

**PIZARRO: OR, THE  
DISCOVERY AND  
CONQUEST OF PERU**

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Pizarro: Or, The Discovery and Conquest of Peru by George Cubitt

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**GEORGE CUBITT**

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BY GEORGE CUBITT.

O, could their ancient bones rise again,  
How would they take up Israel's mourning strain!  
"Art thou, too, fallen, Herta? Do we see  
The robber and the murderer weak as we?  
Thou, that hast wasted earth, and dared despoil  
Alike the wrath and mercy of the skies;  
Thy pomp is in the grave, thy glory laid  
In depths thy bigotry and avarice made!"  
"To thee Omnipotence his law fulfilled,  
And Vengeance executed what Justice will."

CORNER'S "Charity."

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1849.

# PIZARRO.

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## I.

### INTRODUCTION.

1. THE PROPER DESIGN OF HISTORICAL AND BIOGRAPHICAL RESEARCHES.—The state of mind in which we contemplate the character of a man as exhibited to us during the perusal of his history, ought to be very different from that in which we view a portrait, or a well-executed historical picture. In this latter case, our views are limited to what we see, and to what may be termed those artistic considerations which are suggested to us by what we see. In reading the history of a man, we are not to be contented with obtaining a clear idea of what he was, viewing this merely as a fact, and carrying our thoughts no farther. The man is not a perfectly insulated being; nor ought our views of him to be just those which they would be if he were so. He sustains various relations; and among these, that which is the principal is one in which our condition is precisely similar to his. He is the subject of the moral government of God, as that government is now administered, and we are his fellow-subjects. To man this is a relation of inexpressible importance. His weal

or woe for his whole being, in its entire capacity and breadth, and in its whole, that is, its eternal, duration, depends on his character and conduct in reference to it. We have an interest, therefore, of the most close and personal nature, in studying his history in this point of view. It may instruct us as an example or as a warning. And then, intimately connected with the moral, is the providential, government of God. The study of his history may thus afford us invaluable instruction, as illustrating the divine proceedings with respect to him, and those who are connected with him. And, further, it is important that we be enlightened on questions relating to moral causes and effects. We see from the history not only *what* the man is, but *why* he is so. Human life is compared to a seed-time, of which the grand harvest is in eternity; and who can overrate the value of the knowledge which shows us the real character and tendency of principles, which, admitted into our spirit as seeds, bear fruit in eternity? Neither is man always to be regarded merely in his individual character and position. The individual is often a specimen of the society. Some one man in particular will frequently be what men generally are, in that age and country. If we do not thus read history and biography; if our object be only to amuse ourselves with what is said of the doings, or sufferings, or—to use a common phrase—the

fortunes of the individual ; practically, though we are reading what is true, we might as well be reading what is fictitious. Such reading, in the individual, is only a kind of novel-reading, and liable to all its objections. The mind of the novel-reader, and the mind of such a reader, are precisely in the same condition. The narratives in which we are now engaged are not designed for mere amusement. They are constructed on the principles which the foregoing remarks will have suggested. They are designed to exhibit the facts connected with the history of individuals, considered in their relations to God and to human society ; and also, where these facts evidently possess a *specimen-character*, to suggest inquiries into the social condition so brought before us, and into its causes and consequences.

One more reason for proceeding thus may be mentioned. Not only is the social condition of man capable of improvement, but the inspired records of the divine purposes call us to contemplate that improvement both as advancing, and as ultimately reaching a height, far below which man hitherto has moved. A standard is thus furnished us, by which we can judge of the character and value of any professed condition of improvement. And even more than this. Christianity, so far from shrinking from a rightly directed and conducted reason, appeals to it, and claims its homage. The prophecies of Scripture



not only describe to us the bright glories of a future age, but state, with clearness and precision, the principles by the power of which these triumphs shall be won, and by the development of which this hitherto unattained, and, by any other means, unattainable, condition shall be realized. And thus is a new standing-point afforded us for the consideration of human society at any given period, and among any particular people. We may inquire, Is well-grounded, permanent improvement ever found to result from any other instrumentality? When this instrumentality is properly employed, does it ever fail to produce effects which not only exhibit its character and power, but also illustrate its tendency, and which prove experimentally, in the midst of disadvantages, and on a small scale, what it shall accomplish, when it has succeeded in removing these disadvantages, and operates upon man universally?

There is one very important fact connected with the discovery of America, and the subjugation of the West Indian Islands, Mexico, and Peru. The leading discoverers of the age were Italians; the principal conquerors were Spaniards. Columbus was a Genoese; and his was the mind which first conceived the magnificent idea, his the commanding will which perseveringly assailed all obstacles, and thus surmounted them; proving that his conceptions, however vast, his projects,

however daring, had reference to realities. Amerigo Vespucci, whose name is now borne by the entire world of the west, was a Florentine, the countryman of Dante, and Machiavel, and the Medici. And, though Sebastian Cabot was *born* in England, John, his father, was a Venetian; and if the education of his son was somewhat modified by his English birth, yet, under Henry VII., an English would differ little from an Italian education. The followers of Columbus, and Cortes, and Pizarro, and the daring men who were led by them to victory, were all Spaniards. Such was Italy then, such was Spain. And why are Italy and Spain now so degraded? Other nations in Europe have advanced as much, on the scale of social improvement, as these have declined. And what is the reason? There is a spurious philosophy, or rather, a guilty political partisanship hiding itself under the mask of a pretended philosophy, which tells us of the difference of races; that the Celts, for instance, can make no progress, that the Anglo-Saxons cannot be kept down. This does not even touch the case. Man everywhere is man; and whether he shall advance or decline, depends on the motive principles that he chooses to embrace. Another and better opportunity will be found for the solution of this problem. At present it is enough to say, that, wherever a system of mental ignorance, sloth, and bondage is embraced, social advance-

ment is impossible. No people can be great without liberty as well as order; and there is no true liberty where men submit to be slaves in soul, and crouch under the yoke of a spiritual serfdom.

This, however, is the proper place for inquiring into the social condition of the Mexicans and Peruvians. But it will be necessary, that we may do this successfully, to propound a few general principles.

2. GENERAL PRINCIPLES OF CIVILIZATION.—The real origin of civilization is suggested by its very name, which refers to the congregation of men in cities or states, and to their fitness for thus dwelling together. Now, human nature has as truly its laws as either animal or vegetable, or merely material, nature; and these, at all events to some extent, and as to their essential principles, must always be observed in order to the preservation of the social life. Even the semi-social condition of savages requires that some degree of attention be paid to these, though the limited character of the society calls for the development of fewer laws. Two men cannot dwell together without some rules, defining and guarding their mutual rights, and regulating their intercourse. Each individual naturally seeks his own gratification; and, as neither has larger rights than the other, some method of avoiding the contests that would end in separa-