

to make their rice crops, and famines ensued which decimated the population. Once the friars had succeeded in inducing the islanders to give up their nomad life, and take up settled abodes, it became necessary to provide them with a more certain crop, a more assured sustenance, than rice under Philippine conditions. To this end maize was introduced with wonderful success, the friars bringing the seed corn from Mexico. For three centuries this crop has proved the mainstay of life in the islands. While the friars were not scientific cultivators, it can be said without fear of contradiction that, with the exception of tobacco, which was introduced by the Spanish Government, every staple crop that is now grown in the Philippines and adds to the wealth of their inhabitants was either introduced by the friars, or that its valuable qualities were made known to them by the natives. Practically cut off for so many generations from communication with the outside world, and often involved in the famines which were in a great measure due to the improvidence of the islanders, the friars found it was not sufficient to preach tropical agriculture from their pulpits; it was necessary to work in a more practical way. With this purpose lands were taken up by them and model farms or plantations established in many districts; and in these schools the natives learned what they know to-day of tilling the soil. This was the genesis of the monastic estates. They have since been increased somewhat by purchase, and largely by bequests; yet, far from comprising the greater portion of the best land in the islands, as has been asserted, the monastic estates amount to less than a hundredth part of the land under cultivation, and less than a five-thousandth part of the land that might be cultivated. On these farms the friars introduced onions, tomatoes and peppers with varying success; and in Leyte, the Jesuits introduced cacao, which is fast becoming one of the most valuable crops. Coffee bushes were growing wild, but it was the Austin friars who first revealed the virtues of this plant. It was they also who taught the cultivation of indigo, also indigenous. Indigo soon became a source of

great wealth, especially to the inhabitants of Northern Luzon. It was the most valuable asset of the island, until, owing to adulteration by Chinese merchants, Luzon indigo became discredited in the markets of the world. Furthermore, it may be said that the natives did not profit by the five or six varieties of sugar cane growing in the islands until they were taught, and that the wonderful jusi and pina fabrics, which are now so much sought after in the world of fashion, come from the looms which the friars first established in Panay and Cebu."

"I believe the work of the friars is recorded in the golden book of those who have labored for their fellow-men, and I am confident the credit of it, though dimmed to-day by partisanship and want of charity, will not escape history."

Book Review.

The Little Manual of St. Soseph, by Very Rev. Dean A. A. Lings, Benziger Bros., N.Y. Price 25c.

This beautiful little manual contains a treatise on devotion to St. Joseph, devotions for the seven Sundays in honor of St. Joseph, meditations for his principal feasts, and various prayers; to which is added the Litany of the Sacred Heart, and common prayers for daily use. This book will be a treasure for the devotees of the great Saint.

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The Glories of Mary. Benziger Bros., N.Y. Price, \$1.25.

This is a new and revised edition of the popular manual of St. Alphonsus Liguori. It is divided into three parts. The first contains the explanation of the Salve Regina, and a treatise on the virtues of the Blessed Virgin; the second practices of devotion to the Mother God, including meditations on the Litany, novenas in preparation of her various feasts and devotions for the month of May; and the third, general prayers for daily use. It is needless to say anything in praise of this volume, its wide circulation speaks for itself. The new edition has been reduced to a more convenient shape.