

among the Tartars. Several tribes of these barbarians came over to the faith, with one of their emperors, as well as the Cumani on the river Danube. The fourteenth century beheld the religious enlightenment of the Lithuanians, with their prince Wladislaus, and the spread of the gospel in Great Tartary, where the archbishop of Cambula and six suffragan bishoprics were established by the pope. (4) The missionary Odoric baptised no less than twenty thousand persons. In the fifteenth century the gospel was announced with great success among the people of Congo and Angola in Africa, and those of the Canary Islands were all instructed in the faith. Five and twenty thousand Jews were also converted, and a prodigious number of schismatics reclaimed, by the preaching of St. Vincent Ferrier. At this period also a new era began to dawn, which was to be equally advantageous for the interests of commerce and the diffusion of the gospel. As the campaigns undertaken by the crusaders had prepared the way for the Dominicans, and for Franciscan fathers who have ever, since the 14th century, guarded the holy sepulchre and announced the faith to the neighbouring people, so did the maritime passage to the Indies, opened by the Portuguese merchants, and the discovery of America by Christopher Columbus and Vespuceus, enlarge immensely the bounds of missionary enterprise. A few years after these memorable events in navigation, Ignatius and his companions offered their vows at Montmartre, and devoted themselves without reserve to the great work of announcing to heathen nations the saving truths of the gospel. Soon did the coast of Malabar and Coromandel resound with the joyful tidings of salvation. It is computed that St. Francis Xavier alone preached the faith in fifty-two different provinces, and baptised a million of converts with his own hands in India and Japan. Nor were they converts who could be shaken in their belief by worldly considerations. As late as the year 1590, no less than twenty thousand of the faithful suffered death for the cause of their religion. In the same century was the gospel carried into Mexico, and from the year 1520 to 1540, six millions of the inhabitants were reclaimed from idolatry. South America also saw the heralds of the gospel approach her shores, and, though at

(4) For many of the facts which we have here enumerated, we may quote the authority of a recent work, *The History of Protestant Missions*, 2 vols. 4 o., published by Gould, Kendall and Lincoln, &c., Boston; introduction, p. xviii. &c. where a brief and partial outline of missions in general has been drawn by the authors. Amongst any one of the facts which they state regarding the missions of the Catholic church would, if related in full, show greater achievements for the cause of Christianity than all the efforts of the Protestant sects. St. Francis Xavier alone converted more infidels than all the powerful and complex machinery of the Protestant missionary establishments combined.

first the blood of these devoted men flowed in torrents, their heroic perseverance ultimately realized the most splendid results. Thus was the church adding to her conquests in the new world, and doubly recruiting the numbers which were wrested from her by the Protestant reformation. Her indefatigable missionaries penetrated even into the Chinese empire. By the publication of scientific works on mathematical and astronomical subjects, Father Ricci and two other Jesuits acquired favor at the court of Peking, and succeeded by this means in converting a great number to the Catholic faith. He was succeeded by Father Schall, who was appointed to several offices of distinction, and who made his influence and learning subservient only to the glory of God, and the salvation of souls. In the seventeenth century the Jesuits were aided by other religious orders in the propagation of the faith in China, and notwithstanding the persecutions which were occasionally raised amongst them, they spread the knowledge of Christianity over every portion of the empire. The same age also witnessed the return to Catholic unity of several schismatical patriarchs and archbishops in the east, with their respective clergy, while new missionaries of the Society of Jesus were bringing over to the faith the fierce tribes of North American Indians. The most astonishing labors were performed by them in Canada or New France, which, as in other parts of the world, not only rescued thousands from the errors of idolatry, but rendered the most important services to science and literature. (5) But the most admirable achievement in the cause of modern civilization and humanity, and equally honorable to religion, was the conversion of the wild inhabitants of Paraguay in South America, who, after having put to death many of the Jesuit fathers, at length yielded to the beneficent views of those holy men, and became models of Christian piety as well as of every social virtue. The Indians converted and civilized by the Jesuits in this district amounted to three hundred thousand, and the republic which they constituted, so justly called by Muratori, 'Christendom the blest,' endured for nearly one hundred and sixty years. (6) But we cannot enter into details on this rapid outline of the missions which have been successively undertaken in the Catholic church; our object has been merely to link the past with the present, by way of introducing our readers to a view of the actual state of things.

All the missions were, as we have seen, in a most flourishing state during the eighteenth century.

(5) See Bancroft's *History of the United States*, vol. 1. Democratic Review, 1844.

(6) See Chateaubriand, *Genie du Christianisme*, vol. iv; also Muratori, *Missions du Paraguay*, for an enchanting description of the wonders achieved by the Jesuits in South America.