

edict of persecution against the Christians. He deferred to give an answer. The missionaries immediately fled, and the scholars of their college, of which Mr. Taberd is president, dispersed. The following year they returned to their respective abodes, though trembling, and ready every moment to flee again. Mr. Taberd, the superior of the mission, and bishop of Isaurapolis, was carried to the capital, in 1827, to translate, as was pretended, European papers and letters for the emperor, and was put under the supervision of a mandarin. Though very ill, he was compelled to labor hard. Still, after some time, Messrs. Taberd, Gagelin and Odario were permitted to return to their stations and converts. Under all these difficulties they prosper. The German *Conversations-Lexicon* states that several hundred thousand converts have been made in that country. In 1827, the mission of Tong-King lost two missionaries. To re-enforce it, Mr. Bellamy, who had been a missionary in Michigan, sailed from New York the 7th of October, 1828, at the order of the Seminary of Foreign Missions, at Paris. He arrived safely at Tong-King. He found four missionaries, one of whom was bishop, old, and very infirm, yet still remaining on his post. They have trained up there a numerous native clergy. The whole population amounts to between fifteen and twenty millions; the number of Roman Catholic Christians, to about 150,000.

The Roman Catholic mission in Siam is still going on. An apostolic vicar resides at Siam (city). In the beginning of 1827, he lost at once his three fellow laborers, and was left alone on the ground. Shortly after, three others, Messrs. Boucho, Barbe, and Bruguière, arrived. Boucho and Barbe remained at Pinang, in two different parishes; Bruguière went to Siam (city) to assist the vicar in his duties. He was introduced to the king, and very kindly received. The king is said to be very favorable to Christianity. In a letter to Mr. Langlois, president of the Seminary of Foreign Missions, at Paris, Mr. Bruguière gives an account of his journey, and of the exceedingly friendly reception with which he met every where in Siam (empire).

One word respecting Japan, the last Roman Catholic mission which I shall mention. Though it has been a dead mission for near two hundred years, it is worthy of notice, because it exhibits better than any other mission what Roman Catholics can do and suffer for their cause. Xavier entered upon this field in 1549, and remained there till 1551. He was followed by other Jesuits. Their success was so rapid and so great, that, according to Mereri, at one time

the number of Christians amounted to 1,800,000, among whom there were more than twenty kings or viceroys, and nearly all the great officers of the crown, and of the imperial armies. Perhaps this is too high an estimate. Thus much, however, is certain, that, in 1585, three kings (namely, the kings of Bungo, of Arima, and of Omura) sent a splendid embassy to the pope, to express their submission to him; and Crasset, in his church history, estimates the number of Christians, in 1587, to be 200,000. About 1590, a persecution arose at the instigation of the Bonzes, in which, according to Puffendorf, 20,570 persons lost their lives. "Yet, within 100 years," he adds, "the Jesuits, by their assiduous efforts, made up abundantly for all this immense loss." In 1593, six Franciscans, three Jesuits, and seventeen or eighteen laymen, were executed. Still Christianity flourished, and, as Wolff states, there were, in 1629, above 400,000 Christians in Japan. It was about that time that the last general persecution arose, the Jesuits being suspected, and, as it seems, justly, to be preparing an insurrection against the emperor. The emperor immediately took measures to surprise the rebels. Being, however, warned by friends at court, they could, though hastily, gather up some of their forces. Two young men of distinction, and brothers, attached to the interests of the Jesuits, placed themselves at the head of 37,000 men, and routed the imperial army in the first engagement. The emperor now collected another army, and led it in person against the rebels. After an obstinate and very dubious battle of two days, the, so called, Christians were totally defeated and dispersed. To characterize the unexampled cruelty with which the persecution, which now followed, was carried on, I need only to say, that in 1649, i. e. after twenty years from the insurrection, not a trace of Christianity was to be found in Japan. One hundred and fifty Jesuits, and a considerable number of Augustines, Dominicans, and Franciscans, were cruelly put to death. Not unfrequent attempts, however, were made by the Jesuits to re-commence the mission; but they paid for their zeal invariably with their lives; and the mission is, so far as we know, now given up, though, to reason from the spirit of Roman Catholicism, not forever.

A new mission has been established in Thibet, in 1822. The queen of that country was converted by an Italian, who lived there, and whom she raised to the station of prime minister. She immediately requested of the college of the Propaganda eighty missionaries. Five Capuchins were forthwith sent there. (*Rheinisch Encyclopedic*)