

the Religious Orders were compelled to appeal to the king for protection, and thus they were perpetually engaged in a two-fold contest, with the efforts of satan in the theatre of their labors and the malicious persecution of men who ought to have been their natural protectors. The early history of Mexico and the Philippines records numerous instances of the intestine battling between the colonial and ecclesiastical authorities. It was while acting as the representative of the Mendicant Orders, and pleading their cause against the injustices of his colonial ministers, before Philip II, that the project of evangelizing the Philippines was laid before Father Alphonsus Gutierrez, an Augustinian Religious who had labored effectually and successfully for years in the Mexican missions. The zealous missionary, whose reputation for learning, zeal and sanctity, was well known in court circles, obtained an edict from Philip II which confirmed the rights and privileges of the Religious Orders in Mexico, and so captivated his Catholic Majesty that he was offered successively two bishoprics in the country of his labors, both of which he declined in his sincere humility. Father Alphonsus had accomplished his mission and returned to Mexico to give an account of it, when after two years, he was summoned to his native country and placed at the head of a band of twenty-five Augustinian Religious, selected from the different convents of Spain at the behest of the King, to carry the blessings of faith and religion to the idolatrous tribes of the Philippine Islands. At this period Spain was a powerful maritime nation, and her seamen had navigated the seas of the Old and New World. A large fleet, therefore, accompanied the apostles of the Philippines, and its presence assisted in the peace-

ful subjugation of these new colonial territories. For over twenty years, Father Alphonsus and his brethren labored in the fruitful vineyard of this remote section of the world, and, as the historian Elsius declares, their work was so blessed with success that these islands, which hitherto had no Christian, in a short while had no pagan. One fact which makes the evangelization of the Philippines remarkable is that the conversion of the native tribes was effected with little or no bloodshed. This was mainly due to the exertions and the prudence displayed by these missionaries, who had been invested with extensive powers by Philip II and who made the cross rather than the sword the instrument of civilization and faith. Hence we find in the early history of these islands none of the atrocious massacres and frightful depopulations which blur the glory of the Spanish ascendancy in the countries of North and South America. Connected also with the early colonization of the Philippines is a name which is as illustrious in the civil history of Spain as it celebrated in her ecclesiastical annals. This is the name of Father Andrew Urdaneta. This brave mariner had performed wonderful achievements in behalf of Spain in the West Indies, and had been rewarded by the Spanish King Philip II with high offices and the royal confidence. His abilities as an efficient cosmographer were generally recognized, and his fame as an able commandant of the Spanish fleet extended to both hemispheres. In 1553 he forsook the glory of his profession and the honors of the world, and entered the Augustinian Order, receiving the habit in Mexico. After devoting some years to missionary duty in that country, he was called from his meritorious work by Philip II to join