

Christopher, whose brothers likewise lived always honored and distinguished, according to their merits, and agreeable to those of their brother.

Whilst Columbus, amidst such various vicissitudes, continued the discovery of the new world, another Italian prepared himself for the same enterprize, and had the good fortune to give to that immense continent his own name, that is, Amerigo Vespucci.—The life of this celebrated navigator has been learnedly written by the famous Canon Bandini; who, after having shewn that the noble family from which he sprung was originally of Peretola, near Florence, mentions those decendants who were eminent, either for their dignity or learning; and, amongst others, George Anthony Vespucci, uncle by the father's side to Amerigo, first Provost of the cathedral of Florence, afterwards a Dominican Monk in St. Mark, a great friend of Marsilio Ficino, and a man well versed in Greek; and the accounts which the above-mentioned writer gives us, with those of the Abbé Mehus, may serve as a supplement to the little which the Fathers Quetif and Echard have said of him. Amerigo was son of Anastagio Vespucci, and Elizabeth Mini, born the 9th of March, 1451. Being intrusted by his said uncle, he happily advanced in his studies, as the writer of his life affirms. Nevertheless, a letter, which he gives us as a proof of it, written to his father the 18th of October, 1476, that is, when he was in the twenty-sixth year of his age, gives us no great idea, either of the progress he had made in the deeper studies, or the elegance of style he had attained in that of grammatical knowledge; as he says of himself, that he dared not write Latin letters without the master, and that he was employed in transcribing the rules and Latin authors:

Sur la Nécessité de l'Education,

Par l'Archevêque de Nisibe, Comte de Brancadora.

..... QUID LEGES SINE MORIBUS

VANÆ PROFICIUNT?—*Hor. lib. 3. ode 24.*

LES Loix sont les fondement des empires, en veillant sur le bon ordre elles y maintiennent la paix et la tranquillité. Mais quelle est la force des loix contre les passions humaines, à moins que l'éducation n'ait soumis les hommes à ce joug salutaire; et que la vertu ne soit, pour ainsi dire, tournée en habitude?

Plutarque fait à ce sujet une réflexion judicieuse, qui mérite d'être examinée avec la plus grande attention. En parlant de Lyourgue il dit que ce sage législateur ne se soucioit pas d'avoir les loix couchées par écrit; il souhaitoit plutôt que l'instruction publique et par l'empire des mœurs ses préceptes fussent gravés dans les cœurs de tous les citoyens, et que par l'exercice journalier la pratique leur en devint habituelle; puisque les principes que l'éducation a inculqués dans l'esprit, se transforment dans une persuasion intérieure qui sert de base à la volonté; au lieu que les devoirs