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DUKE OF VERAGUA.

How the Successors of Columbus Obtained the Title.

The Remarkable Lawsuit Which Ended in the Division of the Appellation and Honor to the Female Succession.—The Present Duke and His Great Popularity.

It is seldom that any single individual has bestowed upon him such high honors as the municipalities and the government have lavished upon the Duke of Veragua, the eleventh lineal descendant of Columbus. In fact it is said that the ceremonies are so elaborate that they prove annoying to him. For he seeks not publicity but is rather given to quiet and seclusion. He is a modest gentleman and takes great delight in study. He is liked by all classes in his native country who claim him especially as their own noble, through his long list of titles and illustrious birth—progressive parties, on account of the interest he takes in all that tends toward the welfare of Spain and the sons of the soil, by his unremitting efforts in their behalf, and in all improvements in tillage and farming implements. He is high authority on all that appertains to agriculture and rearing of cattle. The duke held the position of minister of agriculture in one of the late cabinets, an honor conferred on him by the Queen Regent, who knew how highly her lamented consort esteemed him, and he is now member of the most important societies and circles of agriculture and commerce in the kingdom. The title which he bears is "Don Cristobal Colon de la Cerda, Duke of Veragua and of La Vega, Grande of Spain of the First Class, Marquis of Jamaica, Admiral and Seneschal Major of the Indies."

The circumstances under which the successors of Columbus acquired this title, its significance, and the facts of the remarkable lawsuit by which the title and honor were finally directed to the female succession, through which the Duke of Veragua holds his hereditary honors, will bear review.

Columbus left two sons—Diego Columbus and Ferdinand. Columbus in his last will devised all his rights of rank and property to Diego, the elder, and to his male heirs in succession; falling heirs to Diego, the younger brother, Ferdinand, was to inherit. If the latter should die without sons, all was left to the brothers of Columbus in turn; first to Bartholomew and his male heirs, and, in lack of descent of title here to the other brother Diego and his eldest son. Should all direct male lineage in his own and the families of his two brothers expire, the entailed rank and estate should pass to the nearest male relation. It was only after all such natural male heirs became extinct that succession should go to the female line.

It was at least six years after the death of the great navigator before Diego received a recognition of his own and his father's rights from the King. Indeed his final success, even after his claims had been conceded by the council of the Indies, would have been doubtful had he not espoused Donna Maria de Toledo, a niece of the Duke of Alba and a cousin of the great duke, a lady who was consanguine of the King himself. This powerful influence at court was effective, and Diego was invested with the privileges of his father with the exception that viceregal power was withheld.

It was during his administration that the islands of Cuba and Jamaica were fully subjected and colonized, and it may be said without bloodshed. In spite of Don Diego's worth he was kept in constant hot water at the Spanish court, and he was in attendance pressing suit to recover certain rights and royalties on the mainland of Darien, to which he was entitled when the old King died, and Charles V., his grandson, ascended the throne of Spain, the Low Countries, and of the Indies. It took four years more potent pleading and hard work to fully establish Diego's claims, but he was never given the complete benefit of the tremendous wealth which the so-called Indies now began to pour into the Spanish treasury. He was pushing one of those claims in 1536 when he died.

His widow, Dona Maria, on her return with her family, was cordially received, the revenues of the family greatly augmented, and young Don Luiz, his son named admiral. At the age of twenty, the grandson of the discoverer was commissioned as captain general of Hispaniola, but without viceregal authority, and he remained but a short time in administration, preferring to return home and accept certain compromises offered by Charles V. Don Luiz was beguiled into a recession of all his family rights in the islands and mainland of the western seas, only retaining the empty dignity of admiral in memory of his grandfather. In lieu he received the titles of the Duke of Veragua and Marquis of Jamaica, and he committed his claim to a full title of the field of the Indies for an annual pension of 100,000 gold doubloons, with certain Spanish estates in reality.

His chief title was closely connected with his grandfather's achievements. It was during the fourth and last voyage of Columbus that he coasted along the Isthmus of Darien, making numerous landings and explorations into the interior. The most important district was called by the Indians Veragua, ruled by the free Cacique Quibian.

When Don Luiz Columbus was casting about for a title to the common soldier, the Spaniards had full possession of the Isthmus. There they found the richest mines in gold, and in the seas immense

beds of pearl oysters. There they made their main base of operations for the conquest of South America. The Indian principality of Veragua covered nearly the whole of the Isthmus to the shores of the Pacific, and in view of its immense importance to the Spaniards it is not strange that the grandson of Columbus should have selected its original name, to give honor to his duke-dome.

The first Duke of Veragua had no male issue, and was succeeded by his nephew, Diego, who espoused his cousin, Philippa, daughter of the late Don Luiz. As there were no male children born of the marriage, the direct line of Columbus became extinct except in female succession.

There now arose a great law suit, which excited keen interest throughout Europe, and it was tried before that august body, the Council of the Indies. The case was in court for about thirty years. Don Bartholomew and Don Diego, the brothers of Christopher, and Don Ferdinand, his younger son, had left no male issue. By the will of the great admiral in case of such default, and in bar of the female succession, the entail was left to the nearest male relation of any collateral line who could prove himself a genuine Columbus.

Several claimants came to the front as collateral heirs, and it was many years before the council decided in favor of the great-grandson of Admiral Diego Columbus, through his daughter Isabella. Admiral Diego had left three daughters, the first of whom took the veil, the second, Juana, marrying a scion of the ducal house of Toledo, and the third, Isabella, becoming the wife of a Portuguese gentleman, though a subject of Spain, a member of the great house of Braganza, Count Georgio

CONVENT OF LA RABIDA.

Full-Sized Model Reproduced at the World's Fair.

The Monastery Sheltered Columbus Before His Departure for the West—Valuable Relics of the Time of the Navigator Exhibited in the Reproduction.

Considered as an historical object lesson, a beautiful feature of the World's Fair is the full-sized model of the convent of La Rabida, near Palos, Spain, in which Columbus was sheltered before his departure for the West. It contains a large number of Columbian relics which are so valuable and were obtained with such great injunctions of care from their owners, that the building has been placed under the police protection of the United States Government.

It is a little south of the big pier and in front of the Agricultural building. It stands on a big peninsula, being placed in a spot a little isolated to escape the dangers of fire.

The monastery of La Rabida had the same sort of vicissitudes that beset Columbus. It was built, it is believed, to commemorate the virtues of a daughter of the Emperor Trajan, and it was dedicated to Prosperine, a statue in marble of that goddess, wearing a cloak of beaten silver, being placed on the altar. When a criminal set foot in the temple he was safe from arrest, but he had to fulfill exacting conditions.

Columbus and his son Diego, 9 years old, worn out with hunger and journeyings passed the monastery in 1483. The boy fainted outside the walls, and Juan Perez, the prior, gave them shelter. How the great navigator interested the priest in his plans, and later

invitation of the head of the order. On the upper floors are the cells of the monks.

Those who wish to follow the fortunes of Columbus, and in a measure, put themselves in his place, may see a lot of articles bearing on the geographical knowledge that existed in his day and the science of navigation. Maps, charts and globes, nautical and astronomical instruments and models of vessels of the period are there, and the history of the discoveries in America by the Norsemen, Welchmen and Phenicians preceding the era of Columbus. Relics of the court of Ferdinand and Isabella include portraits, autographs and other remembrances of the personages who aided Columbus, manuscripts, printed volumes, charts, maps, armor and weapons of the times, and oil paintings of Pedro Gonzalez de Mendoza, grand cardinal of Spain, who introduced Columbus to the King, and of Juan Perez de Marchena, prior of the Convent of Santa Maria de la Rabida, who did so much to help the sailor, are hung upon the walls.

A model of the house in which it is said Columbus was born, and portraits of Columbus, are exhibited. An assortment of articles used by Columbus for barter with the natives—such as beads, coins, metals, knives, cloths, mirrors and nails—are there. Models of the flagship and the caravels in which he made his voyage are shown, and pictures represent his reception at the Spanish court on the return from his first voyage.

In the same way Columbus is represented as returning from his third voyage in the feters which he said he would preserve as relics and memorials of the reward of his services. In his old age he is shown broken down in body and almost penniless. There are

TO BRING BACK THE SISTERS.

Thought That They Would Soon Be Returned to the Hospitals of France.

The Abbe Garnier, one of the most ardent and active champions in France of the cause of the Sisters of Charity in connection with the hospitals, does not take a pessimistic view of the turn the municipal elections have taken. He has been heading the agitation for the return of the Sisters to the hospitals, and therefore is in a position to judge of the progress of the cause. Speaking recently on this subject to the correspondent of a Paris paper he is reported to have said:—"We now know for a certainty that from a hundred to a hundred and twenty thousand of the electors of Paris are with us in this matter, and that they have given their votes with the expressed object of getting the Sisters back. This is already an immense point gained." The Abbe and others with him think that the time is near when the Chamber will decree the unseclularizing of the Paris hospitals, owing to the pressure of public opinion in the matter.

As a medical man in the hospitals, and municipal councillor as well, Dr. Drespres' opinion on this subject is of weight. Though a radical, he has never ceased to condemn the measure that drove the Sisters of Charity from the hospitals. Apart from the religious side of the question, he approves of them as nurses and never loses an opportunity of asserting their superiority in every respect over the hirelings who now take their places. He, like the Abbe Garnier, thinks that the 100,000 votes, and more, in their favor is a tremendous point gained. His words the other day were: "We may be sure that the day is not far distant when the poor of our hospitals will be tended as formerly by the Sisters of Charity."

A PROTESTANT'S PRAISE.

Extract from an Oakland Minister's Sermon on the Catholic Church.

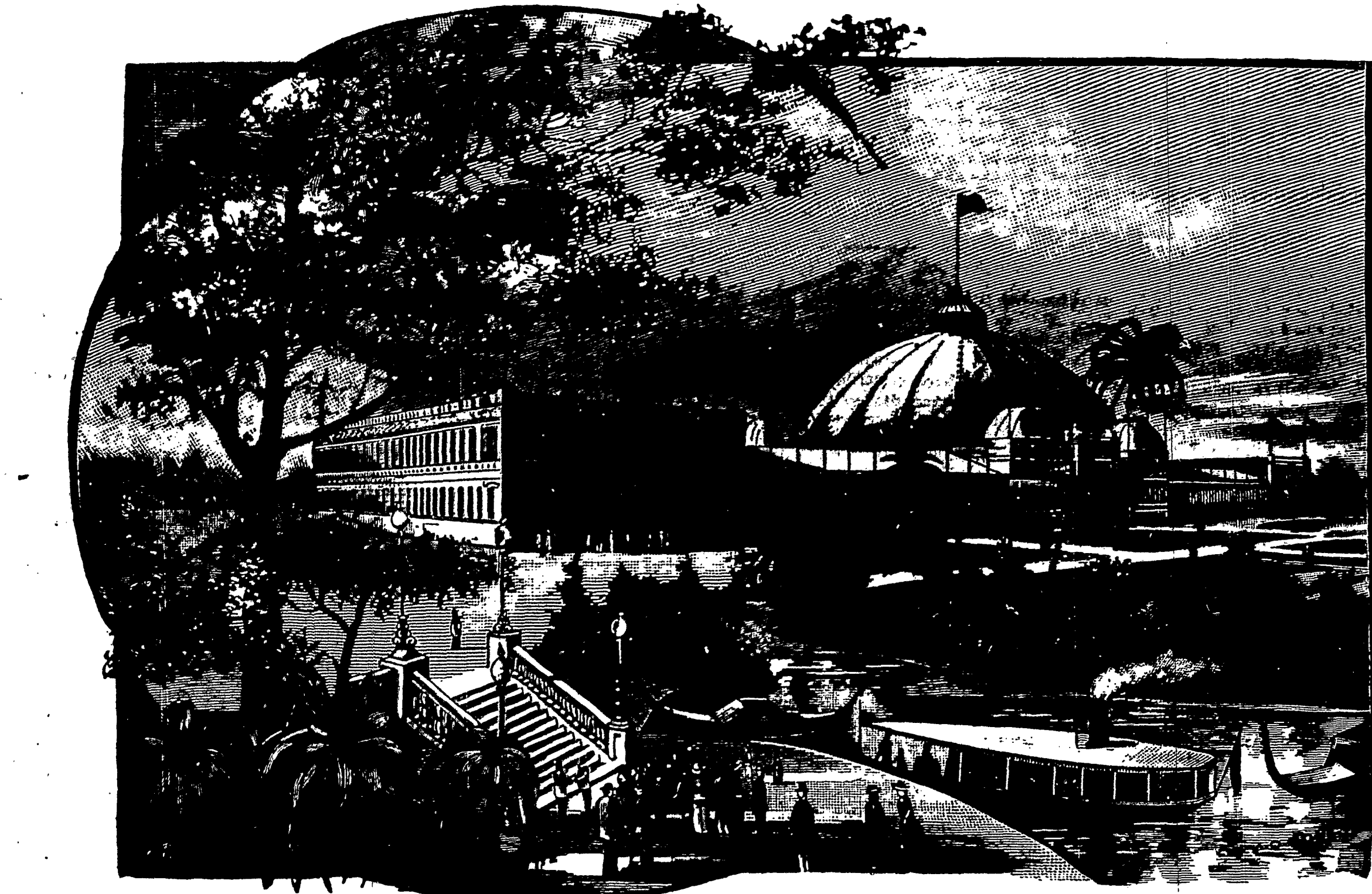
The Oakland (Cal.) News reports the following portion of a sermon delivered in the Independent Presbyterian Church, of that place, by Rev. Mr. Hamilton, on the Catholic Church:

"Her missionaries are always crowding to every heathen country, and among the great populations of India and China number their converts by scores for every one that Protestants can count as the fruits of their labors. No degree of possible self-sacrifice demanded by their work turns them back. No danger appalls them. Wherever she gains a foothold she speedily creates the university, the college and the seminary as well as the church, and wins thousands of the sons and daughters of other religions, and even of Protestants, by the superior appliances with which she furnishes them. And close by the side of her school and church you will soon see her asylums for indigence and misfortune spring up. She is also a gentle and tireless nurse of human pain. When the pestilence mows its deadliest swath of human lives, there you will see her Sisters of Mercy and Father Confessors, never shrinking from the touch of the plague and never leaving the field or remitting their ministrations of care till the scourge departs or death discharges them. And many a good priest has evinced his sincerity as well as his courage by going into the battlefield where death fell the thickest that he might give the comforts and hopes of his religion to the dying."

"We sometimes hear it said that the whole system of Romanism is a shell, without a heart, substance or spiritual life, that the masses are duped by its false pretenses, but its leaders know it is hollow. We shall never deal wisely with the evils in any great power which millions of human hearts love and trust and find comfort in until we learn to do it justice. We know that men do not endure half a century of voluntary pain and sacrifice for what is in their eyes a transparent sham. "Millions of thirsty souls, generation after generation, do not rush to a fountain which has long ago run dry. When human hearts are seeking eternal life they do not hold it so cheap as to take up with a patent counterfeit. Catholics find some deepest want of soul in their Church, or they would turn away from her as a false mother. "The judgment of charity is beginning to supersede the judgment of prejudice upon her. The tone of Protestant utterances respecting her value is rapidly changing. The Atlantic Monthly not long ago sent forth an appreciative article that fully conceded her merits. The Rev. Thomas K. Beecher followed with words of high commendation. The Rev. Mr. Hams, in his sermon lately at the installation of Dr. Rexford in San Francisco, noticed the place she fills among the religious organizations of Christendom in the same tones. And lo! within the week past comes to us the Christian Union, one of the most widely circulated and powerful papers of Protestantism, bearing this sentence: 'With all respect for the earnestly religious among the old Catholics and the Continental Protestants we judge that the Church of Rome contains by far the greater part of the living spiritual faith that exists on the Continent (of Europe).' Testimony could hardly say more. The power of the Catholic Church and her use of that power for good within a certain sphere are not to be questioned."

Things Catholics Do Not Believe. Catholics do not believe that any man can obtain salvation by his own good deeds, independently of the merits and passion of Jesus Christ and His Grace, or that he can make any satisfaction for the guilt of his sins, or acquire any merits except through the Saviour. Catholics do not believe that it is allowable to break a lawful oath or tell a lie, even for the conversion of a kingdom, or to do anything whatever of a sinful nature to promote the supposed interests of their Church. The false and pernicious principle that "end justifies the means" or that one may do evil that good may come, is utterly condemned by the Catholic Church. Catholics do not believe that Protestants who are baptized, who lead a good life, love God and their neighbor, who avoid evil and do good, who are blamelessly ignorant of Catholic truths, and of the just claims of the Catholic Church to be the only true religion, are excluded from heaven provided they believe there is one God in three divine persons (or unity in trinity and trinity in unity); that God will reward the good and punish the bad hereafter; that Jesus is the Son of God, made man, who redeemed us, and in whom we must trust for our salvation, and provided they thoroughly repent of having ever by their sins offended God.

Choose Higher Ground. Instead of continuing year after year to live upon the same plane, we can all choose from time to time a little more elevated ground. Without any severe self denial, every one who cares at all for his own improvement can select a little finer music, a little more intelligent conversation, a little more of what is pure and noble and elevating in all his pleasures than he has had before. Employment will be heightened, not lessened, by such exercise, and the education thus received will steadily advance him in all that makes life worth living.



THE WORLD'S FAIR COLUMBIAN EXPOSITION. THE HORTICULTURAL BUILDING.

Geives. When the suit was finally settled in 1608, in favor of the female succession, the entail fell to Don Negro Geives, the eldest living male descendant of either of the two married sisters, being the grandson of Isabella. So he became the third Duke of Veragua, and the family has continued in this line for nearly 300 years. Through the same line of the distaff also come the other descendants of Columbus who accompany the Duke of Veragua to the United States.

The Mother's Duty.

The first thought of a wife or a mother should be her home; all things, no matter how important, are secondary to that. No matter how rampant may become certain public evils, let her see to it that she keeps the evils out of her home, and she performs her greatest duty to God, her family, and mankind. When a woman tries to remedy an evil by striding the lecture platform, warning others, when that very evil is invading her home in her absence, she is mistaking her mission in life, and she cannot realize it too soon. The good that a woman can do toward the great world at large is nothing compared to her possibilities in her own home if she be a wife or mother.

Time is never more mispent than while we declaim against the want of it; all our actions are then tainted with peevishness; the yoke of life is certainly the least oppressive when we carry it with good humor.—Zimmerman.

Let your glory be to bear your cross, seeking neither sweetness nor consolation. It belongs to the common soldier to be paid by the day; serve gratuitously if the nobles serve their king.—St. Teresa.

on, with his assistance, after much worry and vexation, obtained a backing for his voyage from Queen Isabella, a matter of well-known history. Ever after Columbus had a grateful love for the old monastery, and returned to it as he might to an old homestead for which he had a leaning.

It became a Christian church in the year 159 and was occupied by monks. It was seized by the Visigoths afterward. When the Moslems went to Spain it was converted into a Mohammedan temple. Later they sold it to the Christians, the price being the payment of five pieces of silver each year for every communicant. The Knights Templars, in the time of the crusades, used the monastery as a chapter house for 25 years. Then it fell into the hands of the monks of St. Francis d'Assisi.

In 1851 the dowager Queen of France visited the monastery and offered to head a subscription to restore it, and the money was obtained. It is now in a good state of preservation.

In the monastery of La Rabida are to be found many relics of the time of the navigator. The anchor which Columbus lost in the harbor of San Domingo, according to his records, has been recovered, it has been alleged, and it is there. It is a very long and lean anchor, of the patent of the Columbian period, and there is, of course, nothing about it to prove that it was really his, the place in which it was found being the only proof of authenticity. Columbus founded the city of Isabella, and from there are brought many stones. A stone anchor of the sort used in boats and the bell of a church brought to this continent by Columbus are there too.

His tombstone and the gates around his tomb are seen in facsimile. There is the room in which he rested at the

photographs and models of the house in Valladolid in which he died, and of the coffin and numerous monuments to his memory.

Relics of Columbus and his family consist of armor, equipments, autographs, letters and the early publications relating to him and his work. The will of Queen Isabella in the original is shown.

Prejudices.

Want of inquiry has been the means by which long-continued practices, whatever have been their enormity, have obtained the general concurrence of the world, and by which they have continued to pollute or degrade it long after the few who inquire into their nature have discovered them to be bad.

Temperance.

Temperance alone enables us to endure privations and it alone can make us acquainted with real pleasure. Temperance most conduces to man's elevation of mind, renders him most happy, and best fits him for discourse. Intemperance, which disqualifies us for patiently enduring hunger, thirst, watchings, privations and self denial, prevents us, by that very reason from enjoying the actual pleasure that is felt in satisfying the wants imposed upon us by necessity.—Socrates.

Catholic Authors' Exhibit at the Fair. The Catholic authors' exhibit at the World's fair gives promise of being quite successful, and the aim of the management is to secure a copy of every work written in the English language by a Catholic resident in any part of the world. Somebody made the assertion not long ago that English Catholic authors numbered in the neighborhood of 2,000, their works counting fully five times as many volumes.—Exchange.

The cause is gained, and it is now only a question of time. My own opinion is that the next Chamber will decree the return of the Sisters, and then the municipal council will have to obey. The interests of humanity, as well as those of religion, cry aloud for the return of the Sisters to the hospitals. Now, when a patient in one of the secularized Paris hospitals dies, having received the ministrations of a priest, he is an exception. Numbers die without, and often under conditions worse than those of sheer neglect. The lay nurses are objectionable, not only because they replace the devoted women in religious garb whose right place is by the bedside of the dying, but because they are chosen from the irreligious element of the community."

Life.

Did you ever stand upon the shore on some day of that "uncertain weather when gloom and glory meet together," and notice how swiftly there went racing over miles of billows a darkening that quenched all the play of color on the waves, and as if suddenly the Angel of the Waters had spread his broad wings between sun and sea; and then had in another moment as swiftly flitted away, so that with a burst the light blazes out again, and leagues of ocean flash into green, and violet, and blue? So fleeting, so utterly perishable are our lives, for all their seeming solid permanency. "Shadow in a career," as George Herbert has it, breath going out of the nostrils.

Beginners in the service of God sometimes lose confidence when they fall into any fault. When you feel so unworthy a sentiment rising within you lift your heart to God and consider that all your faults, compared with Divine mercy, are less than a bit of dandruff thrown into a vast fire.—St. Paul of the Cross.