



# Bartolome De Las Casas

**David T. Orique**



## **Bartolome De Las Casas:**

**The Life of Bartolomé de Las Casas and the First Leaves of American Ecclesiastical History** Louis Anthony Dutto, 1902     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**     *The Life and Writings of Bartolome de Las Casas* Henry Raup Wagner, Helen Rand Parish, 1967 Bartolome 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 D az 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 Marroqu n to whose jurisdiction the diocese had previously belonged Bishop Marroqu n 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     Bartolomé de las Casas Hans Hanke, 2013-12-11     **Bartolomé de Las Casas, "Father of the Indians"** Marcel Brion, 1929     *Bartolomé de Las Casas (1474-1566) in the Pages of Father Antonio de Remesal* Antonio de

Remesal,2002 *Bartolomé de las Casas* Lawrence A. Clayton,2012-06-29 The Dominican priest Bartolomé de las Casas 1485-1566 was a prominent chronicler of the early Spanish conquest of the Americas a noted protector of the American Indians and arguably the most significant figure in the early Spanish Empire after Christopher Columbus Following an epiphany in 1514 Las Casas fought the Spanish control of the Indies for the rest of his life writing vividly about the brutality of the Spanish conquistadors Once a settler and exploiter of the American Indians he became their defender breaking ground for the modern human rights movement Las Casas brought his understanding of Christian scripture to the forefront in his defense of the Indians challenging the premise that the Indians of the New World were any less civilized or capable of practising Christianity than Europeans Bartolomé de las Casas A Biography is the first major English language and scholarly biography of Las Casas life in a generation **Bartolomé de Las Casas in History** Juan Friede, Benjamin Keen, 1967\*

**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 *Bartolomé de las Casas* José Alcina Franch, 1987 **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 *The Life of Bartolomé 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

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[Approaches to Teaching the Writings of Bartolomé de Las Casas](#) Santa Arias,Eyda M. Merediz,2008-01-01 The work of Bartolom 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, "Father of the Indians"** Marcel Brion, 1929      **Obras Escogidas de Fray Bartolomé de Las Casas** Bartolomé de las Casas, 1957      *The Unheard Voice of Law in Bartolomé de Las Casas's Brevísima Relación de la Destrucción de las Indias* David T. Orique, 2021-04-13

The Unheard Voice of Law in Bartolomé de las Casas's Brevísima relación de la destrucción de las Indias reinterprets Las Casas's controversial treatise as a legal document whose legal character is linked to civil and ecclesiastical genres of the Early Modern and late Renaissance juridical tradition Bartolomé de las Casas proclaimed I have labored to inquire about and discern the law I have plumbed the depths and have reached the headwaters The Unheard Voice also plumbs the depths of Las Casas's voice of law in his widely read and highly controversial Brevísima relación a legal document published and debated since the 16th century This original reinterpretation of his Very Brief Account uncovers the juridical approach voiced in his defense of the Indigenous peoples of the Americas The Unheard Voice innovatively asserts that the Brevísima relación's legal character is intimately linked to civil and ecclesiastical genres of the late Renaissance juridical tradition This paradigm-shifting book contextualizes the formation of Las Casas's juridical voice in canon law and theology initially as a secular cleric subsequently as a Dominican friar and finally as a diocesan bishop and demonstrates how his experienced juridical voice fought for justice in trans-Atlantic debates about Indigenous peoples' level of humanity religious freedom enslavement and conquest Reaching the headwaters of Las Casas's hitherto unheard juridical voice of law in the Brevísima relación provides readers with a previously unheard interpretation an appealing voice for readers and students of this powerful Early Modern text that still resonates today The Unheard Voice of Law is a valuable companion text for many in the disciplines of literature history theology law and philosophy who read Bartolomé de las Casas's Very Brief Account and study his life labor and legacy

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