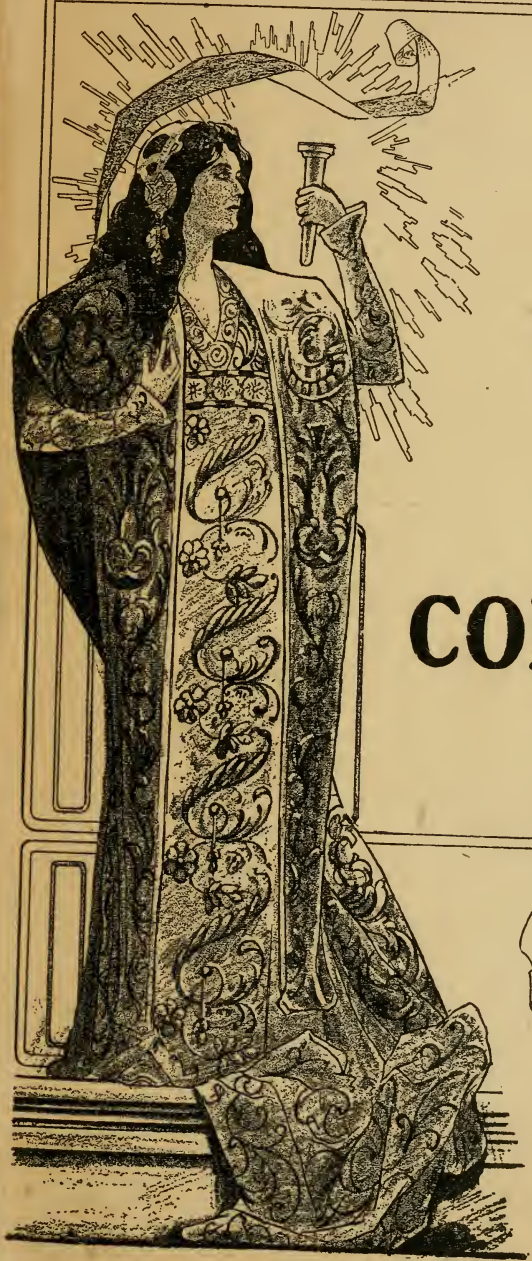
HISTORIC LIFE LEAVES, No. 1.

Quarterly, June, 1912.



The SECRET of COLUMBUS

Price, 25c

The Secret of Columbus

BY

HYLAND C. KIRK

"Above all things let writers bear in mind that the first law of history is never to dare to say that which is not true; and the second never to fear to say that which is true; lest the suspicion of hate or favor fall upon their statements." Quoted by Pope Leo XIII from Cicero.

PRESS OF THE
HAYWORTH PUBLISHING HOUSE,
WASHINGTON, D. C.

orig. June 12, 1912

THE SECRET OF COLUMBUS.

Though able critics as Sainte-Beuve, and men of affairs like Napoleon, familiar with the makings of history, have reached the conclusion that it is but a fable which mankind have agreed to believe, it seems to be certain that as time goes on the enlightened world gets nearer to historic facts and truths. As more minds are turned toward these problems, new data are discovered, the resolving power of human scrutiny increases, and more accurate inferences are drawn; so that as in other fields of inquiry, it is not improbable as the world advances the most difficult questions of the past may be reasonably explained

The Riddles of His Birth.

Various mysteries in the life of Christopher Columbus have proved so puzzling to his biographers as to have been a source of perennial debate almost from the time of his demise to the present. His age, his birth-place, his lineage and language, his early career, his marital relations, certain of his later deeds, and his actuating motives throughout life, have all been more or less puzzling to the student of history.

As to the date of his birth, if a statement of Ramusio be accepted as true that the application of Columbus to the Genoese authorities having been rejected, at the age of forty he determined to go to Portugal, he must have been born as early as 1430; and if what Columbus said in 1501 was true, that it was forty years since

at the age of fourteen he took to the seas, he must have entered the world in 1447. Yet Bernaldez, the historian, in whose house Columbus lived, says that the Admiral died in 1506, "at the age of seventy, a little more or less," which Navarrete, Humboldt, Irving and other biographers have accepted as correct, thus fixing the date of his birth in 1436; while Mr. Henry Vignaud has written a volume to prove that the real date of his birth is 1451. That Columbus purposely misled people as to when he was born, for some reason of his own, would seem to be true, if we take into account the fact as illustrated in a table arranged by Mr. Vignaud, that eighteen different periods ranging from 1430 to 1456, have been assigned by different authorities as the date of his birth based upon data largely furnished according to the records by the Admiral himself.

As of the time so of the place. Columbus declared in the preliminary instrument intended to establish his future noble family, that he was "from Genoa and was born there," but Oviedo, writing not many years after his death, considers it so very doubtful where the great navigator was born that he mentions some six Italian towns claiming the honor of his birth; and this number has since been increased to nearly a score, including French, Portugese and Spanish claims, while it may be worthy of note that Charles Molloy wrote a book in 1682 to prove that Columbus was born in England!

The visitor to Genoa may see the marble statue of Columbus in the Piazza Acquaverde and the house of his birth in the little street of de Molcento; and also another house where he was born—discovered by M. Stagliero in 1885—in the Carogio Dritto. Each of

these houses is equally authentic, since each belonged to a Domenico Columbo, the accredited father of Columbus.

If one will stop at Cogoleto, on his way to Savona, he can see another house, or rather shop bearing the date 1650, where Columbus was born. The tourist will also find documentary evidence at the town of Albissiola, a little farther west, that Columbus was born there; and when he reaches Savona may be shown documents equally convincing to prove that Columbus was born in that city. And so if he goes in other directions from Genoa. At Quinto, proof will be presented that Columbus was born there, and also at Nervi, and at Bogliasco; while equally convincing proofs will be furnished at Chiavari, at the castle of Cuccaro, at Cosseria, Finale, Novare, Milan and Modena that he was born in each of these towns. If he takes boat to Calvi, Corsica, the investigator will be shown the street where Columbus was born and lived, also his statue erected under the auspices of the French government sanctioning the claims of the historian Peretti, and the Abbe Martin Cassanova de Pioggiola, that Columbus was a native of that port.

Says the Spanish critic Fernando de Anton del Olmet in "La Espana Moderna," "In order to determine the value of the evidence serving as basis to the claim made by Genoa to be the birth-place of the renowned Admiral, it suffices to know that four cities have dedicated four marble monuments to their son Christopher Columbus; two possess the register of his baptism, and eight or ten present divers title-deeds to consider themselves his cradle, and opinions are not wanting which attribute to him a Greek nationality."

The historian Justin Winsor, after a careful examination of all the evidences presented by these different towns, including Genoa, comes to the conclusion that "There is left in favor of any of them, after their claims are critically examined, nothing but local pride and ambition!"

If Genoa had been his native city, after learning of his great discovery, the event would have been celebrated there it would seem as a matter worthy of local rejoicing, and after his return he would have hastened home to receive the congratulations of his friends and acquaintances; but, as Harrisse has pointed out, he never returned to it again!

It is held by certain historical critics that Columbus in saying he "came from Genoa and was born there," was moved merely to attach himself to an important city as a base for the lordly house he sought to establish, it being important at that period that men of renown should be sons of famous cities; and that the Admiral had this in mind is argued from the statement of his son Fernando in his history that "wise men are much more esteemed if they come from great cities," and also from the statement as to his father's wishes concerning his nativity: "Seeing that God had gifted my father with these personal qualities which so well fitted him for so great an undertaking, he was himself inclined that his country and origin might remain hidden and obscure. Some who would throw a cloud upon his fame, have alleged that he was from Nervi, others from Cuguero, and others from Bugiesco; while others again, who were disposed rather to exalt his origin, say that he was a native of Savona, others of Genoa, and

some more vain, make him to have been a native of Placencia, where there are some honorable persons of the name, and several tombs having the arms and inscriptions of the family of Columbus."

This same Fernando, in answer to the question of Bishop Giustiniani, as to where his father was born, replied that the fatherland of his father Christopher Columbus, was "a secret" which the Admiral did not wish to be disclosed.

But are there no evidences as to the true nativity of Columbus? The Genoese historian Antonio Gallo, Chancellor of the Bank of St. George at Genoa, wrote an article of about a thousand words in length in 1499, entitled "The Trip of Columbus over an Ocean previously Inaccessible." He had letters of the Admiral before him when he wrote it, and he begins in this way: "Christopher and Bartholomew Columbus, brothers, Ligurians in race, sprung from poor parents of Genoa."

Now, one styled a Ligurian was not necessarily a Genoese, nor did the latter term as here used indicate the birth-place of any one. Not only Gallo, but Giustiniani, Fulgoso, Geraldino, Andreas Bernaldez, Pedro Martir, and other historians, speak of Columbus as a Ligurian, several of the others probably deriving their information from Gallo; but such a statement as indicating the place of his birth, would have little more value than it would to speak of a person at present as Irish, or a Gothamite. Ligurian meant of Spanish origin. "The Ligurians," says Henry Harrisse in his "Christopher Columbus and the Bank of St. George,"

"were not of Italic origin. They most probably belonged to the Iberian race, which is the substratum of the Spanish nation."

In this particular instance Gallo sets this question at rest a little further along when he says: "—but Bartholomew, a minor born in Lusitania." (Sed Bartholomaeus minor natu in Lusitania.) Lusitania, at that period, included Portugal and the region north to the Bay of Biscay; and if Bartholomew was born in Lusitania, Christopher, but a year or two older, was doubtless born in the same locality. Giustinani, another Genoese historian, uses the same words as to the birth-place of Bartholomew Columbus, and it may be regarded as reliable inasmuch as no one has considered it against Bartholomew's interests to have his birthplace located where he was actually born!

Mr. Vicente Paredes, a Portugese writer, was so impressed with this statement of the two Genoese historians and other considerations, that he sought a few years ago to prove in the pages of the Extramaduran Review, that Columbus was a Portuguese and native of the Province of Extramadura. This was set at rest, however, by Mr. Vincentes Barrantes, a native of that province and historian, largely because there is no evidence existent to show that Christopher Columbus, though for a number of years a resident of Lisbon, and could doubtless speak it, ever made use of the Portuguese as a written language.

At this point we have a crucial test—what language did Columbus use? If born of poor parents in Genoa, as alleged, he must have used the Italian language, and that would have been the only language he could have

known when he left home at fourteen or fifteen years of age as he states to follow the seas. But the indisputable fact is that he never used the Italian language. It is alleged that on one occasion at La Rabida, a certain friar Juan Perez, "noticing Columbus refer to a foreign land, asked him a question in his own language." But there is no word to show that they engaged in any conversation, or that Columbus even replied in a tongue differing from his usual speech. Columbus always wrote in the Spanish language; of the ninety-seven different pieces of writing by his hand, all were written in that tongue; and in the preamble to his diary, referring to the title "Great Khan," he says: "Which title in *our Romance* tongue means King of Kings,"—by this undoubtedly meaning in the Spanish tongue, as he uses *Romance* in the sense of Spanish in other connections.

It has been urged, on the statement of Fernando in his History that Columbus as a boy passed a year at the University of Pavia, where he might have acquired the Spanish language. This has several elements of improbability; first the "History" represents him as attending the University at Pavia to study cosmogony and not a foreign language, and Harrisse, the most eminent critic in this field, regards the whole narrative of his university experience of doubtful authenticity.

True, Mr. E. Tejera, of Havana, has made inquiry as to whether Pedro Martir, Trivigiano, and Geraldino, could have taken a Galician for an Italian, and whether Oviedo, Las Casas, and Garcia Hernandez, could have been "so obtuse as to take a countryman to whom they

spoke for a foreigner?" But this signifies little, as a separate examination of the relations of these several writers to Columbus, will show; and besides some of them may have been in collusion with Columbus on this very question.

The fact that he wrote and spoke the Spanish language as his mother tongue, and did not use the Italian so far as known in any way whatever, makes it quite certain that he was born in the same section of Lusitania where the birth of his brother Bartholomew occurred, and that must have been at some point in Spain north of Portugal.

It has been remarked as singular that Columbus in his first voyage should have preferred to embark in the Santa Maria, a freight vessel constructed according to Oviedo and others at Pontevedra, in Galicia, rather than in the Pinta or Nina, both of which offered better sailing qualities and greater advantages for the enterprise. But this is explained if we give credence to important discoveries made within the last few years in the records of Pontevedra tending to show that both the paternal and maternal ancestral families of Christopher Columbus resided there for nearly a century, that both Christopher and Bartholomew were probably born there, and that this selection of the Santa Maria as a flag-ship, rather than either the Pinta or Nina built at Palos, was due to childhood attachment for his native town and quite likely previous association with this same vessel.

Mr. Celso Garcia de la Riega of Pontevedra, found a notarial contract executed in that city July 5, 1487, freighting the caraval named "Santa Maria and La

Galliga"—the names being used indiscriminately; and he also found fifteen other notarial contracts covering the period from 1428 to 1528, involving the names of Columbus' parents, who very probably resided there till the middle of the fifteenth century, when, as Mr. La Riega suggests, they emigrated to Italy, "in consequence of the bloody disturbances which took place in Galicia during the fifteenth century, or for other reasons, about the year 1444 to 1450 of the same, availing themselves of the active commercial and maratime relations which then existed between the two countries."

To appreciate fully the findings of Mr. La Riega, it is necessary to know what the real name of Columbus was. As signed to his contract with the sovereigns, it was Cristoval Colon, and not Columbus, the latter having been adopted by him, as it would appear, from its belonging to noted navigators of that name under whom he served or for other reasons. It is true that at that period especially in Latin countries, individual names were changed on the slightest provocation. Thus Colon was also written by the same person bearing that appellation at times as Colom, as well as Colombo, and these names seem to have been used indiscriminately by other members of his family.

Though Columbus himself never mentions father or mother, the critics are fairly well agreed that the father's name was Domingo Colon, and the mother's Susanna Fontarossa or Fontanarossa, and that besides Christoval and Bartholomew, they had younger children, Diego and Blanca. That the mother's name Susanna Fontarossa, was Jewish throughout, there is no doubt, and accordingly her family and ancestors very

likely possessed Jewish names throughout. Besides there were Jews in Spain by the name of Colon or Colom, and the father of Columbus may have been one of them. Such names appear among others in the notarial documents found in the city records of Pontevedra by Mr. La Riega, running back to 1428, as shown in the following abstract:

Date.	Instrument.	Family Name and Function.
1428, Nov. 28,	Quit-rent deed,	Bartolome de Colon, solicitor.
1434, Jan. 19,	Promise to pay,	Blanca Colon, creditor.
1434, Jan. 20,	Grant of house,	Catalina Columba, grantee.
1434, Aug. 11,	Sale of land,	Maria de Colon, wife of seller.
1434, Sept. 29,	Deed of purchase,	Domingo de Colon, owner of boundary.
1435, Dec. 25,	Appraisement,	Elvira Columba, wife of owner.
1436, March 21,	Appraisement,	Jacob Fonterossa, boundary lessee.
1437, July 29,	Order of payment,	Domingo de Colon and Benjamin Fonterossa, payees.
1440, Aug. 4,	Quit-rent deed,	Maria de Colon, wife of payee.
1444, Feb. 1,	Warrant,	Benjamin Fonterossa, tax collector.
1454, No date,	Appointment,	Jacob Fonterossa, collector.
1496, Oct. 14,	Appraisement,	Christobo de Colon, owner of boundary.
1519, Oct. 13,	Writ of execution,	Juana de Colon and Constanza de Colon, heirs of hereditament.
1525, Nov. 6,	Appraisement,	Maria Fonterossa, wife of owner.
1528, June 22,	Order of payment,	Esteban de Fonterossa, husband of debtor.

Note.—For these Pontevedra records complete, see article "La Verdadera Patria de Cristobal Colon," by Fernando de Anton del Olmet, in "La Espana Moderna," for June, 1910.

It is indeed remarkable and difficult to explain that in the generation prior to that of Christopher Columbus, and in that port where the vessel was built in which he first sailed to this continent, situated as it is in that part of the world where credible historians assert his brother was born, and where the language is spoken, and the only living language he is known to have used—it is indeed inexplicable that these two family names should be found, up to the year 1454, or about the time when the parents of Columbus are believed to have emigrated to Italy, in such number and proximity in the

record, unless Pontevedra was the veritable birth-place of Columbus himself!

The above documents were all found recorded in the Galician dialect, and another one discovered written in the Castilian of the time, has also a historic value. It consists of an order of payment addressed by the Archbishop of Santiago, Sire of Pontevedra, on March 15, 1413, directing the Council to pay Mr. "Nicolao Oderigo de Janua," 15,000 maravidis, old coin, in three sums of money. This shows that the Oderigo family as well as that of Colon, resided at Pontevedra; and Nicholas Oderigo was the name of the Ambassador from Genoa to the Court of the Spanish sovereigns, to whom Columbus entrusted his title-deeds and documents, ostensibly to be delivered to the City of Genoa; but who carefully kept them himself during his lifetime, so that they were not delivered to the authorities (who then could have readily detected and might have exposed the sham as to his birth-place), till two centuries later by a descendent, Lorenzo Oderigo.

Several names, which as a boy Columbus is believed to have acquired in his Pontevedra home, he applied to his discoveries in the New World. Such are San Salvador, the name of the parish in which the Colon family resided, which he used twice; he gave it to the first island discovered, and he gave it to the first river which he came to in the Island of Juana (Cuba); the latter name Juana being one which Columbus took from his relative Juana de Colon, proprietor of a retreat for seamen in said parish adjoining the cove of Portosanto. Portosanto, this name of the cove forming the sea boundary of this parish, he gave to the fourth island

he discovered. In his second voyage he named an island "The Galician," the surname of his first vessel, the Santa Maria, which was built at Pontevedra. In his third voyage he named an island Trinadad, a name applied to the *eirado* close to the Tower of Galea, at Pontevedra, where in the time of Columbus' childhood, boys were accustomed to play. Trinidad was the first land he saw on that voyage, and the first promontory that he saw, he named Cape la Galea after the Tower, as it is believed, at Pontevedra. The President of the Archeological Society at Pontevedra, discovered a pamphlet of accounts, the property of a society of sailors, called the San Miguel Brotherhood, to which a certain Alonzo de Colon belonged during the years 1470 to 1480, and it is notable that Columbus gave the name San Miguel, to the most westerly point of the Island of Hispaniola.

"On reading the Resolution of the Pontevedra Council," says Mr. Del Olmet, "which on July 29, 1437, orders the payment of twenty-four maravidis to Domingo de Colon and Benjamin Fonterossa, the reflection arises that there is a short distance between both families from a business partnership to a marriage. Nothing is more logical, and here is the simple way to explain the fact that the Admiral had for his parents a Colon and a Fonterossa, giving the clue to the mystery of his life."

Doubtless here is a clue to that mystery, which has been hinted at by many, but never given the complete attention it deserves. It is a clue which explains in an adequate way, as no other explanation does, why Columbus should never mention anywhere the name of either father or mother, or any parental relative, and

should deliberately state that he was "from Genoa and was born there," when as the facts indicate he was born in Pontevedra.

Pontevedra was an important port at that period, and as a son of that city, quite as much honor would attach to the name of Columbus as if he came from Genoa; and besides, as evinced in some of his letters, he had a patriotic and passionate love for Spain. But he could not afford to tell the truth, he had a Jewess for a mother, and not improbably a father of the same race. "Among those who were led to the great *Auto-de-fe* at Tarragona, on July 18, 1489," says Dr. Meyer Kayserling of Budapest, who has specially examined this subject, "clothed in the garb of penitents, were Andreas Colom, his wife Blancha, and his mother-in-law Francisco Colom. They all confessed that they had observed the rites, ceremonies, and holidays of the Jews. What must have been the feelings of Christopher Columbus, or Colom, when he heard that members of the Jewish race bearing his name, had been condemned and executed by the Inquisition?"

For a Hebrew in race, training and inclinations, to give to the world his real birth-place and lineage, would be to invite his own destruction. Says Mr. La Riega, "If the Admiral belonged to this family, doubtless a Hebrew one, and this deduction may be made from its biblical names, or at least of new Christians, should we not excuse and declare him to be fully justified in his resolution not to reveal such data, in view of the hatred toward that race which existed at the time, and the rage vented against it in the second half of the fifteenth century?" (See Note 1.)

His Books and Associates.

If a man is justified in trying to benefit the world at the risk of his own life, then Columbus certainly was justified in trying to prevent the world from knowing that he belonged to and sympathized with this persecuted race. For that he was a Jew at heart, if not wholly so in lineage, is clearly shown from the books he was accustomed to read; from the character of those with whom he associated, and who made it possible for him to make his discoveries; from his own literary style which has often been noted as akin to that of the Hebrew prophets; and finally from the strange delusion, seldom if ever correctly interpreted, which came to possess him in his declining days, that he was the discoverer of Paradise and forerunner of the end of the world, or in other words the Jewish Messiah!

The books Columbus is known to have read to some extent, several of them bearing his annotations, included:

Æneus Sylvius' "Historia rerum Ubique Gestarum."

Raymond Lulli's "Arte de Navegar."

Pierre d'Ailly's "Imago Mundi," taken largely from Roger Bacon, and already translated into Hebrew, and from which he derived his knowledge of Aristotle, Strabo, Seneca, and other classics.

Abraham Ibn Esra's "Critical Days."

Jamblichus' "Egyptian Mysteries."

Samuel Ibn Abbas' "Messiah."

The Bible, and especially the books of Isaiah and other prophets.

According to the assertion of Columbus, it was his own interpretation of a passage in Isaiah (believed to have been Chap. LXV., 17), which impelled him to his discoveries.

His signature on the first leaf of a copy of Ptolemy of 1478, probably written before his first voyage, tends to show that his "delusion" was of a deliberate charatcer and based upon ideas long cherished. This book is now in the library of General de San Roman of Madrid, and the signature accompanied by the mysterious initial letters (his seal), and a verse from one of the Psalms, would tend to indicate a relation between these letters and Jewish doctrine:

S
S A S
X M Y
Xpo—ferens

"I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

His earliest Jewish associate was unquestionably his mother, and that his father's influence, if not a Jew himself, in no wise opposed that of the mother, is inferable from one of the earliest records concerning those parents by one who admittedly had facilities for knowing them; and that is the statement inserted in the "Psalterium Octuplex" of 1516 by Bishop Giustinani of Genoa, that Columbus was "vilibus ortus parentibus"—born of vile parents.

Now it is not necessary to suppose that the Colon parents were "vile" or even very poor, in order to account for the language of the Bishop, it being quite sufficient for him to apply such terms in that part of the world at that time, to know that they did not belong to his church or to any church, or if he suspected or discovered that they were Jews.

According to Dr. Kayserling, Columbus associated with Jews largely after he went to Lisbon, about 1472. Martin Behaim was one of these, nearly his own age. Another was Joseph Vecinho, mathematician and royal physician, who prepared a translation of Zacuto's Astronomical Tables and gave it to Columbus, who carried it with him on his travels. Oviedo says that Columbus "in the city of Lisbon, as a grateful son helped his aged father" ("de la civdad de Lisbona, como hijo grato, socorria a su padre viejo"). Oviedo personally knew the Admiral and seems to have recorded this as a matter of observation, or imparted by some resident, as though the father of Columbus lived in that city. In a codicil to his will made August 25, 1505, the Admiral directs that a certain Jew who dwelt near the Jewry Gate, Lisbon, whose name he does not mention, be paid a certain sum of money. Though the said Jew had long before departed from that Gate ,it is quite possible that the person referred to thus indefinitely was his own father; as his family were long-lived. Fernando in writing his history and trying to trace the lineage of his father, met with two brothers named Columbus, both over one hundred years of age; but who could tell him nothing.

It was Luis de la Cerda, the first Duke of Medina-Celi—whose grandmother was a Jewess—one of the richest Princes of Andalusia, who hospitably received Columbus after he left Portugal, entertained him for a long period (some accounts say two years), and would have financed his expedition if royal consent could have been obtained. Later he gave Columbus letters of introduction to the Queen, and to Alonzo de Quintanilla, the chief supervisor of finance. Diego de Deza, a Jewish theologian, and the same Abraham Zacuto, author of the "Tables," a Jewish astrologer, championed the cause of Columbus. Other Hebrew friends of his were Abraham Senior and Isaac Abravanal of Malaga; and the men who finally interposed in his behalf, when he had almost lost hope, were Juan Cabrero, Luis de Santangel, Gabrel Sanchez, and Alfonso de la Caballeria, all of Jewish extraction. Kayserling, p. 59.

It is of great interest in this connection to know that Luis de Santangel, the King's *escribano de racion,* actually advanced the money which enabled Columbus to equip his fleet for the first voyage of discovery. True, the port of Palos which lay at the mercy of the Crown for defaults in dues, was ordered to furnish two armed vessels for royal service during one year, and the Pinzon brothers, Martin Alonzo and Vincente Yanez, both agreed to furnish one vessel each. But the Santa Maria, an old caraval, had to be refitted, and the crew, despite the fact that they were many of them banished Jews, Moors, and pardoned convicts, resolved not to go unless paid four months in advance, besides the expenses of supplies, weapons, and other equipments. Neither Ferdinand nor Isabella, nor their united kingdoms, had enough money at this juncture

to equip a fleet; and that Santangel furnished the funds, is proven by the entries in the original account books found in the archives at Simancas. Several of Santangel's relatives had been burned at the stake for not renouncing their religion; and Gabrel Sanchez' father Pedro, was burned in effigy at Saragossa in 1493, he having escaped from the country, while Gabrel's brother and sister both died at the stake as Jewish heretics.

Santangel and other Jews had detected the true character of Ferdinand, and became Maranos to save their own lives and fortunes. They knew his feelings toward the Court of Rome (Pope Julian 2d), which may be inferred from a passage in a letter Ferdinand wrote to his own Viceroy Count Ribagorza, concerning an excommunication the Pope's legate had carried into the Kingdom of Naples; "Why," he says, "did you not comply with our wishes and strangle the legate who presented the brief to you?" and in another passage: "We are positively determined should his Holiness refuse to revoke the brief, as well as the acts performed by its authority, to deprive him of the obedience now paid him by the realms of Castile and Arragon!" The Maranos could appeal to Ferdinand because he not only owed his marriage with Isabella to Hebrew management, but had Jewish blood in his own veins, through his great grandmother Paloma, a beautiful Jewess of Toledo, whose grandchild, Juana Enriquez, daughter of Fadique Enrique, became the second wife of King Juan and mother of Ferdinand. These Maranos rightly discerned that Ferdinand in furthering the Inquisition, cared nothing for the interests of the church, but was merely intent on securing the wealth of the Jews through their burning and banishment.

Columbus was made wise to this characteristic, and so his strong plea to the sovereigns is the amount of gold he will secure in the Indias, not forgetting to put in a plea for rescuing the Holy Sepulchre by means of it, which might seem to appeal entirely to Christians, but was of vastly more interest to Jews.

The exodus of Jews from Spain, previously ordered March 1, actually began August 2, 1492, and the next day, August 3, the fleet of Columbus set sail, so the liklihood of there having been many Jews among the men is very great. The three ships carried one hundred and twenty persons, ninety of them being sailors, including Jews, Moors, Irish and Spanish. Among the civilians were Alonzo de la Calle, and Rodrigo Sanchez, both of Jewish lineage; an interpreter, Luis de Torres, a converted Jew who was baptized shortly before sailing; a physician, Maestre Bernal, and a surgeon, Marco, both of that sect or blood, the latter having become a convert in October, 1490, at Valencia, after witnessing the burning of Adret and Isabel his wife as Jewish heretics. These five Jews at least are known to have been in that fleet, but no priest of any denomination which is quite remarkable if Columbus was really the devout Christian he is represented to have been.

His Christian Professions.

It is asserted that from the outset Columbus gave the newly discovered lands a decidedly religious or ecclesiastical coloring. But an examination shows that nothing he did was more than one of his craftiness

would be likely to do, desirous of gaining favor with his supporters, the Sovereigns and the Pope.

In his first voyage he had no priest, and his own acts of devotion, if he engaged in any, are doubtless greatly colored and magnified for his own purposes as well as for those of the Church, writing of the New World, having been early forbidden to all except ecclesiasts. An almost exclusive Christian significance has been given to the first landing and the imposing ceremonies which are represented as having occurred October 12, 1492; but it was "hosanna rabbah,"* a day on which the Jews recite many prayers beginning with the word "hosanna," and if we will take into account the trials and discomforts of one hundred and twenty men crowded for seventy days into three little vessels—two without decks—tossing about on the waves or blistering in the sun, considering the makeup of the crews, we may well suspect that Jewish and Moorish devotions when they landed were quite as ardent and imposing in the aggregate as were those of the followers of the cross.

The Pope commissioned Father Boyle (Bernardo Buil), a Benedictine monk of Catalonia, to accompany Columbus on his second voyage, who was authorized to take as companions eleven brothers of that order, Boyle being constituted apostolic Vicar and head of the Church in the western lands. But did Columbus show him the homage due from a faithful Christian to his spiritual head?

The Admiral would brook no dictation from ,or interference on the part of, the Bishop; and among other things that happened, the latter accused him of cruelty

*Kayserling.

toward the natives and his own men, which accusation Columbus seems to have regarded with indifference. The Bishop was so indignant that he excommunicated him, excluding Columbus from all the privileges of the Church and from Christian society. A devout Catholic would have gone on his knees at this and begged for mercy; but what did the great navigator do? He cut off the supplies of the Bishop and of his associate priests and followers! As Spotorno tells us, "Father Boyle was forced to take his departure the first opportunity, carrying with him heavy complaints against the justice of the Admiral." His Reverence with Don Pedro Margarite and several Spanish nobles, returned to Spain in the ships which brought out Bartholomew Columbus.

Was it any wonder then that Columbus on his return from that voyage should on landing at Cadiz, have felt constrained to do what he could to curry favor with the Church—even to putting on the robe and girdle of the Franciscans, leaving his face unshaven and parading the streets with a sad expression of countenance?

That his avarice, a characteristic ascribed to many Hebrews, was superior to any regard for *New Christians,* was shown in his appropriating the 10,000 maravidis, offered by the King to the man who first discovered land, on the ground that he himself had seen a light the night before. This man, Rodrigo de Triana, who, the Admiral himself says, was the first to actually see the land, according to Oviedo, on his return went to Africa and renounced the Christian faith. ("Se passo en Africa y renego la fe.")

Usually on his guard, that Columbus would not hesitate to express himself forcibly toward a Christianized Jew, an especially faithful one, was shown just prior to his departure on his third voyage, when Ximeno a Marano of Briviesca, secretary for Fonseca, Superintendent of Indian Affairs, dared to remonstrate with Columbus, when the Admiral knocked him down and kicked him very vigorously; thus incurring the enmity of both Ximeno and Fonseco ever after. That he might on occasion treat a Spanish Christian similarly, or worse, is illustratel in the case of Moxica caught fighting for his friend Guevara desirous of marrying an Indian girl against the wishes of the Admiral. Columbus is said to have executed Moxica with his own hand; as Munoz relates of Moxica, while confessing to a priest prior to being executed—"confessing, delaying, and then beginning again, accused Columbus of having caused the troubles, whereupon he, indignant at his boldness, hurled him from the battlements." Historia del Nuevo Mundo, libro VI, p. 338.

As to Christians, Columbus also wrote on Friday, June 7, 1499: "Being forsaken by all the world, the Indians and *rebel Christians* fell upon me, and I was reduced to such distress, that leaving all behind me to avoid death, I put to sea in a little caraval. But our Lord presently relieved me, saying, 'Thou man of little faith, fear not, I am with you.' And so he dispersed my enemies, showing how he could fulfill his promises."

But he was usually very circumspect in his bearing toward the persons and writings of Christians, though it is noticeable that he rarely speaks of Jesus unless addressing the Sovereigns or the Pope, when he says our Lord, he means Jehovah. We have, it is true, elaborate death-bed scenes and descriptions of Christian ceremonies at his demise; but who knows anything of the death of Columbus, save what the historians tell us, that after he had been dead twenty-seven days, in a public document was the brief announcement: "The said Admiral is dead"; a local chronicle of Valladolid not even mentioning his death during the year 1506!

Columbus often wore the Franciscan garb, it was cheap and easily procurable, and in his stages of poverty perhaps all he could afford; Oviedo says that Quintanilla was moved with pity when he first saw Columbus, and alluded to his miserable garments. Certain secular societies allied with the woolen interests were accustomed to wear a dress of this kind, and some of them as the Beguines, are reported to have taken the third vow of that order. But had he been a full-fledged Franciscan, it would not invalidate the evidence supporting his Jewish predilection; since many Maranos entered the priestly orders to save themselves, as Milman says: "Cloisters of monks and nuns, were full of Jews; these were canons, bishops, Inquisitors, not only of Jewish descent, but in heart Jews," and many so-called spiritual Franciscans suffered death at the stake.*

*History of the Jews, Vol. III, pp. 327-8.

But passing such ordinary actions as his donning the Franciscan garb, it may be asked how the character of Columbus comports with his assertions of loyalty to the Church as addressed to the Sovereigns and the Pope? The answer is that it comports perfectly if one will observe all the facts. We must bear in mind that in Spain at that period, every Jew had to be a liar and a trickster in order to preserve his own life; that Columbus, according to his own testimony and that of others, was an adept in deception; that he entered upon such a course fearlessly, having been a pirate and slave-trader—occupations common to sailors of the period—before he began seriously to consider questions of faith; and finally, that in every one of his Christian professions may be discerned his Jewish leaning.

Thus he urges upon the Sovereigns and the Pope, the importance of regaining the Holy Land, by means of the wealth which he himself is to secure in the Indias. This becomes a fixed idea with him, especially the part he thinks himself destined by holy decrees as set forth in Old Testament prophecy to enact. He wrote in his Diary December 26, 1492. "And before three years the conquest of the Holy Land and of Jerusalem can be undertaken; for I so promised it to your Highness, that all the profits of this my undertaking should be spent in the conquest of Jerusalem"; and in his letter addressed to Pope Alexander VI, he promises to maintain for the conquest of and liberation

of the Holy Sepulchre, during six years, 50,000 infantry and 5,000 horse, and an equal number for the succeeding five years.

According to his plan, "investments were to be made from time to time in the Bank of St. George at Genoa, to accumulate against the opportune moment when the recovery of the Holy Sepulchre seemed feasible, either to help to that end any state expedition or to fit out a private one." And in this he made his own motive appear to be that of the Church, and by means of the Church sought to compel his heirs to follow out his plan. "He enjoined upon his heirs," says Winsor, "a constant unswerving devotion to the Papal Church and to the Spanish Crown. At every season of confession, his representative was commanded to lay open his heart to the confessor who must be prompted *by a perusal of the will* to ask crucial questions."

In his book of "Prophecies" Columbus wrote: "The conquest of the Holy Sepulchre is the more urgent, when everything foretells, according to the very exact calculations of Cardinal d'Ailly, the speedy conversion of all the sects, the arrival of Antichrist, and the destruction of the world." Of this work: "Libro de las Proficias," Harrisse has said: "It is in this deplorable lubrication, which we sincerely hope will never be published in full, that Columbus continually invokes the Bible and the Prophets, claiming to owe all he knew

and all he had accomplished to inspiration from on high—having been chosen by the Almighty to discover the New World before the whole earth came to an end, which momentous event was certainly to take place within the next fifty years." Notes, p. 156.

The doctrine of Antichrist, as Bousset has shown, was of Jewish origin, and held secretly by them as well as by Christians, such secrecy being referred to by ancient as well as modern writers. Thus Hippolytus says: "This, beloved, I communicate to thee with fear. For if the blessed prophets before us, although they knew it, were unwilling openly to proclaim it in order not to prepare any perplexity for the souls of men, but imparted it secretly in parables and enigmas, saying 'whoso readeth let him understand,' how much more danger do we run if we openly utter what was couched by them in covert language." (Chap. XXIX.)

And Bousset says: The secret teaching concerning Antichrist was still in the time of S. Martin passed on from mouth to mouth." (Antichrist Legend, p. 31.)

In the Jewish doctrine derived from the prophecy of Daniel and other sources, a mighty ruler is to appear whose essence shall be enmity to God. And it must be remembered that Jesus, the Christ, as the term Anointed One means, corresponding to the Hebrew Messiah, was not the Messiah of the Jews; but that from their point of view, the whole Christian move-

ment was Antichrist, of which the Pope as the official head was the central figure. The Jews were accused of a crime tending to make them odious in the sight of all men, as murderers of the Son of God, an accusation which they did not understand, and which took them a long time to comprehend; since their own records did not afford the details of such an event. It is a dreadful thing to be accused of an ordinary murder, the details of which one can understand, and if innocent, be prepared to rebut; but this charge was as extraordinary as it was obscure to the defendants, calculated as it was to turn the faces of many millions of people sternly toward a few million others who were abashed and disconcerted by the charge.

As fast as their learned men came into a full knowledge of the facts on which this accusation was based, they promptly denied it, and asserted that it could not have occurred as represented, which they are doing even to this day. Notice the words of Dr. Max Nordau in the Paris *Siecle*. After stating it as not his purpose to determine whether Jesus is a historical character, or only a mythical synthesis of several persons, or embodiment of the thoughts and feelings of that age in which tradition has placed his life, he says: "Jesus would never have been condemned to death on the cross by a Jewish tribunal, as this method of punishing criminals was not allowed by the Jewish law; and it never could have occurred on a Friday, the evening before the Passover, as the law strictly forbade any

executions on that day. If the Jews had condemned Jesus after the manner reported by tradition, then they would have committed a series of crimes, each of which would have been severely punished by the Jewish law. It is accordingly certain that the whole story of the trial of Jesus, can be nothing but an act of vengeance intended to punish the Jews for not having recognized the divine mission of Christ." And such were the views of the intelligent Hebrews in the fifteenth century, while the vast majority clung implicitly to the ancient faith which the horrible persecutions they were subjected to, served to accentuate. The Maranos or converted Jews, took on but little of the Christian spirit, while many harbored profound hatred toward Rome for her cruelties; yet the true feelings of all had to be veiled or suppressed.

His Messiahship.

The appalling misery that beset the poor Spanish Jews throughout the fifteenth century, swayed by the speculation that the advent of the Messiah would be preceded by terrible misfortunes to Israel, led to a number of different Hebrew claimants being hailed as the Messiah. Judah Abarbanal (1437-1509), regarded the Messianic belief as a cardinal principle of Judaism. He calculated the date of his arrival as 5263 A. M., or 1503 A. D., and proved it by many quotations from the Old Testament. Nearly all Jewish thought was directed that way. Moses Botarel, of Cisneros, in Cas-

tile, declared that he had been annointed by Elijah the prophet, and a philosopher, Hasdai Crescans, proclaimed his belief in Botarel's Messiaship; though only a few years earlier, Rabbi Nissim ben Reuben, of Barcelona, a devout Talmudist, had found it necessary to protest against a general belief among the Jews of Castile, that Samuel Abulafia, the favorite of the King Don Pedro, and the chief contributor to the erection of the magnificent synagogue in Toledo, was the Messiah (Greenstone's Messiah Idea, pp. 184-5). The following of Abulafia was quite in accord with the Jewish idea that some great work in behalf of the people would mark the beginning of the Messiaship.

During the previous century and up to this time treatises on the subject, such as the "Zohar" of Rabbi Simeon Ben Johai, had not only predicted that the preceding period would "be one of terrible misfortunes to Israel," but also the idea that "the King Messiah will be aroused to proceed from Paradise!" Columbus as a hardy young sailor engaged in all sorts of expeditions—as he says, having been to the Grecian Archipelago, to Guinea, to the Canaries, to England and Iceland, "wherever ship had sailed," had little thought of religion; but he could not be obtuse to his inherited bent, or to passing events, and after his great project was conceived—which we may well believe as he states came from reading Isaiah—he had long spells of waiting, both in Portugal and Spain, wherein his Hebrew

training, his books and associates had their effect. His ambition was aroused in various ways; one of these was to discover the original Paradise of his race, by which he thought the Jews would regain their proper status.

Nor after the announcement of his success was he wanting in followers, there were many learned and pious Jews and Maranos who believed in Columbus, and with reason. "The discovery of America," says Herbert B. Adams, "has been called the greatest event in secular history. This dictum may shock the ancients and startle the moderns; but let the mind of reflecting students range at will, through the centuries, back and forth in the galleries of human achievement, and determine if you can what single secular deed even approximates in grandeur and far-reaching historic significance to the finding of a new world on this earth, with which planet alone, history is concerned." The performance of this great deed, involving as he believed the discovery of Paradise and the recovery of the Holy Land, not only in his own mind, but in the minds of many others, indicated Columbus as the true Messiah, ordained by Jehovah himself from whom all Israelite kingship is derived, and who from his palace in Zion legitimizes all earthly representatives.

Mossen Jayme Ferrer, a noted Marano lapidary, traveller and author, did not hesitate to address a carefully worded letter to Isabella, in which he says: "I

believe that in its deep mysterious designs divine Providence selected him as an agent in this work, which I look upon as the introduction and preparation for things which the same divine Providence has determined to make known for its own glory and the salvation and happiness of the world."

Subsequently at the command of the sovereigns he wrote to Columbus:

"The office which you hold, Senor, places you in the light of an apostle and an ambassador of God, sent by his divine judgment, to make known his holy name in unknown lands."

That Columbus sought to have the true character of his divine mission as he conceived it, recognized by all, even by Christians, seems probable; but he was too wise to make any claims or demonstrations openly to that effect, till he had secured the great wealth, and consequent power and authority, he was expecting to secure in his fourth voyage from the mines of King Solomon.

In 1502, Asher Lamlein, a German Jew, declared himself the forerunner of the Messiah, and not long afterwards David Reubeni put forth his Messianic claim; and the same thing was done secretly among the Jews by Diogo Pires, under the name of Solomon Molcho. But when Molcho attempted to announce it

openly, he was seized by the Inquisition and burnt at Mantua in 1532. Columbus was too wise to be caught in this way.

In his letter to their Majesties concerning his third voyage he expresses the conviction that the earth is not globular but pear-shaped, and from the view of the ancients that Paradise must be at the highest point of the world, on the part corresponding to the stalk, he decided that the original earthly Paradise was located: "Whither," he says, "no one can go but by divine permission." That he believed himself to have such permission, is inferable from a statement following: "There are great indications of this being the terrestrial Paradise, for its site coincides with the opinion of the holy and wise theologians whom I have mentioned." Now, it does not matter that he was referring to the promontory beyond the Dragon's Mouth and land surrounding the inner bay of the Gulf of Paria, which later voyagers have styled, "a nasty place full of vultures, the ground as well as the air full of loathsome creatures, vermin of all kinds, tarantulas, scorpions, centipedes, lizards, vampires, and 'jiggers'" (Curtis, p. 226); it is sufficient that it shows the trend of the "delusion" in the mind of Columbus.

It is to be doubted whether this mental state was of a character to place him as Lombroso and some other alienists have held in the class of paranoiacs. Emerson has pointed out that a certain tendency to insanity

has always attended the opening of the religious sense in man, as if the subjects were unduly affected by an excess of light. "The trances of Socrates, the 'union' of Plotinus, the vision of Porphyry, the conversion of Paul, the aurora of Bohme, the convulsions of George Fox and his Quakers, the illumination of Swedenborg, are of this kind"; and Columbus would seem to belong in the same list. The historian Peter Martyr, styled his assertions about the land of Paradise, as "disjointed effusions of an overwrought mind," and Humboldt called them "the reflex of a false erudition," but even so, they are clearly attributable to his observance of the abject condition of his race, which he conceived himself as the special instrument of the Almighty to ameliorate. There is evidence that long before the beginnings of this alleged "mania," which historians say began to distinctly show itself as early as 1498, he had the same view and same general purpose, evidently proceeding from the natural trend of his thought. Later, especially after he was placed in irons, the importance of his discovery dawning upon the world and increasing in his own mind, forced him to regard himself as the real discoverer of Paradise and Savior of his race. In his letter to the Sovereigns he had written: "Here, I believe in my soul that the Earthly Paradise is situated"; and in his letter to the nurse of Prince Juan, he wrote: "After all, that most prudent King David was first a shepherd, and was afterwards chosen King of Jerusalem; and I am a

servant to the same Lord who raised him to so great a dignity."

What could the following account of his vision when anchored off the river Batlen, Veragua, mean if not that he believed himself the direct agent of the Almighty similar to Moses and David, when as he asserts a divine voice cried out to him:

"O fool! is it late for thee to believe in and to serve thy God? God of all? What more did he do for Moses or for David, his servant? From the time of thy birth he has ever had a great care over thee. When he saw that thou hadst arrived at the age which seemed meet to him he wondrously made thy name resound throughout the world. Fear not! All these tribulations remain written upon marble and not without cause."

And in his letter to Donna Giovanna della Torre, after disembarking in chains at Cadiz, he declares himself to be such a messenger: "From the new heavens and earth which were prophecied of, first by Isaiah, and then by St. John in the Apocalypse, our Lord made me a messenger, pointing out to me where they stood."

By "our Lord" he means Jehovah, and the Apocalypse it must be remembered, is merely extended Jewish thought. Gunkel in his "Creation and Chaos" (Schopfung and Chaos), has shown that the apocalyptic writers of the New Testament Revelations, merely took up a chain of traditions of ancient He-

brew origin, a conclusion with which W. Bousset and A. H. Keane in their study of the Antichrist Legend, agree; so that in this Columbus was exactly Jewish in his claim.

"The Prophecy."

But if all other considerations were put aside an analysis of his "Prophecy" alone, must prove beyond any reasonable doubt, that he conceived himself to be the Jewish Messiah, or Christ, an open proclamation of which he was only prevented from making by the rigid religious censorship of the times.

And in this he is not the messenger of Jesus, but of Jehovah, as he appropriates and makes to apply to himself the same prophetic writings interpreted by Christians as referring to Jesus, and he is careful to show in the outset and in various places the double sense in which the Christian doctrine, he felt compelled to refer to in addressing the Sovereigns, is to be taken; the matter preliminary to the letter possibly having been prefixed at a later period with a view of instructing the general public.

No one has ever accused Jesus of trying to locate the mines of King Solomon to then appropriate their contents, as a ground for his Messiahship; though his claim to that rank Christians believe to be supported by various passages in the Hebrew prophets and the Psalms, several of which Columbus cites as apparently

supporting his own personal claims to be the "only begotten," the discoverer of the wealth of Ophir by which he should secure Palestine from the Gentiles, thus conceiving himself as the Christ or Savior of his race.

The following passages: Genesis, XXVIII, 14, XLIX, 10; Deuteronomy, XVIII, 18; Psalms II, XXII, XLIX, CX; Isaiah, II, 1-5, IX, 1-7, XI, 1-9, XXXII, 1-2, XXXV, XL, 1-5, XLII, 1-4, XLIX, 5-6, LII, 13-15, LIII, LV, 1-4; Jeremiah, XXIII, 6; Daniel, VII, 13, 14, 28, IX, 24-27; Joel II, 28-32; Micah IV, 1-4, V, 2; Haggai, II, 7; Zachariah, IX, 9, XI, 12, 13, XIII, 6, 7; Malachi, III, 1-3, IV, 5, 6—all are regarded by the great majority of Christians as referring to Jesus, the Anointed One, Messiah, or Christ, and a number of these passages, besides many others, Columbus cites in support of his own claims! (See Note 2.)

It is perfectly plain that if these prophetic utterances applied to Jesus, they certainly did not apply to Columbus, a circumstance that must have been clearly apparent to the Admiral's mind; and there is another fact quite as suggestive in this connection.

When Jesus accepted the appellation of "Christ" (Matthew XVI, 20, XXVI, 63-4; Mark VIII, 29, XIV, 61-2; Luke III, 15, IX, 20-1, XXII, 67-70; John I, 41, VI, 69), he claimed to be the Messiah of Daniel's prophecy (Daniel VII, 13, 14, 27; IX, 24-27), and it

is this "Prophecy" apparently which Columbus makes the title to his book, inasmuch as according to his own conception, he is the *one* referred to in the words of Daniel IX, 25, "to restore and to build Jerusalem!"

Thus the very title to this unique work, when understood, is the strongest sort of evidence of his Jewish origin and sentiment.

It is true the reader unless he observes this general purpose and falls upon the key to the Admiral's meaning, is more than likely to regard the work as unquestionably Christian. Did it not appear so Columbus might have perished at the stake; and a careful study of it discloses that all the Christian pretences are a mere gloss to evade the keen-eyed scrutiny of the Holy Office!

Although this work, written in old Spanish and Latin, which now covers some eighty-six large folio pages and has more than one hundred titular division heads has never been translated in full, and there are very few copies to be found anywhere in the world, it is more than likely that Jewish readers long ago have discerned and understood its meaning; but as there was no confirmation of Jewish doctrine in the claim of Columbus, and many difficulties likely to arise, they have allowed the matter to rest. (See Note 3.)

And could Catholic critics have failed to observe the meaning? It would seem not, unless it has happened with all as in the cases of several who refer to defective copies. Rev. A. G. Knight, the Jesuit biographer, says: "In his too plentiful leisure moments he fed his enthusiasm upon the prophecies of Holy Writ, and composed a treatise, of which the rough or mutilated sketch (or caricature), alone preserved till now, can give no real idea." (Christopher Columbus, p. 184.)

Mr. George Barton states on page 78 of "Columbus the Catholic" that only "fourteen of these pages are still preserved, but they are evidently taken from the first sketch or draft, in which the Admiral was evidently 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 or coordination with each other." Roselly de Lorgues, as translated by Dr. J. J. Barry, dissenting from the opinion of Humboldt as to the "Profecias," inquires: "Is it permissible to judge soundly of a work from the fragments of a sketch, or a rough draft abridged by a mutilation of fourteen pages?" (Christopher Columbus, p. 428.)

Whether as we now have it the work is but fourteen pages of the original, or has lost fourteen pages of the original, it is sufficiently connected to show a significant purpose; and De Lorgues, who seems to

have caught an inkling of the meaning, makes this admission.

"Notwithstanding the number of his enemies, who watched every opportunity to ruin him, and the vigilance of the Inquisition, then so watchful to repress every expression in the least doubtful as regarded Catholic orthodoxy, Columbus writes without guile that the Most Holy Trinity inspired him with the first idea of his enterprise; that it was the Redeemer, that is to say, the word made flesh, who indicated to him the route; that our Lord showing himself propitious to his desire, had acceded to him the spirit of understanding, and that he had afterwards opened his intelligence in a manner almost palpable, giving him the necessary force for the execution of his project. He states that in his Discovery, the sciences and mathematics were of but little use to him, and that it was from God alone he received the idea, as well as the resolution, which were crowned with success."

De Lorgues has explained what he meant by the Redeemer, "the word made flesh"—the flesh of Columbus; and to be accurate the Holy Trinity that Columbus speaks of is the Holy Spirit (Espirito Santo), the sacred scriptures (Sacra Escritura), and the sovereigns, "Your Highnesses" (Vuestras Altezas); and if Columbus had possessed no fear of the Inquisition we may feel certain that he would not have been compelled to employ in his work a "double sense" that

sometimes too plainly evinced his thought, and may account for the missing pages—either torn out by a friendly critic, or abstracted by a vigilant ecclesiast at a later period.

All writing intended to maintain or propagate Jewish doctrine, which circulated in Spain for a considerable time previous to and during the 15th century, had to be written in an enigmatical or double sense; so that it might appear to be Christian on the surface and yet be susceptible of conveying quite a different idea to the observant Hebrew reader. This even applied to correspondence, says Adolfo de Castro, "Those Jews who lived in concealment in Spain, when writing to their brethren in foreign kingdoms accounts of the persecutions and other punishments to which the Holy Office rendered them obnoxious, were obliged to be extremely guarded in the expressions they used." Inquisitor General Diego de Deza, Bishop of Palencia, in his alertness to discover Hebraisms in manuscript and published literature, went to the extreme of denouncing any attempt to improve the rendering of the Vulgate from the Hebrew and Greek texts, ordering all copies of the Holy Scriptures in these languages, wherever and whenever found to be burnt; as he regarded all new translations and notes on the Scriptures, such as those produced by the laborious Antonio de Lebrija, as the work of Jews, who were thus to be detected and arrested. "Give me a Jew," he was accustomed to say, "and I will return him to thee burnt!"

The manuscripts of Lebrija, containing notes on the Holy Scriptures, were by his orders seized and subjected to the flames, which so incensed their author that he addressed the Bishop in a burst of indignation interpreted to be an admission of his Jewish leaning, and which resulted in his execution: "What, then," he says, "it does not suffice for me to enslave my own understanding in compliance with the faith, respecting the dogmas it proposes to me, but I am moreover bound to confess myself ignorant with regard to certain truths, which I know, not on grounds either dubious or supported only by probable reasons, but resulting from irrefragible arguments and palpable demonstrations! What slavery is this, which under the title of piety does not permit me to manifest my way of thinking in matters by no means injurious to the faith? What! did I say manifest? Nay, that does not even allow me to write down my opinion for my own use and within the secrecy of the closet—not even to mutter it within my teeth, or make it the subject of my meditations!"

Other learned men besides Lebrija, who were imprisoned or executed because of attempting to correct errors in the Vulgate, or for similar slips in literature, were Alfonso de Zamora, Professor of Hebrew in the University of Alcala; the Augustine friar Luis de Leon, Professor in the University of Salamanca, who passed five years in a dungeon; another Salamanca professor, Martin Martinez Cantalapiedra, of the chair of He-

brew, who in addition to imprisonment was forced to have his forehead stained with the dye used in printing his works; the Augustine friar Alonzo Gudiel, who perished within the walls of the Holy Office; Gaspar de Grajar, Abbot of Santiago de Penalba of the Cathedral of Astorga, whose days were ended in prison; the Jesuit Father Mariana, the historian, who was no friend of the Jews, yet who, as Llorente informs us, was for a long time immured on suspicion in the prisons of the Inquisition; and finally Father Jose Siguenza, biographer of Saint Jerome, who in that work says of the Inquisitors: "On discovering that persons knew two letters of the Hebrew language, they suspect them of Judaism!" For this he was sentenced to a year's imprisonment in the dungeons at Toledo.

Circumspect indeed had any one to be with courage enough to publish a book in Spain at that period having the slightest reference to Judaism; it must be made to appear as a Christian work, or its author might expect the direct penalties. Various methods were adopted to convey to the reader the idea that a hidden meaning was intended, as by citing authors who advocated symbolic writing, by quoting from them, and by direct methods; and some of these are well illustrated in "Libro de las Profecias."

The first draft of this work was evidently an argumentative letter to the Sovereigns which should secure their authorization for him to equip another fleet,

and also arouse them to the importance of retrieving the Holy Land. This paper was criticised by a friendly friar, Gaspar Goricio, having been completed in March, 1502; and in the following February, Columbus wrote his last letter to the Pope. The introduction suggests the double sense in which such records are to be interpreted. The heading is:

"The Most Exalted Message in Uttered Speech,"
(In Summa Angelica sub dicto Expositio.)

and he begins by saying:

"Sacred scriptures are to be comprehended in four ways: first, by following history (historiam); history is the narration by the historian of a thing done which he sees or knows; because among the ancients no one wrote history unless he was a part of it.

Second, allegorically (allegorice), from *leon,* which is otherwise, and *gore,* which is to speak or speaking; and is when from one circumstance it is permitted to perceive another which is to be believed.

Third, metaphorically (tropologice), from *tropos,* which is turning over, and *logos,* which is speech; and occurs when it is perceived that a deed performed is to be confessed.

Fourth, in a mystical sense (anagogice), from *ana* which is rising, and *goge* which is leading away from;

and applies when through one act, a desired thing is perceived, a manifest glory.

In this John Gersen is an authority: "The letter teaches the deed; which you should believe allegorically; practice morally; entertain mystically."

In this is the Reasonableness of Divine Aid.

The four meanings in the sacred scriptures plainly intimated in this utterance:

1. (Historically) Jerusalem, for it stands for that earthly kingdom which wanderers seek.

2. Allegory—signifying the church militant.

3. Tropology—signifying, if you please, a faithful soul.

4. "Anagogice"—signifying the heavenly Jerusalem, or fatherland (patriam) or kingdom of heaven."

The above is the literal beginning of the "Prophecies," and he who does not see the Jewish intent and purpose must be very blind indeed. Then follows a

"Prayer for Inspiration.

"God, who teacheth the hearts of men without the din of words, and without labor, and who giveth skill

to the tongues of stammerers, and who approacheth quickly in every seasonable time, mayst thou perceive the concept in our mind and be gracious to our desire. In proportion as we are ignorant of letters let thy power enter in; because happy is the man whom thou instructs, O Lord and teacheth in thy law. Grant therefore we beseech, that in this we may perceive the sermons, books and prophecies from thee, written from the place of thy Holy Spirit. Amen."

At this point a caution is introduced to the effect that a certain period is to be thrown forward. From his Jewish point of view the Messianic advent is to be advanced from the Christian era to the time of Columbus. As he says:

"It should be noted that in the Sacred Scriptures, sometimes one period of time is to be taken for another time, as the past for the future:

"All things whatsoever I have heard from my Father, I make known to you. Whence the blessed Augustine in a certain sermon read by certain ones in the festival of the holy saint Thomas, says:

"Our Lord Jesus Christ, said himself to have done what He would do, who did those things which will be done; since indeed He spake as a prophet. He did not say they have pierced my hands and feet; but they are to be pierced, speaking as of the past, and yet proph-

ecying of things to occur in the future, and so in this place he says himself to have made known to his disciples, all things which He knew himself would be done in the fulness of knowledge, etc., or which would be inquired after, if it pleases you."

That Columbus regarded himself as the persecuted one—whose hands and feet symbolically had been pierced—is apparent from the number of time he refers to this passage, as in the next citation:

"When also the blessed Isydorus in his book concerning the Highest Good, says:

"There is a sign of the times by which certain things are told as done which are to be done, and it is this: 'They have pierced my hands and my feet, they have counted all my bones, and have divided my raiment among themselves, and similar to these. But why were the things hitherto confessed, already narrated as done? Because the things which will be to us, with God have already happened from all Eternity, as well as other things which follow and precede, through the whole."

Another authority as to the double sense is now cited:

"In the language of Nicholas de Lyra concerning Daniel, in Chapter 8:

"It may be noted as evidence in the following letter, that the meaning in the sacred scripture is sometimes in a double sense because those things which are done in the Old Testament are type of those which are done in the New, as the apostle says in First Corinthians, Chapter 10, All things in their types touch upon these. In this idea, when in the Old Testament something is predicted to be fulfilled in other persons of the Old Testament, yet is it more truly and perfectly in others of the New Testament, then is there a double sense of the letter; one is less important and the other more important, and thus it is evident that in the more perfect is the prediction of the word fulfilled. By the grace of words First Chronicles, XXII says: 'I will be to him as a father, and he shall be to me as a son; which is the word of the Lord speaking.' "

It will be noted that in the remainder of the citation from De Lyra, Solomon is conceived as the Son of God or first Messiah, the implication being at this point and later on, that as the discoverer of Paradise and of the riches of Solomon, Columbus must be taken as the last; and the Admiral's view was quite in accord with that of the great Jewish teacher Maimonides, in his earlier "Siraj" and in his legal code the "Mishneh Torah," that the Messiah will be wiser than Solomon, and as great a prophet as Moses, and that Israel will through him regain the sovereignty over Palestine.

"Solomon, who was the son of God by adoption in his chief kingdom, because of what is said by our be-

loved Lord, as shown in First Kings, Chap. V, 12: And so the word is fulfilled to the letter in Solomon, it is more perfectly fulfilled in Christ who is the son of God by nature whose type Solomon was; and so the authority is perceived to the letter of Solomon and of Christ—of Solomon as less important and of Christ as more important.

"Thus the Apostle to the Hebrews alleges the predicted authority also spoken to the letter. Thus as in this proposition, under the similitude of a ram and of a goat Daniel introduces the battles of the Greeks and of the Medes; his chief purpose being to introduce the battles of Antichrist, or of its members and of the Christians, and thus is there a double sense of the letter, as shown from the predictions, etc."

The reference to Antichrist suggests the Jewish sense in which the above is to be taken. Then comes the letter in which is reviewed the greatness of his discoveries, with compliments to the Sovereigns for their assistance, the influence of the Holy Spirit, the need of regaining the Holy Sepulchre, the nearness of the end of the world—proven by quotations and computations—in which occur the following:

"Who can doubt that it has been the light of the Holy Spirit, in this manner as from me, whose rays of wonderful brightness strengthened by your holy and sacred scriptures, and yourselves, very exalted and

renowned, with the forty-four books of the Old Testament, the four Evangelists and twenty-three epistles of those blessed apostles—I being thus guided following without a moment's cessation—has rewarded me with this grand result?"

"Joachim of Fiori, a Calabrian, has said there would proceed from Spain, one who would rebuild the Temple of Mount Zion."

This reference to Joachim is interesting from the fact that Joachim's writings convey the idea that Christianity is a failure—"merely an intermediate condition, to be further developed,"* and thus "Joachim" is well calculated to support the Admiral's contention that he himself was the culmination of that development!

As support of the same sort he introduces portions of the "Messiah" of Rabbi Samuel Ibn Abbas, purporting to be

"An Epistle translated from the Arabic into Romance (Spanish), sent by Rabbi Samuel de Israel, born in the city of Fez, to Master Isaac of the Synagogue of Morocco, *the members of whom have become good and faithful Christians.*"

This last clause had an important influence toward securing the book's circulation; it really being a work

*Lea's History.

while ostensibly bewailing Jewish misfortunes, fearing lest God is destroying the "sons of the patriarch Jacob" for not adopting Christianity, seems to be intended by its wealth of prophetic quotations and its peculiar references—some of them apparently requiring a key to locate—and its unusual parentheses, to at least keep alive Jewish doctrines in the minds of its readers.

The extremest care had to be taken with works referring to the Messiah, as the first direction or test for determining the apostasy of New Christians, given out by the Holy Office, was:

"When a Jew who has been baptized, expects the Messiah, or says he has not come!"

The only way in which a treatise on the Messiah could safely circulate, was as an argument that he had already appeared in the person of Christ, which this work in its title and some other ways purports to make, but has an esoteric sense quite the opposite of what appears on the surface, so that regarding its comprehension, as expressed in a passage in the first chapter: "They sought me who inquired for me, and those who sought me, found me." Columbus incorporates three chapters of this matter in his own work.

Then come passages from Augustine, in which divinations and various prophetic quotations occur, as from the second Psalm: "Dominus dixit ad me;

filius meus es tu, ego hodie genui te; postula a me, et dabo tibi gentes hereditatem tuam, et possessionem tuam terminos terre"—a passage apparently having much attractiveness for Columbus.

From this point on no careful reader can fail to see his drift or meaning, made up as it is largely of quotations from the Hebrew prophets and the Psalms, with discussions of Antichrist and the end of the world. That the Psalmists were referring to Jesus, no Jew believed, but on the contrary every Hebrew had faith that according to the Psalms the true Christ would be a victorious king whose campaigns should be successful everywhere in the earth. Hence the cogency with which Columbus quotes such passages as Psalms XIV, 7; LXXII, 9; and CX, 6 and 7.

Then classic authors referring to Antichrist, and to the end of the world, such as the Sibylline utterance from Seneca's tragedy of "Media," are presented; and finally a great number of passages chiefly from the Old Testament, referring to islands of the sea, the treasures of the Orient, and the gold and silver of Tarsus and of Ophir—his own partly realized, and in a vastly greater degree, anticipated discoveries. One passage from the XIX Psalm, occurs no less than eleven times: "Their line has gone out through all the earth, and their words to the end of the world."

The "Prophecy," despite the restraints under which it was evidently composed, when the idea of its author

is grasped, does not appear as an inconsistent work. For scholarship and style it compares favorably with other books of its class; and had the divine mission of its author been recognized as he conceived it, the "Libro de las Profecias" would doubtless possess a high rank today among other sacred books.

His Seal.

Finally, there is to be considered that mysterious initial cypher, or seal of his, which Columbus never explained, a circumstance in itself contradicting the usual explanation of it as a fervid Christian eulogium. The fact that he enjoined the use of this seal

S
S A S
X M Y
Xpo—Ferens

upon his heirs, just as he did the recovery of the Holy Sepulchre, shows that it must have had beyond any question or doubt in his mind a significance of his own peculiar personality and mission. According to Harrisse, he began to use this seal as early as 1494.

Spotorno interpreted these letters as standing for: Xristus Sancta Maria Yosephus; or Salva me Xristus, Maria Yosephus.

Ceradini gave the meaning as: "Savonensis suarum altitudinum servus dec. mil. Insulas Cristo ferens," a mere argument for his birthplace with no bearing on his life-mission.

Reille explained the seal as: "Servidor de sus Altezas Sacras Jesus Maria, Josephus, Potatore di Cristo."

Ruge regarded it as "a useless bit of pedantry"; while Lombroso seemed to think it but a mere indication of insanity.

Conceiving himself, not as Servidor, but following the ancient Jewish doctrine that "a lion is Christ and a lion is the Antichrist; King is Christ and King is the Antichrist," and that the true Christ must vanquish the Antichrist, as the discoverer of Paradise and Messiah to rescue his race from the persecutions of Antichrist, the words for which these letters stand—never revealed for obvious reasons—must have been in his mind about as follows: Salvador, salvans de Antecristo Salvador, Cristo de Moises y Yavah—Xpo-ferens, referring not to another Messiah, but to himself—possibly in view of his misfortunes meaning merely cruciferens—cross-bearer. And here is suggested the true reason impelling him to change his name. Another ancient doctrine derived from various Jewish sources declares "the Messiah will come as a dove"; and when this Hebrew sailor was imbued with the de-

termination to discover Paradise, conceiving himself as the "begotten son" Cristoval Colon, became "the Christ-bearer dove"—Christopher Columbus.

Justice Due His Memory.

Before the stress of social and physical forces warped his mind, Columbus was a typical human being, with all the hopes and fears of the average mortal, and similarly the product of the conditions under which he was born and reared. With a penchant for adventure and navigation, he probably told his son the truth, "that his ancestors and himself had always traded at sea." With more than ordinary vitality, self-educated, and early forced into a strenuous course, in an age when human rights were made to depend largely upon prejudice, and when to avow one's real sentiments might mean death, a passage in the sacred books of his ancestors, if we may believe his own words, led him to conceive a great idea; and though it was in considerable degree a mistaken one, he deserves the highest credit for making it practical. For, although he conceived the earth only about one-third as large as it really is, thus locating "Paradise" in the Caribbean region, his achievement ushered in the practical demonstration of the true character of our planet—changing it from a flat earth into a globe.

"No serious writer," says Professor Henry Wood, "has ever questioned Columbus' religious sincerity. We may call it fanaticism, but is that any gain? The first man who believed in America enough to go and find it in the way Columbus did, ought to be permitted by Americans to believe anything else he chooses." Which is all very true, but as unfortunately along with others of his persuasion, he was not permitted during his life-time to openly express his real sentiments, the American people should in justice to his memory make what amends they can, even at this late day, by recognizing and attributing to him what he really did believe. In justice to the great Admiral his views should be known, and there is a recognized addition to the achievements of a peculiarly gifted people in their determination; since his energetic, avaricious, and persevering nature, and the devious character of his conduct and entire career, including the mysteries of his life wherein it appears that he deliberately sought to deceive in regard to the date and place of his birth; to make it appear that he was a native of one country, when he could only speak and write the language of another; and sought to represent that he was a devout Catholic and working for the interests of the Christian Church, when it was dangerous to entertain other sentiments—though as a careful examination shows he was working for quite a different end—all are best

explained, in fact can only be fully explained, on the hypothesis that he was of Jewish lineage, and a Hebrew at heart.

Note 1.

That Columbus had the form and features of a Jew may be inferred from his son Ferdinand's description, who says: "He was tall, well-formed, muscular, and of an elevated and dignified demeanor. His visage was long, neither full nor meager; his complexion fair and freckled, and inclined to ruddy; his nose aquiline, his cheek bones were 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, according to Las Casas, soon turned it gray, and at thirty years of age it was quite white."

Note 2.

The references of Columbus to Messianic passages, are largely through quotations, as to have made any considerable number of them directly would have been an open challenge to the Inquisitors.

Note 3.

Dr. Alexander Kohut, in an article on "Columbus in Hebrew Literature," in "The Menorah" for December, 1892, after referring to reproductions of contemporaneous writings such as from Meor Enayim, that "the new world is identical with the land of Ophir, whither Solomon despatched his vessels once in three years, as it is recorded in Kings I, 9, says: "This simple instance is an evidence of the ever alert and increasing interest manifested by the Jews for historical matters, and furthermore it is a sign of the awakening of the Jewish mind to the now apparent truth, that to Columbus, *the Messiah of the exiled Jews in Spain,* our race

owes a debt which can only be repaid by loyalty to his memory and the cherishment and encouragement of such ideals which graced the life of a world's neglected hero."