

argument, the wily and astute Chinese. Adopting the manners and costumes of the natives he speedily obtained admission into the society of the literary classes. He confined himself entirely to dissertations upon philosophical, astronomical and scientific subjects. He proved to the most learned that their pretentious theories were entirely wrong, both in argument and in practice. When he had gained many admirers he ventured to approach the subject that was so dear to his heart—the existence of a Savior and the tenets of the Christian faith. His efforts were crowned with success. A number of converts, carried away by enthusiasm earnestly begged for baptism. Fired by their zeal the Catechumens overthrew several idols. The insult to the gods was punished by the flogging of the offenders. Ricci returned to Macao, and from Goa obtained scientific instruments, clocks of unique design, and an additional reinforcement to his staff of ten Jesuit Fathers. After giving them instructions for their guidance, he finally set out for Peking, where he arrived towards the end of 1600. Meeting resistance from the Mandarin who had charge of the city gates, and who desired to appropriate the articles brought by Ricci, his entrance to the court was refused, and he found himself arrested.

FATHER RICCI AT COURT.

The mandarin, finding his overtures to gain possession of the clock that struck the hours without any visible agency in vain, reported his action to the Emperor, who, astonished at the news, ordered the stranger to be brought before him. The moment for which Ricci had so long prayed for had now arrived. At the audience granted Ricci presented the various articles and the wonderful clock to the Emperor. A tower for its reception was ordered to be built under the direction of the