

the year 1330, and was succeeded by Nicholas de Bentra in 1333, who brought with him twenty-six missionaries. The successor of Pope John XXII., who had sent out Nicholas de Bentra, was Benedict XII., whose papacy began in 1334. A Mongol embassy waited upon him in Avignon, shortly after his accession, and in 1338 he sent out additional missionaries to aid the new archbishop. It appears that onward to the year 1368, Franciscan and Dominican missionaries laboured in China, with Peking as the centre of their operations, but our information as to their work and success is very scanty. In 1368 Choo-Yuen-Chang, the son of a poor Chinese labourer, having entered the army, and risen to the highest military position, marched his forces against Tohwan-Timur, the Mongol emperor, and drove him from the throne, thus freeing his native land from the rule of strangers. Under the name of Hung-Woo he became the first of the Ming native dynasty, which restored the old policy of excluding foreigners from the Chinese empire. The great Tamerlane, or Timour the Tartar, as he is called, was really a Mongol, and is supposed to have been a descendant of Zenghis Khan. He intended to overthrow the Ming dynasty and re-establish the Yuen or Mongol, but died in 1405 while on the way to carry out his design. The history of Christianity in China during the fifteenth century would be a perfect blank were it not that we have the record of certain missionaries being sent to the few scattered and persecuted remnants of Nestorianism by the Chaldaean patriarch. Yet even these were unable to keep alive the flame which had long been destitute of the solid fuel of truth, and the candle of Chinese Christianity went out, leaving the land in gross darkness for more than a century. During this time the Franciscans and Dominicans found new pastures and yet stranger sheep, in the lately discovered regions of India, Africa, and America.

The honour of recommencing the work of evangelization in China was reserved for a new monkish order, which the exigencies of the Reformation period called into existence, and which soon surpassed all that had preceded it in the zeal and activity of its members. This was the order of Jesus, founded by Ignatius of Loyola. Ignatius was a Spaniard like Dominic, and, like him, of noble birth, but had been bred to the profession of arms instead of the Church. Having been wounded at the siege of Pampeluna by the French, and confined to his couch for a long time by his wounds, he took up a book of legends of the saints to read as a recreation, and was led by its narrations to renounce the world, and give himself entirely to the service of Christ. In 1524, when he recovered, he assumed the mendicant's garb, studied at Paris and elsewhere, was joined, ten years later, by a band of devoted but mistaken men, chief among whom were Francis Xavier, Peter Faber and James Lainez, and in 1540 obtained from pope Paul III. a confirmation of the association as the Order of the Society of Jesus. The Jesuits, as they came to be called, placed themselves absolutely at the disposal of the papacy under their general. The first general was Loyola, who occupied that position till his death in 1556, at which time the Society consisted of more than a thousand members distributed over the twelve Jesuit provinces of Germany, the Netherlands, France, the three Spanish provinces (Aragon, Castile and the South), Portugal, Brazil (a Portuguese colony), Italy, Sicily, Ethiopia and India. Francis Xavier, the greatest of the Jesuit missionaries, to whom the name "Apostle of India" is given, entered that field of labor in 1542, converted thousands of Pariahs, and passed on, seven years later, to Japan, where like wonder-