

Bartolom De Las Casas

Louis Anthony 1850- Dutto

The Life and Writings of Bartolome de Las Casas Henry Raup Wagner, Helen Rand Parish, 1967 Bartolomé de las Casas spent 50 years of his life actively fighting slavery and the violent colonial abuse of indigenous peoples, especially by trying to convince the Spanish court to adopt a more humane policy of colonization. And although he failed to save the indigenous peoples of the Western Indies, his efforts resulted in several improvements in the legal status of the natives, and in an increased colonial focus on the ethics of colonialism. Las Casas is often seen as one of the first advocates for universal Human Rights. he was also appointed as Bishop of Chiapas, a newly established diocese of which he took possession in 1545 upon his return to the New World. He was consecrated in the Dominican Church of San Pablo on march 30th 1544, the ceremonied being officiated by two Bishops instead of by archbishop Loaysa who strongly disliked Las Casas.[54] As a Bishop Las Casas was involved in frequent conflicts with the encomenderos and secular of his diocese, among them the conquistador Bernal Díaz del Castillo. In a Pastoral letter issued on march 20th 1545 he refused absolution to slave owners and encomenderos even on their death bed, unless all their slaves had been set free and their property restituted to them.[55] Las Casas furthermore threatened that anyone who mistreated Indians within his jurisdiction would be ex-communicated. He also came into conflict with the Bishop of Guatemala Francisco Marroquín, to whose jurisdiction the diocese had previously belonged. Bishop Marroquín openly defied the New Laws to Las Casas's dismay. The New Laws were repealed on October 20, 1545, and riots broke out against Las Casas.[55] After a year he had made himself so unpopular among the Spaniards of the area that he had to leave.

The Life of Bartolomé de Las Casas and the First Leaves of American Ecclesiastical History Louis Anthony Dutto, 1902

Bartolomé de Las Casas in History Juan Friede, Benjamin Keen, 1967*

Bartolomé de Las Casas Paul S. Vickery, 2006 Bartolome de las Casas (1484-1566) came to the New World in pursuit of material wealth, became virtually a slave owner, and ended up suddenly and dramatically turning his life around to become a Dominican friar and the first great champion of the Native Americans. Daring to challenge the Spanish *encomienda* system, which was little more than a justification of forced labor, Las Casas, in the spirit of the great Hebrew Prophets, spoke out unequivocally for justice and freedom for oppressed peoples. His *The Only Way*, which argued that the native peoples of the

Americas are fully human, can rightly be called one of the seminal documents of American Catholic social justice. In this biography, Paul Vickery focuses especially upon Las Casas's conversion journey. Drawing upon Las Casas's own words and actions, Vickery describes the historical setting and specific events leading up to Las Casas's spiritual awakening and then interprets this experience in light of his message for us today. Students of history, Western civilization, and social justice will find here an original and provocative text about Colonial Latin America and Native American studies, while students of ethics will find much food for thought in its treatment of questions of conscience and the moral choices with which we are confronted.--BOOK JACKET.

Bartolomé de las Casas José Alcina Franch,1987

Bartolome de Las Casas Lewis Hanke,2014-01-15

Bartolomé de Las Casas; a Selection of His Writings Bartolomé de las Casas,1971 Historian; the History of the Indies: Prologue: Why he wrote History. A portrait of Columbus. The verdict of Salamanca. San Salvador. Reception in Barcelona. The conquest of Cuba. Magellan and his globe. The character of Cortes.--Autobiographer; autobiography in the History of the Indies: Are not the Indians men? The conversion of Las Casas. First battles at court. Black slaves in the New World. Las Casas joins the Dominicans.--Anthropologist; the Apologetic history: The rationality of the American Indian. A description of Cuba. The ill effects of sadness and fear. Indian houses, featherwork, and silverwork. The marketplace of Mexico City. A volcano in Nicaragua. The meanings of barbarous.--Political thinker, memorials and treatises: A New World utopia. The Only method of converting the Indians. A Very brief account of Spanish cruelty. Abolish the encomienda! The duty of reparation. A defense of human sacrifice. The restoration of the Indies. A declaration of human rights.--Bibliography (p. [203]-206).

Approaches to Teaching the Writings of Bartolomé de Las Casas Santa Arias,Eyda M. Merediz,2008 The work of Bartolomé de Las Casas poses a number of challenges in the classroom: students need help seeing the relevance of a sixteenth-century Dominican missionary to their lives, understanding his colonial-imperial context, and negotiating the apparent contradictions among his evangelizing and his varying stances on Indian and black slavery in the New World. The essays gathered in this volume show teachers how to introduce and engage with Las Casas—one of the first voices to criticize European treatment of the native populations of the Americas and crucial today to studies of imperialism, colonialism, and human rights—in a wide range of courses, undergraduate and graduate. Like all volumes in the Approaches series, this collection includes a convenient survey of original and supplementary materials and a comprehensive array of classroom tactics. The first group of essays incorporates Las Casas into the interdisciplinary classroom, while the next group focuses on teaching the Las Casas text most widely used in literature courses: the *Brevísima relación de la destrucción de las Indias*, a dramatic, largely firsthand view of colonial violence. The essays that follow explore the Spanish friar's letters, treatises, and petitions to the Crown; locate his connection to such broader issues as independence movements in Latin America, inter-

European politics, abolition, and human rights; and suggest ways of teaching him alongside colonial figures such as Christopher Columbus and within the literary traditions of a variety of nations and languages.

Bartolomé de Las Casas (1474-1566) in the Pages of Father Antonio de Remesal Antonio de Remesal, 2002

Bartolomé de Las Casas Lewis Hanke, 1951-01-01

The Life of Bartolome de Las Casas and the First Leaves of American Ecclesiastical History Louis Anthony Dutto, 2015-10-30 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

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Bartolomé de las Casas and the Conquest of the Americas Lawrence A. Clayton, 2010-11-23 This is a short history of the age of exploration and the conquest of the Americas told through the experience of Bartolomé de las Casas, a Dominican friar who fervently defended the American Indians, and the single most important figure of the period after Columbus. Explores the period known as the Encounter, which was characterized by intensive conflict between Europeans and the people of the Americas following Columbus's voyages Argues that Las Casas, 'protector of Indians,' was primarily motivated by Scripture in his crusade for justice and equality for American Indians Draws on the 14 volume Complete Works of Las Casas as a window into his mind and actions Encourages students to understand history through the viewpoint of individuals living it

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Bartolome de Las Casas Gilbert Markus, 1988-07

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