

in their projects or less sanguine in their hopes. But from such an abyss of corruption into which you so readily fall, no one, not even Cromwell himself, nor a whole nation of Brutuses, if they were alive could deliver you if they would, or would deliver you if they could. For who would vindicate your rights of unrestrained suffrage, or of choosing what representatives you like best, merely that you might elect the creatures of your own faction, whoever they might be, or him, however small might be his worth, who would give you the most lavish feasts, and enable you to drink to the greatest excess? Thus, not wisdom and authority, but turbulence and gluttony, would soon exalt the vilest miscreants from our taverns and our brothels, from our towns and villages, to the rank and dignity of senators. For, should the management of the republic be intrusted to persons to whom no one would willingly intrust the management of his private concerns; and the treasury of the state be left to the care of those who have lavished their own fortunes in an infamous prodigality? Should they have the charge of the public purse, which they would soon convert into a private, by their unprincipled peculations? Are they fit to be the legislators of a whole people who themselves know not what law, what reason, what right and wrong, what crooked and straight, what licit and illicit means? who think that all power consists in outrage, all dignity in the parade of insolence? who neglect every other consideration for the corrupt gratification of their friendship, or the prosecution of their resentment? who disperse their own relations and creatures through the province, for the sake of levying taxes and confiscating goods; men, for the greater part, the most profligate and vile, who buy up for themselves what they pretend to expose for sale, who thence collect an exorbitant mass of wealth, which they fraudulently divert from the public service; who thus spread their pillage through the country, and in a moment emerge from penury and rags to a state of splendour and of wealth? Who could believe that the masters and the patrons of a banditti could be the proper guardians of liberty? or who would suppose that he should ever be made one hair more free by such a set of public functionaries (though they might amount to five hundred), elected in this manner from the counties and boroughs when among them who are the very guardians of liberty, and to whose custody it is committed, that there must be so many, who not either how to use and to enjoy liberty, who neither understand the principles nor merit the possession? But, what is worthy of remark, those who are the most unworthy of liberty are wont to behave most ungratefully towards their deliverers. Among such persons, who would be willing either to fight for liberty, or to encounter the least peril in its defence? It is not agreeable to the nature of things that such persons ever should be free. However much they may brawl about liberty, they are slaves, both at home and abroad, but without perceiving it; and when they do perceive it, like unruly horses that are impatient of the bit, they will endeavour to throw off the yoke not from the love of genuine liberty (which a good man only loves, and knows how to obtain), but from the impulses of pride and little passions. But, though they often attempt it by arms, they will make no advances to the execution; they may change their master, but will never be able to get rid of their servitude. This often happened to the ancient Romans, wasted by excess, and enervated by luxury; and it has still more so been the fate of the moderns; when, after a long interval of years, they aspired, under the auspices of Cressentius, Nomentanus, and afterwards of Nicolas Rentius, who have assumed the title of Tribune of the People, to restore the splendour and reestablish the government of ancient Rome. For, instead of fretting with vexation, or thinking that you can lay the blame on any one but yourselves, know that to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, and, lastly, to be magnanimous and brave; so, to be the opposite of all these is the same as to be a slave; and it usually happens, by the appointment, and as it were retributive justice of the Deity, that the people which cannot govern themselves and moderate their passions, but crouch under the slavery of lusts should be delivered up to the sway of those whom they abhor, and made to submit to an involuntary servitude. It is also sanctioned by the dictates of justice and by the constitution of nature, that he who, from the imbecility or derangement of his intellect, is capable of governing himself, should, like a minor, be committed to the government of another; and last of all should be appointed to superintend the affairs of others or the interests of the state. You, therefore, who wish to remain free, either instantly be wise, or, as soon as possible, cease to be foolish; if you think slavery

an intolerable evil, learn obedience to reason and the government of yourselves; and finally bid adieu to your dissensions, your jealousies, your superstitions, your outrages, your rapine, and your lusts. Unless you will spare no pains to effect this, you must be judged unfit, both by God and mankind, to be intrusted with the possession of liberty and the administration of the government; but will rather, like a nation in a state of pupillage, want some active and courageous guardian to undertake the management of your affairs. With respect to myself, whatever turn things may take I thought that my exertion on the present occasion would be serviceable to my country; and as they have been cheerfully bestowed, I hope that they have not been bestowed in vain. And I have not circumscribed my defence of liberty within any petty circle around me, but have made it so general and comprehensive, that the justice and the reasonableness of such uncommon occurrences, explained and defended, both among my countrymen and among foreigners, and which all good men cannot but approve, may serve to exalt the glory of my country, and to excite the imitation of posterity. If the conclusion do not answer to the beginning, that is their concern; I have delivered my testimony, I would almost say, have erected a monument, that will not readily be destroyed, to the reality of those singular and mighty achievements which were above all praise. As the epic poet, who adheres at all to the rules of that species of composition, does not profess to describe the whole life of the hero whom he celebrates, but only some particular action of his life, as the resentment of Achilles at Troy, the return of Ulysses, or the coming of Aeneas into Italy; so it will be sufficient either for my justification or apology, that I have heroically celebrated at least one exploit of my countryman; I pass by the rest, for who could recite the achievements of a whole people? If, after such a display of courage and of vigour, you basely relinquish the path of virtue, if you do anything worthy of yourselves, posterity will sit in judgment on your conduct. They will say that the foundations were laid well; that the beginning (say, it was more than a beginning) was glorious; but with deep emotion of concern will they regret, that those were wanting who might have completed the structure. They will lament that perseverance was not conjoined with such exertions and such virtues. They will see that there was a rich harvest of glory, and an opportunity afforded for the greatest achievements, but that men only were wanting for the execution; while they were not wanting who could rightly counsel, exhort, inspire, and bind an unfading wreath of praise around the brows of the illustrious actors in so glorious a scene.

From the Illustrated Magazine of Art. CHRISTOPHER COLUMBUS.

In the year 1470 we find Columbus at Lisbon. He had been drawn thither, like hundreds of others, by the fame of Prince Henry's discoveries, and the desire to hear something more of those unexplored regions of the fiery south, where the rocks were said to be red-hot, and the ocean to be for ever boiling. He was now in the prime of life, tall, muscular, and of a commanding aspect. His hair, light in youth, care and anxiety was turning prematurely grey; at thirty it was white. He was simple and abstemious in his diet, affable and engaging in his manners, and generally grave in his demeanour. But under his gravity was concealed an enthusiasm like that of Peter the Hermit, or of Loyola, but loftier, more solemn, and reined in by study, and reflection, and science. He was a devout Catholic. A man of his ardent, imaginative temperament in those days could hardly have been otherwise. He was strict in the performance of all the duties enjoined by the church, and often repaired to mass at the convent of All Saints at Lisbon. A lady of rank saw him there, fell in love with him, and they were married. His father-in-law, Don Bartholomeo Monis de Palestrello, an Italian cavalier, had been one of Prince Henry's most distinguished officers, and the use of his maps, plans, and charts was a godsend to Columbus. He now gave his attention to geographical pursuits more thoroughly than ever. He corresponded with all the learned men of the day. He began to trace charts of his own, correcting the popular errors and traditions by the aid of his own greater knowledge and experience. Rumour, backed up by the absurd accounts of ancient geographers, had studded the ocean in the mysterious west with wondrous islands, on one of which seven Christian bishops, escaped from pagan persecution, had founded seven splendid cities. Other stories told of a lofty mountainous country, which on clear days could be discerned at the Canaries, afar off towering to the clouds; and Plato had recorded the existence of an island,

Atlanta, which, in ancient times, had been snuk beneath the waves. Marco Polo, the Venetian traveller, had told of the great wealth of the realms of Cathay and Cipango, which he said could be reached by any voyager sailing westward from Europe.

All these statements, added to his own conclusions, could not fail to produce a profound impression upon Columbus. He felt thoroughly convinced that in the west there lay an unknown region, which he conceived to be part of Hindostan, or the East Indies, and that he had received from God a mission to discover and explore it. His whole life afterwards was devoted to carrying out this conviction. No hazard, nor obstacle, nor disappointment, for a moment daunted him. He first made known his plans to the Portuguese court, giving the leading grounds of his belief in the existence of an undiscovered country in the western ocean, and asking for the means of ascertaining the truth of it. His proposals were received with lukewarmness, and, by the combined influence of jealousy and intrigue, were finally rejected. He next turned to his native state, but Genoa was at that time on the decline, exhausted by internal discord and foreign wars, and could do nothing.

Downcast, disappointed, and almost in destitution, Columbus now begged his way to the court of Spain. He arrived on foot, holding his little son by the hand; and the first thing we hear of him there, is, that he was seen craving a little bread and water at a convent door. The prior saw him, entered into conversation with him, became interested in himself and his projects, and offered to introduce him at the Spanish court. Columbus appeared before the Cardinal Mendoza, first minister and confidential adviser of the crown. The cardinal, a man of extensive information and liberal mind, perceived the value of his theories, and introduced him to the king and queen, the far-famed Ferdinand and Isabella. The king was too good a judge of men not to appreciate Columbus' character, was too wary to embark hastily in an enterprise of such magnitude and importance. He determined to call together a council of all the most learned astronomers and cosmographers in his kingdom, to send Columbus with his maps and charts before them, and be guided by their decision.

The council met at Salamanca. It was entirely composed of friars, priests, and monks, who monopolised all the learning, both secular and religious, of that age. Some were men of large and philosophic mind; others, narrow bigots; but all were imbued with the notion that geographical discovery had reached its limits long previously. Before this learned body had Columbus, a simple seaman, strong in nothing save the energy of his convictions and the fire of his enthusiasm, to appear, and defend a scheme which to them must have appeared little short of the dream of a madman. The difficulties of his position may be guessed from the nature of some of the objections made to his undertaking. If Columbus supported one of his statements by a mathematical demonstration, he was met by quotations from the Book of Genesis, the Psalms of David, the Prophets, the Epistles and the Gospels, St. Crysostom and St. Augustine, St. Jerome, St. Gregory, St. Basil, St. Ambrose, and, last and greatest, Lactantius Firmianus. Columbus quoted Pliny to show that many of the wisest of the ancients entertained a belief in the existence of a southern antipodes. But Pliny was ably rebutted by Lactantius, who, renowned doctor and learned theologian that he was, thus speaks:—"Is there any one so foolish as to believe that there are antipodes with their feet opposite to ours; people who walk with their heels upwards and their heads hanging down; that there is a part of the world in which all things are topsy-turvy; where the trees grow with their branches downwards; and where it rains, hails, and snows upwards? The idea of the roundness of the earth was the cause of inventing this fable of the antipodes with their heels in the air; for these philosophers having once erred, go on in their absurdities, defending one with another." Let clerks, shopmen, gold-diggers of every class, and adventurous young ladies, hearken to this reverend, father and beware! Better bear those evils that you have in old England, than fly to regions where you hang with your heels uppermost, and where the trees, like cows' tails, grow downwards!

St. Augustine was next quoted, but he combats the doctrine of the antipodes in a calmer strain, and by arguments which have their weight with some persons at the present day. He declares that to assert that there were inhabited lands on the opposite sides of the globe, would be to maintain that there were nations not descended from Adam, it being impossible for them to have crossed the intervening ocean. But this would be to disbelieve the Bible, which

expressly declares that all men are descended from a common parent; *ergo*, &c.

Columbus' simplest and fundamental proposition, that the earth was spherical like a ball, was met by the passage in Psalm civ., where the heavens are said to be extended like a hide (*extends coelum sicut pellem*); and Paul compares them to a tabernacle,—all clearly showing that the heavens are flat. Others of the council admitted the roundness of the earth, but denied the possibility of circumnavigating it—firstly, on an account of the scorching heat of the torrid zone, and secondly, because it would take at least three years to do so, in which time the explorers would perish of hunger, it being impossible to carry provisions sufficient for so long a period. Others said that suppose a ship would reach India, she could never get back, for the roundness of the globe would place a hill in her way, up which the strongest wind could not blow her.

It would be useless to enumerate the arguments by which Columbus refuted all these absurdities. They were those which every schoolboy is acquainted with at the present day; but our admiration of his talents and courage is increased, when we remember that so intimately were questions of science connected with religious belief in that day, and particularly in Spain, that he ran imminent risk of being charged with heresy.

After long consultation, no final decision was arrived at.

THE EFFECTS OF RELIGION.

WHEN the pulse beats high, and we are flushed with youth, and health, and vigour; when all goes on prosperously, and success seems almost to anticipate our wishes, then we feel not the want of the consolations of religion; but when fortune frowns, or friends forsake us; when sorrow, sickness, or old age comes upon us, then it is that the superiority of the pleasures of religion is established over those of dissipation and vanity, which are ever apt to fly from us when we are most in want of their aid. There is scarcely a more melancholy sight to a considerate mind than that of an old man who is a stranger to those only true sources of satisfaction. How affecting, and at the same time how disgusting, is it to see such a one awkwardly catching at the pleasures of his younger years, which are now beyond his reach; or feebly attempting to retain them, while they mock his endeavours, and elude his grasp! To such a one, gloomily indeed does the evening of life set in. All is sour and cheerless. He can neither look backward with complacency, nor forward with hope; while the aged Christian, relying on the assured mercy of the Redeemer, can calmly reflect that his dismission is at hand, that his redemption draweth nigh. While his strength declines, and his faculties decay, he can quietly repose himself on the fidelity of God; and at the very entrance of the valley of the shadow of death, he can lift up an eye, dim, perhaps, and feeble, yet occasionally sparkling with hope, and confidently looking forward to the near possession of his heavenly inheritance, to those joys which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. What striking lessons have we had of the precarious tenure of all sublunary possessions! Wealth, and power, and prosperity, how peculiarly transitory and uncertain! But religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support which is derived from religion is less felt, at least it is less apparent, when the Christian is in full possession of riches, and splendour, and rank, and all the gifts of nature and fortune. But, when all these are swept away by the rude hand of time, or the rough blasts of adversity, the true Christian stands, like the glory of the forest, erect and vigorous; stripped, indeed, of his summer foliage, but more than ever discovering to the observing eye the solid strength of his substantial texture.—*Wilberforce*.

NOON IN THE TROPICS.

THE soil appeared to undulate, from the effect of mirage, without a breath of wind being felt. The sun was near the zenith, and its dazzling light, reflected from the surface of the river, contrasted with the reddish vapours that enveloped every surrounding object. How vivid is the impression produced by the calm of nature, at noon, in these burning climates! The beasts of the forests retire to the thickets; the birds hide themselves beneath the foliage of the trees, or in the crevices of the rocks. Yet, amidst this apparent silence, when we lend an attentive ear to the most feeble sounds transmitted through the air, we hear a dull vibration, a continual murmur, a hum of insects, filling, if we may use the expression, all the lower strata of the air. Myriads of insects creep upon the soil and flutter round the plants parched by the heat of the sun. A confused noise issues from every bush,