

CHRISTOPHER COLUMBUS, HIS DISCOVERY, AND THE MESSIANIC KINGDOM

The history of Columbus remains unknown even to the finest historians. The mystery surrounding Columbus—his origins and his great secret, the true motive and ultimate end of his enterprise—has not been, nor could it have been, known without transcending mere history, which by itself is incapable of unveiling the mystery. His provenance and his knowledge of cartography and navigation, as well as the final end and true motive of his undertaking—necessarily concealed by Columbus in order to attain the desired purpose—were not revealed until the publication of the Book of Prophecies, preserved in the Archives of the Indies. Even so, historians have not risen to the religious, exegetical, and prophetic plane, beyond the question of new trade routes, which does not surpass a merely economic character, or the geography of oceans and continents, or the opening of new maritime ways:

“Dominated by his ancient idea,” writes the compiler, *“that the Holy Sepulchre should be recovered with the riches that would come from America, Columbus wrote this book during his stay in Granada from December 1500 onward, gathering therein the Sacred texts which he believed conducive to his purpose.”* (Enrique Balmes Arteaga, *Las Órdenes de Caballería en el Nuevo Reino de Granada y en la época actual*, ed. Academia Colombiana de Historia, p. 40).

“The manuscript leaves the Charterhouse of Las Cuevas on March 23, 1502. Eleven days later Columbus sets out on his fourth voyage.” (Book of Prophecies, Alianza Editorial, Madrid, 1992, p. XII).

“It is a cento of passages from the Bible and from the Fathers of the Church which speak of the end of the world and of the prior conversion of all peoples to the Faith.” (Ibid., p. XIII).

The true Columbus remains, even today, unknown; and his true personality, which has been disfigured, is practically unpublished. For one must be more than a historian in order to encompass and rightly measure the work of Columbus.

The ideal of Columbus surpasses all that is fleeting in this world: goods and riches, prestige and honor, titles and dignities. It transcends all those glories which, after all, are but passing shadows.

Half-truths, when absolutized, become entire errors, for they mistake the truth of the part for the truth of the whole. To consider the part as though it were the whole

is a grave error and an absurd lie that mutilates the truth. Hence the axiom: *veritas ex integra causa, malum ex quocumque defectu* — truth proceeds from the whole and integral cause; evil, from any defect whatsoever. Truth is the integral whole; evil is any mutilation of it. Error and evil, as defects of truth and of good, are mutilations of reality.

Half-truths are nothing but prejudices that hinder the full apprehension of reality; and concerning Columbus, there have been many. He has been portrayed as a man ambitious for riches, power, honor, and prestige, willing to do anything in order to obtain them; as one who sought the shortest route for the commerce of spices, silk, and the other goods coming from the East. A Columbus, it is said, who knew nothing of a new continent and always believed that he had reached the Indies, Cathay — China — or Cipango — Japan. Or else there is the other incongruity, not to call it stupidity, of thinking that he confused the kingdom of the Great Khan of China, or the Indies, with the aborigines of America, distinct in race and culture—as though one were to confuse berries with grapes, wheat with rice, or whatever else may occur to them; for imagination can imagine anything, roaming like “*the madwoman of the house,*” as Saint Teresa used to say.

It must be said that Columbus possessed and gathered together the maritime, cartographic, and navigational knowledge of his age; and, furthermore, maps not so widely known, or even secret, such as that of Dieppe, of Viking origin, as Jacques de Mahieu demonstrates; and the world map of Henricus Martellus, which Dalviez shows to possess an overwhelming correspondence with the geography of the rivers and mountains of South America, including Tierra del Fuego, before all this had been officially discovered by Columbus himself.

Columbus also had knowledge of a new world, of unknown lands mentioned by Cicero in his book, which would be discovered—or made known—by a new and great discoverer; but this he could not reveal until he himself had verified it.

And he knew the prophecies of both the Old and the New Testaments, and in a special manner those of the only prophetic book of the New Testament: the Apocalypse of Saint John. This included the prophecies concerning the Kingdom of the Messiah upon the earth after His Parousia; hence his ardent longing for the propagation of the Catholic Religion throughout the whole world, as indispensable for the Second Coming of Christ the King and Messiah, in whom all prophecies not yet fulfilled would be consummated. And therefore, too, the extinction and conversion of Islam, and the recovery of Jerusalem.

All these forms of knowledge were necessary for the fulfillment of the Sacred Scriptures, the word revealed by God through a servant appointed by God. Hence

his name: Christophoros — Christopher — the bearer of Christ, the bearer of the light of Christ, the Divine Messiah, and of His Messianic Kingdom.

If even today it is difficult to explain, set forth, manifest, and utter these things, how much more so in the time of Columbus, more than five hundred years ago.

Moreover, his ancestry of converted Jews, his family roots, in the religious and theological climate of the age, on the one hand made his credibility more difficult — even his scientific credibility — yet, on the other hand, favored him by reason of the privileged knowledge possessed by those of his condition. Throughout the world, they held the scientific, literary, artistic, medical, geographical, and cartographic knowledge of the time, not to mention biblical and prophetic knowledge, though disfigured and carnalized; all this gave him a privileged vision.

Proofs of what has been affirmed:

- 1) As the first proof we have Columbus's Book of Prophecies, written for the Catholic Monarchs, edited in 1992 in the Archives of the Indies, and revealing the motive and final purpose of his enterprise. In its dedication it says:

"Prophecies concerning the matter of the recovery of the Holy City and of the mountain of God, Sion; and concerning the discovery and conversion of the islands of the Indies, and of all peoples and nations, dedicated to the Spanish Monarchs Ferdinand and Isabella."

With this heading Columbus sets forth the purpose and motives for which he discovers a new world later called America.

First, the Messianic Prophecies of both the Old and the New Testaments. Second, the recovery of Jerusalem from the hands of Islam. Third, the discovery of new lands hitherto unknown. Fourth, the conversion of the peoples and nations of the whole world, in which the missionary character of Columbus is reflected and expressed

All this, by itself, reveals the prophetic, messianic, and missionary character that impelled Columbus.

His religious rootedness directed and impelled all the necessary science he possessed in order to carry out his great enterprise in the service of Christ, as a bearer of Christ, as is acknowledged in the introduction to the Book.

*“Add to all this, finally, that it was precisely from February 1502 onward that Columbus began to sign with the famous *Christo ferens*, ‘the bearer for Christ’ or ‘for the Anointed One, for the Messiah.’ But of what he was the bearer, the Admiral leaves in obscurity.”*

Yet the possibility of clarifying it is left open when, immediately thereafter, it says:

“Perhaps an attentive reading of all these texts, despite the fact that it is an unfinished work, may cast more light upon the complex mentality of Christopher Columbus and upon the intentions he concealed.” (Book of Prophecies, Alianza Editorial, Madrid, 1992, p. XX).

Concerning the name Christopher, Enrique Balmes Arteaga likewise says:

*“I deem it fitting to cite historical sources of inevitable authenticity, which affirm so grand a purpose, harbored in the soul of the Admiral, who interpreted his name *Christo-Foro* in the religious sense of he who bears Christ.”* (Las Órdenes de Caballería en el Nuevo Reino de Granada y en la época actual, ed. Academia Colombiana de Historia, p. 39).

It must be said that this *“perhaps”* written by the introducer of the Book of Prophecies indicates the reserve of one who does not wish to commit himself; for one must be more than a mere historian in order to grasp the mind of the genius of Columbus, which contained several complex sciences: that of the navigator, the cartographer, the cosmographer, and the prophetic-millennarist exegete, a man of deep faith in the service of an enterprise unknown and outside the ordinary science of his age.

- 2) The apocalyptic, messianic, and millennarist mentality of Columbus as a religious and profoundly Catholic man, though of Jewish ancestry which it was not fitting should be known.

In the introduction to the Book of Prophecies, it is said:

“Columbus himself is going to clarify this for us in a letter written upon his return from the third voyage, in 1500, addressed to Doña Juana de la Torre, governess of Prince Don Juan: ‘Of the new heaven and earth which Our Lord spoke of through Saint John in the Apocalypse, after having spoken of it by the mouth of Isaiah, He

made me the messenger and showed me that part.” (Book of Prophecies, Alianza Editorial, Madrid, 1992, p. XV).

“One must return to the Admiral’s letter to the Monarchs. We deliberately set aside earlier the opening phrase: ‘The reason I have concerning the restitution of the Holy House to Holy Mother Church Militant is the following.’ This is the purpose of the letter: the conquest of Jerusalem. If the messianic era has begun, or is about to begin, it is logical that Columbus’s ideas should point toward Jerusalem.” (Ibid., p. XVI).

“In the plan of Israel’s messianic hopes, Jerusalem was to participate in all the splendor of the messianic times.” (Ibid., p. XVI).

“Those ‘new heavens and new earth’ have already been found, which Isaiah prophesied would precede the messianic era. One must look, then, toward Jerusalem, whose conquest seems to have obsessed Columbus from long before. Thus, in the journal of the first voyage:

‘And he says that he hopes in God that, upon the return which he intended to make from Castile, he would find a barrel of gold, which those he was to leave behind would have bartered, and that they would have found the gold mine and the spices, and these in such quantity that the Monarchs, before three years had passed, would undertake and prepare to go and conquer the Holy House; “for so,” he says, “I protested to Your Highnesses that all the profit from this my enterprise should be spent in the conquest of Jerusalem, and Your Highnesses laughed and said that it pleased you, and that even without this you already had that desire.”’

These are the Admiral’s words.

On February 22, 1498, when instituting the entail:

‘And because at the time when I moved to go and discover the Indies, I went with the intention of beseeching the King and Queen, Our Lords, that from the revenue which Their Highnesses should obtain from the Indies, they would determine to spend it in the conquest of Jerusalem; and so I besought them, and if they do it, may it be in a good hour.’

And finally, in the letter to Pope Alexander VI, of February 1502:

‘This enterprise was undertaken with the end that what should be obtained from it might be spent for the defense of the Holy House for Holy Church.’” (Ibid., p. XVII).

“This, then, would be the first intention of the Book of Prophecies, which thus corresponds to its title: authorities, sayings, sentences, and prophecies concerning the matter of the recovery of the Holy City and of the mountain of God, Sion. Let us hand the instruments once more to J. Gil. In all that messianic vision which we have been considering, the conquest of Jerusalem was absolutely necessary.” (Ibid., p. XVIII).

Thus, without saying it openly, the Jewish origin of Columbus and of his millenarist messianism as an authentic Catholic is explained by what the introducer remarks:

“The ever-cautious Columbus, the man who manages to keep his life in the most complete mystery, commits a reckless indiscretion. But eschatology, which reflects the most intimate sentiments of a community, is the most difficult element of a religion to assimilate. With greater or lesser ease, one may understand basic concepts or imitate external habits; but to cast overboard everything one has felt in childhood, to cut cleanly away from all secular traditions, is little short of impossible—above all in a matter in which Christian eschatology and Jewish eschatology converged, however irreducible their respective points of view might be. Atavistic beliefs make Columbus desire that the Temple be rebuilt: the call of the subconscious is too strong for the Admiral to overcome it. In this light, Columbus’s morbid obsession with Jerusalem is wholly comprehensible.” (Ibid., p. XIX).

Jacques de Mahieu says the same, though disparagingly, for he treats him as a Marrano, which is false; for one thing is to be of Jewish origin and to convert sincerely, and another is to be a Marrano as a false convert:

“Columbus was of Jewish race and belonged to a Marrano family. This gained him, as soon as he arrived in Spain, the support of innumerable converted Jews: the bishops Hernando de Talavera and Diego de Deza, of Isabella’s Court; the Clerk of Rations of the Court of Aragon, Luis de Santángel, who financed the expedition; the King’s Treasurer, Gabriel Sánchez, and his four brothers; and many others besides.” (La Geografía Secreta de América antes de Colón, p. 79).

It is clear why Columbus kept silent concerning his origin, his personal details, and his provenance, since all this would have complicated matters still further, given the circumstances of the age.

Likewise, the false accusations of ambition for riches and honors are dismissed if we also attend to what the introducer says:

“An apparent contradiction immediately arises: why does Columbus, so obsessed with Jerusalem, not set his sights upon the Holy Land, but upon the Indies? The explanation, supplied by the Admiral himself, is simple: he believes that the land he has reached is Tarshish. From Tarshish came, every three years, ships laden with all kinds of riches, which Solomon used to build the Temple. For Columbus, history could repeat itself: once those mines were rediscovered, the Temple could be rebuilt. (...) The Messiah is about to arrive, and the vessels of the Indies, laden with gold and silver, are to be the first to transport the dispersed Jews to Jerusalem, whose reconstruction by Isabella and Ferdinand is imminent.” (Book of Prophecies, Alianza Editorial, Madrid, 1992, p. XIX).

In the journal of his first voyage, Columbus declares:

“And he says that he hopes in God that, upon the return which he intended to make from Castile, he would find a barrel of gold, which those he was to leave behind would have bartered; and that they would have found the gold mine and the spices, and these in such quantity that the Monarchs, before three years had passed, would undertake and prepare to go and conquer the Holy House; ‘for so,’ he says, ‘I protested to Your Highnesses that all the profit from this my enterprise should be spent in the conquest of Jerusalem, and Your Highnesses laughed and said that it pleased you, and that even without this you already had that desire.’” (Ibid., p. XVII).

Columbus embodies the messianism of the prophecies of the Old Testament received in childhood, which, as a fervent Catholic, he harmonizes with the Messianic Kingdom of Patristic Millenarianism.

- 3) The motive of his voyages is recounted by Columbus in a letter addressed to Pope Alexander VI:

“There is an aspect of singular importance in the extraordinary life of Christopher Columbus which has not been duly studied. I refer to his project for the recovery of the Holy Sepulchre of Jerusalem through the use of the gold found in the Indies. (...) But one of the most revealing letters in this regard was that addressed by Columbus to Pope Alexander VI in February 1502. After expressing his desire to see His Holiness, and after explaining that his voyages had been made in the name of the Holy Trinity, and for His glory and in honor of the Christian religion, he begs him to send

more religious men on his new voyage to preach the Gospel; and he continues in this manner:

‘This enterprise was undertaken with the purpose of spending whatever might be obtained from it to redeem the Holy House for Holy Church. After I went therein and saw land, I wrote to the King and Queen, my lords, that within seven years I would pay them fifty thousand foot soldiers and five thousand horsemen for its conquest, and within five years another five thousand horsemen and fifty thousand foot soldiers, which would make ten thousand horsemen and one hundred thousand foot soldiers for this purpose.’

He goes on to say that, with the help of the Lord, he could give Their Highnesses that very year 120 quintals of gold, with certainty that the same amount would likewise be obtained at the end of five years.” (Enrique Balmes Arteaga, Las Órdenes de Caballería en el Nuevo Reino de Granada y en la época actual, ed. Academia Colombiana de Historia, pp. 39, 41–42).

Such would be the ambition for riches and gold which most historians did not see, and still do not see even today.

4) In his testament, Columbus says:

“...he shall give for going with the King Our Lord, if he should go to Jerusalem to conquer it, or else go alone with the greatest power he may have; for it shall please Our Lord that, if he has or should have this intention, He will give him such provision that he shall be able to do it, and shall do it; and if he should not have enough to conquer all, they will give him at least enough for part of it.

(...) I command the said Don Diego, or whoever shall possess the said entail, that if in the Church of God, because of our sins, any schism should arise, or if through tyranny any person, of whatever rank or state he may be, should wish to dispossess her of her honor or goods, then, under the aforesaid penalty, he shall place himself at the feet of the Holy Father —unless he be heretical, which God forbid—and that the person or persons shall set themselves, or resolve in deed, to serve with all their strength, income, and estate, and to desire to free the said schism and to defend the Church from being despoiled of her honor and goods.”

It is also read in another writing that makes mention of Columbus’s Testament:

“The ships bore the cross painted upon their sails, not by chance, but because, in substance, they were ‘evangelical’ ships, capable of announcing good tidings. (...) Thus it is not surprising that when, on February 22, 1498, the Admiral drew up his first testament, he seemed to be placing the full stop at the end of the most luminous chapter of his circumstantial arc: the moment in which Columbus sees everything on the verge of fulfillment, with the greatest optimism.

With full faith and determination he is about to begin his third voyage, in which he would arrive—mark this well—at the Land of Grace, when his privileges have already been confirmed and enlarged, and when he trusts that the revenues he might obtain would be as abundant as no person had ever possessed. For this reason he then permits himself to institute his colossal entail, commanding his firstborn successor to carry out, with such revenues, the reconquest of Jerusalem, that which had remained pending for Christendom since the Middle Ages.

Nor was he content merely to assign so colossal a mission for the future; for he also entrusted to his heir that the revenues obtained should be kept ready—undoubtedly contemplating the predictions of the Apocalypse—for the defense of the Church against any schism, for which reason he was to place himself ‘at the feet of the Holy Father, unless he should be heretical, which God forbid.’

He also feels himself to be an iso-apostle, as much as Saint Paul could have been, who scarcely saw Jesus from afar before Calvary; for he imposed upon his firstborn son the evangelization of the Indies, establishing in Hispaniola masters in Theology, as though he himself were the mandatary of an evangelical mission. For this reason, the letter which he later wrote to the Monarchs, asking them not to grow faint in giving continuity to the enterprise, is like an appeal to perseverance, challenging the future.” (Boletín del Ilustre Colegio Oficial de Doctores y Licenciados en Filosofía y Letras y en Ciencias del Distrito Universitario de Madrid, June 1992, no. 36, p. 11).

The ambition and avarice attributed to Columbus collapse and are left without any foundation before such noble and transcendental purposes as he religiously and mystically harbored: the recovery of Jerusalem, the conversion of all men, and the advent of the Messianic Kingdom upon earth.

The false and erroneous theories concerning his desire to seek a new route for the important trade in spices likewise fall to the ground; for such theories do not rise above economic and commercial interest. The matter at hand is the

discovery of new lands, and the evangelization and conversion of souls—not a merely economic and mercantilist endeavor.

- 5) The knowledge Columbus possessed as an experienced mariner and cartographer made him one of the most fitting persons—if not the only one in his age—capable of accomplishing such a feat in an enterprise transcendental in history both for science and for the Church. Although of Jewish origin, he was a sincere convert and not a Marrano; this is clear.

Columbus was a fine cartographer, as Jacques de Mahieu acknowledges, who, despite his French-leaning outlook and his Germanophile racialist mentality, possesses certain very true and interesting data which shed light upon the enigma of Columbus's discovery and upon questions that remain unresolved even today.

"The Admiral was too good a cosmographer." (La Geografía Secreta de América antes de Colón, p. 86).

"In 1482, Columbus again settled in Lisbon and resumed his craft as a cartographer." (Ibid., p. 86).

And he was, moreover, a great seaman:

"In Lisbon, Columbus earned his living by designing maps, but he also sailed." (Ibid., p. 80).

"The Admiral had not only traveled much, but possessed profound knowledge in the field of nautical sciences." (Ibid., p. 81).

The little-known map of Dieppe, in Normandy, France, played an important role in its time, and Columbus knew it:

"Everything begins around 1250, when a ship sent by the Vikings established in South America since the eleventh century put in at Normandy, probably at Dieppe. Of the voyage we have solid proofs: there still exist in Tiahuanacu pre-Inca sculptures reproducing motifs from the central portal of the cathedral of Amiens, completed in 1236; indigenous traditions recount the arrival in Guayrá, at the same period, of a Catholic priest, Father Gnupa; and the Normans began to import logs of brazilwood, which could only be found in the Amazonian forests or in the Antilles.

Excellent navigators, the Danes of South America, who had explored—as we know—all the coasts of the subcontinent, had undoubtedly taken with them, when launching out upon the Ocean, all the maps they had drawn up. These were copied at Dieppe. The descendants of the Vikings had no reason to conceal them from their hosts and cousins. The Dieppois, who immediately began to use them, had, on the contrary, the greatest interest in preserving the monopoly over the importation of one of the most prized products of the Middle Ages, and therefore in keeping secret the western lands from which they procured it.” (Ibid., pp. 169–170).

“The existence of the Viking colonies of Vinland was already known in Europe through Adam of Bremen’s Ecclesiastical History. But they were probably given little more importance than the island of Saint Brendan or the lands of Madoc.” (Ibid., p. 170).

“The expeditions to the Amazon were presented as routine voyages along the coasts of Africa, and the sailors who took part in them were made to swear to keep silent concerning their true destination; yet the brazilwood entering through the Norman ports attracted attention, especially in the Italian cities which, until then, had held the monopoly of its trade.” (Ibid., pp. 170–171).

“Portugal, which had given asylum to a good part of the Templar fleet, became a maritime power. Prince Henry the Navigator devised the project of obtaining spices without passing through the Arabs and the Italians.” (Ibid., p. 171).

“Portugal had its spies, who informed Lisbon that the Dieppois ships did indeed descend along the coasts of Africa as far as the Equator, but then launched out into the Atlantic and reached a large island where they gathered the precious wood. It is even probable, as we shall see, that they obtained some more or less exact copy of the Viking map of South America.

The contents of their reports were not very plausible, and the Portuguese believed it to be ‘disinformation,’ as one says today in the intelligence services. They were still thinking only of the route to the Indies by way of the Cape of Good Hope, which their ships would not long delay in passing. The Dieppe material was deposited in the Tesouraria—who knows?—and no one thought any more about it.” (Ibid., p. 171).

“On the contrary, there is no doubt concerning the map designed in 1489 by Henricus Martellus: in it, the Land of Cattigara becomes an enormous peninsula whose general form greatly approaches that of South America, Tierra del Fuego included.

But someone had preceded the German geographer: in the secret archive of Lisbon, Columbus had not limited himself to copying Toscanelli's chart. He had seen the map of Dieppe, or perhaps some world map drawn by Martin Behaim on the basis of that very map. Hence his voyage to Thule, intended to confirm the data thus gathered. Hence also his certainty that the New World was identified with the Land of Cattigara and was situated where it actually is.

It was likewise in the Tesouraria of Lisbon that Magellan, some years later, stole the map, attributed by Pigafetta to Behaim, on which the southern strait of America appears." (Ibid., p. 173).

"Everything is clear now. The Dieppois had been, since the thirteenth century, the custodians of the secret of America, which they had received from their Viking cousins. The map they drew on the basis of data coming from the Danes of Tiahuanacu and the Norwegians of Iceland had not escaped Portuguese espionage. In Lisbon, Columbus, and later Magellan, stole partial copies which, of course, they could not exhibit in Portugal." (Ibid., p. 178).

"I scarcely think it necessary to recall here what I have demonstrated exhaustively elsewhere, namely, that the geographical data which made it possible to draw the map of Dieppe could not have come either from the Normans nor, I now add, from the Templars. Both the former and the latter merely sailed toward the ports and, at most, along the American coasts. Now, the map in question shows the complete outline of the subcontinent, as well as the course of all its great rivers and the position of its principal mountain ranges, as Paul Gallez discovered in a planisphere by Henricus Martellus, dating from 1489. Such a tracing could only have been the work of mariners possessed of profound geographical knowledge and long established in the region." (Colón llegó después, ed. Martínez Roca, Barcelona, 1988, pp. 152–153).

"The most solid base of the Temple, after that of France—including Normandy, which, although in the thirteenth century it still remained united to England, formed part of France—was constituted by Portugal. The Order had established itself there even before its official foundation. In 1126, Princess Teresa, natural daughter of Alfonso VI of Castile, who had brought as dowry to her husband, Louis of Burgundy, what until then had been nothing more than a county, and one largely occupied by the Moors at that, and whose son would become the first king of Portugal, donated a castle to Hugues de Payns." (Ibid., p. 153).

“The fact is that the Templars diverted part of their forces in favor of the future kingdom, which they powerfully helped to liberate.” (Ibid., p. 153).

“In Portugal, as everywhere, the Temple is sovereign. Yet its influence is much more intense there than in other provinces.” (Ibid., p. 153).

“The Burgundian kings of Lisbon, on the contrary, not only owed to it in large part the reconquest of their territory and their own enthronement, but depended upon it from the military point of view, because of the Muslim threat, always latent.” (Ibid., p. 154).

“Let us say that the Templars could count upon the king in the same way that the king could count upon the Templars. Nevertheless, this was not an alliance on equal footing. Until 1307, it is the Order which, despite appearances, manipulates the monarchy. Afterward, it is the monarchy which makes the Order its instrument.” (Ibid., p. 154).

“When Philip the Fair takes his measures against the Temple, and Clement V decrees its ‘provisional dissolution,’ the other sovereigns accept the resolution — most of them quite willingly, since they suffer, against their will, just as the King of France does, the invasion of their States by a power that escapes their authority. Only one constitutes the exception: the King of Portugal, Denis. Out of gratitude? That is a virtue very rarely found in politics. Much more probably, the king calculates that, once deprived of their status and consequently of their sovereignty, the Templars will cease to represent any danger to him and, on the contrary, that it will be feasible for him to make use of them. He could seize their riches. But perhaps he prefers to benefit from their secret.” (Ibid., p. 154).

“The fact is that Denis not only takes no measure against the Temple, but welcomes the fugitive brethren who manage to reach his States. The Templar fleet of the Mediterranean takes refuge in the port of Serra del Rei. For thirteen years, the priory of Portugal continues as though nothing had happened. Then, in 1320, the king founds the Order of Christ, which absorbs it. Nothing has changed in appearance: the same rule, the same organization, the same men, the same possessions. Except for one detail: the grand master ceases to be elected by the knights and is instead appointed by the sovereign. The new Temple is the heir of the old, but it loses its autonomy. It has become a national Order.” (Ibid., p. 154).

Concerning the modification made to the Treaty of Tordesillas, by which the line of demarcation between Spain and Portugal was marked in favor of the latter, we have the following explanation:

“Negotiations then begin which culminate, in June 1494, in the Treaty of Tordesillas. The line of demarcation is moved three hundred and fifty leagues west of Cape Verde. What is the difference? Quite simply, Brazil, whose enormous eastern point is thus incorporated into the Portuguese domain. Now, in 1494 no one has yet officially reconnoitered the coasts of the austral subcontinent, and Columbus has not even reached the mainland. Something must have occurred in Lisbon for such a swift change of attitude to take place. Evidently, a map of the ‘new world’ has been consulted—a map the Spaniards do not possess, since, without realizing it, they yield to their competitor half of the lands which the Sovereign Pontiff had just attributed to them in South America.” (Ibid., p. 156).

“That map does indeed exist, as I have demonstrated in a previous work. It is the one Columbus had clandestinely consulted some years earlier in the Tesouraria, where the King of Portugal kept his secret archives. It is also the one which, some years later, Magellan would copy before going to offer his services to Charles V. And it is the one which René II, Duke of Lorraine, would have published in 1507 by the Gymnasium Vosagense. A map which locates exactly the ‘unknown’ continent and which includes, besides Vinland—to which North America is reduced—the complete outline of South America, together with the strait. It allows Columbus to affirm, against the most solidly established data of the geographers, that the land of the Great Khan, that is, East Asia, is much closer to Europe than is believed, and that it occupies a location which is in reality—though he is careful not to say so—that of the ‘New World.’

It also gives Magellan an argument which would later prove decisive in convincing the Emperor and his ministers, to whom he shows the strait he proposes to reach: a strait concerning which, according to Pigafetta, the pontifical diplomat who accompanied him on his voyage, he knew not only its approximate latitude, but even its smallest topographical details.” (Ibid., pp. 156–157).

It must be noted that here the author says *“consulted”* and not *“stole,”* as he affirms in another quotation; wherefore he refutes himself by contradicting himself.

“The map of Dieppe finally passes into the hands of the king. Yet it is already too late to make use of it. The suppliers of precious metals have disappeared from the American coasts. No doubt, the expeditions undertaken from time to time confirm that the situation has not changed. In the absence of silver, spices constitute the most desirable source of wealth. But only in the East can one procure them. Portuguese ships therefore take the route to the Indies. Useless for the moment, the map of Dieppe ends up in the Tesouraria, where the king keeps his secret archives. There Columbus and Magellan will manage to steal it, one after the other.” (Ibid., p. 158).

Here it must be clarified that Magellan stole nothing; for how could he steal what, supposedly, according to the author, Columbus had already stolen? It is impossible.

Nor did Columbus steal anything, because then what was it that Magellan saw? Here one sees the ill will and stupidity of Jacques de Mahieu.

Thus it becomes more than clear that what Columbus and Magellan did was to copy it and not to steal it, which is something very different; and this was entirely legitimate, for science and knowledge are the patrimony of universal culture. Jacques de Mahieu himself says, contradicting himself:

“The future Grand Admiral copied the chart onto a blank page of one of his books, L’Historia Rerum Ubique Gestarum by Pope Pius II, and took the notes necessary to be able to reproduce the map.” (Ibid., pp. 86–87).

“The Vikings of Tiahuanaco have no reason to conceal from their relatives their knowledge concerning South America. On the contrary, they surely boast of it. They allow the inhabitants of Dieppe to copy the map they have drawn thanks to one hundred and fifty years of navigation along the coasts of the subcontinent and of exploration of the territory which they occupy west of the Andes and which they control, to the north and east, from the Orinoco to the Río de la Plata; a map which would not be long in being enlarged—thanks to the information received from the Scandinavians, with whom Normandy maintained close contacts—with the outline of Vinland, that is, the lands colonized or reconnoitered in North America by the Norwegian Vikings.” (Ibid., p. 159).

“According to the custom of the age, the inhabitants of Dieppe carefully guard a secret from which they hope, not without reason, later to draw commercial advantages. But they are not the only ones who know it. The Temple is all-powerful in the region, more so even than elsewhere.” (Ibid., p. 159).

“The Temple therefore enters into contact with the American Vikings and negotiates an agreement. Soon the ships of the Order set their course for America, where its technicians organize, on the one hand, the exploitation of the deposits of the Sierra de la Plata, and, on the other, draw the plans for the new Tiahuanaco, which begins to be built rapidly thanks to the indigenous labor force whom they train. The metal soon begins to flow into the port of La Rochelle, especially dedicated to transatlantic navigation. Thereby the resources of the Temple multiply extraordinarily, and it uses them to finance the construction of the Gothic cathedrals.” (Ibid., p. 160).

“The secretum Templi, to which the recently discovered seals bear witness—including the one which shows us a characteristic Amerindian—conceals an operation so important that it justifies the creation of a hierarchy which, at least in its own domain, stands above the other, that of which the Grand Master constitutes the head.” (Ibid., p. 160).

“Nevertheless, the Vikings, being pagans, do not permit the Templars to establish themselves in their empire. Only at the cost of the greatest difficulties, and finally of his own life, does a

chaplain of the Order—whom the Guaraní call Pa'i Zumé, and the Danes, in their tongue, Thul Gupa, Father Gnupa—manage to penetrate South America around 1250 and to evangelize its populations superficially.

To him is owed the construction in Tiahuanaco of a Romanesque church, still unfinished around 1290, when the Viking capital fell into the hands of the rebellious Araucanians, and the introduction of sculptural motifs proceeding from the cathedral of Amiens.” (Ibid., p. 160).

“Once the Frankish Kingdom of Jerusalem had disappeared, when the sovereigns of the West began to show their uneasiness before the power of the Order and of the Pope, and before a theological heterodoxy arising from too close a contact with Jews and Muslims, the Temple thought of securing for itself, on the other side of the ocean, a base of retreat, and of constituting a sovereign State that would allow it to avoid all coercion.

It therefore sends a ship to Central America, where the members of the crew are received with enthusiasm by the natives, who have been awaiting for three centuries the return of Quetzalcoatl.” (Ibid., p. 160).

“The Temple therefore establishes itself in Mexico, on the shores of Lake Chalco. A few years later, in 1307, the squadron of La Rochelle lands at Pánuco not only the archives of the Order, but also a strong contingent of knights, with their chaplains, their sergeants, and their lay brothers.” (Ibid., pp. 159–160).

“Thus reinforced, the community imposes its authority upon the whole region of Chalco, to which it transfers, mutatis mutandis, the feudal institutions of Europe. It can do this only by adapting itself to local beliefs and customs, to which it is also driven by its syncretistic vocation. But, from 1307 onward, all contact with the Old Continent is cut off. The Templars, being celibate, die one after another without leaving descendants, with the exception, no doubt, of some mixed-blood bastards.” (Ibid., p. 160).

“It is a fact that the map of Dieppe, now useless, since the silver mines of South America had been abandoned by the Vikings, is found in the eleventh century in the King’s Treasury, in Lisbon. Columbus copies its data and uses them to obtain from Isabella of Castile authorization to go and ‘discover’ a land which he passes off as the kingdom of the Great Khan, when he knows very well that it is a continent which everyone has been visiting for centuries.

A few years later, Magellan in turn steals the secret and uses it to convince Charles V to allow him to ‘discover’ the southern passage, which the Vikings knew perfectly well and which already appears on the globe constructed in 1515 by Johannes Schöner, an exact copy of the map of Dieppe, probably handed over by the King of France and which the Duke of Lorraine had caused to be published eight years earlier, without the strait.” (Ibid., p. 162).

With all these data and forms of knowledge, Columbus, inspired by his religious ideal and by a spirit of apocalyptic, millenarist, and patristic faith and hope, launches himself into his great conquering and missionary enterprise of evangelization—which Queen Isabella the Catholic grasped—so that the Messianic Kingdom of Christ the King might come, as is asked in every Our Father: *Adveniat regnum tuum* — Thy Kingdom come — and that there might be one flock under one Shepherd, thus bringing to fulfillment the great apocalyptic, millenarist, and patristic Promise that permeates all the Scriptures.

Thus, the notion of a cold, calculating, ambitious, unscrupulous Columbus, as affirmed by J. J. Benítez and so many others, has no foundation whatever; it is nothing more than the boldness that ignorance supplies.

The map of Henricus Martellus, 1489 — Henricus Martellus being the Latinized name of Heinrich Hammer — contains the outline of South America, with the river network of its most important rivers: the Magdalena, the Orinoco, the Amazon, the Paraná, the Uruguay, the Río de la Plata, the Colorado, the Negro, the Grande; and the most relevant capes: Cape São Roque, Cabo Frio in Brazil, the Valdés Peninsula, Cape Tres Puntas, Cape Francisco de Paula in Argentina, and even Lake Titicaca, in Peru and Bolivia — not to mention Tierra del Fuego, if that were not enough. Such is what Paul Gallez expounds in his work *The Dragon's Tail* — that is, of China — for South America was attached to China as a prolongation.

The Pacific, as we know it today, was called the *Sinus Magnus*, the Great Gulf or cavity, or *Sinarum Sinus*, the Gulf of the Chinese. Concerning its origin Jacques de Mahieu says:

“On Ptolemy’s map, south of the Satyrorum Promontorium, there opens a gulf which, in reality, does not exist, and which the geographer — or his translator — calls Sinarum Sinus, the Gulf of the Chinese. At the same latitude, but inland, there appears a city — a ‘metropolis,’ says Ptolemy — bearing the name Thinae. It has often been said that this was the capital of China, not without adding that its name came from the Tzin dynasty. It has even been maintained that Ptolemy simply and plainly erred, orienting the Chinese coast toward the south instead of the north, which constitutes a double absurdity: there was never the slightest difficulty in measuring latitude, and Hindu toponymy excludes all confusion. On the other hand, the name Thinae — sometimes Thina or Cina — applied to a city of China or to the whole country, was known in the West by Eratosthenes and in the East by Kautilya, 300 B.C., long before the time of the Tzin dynasty, 225 to 206 B.C. The most probable hypothesis, and Ibarra Grasso hints at it, is that Thinae or Sinae — the Chinese, in Latin — comes from Sinus and means ‘the inhabitants of the Gulf.’ Thina and its variants Cina and Sina would then be ‘the country of the inhabitants of the Gulf.’” (La Geografía Secreta de América antes de Colón, pp. 20–21).

Columbus, as a skilled cartographer and navigator, knew the most relevant maps then in existence, among them that of Henricus Martellus, which appeared three years before his first voyage. He also knew the map of Dieppe, among many others, but with this great difference: he knew how to interpret them, discerning and measuring a reality which neither navigators, nor cartographers, nor learned men had clearly grasped or knew how to elucidate.

And here lies the great point of Christopher Columbus's genius: although others had arrived before him — Vikings and Templars, and even Saint Brendan, among others — none conceptualized that these were new lands and, in truth, a new continent. This stands despite the ignorant claim of some who say that Columbus died without knowing of the existence of the New World, believing that he had reached the Indies or China, without realizing that its inhabitants, culture, and geography were wholly different.

Indeed, it is for this very reason that Columbus writes in the Book of Prophecies to the Catholic Monarchs, gathering together the Scriptures and prophecies which announced this, as, for example, that of Seneca:

"Seneca, in the seventh act of the tragedy Medea, in the chorus 'Too daring.' Venient annis secula seris, quibus Oceanus vincula rerum laxet, et ingens pateat tellus Tiphisque novos detegat orbis, nec sit terris ultima Tille.

'In the late years of the world certain times shall come in which the Ocean Sea shall loosen the bonds of things, and a great land shall be opened, and a new mariner, like him who was the guide of Jason and whose name was Tiphys, shall discover a new world, and then the island of Thule shall no longer be the last of lands.'" (Book of Prophecies, Alianza Editorial, Madrid, 1992, p. 104).

That Columbus died without knowing that he had not reached India — America — is another of the gross errors of the myopic scholars who abound like flies. The following text serves as proof:

"In 1498, during his third voyage, Columbus realizes that the places through which he is sailing are something different: '...that Your Highnesses have here another world...' he says to the Monarchs in relation to that voyage." (Book of Prophecies, Alianza Editorial, Madrid, 1992, p. XV).

Therefore, at least by the third voyage he knew it, unless indeed he already knew it and merely confirmed it with the first of his voyages.

6) Let us cite some of the texts which will leave no doubt concerning Columbus's prophetic and millenarist spirit:

Psalm 21:

“All the ends of the earth shall remember and shall be converted unto the Lord; and all the families of the nations shall adore before Him; for the kingdom is the Lord’s, and He shall have dominion over the nations.” (Ibid., p. 19).

Psalm 46:

“All ye nations, clap your hands; shout unto God with the voice of joy: for the Lord is high, terrible, a great King over all the earth. He hath subdued peoples under us and nations under our feet, etc. God hath reigned over the nations.” (Ibid., p. 20).

Psalm 47:

“Great is the Lord and exceedingly worthy of praise in the city of our God, in His holy mountain. The mountain of Sion is founded in the joy of the whole earth, on the sides of the north, the city of the great King, etc. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God, etc. As Thy name, O God, so also Thy praise unto the ends of the earth.” (Ibid., p. 20).

Psalm 56:

“I will proclaim Thee among the peoples, O Lord, and I will sing psalms in Thy honor; for Thy mercy has been exalted unto the heavens, and Thy truth unto the clouds. Be Thou exalted above the heavens, O God, and Thy glory above all the earth.” (Ibid., p. 21).

Psalm 58:

“And they shall know that the God of Jacob shall rule even unto the ends of the earth.” (Ibid., p. 21).

Psalm 64:

“To Thee, O God, a hymn is due in Sion, and unto Thee shall vows be paid in Jerusalem. Hear my prayer; unto Thee shall all flesh come, etc. Blessed is he whom Thou hast chosen and taken unto Thee: he shall dwell in Thy courts. We shall be filled with the good things of Thy house; holy is Thy temple, admirable in righteousness. Hear us, O God our Savior, the hope of all the ends of the earth and of them that are afar off upon the sea.” (Ibid., p. 21).

Psalm 71:

“The kings of Tarshish and the islands shall offer gifts; the kings of the Arabs and of Saba shall bring presents; and all kings shall adore Him; all nations shall serve Him, etc. Blessed be His name forever, etc. All nations shall magnify Him, etc. And all the earth shall be filled with His majesty, etc.” (Ibid., pp. 22–23).

Psalm 75:

“God is known in Judea; His name is great in Israel. His place has been established in peace, and His dwelling in Sion, etc.” (Ibid., p. 23). Psalm 92:

“The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength and hath girded Himself, etc. Thy testimonies have been made exceedingly credible; holiness becometh Thy house, O Lord, unto length of days.” (Ibid., pp. 24–25).

Psalm 95:

“Let the whole earth tremble before His face; say ye among the nations that the Lord hath reigned; and all the rest in its entirety.” (Ibid., p. 25).

Psalm 137:

“Let all the kings of the earth proclaim Thee, O Lord, for they have heard all the words of Thy mouth.” (Ibid., p. 29).

Psalm 144:

“They shall speak of the glory of Thy kingdom, and shall tell of Thy power; that they may make known to the sons of men Thy power, and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all ages, and Thy dominion endureth throughout all generations.” (Ibid., p. 29).

Lest these citations by Columbus astonish us, one must bear in mind what is said in the introduction to the Book of Prophecies:

“It is not strange that Columbus should have resorted to the Bible in order to justify or explain his discovery, because it was the only book that could do so. The man who fears God — and Columbus is such in the highest degree — gives a transcendent explanation not only to the daily unfolding of his personal life, to his small sorrows and joys, but also to the great events that shake the conscience of his contemporaries. Hence, in order to understand the Admiral, himself the protagonist of capital events, it is necessary, as a prior requirement, to know his most intimate religious sentiments.” (Ibid., p. XIV).

“One must return to the Admiral’s letter to the Monarchs. We deliberately set aside earlier the initial phrase: ‘The reason I have concerning the restitution of the Holy House to Holy Church Militant is the following.’ This is the purpose of the letter: the conquest of Jerusalem. If the messianic era has begun, or is about to begin, it is logical that Columbus’s ideas should point toward Jerusalem.”

“In the plan of Israel’s messianic hopes, Jerusalem was to participate in all the splendor of the messianic times. Mount Sion becomes the residence of the messianic King (Ps. 2:6; 110:2), and thereby the central point of the messianic kingdom.” (Ibid., p. XVI).

Thus there falls to the ground what many historians have not understood, who attribute ambition, avarice, and the like to Columbus.

Citing Saint Augustine, Columbus says:

“All the ends of the earth shall come to themselves and be converted unto the Lord, and in His presence all the fatherlands of the nations shall bow down.” (Ibid., p. 39).

“Certainly the Church, formed without spot or wrinkle from among all nations and destined to reign eternally with Christ, is the land of the blessed living.” (Ibid., p. 43).

“All the kings of the earth shall adore Him; all nations shall serve Him.” (Ibid., p. 46).

“All the ends of the earth shall come to themselves and be converted unto the Lord; and in His presence all the fatherlands of the nations shall bow down; for the kingdom belongs to the Lord, and He shall have dominion over the nations.” (Ibid., p. 51).

Citing Jeremias:

“Save, O Lord, Thy people, the remnant of Israel. Behold, I shall bring them from the land of the north, and I shall gather them from the ends of the earth.” (Ibid., p. 76).

“Hear, O nations, the word of the Lord, and announce it in the islands that are afar off, and say: He who scattered Israel shall gather him, and shall keep him as the shepherd keeps his flock.” (Ibid., p. 76).

Citing Ezechiel:

“And I shall make of them one nation in the land, upon the mountains of Israel, and there shall be one King ruling over them all; and they shall never again be two nations, nor shall they be divided any more into two kingdoms, etc. And they shall be My people, and I shall be their God. And My servant David shall be their king, and there shall be one shepherd for them all.” (Ibid., p. 80).

Citing Zacharias:

“And the Lord shall be King over all the earth: on that day there shall be one Lord, and His name shall be the only one.” (Ibid., p. 95).

Citing Saint John:

“And there shall be one fold and one shepherd.” (Ibid., p. 106).

“And there shall be one fold, that is, one Church formed of Jews and Gentiles.” (Ibid., p. 107).

Citing Saint Gregory the Great:

“As if from two flocks one single fold were formed; for He united in His faith the Jewish people and the Gentile.” (Ibid., p. 108).

Some texts show us Columbus’s ideal and the store of all that he knew in order to undertake his enterprise:

“More than forty years have now passed since I have been in this occupation; all that has been navigated until today, I have traveled through it all. I have had dealings and conversation with learned men, ecclesiastics and laymen, Latins and Greeks, Jews and Moors, and with many others of other sects.” (Ibid., p. 11).

“For this my desire I found Our Lord most favorable, and from Him I received for it a spirit of understanding: in seamanship He made me abundant; of astrology He gave me what sufficed; and likewise of geometry and arithmetic, and ingenuity in soul and hands to draw a sphere, and upon it the cities, rivers and mountains, islands and ports, each in its proper place.” (Ibid., p. 11).

“During this time I have seen and applied myself to the study of all writings: cosmography, histories, chronicles, and philosophy, and other arts, in which Our Lord opened my understanding with a palpable hand, showing that it was feasible to sail from here to the Indies; and He opened my will for the execution thereof; and with this fire I come to Your Highnesses.” (Ibid., pp. 11–12).

The apocalyptic and millenarist phase of Columbus is not sufficiently emphasized, and still less understood, not even by the author of the introduction to the Book of Prophecies himself; for he attributes it to a Jewish mentality in opposition to the Catholic mentality. This should not surprise us, since even today prejudice and ignorance prevail in this regard, for men do not conceive of a Patristic Millenarianism such as existed during the first four or five centuries of the Church:

“Let us also conclude with the words of J. Gil: ‘Columbus, then, finds himself in the present Jewish world and not in the future Christian world. His discovery marks, indeed, a milestone in the history of Humanity, because the appearance of that new land indicates that the longed-for messianic era is about to begin, if indeed it has not already begun.’” (Ibid., p. XV).

It is a pity that Jacques de Mahieu, who sheds great light upon the discovery of America and upon the proof of the Vikings in America from the year 967 onward, and upon their cartography as reflected in the map of Henricus Martellus of 1489, discovered by Paul Gallez — which reveals the fluvial network of the most important rivers of South America, in what was known as a prolongation of China since the times of Marinus of Tyre and Ptolemy — should treat Columbus as a liar, failing to recognize the evidence of the facts. For although America was indeed visited much

earlier, this was not conceptually recognized as such, neither by the Vikings nor by anyone else, as a New World beyond the seas.

Jacques de Mahieu not only strips Columbus of merit by calling him a liar, but even treats him as a criminal:

“Columbus did more than lend them his professional services: he lodged in his house the five mariners, who died a few days later. Immediately afterward, the future viceroy fled Portugal. Had he murdered his guests? What leads one to believe so is the text of a letter which King John II—having been informed by the innumerable spies he had in his pay at the Court of Castile of the good progress of Columbus’s projects, and repentant of his skepticism—addressed to him in 1488 asking him to return: the sovereign guaranteed that he would not be molested in any way for whatever crime it might be.

It was exceedingly difficult, even in that age, to call the improper copying of a chart a ‘crime.’ Let it be said in passing that it was probably the confession he made of these two ‘sins,’ perhaps sub sigillo, to Friar Juan Pérez, superior of the convent of La Rábida, which led the astrologer-monk to introduce Columbus to Queen Isabella, who until then had refused to receive him.” (La Geografía Secreta de América antes de Colón, p. 88).

Such an insinuation is not decisive, for it may be that the king gave ear to what may well have been a false accusation born of envy by those who always trample upon the eminence of whatever surpasses them in greatness and truth.

The lofty ideals and convictions of Columbus can never have their dwelling in a criminal and a liar. And he who does not see this is a myopic man with an inferiority complex, one whom the light of the sun troubles when he tries to see, one who neither endures nor tolerates superiority and greatness.

The great problems Columbus had with the wise men of his age were due to the supposed impossibility of the voyage because of the vast distance, which Columbus knew perfectly well; yet he could not reveal that halfway there lay a new land—America. Therefore, he took the distances that suited his objective. Had America not existed, he could never have reached India, for the distance did not allow it, and shipwreck would have been certain. The great dilemma for Columbus was to find those new lands or perish at sea.

All this only reveals the great personality of Columbus, and the certainty given to him by his knowledge of maps, navigation, and prophecies.

“Columbus knows, before departing, that he is going to reach not Asia, but a Mundus Novus, which is none other than the Peninsula of Cattigara. He knows perfectly well where it lies, and he plays with the figures in order to make it believed that the coasts of Asia are precisely

where those of America are situated, not without using the false map — which he knows to be false — of poor Toscanelli, also stolen.” (Ibid., p. 101).

“But Alfraganus expressed the length of the degree in Arab miles of 1,973.5 meters. This Columbus did not take into account, believing — or pretending to believe — that they were Italian miles of 1,477.5 meters, an error which is exceedingly difficult to accept as such on the part of a professional cartographer.

In any case, he thus managed to place Cathay 5,762 kilometers from Lisbon, that is to say, exactly in the place where the eastern coast of America is found. That the geographers of Salamanca, after those of Lisbon, should have found these calculations unconvincing will surprise no one. Yet the actual breadth of the Atlantic was nonetheless exact.

Let us say it in unacademic terms: Columbus had handled the figures so as to make them coincide with precise data which he possessed but did not wish to reveal. He lied in order to preserve for himself the entire merit of the discovery of a land whose existence and exact position he knew perfectly well.” (Ibid., pp. 90–92).

“Columbus, as we say, takes the dimensions which best suit his project, committing errors too great for any scientist of the age to ignore.” (Isabel la Católica, Reina de la Hispanidad, Carlos de Meer, ed. Alas Abiertas, Barcelona, 1992, p. 84).

It is clear that Columbus gave the exact distance to America as though it were the distance to India. This did not fit the calculations of the learned men and experts; yet he could not reveal his secret, for who would have believed him if he had said all that he knew? And even had he said it, it was by no means certain that they would have been convinced, accepted it, and thereby favored the viability of the project:

“Let us recall: everyone knew in the fifteenth century that the Earth is round, and therefore it was theoretically possible to go from Europe to the Indies across the Atlantic — something which, in fact, the distance prohibited. Columbus knew Ptolemy’s Geography. He had read all the writings of the ancients which we cite in Chapter II, either directly or, in any case, in the Ymago Mundi of Cardinal d’Ailly — Petrus de Alliaco in Latin — his bedside book. From this latter work, he retained above all the author’s insistence upon reducing the extent of the Atlantic Ocean: ‘The length of the earth toward the East is much greater than Ptolemy indicates.’” (La Geografía Secreta de América antes de Colón, p. 88).

The only thing left to him was to obtain the green light and launch himself into the most brilliant adventure in history, allowing the facts to prove him right. And this is what he did.

Columbus knew about Cattigara, of which Marinus of Tyre and Ptolemy had spoken in their maps. The two sketches Columbus used for his voyage show the knowledge he possessed of the new lands which were discovered and made known by him.

Cattigara is Chan Chan on the coast of Peru, as Jacques de Mahieu affirms:

“Let us not be surprised: Chan Chan is none other than the ‘well-known city of Cattigara’ mentioned by Ptolemy, which he locates on the eastern coast of a Sinus Magnus separating the Golden Chersonese — Indochina and Malaysia — from an enormous, nonexistent peninsula prolonging Eastern Asia southward. An arbitrarily reduced Sinus Magnus which, according to his predecessor Marinus of Tyre, extended as far as the Marquesas Islands. This was still insufficient, since it could only have been the Pacific Ocean.

The toponymy left to us by Ptolemy concerning the Land of Cattigara shows that the Hindus and the Chinese frequented it. More still, our geographer recounts to us, according to Marinus, the voyage which, in the first century of our era, brought the Greek captain Alexander there. What Asians and Europeans went to seek in Peru was the gold with which the country overflowed.” (El Imperio Vikingo de Tiahuanacu, ed. Casa de Tharsis, Cochabamba, Bolivia, 2013, p. 36).

“It is at the mouth of the Faquisllamga River, where Lambayeque is found today, a little north of Chan Chan, that the Vikings — men and women — disembark in what is to become the empire of Chimor, from the Norse skim, skimi, light; skima, dawn.” (Ibid., p. 37).

The map of 1440, or the Yale map, so called because it is preserved there after having been purchased by that university, shows how its existence was known, though not in the way it was known after Columbus.

The map of the Turk Piri Reis, 1515, although it is later than the discovery of America, is also relevant, for it was made on the basis of a map belonging to a sailor from Columbus’s crew, as Jacques de Mahieu says:

“The Turkish cartographer tells us, in the innumerable annotations of the part that remains to us of his world map, that he had obtained from a sailor of Columbus, who had become his slave, the data which he used to trace the coasts of Central America.” (La Geografia Secreta de América antes de Colón, p. 36).

The Dieppe map of the Vikings, archived in the Treasury of the King of Portugal and discovered and copied by Columbus, is an exact copy of Schöner’s map, as Jacques de Mahieu affirms. It is proof of Columbus’s conviction in undertaking the voyage; for the only thing lacking was to prove it before the whole world by his discovery:

“In any case, it is a fact that the map of Dieppe, now useless since the silver mines of South America had been abandoned by the Vikings, is found in the fifteenth century in the King’s Treasury in Lisbon. Columbus copies its data and uses them to obtain from Isabella of Castile authorization to go and ‘discover’ a land which he passes off as the kingdom of the Great Khan, when he knows very well that it is a continent which everyone has been visiting for centuries.

A few years later, Magellan in turn steals the secret and uses it to convince Charles V to allow him to 'discover' the Southern Passage, which the Vikings knew perfectly well and which already appears on the globe constructed in 1515 by Johannes Schöner, an exact copy of the map of Dieppe, probably delivered by the King of France and which the Duke of Lorraine had caused to be published eight years earlier, without the strait." (Colón llegó después, ed. Martínez Roca, Barcelona, 1988, p. 162).

It must be emphasized that if Jacques de Mahieu says *"that he passes it off as the kingdom of the Great Khan,"* then Columbus knew, therefore, that he was not going to India or China, but to a new land which was later called America. Thus the assertion that Columbus did not know, nor ever knew while he lived, that he had reached America, collapses of itself and is false.

And although de Mahieu says that everyone visited it, no one knew that it was a New World until Columbus arrived.

Columbus was a man inspired by God, chosen by Divine Providence to discover America for the world. The facts prove it. It remains proven that Columbus's Discovery and evangelization constituted the first stage of his ideal; the second stage was the reconquest of Jerusalem and the rebuilding of the Temple; and the third and final stage was the Messianic Kingdom which was to come once the preceding stages had been fulfilled, for this is what Scripture and prophecy speak to us about.

Columbus's Book of Prophecies proves the apostolic, messianic, and apocalyptic motive of Columbus. More than the discovery itself, what concerned him was the prophecy of the Millennial Kingdom, subsequent to the Reconquest of Jerusalem and to the evangelization — the conversion — of all peoples and lands; for this, according to his understanding, was to precede the Second Coming.

Columbus was not only a great navigator and cartographer, versed in all that was known in his age concerning those matters — which would enable him to discover America and therefore to be the great discoverer of America, since no one had perceived that it was a New World — but he was also a great missionary and evangelizer, to the point of being the last great crusader in his desire to recover Jerusalem.

He was a man who did honor to his name, Christopher, with all that this name contains in its meaning.

Fr. Basilio Méramo

Bogotá, May 20, 2023

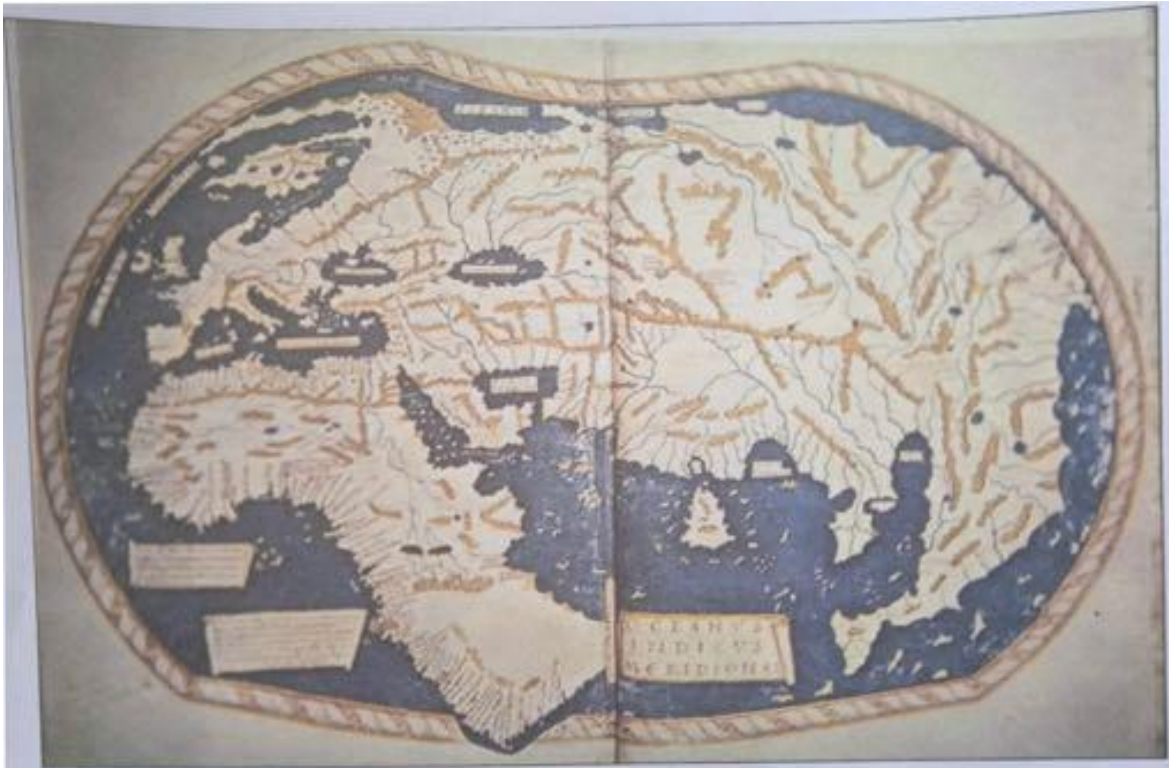


Fig.

3 — Schöner's map of 1520. It is the exact copy of the Dieppe map of the Vikings, which Columbus and Magellan copied in the Treasury of the King of Portugal.



Fig. 4 — Anonymous Yale map of 1440, showing the outline of North America.



Henricus Martellus' World Map, 1489

Fig. 5 — Map by Henricus Martellus, 1489, with the Dragon's Tail, which is South America.

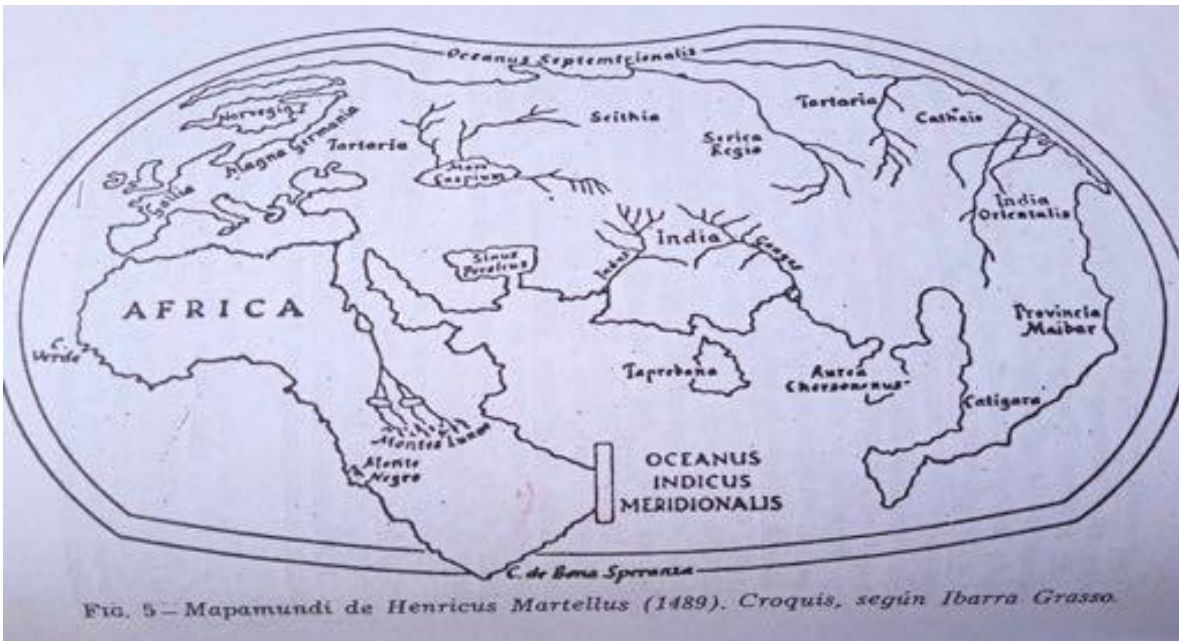


FIG. 5 — Mapamundi de Henricus Martellus (1489). Croquis, según Ibarra Grasso.

Fig. 6 — Sketch by Henricus Martellus, 1489.

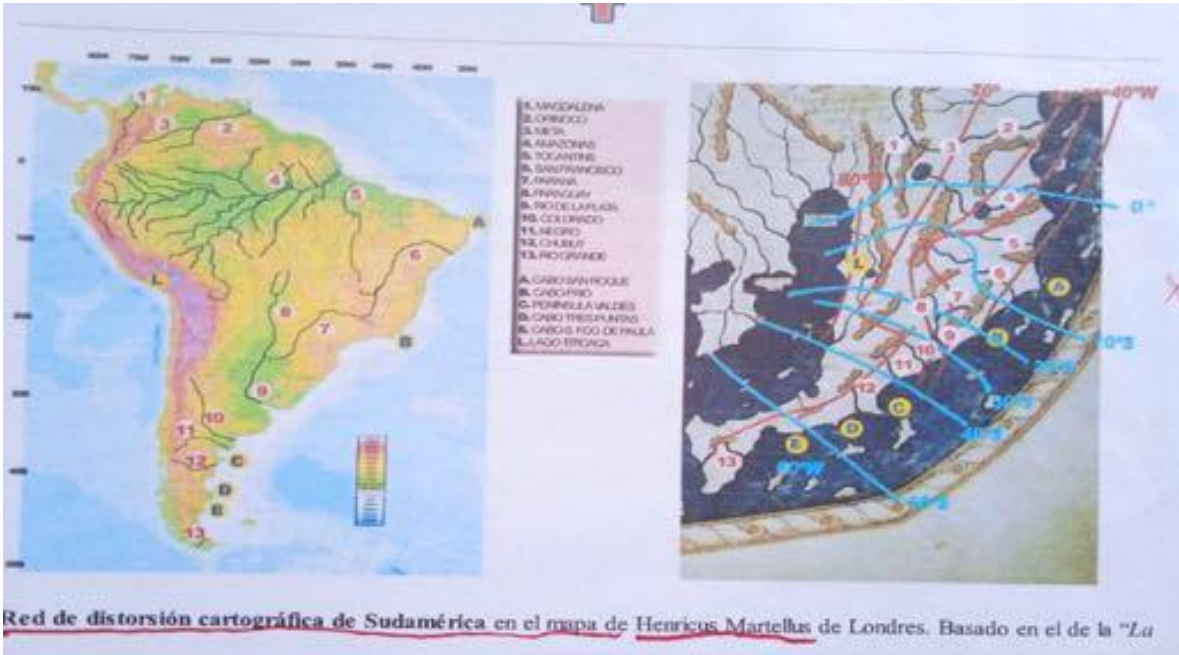


Fig. 7 – The Dragon’s Tail. Portion of Martellus’s map in which Paul Gallez discovers the hydrographic network of the most important rivers of South America, together with Lake Titicaca and Tierra del Fuego.



Fig. 8 – Columbus’s sketch showing northern South America.

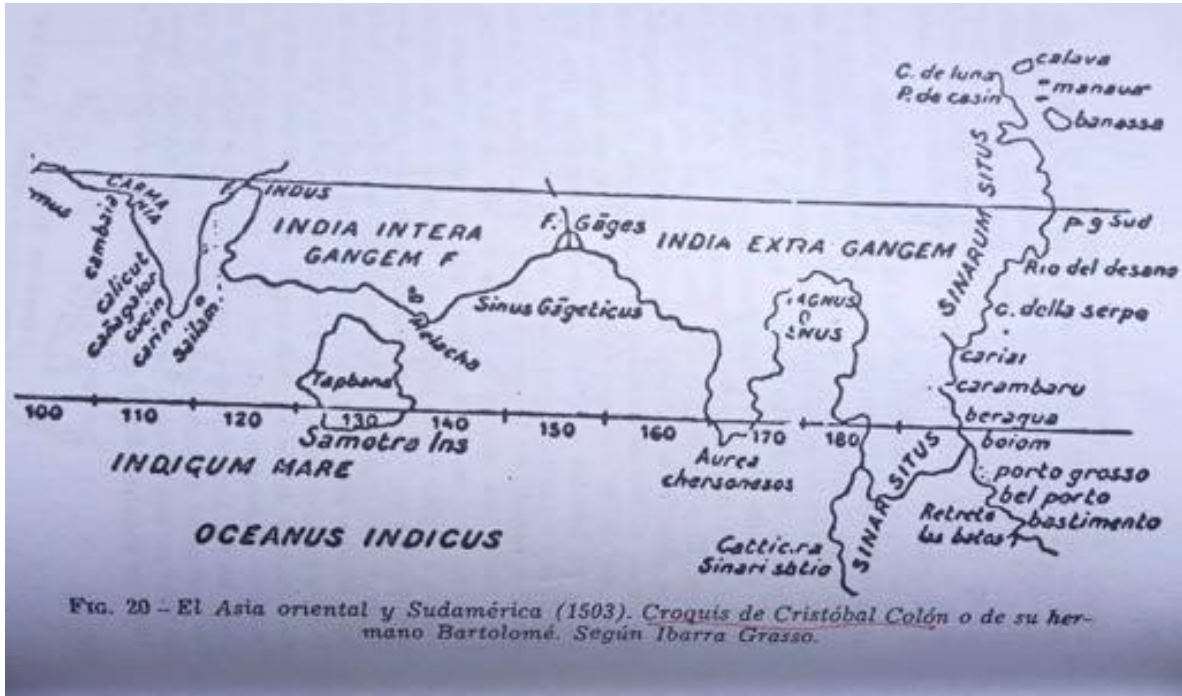


Fig. 9 – Columbus’s sketch of East Asia and South America, with Cattigara in the Dragon’s Tail.



Fig. 10 — Piri Reis map of 1513, made on the basis of information from one of Columbus's sailors, showing the eastern coast of South America.



Fig. 11 — Piri Reis map, in which the correspondence with the points of South America is seen in greater detail, made from a map belonging to one of Columbus's sailors.

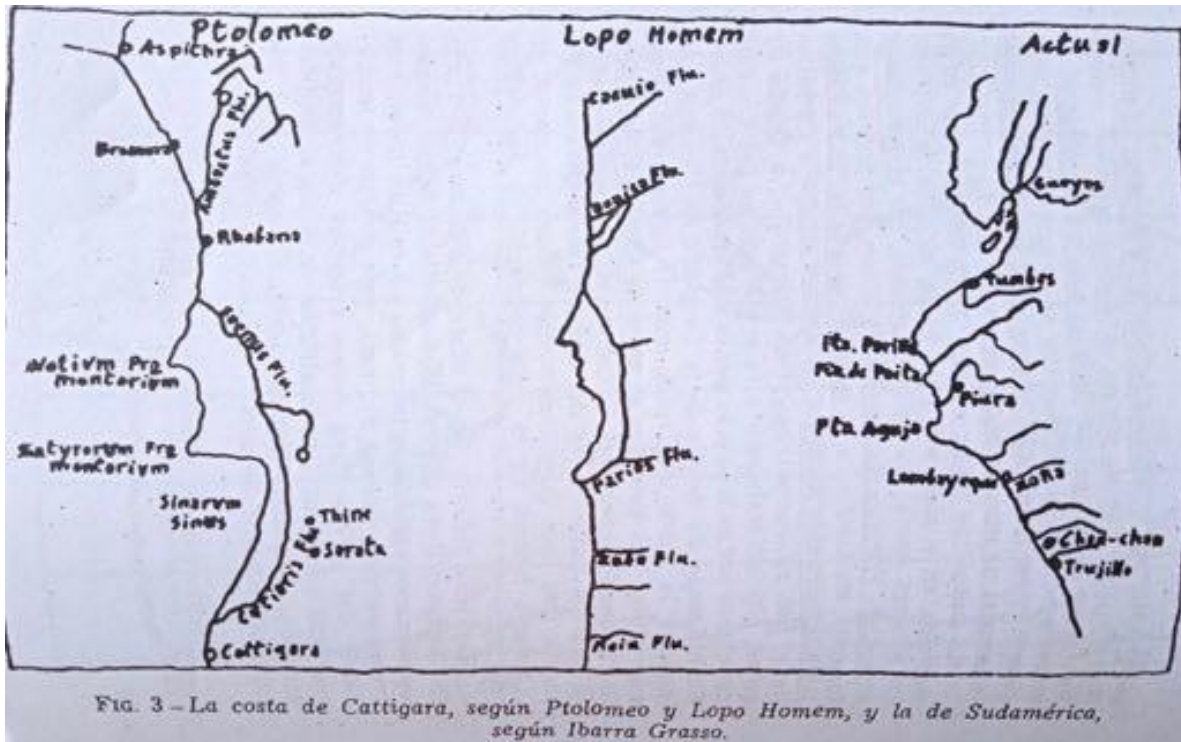


FIG. 3 - La costa de Cattigara, según Ptolomeo y Lopo Homem, y la de Sudamérica, según Ibarra Grasso.

Fig. 12 — Cattigara is Chan Chan, on the northern coast of Peru. The two points of the coastline allow it to be located unequivocally.