

Lecture, part of,
Isabella and Columbus,
providences touching

Vol. 6, No. 5.

Subject same above.

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Lecture, part of,
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PROVIDENCES TOUCHING ISABELLA AND COLUMBUS.

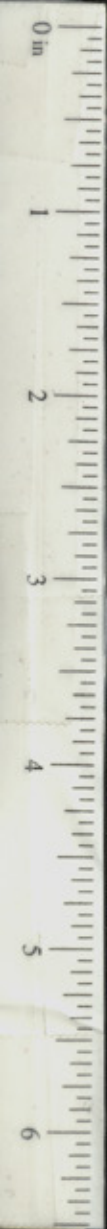
Introduction - The father of Isabella.

John the second, the father of Isabella, had been for years the king of Castile. After a long reign in those unpropitious times, when the authority of the sovereign was often disputed by powerful nobles and corrupt favorites, his life ended July 21st, 1454.

This significant remark is made of him by the historian: "Penetrated by remorse at the retrospect of his unprofitable life, and filled with melancholy presages of the future, the unhapy Prince lamented to his faithful attendant, Cibdareal, on his death-bed, that 'he had not been born the son of a mechanic instead of king of Castile'".

This is sufficiently descriptive of the father of Isabella, who was the third child living to succeed him. Her mother, bearing the same name as herself, came from the royal family of Portugal. She was king John's second wife. It is difficult indeed to decipher the actual character of this woman of noble birth. But she has, in history, to bear the responsibility of having gained her ^{crowns} ~~lands~~, through the great constable of Spain, Alvaro ~~de Luna~~ ^{de Luna}, and then to have repudiated his further help, and crushed him.

Little by little she had turned ^{her} husband against him,
and at the last, when, like ^{Pilate} ~~him~~ of old, he sought to wash



^{matchless}
She ^{kept} him from countermanding his orders, 2.

his hands of the crime of the constable's murder, until the cruel execution of his favorite had been effected.

Prescott's remarks, concerning this operation, betrays, ^{concerning this ~~cruel~~ royal mother} I think, a doubtful mind, when he says: "Had it not been for the superior constancy or vindictive temper of the queen, he, the king, would probably have yielded to the ~~the~~ impulses of returning affection." ^{\$} *Friendship of birth & mother's care.*

Isabella was born at the little town of Madrigal, the 22nd of April, 1451. She was, therefore, three years and three months old at the time of her father's death.

It seems remarkable, though by no means impossible, that the mother of Isabella could have been a wicked woman. Whatever our conclusions with reference to her conduct and her temper at one period of her life; we must remember that men and women change, especially so, under the influence of religion, where the Holy Spirit acts upon the conscience and the heart. The Jacob we first met, acting treacherously towards his brother, and falsely to his father, is not the Israel that prevailed with God at Bethel! Saul of Tarsus, witnessing the death scene of the noble Stephen, and hailing men and women to prison and to martyrdom, because they believed in Jesus, is not indeed the same character as Paul the Apostle of the Gentiles! ^{And Surely devoted} ~~this~~ ^{this} mother, when with her little children she sought retirement in the little town of Arvallo, in order to get away from the seductions and flattery, and the conten-

Arvallo

She has been for some time in the hospital

and is now recovering from her illness.

She is now able to walk and is feeling much better.

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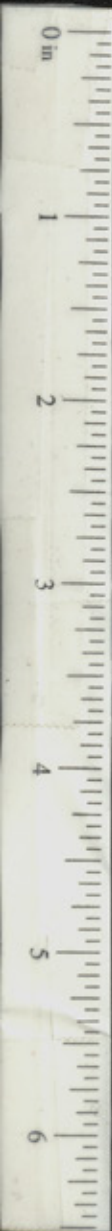
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of a corrupt Court

tions and falsehood; in order to bring up her children under natural and holy influences, that they might be properly educated, grandly developed, and established in character, before being called upon to meet the dreadful trials of life, which ^{this mother} this mother could not fail to anticipate; certainly is a far different woman from the gay and frivolous character ^{might have been} that ~~the~~ the Court of Portugal, or the ambitious, selfish and vindictive wife of the king of Castile.

The mother, perhaps, like so many others at the very hour of the birth of the child, when she went down into the ^{dark} ~~dark~~ valley and shadow of death, must have looked up and cried to Him who is the father of the fatherless, and the comforter of the distressed. She, doubtless, then, or at some time near that period, gave her heart to the Lord; so that she could ^{as she certainly did,} carefully instruct her children, "in those lessons of practical piety, and in the deep reverence for religion, which distinguishes Isabella's maturer years."

But where are the Providences? ^{off etc} We must remember that royalty was not yet ~~yet~~, and that there was something in royal blood. The inheritance of this child of generations of development, of education, of all the refinement that there was, of high purposes and lofty ambition, were hers by birth-right. ^{her career could not have been foreseen except by a prophet} There were many obstacles between herself and the throne, and her mother could hardly have had a suspicion that the third child, by any natural processes, could ever reach



It, unless the Lord, who had been leading her out of the turbulence of sin into the quiet paths of peace, had been whispering to her some of the presages and promises of the future.

It was a Providence that took away ^{Isabella's} ~~her~~ corrupt father, ^{and vacillating} who might have sold her to some favorite Prince, at the price of ^{that prince's} ~~her~~ estates. Still, her half-brother, Henry, ^{was little if any better. He} ~~he~~ succeeded his father to the throne of Castile, ^{and indeed} ~~he~~ exceeded his parent in the commission of sin. Yes, he was an easy-going, kindly man at the first, and, fortunately or Providentially, did not seek to bring Isabella to Court until she was already a woman, and ^{then but sixteen,} one of a very determined purpose, and, perhaps through her mother, already of ^a wonderful political bias.

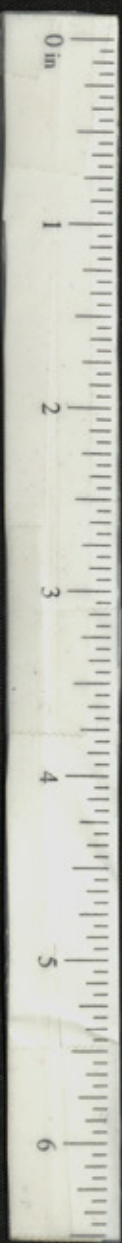
^{Providence of affection of passion.} Several marriages were planned for her, each one with a view to accomplishing some political end. The last one offered her ^{was} ~~he~~ indeed the most remarkable. She resisted all efforts of her brother to bring about ^{any} ~~a~~ marriage without her consent. She had hitherto resisted successfully; claiming that the Infantas of the kingdom could not be wedded without the formal consent of the nobles of the realm. Fortunately ^{recognizes} this was the fact; and the nobles in Castile, Aragon and thereabout, were sufficiently powerful to prevent even the king from accomplishing his selfish purpose. But, as I have said, at last the corrupt Henry negotiated a marriage of his sister Isabella with the brother of the Marquis of Vil ^{lena} ~~ena~~. His name was Don Pedro Giron. ~~He~~ was the great-master of a half military and

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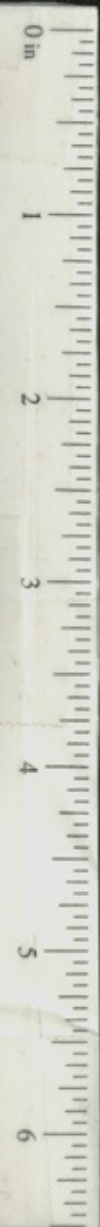
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half religious order of Calatrava; corrupt as he could be, even eminent in the household of corrupt royalty, for his licentiousness; yet, strange to say, he was bound by the oath of celibacy. In order to marry Isabella, through the solicitation of himself and his powerful allies, the Pope had relieved him from his oath and obligation.

Here is the strange record: "That ^{with} this person, so ^{than} inferior to her in birth, and so much ^{more} ~~inferior~~ ^{inferior} ~~point~~ ^{point} of view, Isabella was now to be united. On receiving the intelligence, she confined herself to her apartment, abstaining from all ^o ~~mar~~ishment and sleep for a day and night, and imploring heaven in the most piteous manner to save her from this dishonor, by her own death or that of her enemy." A lady friend of high rank, doubtless not so scrupulous in conduct as Isabella, cried out: "God will not permit it! Neither will I." Thereupon ^{this friend} ~~she~~ showed a dirk which she had concealed. This, she solemnly avowed to plunge into the heart of the master of Calatrava as soon as he appeared.

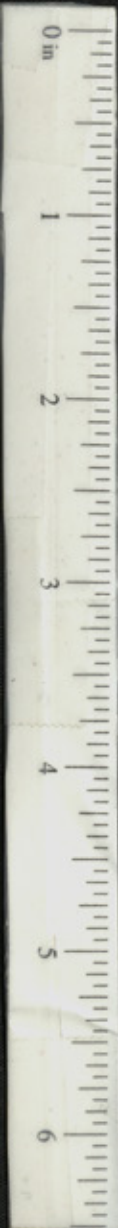
Don Pedro Giron, having received his dispensation from the Pope, and having resigned his offices of rank in the order, made magnificent preparations for a grand wedding, which he was sure would soon come to pass. He had actually started out upon the journey from his residence to the City of Madrid with an escort of friends and men-at-arms, which would befit



the bridegroom of a royal mistress.

Now here is the Providence. The very first evening after he left Almag^{to}, at a little village called Villaⁱⁿ Rubia, he became deathly sick. Four days after the attack, with all the severity of ^{our recent} Asiatic cholera, he perished. It is said that he died cursing his fate; that he could not have been spared just a few weeks longer; that he might accomplish the fell desires of a wicked heart.

The Scripture problem in this man's case was speedily fulfilled: "He sowed to the wind, and he reaped ~~the~~ ^{of promise} the whirlwind," and the beautiful bride^{own} was saved without a shadow being cast upon her fair fame.



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