

COLUMBUS

THE CATHOLIC



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COLUMBUS.

“A Propagator of the Faith.”

COLUMBUS THE CATHOLIC — A
COMPREHENSIVE STORY OF THE
DISCOVERY. BY GEORGE BARTON.

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With an Introduction by Rev. JAMES
F. LOUGHLIN, D. D., Chancellor of
the Archdiocese of Philadelphia.



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AUTHOR'S PREFACE.

The aim of the present volume has been to conspicuously set forth the pious zeal and religious fervor that characterized the life of the illustrious Columbus, and which finally led to the discovery of the New World. The work has been done faithfully without any attempt at exaggeration and with strict regard for historical fact. It shows, largely by the authority of non-Catholic writers, that this great event in the history of humanity was prompted by love of Holy Church and a laudable desire to extend its influence and domain.

Catholics can take an honorable pride in the thought that this glorious Continent was discovered by a faithful son of the Church; that it was an humble priest who first gave his aid and encouragement; that it was the influence of a distinguished prelate which secured for him the countenance of the Spanish authorities; that it was the substan-

tial assistance of a pious Catholic queen which made the discovery possible, and finally that the affair took place under the auspices and with the approval of one of that long line of Supreme Pontiffs, that have graced, in an unbroken number of centuries, the chair of St. Peter.

The author has also endeavored to tell the story of Columbus in a simple and comprehensive style. While giving due prominence to every striking feature he has omitted a mass of tedious details and controversial matter, which however important from a historical point of view, are decidedly uninteresting to the general reader.

The book proper is supplemented by the encyclical of Pope Leo XIII on Columbus; an essay by Rt. Rev. J. L. Spalding, Bishop of Peoria; a poem on Columbus by Miss Eleanor C. Donnelly; estimates on the character of Columbus by eminent ecclesiastics, and a chapter on Columbus as he appears at Chicago. It is to be hoped that in the mass of Columbian literature of the present day, this distinctly Catholic offering may find a welcome.

G. B.

PHILADELPHIA, *December 1, 1892.*

INTRODUCTION.

In the days of ancient paganism, the discovery of unknown regions of the earth and the foundation of new colonies were regarded as very sacred enterprises, immediately superintended from first to last by the immortal gods. The Deity, it was believed, chose the hero who was to conduct the undertaking, and whose inspiration came directly from above. Religious rites dictated the time of departure. Tutelary spirits hovered over the vessels on the watery plains, warding off tempests from the favored ones of Heaven, and wafting them safely to the destined shore. Religion received them at their arrival in their new home, and nursed the sacred fire which it was their first care to light. The anniversary of their coming was the holiest of days for evermore; and the hero who had led them on the perilous journey was transformed in time into a

demigod, becoming the embodiment of their patriotism and the most popular object of their public worship.

Beneath the exaggerations of pagan superstitions, we discern in the awe with which the ancients regarded these voyages of discovery and of colonization, and in the reverence with which they worshipped the memory of the *οἰκιστῆς*, elements of truth and nature, which touch our hearts and find therein a responsive echo even in this blessed era of Christian civilization. Never more so than during the present year, which has vividly recalled a name and an anniversary among the most glorious in the annals of humanity. What *οἰκιστῆς* of old can be compared with the towering personality of Columbus? What discovery of old with the discovery of the Western hemisphere?

Our purer religion forbids us to worship the great mariner as a demigod; but our gratitude compels us to own him as our father, and history teaches us to honor him as a man sent of God and true to his divine calling.

The perusal of the following narrative, which the talented Author has written in the light of the most trustworthy evidence, will convince every fair-

minded reader that never was an enterprise of discovery and colonization so thoroughly pervaded with the spirit of religion as that of Columbus. His lifelong desire to extend the boundaries of the Kingdom of Christ, first turned his thoughts to surmised regions beyond the Ocean. Having persuaded himself of the existence and the accessibility of countries not yet reached by the Gospel of our Redeemer, his zeal nerved him to sustain the long series of his trials, the sneers of the incredulous, the sophistries of the learned, and the rebuffs of the haughty. Nor was it until he had kindled within the pious breast of the great Catholic Queen the same zeal for the conversion of unknown tribes, which burned in his own, that he finally obtained the means wherewith to attempt the expedition. Catholic Faith was the sacred fire which he brought with him across the untraversed waters, and which he lighted on the shore of San Salvador.

This Continent belongs to the Church of Christ by every right which discovery can convey. Not only did Catholicity inspire the original discoverer to embark upon the enterprise ; Catholicity, burning in the breasts of knights and missionaries, opened up the entire Continent from the Atlantic to the

Pacific. And that sacred fire has never been extinguished; it still burns in the New World with ever increasing brilliancy. The Holy Catholic Church, which can justly claim the glory of having opened the gates of this fertile country to impoverished Europe, is the bond of union between the two hemispheres. She alone speaks a language common to all races; she alone is capable of amalgamating all comers into a grand Christian nation. Her prosperity is the strongest pledge of the prosperity of our country.

How closely the glory of Columbus is associated with that of the Faith which inspired him, has been lately evidenced in the puny efforts made by certain enemies of the Catholic Church to disparage and malign him. These efforts have but served to bring into bolder relief the great truth proclaimed by the present Supreme Pontiff that Columbus is *Ours*, a Catholic, first, last, and at every moment of his life.

In view of these facts, Catholics everywhere should welcome every effort made to place Columbus before the world in his true light—as a propagator of the Faith. The present volume does this in a comprehensive manner.

In giving my own commendation to the work, it affords me much pleasure to say that the book meets with the approbation of His Grace, the Most Rev. Archbishop of Philadelphia, and that it has his best wishes for its success.

JAMES F. LOUGHLIN.

Feast of the Nativity, 1892.

COLUMBUS THE CATHOLIC.

I.

COLUMBUS THE CATHOLIC.

No institution on earth can point to a longer line of illustrious children than the Roman Catholic Church. This has been demonstrated in nearly every great epoch in the world's history and in no one more pointedly than in the discovery, civilizing and Christianizing of the New World. The achievements of Christopher Columbus constitute one of the brightest pages in the history of progress and Catholicity. Faith is the corner-stone of the Church and no one possessed it in greater degree than this eminent son of the Church. A man of indomitable will and extraordinary firmness, his sublime faith and intense religious

zeal overshadowed all other characteristics and almost threw a halo of sanctity over his troubled life. He believed that he was an instrument in the hand of Heaven selected from among men for the accomplishment of a great work. This he thought, not with pride, but with great humility of spirit and an all-pervading sense of responsibility.

Jayme Ferrer, acknowledged as the most learned geographer in Spain, and a great admirer of Columbus, wrote to him saying :

“ I think I make no mistake, sir, in saying that you fill the office of an ambassador of God sent by Divine decrees to reveal His holy name to the lands still ignorant of the truth.”

Certain latter day authors have endeavored to prove that Columbus was a very ordinary man, that although he suffered very much and had to contend with cruel hardships, these sufferings and hardships were naturally incidental to the life of such a man and finally, that if he had not made the discovery some other man—

probably an ordinary man, too—would have done so. It is difficult to be patient with these literary Pharisees. They are of the class of people who see nothing but evil in this world and desperately shut their eyes to everything that is good. They would rob us of what little poetry there is in life and make all things as dull, dry and uninteresting as their own pedantic natures. Washington Irving had this class in mind when he exclaimed in a burst of righteous indignation: “There is a certain meddlesome spirit, which, in the garb of learned research, goes prying about the traces of history, casting down its monuments and marring and mutilating its fairest trophies. Care should be taken to vindicate great names from such pernicious erudition. It defeats one of the most salutary purposes of history, that of furnishing examples of what human genius and laudable enterprise may accomplish.”

But happily these vandals cannot injure the name of Columbus. He has taken his place in history where he belongs and their most persistent efforts cannot belittle his

fame nor obscure one ray of the glory that is his.

Pope Leo XIII says of Columbus: "There are few who can be compared to him in greatness of soul and genius,"¹ and later on, speaking of the religion that inspired Columbus and the reason Catholics should honor him especially, the Holy Father says: "It is that he is one of us. When one considers with what motives above all he undertook the plan of exploring the dark sea and with what object he endeavored to realize this plan, one cannot doubt that the Catholic faith superlatively inspired the enterprise and its execution, so that by this title all humanity is not a little indebted to the Church."

Alexander Humboldt, the historian, speaking of the Discoverer says: "He is a giant standing on the confines between mediæval and modern times and his existence marks one of the great epochs of the world."

¹ Encyclical of Pope Leo XIII, on the Columbian centenary.

From the best obtainable authorities it seems that Columbus was born in the city of Genoa, Italy, about the year 1435. Since his death six or seven cities have set forth claims to being his birthplace. C. K. Adams, President of Cornell University, ends a review on the birthplace controversy with the apt quotation :

“Seven cities claimed the Homer dead
In which the living Homer begged his bread.”¹

At all events the best of the Columbus writers agree that² Genoa was the place. The discoverer was the son of Dominico Columbus and Susanna Fontonarasso, people in moderate circumstances. There has been some controversy as to whether Columbus was or was not of noble birth. His son, Fernando, who was also his biographer

¹ Adams' Columbus in *Builders of America*.

²The municipal government of Genoa has issued a limited number of solid silver medallions commemorative of the discovery. The face contains a bas-relief bust of Columbus, with two beautiful female figures representing Europe and America. The only medallion of the series known to be in this country is possessed by Father J. L. Andreis of St. Leo's Catholic Church, Baltimore.

says: "I am of opinion that I should deserve less dignity from any nobility of ancestry than of being the son of such a father." Columbus was the eldest of four children and with them was carefully trained in the precepts of the Church. At an early age a longing for the sea developed and his education was directed with a view of fitting him for a maritime life. He received a good general training and was afterwards sent to the University of Pavia, at which place he made a special study of geometry, geography, astronomy and navigation. He entered on a nautical life at the age of fourteen and his first voyages were made with an uncle who commanded a naval expedition fitted out by John of Anjou in a struggle for the crown of Naples. Some years later Lisbon became the Mecca for adventurous seamen anxious to participate in expeditions of daring. Thither Columbus repaired in 1470. Minute descriptions of the discoverer are given by his son Fernando, by LasCasas, Irving and others. According to these he was tall, well formed, muscular and of an elevated

and dignified demeanor.¹ Irving says his visage was long and neither full nor meagre; his complexion fair and freckled, and inclined to be ruddy; his nose aquiline; his cheek bones rather high, his eyes light gray, and apt to enkindle; his whole countenance had an air of authority. His hair in his youthful days was of a light color, but care and trouble soon turned it grey and at thirty years of age it was quite white. He was moderate and simple in diet and apparel, eloquent in discourse, engaging and affable with strangers and his amiability and suavity in domestic life strongly attached his household to his person. His temper was naturally irritable, but he subdued it by the magnanimity of his spirit, comporting himself with a courteous and gentle gravity and never indulging in any intemperance of language. Throughout his life he was noted for strict attention to the offices of religion, observing rigorously the fasts and ceremonies of the church; nor did his piety consist in mere forms, but partook

¹ Irving's *Life and Voyages*.

of that lofty and solemn enthusiasm with which his whole character was tinged.

He was so strict in his religious practices that it might be said that in fasting and reciting the whole canonical office he was more regular than a professed religious. His life shows that he had an especial devotion to our Lady and to the holy mendicant of Assisa.¹ One of the religious exercises which he never omitted when he could help it was hearing Mass daily; and while at Lisbon he attended Mass at the Convent of All Saints.

It was here that he first met Dona Felipa, daughter of Bartholomeo Monis de Perestrello an Italian cavalier. Friendship ripened into a tenderer feeling and a marriage of affection was the result. Through his wife's family Columbus came into the possession of numberless charts that aided him greatly in his after work. They were poor and the future discoverer supported himself and his wife by making charts and maps. History states that out of his meagre

¹ *Life of Columbus*, by F. Tarducci.

funds he supported his aged father at Genoa and contributed to the education of his brothers. While making maps he began to study how much of the world was yet unknown and to ponder on the possible means of exploration. He finally became convinced that there were great undiscovered lands in the West. After many months of study his reasons for this thought were reduced to three heads. First, the nature of things; second, the authority of learned writers; third, the reports of navigators.

“When Columbus had formed his theory it became fixed in his mind with singular firmness, and influenced his entire character and conduct. He never spoke in doubt or hesitation but with as much certainty as if his eyes had already beheld the promised lands. No trial or disappointment could divert him from the steady pursuit of his object. A deep religious sentiment mingled with his meditations and gave them at times a tinge of superstition, but it was of a sublime and lofty kind. He read as he supposed his con-

templated discovery foretold in Holy Writ, and shadowed forth darkly in the mystic revelations of the prophets. The ends of the earth were to be brought together under the banners of the Redeemer. This was to be the triumphant consummation of his enterprise, bringing the remote and unknown regions of the earth into communion with Christian Europe; carrying the light of the true faith into benighted and pagan lands and gathering their countless nations under the holy dominion of the church.”¹

Several years elapsed without anything decisive being done. Columbus tried to interest the authorities of Genoa but without success. The King of Portugal submitted the matter to a council which declared it “not feasible,” saying the King “already had sufficient undertakings of a certain advantage without engaging in others of a wild chimerical nature.” In this connection the King made a most inglorious attempt to defraud Columbus of

¹ Irving's *Life and Voyages*.

the fruits of his labor. The Navigator was requested to leave his maps, charts and explanations at the court for the consideration of the monarch. In the meantime a caravel was fitted out and sent off, ostensibly to carry provisions to the Cape de Verde Islands, but with private orders to pursue the route laid out by Columbus. After three days of stormy weather, the pilot, seeing nothing ahead but an endless waste of angry waters, lost courage and returned, ridiculing the project of Columbus as wild and extravagant. Columbus was rightly indignant at this royal trick, but was powerless to protest.

II.

AT THE COURT OF SPAIN.

About this time, which embraced the most brilliant period in the history of the Spanish monarchy, Columbus resolved to seek his fortunes at the Court of Spain. Under the wise and prudent government of their Catholic Majesties, Ferdinand and Isabella, Spain was rapidly assuming the proportions and influence of a great nation. There is no difference of opinion regarding the ability of Ferdinand. According to one of his biographers he was "devout in his religion and indefatigable in business." This can be said of Isabella in still greater degree. "Isabella,"¹ says Irving, "is one of the purest and most beautiful characters in the pages of history. She was well formed, of the middle size, with great

¹ Irving's *Life and Voyages*.

dignity and gracefulness of deportment and a mingled gravity and sweetness of demeanor. Her complexion was fair; her hair auburn inclining to red; her eyes were of a clear blue with a bright expression and there was a singular modesty in her countenance, gracing as it did, a wonderful firmness of purpose and earnestness of spirit. Though strongly attached to her husband and studious of his fame yet she always maintained her distinct rights as an allied prince. She exceeded him in beauty, in personal dignity, in acuteness of genius and in grandeur of soul. Combining the active and resolute qualities of man with the softer character of woman, she mingled in the warlike councils of her husband, engaged personally in his enterprises and in some instances surpassed him in the firmness and intrepidity of her measures; while being inspired with a truer idea of glory, she infused a more lofty and generous temper into his subtle and calculatory policy." At that time in Spain religion and science went hand in hand. The Church was, as she always has been, the patron of art and

learning. The chairs in the universities were filled, and ably filled too, by ecclesiastics. Priests, Bishops and Cardinals directed in a great measure the affairs of the State as they did of the Church. "It is even common," says Irving, "to find Bishops and Cardinals in helm and corselet at the head of armies ; for the crosier had been occasionally thrown by for the lance during the holy war against the Moors. The era was distinguished for the revival of learning, but still more for the prevalence of religious zeal, and Spain surpassed all other countries of Christendom in the fervor of her devotion."

Macauley, writing of this period, says of Catholic Spain : "After fighting Musselmen in the Old World, she began to fight heathens in the New. It was under the authority of a Papal bull that her children steered into unknown seas. It was under the standard of the cross that they marched fearlessly into the heart of great kingdoms."

As Columbus was of a deeply religious turn of mind and as his main object in the contemplated discovery was to enlarge the

domain of the Church, the conditions—religiously speaking—were auspicious.

The fact, however, that the sovereigns were preparing for the Moorish war rendered them to a certain extent deaf to all other matters. It was about this time that Columbus married his second wife Beatrix Enriquez.

The seeming indifference of the sovereigns did not deter Columbus. He was persistent and followed the court to Salamanca where he secured the ear of the celebrated Pedro Gonzalez de Mendoza, Archbishop of Toledo and Grand Cardinal of Spain. Mendoza was a man of great learning and influence and through him Columbus was quickly admitted to the royal presence. Ferdinand was cold; Isabella disposed to be friendly. The matter was finally referred to a council of the learned men of the kingdom. This council heard Columbus in the Dominican convent of St. Stephen at Salamanca. It was composed of professors of astronomy, geography, and mathematics, together with learned monks and various dignitaries of the Church. Columbus outlined his plans

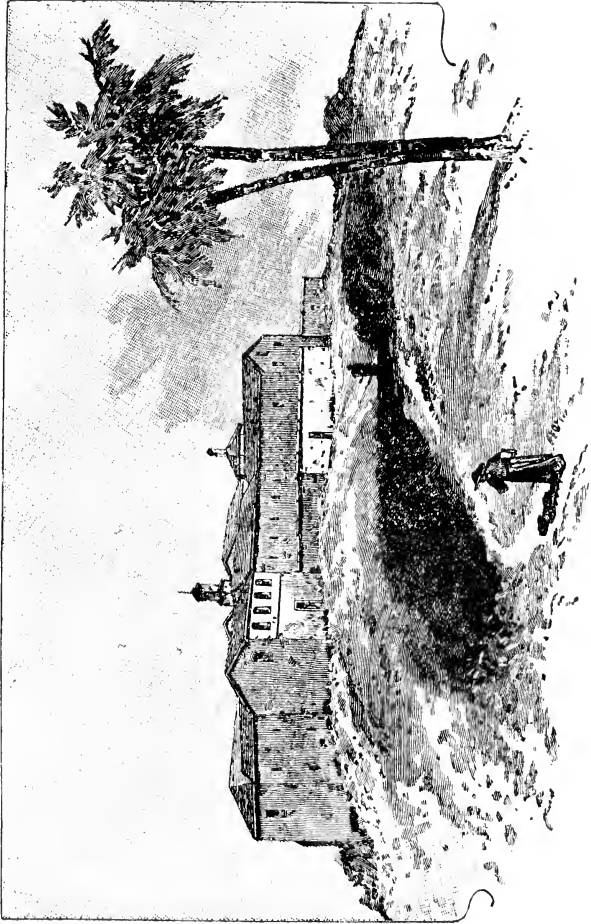
clearly, concisely and fervently. Objections, scriptural and otherwise were hurled at him. He met them all bravely and while a majority of the learned men were against him he found several firm friends there, the most conspicuous being Diego de Deza a friar of the order of St. Dominic. This learned man was professor of theology in the Convent of St. Stephen and afterwards became Archbishop of Seville. The council was unable to agree, or rather did not make any report. The simple mariner who stood forth in the midst of this array of greatness came from the conference—in the opinion of many—a more important man than when he entered it. But still he was kept in suspense. The only thing certain seemed delay.

“The fabulous aspects of his career became almost incredible,”¹ says Castelar. “Beholding how Columbus stored his mind with all the gathered knowledge of his day, how he urged before universities and learned men the indispensable adoption of

¹In *Century Magazine*.

his plans, based in part on his personal conjectures and in part on his experience and his researches ; how in all that time of steadfast preparation he staked his hopes upon magnates, archbishops, monks and potent queens and kings ; how learning and calculation entered into his plans as much as intuition and genius, many pious souls professed to discover therein revelations such as God made of old to his prophets, and proposed to the Church his canonization. I attribute such exceptional treatment of Columbus to the fact that discoveries and discoverers exert a potent influence upon the imagination ; and yet they hold a lesser place in popular history than statesmen or warriors. How much more important would it be in our day to know who invented the flour mill than to know who won the battle of Arbelá ! The fact is that, comparing the volumes devoted to statecraft and to war, with those treating of labor and industry, one is astounded and dismayed at the incredible disproportion. I can understand why this should have been so in ages when manual toil was con-

sidered degrading, and when trade, relegated to the common sort who were politically debarred from coping with the patrician classes, was despised. But even in our day, transcendently the age of labor and of industry, while the names of great commanders are borne on the world-wide wings of fame, those of discoverers fall with the utmost ease into ungrateful oblivion. For one Galvani, one Franklin, one Daguerre, one Edison, who has spread his renown among all classes and stamped an invention forever with his name, what a vast number of unremembered or unknown glories."



THE CONVENT OF LA RABIDA.

III.

AT THE CONVENT OF LA RABIDA.

Vexatious delays and disappointments had harassed the soul of Columbus, and filled with disgust he left Spain with a half-uttered vow never to return again. He was accompanied by his little son, and the two trudged along the dusty roads the personification of distress. When within about a league from the old seaport of Palos, Columbus paused at the gate of the ancient convent dedicated to Santa Maria de Rabida, under the control of the Franciscan fathers, and craved a little bread and water for the child.

“The mysterious ordering of events encountered in the life of Columbus is here plainly marked. Want and hunger drove him to knock at a gate for the alms of a little bread and the opening of the gate puts him on the road to the final accom-

plishment of his desire—the crossing of the ocean and the discovery of a new world. Philosophers may here find ample matter for meditation on the strange vicissitudes to which man's life is subjected; but the believer bows his head and adores, recognizing the hand of God which by unknown ways beyond all human counsel, reaches the end established in His inscrutable decrees.”¹

The Prior of the convent, Juan Perez de Marchena, was struck with the appearance of Columbus and entering into conversation soon learned his story. The Prior was a man of great learning, piety and patriotism and his first thought was how to induce Columbus to reconsider his determination and return to Spain. The navigator was asked to remain as a guest at the convent. The Prior was impressed with the feasibility of the plan for the discovery, but first desired to have his judgment confirmed by some persons of more worldly experience. Accordingly, Dr. Fernandez, a physician of scientific knowledge, and Martin Alonzo

¹Tarducci's *Life of Columbus*.

Pinzon, head of a family of wealthy navigators were called in. It was this little council, seated in a sparsely furnished room in the ancient convent, that made the discovery of the new world a possibility. Before they separated each of the Councilors was fully convinced of the practicability of the scheme. The worthy Friar had once been the Confessor of Queen Isabella and on the strength of this he wrote a letter imploring an audience. The Queen had made the good Friar her confessor on account of his sanctity and learning. But the feasting and bustle of the city were not suited to his disposition and love of study and he returned to his humble duties as guardian of the monastery of La Rabida, where in his little cell in front of the ocean he indulged in the study of geography. The relation of Father Perez to the Queen still retained something of the confidential friendship of the confessor to the penitent, and Isabella retained for him the respect which a truly religious person feels for the director of his or her conscience; especially when to the dignity of

the office were joined such holiness of life and reputation of learning as Father Perez possessed. He was summoned to court at once and saddling his mule repaired to the city of Santa Fe where the sovereigns were overseeing the taking of the Capital of Granada. The Friar's appeal was enthusiastic. With ardent fancy he told of the conquests which the Church of Christ would make among the millions living in the darkness of idolatry. The Queen was touched. She sent for Columbus, at the same time sending ample funds for his expenses. Columbus changed his threadbare outfit for a garb more suited to the royal presence and started for Santa Fe. He arrived just in time to see the surrender of Granada and to behold the Cross uplifted in triumph over the Crescent. This spectacle witnessed by Columbus is thus eloquently described by Emilio Castelar, the famous Spanish statesman :¹

“ Queen Isabella, having bidden farewell to the Moorish King and restored his child to him, waited without the Vega gate for

¹In *Century Magazine*.

the appearance in the towers within of the silver cross borne by Cardinal Mendoza. The day wore on, and the silver crucifix, which was to crown and complete the story of seven centuries, was not yet displayed upon the heights of the Moorish palace. Isabella, who impatiently looked for its appearance, had found distraction from her thoughts in awaiting the coming of Boabdil and in her meeting with him. But when the Moorish King passed on, and nothing remained to divert and occupy her mind, she began to glance eagerly at the towers and to be apprehensive lest in that supreme moment some untoward mishap might have befallen the noble Cardinal. The Moors, who had thronged about in the early morning, filled with curiosity and the desire to see the marshalled hosts of the Christians and their gleaming armor, withdrew to their dwellings as to the silence of the tomb, when the emblazoned Cross entered beneath those wondrous oriental archways. Granada seemed to be a deserted city in the forenoon of that miraculous and memorable day of deliverance. The hours passed, and

the Cross shone not upon the Vermilion Towers. Isabella, in her impatience, began to fear that the terms of the capitulation had been violated, and that the Cardinal had perchance become the victim of some ambushade. But at high noon, upon the great watch-tower called La Vela, the emblem of the Cross appeared in all its glory, shining like a day-star in rivalry with the dazzling sun; and when they beheld it gleaming there, upon the greatest and loveliest stronghold of the Koran, illumined by the mystic light of innumerable martyrdoms, and surrounded by the souls of the countless heroes of so many generations, all the soldiers and all the magnates, kings, princes, bishops and all beholders whose hearts throbbed with the Catholic Faith and with love for their Spanish fatherland, knelt upon the ground, with cross-folded arms, and to the mystic sound of trumpets and clarions, as to the tones of some vast organ, they intoned a devout "Te Deum," which rose, as it were, from the heart of the whole nation—a nation that for seven centuries had fought for the sacred

prize of independence and unity, from Covadonga to Granada."

This great event being at an end Columbus explained his project once again to the King and Queen. There was some hesitation on the part of the King. The nation had many other important enterprises on hand; the various wars had sadly drained the royal treasury. These he pointed out with many other objections pertinent and otherwise. It was then that Isabella rose to her full height and filled with a noble resolve became the patroness for the discovery of the New World.

"I will undertake the enterprise for my own crown of Castile," she exclaimed, "and will pledge my jewels to raise the necessary funds." Columbus had started off again but was quickly recalled and informed of the Queen's resolve. Filled with great joy he drew up papers of agreement to be signed by the sovereigns. In substance they were as follows:

1. That Columbus shall have, for himself during his life, and his heirs and successors forever, the office of Admiral

in all the lands and continents, which he might discover or acquire in the ocean, with similar honors and prerogatives to those enjoyed by the High Admiral of Castile in his district.

2. That he should be Viceroy and Governor-General over all the said lands and continents; with the privilege of nominating three candidates for the government of each island and province, one of whom should be selected by the sovereigns.

3. That he should be entitled to receive for himself one-tenth of all pearls, precious stones, gold, silver and all other articles and merchandise in whatever manner found, bartered or gained within his admiralty, the costs being first deducted.

4. That he or his lieutenant should be the sole judge in all causes and disputes arising out of traffic in these countries and Spain, provided the High Admiral of Castile had similar jurisdiction in his district.

5. That he might then, and at all times after, contribute an eighth part of the expense, in fitting out vessels to sail on

this enterprise, and receive an eighth part of the profits.

The last clause was specially insisted upon by Columbus, because of the intimation in some quarters that he demanded excessive emoluments, while incurring no expense. This agreement was signed by Ferdinand and Isabella in the city of Santa Fe, on the 17th of April, 1492, and the port of Palos was fixed upon as the place where the fleet should be fitted out. The elevated and noble purposes of Columbus shone out conspicuously at this time. He showed plainly and conclusively that his main purpose in making the voyage, or rather that the zeal that urged him on in the face of numberless obstacles, was enkindled by a desire to propagate the Christian faith and to extend the domains of the Holy Catholic Church. To do this meant to save souls and the mind of Columbus was filled with bliss at the thought of effecting such a great work of salvation. The pious zeal of the great discoverer did not stop at this. He appeared before the sovereigns and ventured to make the sug-

gestion that the limitless wealth accruing from the discovery of the New World should be blessed and consecrated to the rescuing of the Holy Sepulchre from the power of the Infidels. Thus, in the hour of his preliminary triumph, did Columbus lovingly offer the fruits of his labor for the good of the Church. Truly he was the worthy son of a precious mother.

IV.

THE DEPARTURE FROM PALOS.

It having been decided that the expedition should start from Palos, Columbus repaired to that place. On his arrival he once more became the guest of Juan Perez. The following Sunday, May 23, 1492, Columbus, accompanied by the friar proceeded to the Church of St. George, in Palos. Here the royal order was read by a notary. It commanded the authorities of Palos to have two caravels ready for sea within ten days and to place them and their crews at the disposal of Columbus. The latter was also empowered to procure and fit out a third vessel. Palos had given some offense to the crown and in consequence had been mulcted in the service of two armed caravels for the period of twelve months. It was directed that the seamen should receive the usual wages of those serving in armed

vessels and be paid four months in advance. Criminal processes were suspended against anybody engaged for the voyage, the suspension to last for two months after the return of the expedition. The royal order met with general disfavor. No one cared to undertake such a hazardous and apparently visionary voyage. A few prisoners from the jails consented to go but the general reluctance was so great that a new order had to be issued on June 20 commanding the impressment of the crews and vessels. Success was finally made possible by the aid of the Pinzons. But all told it was a motley crew. It was with such material that Columbus had to do the work on which he had staked life, fortune and reputation. In three months the expedition was ready to sail. It was composed of the *Santa Maria*, a decked vessel, and two caravels or undecked boats, the *Pinta* and *Nina*. The *Santa Maria* was of ninety foot keel; it had three masts, of which two were square-rigged and one fitted with lateen sails. It was decked from stem to stern, having besides a poop twenty-six feet in

length, beneath which was the armament of heavy guns, with small pieces forward, for throwing stones and grape. It was commanded by the Admiral in person, and carried a crew of fifty men, of whom the muster-roll mentions one Englishman and one Irishman. The *Pinta*, under Martin Pinzon, carried thirty men, and the *Nina*, under his brother, Vincente Yanez, had twenty-four. Three other pilots were attached to the expedition, together with an inspector general of the fleet, and a royal notary. There were also a surgeon, a physician, some few adventurers and ninety seamen—in all one hundred and twenty souls who put their lives into the hands of the dauntless Admiral.

The general of the Order of Mercy for the Redemption of Captives, sent one of his priests, Father Solorzano, as chaplain of the fleet. Thus was opened a vast field for the labor of zealous missionaries, who would compensate the Church to some extent for her losses in the Old World by the gains they would make in the new.¹

¹ Mgr. Seton, in *Propagator of the Faith*.

Captain Duro,¹ of the Spanish Navy, has investigated all questions relating to the ships of the Columbian period and their equipment with great care, and the learning he has brought to bear upon the subject has produced very interesting results. According to this authority the two small caravels provided for the voyage of Columbus by the town of Palos were only partially decked. The *Pinta* was strongly built, and was originally lateen-rigged on all three masts, and she was the fastest sailer in the expedition; but she was only 50 tons burden, with a complement of eighteen men. The *Nina*, so-called after the Nino family of Palos, who owned her, was still smaller, being only 40 tons. The third vessel was much larger, and did not belong to Palos. She was called a "nao," or ship, and was of about 100 tons burden, completely decked, with a high poop and forecastle. Her length has been variously estimated. Two of her masts had square sails, the mizzen being lateen-rigged.

¹ Clements Markham, in *Nature*.

That Columbus had a just sense of the importance of literature is evident from the fact that the expedition included a historian. There was an interpreter who knew Latin, Greek, Hebrew, Arabic and Armenian; a man of most remarkable learning. Science was represented by a metallurgist. The natural interest that must be felt in the vessels of Columbus may be satisfied by the following from Emilio Castelar:¹ "With my own eyes I have seen in the Columbian Library at Seville the caravels of Columbus admirably portrayed. The discoverer himself has sketched them faithfully, with the steady hand long trained by his trade of map drawing. They are found traced in the first decade of Angleria's treatise, which is preserved as one of the priceless books of Ferdinand, the second son of Columbus. The disproportion of size between the ships at once strikes the eye, and therewithal the very great diversity of rig. The Santa Maria had the advantage

¹ In *Century Magazine*.

of her consorts in build and size. Her rigging appeared more complicated than the others. Square sails were on the fore and main masts, a lateen yard on the mizzen. The contrast in the height of the prow and the poop was startling. The Pinta was shown in the sketch as a sort of compromise between the Santa Maria and the Nina, but sparred and tackled more like the former. The Nina looked very like the modern fishing and trading luggers, while her lateen sails recalled those nimble skiffs, so common in the waters of the Mediterranean, whose white sails, bathed in the rays of the Southern sun, show gaily between blue sea and bluer sky like gulls skimming over the softly rippling surface."

The solemnity of confession and communion was performed for the departing company by Pere Juan Perez. It was, indeed, a great occasion for Columbus. His patient struggles of twenty years, filled with rebuffs and bitter disappointments, had at last borne fruit, and the man knew that his fame

and his fortune were to be made or lost forever before the year ended.

On the morning of August 3d, toward 3 o'clock, Columbus, who was staying at the convent, was awakened by the noise of a wind, which he knew to be the one which should take his ships to sea. The fact that the day was Friday, in the mind of so devoted a Christian, was only a presage of good fortune. It was the day of the redemption; of the deliverance of the Holy Sepulchre by Godfrey de Bouillon; of the surrender of Granada and the fall of Mohammedan power in Spain. An odd coincidence of events and days shows that Columbus started on his great expedition on Friday; commenced his return voyage on Friday, and on Friday reached the port of Palos after his long absence. Columbus went to the cell of a Franciscan, who soon called an assistant to light the candles on the altar and prepare for the mass. While the Franciscan community slept, Columbus entered the chapel alone and received the sacrament from the priest. Then, accompanied by Pere Juan Perez, he noiselessly

left the convent, and the two proceeded in silence along the fragrant declivity which led from the convent to the village. When they appeared on the shore they were hailed by the boat of the *Santa Maria*. The noise woke the people in the neighboring houses. Windows and doors were opened, and mothers, wives and children ran weeping to the shore. The sailors waved their adieus, and Columbus, after pressing the weeping Franciscan to his heart, threw himself into the boat, which was rowed to his ship. On the *Santa Maria* the standard was raised, which was the standard of the Cross. It carried the picture of the Saviour nailed to the tree. From the masts of the *Pinta* and the *Nina*, however, floated only the banner of the expedition, a green cross between the royal initials, surmounted by a crown. Columbus, standing high, waved his adieus to the shore, and, with a voice that dominated the scene, in the name of Christ commanded the sails to be spread. Half an hour later the sun rose. The ships were quickly hid from the sight of the village people by a turn in the river, but from

the terrace of the Convent of La Rabida the monks of St. Francis were able to watch the three ships dwindling in the distance upon the bosom, vast and blue, of the Atlantic, and to send after them their prayers and benedictions.¹

¹ Rosselly de Lorgues.

V.

DISCOVERY OF THE NEW WORLD.

After Columbus was fairly at sea there was a profound calm that lasted for three days. In the face of this it was all the Admiral could do to keep the men at work. In losing sight of land they lost heart and the majority not possessing a superabundance of moral heroism begun to have gloomy forebodings. When Columbus started out he begun to keep a journal which was faithfully continued until the end of the voyage. It was addressed to the King and Queen and the introduction was as follows :

“In nomine D. N. Jesu Christi. Whereas most Christian, most high, most excellent and most powerful princes, King and Queen of the Spains, and of the islands of the sea, our Sovereigns, in the present year of 1492, after your highnesses had put an end to the

war with the Moors who ruled in Europe, and had concluded that warfare in the great city of Granada, where, on the second of January of this present year, I saw the royal banners of your highnesses placed by force of arms on the towers of the Alhambra, which is the fortress of that city, and beheld the Moorish King sally forth from the gates of the city, and kiss the royal hands of your highnesses and of my lord the Prince; and immediately in the same month, in consequence of the information, which I had given to your highnesses of the lands of India, and of a prince who is called the Grand Khan which is to say in our language, King of Kings; how that many times he and his predecessors had sent to Rome to entreat for doctors of our holy faith to instruct him in the same, and that the Holy Father had never provided him with them, and thus, so many people were lost, believing in idolatries, and imbibing doctrines of perdition, and therefore your highnesses, as Catholic princes and Christians, lovers and promoters of the holy Christian faith and enemies of the sect of Mahomet and of all

idolatries and heresies determined to send me, Christopher Columbus to the said parts of India, to see the said princes, and the people and lands and to discover the nature and disposition of them all, and the means to be taken for the conversion of them to our holy faith ; and ordered that I should not go by land to the East, by which it is a custom to go, but by a voyage to the West, by which course, unto the present time, we do not know for certain that anyone hath passed.

“Your highnesses, therefore, after having expelled all the Jews from your kingdoms and territories, commanded me, in the same month of January, to proceed with a sufficient armament to the said parts of India, and for this purpose bestowed great favors upon me, ennobling me, that thence forward, I might style myself Don, appointing me High Admiral of the ocean sea, and perpetual Viceroy and Governor of all the islands and continents I should discover and gain and which henceforward may be discovered and gained in the ocean sea ; and that my eldest son should succeed me

and so on from generation to generation forever. I departed therefore from the city of Granada, on Saturday the twelfth of May of the same year 1492 to Palos, a seaport, where I armed three ships, well calculated for such service, and sailed from that port, well furnished with provisions and with many seamen, on Friday, the third of August of the same year, half an hour before sunrise and took the route for the Canary Islands of your highnesses, to steer my course thence, and navigate until I should arrive at the Indies and deliver the embassy of your highnesses to those princes and accomplish that which you had commanded. For this purpose I intend to write during this voyage, very punctually from day to day, all that I may do and see, and experience as will hereafter be seen. Also, my sovereign princes, beside describing each night, all that has occurred in the day, and in the day the navigation of the night, I propose to make a chart in which I will set down the waters and lands of the ocean and sea in their proper situations under their bearings; and further, to com-

pose a book, and illustrate the whole in picture by latitude from the equinoctial, and longitude from the West; and upon the whole it will be essential that I should forget sleep and attend closely to the navigation to accomplish these things, which will be a great labor." In this manner did the Navigator set forth the objects of his momentous journey.

It is needless to go into all the petty vexations that Columbus was subjected to on this eventful and perilous voyage. Suffice it to say that his marvellous firmness and his gift of adapting himself to circumstances enabled him to overcome them all. On the 14th of September, 1492, the first harbingers of land made their appearance in the shape of tropical birds that hovered about the ships. The greatest excitement prevailed. The sovereigns had promised a reward in the form of a pension to the man who should first see land and as a consequence intense rivalry prevailed among the crew. On the 25th of September Martin Alonzo Pinzon who was in the stern of his vessel exclaimed :

“Land! Land! Señor, I claim my reward.”

He was greatly agitated and pointed to the Southwest, where about twenty-five leagues distant, there was the appearance of land. On seeing this Columbus fell upon his knees and fervently returned thanks to God while Pinzon still greatly excited recited the “Gloria in Excelsis” in which he was joined by his crew. The report, however, proved to be a false alarm, for after several days’ sailing, there was still no sight of actual land. After that the sailors were continually giving the cry of land and just as continually being disappointed.

It was the invariable custom on board the Admiral’s ship for the mariners to join in singing the “Salve Regina” at sundown. This was done with special impressiveness, on the evening of October the 7th. Columbus joined in with a will and the strong male voices rang out with great solemnity on the boundless expanse of waters as they sang:

Salve Regina, unto thee
 Whose ear is open to the prayer
 Of all that in humility
 Of spirit claim thy care ;
 We, wanderers of the pathless deep
 From hope of earthly succor far,
 Pray that for us thou watch wilt keep
 And be our guiding star.

Salve Regina, mother blest !
 To Him who hath in slumber lain
 A helpless babe, upon thy breast
 Thou can'st not plead in vain ;
 Then pray for us, that when of life
 The weary voyage shall be past,
 We may escap'd from storm and strife
 Safe moor in Heaven at last.

Some lines in the journal of Columbus indicate that the crew sang the beautiful hymn of the Church called the "Star of the Sea." It is probable that they sang both. The words of the latter were very appropriate :

Bright Mother of our Maker, hail !
 Thou Virgin ever blest
 The ocean's star, by which we sail,
 And gain the Port of rest.

Whilst we this *Hail* do thus to thee
 From *Gabriel's* mouth rehearse ;
 Prevail that peace our lot may be,
 And *Eva's* name reverse.

The time and the hour had almost arrived, and Columbus knew it. He made a most impressive address to the crew, reminding them of the goodness of God in conducting them with safety through so many miles of strange waters. He thought it very probable that they would make land that very night; at least not later than the next morning. He ordered a sharp lookout to be kept from all quarters and himself maintained an unremitting vigil from the top of the cabin of the *Santa Maria*.

At precisely 2 o'clock the next morning the loud report of a gun from the *Pinta* proclaimed the joyful tidings of land. It was on Friday, October the 12th, that the little band first beheld the New World. As day dawned they were enabled to get a better view of the country. It was a level island, covered with trees, and although uncultivated seemed to be well populated. Scores of perfectly naked inhabitants were seen issuing from the woods and running towards the shore. The small boats being launched, Columbus, richly attired, entered his own holding aloft the royal standard.

The Pinzons entered their boats each holding a banner containing a green cross and the initials of the Castilian monarchs surmounted with a crown.

Columbus, beaming with gladness and mute with delight, stepped on the shore with the elastic ardor of youth. Scarcely had he touched the new land than he significantly planted in it the standard of the cross. Unable to contain his gratitude he prostrated himself in adoration before the Supreme Author of the discovery. Three times bowing his head, he kissed with streaming eyes the soil to which he was conducted by the Divine Goodness, all those who accompanied him, participating in his emotions and kneeling as he did, elevated a crucifix in the air. Raising his grateful hands and thanking from the bottom of his heart his Heavenly Father, Columbus found in the effusions of his loving gratitude, an admirable prayer, the first accents of which are preserved by history: "Lord Eternal and Almighty God, who by Thy sacred word hast created the heavens, the earth and the seas, may

Thy name be blessed and glorified forever. May Thy majesty be exalted who hast deigned to permit that, by Thy humble servant, Thy sacred name should be made known and preserved in this other part of the world.”¹

His gratitude and piety found utterance in sublime expressions. Then standing up with majesty and displaying the standard of the cross, he offered up to Jesus Christ, the first fruits of his discovery. In order to give glory to God who had shown it to him, after having protected him from so many perils, he gave the island the name of San Salvador, which means “Holy Saviour.”

When the ceremony of taking possession was over, Columbus caused two large pieces of wood to be cut and making a rude cross, raised it on the same spot where the royal banner had been planted as he said, “To leave a sign that possession of that land had been taken in the name of Christ.” He did the same ever after in every land he discovered, whether large or small, leaving

¹ Rosselly de Lorgues.

everywhere the sign of Redemption, as in a place that had come under the domination of the Catholic religion. The joy of Columbus also found expression on paper, as the following denotes :

“Let then the King and Queen, the Princes and their happy kingdoms unite with all Christendom in returning thanks to our Saviour Jesus Christ for granting us such victorious success. Let them make processions, celebrate solemn festivities and ornament the temples with flowers and palms ; and let Christ exult with joy on earth as in Heaven, at the prospect of salvation for so many nations heretofore destined only to perdition.”¹

The spot where Columbus first landed in the New World is the eastern end of the south side of Watling Island. This has been established by the arguments of Major and by the calculations of Murdoch beyond all controversy. The evidence is overwhelming. Watling Island answers to every requirement and every test, whether based on the Admiral's description of the

¹ Extract from the *Journal of Columbus*.

island itself, on the courses and distances thence to Cuba, or on the evidence of early maps.¹ We have thus reached a final and satisfactory conclusion, and we can look back on that momentous event in the world's history with the certainty that we know the exact spot on which it occurred—on which Columbus touched the land when he sprang from his boat, the standard waving over his head, the emblem of his faith in his hand, crying with that ardor and religious enthusiasm his soul possessed: “I take possession of these lands in the name of Jesus Christ and their Catholic Majesties, the King and Queen of Spain.”

¹ Clements Markham, in *Nature*.

VI.

COLUMBUS AT BARCELONA.

Columbus continued his explorations and a day or two later discovered another Island which he called Santa Maria de la Concepcion in honor of the Immaculate Conception of the Blesssd Virgin. The devotion of Columbus to the mother of God was one of the conspicuous traits in his deeply religious character. For this reason a special fondness for the Island of Conception seemed to take possession of him. He lingered here longer than anywhere else, and one of his earliest acts was the erection of a large cross in the centre of the island.

He desired to consecrate this place by the erection of a church in which three Masses were to be celebrated daily; the first in honor of the Blessed Trinity; the second in honor of the Immaculate Conception, and the third for the faithful departed. One

day the aid of the cross erected by Columbus, being invoked with a sincere faith wrought a miracle.¹ Those who had fevers were cured by touching it. Its fame spread and the Indians determined to destroy it. They came to it in large force and tried with all their might to pull it down. The cross remained unmovable, defying their strength. Mortified at this failure, they tried to destroy it by fire. Having collected a lot of dry brush-wood they came at night and surrounding the cross with the inflammable fagots to a considerable height, set fire to them. The fire burned with great force. The cross soon disappeared in the flames and smoke. The idolators went away satisfied, but the next morning they perceived the cross, subsisting entire and perfectly preserved amid the smoking cinders. Its natural color was not even altered, except that at the foot there appeared a little dark spot as if some one had approached it with a lighted candle.

After a cruise among the Bahama Islands and the discovery and coasting of Cuba and

¹ Rosselly de Lorgues.

Hispaniola, Columbus, on the 4th of June, 1493, set sail for Spain. The voyagers had only been out to sea a few days when an awful storm arose. Human skill was completely baffled, and the lives of all on board seemed to be in imminent danger. In the midst of all this, while many of his companions were panic-stricken with terror, Columbus stood out brave, noble and dignified. His pious training asserted itself. A carefully prepared account of his voyage and discoveries addressed to the Spanish rulers was placed in a cake of wax and this in turn placed in a barrel and cast on the waters. Then after the performance of appropriate acts of devotion, Columbus ordered a number of beans to be placed in a cap. One of them was cut with the sign of the cross. Each man made a vow that should he draw the marked bean, he would on his return to Spain make a pilgrimage to the Shrine of Santa Maria de Gaudalope, bearing a wax taper of five pounds. The lot fell to Columbus. The same performance was gone through again, this time lots being cast for a pilgrimage to the Chapel

of Our Lady of Loretto. This time it fell to a seaman named Pedro de Valla. The third time the drawing was for a pilgrimage to Santa Clair de Moguer for the purpose of hearing a solemn Mass and watching all night in the chapel. This also fell to Columbus. It is needless to say that all these devotions were afterwards performed with scrupulous exactness.

The storm abated finally and after some weeks of clear sailing the crew arrived at the Island of St. Mary's, a possession of the crown of Portugal. Here the Admiral reminded his men of a vow they had made to perform a pious procession at their first landing. There was a chapel on the island dedicated to the Virgin and a couple of messengers succeeded in finding a priest who consented to say Mass. One half of the crew landing, walked barefooted and bareheaded to the chapel while the Admiral remained on the vessel, waiting to do the same with the other half. An incident occurred though that somewhat marred the solemnity of the occasion. The sailors were surrounded by a crowd of officials, seized

and thrown into jail. This outrage was performed at the instigation of a number of men high in position at the Court of Portugal, who thought that the fruits of Columbus' voyages might thus be forcibly wrested from him and placed to the credit of the Portuguese crown. They recognized the weakness of their position, though, as soon as the outrage had been perpetrated and the sailors were almost immediately released with profuse and hypocritical professions of regret at the "mistake" that had occurred.

Before leaving the country Columbus, out of courtesy, called on the King of Portugal, by whom he was received with high honors. The discoverer received a great ovation at the port of Palos. He did not linger here but proceeding at once to Barcelona where the sovereigns were in grand state. This was in the middle of April. The town was in a fever heat of excitement and Columbus was fairly covered with extravagant praise and admiration. Men in high place who had once scoffed at his ideas now claimed him as a brother and for the

time being constituted themselves his special patrons. Thus does the world go round. Truly nothing succeeds like success.

A procession formed. First came the half-naked Indians, painted in fantastic fashion, their head-gear filled with feathers, strings of beads about their necks and bracelets upon their wrists. Then came some members of the crew, sharing in the honors bestowed on Columbus, and carrying various kinds of live parrots, stuffed birds, rare plants, Indian bracelets, coronets and other trophies of their marvellous voyage. Columbus, richly attired for the occasion, brought up the rear on horseback and surrounded by a cavalcade of the noblest youth in Spain. The pageant undoubtedly created a great sensation. It would be idle to presume that Columbus was not pleased and affected at this. He had been looked upon as an adventurer and as a wild dreamer and being human, was naturally anxious to dissipate this idea and to secure the confidence of an ever-fickle public.

Columbus when ushered into the presence of the King and Queen was received with

great distinction. He made a movement as if to kneel before them but they arose and as is customary in receiving a person of high rank, ordered him to seat himself in their presence. This was a rare honor, indeed, at this proud and chivalrous court. Columbus then in eloquent but simple words depicted the story of the voyage from the time of leaving Palos until the return to Spain. The sovereigns listened with rapt attention, and at its close praised God for his mercy and goodness. The *Te Deum* was sung and there was general rejoicing. These were the sunniest days in the life of Columbus. He was treated with much distinction wherever he went, and was universally hailed as the great benefactor of Spain. Next to the countenance shown him by the King and Queen, may be mentioned that of Pedro Gonzalez de Mendoza, the Grand Cardinal of Spain, and first subject of the realm; a man whose elevated character for piety, learning and high princelike qualities gave signal value to his favors. He invited Columbus to a banquet, where he assigned him the most honorable place

at table, and had him served with the ceremonials which in those punctilious days were observed towards sovereigns. At this repast is said to have occurred the well-known anecdote of the egg. A shallow courtier present, impatient of the honors paid Columbus, and meanly jealous of him as a foreigner, abruptly asked him whether he thought that, in case he had not discovered the Indies, there were not other men in Spain who would have been capable of the enterprise. To this Columbus made no immediate reply, but taking an egg, invited the company to make it stand on one end. Everyone attempted it, but in vain; whereupon he struck it upon the table, so as to break the end, and left it standing on the broken part; illustrating in this simple manner that when he had once shown the way to the New World, nothing was easier than to follow it.¹

¹This story of the egg is told by Benzoni, the Italian historian, but is disputed by several writers. Indeed, some of the more pious ones regard it as too frivolous for use in a serious story of Columbus, but as they consider it of enough importance to controvert, it is deemed of sufficient interest for reproduction in the present work.

VII.

THE CHURCH IN THE NEW WORLD.

The most important step taken by the Spanish sovereigns at this time was the obtaining of the sanction of Pope Alexander VI to what had been accomplished by Columbus. His Holiness at this time issued the celebrated papal Bull of partition, defining the territories belonging to Spain and Portugal. The King of Portugal was not satisfied with this, claiming that it encroached on ground that had been set aside for Portuguese discoveries. A protest was therefore sent to Spain.

At the same time that Portugal sent her protest to Spain, she exerted all her influence at Rome to have the Bull either withdrawn or suspended. The Pope remained unmoved; or rather, under date of September 26, 1494, published another Bull, not only confirming the rights settled

in the first, but still further extending them—hence the last is called the Bull of Extension. Spain and Portugal then by mutual agreement resolved to move the Pope's line to the west. The matter was little thought of then, but later discoveries show that the Pope's line cut the entire terrestrial globe from pole to pole with marvelous precision, without even touching land; thus assigning the entire New World to Spain, but depriving it of the immense region now known as Brazil.¹

Whilst Columbus lingered in Spain, six Indians, after being duly instructed in Christian doctrine, or rather in the fundamental beliefs of the faith, were baptized with great pomp and ceremony. They were the first inhabitants of the New World that received the sacrament of Baptism, the King, Queen and Prince Juan being the sponsors. Thus was the Church in America begun.

Columbus started on his second voyage filled with renewed hope and courage. As has been said, he was very devout to the

¹ Francesco Tarducci's *Life of Columbus*.

Virgin Mary, and placed his voyages under her special protection. On arriving once more in the New World, he founded the city of Isabella.¹ It was about this time that the first substantial steps towards laying the foundation of the Church in the New World were taken. A Pontifical brief from Rome nominated a Vicar Apostolic for the Indies. The dignity was conferred on Father Bernard Boil, of the order of St. Francis. Twelve other religious of different orders were assigned him as companions to aid in the work of converting the tribes of the New World to the True Faith. The devout Isabella reserved for herself the consolation of providing the sacred ornaments and vessels for the service

¹ A movement, first broached by Mr. Thomas H. Cummings, of Boston, and taken up by the Sacred Heart Review of that city, to erect a monument to Columbus on the site of his first settlement in the New World, at Isabella, in Santo Domingo, has progressed so far that the statue is being modeled. It is proposed to erect the monument at Isabella over the site of the first Catholic church in the New World. In view of the increasing interest in the matter it is hoped to make the monument worthy of the event celebrated, and to have a colossal statue in bronze, the cost of which will be about \$10,000. This monument is intended to mark the starting point of Christian civilization in America.

of the first church that should be raised in the New World. Accordingly, one of the vessels that sailed on the second voyage of discovery with Columbus carried all that was required for religious purposes in the way of vestments, chalices and altar ornaments. Thus did the pious Catholic Queen show herself worthy of the ancient faith. It is interesting to know that an offering of the first gold from the New World was made by Isabella to Pope Alexander VI, who applied it to cover the cedar wood ceiling of the ancient Basilica of St. Mary Major at Rome.

“I have been highly rejoiced,” said a correspondent in Rome to the *Catholic Sentinel* recently, “in making what the learned world would call an important discovery. Some Pontifical documents regarding Christianity in America before Columbus are published and known; but the very first Papal bull that was ever issued in direct regard to religion in the West Indies, after the memorable event whose centenary we celebrate this year, has remained to this day buried in the dust of

the Vatican archives. I had the good fortune to first lay my finger on it. It is the Bull of Alexander VI, who sends to the newly-discovered lands the Franciscan friar, Bernard Boil, together with twelve other priests, secular and regular, to convert to Christianity the savage tribes that were suffering under the yoke of actual spiritism or degrading devilism. The Pontiff grants all necessary and useful faculties to this first American vicar apostolic, for himself, his companions and for the people that may cross the Atlantic to contribute toward making of America a Catholic country. The document is of importance in several respects. It settles the question, long debated by Wadding and other learned men, to what religious order the Right Reverend Boil did belong; it indicates the moral worth of the first American pioneers of the Cross, and it affords one of the proofs of the pious zeal for the propagation of the faith and civilization which animated a slandered Pontiff. The Bull is dated from Rome, June 25, 1493, and is recorded in the

register 777, folio 122, of the Vatican secret archives."

The zealous missionaries found themselves working against great odds in the New World. The fact that the Indians were wholly untutored was discouraging enough in itself, but when to this was added the bad example set by the wretched Spaniards, the labors of the priests became difficult in the extreme. Finally, a number of the missionaries returned to Spain in disgust. Father Roman Pane who styled himself "the poor hermit," and the Franciscan, Juan Borgonan, remained at work among the Indians. The blameless life of these two men caused them to be received everywhere with veneration by the Indians. They worked persistently and incessantly until finally the chiefs were able to recite the Pater Noster, the Ave Maria and the Credo.

These prayers were recited once a day by the chiefs of these tribes. The unrestrained vice of the white men, however, practically nullified the work of the good priests. How could the savages be ex-

pected to cultivate the virtues when the example of excesses was being set for them by the civilized whites.¹

Columbus, by his zeal, wisdom and discretion was laying the foundation for a peaceful and prosperous community, but all of his good work was destined to be set at naught by the wickedness and indiscretions of the Spaniards. Deep in their hearts they had a distrust and dislike of Columbus, and this was vented in various ways at every opportunity. During his absence on tours of discovery, all sorts of abuses were committed at Isabella, until a genuine hostility sprung up between the natives and the Spaniards, finally resulting in disastrous wars between the two. The ringleaders among the Spaniards were weak, vain men, and although they had not the ability to build up were adepts in the art of tearing down. With a patience almost noble, Columbus continued on his mission in spite of the obstacles constantly placed in his path by the envious Spaniards.

¹Narraive of Friar Pane in Fernando Columbus' History of his Father.

It was a custom with the Admiral, in all remarkable places which he visited, to erect crosses in conspicuous situations, to denote the discovery of the country and its subjugation to the true faith. While coasting about the island of Cuba, Columbus came to one very beautiful river. "He ordered a large cross of wood to be erected on the bank of this river. This was done on a Sunday morning with great ceremony and the celebration of a Solemn High Mass. When he disembarked for this purpose he was met upon the shore by the Cacique and his principal favorite, a venerable Indian, fourscore years of age, of grave and dignified deportment. The old man brought a string of beads of the kind to which the Indians attached a mystic value, and a calabash of a delicate kind of fruit; these he presented to the Admiral in token of amity. He and the Cacique then each took Columbus by the hand and proceeded with him to the grove, where preparations had been made for the celebration of the Mass; a multitude of natives followed. While Mass was performing in this natural temple, the Indians

looked on with awe and reverence, perceiving from the tones and gesticulations of the priest, the lighted tapers, the smoking incense and the devotion of the Spaniards, that it must be a ceremony of a sacred and mysterious nature.”¹

The Indians possessed an inborn love of the beautiful, and the grand rites surrounding the solemn celebration of the Mass had a fascinating interest for them. The missionaries were not slow to take advantage of this interest. It has been said that great accessions to its ranks always follow the grand public ceremonials of the Catholic Church. Who can doubt but that this was as true, among the Indians, four hundred years ago, as it is of the people of the present day, and that as a result of that Mass in the grove many souls were brought to the True Church of Christ.

¹Irving's *Life and Voyages*.

VIII.

COLUMBUS IN IRONS.

The misrepresentations of Columbus at the Court began to grow in volume. When he returned to Spain he found a decided decline in his former wonderful popularity. The stories of the traducer and the back-biter were having their effect. It is a most marvellous fact, that holds good in all ages and countries, that no matter how meritorious the labors of a man may be, there are always some weaker and smaller-minded men on hand to cheapen them in the eyes of those with whom they should find the most favor. Columbus was aware of the change in the public mind, and he returned to Spain much dejected in spirit. When he appeared on the street he was attired in a garb resembling in form and color the habit of a Franciscan monk. He had permitted his beard to grow, and altogether presented

a most solemn and austere appearance. By appointment he proceeded at once to Burgos to meet the King and Queen. He felt that the indifference or contempt of the people might have the effect of impeding his work in the future. In order to avert this, he made an attempt to arouse interest by a public display of the curiosities and treasures he had brought from the New World. These included some five or six half-naked Indians highly ornamented.

The reception of Columbus by the King and Queen set him entirely at ease. Contrary to his expectation they had paid no attention to the evil reports that had been circulated about him, and expressed entire confidence and satisfaction in what he had done. This gladdened the heart of Columbus, who beneath a proud exterior possessed a most sensitive nature. He gave a detailed explanation of what he had accomplished and then proposed a third voyage. He wanted to make more extensive discoveries than ever and asked for eight ships—two to be despatched to the island of Hispaniola with supplies, the remaining

six to be placed under his command for a voyage of discovery. The Sovereigns promised to do this at once, and probably meant to. But alas for the frailty of human promises, Columbus was kept in suspense for months and months. He fretted exceedingly over what he considered the unfortunate procrastination of the Sovereigns. After many disappointments and delays Columbus finally started on his third voyage of discovery on May 3, 1498.

“The Admiral’s old friend, Father Perez, accompanied this expedition. When they reached Hispaniola, Father Perez erected an humble convent of his order, which was the first foundation of the Franciscans in America. When the great city of San Domingo—so called in honor of St. Dominic—was laid out and made the first episcopal see of the New World, Columbus, who was a member of the Third Order of St. Francis, built a substantial church and convent for Father Perez and his brethren. Besides Franciscans, there were Dominicans, Augustinians and other missionaries who accompanied Columbus either on

this or on his third and fourth voyages, and all were equally encouraged and assisted by his liberality, so that this simple layman, this illustrious navigator, this great discoverer, may be justly called a propagator of the faith and a champion of Holy Church."¹ When he arrived at Isabella he found a rebellion in progress. The rebels were finally arrested and shipped to Spain. On their arrival they at once proceeded to the court, where they brought charges against Columbus in the most approved style. The King promptly decided to send Don Francisco de Bobadilla, an officer of the royal household, to investigate the allegations. Bobadilla proved to be a veritable beggar on horseback. When he entered the harbor of Isabella he saw on either bank a gibbet containing the body of a Spaniard lately executed. This, to his mind, was proof conclusive that all the charges against Columbus were true. He did not pause to consider that these men had been found guilty of treason and rebellion after an impartial trial before a tribunal constituted

¹ Rt. Rev. Mgr. Robert Seton, D. D.

and authorized by the Sovereigns. Columbus was absent from the city at the time, and Bobadilla, instead of investigating, at once assumed command, and in a violent order summoned Columbus to appear before him. The latter, instead of setting this offensive command at defiance, called on Bobadilla. As soon as the Admiral appeared, the arrogant and officious "Investigator," with his little brief authority, gave orders to put the Discoverer in irons and confine him in the fortress. Even the bitterest enemies of Columbus were shocked at the outrage to his venerable person, and shrank from the task of putting on the irons. Finally, to fill the measure of ingratitude meted out to him, it was one of his own domestics, a graceless and shameless cook, who, with unwashed front, riveted the fetters with as much readiness and alacrity as though he were serving him with choice and savory viands.¹ Through all of this Columbus conducted himself with his natural dignity and patience. His two brothers were also put in irons, and the three placed in a ship and sent to Spain.

¹ Las Casas, *History of the Indies*.

They were hardly out of the harbor when the master of the ship offered to take off the chains. "No," replied Columbus, with noble dignity, "I am grateful to you for your good will, but cannot consent to what you propose. Their Majesties have written to me to submit to whatever Bobadilla might command me in their name, and it was in their name that he loaded me with these chains; and I will carry them until the King and Queen give orders to take them off. Moreover, I will keep them in future as a monument of the recompense bestowed on my services."¹

To say there was a sensation when the Admiral appeared in the Old World in chains, puts the situation mildly. There was a reaction, and the popular feeling, only a little while before against him, now run high in his favor. The Sovereigns at once disclaimed any responsibility for this outrage, and invited him to appear at the court. The heart of the noble-minded Isabella was filled with indignation at the manner in which Columbus had been

¹ Las Casas, *History of the Indies*.

treated and the royal authority abused. However coldly Ferdinand might have felt toward Columbus, he could not well resist the popular will, and joined with Isabella in denouncing the indignity to the person of the Admiral. They wrote a letter to Columbus, couched in terms of gratitude and affection, and ordered at the same time that two thousand ducats should be advanced to defray his expenses in coming to the court.

The loyal heart of Columbus was again cheered by this declaration of his Sovereigns. He felt conscious of his integrity, and anticipated an immediate restitution of all his rights and dignities. He appeared at court in Granada on the 17th of December, not as a man ruined and disgraced, but richly dressed, and attended by an honorable retinue. He was received by the Sovereigns with unqualified favor and distinction. When the Queen beheld this venerable man approach, and thought of all he had deserved and all that he had suffered, she was moved to tears. Columbus had borne up firmly against the rude

conflicts of the world, he had endured with lofty scorn the injuries and insults of ignoble men ; but he possessed strong and quick sensibility. When he found himself thus kindly received by his Sovereigns, and beheld tears in the benign eyes of Isabella, his long-suppressed feelings burst forth ; he threw himself on his knees, and for some time could not utter a word for the violence of his tears and sobbings.¹

During the month that elapsed between the arrival of Columbus and the answer of the Sovereigns, history has lost sight of the Admiral. It is only known that disgusted with the deceit and weaknesses of the court, and counting only on God, he wished to retire from the world. Unmindful of what might be thought of him he allowed his beard to grow, and wore the habit of the order of St. Francis. It is believed he seriously contemplated joining this order at this time.²

¹ Irving's *Life and Voyages*.

² Rosselly de Lorgues.

IX.

PLAN TO RECOVER THE HOLY SEPULCHRE.

In the midst of all his troubles Columbus remembered his vow to furnish the necessary funds to rescue the Holy Sepulchre from the unbelievers. He had promised, it will be remembered, within seven years of the time of his discovery to furnish 50,000 foot soldiers and 5,000 horses for this purpose. He therefore prepared a long and elaborate letter to the Sovereigns on the subject. In this letter he urged them to set on foot a crusade for the deliverance of Jerusalem. He entreated them not to reject his present advice as extravagant and impracticable, nor to heed the discredit that might be cast upon it by others; reminding them that his great scheme of discovery had originally been treated with similar contempt.

He avowed in the fullest manner his persuasion, that from his earliest infancy he had been chosen by Heaven for the accomplishment of those two great designs, the discovery of the New World and the rescue of the Holy Sepulchre. For this purpose, in his tender years, he had been guided by a Divine impulse to embrace the profession of the sea, a mode of life, he observes, which produces an inclination to inquire into the mysteries of nature; and he had been gifted with a curious spirit to read all kinds of chronicles, geographical treatises and works of philosophy. In meditating upon these, his understanding had been opened by the Deity, "as with a palpable hand," so as to discover the navigation to the Indies, and he had been inflamed with ardor to undertake the enterprise. "Animated as if by a heavenly fire," he adds, "I came to your Highnesses; all who heard of my enterprise mocked at it; all the sciences I had acquired profited me nothing; seven years did I pass in your royal court disputing the case with persons of great authority and learned in all the arts, and in the end they decided

that all was vain. In your Highnesses alone remained faith and constancy. Who will doubt that this light was from the Holy Scriptures, illumining you as well as myself with rays of marvelous brightness.”¹

“These ideas so repeatedly expressed by a man of the fervent piety of Columbus, shows how truly his discovery arose from the working of his own mind, and not from information furnished by others. He considered it a Divine intimation, a light from Heaven, and the fulfilment of what had been foretold by our Saviour and the prophets. Still, he regarded it but as a minor event preparatory to the great enterprise—the recovery of the Holy Sepulchre. He pronounced it a miracle effected by Heaven, to animate himself and others to that holy undertaking; and he assured the Sovereigns that, if they had faith in his present as in his former propositions they would assuredly be rewarded with equally triumphant success. He conjured them not to heed the sneers of such as might scoff at him as one unlearned, as an ignorant

¹ Irving's *Life and Voyages*.

mariner, a worldly man; reminding them that the Holy Spirit works not merely in the learned but also in the ignorant; nay, that it reveals things to come, not merely by rational beings but by prodigies in animals, and by mystic signs in the air and in the Heavens.”¹

Columbus also prepared a book on the subject. The title of the work was “Collection of Prophecies Concerning the Recovery of Jerusalem and the Discovery of the Indies.” Fourteen of these pages are still preserved, but they are evidently taken from the first sketch or draft, in which the Admiral was setting down as he came to them the witnesses and authorities in his favor, as preparatory material for the work he intended: for the passages collected and the authorities cited have no connection of argument or coördination with each other.²

In the meantime the mind of the Admiral became filled with a plan for a fourth voyage of discovery. He was convinced that there must be a strait somewhere about

¹ Irving's *Life and Voyages*.

² Francesco Tarducci's *Life of Columbus*.

his former discoveries and opening into the Indian Sea. He was anxious to bring the Crown great revenue from his discoveries. The Sovereigns listened to his plan with great attention, and finally consented to his executing it. He was authorized to fit out an armament. He repaired to Seville in the autumn of 1501 to make the necessary preparations.

“Though this substantial enterprise diverted his attention from his romantic expedition for the recovery of the Holy Sepulchre, it still continued to haunt his mind. He left his manuscript collection of researches among the prophecies, in the hands of a devout friar, of the name of Gaspar Gorricio, who assisted to complete it. In February, also, he wrote a letter to Pope Alexander VI, in which he apologizes, on account of indispensable occupations for not having repaired to Rome according to his original intention, to give an account of his grand discoveries. After briefly relating them, he adds that his enterprises had been undertaken with the intention of dedicating the gains to the recovery of the Holy Sepul-

chre. He mentions his vow to furnish, within seven years, fifty thousand foot and five thousand horses for the purpose, and another of like force within five succeeding years. This pious intention, he laments, had been impeded by the arts of the devil, and he feared without Divine aid would be entirely frustrated, as the government which had been granted to him in perpetuity had been taken from him. He informs his Holiness of his being about to embark on another voyage, and promises solemnly, on his return, to repair to Rome without delay, to relate everything by word of mouth, as well as to present him with an account of his voyages, which he had kept from the commencement to the present time, in the style of the ‘Commentaries of Cæsar.’”¹

It is plainly to be seen that the predominant thought of this truly great man was Rome! Rome!! the mistress of the world and the mistress of his soul. When he desired comfort, when he desired authority; in the midst of his deepest sorrows and

¹ Irving's *Life and Voyages*.

greatest triumphs his thoughts naturally turned to the Eternal City, to the seven high hills that led to the earthly throne, whereon was seated the successor of St. Peter, and the visible head of the Holy Catholic Church.¹

¹ In this connection it is gratifying to know that, in the world-wide movement to honor Columbus, the Eternal City is not to be outdone. An International Committee has been formed for the purpose of securing the erection of a worthy monument to the great discoverer. The Committee has invited Catholics throughout the world to coöperate in the movement. Pope Leo XIII has taken a great interest in the matter, and has given it his sanction and blessing. The monument will either face the Vatican or be erected within the precincts of St. Peter's.

X.

THE DEATH OF COLUMBUS.

Columbus started on his fourth and last voyage of discovery at the age of 66, with a constitution impaired, but with an intellect as bright and as vigorous as ever. He sailed from Cadiz on the 9th of May, 1502, and the voyage was without any striking incidents. Owing to the unsettled condition of affairs at Hispaniola, and the fact that his enemies were still in control of that island, Columbus was instructed not to stop there. He made his arrangements accordingly. When he reached San Domingo, however, his vessel was in a leaky condition, and he started toward that place. It is a singular commentary on the injustice of man toward man, that Columbus was insolently refused shelter in the very harbor he had discovered. The leak was patched up without entering the harbor,



DEATH OF COLUMBUS.

and Columbus continued his voyaging along the shores of Costa Rica. He was in much personal distress at this time, and there were continual murmurings on the ship. As he was not in a condition to make tempting promises to the crew he finally directed the ship toward Spain, and returning repaired to Seville. Here he discovered his personal affairs to be in a state of almost hopeless confusion. Then began a long and wearisome struggle with the Crown for his rights and possessions. He cared not for the financial returns to which he was entitled, but he was highly sensitive regarding his title and the similar honors assured him when he embarked on his venturesome expedition.

His bodily ailments continued to increase, and the last ray of hope seemed to die in the careworn body when he learned of the death of his royal friend and benefactress, Queen Isabella. It seemed a fatal blow to his fortunes and to the fortune of his family. Filled with grief, he wrote the following characteristic letter to his son on the Queen's death :

“It is important above all,” he says, “to recommend the Queen our lady to God with all your heart and with great devotion. Her life was always Catholic and holy, and directed in all things to His holy service; and for this reason we ought to believe that she is in His glory, without a shadow of longing for this harsh and painful world. The next thing is to apply yourself with zeal in everything and everywhere for the King our Lord, and help to make him forget his grief. His Highness is the head of Christendom. Think of the proverb which says: ‘When the head suffers, all the members languish.’ Therefore, all good Christians ought to pray for his health, so that he may live long; and we who are under greater obligations to serve him than others, ought to do it with more zeal and diligence.”

All that winter Columbus was confined to his bed. He wrote letter after letter to the court, but they were received with cool indifference. Finally he determined to make a pilgrimage to court. What a contrast to this Columbus and the Columbus

who was received in triumph at Barcelona. Then he was in the prime of life flushed with his triumph, and received the applause of the fawners that surround a court. Now he was old, careworn and feeble, a melancholy and neglected man, treated with indifference by the King, and ignored by those about the throne. The King gave him no satisfaction, and he left the court a more miserable man than he had ever been before in his life. The ingratitude of Ferdinand chilled his heart. He went home—to die.

On the fourth of May, 1505, he is said to have written an informal testamentary codicil on the blank page of a little breviary given him by Pope Alexander VI. This provided, among other things that, if schism should occur in the Church, his heirs were to offer their persons, power and wealth to extinguish the schism, and prevent any attempt on the honor and property of the Church. They were to build a church in Hispaniola to be called St. Mary's of the Conception; to have Masses said for his soul, and for those of his ancestors, and for

posterity. Four "good professors of theology" were to be taken to Hispaniola to convert the people of that place. His heirs were solemnly enjoined to show a copy of this will to the priest every time they went to confession, so that the confessor might inquire if its provisions were faithfully carried out. Two weeks later, on the eve of his death, he wrote a more complete document. When he discovered that his troubled existence was coming to a close he turned all his thoughts towards God, and, with a silent resignation characteristic of the man, he waited for the end. He confessed and received the sacrament. Several of the good Franciscans, who had remained his constant friends through good and evil, were by his bedside. Over the head of the bed, on the wall on a nail, hung a pair of handcuffs—a bitter memorial of the occasion on which he was placed in irons by order of a servant of the King of Spain. His two sons, Fernando and Diego, were on their knees at his bedside.

“After enriching Spain with so many regions and such treasures as no human tongue ever told of,” says Tarducci, “after changing, by his discoveries, the face of the known world, doubling the known space of the globe, he was now groaning in abandonment and contempt in a wretched lodging-house, and had to beg for a loan of money to buy a cot to die on; and those who ridiculed his undertaking were triumphing in wealth and ease, in power and honor.”

Amid the pious offices of the Church, Columbus expired on the day of the Ascension, the 20th of May, 1506, in his seventieth year. His last words were: “Into thy hands, O Lord, I commend my spirit.” He died clad in the frock of the Franciscan order, to which he was much attached. The body was deposited in the convent of St. Francis, the obsequies taking place with all of the pomp and solemnity possible in the ritual of the Church of which Columbus was such a faithful member. These ceremonies occurred at Valladolid, in the parochial church of Santa Maria de la Antigua. The

remains were taken to Seville, thence to the Cathedral of San Domingo, and finally placed under the high altar of the Cathedral at Havana.¹ Thus ended the earthly existence of one of the greatest men of all the ages.

¹The removal of the remains of Columbus from San Domingo to Havana were attended with elaborate ceremonies. The event began on the 20th of December, 1795, and occupied several days thereafter, the time being occupied with vigils and Masses for the dead, said by the Archbishop, who was assisted by the Dominican and Franciscan friars and those of the Order of Mercy. The remains arrived at Havana on the 15th of January, 1796, and were deposited with great reverence in the wall on the right-hand side of the grand altar.

All these ceremonies were participated in by the highest religious and secular dignitaries of the day, and the nobility and gentry of Havana, "in proof of the high estimation and respectful remembrance in which they held the hero who had discovered the New World, and had been the first to plant the standard of the cross in that island."

XI.

THE CHARACTER OF COLUMBUS.

Time, which tempers all things, has done full justice to the memory of Columbus. Eminent critics of all countries and creeds join in declaring him one of the most remarkable men of all ages. Every impartial person has the means of making an estimate of the character of Columbus; but in order to give the reader the advantage of the best thought on the subject, it has been deemed desirable to present the views of a number of prominent ecclesiastics in the form of a symposium. The following abstracts are therefore presented as a fair illustration of the great esteem in which the memory of Columbus is held:

“The glory of the great Catholic discoverer is that his heroic life and patient, persevering labors were inspired by a sublime zeal for the spreading of the knowledge

and love of the true religion of God.”—*Most Rev. J. J. Williams, Archbishop of Boston, Mass.*

“The great explorer was a devoted Catholic; his enterprise was made possible by the noble Catholic Queen of Spain, Isabella; his first act when landing on the shore of the newly-discovered world was to plant the Cross—the symbol of Catholic faith. Liberty, almost unknown, found a home in the land Columbus discovered. Catholics enjoy its blessings, while they share with their fellow citizens the great prosperity that everywhere prevails.”—*Most Rev. P. A. Feehan, Archbishop of Chicago, Ill.*

“Catholics, especially, should pride themselves in celebrating the discovery of America, since this magnificent event was brought about by devoted children of Holy Church. In every other event in the noble history of America, Catholics can point with pleasure to the splendid part which our brethren in the faith have taken for the welfare of our common country.”—*Most Rev. William Gross, Archbishop of Portland, Oregon.*

“This greatest man of his age exemplified in his own person the fate of the leaders of mankind. As the rock must be struck by iron to elicit the vital sparks, so must the heart of man be wounded to produce the fire of immortal fame that flashes into a beacon-light of history. Suffering is the mark of true greatness; for no head has ever worn the wreath of laurels which has not been crowned with thorns. The heroes of the world are greatest when they have suffered most.”—*Rt. Rev. Mgr. Robert Seton, D. D.*

“It should be a source of inspiration, and a pledge of greater devotion to country, to know that the God of Nations in His wisdom has vouchsafed to open up to us through a devoted Catholic and Christian explorer the privileges that we now enjoy as Catholics in the unfettered practice of our dear religion.

“The prosperity of the Church, which is certainly abreast of the best advances of our country in the pathway of a truly Christian civilization, has assumed, during the last fifty years, proportions of strength

and grandeur before which every unbiassed intelligence must stand in silence, if not demonstrative admiration. It is impossible for such an organization to come into touch with our national institutions without becoming a forceful element in the make-up of American life. This influence, however, must enter into our nationality through the fidelity which we extend to the religious teachings of the Church; and out from that fidelity to God must inevitably come a greater loyalty to country.”—*Rt. Rev. Thomas Beaven, D. D., Bishop of Springfield, Mass.*

“Columbus never suspected the real greatness of his discovery. He thought that he had reached Asia. Had he with prophetic eye glanced beyond the horizon of his time, and beheld what were then only splendid possibilities, developed now into marvellous realities, those mighty rivers which he thought the arteries of a continent, floating great ships laden with the fruits of countless industries; prosperous cities with their millions of happy homes in place of what was then a wilderness, and, above all,

had he beheld the cross he planted on every shore he discovered, gleaming proudly above so many magnificent temples dedicated to God by that Church he loved so passionately, his cup of glory had surely been filled. The glorious prospect would have been as unction to the soreness caused by his chains, and would have consoled him for his inability to execute his other grand design. For, strange as it may seem, his extraordinary achievement was subordinate to another which he contemplated. He would liberate the Holy Sepulchre from the desecrating touch of the Saracen. He was ambitious for gold. Yes, but apart from his just rights this was the motive of that ambition. This hope of his later years he was not to realize. The evening of his life was clouded. He had to wear the crown of thorns and drink the chalice of God's will. The country he discovered does not bear his name. But the bays and rivers and mountains and capes he discovered bear witness in the names he gave them to his love for God and Church. He needs no monument of brass or marble. His noble

deeds are written in the fleshy tablets of millions of hearts. May they never be effaced!"—*Rev. T. F. Kennedy, Seminary of St. Charles Borromeo, Overbrook, Pa.*

“May we not reasonably assume that the great navigator, after all, was a willing instrument in the hands of God? Consider the times. The old order was changing. Three great inventions, already beginning to exert a most potent influence, were destined to revolutionize the world—the printing press, which led to the revival of learning; the use of gunpowder, which changed the methods of warfare; the mariner’s compass, which permitted the sailor to tempt boldly even unknown seas. These three great factors of civilization, each in its way, so stimulated human thought that the discovery of America was plainly in the designs of that providence which ‘reacheth from end to end mightily and ordereth all things sweetly.’ Once more, take God’s dealings with the human race, as illustrated in the central fact of all history, the incarnation of His Son. The promise of the Redeemer runs through the Scriptures in

the Old Testament as a thread of gold in a tangled web. When all seems forbidding, the gracious promise is most clearly renewed. For instance, Abraham is told of the wonderful increase of his posterity, when, in the order of nature, he could not hope for issue, and later on he is bidden to sacrifice his son, through whom the promise was to be accomplished. Just as all seems hopelessly lost an angel stays the father's uplifted arm, and the patriarch receives the divine assurance: 'I will multiply thy seed as the stars of heaven and the sands by the seashore, and in thy seed shall all the nations of the earth be blessed.'"—*Most Rev. M. A. Corrigan, Archbishop of New York.*

“Whoever has studied the philosophy of the discovery of the New World and looked into the heart of the great Mariner, must have perceived that the religious faith of Columbus, deep, intense and self-sacrificing, was the chief inspiration of the marvellous project, the realization of which has immortalized his name. ‘I hope that it will be given to me some day to propagate, with

the help of God, the most holy name of Jesus Christ and His Gospel,' said the navigator to Ferdinand and Isabella. This was the motive also that warmed the heart of the holy Monk who sustained him in his trials and inspired the advocacy and sacrifice of the great generous Queen, without whose aid the people of this great Continent might have remained for years 'in darkness and the shadow of death,' and consequent barbarism. Behold, then, the central group of our Christian civilization, the Monk, the Mariner, and the Woman, representing—as has been suggested—Faith, Hope and Charity—the theological virtues of Christianity."—*Most Rev. P. J. Ryan, Archbishop of Philadelphia.*

“As patriotic citizens of this most glorious and free of the republics and governments of the new world, we can most readily appreciate the benefits that have accrued from the discovery to the civilization and betterment of the human family. Here liberty, so long enthralled beyond the seas, has found a congenial home. Here has been afforded the spectacle of a nation

which enjoys freedom without license and authority without despotism; the purest democracy allied with a stable Government. Peace and happiness, as far, perhaps, as is attainable on earth, result from most favorable conditions. Climate, soil, vegetation, and mineral products, found in a most endless variety and profusion, all conspire to make our country the most desirable in the world. Nor can we forget to note, with a love for our religion as strong and as true as that for our country, the magnificent expansion God has given to the Church, and how sturdily and beautifully this flower of Christian faith has grown, untrammelled, under the benign influence of our republican institutions. At the birth of this Continent on the world's vision, our fathers came bearing the cross of Christ and the torch of enlightenment, waving the banner of liberty, and sowing the seeds of commerce and religion. In the civilization of the country and in the perpetuation of its benefits they have taken a prominent and decisive part, and have joined hand and heart with their fellow-citizens irrespective

of creed. They have aided in exploring and in colonizing it and in developing its resources. They have spent their life's energies toward its prosperity, and many their life's blood in the defence of its liberties."—*James (Cardinal) Gibbons, Archbishop of Baltimore.*

XII.

COLUMBUS AND THE CHURCH.

Professor Thrope, of the University of Pennsylvania, in a lecture in the University Extension course at Sea Isle City, N. J., in the winter of '91-'92, said: "Virtually, we owe the discovery of America to an obscure and humble priest." Miss Eleanor C. Donnelly, the gifted poetess, has used this thought as the theme for a beautiful poem entitled "Columbus and the Church." This poem was read at the Catholic Quadri-Centennial Celebration of the Discovery of America, presided over by Archbishop Ryan, and held in the Philadelphia Academy of Music on the evening of Wednesday, October 12, 1892.¹

¹Published with the approval and special permission of Miss Donnelly.

I.

When we chant our mighty pæan for Columbus,
Grand "Te Deum" of the nations far and near ;
When we crown him with a glad and golden nimbus,
And shrine him in the glory of the Year ;

When we strive to limn in gorgeous hues, yet tender,
The ancient court of Ferdinand, the King,
And of Isabella, robed in regal splendor,
A choral of Castilian sweetness sing ;

When we boast of Dom De Deza and Mendoza,
Of Saint Angel, Quintanilla and the rest,
Ah, forget not Fra Juan Perez de Marchena,
Of all the friends the bravest and the best.

The poor Franciscan, gifted Father Guardian
Of La Rabida (old convent near the sea,
Close to Palos, on the blue waves' breezy margin,
Where the fishing boats were rocking in the lee) ;

Who bade welcome unto bed and board monastic,
The Pilgrim with the thorny chaplet crown'd,
The great Genoese—the grave, enthusiastic
CHRISTOFERO COLUMBO, world renown'd!

In his wand'rings, gave him rest and consolation,
In his disappointment, filed fate's iron chain,
Helped him open wide the mansions of salvation
To the waiting millions lost beyond the main ;

Cheered his spirit when it pined amid the shadows
Of a dark distrust, a wearisome delay ;
To a conquest, grander far than old Granada's,
Sent him forth, at last, exulting on his way.

Let us steal the dulcet lyre of an angel
From the shining ranks that harp before the
Throne,
Rather, snatch the silvern trump of some Archangel,
With its rarest notes by Seraph lips unblown,

To give the land, in strains of matchless sweetness,
The moral of the poor Franciscan's fame,
The glory that enshrines in rich completeness,
Juan Perez de Marchena's humble name.

Erst the guide of queens, the confidant of princes,
In the splendid court of Leon and Castile,
In his bare and lowly cloister, he evinces
All a simple friar's unpretending zeal.

From his convent-tower (nightly vigils keeping),
Among the stars his virgin thoughts take wing ;
With planet lore entranced—perchance, when sleeping,
He sees, in dreams, those lamps of Heaven's King

Illume a mighty land beyond the surges,
A continent across the western wave,
Where grieving angels moan pathetic dirges
O'er full many a lonely heathen grave.

II.

Whose eye, like his, hath searched those starry realms?
Whose ear hath caught that wail upon the breeze?
The burden of his hopes and fears o'erwhelms
The spirit of a great soul's Genoese.

Behold, he comes! His hand is on the portal!
His foot hath gained its heav'n appointed goal!
The Hero comes—Columbus, the immortal!
Fra Juan salutes the brother of his soul!

Say not that greed for gold or precious spices
Allures the noble sailor to his quest.
Is it not rather zeal for souls entices
His generous heart? Faith animates his breast.

What time he sees the flames of Hope expire,
Quenched by the torrent of a strong man's tears,
He comes—he meets, he greets the pitying Friar,
He tells his wondrous tale to willing ears.

Tho' wholesome heart with bitterness be cankered,
Tho' waves of desolation round him roll,
And, like a ship among the icebergs anchored,
He feels the chill of death assail his soul;

Praise God! he finds among the sons of Francis
One spirit broad enough to grasp the plan,
Despised and scorned as wildest of romances
By sage and doctor, knight and nobleman.

Glory to Fra Perez, brave De Marchena!

Who nerved the Hero in his hour of gloom
To meet and master in Faith's wide arena,
Those giant shades of Hell—Despair and Doom.

All glory to the Church of God Eternal,

Our mighty mother, Christ's immortal spouse,
Who, through her servant, snatched from powers infernal,
Unnumbered souls, as gems to bind her brows!

III.

Ah! when to-day, Columbia, from her eyrie,
Looks out with eagle glance across the land,
And sees the gardens crowding out the prairie,
And hamlet wid'ning to the city grand—

Sees, from afar, where plagues and perils chasten,
Mid wreck of thrones and sceptres downward hurled
Swift to her shores, across the billows hasten
The exiled and evicted of the world—

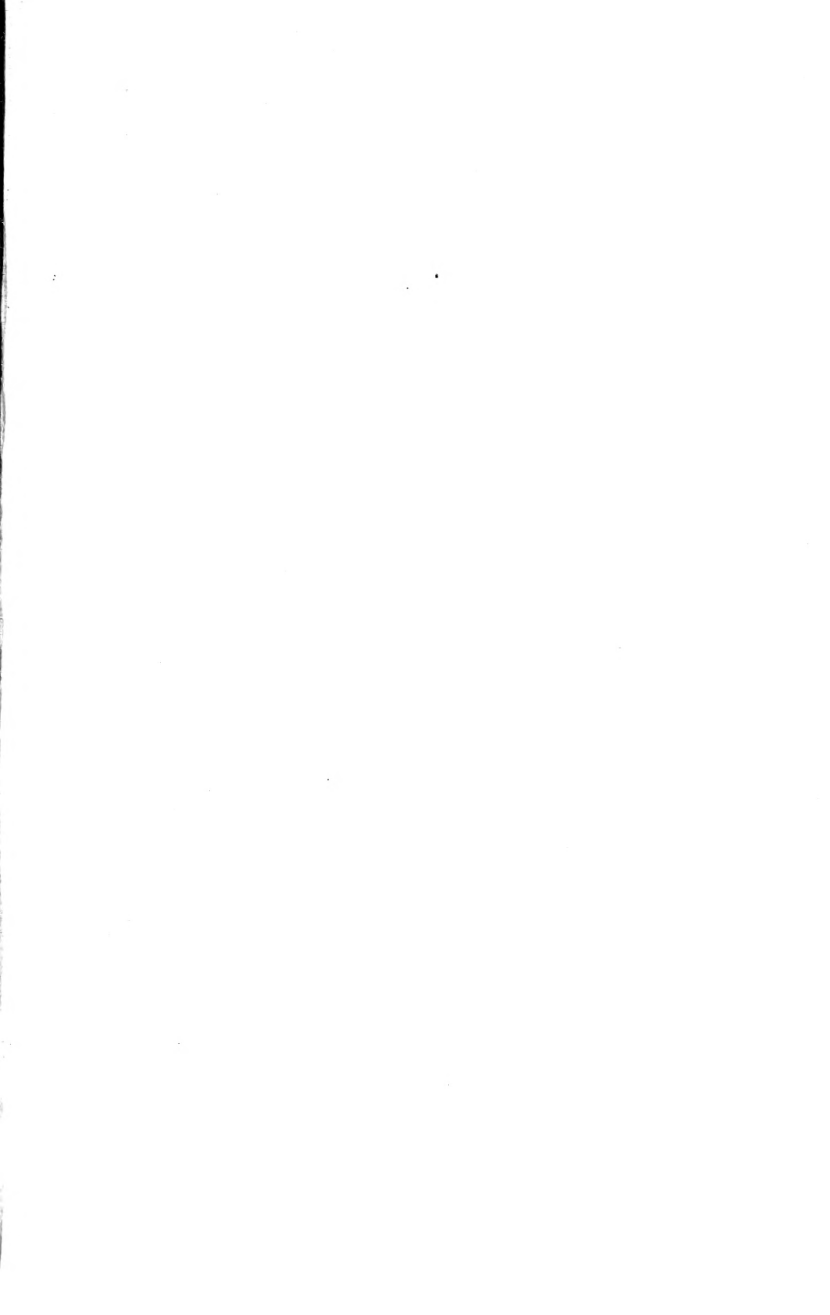
Sees nature's bounty, Science, Art, Invention,
Flooding her children's homes with joy and light,
While Freedom, 'neath the Starry Flag's extension,
Above the humblest, spreads her ægis bright.

Broad as her skies (whence bigots' ban hath drifted,
And Justice guards the lights of Liberty),
Will she not cry, with heart and voice uplifted,
“O Church of God, how much we owe to thee!

“ For thou didst prompt the Spanish Friar’s devotion,
Didst spoil the Spanish Queen of gems and gold,
Didst guide Columbus o’er a trackless ocean,
To give a New World to the wondering Old,

“ And thine it is, with tongue and law unspotted,
To bid thy sons around their banner band,
As Christian freemen, patriots devoted,
Prove ever true to God and Fatherland !

“ Yea, thine it is, across Time’s troubled waters,
To point us to a fairer Shore than this,
To guide (Columbus-like) thy sons and daughters,
To that New World of everlasting bliss ! ”





POPE LEO XIII.

XIII.

POPE LEO XIII ON COLUMBUS.

If anything were needed to convince Catholics of the interest they should take in everything connected with Columbus, it is the position taken by His Holiness, Pope Leo XIII. He has issued an encyclical to the Archbishops and Bishops of Spain and the two Americas, which has been pronounced by competent critics one of the finest literary efforts of the present decade. Catholics of the United States will be especially gratified at the remarkable interest shown by the Holy Father in the Columbian Exposition. Much significance is attached to the action of the Pontiff in asking for space at the Fair. There is no precedent in the Papal history for an act of this kind, and it is only to be inferred that the Pope is willing to especially honor the great American enterprise.

Letter of Pope Leo XIII.

The following is the full text of the Pope's encyclical on the subject of Columbus :

“To the Archbishops and Bishops of Spain and Italy, and of the two Americas, Leo XIII, Pope. Venerable brothers:

“Greeting and apostolic benediction : From the end of the fifteenth century, since a man from Liguria first landed, under the auspices of God, on the trans-Atlantic shores, humanity has been strongly inclined to celebrate with gratitude the recollection of this event. It would certainly not be an easy matter to find a more worthy cause to touch their hearts and to inflame their zeal. The event in effect is such in itself that no other epoch has seen a grander and more beautiful one accomplished by man ; as to he who accomplished it there are few who can be compared to him in greatness of soul and of genius. By his work a New World flashed forth from the unexplored ocean, thousands upon thousands of mortals were returned to the common society of the human race, led from their barbarous life

to peacefulness and civilization, and, which is of much more importance, recalled from perdition to eternal life by the best avowal of the gifts which Jesus Christ brought to the world.

“Europe, astonished alike by the novelty and prodigiousness of this unexpected event, understood little by little, in due course of time, what she owed to Columbus, when, by sending colonies to America, by frequent communications, by exchange of services, by the resources confided to the sea and received in return, there was discovered an accession of the most favorable nature possible to the knowledge of nature, to the reciprocal abundance of riches, with the result that the prestige of Europe increased enormously.

“Therefore, it would not be fitting amid these numerous testimonials of honor and in these concerts of felicitations that the Church should maintain complete silence, since, in accordance with her character and her institutions, she willingly approves and endeavors to favor all that appears, wherever it is, to be worthy of honor and praise.

Undoubtedly she reserves particular and supreme honors to the virtues preëminent in regard to morality, inasmuch as they are united to the eternal salvation of souls ; nevertheless, she does not despise the rest, neither does she abstain from esteeming them as they deserve ; it is even her habit to favor them with all her power, and to always honor those who have well merited of human society and who have passed to posterity.

“Certainly, God is admirable in his saints ; but the vestiges of His divine virtue appear as imprinted in those in whom shines a superior force of souls and mind, for this elevation of heart and this spark of genius could only come from God, their author and protector.

“It is, in addition, an entirely special reason for which we believe we should commemorate in a grateful spirit this immortal event. It is that Columbus is one of us. When one considers with what motive above all he undertook the plan of exploring the dark sea, and with what object he endeavored to realize this plan, one cannot

doubt that the Catholic faith superlatively inspired the enterprise and its execution, so that by this title all humanity is not a little indebted to the Church.

“There are, without doubt, many men of hardihood and full of experience who, before Christopher Columbus and after him, explored, with persevering efforts, unknown lands across seas still more unknown. Their memory is celebrated and will still be so by the reason and the recollection of their good deeds, seeing that they have extended the frontiers of science and of civilization, and that not at the price of slight efforts, but with a very exalted ardor of spirit, and often through extreme perils. It is not the less true that there is a very great difference between them and he of whom we speak. The eminently distinctive point in Columbus is that, in crossing the immense expanses of the ocean, he followed an object more grand and more elevated than the others. This does not say, doubtless, that he was not in any way influenced by the very praiseworthy desire to be master of science, to well deserve the

approval of society, or that he despised the glory whose stimulant is ordinarily more sensitive to elevated minds, or that he was not at all looking to his personal interests. But above all these human reasons, that of religion was uppermost by a great deal in him, and it was this, without any doubt, which sustained his spirit and his will, and which frequently, in the midst of extreme difficulties, filled him with consolation. He learned in reality that his plan, his resolution profoundly carved in his heart, was to open success to the Gospel in new lands and in new seas.

“ This may seem hardly probable to those who, concentrating all their care. all their thoughts, in the present nature of things, as it is perceived by the senses, refuse to look upon greater benefits, but, on the other hand, it is the characteristic of eminent minds to prefer to elevate themselves higher, for they are better disposed than all others to seize the impulses and the inspirations of the divine faith. Certainly Columbus had united the study of nature to the study of religion, and he had con-

formed his mind to the precepts intimately drawn from the Catholic faith. It is thus that, having learned by astronomy and ancient documents that, beyond the limits of the known world, there were in addition, towards the West, large tracts of territory unexplored up to that time by anybody. He considered in his mind the immense multitude of those who were plunged in lamentable darkness, subject to insensate rites and to the superstitions of senseless divinities. He considered that they miserably led a savage life, with ferocious customs; that, more miserably still, they were wanting in all notion of the most important things and that they were plunged in ignorance of the only true God. Thus, in considering this in himself, he aimed, first of all, to propagate the name of Christian and the benefits of Christian charity in the West. As a fact, so soon as he presented himself to the sovereigns of Spain, Ferdinand and Isabella, he explained the cause for which they were not to fear taking a warm interest in the enterprise, as their glory would increase to

the point of becoming immortal if they decided to carry the name and the doctrine of Jesus Christ into such distant regions. And when not long afterward his prayers were granted, he called to witness that he wished to obtain from God that these sovereigns, sustained by His help and His mercy, should persevere in causing the Gospel to penetrate upon new shores and in new lands. He conceived in the same manner the plan of asking Alexander VI for apostolic men by a letter, in which these words are found: 'I hope that it will some day be given to me, with the help of God, to propagate afar the very holy name of Jesus Christ and His Gospel.' Also can one imagine him all filled with joy when he wrote to Raphael Sanchez, the first who from the Indies had returned to Lisbon, that immortal actions of grace must be rendered to God in that He had deigned to cause to prosper the enterprise so well; and that Jesus Christ could rejoice and triumph upon earth and in heaven for the coming salvation of innumerable people who previously had been going to their

ruin. That if Columbus also asks of Ferdinand and Isabella to permit only Catholic Christians to go to the New World, there to accelerate trade with the nations, he supports this motive by the fact that, by his enterprise and efforts, he has not sought for anything else than the glory and the development of the Christian religion. This was what was perfectly known to Isabella, who, better than any other person, had penetrated the mind of such a great man; much more, it appears that this same plan was fully adopted by this very pious woman of great heart and manly mind. She bore witness, in effect of Columbus, that in courageously giving himself up to the vast ocean, he realized for the Divine glory a most signal enterprise. And to Columbus, himself, when he had happily returned, she wrote that she esteemed as having been highly employed the resources which she had consecrated and which she would still consecrate to the expeditions in the Indies, in view of the fact that the propagation of Catholicism would result from them.

“Also if he had not inspired himself from a cause superior to human interests, where then would he have drawn the constancy and the strength of soul to support what he was obliged to the end to endure and to submit to, that is to say, the unpropitious advice of the learned people, the repulse of princes, the tempests of the furious ocean, the continual watches during which he more than once risked losing his sight. To that adding the combats sustained against the barbarians, the infidelities of his friends, of his companions, the villainous conspiracies, the perfidiousness of the envious, the calumnies of the traducers, the chains with which, after all, though innocent, he was loaded. It was inevitable that a man overwhelmed with a burden of trials so great and so intense would have succumbed had he not sustained himself by the consciousness of fulfilling a very noble enterprise, which he conjectured would be glorious for the Christian name and salutary for an infinite multitude, and the enterprise so carried out is admirably illustrated by

the events of that time. In effect, Columbus discovered America at about the period when a great tempest was going to unchain itself against the Church. Inasmuch as that it is permitted by the course of events to appreciate the ways of Divine Providence, it really seems that the man for whom Liguria honors herself was destined by a special plan of God to compensate Catholicism for the injury which it was going to suffer in Europe. To call the Indian race to Christianity—this was, without doubt, the mission and the work of the Church. In this mission, commenced from the beginning, she continued to fulfil it with an uninterrupted course of charity, and she still continues it, having advanced herself recently so far as the extremities of Patagonia. As to Columbus, certain as he was of tracing out and of preparing the ways of the Gospel, and fully absorbed in this thought, caused all his actions to converge to it, not undertaking anything of any kind, but under the shield of religion and with the escort of piety, we recall in this in reality

things which are well known, but which are none the less remarkable in order to show forth the mind and the heart of this great man. Thus, when compelled by the Portuguese, by the Genoese to leave without having obtained any result, he went to Spain. He matured the grand plan of the projected discovery in the midst of the walls of a convent, with the knowledge of and with the advice of a monk of the order of St. Francis d'Assizes. After seven years had revolved, when at last he goes to dare the ocean, he takes care that the expedition shall comply with the acts of spiritual expiation. He prays to the Queen of Heaven to assist the enterprise and direct the course, and before giving the order to make sail he invokes the august divine Trinity. Then once fairly at sea, while the waters agitate themselves, while the crew murmurs he maintains, under God's care, a calm constancy of mind. His plan manifests itself in the very names which he imposes on the new islands, and each time that he is called upon to land upon one of them he worships the Almighty

God and only takes possession of it in the name of Jesus Christ. At whatever coast he approaches he has nothing more as his first idea than the planting on the shore of the sacred sign of the cross, and the divine name of the Redeemer, which he had sung so frequently on the open sea, to the sound of the murmuring waves, he is the first to make it in the new islands. In the same way, when he institutes the Spanish colony, he causes it to be commenced by the construction of a temple, where he first provides that no popular fetes shall be celebrated by august ceremonies. Here, then, is what Columbus aimed at, and what he accomplished, when he went in search over a so grand expanse of sea and of land, of regions up to the time unexplored and uncultivated, but whose civilizations renown and riches were to rapidly attain that immense development which we see to-day. In all this, the magnitude of the event, the efficacy and the variety of the benefits which have resulted from it, tend assuredly to celebrate he who was the author of it by a grateful remembrance

and by all sorts of the testimonials of honors; but, in the first place, we must recognize and venerate particularly the divine project to which the discoverer of the New World was subservient and to which he knowingly obeyed. In order to celebrate worthily, and in a manner suitable to the truth of the facts, the solemn anniversary of Columbus, the sacredness of religion must be united to the splendor of the civil pomp. This is why, as previously, at the first announcement of the event, public actions of grace were rendered to the province of the immortal God, upon the example which the Supreme Pontiff gave, the same also now, in celebrating the recollection of the auspicious event. We esteem that we must do as much. We decree to this effect that the day of October 12th, or the following Sunday, if the respective diocese bishops judge it to be opportune that, after the office of the day, the Solemn Mass of the Very Holy Trinity shall be celebrated in the Cathedral and collegiate churches of Spain, Italy and the two Americas. In

addition to these countries, we hope that, upon the initiative of the bishops, as much may be done in the others, for it is fitting that all should concur in celebrating with piety and gratitude an event which has been profitable to all. In the meanwhile, as a pledge of the celestial favors and in testimony of our fraternal good will, we affectionately accord in the Lord the apostolic benediction to you, venerable brethren, to your clergy and to your people.

“Given at Rome, near St. Peter’s, July 16, of the year 1892, in the 15th of our Pontificate.

“LEO XIII, Pope.”

XIV.

CATHOLICS AT THE WORLD'S FAIR.

The position of the Catholic Church regarding education, and the Catholic educational exhibit at the Columbian Exposition, are ably set forth by Bishop Spalding in the following words:¹

“The Catholic Church is irrevocably committed to the doctrine that education is essentially religious, that purely secular schools give instruction but do not properly educate. The commemoration of the discovery of America, by holding an Exposition which will attract the attention and awaken the interest of the entire world, offers an opportunity such as we cannot hope to have again in our day, or in that of our children, to give public evidence of the work we are doing. In the four hun-

¹From an article in the *Catholic World*, reproduced by permission of Rt. Rev. J. L. Spalding, Bishop of Peoria, Ill.

dred years which have flown by since the stars of heaven first saw reflected from these shores the white man's face, beside his white sail, there has been no such occasion for such an advertisement, and when the fifth centenary shall be here there will be no need, we may confidently trust, of special efforts to commend and uphold the cause of religious education. Catholics assuredly have a right to a prominent place in this great celebration. Juan Perez, Isabella and Columbus to whose lofty views and generous courage the discovery of America is chiefly due, were not only devout Catholics, but they were upheld and strengthened in their great undertaking by religious zeal and enthusiasm. Their faith was an essential element in the success of their enterprise. There should be no desire to ignore or obscure this fact, even on the part of the foes of the Church, and it is a duty which Catholics owe to the honor of the name they bear to see that the part which their religion played in opening to the Christian nations a new hemisphere, thereby extending and quickening the forces of civilization through

the whole world, shall not be misunderstood or passed over in silence at this time, when the eyes of all men turn to America to behold the marvels which have been wrought here by strong hearts and awakened minds.

“To this end the Catholic educational exhibit, if rightly made, cannot but contribute; and since it will be the only distinctively Catholic feature in the Columbian Exposition, every honorable motive should impel us to leave nothing undone to make it worthy of the event commemorated, and of our own zeal in the cause of Christian education. We shall thus place before the eyes of the millions who will visit the exposition a clear demonstration of the great work the Catholic Church in the United States is doing to develop a civilization which is in great part the outgrowth of religious principles, and which depends for its continued existence upon the morality which religious faith alone can make strong and enduring. There can be little doubt that many are opposed to the Catholic school system, from the fact that they have never given serious attention

to the principles upon which it rests, or to the ends which it aims to reach. It is the fashion to praise education, and hence all declare themselves favorable to it; but those who love it enough to make it a matter of thoughtful and persevering meditation are, like the lovers of Truth, but few. But those who do not read seriously or think deeply, may be got to open their eyes and look; and what they see may arouse interest and lead to investigation. Opinion rules the world, and the Catholic exhibit offers a means to help mould opinion on the subject of education, which in importance is second to no other; and in an age in which the tendency is to take the school from the control of the Church, to place it under that of the State in such a way as to weaken its religious character, nothing which may assist in directing opinion to true views upon this subject may be neglected by those who believe that education is essentially religious.

“The exhibit will help also to enlighten and stimulate teachers, by diffusing among them a more real and practical knowledge

of the various educational methods and appliances. It will arouse a new interest in pedagogics as a science and an art. We may easily become victims of the fallacy that a school is Catholic because this adjective is affixed to its name, or because in it prayers are said and catechism is taught. A poor school cannot exert a wholesome influence of any kind. Idle, inattentive, listless and unpunctual children will not become religious, however much they are made to pray and recite catechism. In a truly religious character self respect, truthfulness, a love of thoroughness and excellence, a disinterested ambition, are as important as a devotional spirit. Where the natural virtues are lacking, the supernatural have no proper soil in which to grow. A right school system does not necessarily make a good school.

“An educational exhibit will help to impress these and similar truths more vividly upon the minds of educators; it will enable a very large number of Catholics to take a general survey of the educational work which the church in the United States is

doing, of which most of us have but a very inadequate knowledge; it will bring into juxtaposition the methods and systems of the various teaching orders, and will make it possible for all to adopt whatever may be found excellent in any of them. There will, of course, be no unworthy rivalry, no thought of advertising this or that institution or teaching order. The aim is to advance the cause of Catholic education. We care little where or by whom good work is done, it is enough to know that it is done. In certain instances a bishop will prefer to make a separate exhibit of the work done in his diocese, because he believes that in this way the end will be attained more effectually. From a similar motive the teaching orders may choose to make collective exhibits of their work; and institutions of learning which stand alone and have an individuality of their own, will avail themselves of this opportunity to offer evidence of the kind of education they give. All our institutions of learning, from the university to the

kindergarten come within the scope of this display of educational work.

“The third Plenary Council emphasizes the urgent need of a wider and more thorough training of the priesthood, and it is believed that the theological seminaries will make an exhibit which will be interesting and at the same time a valuable evidence of the progress we are making in fitting our priests for the special and arduous tasks which this age of unsettled opinions and weak moral convictions imposes upon them. It is not rash to hope that the Catholic educational exhibit will awaken new zeal, arouse a more generous spirit of sacrifice, inspire a deeper enthusiasm in the cause of Christian education, which is the cause of our country and our religion.

“The question has been made that this exhibit will offer a favorable opportunity to hold a congress of Catholic teachers. The good results to be expected from such a meeting are numerous and manifest. Those who have paid any attention to the workings of the associations either country, state or national, of the public school

teachers, are aware of the stimulating and illuminating effect which their discussions and deliberations produce. It is desirable that our Catholic educators should be brought together, and they should learn to know and appreciate one another, that they should correct one another by a comparison of opinion and experiences. This, and much else, could be done in an educational congress. A regret is often expressed at the absence of lay action in Catholic affairs. Education is precisely the field in which Catholic laymen can most readily and most effectively bring their knowledge to bear upon the living issues and interests of the Church. They build and maintain our schools, and there is no good reason why they should not take an active part in stimulating them to higher efficiency. A certain number of our teachers are of the laity, and their relative proportion will doubtless increase. One need not be a Brother or a Sister to be at the head of even the best of Catholic schools. Why should not the intelligent laymen or women of a parish be invited to visit the

schools and to examine the pupils? Their presence would have a good influence upon the children, and their knowledge of the school would enable them to counteract the apathy or opposition of indifferent and foolish parents.

XV.

COLUMBUS AT CHICAGO.

An interesting sketch on "Columbus himself at Chicago" has been written by Mr. E. T. Lauder, of New York.¹ In substance, it says:

A fine distinction will mark the arrangement in the Latin-American Department of the Columbian Exposition, which is to comprise an extensive and inestimably valuable historical collection. This is planned as an addition to the regular exhibit of the Department of State, and is in charge of the Bureau of the American Republics, organized in 1890 under the supervision of the head of that department. This manifold and broadly conceived system of illustration is to present the history of the Spanish-American republics and colo-

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nies from the discovery to the present day. As far as possible the life history of Columbus will be shown, with a complete presentation of the condition of navigation and of geographical knowledge at his time.

The building to contain so interesting a collection will be of itself in the character of history. This is to be constructed as a reproduction of the Convent of La Rabida on the headland projecting into the lake south of the pier. The selected tongue of land forms the most elevated site on the exposition grounds. To aid the exactness of the copy of this ancient convent at or near Palos in Andalusia, where Columbus frequently was sheltered during long intervals of repose as the guest of the friendly prior, the official emissary to Spain has made wax impressions from the structure in different features of the design. A room in the building is to be fitted up to correspond precisely, according to accepted evidence, to that given the discoverer of America in his conventual abode.

A great feature of the historical display of 1893 will be a correct model of the *Santa*

Maria, in which Columbus sailed from Palos on his first voyage. An officer of the United States navy, Lieutenant McCarthy Little, has been despatched to Spain to seek full information, and to build the caravel. While work is begun on the reproduction of the *Santa Maria*, Lieutenant Little has been directed to make contracts for the construction of the *Pinta* and the *Niña*, a bill having been passed by the Senate making the necessary appropriation for the work. When the construction is complete, this copy of the Old World fleet will be navigated across the Atlantic, but whether in the original direction is not stated. The ships, at any rate, will be on hand to take part in the great naval review in New York Harbor when that spectacle is offered. The journey hither from any country will be repaid by the sight of the naïve little *Santa Maria* bearing the royal blue flag of the flotilla as four hundred years ago, and holding her honored way among the proudest modern ships of the entire world.

A hundred and forty-five men are at work at Cadiz building the caravel. In the naval review and during the term of the exposition the *Santa Maria* will be manned by Spanish sailors in the costume of the Columbian period, and be rigged and equipped as nearly as possible as during the great navigator's first voyage. After the display in New York Harbor this decked, four-masted vessel of ninety feet keel, with her armament of heavy guns, and small pieces forward, will be taken through the canals and lakes to Chicago, to be anchored beneath the walls of the Convent of La Rabida during the exposition. At its close the caravel will return to Washington, and will be permanently moored in the lagoon south of the Executive Mansion.

The first series in the comprehensive historical collection to be offered will illustrate the fifteenth century ideas of geography, and the contemporary methods of navigation, by maps, models, and facsimiles of different kinds. The available evidences supporting the claims made in

reference to pre-Columbian discoveries by the Phœnicians, Norsemen, Welshmen, and other nationalities will be impartially arrayed. One of the conspicuous features in this section will be a statue of the immortal Leif Erikson, towering among the wonderful old maps, charts, photographs of places associated with his name, models of Norse ships, and other forms of illustration. With many interesting things coming from Christiania is a Viking boat that was discovered some years ago. To combine the literary with the archæological record, the Danish government has agreed to send over the original Icelandic sagas referring to the New World as a part of its contribution in valuable relics.

A fine collection of navigating and other nautical instruments used before and during the time of Columbus will be exhibited. In that age of intellectual restlessness and yet haphazard exploration, the compass, the astrolabe, etc., had been adapted to navigation. The illustration of the activity impelled by the imagination of the time—running wild in theories of the Indies, the

fabled land of Cathay, and all the golden kingdoms of the East—will be certainly a marvellous study in one collection.

The complete series of charts, including in originals or copies all the ancient maps known, from the earliest representations of the earth by the Hindoos, will be an extraordinary part of this display. Probably at one spot were never amassed so many of the early symbolic atlases as will be shown, each of which indicates by fanciful images of monsters more and more frightful the nearer degrees of latitude to the equinoctial line, around which the *Mare Tenebrosum* stretched its gloomy waves. As strange to the majority of observers will appear the collected maps of the Arabian geographers, prohibited by their religion from representing living animals. These bear instead, as a sign of ominous significance, a black and crooked hand, the hand of Satan protruded from this awful deep—the Arab *Bahr el Talmel*—to drag into its gulfs the seamen who would be daring enough to brave its waters. The original globe of Martin Behaim, pre-

served in the town-hall of Nuremberg, is among the other quaint geographical works to be expected, as the United States Minister at Berlin has made a request for it, which probably will be granted.

With this preliminary series the life history of Columbus will be brought forward as the chief part of the representation. As evinced in the present course of acquisition, no possible element will be omitted from this romance of history with its veracity clouded. In the fullest manner, and principally in photographs and sketches, will be illustrated the different cities claiming Columbus as a native—Cogoleto, Quinto, Genoa, etc.—with a model of the house in which he is believed, on comparatively credible evidence, to have been born, if not of the various houses for which the same distinction is claimed; models of his burial-places, and, as is generally expected, of the casket containing his alleged bones. If other points in the history of Columbus are subject to sceptical treatment, few persons ever seriously have denied that he was buried in two hemis-

pheres and more than once in each. Some of the investigators may believe with HARRISSE that no bones of Columbus ever were interred at Havana; but this burial-place will be equally represented with that of San Domingo, the folly generally being avoided of having an exhibition marred by scientific conclusions.

The course of Columbus at the University of Pavia, where, as the biographers attest, he was studying abstruse sciences at a tender age, will be illustrated in photographic and other views. His subsequent experiences in Portugal and Madrid are to be similarly followed, with attention given finally to his association with Spain in illustrious adventure, and when the Convent of La Rabida figures as one of the most interesting scenes.

For another complete series all the different places known to have been visited by Columbus will be represented. "Wherever ship has sailed," he writes, "there have I journeyed." So, under the limitations of his epoch, this geographical illustration must be of comparatively wide

extent. A great relief map of the two continents is to be modelled to show the routes taken by the navigator in the New World expedition, and on which the places thus visited will be indicated. To increase the interest of this part of the exhibit photographers have been sent from Washington to obtain a large number of views in the West Indies and on the north coast of South America, in order to show all such places in their present condition.

An extensive picture-gallery is to contain all the paintings in which Columbus figures, either as originals or copies, and of themselves presenting a connected story if not in all its features authentic. A considerable number of original paintings probably will be loaned for this exhibition; of such as form mural paintings, or for different reasons cannot be removed, copies of value are to be substituted. A supplementary gallery, to represent the court of Ferdinand and Isabella, will contain a large collection of historical portraits, including those of the Pinzons and of Juan Perez de Marchena, prior of the Convent of La Rabida, who

interceded successfully for Columbus after his project had been rejected, and whose influence in the later issue of securing a crew was again decisive.

The entire series of portraits of Columbus acknowledged as having any artistic merit will be shown in a separate room. As many as forty-five of these singularly dissimilar examples—for a considerable part is necessarily in the form of copies—are already collected. The list includes the Rincon, in the private gallery of the Queen at Madrid; the Orchi—claiming, like the Yañez, of which the Wisconsin Historical Society has a copy, to be the prime original, and to have been acquired by the Orchi family on the dispersion of the famous Giovio collection; the painting by Christoforo dell' Altissimus from the "Giovio" portrait, mentioned by Vasari and now in the Uffizi gallery—of which the Massachusetts Historical Society possesses the fine copy made for Thomas Jefferson—with the remainder of the group of half a dozen or more most prominently figuring in the contest for authenticity. The col-

lection of the Duke of Veragua contains two of the number for which the claim of originality is made, including the Muñoz, which is comparatively well known.

With her general good fortune, Chicago has secured two of the most esteemed of these portraits. The exposition naturally may be expected to profit by these as property in private ownership. That painted by the Venetian artist Lorenzo Lotto, and recently purchased by Mr. Ellsworth of Chicago, is the only one in this country claiming to have been painted from life. For this work, received by Mr. T. B. Clarke, of New York, in transit, the United States government has made a requisition. Before passing into the hands of its Chicago purchaser, it is to be reproduced at the Bureau of Engraving in Washington to place on a bank-note or a government security. This showed formerly the head of an Indian in the background; but the policy of exterminating the Indian was applied when the canvas was cut down, making it only three feet by two feet eight inches in size. The

picture was obtained by Mr. Ellsworth from Antonio delle Rovere, and its ownership is traced back to Signor Gandolfi, and through the Rossi family at Venice for about three hundred years. Although not absolutely conclusive, the circumstantial evidence is very clear in favor of the theory that Lotto, who visited Spain under the patronage of the Venetian Ambassador at the Spanish court at the height of interest in the achievements of Columbus, had the privilege of life studies in painting this portrait.

Of the portrait recently secured by Mr. Charles F. Gunther, of Chicago, the artistic authenticity is credibly established. This work was painted by Sir Anthony Moore, at the order of Margaret of Parma, from a miniature said to have been in the possession of the family at Madrid. The portrait is the one selected by Irving to illustrate his *Life of Columbus*, and it was obtained by Mr. Gunther in England. One of the five copies of Columbus portraits in this country is that of the Worcester Antiquarian Society, painted by Scardoni; and

the oldest is a public possession in the Senate Chamber at Albany, said to have been painted in 1592, the centennial of the Columbian discovery, by some Spanish artist.

Another series in this complete life interest of Columbus will consist of fac-similes of all the busts, statues, and monuments associated with his name which exist in the world, from the fine Genoa monument down to the least noble things. These copies will be made generally as bromide enlargements.

The personal relics of Columbus have been collected in considerable extent. The ruins that marked the site of Isabella, the first of the Spanish settlements in the New World, will be re-erected in this scheme of illustration. An authentic anchor, a cannon left by Columbus at Navidad—where he built a stockade from the wreck-age of the *Santa Maria*—and the identical bell that was hung in the church tower at Isabella, will be shown. A series of photographs just received illustrate the votive offerings from Columbus when up in the

Pyrenees Mountains, and from these facsimiles are to be made.

An exceedingly interesting section in bibliography will be one of the most important combinations in this department. This collection will richly illustrate the manner in which a knowledge of the discovery of America was communicated to the world, and the swiftly issuing crowd of new ideas and fancies in connection.

A collection of charts and maps will show the results of the voyages of Columbus, beginning with the earliest sketches, and continuing down to the representation of the present topography marking the American continent, and the elaborate system of its political divisions. The reasons for which America was given its name will be elucidated by other exhibits, a copy of the first edition of the *Cosmographie Introductio*, published at St. Dié, to which the continent owes its christening, being the most important. This precious book, the possession of Mr. Ellsworth, of Chicago, will be shown in a glass case placed in the centre of the room. Around

it will be grouped a collection of illustrations of the place where the book was printed, portraits of the author and publishers, and the patrons under whose auspices it was issued. Of the costly first editions with which this section is to be enriched, nearly all will be generously loaned, with very few secured by purchase: copies of the *Imago Mundi* and of other books constituting the library of Columbus on the *Santa Maria* will be added. A curious series of drawings and descriptions will be copied from De Bry, Philipono, and other imaginative writers of the time, who published fantastic representations of the original inhabitants, the faunal life, etc., of the new continent. With the record of these impressions from voyagers' reports and travellers' tales will be united the ethnological and archæological collections illustrating the true condition of ancient man in these countries.

THE END.

