

stand the pressure under which Spain has labored to assert her supremacy over such a heterogeneous people. Her labors in this respect have been herculean, and one of the most trying of her efforts to subdue and civilize the native tribes, has been her endeavor to subjugate the Malays of the more remote portions of the colony, who belong to a fierce martial tribe of Mohammedan fanatics that have waged war against the Spaniards for centuries, and have thus propagated the olden Moorish feud, finished in the mother-country by the fall of Grenada in 1492.

No one can deny that in the colonization of the New World, Spain ever manifested a laudable zeal to promote the glory of God by converting the natives. Go where we will in the tracks of the Spanish colonizers, we shall always find the priest, sustained by the warrior, doing his apostolic work effectively and successfully. If the cruelty of the sword is apparent, there is the love and sympathy of the cross to temper it. We may well imagine what might have been the excesses to which victory and passion would have brought the early Spanish adventurers in our hemisphere, had not religion exercised its beneficent influence over their souls. The priest had the most notable and praise-worthy part in the trying events of those days. In Spain, in the XVIth century, the Augustinian Fathers were a numerous and influential body. Their Order had seemingly reached its apogee in those times which augured disaster to the faith in other European countries. They possessed men who were known for their learning in the universities, for their ability as preachers in the cities, but what was more precious still, who were revered for their virtue and saintliness of life. We need only mention the

names of St. Thomas of Villanova, St. John of Sahagun, and Blessed Alphonsus Orozco, to give an idea of what manner of men lived at that time in this venerable Order. These Religious were well known and appreciated at the courts of Charles V and Philip II, and it was not surprising that at the request of these kings and their successors they should have been asked to assist in evangelizing the pagan peoples of the New World. This request, which was made formally to the superiors, was cheerfully granted, and hundreds of Augustinians left their conventual homes in Spain and Portugal to offer their services and even their lives in the apostolic labors of New Spain. In South America they were most successful in bringing to the faith whole tribes of the aborigines, but yet not without the shedding of their blood, for, as we know from history, the proto-martyr of Peru was an Augustinian, Blessed Didacus Ortiz, who has been called by Cardinal Baluffi in his "*History of New Spain*" *apostolus in vita et apostolus post mortem*. The Augustinian Hermits also labored with great activity and success in Mexico, where even to-day, after the lapse of centuries, the memory of their heroic zeal and the blessed results of their evangelical and educational labors is chiselled in the national heart of the country. Their task, to bring the barbarous tribes to the bosom of Catholicity, was a difficult one, and they were, besides, often hampered in their apostolate by the unwarranted interference and disastrous opposition of the Spanish colonial authorities, ever ready to undo the work of zealous missionaries and to encroach on rights and privileges which had been granted these holy men to further the success of their apostolic mission. Quite often