and defiled by so much superstition, that no safer remedy could be devised, than to interdict them altogether: for they overflow with the pollutions of Heathenism, and it would be extremely difficult to expurge from them that which is superstitious.

The Legate then enjoins the Missionaries to extirpate from these ceremonies, every thing that savored of superstition; such, for instance, (*"besides the abuses they had already reformed"*) as the twig of the *Arasu* tree, which is emblematic of the Hindu Trinity, *Brahma*, *Vishnu*, and *Shiva*; the circlets for averting misfortune; the seven vessels filled with earth, in which rice must be growing about two inches high, emblematic of the seven planetary gods; and the dishes, containing rice, betel, &c., all dedicated to superstition. But as to these last, by changing the number of the vessels and dishes, and filling them with food of a different description, he thinks some latitude may be allowed! Truly it was not for nothing that the Cardinal reproached himself afterwards so bitterly.

The almost incredible idolatry and superstition that characterised Christian marriages will be found fully detailed by Norbert, in his *Memoires Historiques*, Besançon (*tome 2*, pp. 232—241); or in the *Lucca* edition (*tome 3*, pp. 14—27).

The next section forbids the superstitious breaking of the cocoa-nut; but actually allows the very practice it condemns, provided it be done *privately*! Then follows an absolute condemnation of the conduct of the Missionaries, who would not permit women "*menstruali morbo laborantes*," to go to Church or confession, yet celebrated its first appearance by a public festival, which is denounced in the strongest language as "*obsœna consuetudo, a Gentilium impudentiâ inducta*." On their treatment of the *Pariahs* he is especially severe, and cuttingly

rebukes the Christian Spiritual Physicians, who would not enter a Pariah's door, even to administer extreme unction, while the Heathen doctors never scrupled to attend them when they were dangerously ill. He then proceeds:

Non sine maximo animi nostri moerore accepimus, etiam Christianos tympanorum pulsatores, tibicines, aut alterius cujuscunque musici instrumenti sonatores, ad Idolorum festivitates et sacrificia accersiri ad ludendum, et interdum etiam cogi, ob quamdam servitutis speciem erga Publicum ab ipsis contractæ, per hujusmodi artis exercitium; nec facile esse Missionariis, eos ab hoc detestabili abusu avertere: quocirca considerantes, quam gravem rationem essemus Deo reddituri, si hujusmodi Christi fideles, a Demonorum honore et cultu, pro viribus non revocaremus; illis prohibemus, &c. Ideoque Missionarii, non solum eos monere tenebuntur de præfata prohibitione, verum etiam illam omnino executioni demandare, et contrafacientes ab ecclesiâ expellere, donec ex corde resipiscant, et publicis penitentiae signis patratum scandalum emendaverint.

We have learned with the greatest sorrow also, that *Christians*, who can beat the drum, or play on the flute, or other musical instruments, are invited to perform, during the festivals and sacrifices in honour of idols, and *sometimes* even compelled to attend, on account of some species of obligation supposed to be contracted towards the public by the exercise of such a profession; and that it is by no means easy for the Missionaries to turn them from this *detestable abuse*: wherefore, considering how heavy an account we should have to render to God, did we not strive with all our power to recall such Christians as these, from the *honouring and worshipping of Devils*, we forbid them, &c.

The Missionaries also shall be held bound, not only to acquaint them with the aforesaid prohibition, but also to insist on its entire execution, and to expel from the Church all who *disobey*, until they repent from the heart, and by public marks of penitence expiate the scandal they have caused.

In like manner, the Heathen ablutions and superstitious bathings, at set times, and with certain ceremonies, are absolutely prohibited to all, and more especially to the preachers of the Gospel, whatever pretence they allege, were it even to pass themselves off as *Saniassis*, who are distinguished by their manifold and multiplied washings, "ut existimentur *Sanias*, seu *Brachmanes* 'præ ceteris dediti hujusmodi ablutionibus.'" He prohibits also the use of the ashes of cows' dung, and all marks on the forehead, chest, and other parts of the body, so common among those "most superstitious Hindus." Finally, he declares that the penalties for non-observance of this decree shall be excommunication for the superiors of the mission, and suspension *a divinis* in the case of individual Missionaries.

This goodly catalogue however is far from including all the scandals, which disgraced the miserable (so called) Christianity of Madura.

What concerns Romanism chiefly, we have passed over: and Cardinal de Tournon is careful to let it be known that "*much* 'perhaps that needed reformation might have escaped his notice;

‘and that several things he had purposely left undecided, as requiring more mature consideration.’ Will it be believed that in these deeps there was still a lower deep? Passing over the unadulterated Heathenism of their funeral rites, the innumerable superstitions that disgraced their nuptial ceremonies, and the disgusting details of that scandalous ceremonial, which was well termed “the festival of immodesty and wantonness;” we shall lay before our readers a specimen of the *prayers*, which accompanied the ablutions and anointings which the Christians of Madura loved so well. It is very probable that many of the poor creatures did not know the meaning of the words they used: but what shall be said of their teachers, who knew the truth, yet permitted and sanctioned the most daring and gross idolatry? The ashes of cows’ dung are consecrated to the goddess *Lakshmi*, and are supposed, when applied to the body, to cleanse from sin. These ashes were used by the Christians of Madura. The Catechist, or Missionary, laid them upon an altar, on which stood an image of the Virgin, or a Crucifix; they were then consecrated, and distributed to the neophytes in the shape of little balls. What followed, we extract from a report drawn up by the Capuchins for the purpose of showing the identity of the Heathen ceremonies with those of the Madura converts; and it is but justice to the Missionaries of that order, to acknowledge that they uniformly avoided and denounced these scandalous compromises, and that their standard of Christian principle seems to have been higher and purer even than that which found favour at Rome. But we return to the neophytes of the Jesuits, and their burnt cows’ dung. “When they rub it on the head and forehead, they say, *Neruchiguron netchada shiven*; that is, may the god *Shiva* be within my head! When they rub it on the chest, they say, *Manu Rudren*, i. e., May the God Rudren be in my breast! When they apply it to the neck, they say, *Maya Ishuren*, May Ishuren be in my neck; and when to the shoulders, they say *Tolbairaben*, May Bhairab be in my shoulders!”

In like manner there is a distinct god, and a distinct invocation, for the arms, the ears, the eyes, the groin, the back, the stomach, the legs, knees, and feet; and “they conclude all these fine invocations, by putting a little of the ashes into their mouths, and saying *Condadu mireum kuripu adulane*; that is, By this last action I declare that all is finished as it ought to be.”—*Memoires Historiques, Luques*, 1745; tome 3, pp. 29, 30.

Excepting among the Jesuits, there could not surely be found throughout the world a Christian Missionary, who would not have hastened to disclaim with horror and indignation the practices denounced by the Legate De Tournon, and to aid with all his powers in their instant suppression. The Fathers of Jesus hastened



indeed to De Tournon; but it was to intreat, to beseech, to implore him, to recall his censures, to sanction everything he had condemned, and to compel the Capuchins and every Romanist in India to adopt the whole of these devilish practices in all the grossness of their abomination. The too complaisant Patriarch yielded so far as to suspend the execution of his decree for three years, in order to give time for a gradual reform—a weakness which caused him afterwards many a bitter moment; but further than this he would not go, remaining inexorable to all their intreaties, and determined that his decree should be fulfilled to the letter.

It became therefore Father Tachard to be doing; and he lost not a moment in sending round among the Missionaries under his charge a circular, of which the following is a *precis*:—

I.—Is the frequent use of ashes (burnt cows' dung) necessary for the Christians of these Missions? *They answered in the affirmative.*

II.—As the *Pariahs* are looked upon in a civil light as so despicable that it is almost impossible to describe how far the prejudice against them is carried, ought they to assemble in the same place, or in the same Church, with other Christians of a higher caste? *They answered in the negative.*

III.—Are the Missionaries obliged to enter into the houses of the *Pariahs* to give them spiritual succour, while there are other means of arriving at the same end, as is remarked elsewhere? *They answered in the negative.*

IV.—Ought we in the said missions to employ spittle in conferring the sacrament of Baptism? *They answered in the negative.*

V.—Ought we to forbid the Christians to celebrate these brilliant and joyous *fetes*, which are given by parents, when their young daughters “ont pour la première fois la maladie des mois?” *They answered in the negative.*

VI.—Ought we to forbid the custom observed at marriages of breaking the cocoa-nut? *They answered in the negative.*

VII.—Ought the wives of the Christians to be obliged to change their *Taly*,\* or nuptial cord? *They answered in the negative.*

But the bare signature of this creditable document did not seem to Father Bouchet a sufficient atonement for his former want of adroitness: he backs it by a solemn oath.

“I, John Venant Bouchet, Priest of the Society of Jesus, and Superior of the Carnatic Mission, do testify and swear on my faith as a Priest, that the observance of the rites, as set forth in the preceding answers, is of the greatest necessity to these missions, as well for their preservation, as for the conversion of the Heathens. Further, it appears to me, that the introduction of *any other* usage

\* In juxtaposition with this 7th question and answer, let the reader weigh the following extract from the Brief of Clement XII., issued under the ring of the Fisherman, Aug. 24th, 1734, “*Quamvis asserunt Missionarii, nunquam permisisse gestationem dicti Taly,*” that is, Although the Missionaries assert that they have NEVER permitted the wearing of the said Taly!!

contrary to these, WOULD BE ATTENDED WITH EVIDENT DANGER TO THE SALVATION OF THE SOULS OF THE NEOPHYTES. Thus I answer the Reverend Father Superior General, who orders me to send him my opinion as to these rites, and to confirm it by my oath: for assurance and faith of which I here sign my name. Signed Nov. 3rd, 1704, in the mission of the Carnatic. *Jean Venant Bouchet.*"

Fathers Peter Mauduit, Philip de la Fontaine, Peter de la Lane, and Gilbert le Petit, took the same oath, and attested it by their signatures: and after like fashion, swore all the Portuguese Jesuits in Madura and Mysore. *Memoires Historiques, Lettres, 1745; tome 3, pp. 8—10.*

Thus the Reverend Fathers publicly, solemnly, and deliberately make oath, that, in these missions the religion of Christ must necessarily be joined to the idolatry of the Heathen, and that the introduction of Christianity, alone, and in its purity, would be fatal to the salvation of souls!

In the mean time the decree of the Legate had reached Rome, where it was confirmed by Clement XI. in January, 1706, who, after praising the zeal and prudence of the Patriarch, ordered, that, until otherwise determined by the Apostolic See, "exacte observari debeant ea omnia, quæ in Decreto supradicto fuerunt ab ipso præscripta:" i. e. "every thing was to be strictly observed, which had been ordered by him in the foresaid Decree."

Nor were the Jesuits idle: for, first they dispatched to Rome Fathers Lainez and Bouchet, with the memorable document to which we have already referred, to plead their cause in Europe. In the meanwhile, they stirred up the Archbishop of Goa to deny the authority of the Legate, to suspend the execution of his decree, and to forbid its observance to all the Christians of India. The Pope, scandalised and grieved by such conduct, instantly issued an indignant declaration, that the edict of the Archbishop was from the beginning rash and presumptuous, void, worthless, and of none effect; and the Archbishop, thoroughly frightened, submitted for the present. So this shaft fell wide of the mark.

Their next manœuvre is remarkable for its singularity. To the astonishment of every one, the Council of Pondicherry passed an Act, condemning as abusive the decree of M. de Tournon, and forbidding its observance! The answer to this was a pastoral letter, addressed by him to the Christians of Pondicherry, from his prison in Macao, dated 13th October, 1709. In this letter he reminds the Magistrates of Pondicherry, that things spiritual did not lie within their province, beseeches them not to be led away by seducers from their obedience to the Holy See, and threatens with the thunders of the Church every Christian, whether lay or ecclesiastical, who persisted in disobedience. The Act was also annulled by the Pope in 1711.

Not long after, this distinguished prelate, who had been elevated in the meanwhile to the dignity of Cardinal, perished in the dungeons of Macao, into which he had been thrown by the Chinese at the instance of the worthy Fathers, who at first fawned upon him, and who, when the cunning of the fox availed not, never failed to display the ferocity of the wolf. Who were the real authors of this tragedy may be easily gathered from a letter to the Jesuits of Pekin, which was written by the Cardinal himself in 1707. The following is an extract:—

“Night and day I shed tears before God, not less for the distressed state of the Mission, than on account of those who are the causes of its affliction: for, if I knew not the cause of the evil, and the authors of it, I might endure all more cheerfully. The Supreme See has condemned your practices: but much more to be detested is *that unrestrained license, with which you try to bury your shame under the ruins of the Mission!* You have not lent your ears to salutary counsel: *and now you betake yourselves to means that cause horror* (modo ad horrenda confugitis).”

And he adds, with a prophetic anticipation of the result,

“What shall I say? wo is me! The cause has been determined, but the error continues! the Mission will be destroyed sooner than it can be reformed.”—*Tome 1, p. 268.*

It will not have been forgotten, that Fathers Lainez and Bouchet had been sent on a mission to Rome, for the purpose of overturning the decision of Cardinal de Tournon, and procuring a new bull in their own favour. Lainez had been promoted to the Bishoprick of St. Thomas; and he and his colleagues in iniquity returned to India, there to exhibit, to the astonished public, their crowning act of audacious wickedness. Bishop Lainez declared that they had gained their cause, and that the Pope had decided in their favour; and Father Bouchet, says Norbert, on a day when the exposition of the sacrament had drawn together a great concourse of French and Native Christians in their church at Pondicherry, “came forward in his sacerdotal robes, and, ‘calling to witness the body and blood of *Jesus Christ*, boldly ‘*protested before God*, that of a truth he had obtained from the ‘lips of the Pope himself an express declaration, that the decree ‘of the Cardinal De Tournon was in no wise binding, and that ‘the Missionaries, without offence of conscience, might permit the ‘practice of the ceremonies which the Legate had condemned, ‘because, so doing, they might the more easily convert the ‘Heathens to the faith!” (*Tome 3, p. 320.*) In like manner writes Bishop Lainez to Father Esprit, the Superior of the Capuchins, “Another thing which you are perhaps ignorant of, ‘my Reverend Father, because it has recently occurred, and ‘which puts an end to every suspicion connected with these ‘censures, is an oracle (oral deliverance) of the Supreme Pontiff

‘ Clement XI., which has been brought before me a few days ago, and which I shall publish in due time, regarding the permission of the rites and customs which are practised in the Missions of the Society, and which facilitate the conversion of the Heathen. This oracle is so far from prohibiting the using of the ashes, that it orders the continuance of their use in the Missions, because it facilitates and increases conversions to Christianity. *This I can attest, for it was I who managed the business at Rome, and spoke of it to the Sovereign Pontiff, who left me not a doubt on the subject, and consequently all who think otherwise are in error.*’

But what if this were an infamous lie? What, if apostolic Father Bouchet were guilty of deliberate perjury? You reject the bare possibility, as under all the circumstances, something too monstrous for belief.

But listen to Father Timothy de la Fleche, who writes, that, when he went to the Pope to learn from his own lips whether he had indeed given such permission, his Holiness at once took fire, and used almost these very words:—

“ FATHER BOUCHET IS A LIAR, and nothing is less true than the story he dares to publish: far from going away triumphant and comforted, he retired mortified and grieved to the last degree, at not being able to obtain anything from us. He indeed did all he could to make us revoke the decree of our Legate; but, having shown him that it was confirmed by the Congregation of the Holy Office, and made him understand that no change would be made in it, and ~~that~~ the Holy See would never approve of rites so scandalous as those which the Fathers of his Society caused to be observed by their Christians in India, nor ever allow them to be practised, the Reverend Father, having no longer any hope of success in that for which he came to Rome, took leave of us,” &c.

Bishop Lainez indeed rejects this testimony on the weighty ground of its being an atrocious insult to his Holiness, because the reigning Pope was far too *polite* to call a Clergyman a liar! However, the matter was set at rest by a Brief from the Pope himself, dated Sept. 17th, 1712, and addressed to the Bishop of St. Thomas, stating that he had heard of such a report with great sorrow of mind, and that it had no foundation: and, in a letter addressed to M. de Visselou, Bishop of Claudiopolis, Cardinal Sacripanti, Prefect of the Congregation for the Propagation of the Faith, incloses for his perusal a copy of the original acts of the Congregation of the Holy Office. “ They will shew you,” writes he, “ that the report you have heard in your countries, announcing the suspension, or annulling of the decrees of the Cardinal de Tournon, Visitor Apostolic, of happy memory, is false, and without the slightest foundation.” (*Norbert, Lucca Edition. Tome 1, pp. 319—361.*)

We shall offer no comments; for nothing can add to the infamy of such wickedness on the part of Christian Ministers.



We must now turn from the tragedy to the comedy (if such it may be called) of iniquity. The worthy Fathers were now desperately hard pushed; and they had recourse to a new stratagem. They declared that the Pope had been misinformed as to the facts on which his decision was grounded; and they produced a document, signed by many Malabar Christians, and three of the most learned Pundits in French India, attesting that the rites were all mere civil observances! The Capuchins, amazed (as well they might be) by such a declaration, had these learned Brahmins summoned before the Judges of Pondicherry, and there publicly and judicially examined by M. de Lorme, the Secretary of Council, the Capuchins not being allowed to interfere.

One of these most learned Brahmins (*peritissimi Brachmanes*) declared that a certain Jesuit (whose name he mentioned) had given him a paper to sign, and asked him to procure a few more signatures from his friends: but as to the rites, all that he had said on the subject, was, that undoubtedly they were of a religious nature. Another of the three Brahmins was a friend, who happened to be in his house, and who had signed to do him a pleasure.

The third worthy declared that he had signed the paper because he was told it was of no consequence, "but, sir," added he, "it is not my own name I have put there; it is the name of my grandfather!!" But alas! this comedy ended in blood. The Capuchins, by the assistance of *Naniapa*, the Company's broker, had four Brahmins, really learned and able men, publicly examined by the same judges, and the result was the most unequivocal evidence of the superstitious nature of the rites. The Jesuits answered, as they have done but too often: for they gave complaisant Governor Hebert no rest, until poor *Naniapa* was publicly whipped, loaded with chains, and thrown into a dungeon, out of which he never came alive. One evening the sergeant of the guard came to acquaint M. Hebert, that the poor creature was vomiting blood.—"Well, what then?" was his brutal reply, "What business is that of yours? *Let him burst!*" For this atrocious judicial murder, Hebert was recalled, and died in contempt and disgrace; and the heirs of *Naniapa* were ennobled by the French King. They needed indeed to be wary and powerful, who in those days entered the field against the Society of Jesus!\*

In vain Clement XI. issued brief after brief; in vain they were branded by Rome in 1714, as "alike obstinate and impudent;" they firmly held to their beloved rites, and practised them as devoutly as ever. But we must hasten to a close.

\* Their *practice* in this matter we will not enter on here; but their *doctrine* may be learned from one of their own authors. "It will be lawful for an ecclesiastic, or one of a religious order, to kill a calumniator who threatens to spread atrocious accusations against himself or his religion, when other means of defence are wanting."—Francisci Amici Cursus Theologici, tomus v., disp. 36, sect. 5, n. 118, Duaci. 1642.

The Brief of Clement XI, sealed with the ring of the Fisherman, Sept. 30th, 1719, again insists upon the observance of Cardinal De Tournon's decrees, and enjoins the Bishop of Claudiopolis to use his utmost efforts to have them fulfilled to the letter. It was in vain.

The Brief of Pope Benedict XIII, dated 12th November, 1727, wherein it is written, "Following in the footsteps of our predecessor (Clement XI.) we also confirm the decrees of the said Patriarch of Antioch, and in like manner command and enjoin that they be obeyed and observed," had precisely the same result. The Jesuits paid no attention to it, and went on, as they had done before.

Under the Pontificate of Clement XII, they had sufficient influence at Rome to procure a revision of the Cardinal's decrees; but (alas for them) the result was the Papal Brief, *Compertum exploratumque*, issued under the ring of the Fisherman, 24th August, 1734.

This famous Brief, (with a few slight modifications in matters that relate to the rites of the Roman Church, such as insufflation, and the use of the spittle in baptism) confirms anew the decrees of the Cardinal de Tournon, as well as the Briefs of Clement XI. and Benedict XIII., and especially and distinctly again forbids every superstitious practice referred to in Tachard's documents, and supported by the oaths of his associates, as well as those already quoted from the Legate's decree. But, as the Fathers still continued obstinate in their rebellion, the same Pope five years afterwards issued another Brief, dated 13th May, 1739, insisting on instant submission, and threatening them, should they persist in their rebellion, with all the thunders of the Vatican. In his wrath he compares them to the mongrel Samaritans, "who feared the Lord, but served their graven images, after the manner of the Gentiles" (2 Kings xvii. 41 :) and, being thoroughly in earnest, and determined to bring the matter to an issue, he ordered the following oath to be taken by every Jesuit Bishop and Missionary in India :—

"I, N. of the order N. or Society of Jesus, sent or designated as a Missionary to the Kingdom or Province of N. in the East Indies, by the Apostolic See, or by my Superiors, according to the powers granted to them by the Apostolic See, obeying the precept of our holy lord Pope Clement XII., in his Apostolic Letter issued in the form of a Brief, on the 13th day of May, 1739, enjoining all the Missionaries in the said Missions to take an oath that they will faithfully observe the Apostolic determination concerning the Malabar rites, according to the tenor of the Apostolic Letter in the form of a Brief of the same our holy lord, dated 24th August 1734, and beginning *Compertum exploratumque*, well known to me by my reading the whole of that Brief, PROMISE that I will obey fully and faithfully, that I will observe it *exactly, entirely, absolutely, and inviolably*, and that I will fulfil it *without any tergiversation*; moreover that I will instruct the Christians committed to my charge according to the tenor of the said Brief, as well in my

preaching as in my private ministrations, and especially the Catechumens before they shall be baptized, and unless they promise that they will observe the said Brief, with its determinations and prohibitions, that I shall not baptize them: further, that I shall take care, with all possible zeal and diligence, that the ceremonies of the Heathens be abolished, and those rites practised and retained by the Christians, which the Catholic church hath piously decreed. But if at any time (which may God forbid) I should oppose (*that Brief*), either in whole or in part, so often do I acknowledge and declare myself subject to the penalties imposed by our holy lord, whether in the decree, or in the Apostolic letter, as above, concerning the taking of this oath, in like manner well known to me by reading the whole thereof. *Thus, touching the Holy Gospels, I promise, vow, and swear:—so may God help me, and these God's Holy Gospels! Signed with my own hand,—N.*" The original and the Brief at full length will be found, *Memoires Historiques*, tome 2, p. 465, &c.

What can be clearer than the purport of this oath? What more solemn than its sanctions? It was taken by every Jesuit Missionary in India; and (horrible to relate) not one even pretended to observe it.

Staggered by such universal and unblushing perjury, we require to be reminded that, as we have already seen, mortal sin is in certain cases permitted by the Constitutions of the Society; or, if we search for something more immediately applicable, Busembaum is ready with a very similar case in his "*Marrow of Moral Theology*," as quoted in Ranke's *History of the Popes*, vol. 2, p. 201. "*Qui exterius tantum juravit*," writes this Jesuitical casuist, "*sine animo jurandi, non obligatur, nisi forte ratione scandalii, cum non juraverit, sed luserit:*" that is, The man who makes oath outwardly, without in his mind intending it to be an oath, is not bound by it, *unless perhaps to avoid scandal*, for he has not sworn: he did but jest!

As the matter, however, was too serious for jesting, the worthy Fathers adopted a more ingenious explanation. Pope Clement XII. attached his own meaning to the oath: there was nothing to hinder them from doing the same: so they merely broke it according to his interpretation, but kept it according to their own! And for this, too, there was no want of authority: for, says the learned Jesuit Emmanuel Sa— "*Lastly, since you are not bound to swear according to the meaning of the enquirer, you may according to your own; which some deny, affirming, that words which are absolutely false are not excused by such an understanding of intention. There are learned men in favor of either opinion, who maintain it on either side with probability!*" *Aphorismi confessoriorum, verbo Juramentum, n. 6. Coloniae, 1590.*

Pope Clement died next year; and the Malabar rites continued to flourish.

A few years later, the learned and energetic Benedict XIV. once more interfered, with a vigour, and determination of purpose, that were neither to be evaded nor opposed: and he did not spare

the Fathers of the Society. His Bull on the Chinese Rites (*Ex quo singulari*), dated July 11th, 1741, somewhat oversteps the cautious and measured line of Romish policy, when deciding internal disputes: for, provoked and wearied out by their daring obstinacy in evil, he brands them as (inobedientes, contumaces, captiosi, et perditii homines) "disobedient, contumacious, crafty, and 'reprobate men ;' " which it may be observed, is rather a singular comment on their oath of special obedience to the Pope in Missions.

A year or two afterwards appeared his celebrated Brief on the Malabar Rites, the last and the best of the long series called forth by these abominations.

Resolved to spare no pains in dis severing for ever the worship of Christ from the worship of devils, and to put an end to those unholy artifices and impostures which for a century and a half had scandalized Christendom, he not only made the provisions of this Brief (*Omnium sollicitudinum*) so precise and stringent that even Jesuitical ingenuity could hardly evade them, but he ordered the Brief itself to be read every Sunday in their congregations, and insisted that all their converts should promise to submit to its requisitions.

And now every resource failed them, and they saw themselves constrained to yield a sullen and reluctant, and yet but apparent obedience.

At the very same time, in consequence of the wars between the French and the English, it was discovered by the Natives that the far famed Roman *Saniassis* were nothing other than Feringees after all. The discovery of the fraud enraged and disgusted the Heathens, and put an immediate stop to conversions ; and when the "angels" of Madura found the least restraint laid upon the practice of their favorite superstitions, they rushed by crowds into apostacy ;—if that can be called apostacy, which was but the more open profession of an idolatry, from which they had never emerged, except in name.

Twenty years later, and soon after the suppression of the Society of Jesus, the natives, who still professed to be Christians, and who must, therefore, have constituted the *elite* of the Madura Mission, are described by Fra Bartolomeo, as living in the lowest state of superstition and ignorance. The account he gives of their morals, especially those of the Catechists and native clergy, is literally too gross for transcription. The evidence of the Abbé Dubois is not a whit more favorable. In his celebrated letters are to be found instances of superstition and ignorance scarcely exceeded even in the reign of the Jesuits ; and he makes (*p.* 63) the frightful admission, that "during a period of *twenty-five years* 'that I have familiarly conversed with them, lived among them 'as their religious teacher and spiritual guide, I would hardly



\*  
‘dare to affirm that I have *any where* met one sincere and un-  
‘disguised Christian!’

The final result of this singular and disgraceful contest we shall extract from a continuation of the Church History of Berault Bercastel, by M. L’Abbé and Comte de Robiano, *tome 1, pp.* 197, 198. More surprising, or less satisfactory it could not well be; but here at least the Jesuits are not the offending parties.

“In order, therefore,” writes M. de Robiano, “to take away every pretext for tergiversation, Benedict XIV. issued the Bull *Omnium sollicitudinum*, in which, as he had done before in his Bull on the Chinese Rites, he recited all that had passed on the matter, cleared up every disputed point, explained and confirmed the modifications made by Clement XII., and left nothing undone in order to put an end to the disputes, in regard to the Malabar Rites. Nevertheless a leaven of discord always remained between the Jesuits and the other Missionaries, and the latter reproached the former, for not observing the Bull *honestly*. This division continued even *after* the dissolution of the Society; when the Malabar mission was entrusted to the Bishop of Tabraca, and the missionaries of the Seminary of Missions at Paris. At that time the Holy See was again consulted on the subject of the Rites: and the answer was that they were allowed, at least for the present, *to practice whatever seemed tolerable, and according to former custom.*” Now, what else does this mean, than that the Church of Rome will never sanction, within her own bosom, idolatry, infamy, perjury, falsehood, and disobedience; but acknowledge her authority, and every thing else is pardoned, or permitted?

Such is a faithful sketch of the rise, progress, and decay of the Jesuits’ Missions in Southern India; and, every fact, even every assertion, is substantiated by Papal Briefs, or public and accredited documents, or the published statements of the parties themselves. These statements cannot be set aside as the offspring of party spirit or sectarianism. The facts, and the evidence on which they rest are both before the reader, and we court and challenge the closest further investigation. The abominable practices which we condemn have been already denounced and condemned by five Popes, by the Congregation of the Holy Office, by the General of the Jesuits, by many eminent Cardinals and Bishops, and by whole bodies of Roman Catholic Ecclesiastics: and their honest indignation, and their horror of such vileness and infamy, have been expressed in much stronger language than we have ventured to transcribe. So far indeed, as we are aware, there is nothing in these pages to which a conscientious Roman Catholic must not give reluctant assent. Not a single Protestant writer is quoted; not a single doubtful

authority is adduced. Else it might seem incredible that such things were allowed to exist; that Rome had submitted to be bearded and contemned for more than a century by "the sworn slaves of the Pope:" and that iniquity and crime had soared to such a pitch of audacity. We abhor even to think of the holy name of Christ, and the awful purity of his religion, in connection with things so detestable; for surely the Mission of Madura, built on perjury and fraud, given over to superstition, and where every chord of falsehood was touched by a master's hand, vindicates for its author no other than the Father of Lies.

There is yet one other department, in which the Reverend Fathers distinguished themselves, to which we can here but briefly allude. The celebrated *Ezour vedam* is a curious and most skilful attempt to impose a forgery upon the Brahmins, as one of the oldest and most sacred books of their own religion.—"It is easy to see," says Sonnerat, "that the author wishes to bring every thing back to the Christian religion, leaving however several errors, lest the missionary might be detected under the Brahminical mantle." The worthy *Missionary* is however quite impartial, for he is every whit as willing to corrupt Christianity as Hinduism, and to alter, interpolate, mangle, and pervert both alike, provided he thinks it likely to serve his own purpose. The real writer is unknown: but there is no one to dispute with the Jesuits the honours of its paternity. It is impossible indeed that a work professing to be *bona fide* Brahminical, yet under a veil striving to pave the way for Christianity, and exhibiting consummate knowledge of the Hindu language, religion, and manner of thinking, could have come from any other source. It seems however to have been better fitted for deceiving the *savans* of Paris, and among others the brilliant Voltaire, than for winning credit among those for whom it was designed: nor is there the slightest evidence to show, that the forged *vedam* had even the poor merit of being temporarily successful. A full account, by Mr. Ellis, of this extraordinary production of Jesuitical ingenuity, and of one or two others of a similar nature, will be found in the *Asiatic Researches*, vol. 14.

Was there, it may be asked, any thing which these men held sacred? was there any thing so holy that they feared to lay upon it a sacrilegious hand? Mingling light with darkness, confounding evil and good, loving falsehood rather than truth, would they dare to tamper with the word of the living God? Would they bring forward their own lying devices as the word of his inspired Apostles? "The History of Christ," in Persian, will answer all these questions.

This impious production was written by the Jesuit, Geronimo Xavier, the nephew of the great Missionary, at the request of

Akbar the Great, early in the 17th century, and, together with "The History of Peter," from the same mint, was printed at Leyden with the Elzevir types, in 1639, accompanied by a literal Latin translation, and many learned and useful notes from the pen of Ludovicus de Dieu. The preface is as follows !

"I, his servant, Jerome Xavier, a European of the Society of Jesus, at the command of him, who is the Emperor of the world, the bountiful Prince, the splendid of Soul, the Darius of his age, Jelaladin, the Akbar (greatest) of monarchs, whose kingdom and dominion may God perpetuate, have compiled this venerable book, the essence of beatitude, *from the holy Gospel and other books of the Prophets*, at Agra, the seat of the Khalifate : and my Master, Abdel Senaren Kasim of Lahore has translated it, by my consent, in the same Agra, the seat of the Khalifate," &c.

He commences (after a short introduction) with a legendary account of the nativity of the Virgin Mary, and the miracles that preceded and followed it; of her wonderful bringing up in the Temple, and of the vow she made there of perpetual virginity, which was the first that was ever made by a woman, and drew towards her the especial favour of God. He then relates how Joseph was designated as her husband by the miraculous flowering of his staff, and how they ever lived as brother and sister, for which reason, and not on account of his years, Joseph is always represented as an old man with a flowering staff. At p. 30, Mary's personal appearance is thus described :—"Mary was a girl of middle stature, of the fairest brunette complexion, and of a small face. Her eyes were large, and almost sky blue. She had golden hair. Her hands and fingers were long; her figure beautiful and well proportioned: her voice was pleasing; her looks modest and graceful; her apparel poor but clean; altogether there was such a glory and majesty in her appearance, that the wicked man, who happened to look upon her, was struck with astonishment, and, retiring within himself, reformed, and became a new man."

But, not content with introducing innumerable legends like these upon the alleged authority of the gospels and prophets, he does not scruple to deal in the following manner with the Scripture narrative itself. After relating how Gabriel came down from heaven, with a numerous attendance of angels, to announce to Mary the birth of Jesus; and, *how he left the others outside*, and went in alone to wait upon her, the narrative proceeds—

"The Virgin was occupied with thoughts like these, when suddenly the angel Gabriel entered through the door in the form of a young man, of a fair countenance, in clean robes, and full of light and glory : *he fell upon his knees*, and, bending his eyes to the ground, devoutly saluted her, and said "Peace be to thee, O thou full of grace : the Lord be with thee, thou blessed among women." The Virgin was astonished at what she saw and heard, and thought within herself what manner of salutation was this ! This astonishment was not because she had seen and heard an angel, *for she had often seen angels before* ; but because she saw the humility and submission which he had exhibited in that speech, and because she



heard the words, which he had addressed to her with such reverence."—(p. 34.)  
 "After several hours had passed, exactly at midnight, the holy Virgin falling on her knees, and bowing her head towards the ground, with her hands joined before her breast, her eyes full of tears, and with the greatest submission and lowliness, said, Behold, the handmaid of the Lord: be it unto me according to thy word. *As soon as she had thus consented, Gabriel, with the utmost joy, disappeared from before her.*"—(p. 40.)

At p. 73, we are informed, always on the same authority, that the people of Rome having resolved to adore Augustus Cæsar as a god, he, being averse to their wishes, called the Sibyl before him, and asked her if there was on earth any being greater than himself. Upon which she showed him a golden circle round the sun, in the midst of which stood a virgin of exquisite beauty with an infant in her arms; and, turning to him she said, That infant is greater than thee. On that day, Christ was born! A voice, too, was heard, saying, This is the altar of Heaven. And to put the matter beyond dispute, on the site of the very palace where this vision was seen, stands a church of the Franciscans, which to this day is called Santa Maria, the altar of Heaven (Ara Dei). Could the great Akbar doubt any longer?

Nor does this wretched man fear to tamper with the words of the blessed Redeemer—"And Christ said to Simon, Simon, behold 'the devil hath desired to sift thee like wheat; but I have prayed 'for thee, that thy faith may not fail; and, when thou art converted, strengthen thy brethren. He himself explained this 'saying, and *said*, never shall the faith of Peter fail, *who is my 'first successor*, and his work shall be to strengthen others!"

But when we turn to the consummation on Calvary, to that mighty catastrophe on which hung the salvation of mankind, to the thrilling words of men inspired of God, sublime, pathetic, but solemn, pure, and majestic, and find that a man, with even the name of Christian, in the full flow of *that* narrative, can stop to tell us of his Longinus, and Veronica, and three folds of cloth with the printed face of the Saviour still to be found rotting at Rome, and Jaen, and Milan, and other such like, the very garbage of superstition, who would not fling the book away with horror and loathing? Never could superstition appear more degrading to human nature: never did falsehood appear more odious in the holy presence of truth.

The history of Peter, with a groundwork of truth and scripture, contains a like congeries of legends and lies, rejected by the church of Rome as a body, and by all her most eminent writers, and, by a curious felicity in falsehood, not even correctly borrowed from the authors who report or invent them.

Such has been the course of the Jesuits in India. What it has been elsewhere, may be gathered from the Bull of Clement XIV. which suppressed them. Pope Pius VII. has alleged no other



reason for the restoration of the Society, than the drowning man for grasping at a straw, namely the danger of refusing "to employ 'the vigorous and experienced rowers, who *volunteer* their services, in order to break the waves of a sea which threatens every 'moment' shipwreck and death." Whether the Society has changed its nature, time will show; if not, the drowning man may yet find, that, in order to keep himself afloat, he has laid hold of the anchor.

A strange and melancholy chapter in the annals of the world are these same Missions in India, and not tending, it must be confessed, to lessen the feeling of distrust, so universally inspired by the Society of Jesus, in spite of the zeal, learning, and splendid abilities of many of its members. We have striven to embody its leading incidents in a narrative, which, if not strictly and dispassionately historical, identifies itself with no sect, and contains nothing contrary to the spirit of Catholic Christianity. As common distinctions are lost sight of in the dread of impending danger, so party spirit is absorbed in the very magnitude of the evil. The only triumph is the triumph of Satan, and he never achieved a greater.

Of all the forms of devil-worship, Hinduism is the most gross, and the most cruel; and, as will always be found, the more palpable the darkness, the more stupid the ignorance of the worshippers, so, in exact proportion, the more dreadful are the austerities and tortures, which that scoffing and malignant spirit imposes upon them. But it was the very masterpiece of Satanic cunning to bow beneath this rude and galling yoke, not ignorant heathens who knew no better, but enlightened European Christian Missionaries, who deliberately descended from the high vantage ground, and surrendered their happiness, their birthright, their truth, their Christian principles, to deceive and entrap the unwary, and to live like Hindu *Saniassis*, that is, like something between a beast and a man. We allow them to have been able men, well-born, and highly educated; men of undaunted courage, for during a century and a half they fought against all things, sacred and profane; models for all Missionaries in zeal, in devotion to their work, in self-sacrifice, in acquaintance with the languages, manners, and habits of the people; and therefore it is impossible not to lament, and abhor, the accursed policy of which they were the willing victims, and which will render their names and their history, to all succeeding ages, beacons of ruin and disgrace. So will it ever be, when men leave God's ways to follow their own, and seek for other guidance than that Word, which God has given to be "a light unto our feet, and a lamp unto our path."

THE END.

## APPENDIX.

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NOTE, page 20.

As early as the year 1603, Paul V. found it necessary to issue two Bulls, forbidding the missionaries in America and the West Indies, to engage in mercantile speculations, under pain of excommunication. Nevertheless, in 1669 Clement IX. found the practice so inveterate, that many of the missionaries seemed to have become "fishers not of men, but of money" (*non piscatores hominum, sed divitiarum*); and he ordered the offenders to be excommunicated, and sent home. It will cause no surprise, to such as have perused the foregoing narrative, that forty years afterwards, the Jesuits were the keenest merchants in India; that Cardinal Tournon broke off certain of their contracts as usurious and unjust; and that Cardinal Saldanha found the goods ready for sale in their houses. (*Guerræ Pontificiarum Constitutionum in Bullariis Magno et Romano contentarum Epitome*, tom. iv. page 209.) At last came Father Lavalette and retribution.

Page 33, line 2.

Although not immediately connected with the Indian Mission, the infamous treatment, and miserable death of this eminent prelate, deserve a fuller detail. It is given by Guerra (iv. 223, &c.), on the unexceptionable authority of Pope Clement XI., in a letter to King John of Portugal, dated March 4th 1709. He relates that "Cardinal Tournon had been conveyed to Macao, by order of the Emperor of China; where more grievous sufferings awaited him. For that the captain general, and other officers and servants of his majesty, and the Bishop of Macao, who boasted of being a royal counsellor, *disregarding his sacred character, his eminent dignity, ecclesiastical sanctions, and even those national rights, which barbarians hold sacred and inviolable*, had loaded the said Cardinal and his attendants with insults, and with injuries the most cruel, and all but incredible." He adds, that the Cardinal was imprisoned, and not allowed to exercise any spiritual jurisdiction; that the citizens of Macao were forbidden to hold intercourse with him; that one of the priests, who accompanied him, had been thrown into a dungeon, and another cruelly scourged; "*so that even the heathens cried out in horror, for that the martyrdom which the cardinal and his companions escaped in China, they found in a catholic city subject to the King of Portugal!*" In conclusion, assured that these things were unknown to his majesty, he requests him to order the Cardinal to be instantly set at liberty, lest the brand of this infamy should be indelibly burnt in on the well-earned renown of the Portuguese nation.

To the same purport, and with equal urgency, Clement again addresses King John in January 1710; and in the following month, he writes a warm hearted and touching letter of consolation to the cardinal himself, where the feelings of

the friend powerless to succour, break through the official coldness of the supreme and infallible pontiff.

In 1711, the Pope again complains most bitterly to the Portuguese monarch of still greater indignities. After an enumeration of the cruelties and persecutions to which the Cardinal and his attendants were subjected, he sums up, by declaring, "that all those foul and shameful atrocities, which disgrace the storming of a hostile city, had been perpetrated against the Cardinal, and the missionaries and ecclesiastics who adhered to him." The King of Portugal repeated the order which he had given before, that the Cardinal should be released; but a higher potentate than Pope or monarch interfered; death set free the illustrious victim. He died suddenly in the forty-first year of his age, not without strong suspicions of poison. As soon as he heard the sad tidings, Clement again addressed the Portuguese King, demanding exemplary punishment on his murderers, on the ground that otherwise the King himself might be suspected of participation in guilt, "*than which nothing more shameful could be named or imagined.*" Need we say to whom the guilt and the infamy shall cling for ever?

Page 44, line 30.

The Chinese Mission of the Jesuits could not be morally worse than the Indian; but it was such, that Pope Innocent XIII. (see Guerra, iv. 229), in 1723, not only affirms it to be clearer than the light of noon-day, that the Jesuits caused the missionaries who opposed them, to be treated like the lowest criminals, and thrown into dungeons, but, wearied out by their continued contumacy and cavilling, he ordered Tamburini, their general, instantly to recall to Europe every Jesuit who opposed the Papal decrees; and he further ordained, that, for the next three years, and until he had the most satisfactory evidence, that these decrees were fully and honestly observed, not one Jesuit should be suffered to go out to China. These were vigorous measures, and might have been effectual;—but a few months afterwards Innocent XIII. died.

Page 47, line 2 from the bottom.

The Jesuits have already been exhibited in almost every character and guise, forbidden to the ministers of Christ. *One* still remains which we transfer *verbatim*, from a very flowery panegyric, which lately gained a somewhat unpleasant notoriety for the Oxford and Cambridge Review.

It exhibits the professed ministers of the gospel of peace in their far-famed Paraguay Mission, training the Indians to war, and personally leading them on the field of battle. "One remarkable proof of the excellence of the troops which the Jesuits had, at the King's command, *instructed the Indians how to raise, to organize, and to discipline*, is on record. At the beginning of the last century (it was in the year 1705), four thousand Paraguayan Indians, *under the conduct of the Jesuits, stormed* the strong town of San Sacramento, and wrenched that colony from the Portuguese. And, according to Garcia Ros, the order and management of this expedition, and the deeds then performed, reflect the highest credit on the *military science*, as well as the *christian gentleness* of the children of Loyola!!"—*Oxford and Cambridge Review*, No. III. p. 241.