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SITE OF GOLGOTHA.

Renewed Discussion on This Interesting Topic.

The Question as to the Exact Locality Appears to Depend Much Upon the Tracing of a Lost Wall of the City of Jerusalem. The Church of the Sepulchre.

Appropos of Canon McColl's recent paper on the subject of the exact site of Golgotha, the London Guardian publishes an interesting article on this grave subject.

In the year of 1870 Dr. Edward Robinson led a couple of friends to the Church of the Ascension on the Mount of Olives. Before them lay spread out the view of Jerusalem, with its gates and walls, its towers, and domes, and minarets, and all the encircling landscapes of the hills that stand round about it. One of the party looking over the city towards the north observed "a curious conformation of rocks" beyond the Damascus gate. "It looks as much like a skull," he remarked, "as anything I ever saw." The top of a bare face of precipice opposite the gate was rounded so as to present against the sky the almost exact outline of a human skull. "The name of Golgotha," proceeds Dr. Robinson, "came at once to our remembrance. This must have been the place of a skull," it likens to a skull was enough to prove it.

There is a great virtue in an "it." Up to that moment all Christendom—and we may add all Islam—had believed that the Hill of Crucifixion, as well as the tomb in which the Body of the Lord was laid—whence St. John tells us was "in the place where He was crucified"—lay buried beneath the Church of the Holy Sepulchre, which had become in consequence a center of pilgrimage and a scene of holy rite—degenerating occasionally, it must be sadly admitted, into a scene of unseemly tumult. The tradition of fifteen centuries at least ought not to be rudely disturbed. But the striking aspect of the newly suggested site presented an attraction to many minds, and among others to Major Conder and General Gordon. The vast experience of the former, acquired in his work under the Palestine Exploration Committee, conferred a high authority upon the conjecture, while the world-wide reputation of the latter secured for it a ready popular reception.

Reasons were soon discovered to strengthen the conclusion which at first rested only upon a fanciful resemblance such as that which has conferred on many rocks the title of a Lion or a Face. It was noted that this spot was well outside all the walls of Jerusalem, that it was near a thoroughfare along which Simon of Cyrene might be coming "out of the country," and the jeering populace might pass and repass, that a great and ancient Jewish cemetery lies on either side of the road—in which Joseph of Arimathea may have had his garden and made his new tomb, and, finally, that the valley beneath is known as "The Place of Stoning," indicating it to have been an ancient scene of Jewish public execution.

There is no doubt that the Church of the Holy Sepulchre is built over the spot where the Emperor Constantine believed that he had laid bare the tomb of the Lord. Was he mistaken in this belief? That is the only question to be settled, and Canon McColl justly recalls our attention to the narrative of Eusebius in his Life of Constantine. That narrative has been frequently discredited on the ground that it ascribed the discovery to a miracle. But this, as Mr. McColl points out, is an entire mistake. Eusebius does not require any miracle for the discovery. He takes it for granted that the site was well-known and undisputed, and that all Constantine had to do was to clear and decorate it.

"Certain impious persons," he writes—the reference is apparently to Trajan, or Hadrian, after the suppression of the revolt of Barcochba—"brought a quantity of earth from a distance, covered up the whole place, and paved it with stone, concealing the Divine cave beneath this mound." On the mound they erected a temple to Venus. This temple Constantine demolished, and excavated the mound, until he reached the rock-cavern, which he forthwith enclosed in marble, and built over it a splendid church. There is no hint in all this of any miraculous guidance to the spot, or of any need for it; it is assumed, as a matter of general notoriety, which needed no proof, that the temple of Venus covered the Holy Sepulchre. Later writers, it is true, invest the work—not of Constantine, but of his mother, the Empress Helena—with circumstances that savor of the miraculous; but Eusebius, Bishop of the neighboring city of Caesarea, a contemporary, and perhaps an eye-witness, says nothing of the kind. He clearly supposes that the site of the Holy Sepulchre was too well known to need any proof.

Of course, to the first generation of Christians it must have been perfectly familiar. The only question that can arise is whether the desolation that swept over the city, first after the capture of A.D. 70, and secondly after the suppression of Barcochba's rebellion, when Hadrian drove a plough over the Temple Mount, and rebuilt the city as the Roman colony of Aelia Capitolina, had entirely effaced the memory of the site of the Church of the Holy Sepulchre.

pulchre, which, if it could be established—and it is still possible that it may be established—would be fatal. There is no doubt that Calvary was outside the city. This is expressly asserted by the writer of the Epistle of the Hebrews, who says that "Jesus suffered without the gate," though even without this assertion we might have been sure that the Jews would never have suffered the pollution of an execution or a sepulchre within the town. But the Church of the Holy Sepulchre is at present in the very heart of the city. Was it so at the time of the Crucifixion? That is a question which depends upon the tracing of the lost wall.

Jerusalem, like other towns, grew in size by degrees. Three walls were built at different periods to satisfy its varying needs. The first wall enclosed only the ancient city of David; the third wall was certainly within this last enclosure; but as this wall was built fourteen years after the Crucifixion, it proves nothing. Was the church within the second wall, intermediate between these two? That is the crucial question; and, unluckily, it cannot be answered with certainty, either from history or by the spade. The brief notice of it in Josephus indicates only the extreme points of the second wall, and not the line by which these points were connected. That line may be drawn so as either to include or to exclude the church. Major Conder takes the former, Herr Schick the latter alternative. A portion of the wall has been unearthed, but not enough to determine its direction to leave the site of Calvary and the Holy Sepulchre in some degree an open question.

PROTESTANT MISSIONS IN INDIA. Efforts to Evangelize the Natives Meeting With Poor Results.

For many years Protestants of all denominations have been trying to convert the natives of India; they have supported their propaganda with an immense expenditure of money and the efforts of many earnest and zealous men; and the net result seems to be that if there is one body of men in India who are evidently in need of missionaries it is the Protestant missionaries themselves. This is the only inference one can draw from the facts as reported in the Bombay Guardian, with the added comments of the English Churchman. It appears that many of the missionaries have abandoned their hope of Christianizing India, and have devoted themselves to the work of training candidates for the Government examinations in secular subjects. More than this, it is alleged that many of the missionaries have ceased to believe the doctrines they were sent out to teach, and that the sceptical spirit has taken such a strong hold of the Anglo-Indian preachers, that when new men go out from England full of zeal, they speedily become corrupted by their brethren. If this is so we need not be surprised to hear that among the natives there have been no conversions for a long time.

Nor are the Salvation Army missions a whit more successful. Mr. Booth lately announced that he had made up his mind to send no more emissaries to India, seeing that about three-fourths of those he had already sent had broken down, retired, or left to get married. Yet it is in this field, so barren to all Protestant effort, that Catholic priests, poor and almost unnoticed by the world, have reaped so rich a harvest of souls.

RIVALRY IN MADAGASCAR. Protestants Working Hard to Undo Catholic Missionary Work.

The Rev. Pere Causseque, a missionary just returned from Madagascar speaking of English influence in that country, says that which is not calculated to pour oil on the troubled waters in France, the French mind being already much irritated by the Egyptian question. French priests are not without a touch of that national jealousy which causes Frenchmen abroad to eye with suspicion the British flag wherever it may appear, and especially in places where French influence and French missions are at work.

In every part of the globe almost where the Gospel is being preached since the dawn of the Christian era, a Catholic point of view by English and French missionaries, the priests run against certain black-coated gentlemen whom they do not like; and who belong to the English "Society for the Propagation of the Gospel in Foreign Parts," or to some kindred association. It appears that there are nearly seventy of these, including a few Quakers, engaged in the process of evangelizing the natives of Madagascar, that is, in cutting the ground from under the feet of the French missionaries.

"French," said Pere Causseque, "is taught assiduously in the State schools established by the English, and this with the sole object of preventing the native children from learning it in our schools, and from acquiring at the same time a knowledge of the Catholic religion. And," he adds, dolorously, "the English missions in Madagascar have at their disposal to the value of a million francs annually, while we can barely reckon on two hundred thousand."

The Sacrament of Penance. We never see ourselves more clearly than when we kneel under the crucifix in the Sacrament of Penance; and the oftener we kneel there the clearer grows the light of the knowledge of self in the presence of God and at the feet of Jesus Christ.

CARDINAL MASSAJA.

The Life Story of the Great African Missionary.

Beset With Innumerable Difficulties, and a Victim of Continued Persecution, His Labors in the Wilds of Abyssinia Will Remain His Enduring Monument.

A short time ago the Roman papers of every color contained long descriptions of the unveiling of the monument recently erected in the Church of the Franciscans at Frascati, to the memory of the late Cardinal Massaja. The saintly prelate was well-known to fame, chiefly through his arduous missionary labors in the northern part of Africa. A few facts, therefore, concerning his life and work may be of interest to our readers.

The future Prince of the Church was born in Piedmont near the beginning of the century, and entered the Capuchin Order at an early age. About the year 1838 an Italian priest, Joseph Sapeto, made his way through Abyssinia, and settled down to his work of evangelization in the country of the Galla Oromo tribe. The news of his efforts stimulated Pope Gregory XVI. to send new messengers to bring the Gospel of peace to that land, which the Pope had never abandoned since its conversion by St. Frumentus. The Capuchin Massaja was chosen to lead a portion of the first contingent, as Vicar Apostolic of Gallaland.

For 85 years he wandered up and down that immense and barbarous country, frequently alone, usually with no other covering than his rough brown habit, and with no support but his sturdy staff. His hair-breadth escapes, the persecutions he suffered at the hands of the crafty and cruel natives, his bold and uncompromising resistance to the tyrannic sovereign and servile courtiers, his denunciation of the ministers of falsehood and his frequent and splendid successes, read like the pages of the Acts of the Apostles.

He became "all things of all men." He was a solitary in the deserts, passing the nights surrounded by wild beasts, and with no weapon but his trusty stick at his side. Or he was a physician in the villages where the small-pox raged, vaccinating the confiding inhabitants by means of instruments of his own manufacture. Or again in his spare moments he was deep in literary labors, translating prayers and hymns into the barbarous vernacular, "making the language of hatred and revenge," says a biographer, "to signify the things of love" or writing grammars for the use of new arrivals. Once loaded with heavy chains, almost naked and sitting under the shadow of the gallows which he imagined to be reserved for himself, he explained the story of the redemption to the malefactors who were his companions in prison.

When he was struck down by disease his followers carried him from village to village. If he found it necessary to resist or reprove the king, his well-known staff was sent by a messenger to be shown to the sovereign, and marvelous to relate, frequently the rage of the tyrant was appeased. But perhaps he appears most interesting when performing the rites and ceremonies of the Church, always with difficulty through the want of some necessary article, and frequently in critical moments of persecution. On one occasion whilst he consecrated a Bishop, a boat lay moored at the river's bank near the house, to which the consecrating Bishop and the consecrated might flee in event of interruption.

Broken down by years and infirmity, an exile from the country of his adoption, and overwhelmed with grief at the sight of his work destroyed or crippled by war and persecution, Massaja returned to Rome. The Italian geographical societies paid him innumerable flattering attentions, and the Government offered him one of the highest orders, which he did not accept. He was created Cardinal by the present Holy Father, and commanded to write an account of his work. He took up his residence in the College of the Propaganda, accompanying the students during the summer vacation to their country house, the Bufnella, and paying long and frequent visits to his brethren of the Capuchin Monastery at Frascati.

His immense work, "Thirty-five Years of My Missionary Life in Ethiopia," is not only most interesting, but has great literary merit, having taken, in fact, one of the highest Italian awards for literature, and the present writer has frequently heard the style of Massaja compared not unfavorably to that of Manzoni.

As Cardinal he was ever the humble and simple Friar. He loved to converse with the young students; and all Propagandists of recent years must remember with pleasure the venerable figure of the old Capuchin, with his smiling face and long white beard. The rough brown habit and cord of St. Francis were his Cardinal's robes, and the cross and ring were the only distinguishing marks in his dress.

His staff remained his support to the last. When Leo XIII. sent him the red hat, the new Cardinal went, as is customary, to the Vatican, to return thanks to the Sovereign Pontiff for the dignity. An attendant wished him to leave his stick in the ante-chamber, but the old man refused to give it up. "It was ever a faithful friend," he said, "in

adversity, and I am not ashamed of it in the hour of prosperity."

The Cardinal did not use glasses. His sight was once so bad, that he took with him to his mission a large number of spectacles of different grades. Soon he found himself using the strongest lenses; and yet his sight daily grew worse. He feared blindness. One morning he brought his box of spectacles to the altar of St. Joseph. He prayed full of faith; left the box there; and never needed spectacles afterwards.

Having written the last pages of his book, he laid him down to rest, and passed to his reward in 1889, being nearly 80 years old.

Irish-American Servant.

Mr. Rudyard Kipling is now in the United States, where he acts as occasional correspondent of the London Times. It is his interest, no doubt, to learn what subjects and what views will please his employers at Printing-house-square, who have the reputation of being liberal paymasters. A writer in his position and with his reputation may do a great injustice by circulating slanders against any class without necessarily putting them forward as the net result of his own individual experience. Mr. Kipling has made himself the medium of conveying with much emphasis to the world some cruel imputations on Irish Catholic domestic servants in America. There are no females working for their livelihood who are exposed to more social temptations than servant girls. Seamstresses and factory girls are protected by the publicity of their occupation, by their constant personal contact with others in a common employment during working hours, and in the evening they return to the shelter of a parent's or a friend's home. Not so the domestic servant who is left to her own resources for the most part, and may be subjected night and day to the tyranny or worse than tyranny of an unprincipled master or mistress. Yet in the face of all this we have it on the authority of recent statistics, which have never been impugned because personal observation fully bears them out, that Irish servant girls preserve the purity of womanhood better than any other women in the world. Furthermore, they often send home their superfluous earnings to keep the roof over the heads of aged parents or relatives. Surely people with such virtues deserve some sympathy and respect, but that is a tribute of which the Times or its informants take no account.—Liverpool Catholic Times.

The Rosary.

Every true Catholic loves to recite the Rosary, that beautiful devotion in honor of Mary, the Immaculate Mother of God. No devotion is more sanctifying than this. If properly said, it brings before our minds all the great mysteries of our faith. It teaches us the part Mary played in the wonderful mystery of the Incarnation, and how by her co-operation she aided in the work of man's salvation. No prayer is so suitable and so well adapted to our times and to our wants as the Rosary. Our Holy Father, Pope Leo XIII., has realized this. Not only is he personally fond of this devotion, but he has labored by every means to infuse the same spirit into his spiritual children. The recitation of the Rosary should enter into the rule of life of every devout Catholic. A household in which Mary is honored and loved is a happy one.

Confidence in God.

Ask in faith and in perfect confidence and God will give us what we ask. You may say: "But will He give us the very thing?" That, God has not said. God has said He will give you whatsoever you ask; but the form in which it will come and the time in which He will give it He keeps in His own power. Sometimes our prayers are answered in the very things we put from us; sometimes it may be a chastisement, or a loss, or a visitation against which our hearts rise, and we seem to think that not only has God forgotten us, but that He is beginning to deal with us in severity. Those very things are the answers to our prayers. God gives us the thing which we ask, but in the form which His Divine wisdom sees to be best.

Ireland and the Irish.

Never did a people suffer so much and still keep up their national humor, splendid temper, and height of spirit. If any other nation on the face of the earth had gone through three hundred years of incessant war, four hundred years, again, of religious persecution, the heart and the spirit of the people would have been broken, and no smile would have been on the face of the nation. What do we find? In spite of all he has suffered, in spite of all the persecution that has been heaped upon him, the Irishman of to-day has as light a heart, as bright an eye, and as nimble of heel in the dance—aye, and as dauntless in battle, as any man on the face of the earth.—Father Burke.

Management of Children.

Firmness is the grand essential in the management of children. Nothing unreasonable should be required of them, but that which is reasonably required should be rigidly enacted. The rules laid down for their government should not be harsh or severe, but they should be, like the laws of the Medes and Persians, absolutely imperative. No "coaxing ways" of the cunning little creatures for whose good they are framed should ever induce a parent to violate them or to waver in their enforcement. No promise made to a child should ever be broken or evaded.

GREGORI'S MASTERPIECE.

A Work of Art, From Which a Stamp Design Has Been Copied.

Among the many magnificent paintings by the famous Italian artist, Signor Gregori, in the University of Notre Dame, is that of a reception at court by Queen Isabella, of Christopher Columbus, with his American natives on his return to Spain, after his first voyage of discovery. A description of it may not prove uninteresting.

It is painted on the wall of the corridor, to the left, as one enters the university building by the main entrance. It is one of the first to attract the attention of the visitors. It is from this painting that the engraving of the present ten cent United States postage stamp has been copied. To have a satisfactory view of it one must stand 20 feet or so from it, and the best view to be had is after ascending five or six steps of the stairway, which is on the opposite side of the hall. There one may study the picture with pleasure, so well do its delicate shades of various colors in the different features represent life and costumes in the age of Queen Isabella.

The scene is represented as being within a large enclosure of rich brown velvet on a lawn, laid with handsome Turkish carpets. At one end on an elevation, are seated the King Ferdinand and Queen Isabella, dressed in the royal costume of that period. Near by, partly surrounding them, are their courtiers, and at their right is a Catholic Bishop standing, vested in sacred garments, wearing the miter and with the crozier in hand. At the other end, at a short distance from the royal personages stands Columbus. Behind him and a little to his left are his American natives; at his right his sailors, standing and looking on.

Through a large opening, shown in the scene by both sides of the velvet enclosure withdrawn, is represented a multitude of eager spectators, and at a distance beyond are Columbus' ships lying at anchor in Palos harbor.

The scene, taking it altogether, is impressive. In size it measures 18 feet long by 12 feet high with 10 inch border representing the picture to have been painted on a Turkish carpet woven in the time of Queen Isabella. As the reader may remember, the Turks and Arabians at that period had a great fancy, in finishing by hand, unwearable carpets, with a wide border showing the designs of the mosaic art.

It may be well said that while all are now talking of monuments to the memory of Columbus and Isabella, Notre Dame has been the first to establish what may be styled the most glorious monument in the world in the memorials and instructive paintings which adorn the walls of that university.

Signor Luigi Gregori was born in Bologna, Italy, on July 8, 1819, came to Notre Dame University in the summer of 1872, and spent eighteen years in that institution. His many elegant works of art during his stay there will be forever appreciated by the succeeding generations.

In person he is a little below the average height, is somewhat stout and robust, and looks ten years younger than his age. In disposition he is amiable, and even jolly at times, and has all the qualities (as one puts it) of a perfect gentleman.

Cardinal Manning on National Vice.

Governments, magistrates and police have labored, or seemed to labor, for these three hundred years to diminish or to control the spread of intemperance. But what is wanted is not a mechanical repression, but a dynamical power which can only be found elsewhere. It has never been found in the upper classes of society. They are too far removed from the life of the people to be conscious of the immensity of the evils which exist below their own level in life; or they are directly interested as capitalists or as possessors of private property; or they are prejudiced by the imprudence and exaggeration of certain persons, and will neither see nor listen; or they are too delicate to touch so vulgar a subject. It is in the people themselves alone, who have been so long beset by the multiplying facilities for intemperance, by the atrocious gin-palaces—by the spontaneous action of the people rising with their high moral sense in reaction against the system which has so long made their homes desolate and their lives intolerable, that an adequate remedy can be found.

A Word for the Little Ones.

Some of you have very quick tempers, and if any one speaks crossly to you or insults you, immediately you are up like a hedgehog—you bristle up, put out your little mouth, and give back not only black looks but sharp words, and often blows, to your offender. Do you remember the words of Our Divine Lord when He was hanging on the Cross and the cruel Jews were mocking and insulting Him? He raised His eyes to Heaven and said: "Father, forgive them for they know not what they do." You, a little child, utter naughty words, and strike those who offend you; and your Lord, the King of Heaven and earth, answered not a word, but prays that His enemies may be forgiven.

Adversities.

We must accept the adversities which God sends us without reasoning too much upon them, and we must take for granted that it is the best thing which could happen. We must remember that God does everything well, although we may not see the reason of what He does.

CLEVELAND'S PLANS.

FOR THE COMING INAUGURATION, MARCH 4.

The Inaugural Address to Contain About 1,700 Words and Will be Committed. After the Inauguration He Will go Direct to the White House Contrary to Report.

New York, Feb. 23.—St. Clair McKelway, who has been for several days at Lakewood, writes the Brooklyn Eagle from that place the following:

"Grover Cleveland's inaugural address as president of the United States for four years from March 4 next will contain about 1,700 words, and will be more general than specific in character. Mr. Cleveland has carefully written out what he desires to say, but will speak at the inauguration without manuscript, only referring to topical notes to refresh his memory.

"The address will express Mr. Cleveland's profound gratitude to the people for the honor thus a second time conferred upon him as a mark of confidence in him and belief in the principles upon which he was elected. His utterances upon the financial policy, tariff and economic administration will be decisive and frank. Confidence in Democratic principles as able to deal with the problems of labor and capital, sectional divisions and political unrest will be expressed. The abolition of federal interference with elections in the states will be treated as a recognized decision of the people. The pension department, the new navy, a rigorous quarantine and the regulation of immigration will probably receive attention.

WILL NOT ACT HASTILY.

The president may not refer openly to the question of annexation of Hawaii, but will take a conservative stand on the subject and will not act hastily.

Mr. and Mrs. Cleveland will go at once to the executive mansion after the inauguration and not to any private residence as has been misrepresented. President Harrison has had the White House put in admirable condition. He has been in correspondence with Mr. Cleveland, and the latter greatly appreciates the kind, provident and hospitable spirit which the retiring president has shown for the comfort of the family of the incoming executive.

"Mr. Cleveland and President Harrison will ride to and from the inauguration ceremonies together.

"Mr. Cleveland's first veto was sent in against the arrangements that he should be driven from the Capitol to the White House behind four black horses in white harness with an outrider on each. This did not accord with Mr. Cleveland's ideas and the veto on it was quick and decisive."

The Governor's Latest Nominations.

ALBANY, Feb. 23.—The following nominations were received in the assembly from the governor:

To be commissary general, Joshua M. Varian of New York city, reappointed; confirmed on motion of Senator Parker. To be manager of the Western Home of Refuge for Women, William B. Dye of Albion, vice E. Kirke Hart, whose term of office has expired; Edward C. Walker, reappointed; both confirmed on motion of Senator Van Gorder.

Also the following were referred: Managers of the St. Lawrence hospital, Wilbur F. Porter of Watertown, William L. Proctor of Ogdensburg. Manager of the House of Refuge for Women, W. F. Hollapple of Hudson. Manager of the Reformatory for Women, Samuel W. Johnson of Mamaroneck. Trustee of the State Asylum for Idiots, Francis Daumer of Syracuse.

Members of the state board of mediation and arbitration, Gilbert Robertson, Jr., of Troy, William Purcell of Rochester.

G. A. R. Officers Elected.

SYRACUSE, Feb. 24.—Yesterday afternoon's session of the G. A. R. encampment was taken up with the election of officers. The following officers were elected for the ensuing year: Edward J. Ackinson of Post 508, New York, senior vice commander; Silas Owen of Brooklyn, junior vice commander; John Eddy of Olean, medical director; Rev. W. R. Helms of Richfield Springs, chaplain; Martin Short, J. S. Graham, John T. Finley, R. H. McCormick, J. C. Scholtz, council of administration. P. J. O'Connor of Albany was appointed assistant adjutant general and Henry Redmond of Rochester, assistant quartermaster general.

Found Guilty of Forgery. ROCHESTER, Feb. 23.—Isaac Ottenburg, a New York merchant, and Louis Richmond, his Rochester agent, were found guilty of forgery. H. Israel Weinberg of this city, who owed Ottenburg \$1,000, claimed the indorsement of Mrs. Weinberg to the renewal of his promissory note was not genuine. The trial occupied the greater part of four days.

Carnegie Machinists on Strike. PITTSBURGH, Feb. 23.—Another strike has been inaugurated at Carnegie's Twenty-ninth street mill. The strikers this time are the machinists, who refuse to work 10 hours a day for nine hours' pay. The strike involves about 80 skilled workmen. Superintendent Dillon says there will be no trouble in filling the vacancies.

President Harrison's First Veto. WASHINGTON, Feb. 23.—The president returned to the house yesterday without his approval a bill prescribing the number of district attorneys and marshals in the judicial district of the state of Alabama. This is the first veto of the present session.

John I. Davenport Gets a Decision. WASHINGTON, Feb. 23.—The court of claims yesterday rendered a decision in favor of John I. Davenport of New York allowing him \$400 for marshal's fees.

Among the manuscripts of the Borgias museum, copies of which will be sent to Chicago, is a letter of Nicholas V to two Irish bishops in regard to sending missionaries to Greenland. This letter was written in 1448, 44 years before the discovery of America.