

ful success attended him. In the autumn of 1552 he reached the island of Sancian in the province of Canton, and, after much difficulty, prevailed upon a merchant to promise to ferry him across the channel to the mainland during the night; but before the time came, a fever smote him, and he died with his face towards what to him had ever been the home of the greatest of the nations that knew not God. The zeal of Xavier stirred up the old orders. In the very year that he died, Gaspar de Cruz, a Dominican, began to preach the Gospel to the Chinese, and, somewhat later in the century, some Spanish Augustines (an order founded in 1256 by Pope Alexander IV., and in the brotherhood of which Martin Luther's early days as an ecclesiastic were spent) arrived at Fuh-keen; but Chinese jealousy expelled them all. Valignano, the Jesuit vicar of India, touched at Macao, which had been a Portuguese settlement since 1537, on his way to Japan, and remained there ten months, like Xavier, looking wistfully towards Canton, and crying in grief, "O rock! O rock! when wilt thou open?" He caused two of the most promising missionaries under his care, Ruggiero and Matthew Ricci, to be instructed in the Chinese language, and, in 1581, sent them into China. Jesuit deceit first appears prominently in Ricci. He and his companions dressed as Buddhist priests, and conciliated the people by imparting to them secular instruction. Leaving Shaou-king-foo after varying success, they visited the emperor at Peking in 1601, and gained a footing, by means of their mechanical knowledge, in the imperial court. They translated a large number of scientific and devotional works into Chinese, and made converts among men high in authority. Ricci died in 1610. He allowed the Chinese Christians to retain their worship of ancestors, which became a bone of contention between the Jesuits and the Franciscans. It is a Roman Catholic writer who says of Ricci: "The king found in him a man full of complaisance; the pagans, a minister who accommodated himself to their superstitions; the mandarins, a polite courtier, skilful in all the trickery of courts; and the devil, a faithful servant, who, far from destroying, established his reign among the people, and even extended it to the Christians." The principal supporters of the Jesuits in China at this time were Seu, a native of Shanghai and minister of the Imperial Cabinet, who received the name of Paul at his baptism, and his daughter Candida, who built many churches, educated orphans in the Christian faith, and defrayed the expenses of printing 130 volumes, such as the Theological Summary of Thomas Aquinas, but among which no portions of the Scriptures were to be found. At the time of Ricci's death there were three hundred Jesuit churches in different parts of the empire. In 1615, a fierce persecution raged, but Adam Schaal, a German Jesuit of consummate ability, gained the confidence of the Emperor in 1628, and everything appeared to conspire for the success of the Mission, when the Mantchew Tartars came down from the north, and, in 1636, as we have seen, usurped an authority which they have since retained. Meanwhile, in 1622, Pope Gregory XV. had founded the celebrated congregation or college for the Propagation of the Faith (*De Propaganda Fide*) at Rome, which revolutionized the missionary operations of the Papacy, and from which afterwards sprang the Chinese Missionary College at Naples. In 1631, the Dominicans had entered China, and found half a million nominal Christians and innumerable churches, but little knowledge of Christian truth and few evidences of Christian life.

For some time the native dynasty maintained itself in Canton and the south, where two Christian generals, Thomas Keu and Luke Chin