

Jesuit, and the Emperor placed in his private apartments pictures of the Savior and the Virgin. Ricci set to work giving information to the mandarins and the court upon subjects allied to the use of the instruments he had brought to the capital, and his name became an authority. The Father took advantage of this prestige and made proselytes of the court personages and soon had the satisfaction of seeing the ranks of this converts swelled. The people, seeing their rulers embracing the new faith, numbers came to be baptized and solicit instruction in the tenets of the religion. In 1607 a novitiate was established in Peking under his direction. The supervision of the various missions throughout the Empire, besides the task of translating many scientific and religious works into Chinese, occupied his time. His labors were rewarded by a formal announcement by the Emperor and Empress in a letter to the Pope that they had embraced the Christian religion. This indefatigable man died at Peking in 1610. From the accession of the Ching dynasty in 1610 the history of the Jesuit Fathers is a record of constant growth in power and influence, checked at frequent intervals by the zealous interference of the Franciscans, Dominicans and other Orders which opposed a seeming tolerance of old native superstitions on the part of the Jesuits. The Jesuit plan was to learn the language, study the customs of the people and gradually substitute for the old ceremonial the ritual of the Catholic Church. By this policy they have conquered where other creeds have failed. Their history is checkered by banishments and massacres, but all their vicissitudes have resulted only in strengthening their power. By their mechanical skill they made themselves indispensable, and whenever the jealous suspicions of the people had been lulled to sleep, they began at once to extend the true faith.