

checked the victorious career of the Tartars. Although the native emperor, Yung-lich, still remained a pagan, the empress dowager, the empress, the heir to the throne, and the prime minister, with thirty court ladies of rank, embraced Christianity. The empress, whose baptismal name was Helena, sent a letter to the Pope asking his prayers for her falling house, and requesting the presence of additional missionaries. All the missionaries had fled to the south on the invasion of the Tartars, except Schaal, who remained at Peking, where he soon became a great favorite of the Tartar emperor, Shun-che, and obtained ample protection for his fellow-labourers. After the emperor's death, in 1661, a persecution began which was fatal to many of the missionaries, and to which Schaal and his colleague, Verbiest, were near falling victims. "When Semedo, a Portuguese, who had most cruelly suffered at Nankin for his faith, returned to his native country and gave a relation of what he had undergone, a great number of the students of the University of Coimbra subscribed their names with their own blood, to show their readiness to go forth and suffer for the same good cause." Verbiest ably filled the place of Schaal after the death of the latter, founding not only some additional churches, but 450 pieces of artillery, which he named after as many saints, and which were more instrumental in gaining toleration for Christianity than any other means that had yet been employed. A letter addressed to Pope Innocent XI., in 1680, asking for more labourers, brought out a large number of Franciscans, Dominicans and Augustines, between whom and the Jesuits disputes were constantly arising. The missionary college which Louis XIV., of France, founded at Paris, sent out also many missionaries who took up the Jesuit rule of expediency, and called for an examination into the matter. To the history of the controversy which ensued, Voltaire devotes a chapter of his Age of Louis XIV. The dispute was cut short, practically in 1706, by the emperor, Kang-he, requiring every missionary on entering the country to sign a paper which pledged him to teach the doctrine of Matthew Ricci, and never to leave the empire. In 1723 Kang-he died, and the missionaries were compelled to leave the country, or remain in Macao, while the Christian religion was proscribed; but, after a short time, the edict ceased to be rigorously enforced, and many of the Jesuits and others returned to their posts. From that time forward, however, the Roman Catholic missionaries have had little security, being subject to a variety of accusations before many tribunals, and their most cherished practices, such as the baptism of infants before death, which, according to the decree of the Council of Trent, secures their salvation, being forbidden under severe penalties. Many of their converts apostatized, but large numbers continued faithful. Keen-lung, who received embassies from England, Russia and Holland in 1792, and who had reigned since 1735, about the year 1772 exhibited the spirit of a malignant persecutor, causing five Spanish missionaries and many native Christians in different parts of the empire to be put to death on a false charge of fomenting insurrection against his authority. Other persecutions followed, and the blood of the martyrs, as Gutzlaff says, was not, in the case of China, the seed of the Church, but the reverse. The greatest blow, however, which Roman Catholicism had to bear, and which might almost be called its death blow, was the suppression of the order of Jesuits, in 1773, by the bull of Pope Clement XIV., after Portugal, France, Spain, Naples and Parma had driven them into banishment. The missions languished, and even the restoration of the suppressed order in 1804, by Pius VII., who