



Bartolome De Las Casas

Lawrence A. Clayton



Bartolome De Las Casas:

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

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Louis Anthony Dutto, 1902 [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 ceremony 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 Diaz 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 excommunicated He also came into conflict with the Bishop of Guatemala Francisco Marroquin to whose jurisdiction the diocese had previously belonged Bishop Marroquin 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

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Law is a valuable companion text for many in the disciplines of literature history theology law and philosophy who read Bartolom de las Casas s Very Brief Account and study his life labor and legacy

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 Brev sima relaci n de la destruccion 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

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