

## 1: Bowlegs, Billy/Holata Micco () | The Black Past: Remembered and Reclaimed

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Europeans and Native Americans in North America, [ edit ] Eastern North America; the "Proclamation line" is the border between the red and the pink areas. Epidemiological and archeological work has established the effects of increased immigration of children accompanying families to North America from [ edit ] They came from areas where smallpox was endemic in the Netherlands, England and France, and passed on the disease to indigenous people. At the same time, indigenous peoples competed for dominance in the European fur trade and hunting areas. The French, English and Spanish powers sought to engage Native American tribes as auxiliary forces in their North American armies, otherwise composed mostly of colonial militia in the early battles. In many cases indigenous warriors formed the great majority of fighting forces, which deepened some of their rivalries. To secure the help of the tribes, the Europeans offered goods and signed treaties. In addition, the indigenous peoples formed alliances for their own reasons, wanting to keep allies in the fur and gun trades, positioning European allies against their traditional enemies among other tribes, etc. The document defined a boundary to separate Native American country from that of the European community. In part, this justified the English taking complete control of lands on the European side, but the proclamation did not effectively prevent individual ethnic European colonists from continuing to migrate westward. The British did not have sufficient forces to patrol the border and keep out colonists. For further information see European colonization of the Americas. From the Native American perspective, European control of an area generally means a dramatic change in their way of life, with free movement across hunting grounds curtailed or objected to, for instance, by Europeans who had different conceptions of property and the uses of land. The United States and Native Americans, [ edit ] Indian Agent Benjamin Hawkins demonstrating European methods of farming to Creek Muscogee on his Georgian plantation situated along the Flint River , The struggle for empire in North America caused the United States in its earliest years to adopt an Indian policy similar to the one devised by Great Britain in colonial times. As relations with England and Spain normalized during the early 19th century, the need for such friendly relations ended. It was no longer necessary to "woo" the tribes to prevent the other powers from using them against the United States. Now, instead of a buffer against other "civilized" foes, the tribes often became viewed as an obstacle in the expansion of the United States. George Washington formulated a policy to encourage the "civilizing" process. But it has been conceived to be impracticable to civilize the Indians of North America [ edit ] This opinion is probably more convenient than just. While it did not authorize the forced removal of the indigenous tribes, it authorized the President to negotiate land exchange treaties with tribes located in lands of the United States. The Intercourse Law of prohibited United States citizens from entering tribal lands granted by such treaties without permission, though it was often ignored. The agreement represented one of the largest transfers of land that was signed between the U. Government and Native Americans without being instigated by warfare. By the treaty, the Choctaws signed away their remaining traditional homelands, opening them up for American settlement in Mississippi Territory. While the Indian Removal Act made the relocation of the tribes voluntary, it was often abused by government officials. The best-known example is the Treaty of New Echota. It was negotiated and signed by a small fraction of Cherokee tribal members, not the tribal leadership, on December 29, 1835. While tribal leaders objected to Washington, DC and the treaty was revised in 1838, the state of Georgia proceeded to act against the Cherokee tribe. The tribe was forced to relocate in 1838. In the decades that followed, white settlers encroached even into the western lands set aside for Native Americans. American settlers eventually made homesteads from coast to coast, just as the Native Americans had before them. No tribe was untouched by the influence of white traders, farmers, and soldiers. It became responsible for negotiating treaties and enforcing conditions, at least for Native Americans. In the bureau was transferred to the Department of the Interior as so many of its responsibilities were related to the holding and disposition of large land assets. In Commissioner George W.

Manypenny called for a new code of regulations. He noted that there was no place in the West where the Indians could be placed with a reasonable hope that they might escape conflict with white settlers. He also called for the Intercourse Law of 1834 to be revised, as its provisions had been aimed at individual intruders on Indian territory rather than at organized expeditions. In the succeeding Commissioner, Charles Mix, noted that the repeated removal of tribes had prevented them from acquiring a taste for European way of life. In Secretary of the Interior Caleb B. Smith questioned the wisdom of treating tribes as quasi-independent nations. Americanization and assimilation [ edit ] See also: The movement to reform Indian administration and assimilate Indians as citizens originated in the pleas of people who lived in close association with the natives and were shocked by the fraudulent and indifferent management of their affairs. They called themselves "Friends of the Indian" and lobbied officials on their behalf. Gradually the call for change was taken up by Eastern reformers. The 19th century was a time of major efforts in evangelizing missionary expeditions to all non-Christian people. In the government began to make contracts with various missionary societies to operate Indian schools for teaching citizenship, English, and agricultural and mechanical arts. Presidency of Ulysses S. They are being cared for in such a way, it is hoped, as to induce those still pursuing their old habits of life to embrace the only opportunity which is left them to avoid extermination. The Quakers had promoted the peace policy in the expectation that applying Christian principles to Indian affairs would eliminate corruption and speed assimilation. Most Indians joined churches but there were unexpected problems, such as rivalry between Protestants and Catholics for control of specific reservations in order to maximize the number of souls converted. They had been highly organized and motivated by the anti-slavery crusade, and after the Civil War expanded their energies to include both ex-slaves and the western tribes. During 1860s, they served as appointed agents on numerous reservations and superintendencies in a mission centered on moral uplift and manual training. Their ultimate goal of acculturating the Indians to American culture was not reached because of frontier land hunger and Congressional patronage politics. In 1869, John H. Stout, sponsored by the Dutch Reformed Church, was sent to the Pima reservation in Arizona to implement the policy. However Congress, the church, and private charities spent less money than was needed; the local whites strongly disliked the Indians; the Pima balked at removal; and Stout was frustrated at every turn. The Peace Policy began in 1849 when the Presbyterians took over the reservations. They were frustrated because they did not understand the Navajo. However, the Navajo not only gave up raiding but soon became successful at sheep ranching. They lost much of their land as the United States began to confiscate the western portions of the Indian Territory and began to resettle the Indians there on smaller reservations. The Sioux were given the choice of either selling their lands in the Black Hills for cash or not receiving government gifts of food and other supplies. Teller called attention to the "great hindrance" of Indian customs to the progress of assimilation. The resultant "Code of Indian Offenses" in 1849 outlined the procedure for suppressing "evil practice. The Court would serve as judges to punish offenders. Outlawed behavior included participation in traditional dances and feasts, polygamy, reciprocal gift giving and funeral practices, and intoxication or sale of liquor. Also prohibited were "medicine men" who "use any of the arts of the conjurer to prevent the Indians from abandoning their heathenish rites and customs. The report of the Secretary of the Interior lists the activities of the Court on several reservations and apparently no Indian was prosecuted for dances or "heathenish ceremonies. Taney expressed that since Native Americans were "free and independent people" that they could become U. Taney, , What was Taney thinking? The progressive era was characterized by a resolve to emphasize the importance of dignity and independence in the modern industrialized world. The progressive era thinkers also wanted to look beyond legal definitions of equality to create a realistic concept of fairness. Such a concept was thought to include a reasonable income, decent working conditions, as well as health and leisure for every American. Through cases such as Lone Wolf v. Hitchcock, Talton v. Mayes, Winters vs. United States, United States v. Winans, United States v. Nice, and United States v. Sandoval the court set many precedents and provided building blocks for much of the new legislation concerning Native Americans. One of the basic decisions that had to be made in most of these cases was how to classify the Indian nations and what rights they were to have. Hitchcock provides an excellent example of the implementation of the paternal view of Native Americans as it refers back to the idea of Indians as "wards of the nation. As new legislation tried to force the American Indians into becoming just

Americans, the Supreme Court provided these critical decisions. Native American nations were labeled "domestic dependent nations" by Marshall in *Cherokee Nation v. Georgia*, one of the first landmark cases involving Indians. Decisions focusing on dependence [ edit ] *United States v. Kagama* set the stage for the court to make even more powerful decisions based on plenary power. To summarize congressional plenary power, the court stated: The power of the general government over these remnants of a race once powerful, now weak and diminished in numbers, is necessary to their protection, as well as to the safety of those among whom they dwell. It must exist in that government, because it never has existed anywhere else; because the theater of its exercise is within the geographical limits of the United [ U. *Kagama* led to the new idea that "protection" of Native Americans could justify intrusion into intratribal affairs. The Supreme Court and Congress were given unlimited authority with which to force assimilation and acculturation of Native Americans into American society. *Nice*, was a result of the idea of barring American Indians from the sale of liquor. While many tribal governments had long prohibited the sale of alcohol on their reservations, the ruling implied that American Indian nations could not be entirely independent, and needed a guardian for protection. *Sandoval* [ edit ] Like *United States v. Sandoval* rose from efforts to bar American Indians from the sale of liquor. As American Indians were granted citizenship, there was an effort to retain the ability to protect them as a group which was distinct from regular citizens. The *Sandoval Act* reversed the U. Joseph decision of , which claimed that the Pueblo were not considered federal Indians.

## 2: Newspaper Rock: California's Trail of Tears

*Comment: International shipment available. A used item that may have some cosmetic wear (i.e. shelf-wear, slightly torn or missing dust jacket, broken spine, creases, dented corner, pages may include limited notes and highlighting) All text in great shape! will ship best condition whenever available.*

In spite of a later tendency in the Southern United States to differentiate the African slave from the Indian, African slavery was in actuality imposed on top of a preexisting system of Indian slavery. Many of the early explorations of the New World were quite simply slaving expeditions. By the late years of the seventeenth century, caravans of Indian slaves were making their way from the Carolina backcountry to forts on the coast just as they were doing on the African continent. In addition to working together in the fields, they lived together in communal living quarters, produced collective recipes for food and herbal remedies, shared myths and legends, and ultimately became lovers. The intermarriage of Africans and Native Americans was facilitated by the disproportionality of African male slaves to females 3 to 1 and the decimation of Native American males by disease, enslavement, and prolonged wars with the colonists. As relationships grew, the lines of distinction began to blur. The evolution of red-black people began to pursue its own course; many of the people who came to be known as slaves, free people of color, Africans, or Indians were most often the product of integrating cultures. The depth and complexity of this intermixture is revealed in a slave code from South Carolina: William McLoughlin has stressed the importance of clan relationships and the larger national identities of Native Americans; race was not considered a critical element in perception or hostility. However, this dramatic shift in the culture of the peoples of the Southeast could not be accommodated without first altering the entire social, political, and religious structures of traditional societies. As the program of civilization pursued its goals, slavery spread among the nations of the Southeast. Individuals who held positions of power and land began to grow wealthy and to buy black slaves to extend their fields and tend to their livestock. Intermarriage among the Nations and the whites who served among them increased: Gradually the nations developed a landed elite and a small group of shopkeepers and entrepreneurs formed a bourgeois element that became dominant in national affairs. It was among this group of the rich and powerful, the assimilated peoples of the Five Civilized Tribes, that slavery became most accepted. They and the local governments and federal agents would oppose the missionaries should they choose to espouse the cause of abolition. This left little room for colonial institutions, including slavery, among large populations of the of full-blooded members of the Southeastern Nations. In addition, there were splits among the various nations according to the level of assimilation to white culture and intermarriage between Europeans and the peoples of the First Nations. Within the so-called Five Civilized Tribes, nations such as the Choctaw, Chickasaw, and especially the Cherokee intermarried with the white missionaries, government agents, and local settlers while the Muskogean people of the deep south did not. A joke developed among the Southeastern nations which highlighted this aspect of Southern society: The Indians began to make their escape from slavery to the Indian Country. Their example was soon followed by the African Slaves, who also fled to the Indian Country, and, in order to secure themselves from pursuit continued their journey. In many areas throughout the South, the Muskogee were continually exposed to an apocalyptic religious tradition that promoted resistance to white oppression. Jesse Galphin, himself, was an Indian trader with the Muskogee. The presence of such refuges and spiritual centers so close to colonial plantations, especially in the light of slave rebellions in Haiti and the colonies, proved to be a great threat to the institution of slavery. Most of the early records of the missionaries note that their earliest converts were the enslaved African-Americans within Native American communities. About two thirds of the members of the church are of African descent; these mostly understand English; and on that account are more accessible than the Chickasaws. The last mentioned class manifest an increasing attention to the means of grace, and since the commencement of the present year, more of the full Indians have been constant in their attendance upon religious meetings, than at any time since the mission was established. The black people manifest the most ardent desire for religious instruction, and often travel a great many miles to obtain it Two or three years ago, a black man who belonged to the mission church, opened his little cabin

for prayer, on the evening of every Wednesday, which was usually attended by half a dozen colored persons. This spring, the number suddenly increased, till more than fifty assembled at once, many of whom were full Indians. The meetings, were conducted wholly by Christian slaves, in the Chickasaw language. One of their number can read fluently in the Bible, and many of the others can sing hymns which they have committed to memory from hearing them sung and recited. He had been taught solely by black people who had received their instruction in our Sunday School. Not only did Africans share with Native Americans, the process of sharing cultural traditions went both ways. From the slave narratives, we learn of the role that Native American religious traditions played in African American society: Dat busk was justa little busk. But I seen lots of big ones. Dey all dance crazy and make up funny songs to go wid de dance. Everybody think up funny songs to sing and everybody whoop and laugh all de time. As soon as it gets dark, we quietly slips outen de quarters, one by one, so as not to disturb de guards. Arrivin at de dance, we jined in the festivities wid a will. Another dispensation of Providence has much strengthened our hands, and increased our means of information; Henry Francis, lately a slave to the widow of the late Colonel Leroy Hammond, of Augusta, has been purchased by a few humane gentlemen of this place, and liberated to exercise the handsome ministerial gifts he possesses amongst us. He is a strong man about forty-nine years of age, whose mother was white and whose father was an Indian. Brother Francis has been in the ministry fifteen years, and will probably become the pastor of a branch of my large church Even as slave owners, the Native Americans were particularly noted for their kindness and refusal to implement even their own national laws with respect to slavery. Old Chief treated all the Negroes like they was just hired hands, and I was a big girl before I knowed very much about belonging to him. The presumption is that the Cherokees will, at no distant date, cooperate with the humane efforts of those who are liberating and sending this prescribed race to the land of their fathers. In his first message to Congress, Andrew Jackson set forth his plan for the removal of all of the Southeastern Indian nations to lands west of the Mississippi River. Arrangements were being made to emancipate the slaves and receive them as Cherokee citizens. Though the signers of this treaty were ultimately punished for treason, the impact of this treaty would be disastrous upon Cherokee and African alike for many years. However, taking into account that free blacks and people of mixed ancestry were probably not considered, we can assume the number to be much higher, especially among the Muskogee and Seminole. In spite of tales used to support emigration, [72] the natives were reluctant to leave their ancestral homelands. In the spring of , the process of forced removal began for the Cherokee at the hands of the U. An African-American member of the community described the process of removal: The Cherokees, after having been driven from their homes, were divided into detachments of nearly equal size and late in October, , the first detachment started, the others following one by one. The aged, sick and young children rode in the wagons, which carried provisions and bedding, while others went on foot. The trip was made in the dead of winter and many died from exposure from sleet and snow, and all who lived to make this trip, or had parents who made it, will long remember it, as a bitter memory. More recent estimates put the number of deaths at nearly 8, people who died as a direct result of the Cherokee Trail of Tears. If we can assume similar numbers of deaths among the Choctaw slaves as the Cherokee, perhaps of the Choctaw slaves died in route. Many Choctaws stayed in Alabama and formed a community of resistance with African slaves similar to Fort Negro which proved to be a thorn in the side for later governments. The Africans among these nations knew that they were the property of men from whom they, or their ancestors, had fled. The burden of proof lay upon them and that their losing to the United States government meant that they would become the property of whoever claimed them. The process was not to be completed until nearly ten years, twenty million dollars, and fifteen hundred soldiers lives later. The removal of the Muskogees, Seminoles, and their African counterparts was the costliest war in American history until the Civil War. Let us make no mistake about the nature of this endeavor. Our national influence and military power had been put forth to reenslave our fellow men: Those leaders of the Muskogee and Seminole such as Opothoyehala, Micanopy, and Osceola had deep ties to the African-American communities in their presence. Jessup refused to return the African slaves to their owners in the South, they would be sent to the West as part of the Seminole Nation. The Africans, Seminoles, and Creeks set about on the path to the Western territory, where the conflict over the status of the Africans was uncertain and the relationship between the Seminoles

and the Muskogees seemed undecided. One thing was certain and decided; the losses among the Creeks and the Seminoles in their Trail of Tears were immense. The Creeks and the Seminoles were said to have suffered fifty percent mortality rate. It also rang true to those traditionalists among the Muskogee who believed that they emerged from caves in the west and came east to settle in the Southeast. It gave them the strength to resist and it gave them the strength to endure. Many of the contingencies were led by the ministers of the American Board and their followers. The records of the Trail of Tears show that along the way, the churches themselves were allowed to congregate and express their faith in God. When there were dances to celebrate, deaths to mourn, or festivals to mark the passing of the seasons, there were Africans present. This we can never forget.

Footnotes [1] This is, of course, an issue of some debate for there are many theories regarding pre-colonial contact between Africans and Native Americans. The Knickerbocker Press, , Cornell University Press, , Library Research Associates, ; J. Washington, *The Story of the Negro: The Rise of the Race from Slavery* Vol. Prentice Hall, , Malone, *Cherokees of the Old South: A People in Transition* Athens: University of Georgia Press, , Government Printing Office, , Free Press, , University of Illinois Press. *Essays on the Southeastern Indians* Georgia: Mercer University Press, , University of Tennessee Press, , The Association for Negro Life and History, , Walter Lowrie, Walter S. Franklin, and Matthew St. Clair Clarke Washington, D. Gales and Seaton, ,

## 3: Tears follow bloodshed as Texas mourns 10 killed in school shooting

*Tears follow bloodshed as Texas mourns 10 killed in school shooting [www.enganchecubano.com](http://www.enganchecubano.com) A year-old armed with a shotgun and a pistol opened fire at a Texas high school on Friday, killing 10 people.*

It is characterised by European colonization of missionary activity. Pope Alexander VI , in the papal bull *Inter caetera* , awarded colonial rights over most of the newly discovered lands to Spain and Portugal. Under the patronato system, state authorities controlled clerical appointments and no direct contact was allowed with the Vatican. Catholic Church and the Age of Discovery During the Age of Discovery , the Roman Catholic Church established a number of Missions in the Americas and other colonies in order to spread Christianity in the New World and to convert the indigenous peoples. Spreading Christianity to the newly discovered continent was a top priority, but only one piece of the Spanish colonization system. The influence of the Franciscans , considering that missionaries are sometimes seen as tools of imperialism , [3] enabled other objectives to be reached, such as the extension of Spanish language , culture and political control to the New World. A goal was to change the agricultural or nomadic Indian into a model of the Spanish people and society. Basically, the aim was for urbanization. However, most initial attempts at this were only partially successful; American groups simply blended Catholicism with their traditional beliefs. The Spaniards did not impose their language to the degree they did their religion. In fact, the missionary work of the Roman Catholic Church in Quechua , Nahuatl , and Guarani actually contributed to the expansion of these American languages, equipping them with writing systems. The *Requerimiento* , in relation to the Spanish invasion of South America , demanded that the local populations accept Spanish rule, and allow preaching to them by Catholic missionaries, on pain of war, slavery or death, although it did not demand conversion. Christian missionaries provided existing slaves with an opportunity to escape their situation by seeking out the protection of the missions. On December , the Dominican friar Antonio de Montesinos openly rebuked the Spanish authorities governing Hispaniola for their mistreatment of the American natives, telling them " Enforcement was lax, and while some blame the Church for not doing enough to liberate the Indians, others point to the Church as the only voice raised on behalf of indigenous peoples. When some Europeans questioned whether the Indians were truly human and worthy of baptism, Pope Paul III in the bull *Sublimis Deus* confirmed that "their souls were as immortal as those of Europeans" and they should neither be robbed nor turned into slaves. Overland routes were established from New Mexico that resulted in the colonization of San Francisco in and Los Angeles in However, by bringing Western civilization to the area, these missions and the Spanish government have been held responsible for wiping out nearly a third of the native population, primarily through disease. The Jesuits were often the only force standing between the Native Americans and slavery. These were societies set up according to an idealized theocratic model. It is partly because the Jesuits, such as Antonio Ruiz de Montoya , protected the natives whom certain Spanish and Portuguese colonizers wanted to enslave that the Society of Jesus was suppressed. The Jesuit Reductions were a particular version of the general Catholic strategy used in the 17th and 18th centuries of building reductions *reducciones de indios* , in order to Christianize the indigenous populations of the Americas more efficiently. The reductions were created by the Catholic order of the Jesuits in South America, in areas inhabited by the Tupi - Guarani peoples, which generally corresponds to modern day Paraguay. Later reductions were extended into the areas that correspond to Argentina , Brazil , Bolivia and Uruguay. In these regions the Jesuit reductions were different from the reductions in other regions, because the Indians were expected to adopt Christianity but not European culture. With the use of Indian labour, the reductions became economically successful. When their existence was threatened by the incursions of Bandeirante slave traders, Indian militia were created that fought effectively against the colonists. The conquest was immediately accompanied by evangelization, and new, local forms of Catholicism appeared. News of the apparition on Tepayac Hill spread quickly through Mexico; and in the seven years that followed, through , the Indian people accepted the Spaniards and 8 million people were converted to the Catholic faith. Thereafter, the Aztecs no longer practiced human sacrifice or native forms of worship. Guadalupe is often considered a mixture of the cultures which blend to form Mexico, both

racially [24] and religiously [25] Guadalupe is sometimes called the "first mestiza " [26] or "the first Mexican". As Jacques Lafaye wrote in *Quetzalcoatl and Guadalupe*, " The Basilica of Our Lady of Copacabana was built in Bolivia, near the Isla del Sol where the Sun God was believed to be born, in the 16th century, to commemorate the apparition of the Virgin of Copacabana. In Cuba, the Virgin named Caridad del Cobre was allegedly seen in the beginning of the 16th century, a case consigned in the Archivo General de Indias. In other cases, the appearance of the Virgin was reported by an indigenous person, for example, Virgen de los Angeles in Costa Rica. Anti-Clericalism and persecutions[ edit ] Main article: Anti-clericalism in Latin America For most of the history of post-colonial Latin America, religious rights have been regularly violated, and even now, tensions and conflict in the area of religion remain. Moreover, it has taken Latin America much longer than other parts of the West to adopt religious freedom in theory and in practice, and the habit of respect for those rights is only gradually being developed. The slowness to embrace religious freedom in Latin America is related to its colonial heritage and to its post-colonial history. The Aztec and the Inca both made substantial use of religion to support their authority and power. This pre-existing role of religion in pre-Columbian culture made it relatively easy for the Spanish conquistadors to replace native religious structures with those of a Catholicism that was closely linked to the Spanish throne. This anti-clericalism was based on the idea that the clergy especially the prelates who ran the administrative offices of the Church were hindering social progress in areas such as public education and economic development. As a result, the Church tended to be rather conservative politically. Beginning in the s, a succession of liberal regimes came to power in Latin America. As a result, a number of these liberal regimes expropriated Church property and tried to bring education, marriage and burial under secular authority. The confiscation of Church properties and changes in the scope of religious liberties in general, increasing the rights of non-Catholics and non-observant Catholics, while licensing or prohibiting the institutes generally accompanied secularist, and later, Marxist-leaning, governmental reforms. Such reforms were unacceptable to the leadership of the clergy and the Conservatives. Comonfort and members of his administration were excommunicated , and a revolt was then declared. Church properties were confiscated and basic civil and political rights were denied to religious institutes and the clergy. The first of the Liberal Reform Laws were passed in It was conceived of as a moderate measure, rather than abolish church courts altogether. However, the move opened latent divisions in the country. Under this new law, the government began to confiscate Church land. The purpose of the law was to convert lands held by corporate entities such as the Church into private property, favoring those who already lived on it. It was thought that such would encourage development and the government could raise revenue by taxing the process. If the Church did not comply, the government would hold public auctions. The Law also stated that the Church could not gain possession of properties in the future. However, the Lerdo Law did not apply only to the Church. It stated that no corporate body could own land. Broadly defined, this would include ejidos , or communal land owned by Indian villages. Initially, these ejidos were exempt from the law, but eventually these Indian communities suffered and extensive loss of land. The number of religious holidays was reduced and several holidays to commemorate national events introduced. Religious celebrations outside churches was forbidden, use of church bells restricted and clerical dress was prohibited in public. The government had hoped that this law would bring in enough revenue to secure a loan from the United States but sales would prove disappointing from the time it was passed all the way to the early 20th century. Cristero War Following the revolution of , the new Mexican Constitution of contained further anti-clerical provisions. Article 3 called for secular education in the schools and prohibited the Church from engaging in primary education; Article 5 outlawed monastic orders; Article 24 forbade public worship outside the confines of churches; and Article 27 placed restrictions on the right of religious organizations to hold property. Most obnoxious to Catholics was Article , which deprived clergy members of basic political rights. Many of these laws were resisted, leading to the Cristero Rebellion of The suppression of the Church included the closing of many churches and the killing and forced marriage of priests. Discontent over the provisions had been simmering for years. The conflict is known as the Cristero War. A number of articles of the Constitution were at issue. Article 5 outlawed monastic religious orders. Finally, Article took away basic civil rights of members of the clergy: The Cristero War was eventually resolved diplomatically, largely with the influence of the U.

The conflict claimed the lives of some 90, As promised in the diplomatic resolution, the laws considered offensive to the Cristeros remained on the books, but no organized federal attempts to enforce them were put into action. Between and at least 40 priests were killed. This issue was one of the bases for the lasting dispute between Conservatives, who represented primarily the interests of the Sierra and the church, and the Liberals, who represented those of the costa and anticlericalism. When the Liberal Party came to power in , anticlerical Liberals pushed for legislation to end Church influence in public schools. These Liberals held that the Church and its intellectual backwardness were responsible for a lack of spiritual and material progress in Colombia. Liberal-controlled local, departmental and national governments ended contracts with religious communities who operated schools in government-owned buildings, and set up secular schools in their place. These actions were sometimes violent, and were met by a strong opposition from clerics, Conservatives, and even a good number of more moderate Liberals. La Violencia refers to an era of civil conflict in various areas of the Colombian countryside between supporters of the Colombian Liberal Party and the Colombian Conservative Party , a conflict which took place roughly from to Conservative Catholics, asserting their role as definers of national values and morality, responded in part by joining in the rightist religio-political movement known as Catholic Nationalism which formed successive opposition parties. However, in , overthrown by a military general who was a leading member of the Catholic Nationalist movement. In later year Fidel Castro converted back to Catholicism and lifted the ban on the catholic church in Cuba [48] Main article: Liberation theology In the s, growing social awareness and politicization in the Latin American Church gave birth to liberation theology which openly supported anti-imperialist movements. In the s, the Jesuits would become a main proponent of liberation theology. Las Casas chronicled Spanish brutality against the Native peoples in excruciating detail. The fact remained, however, that widespread injustice was extremely difficult to uproot Even more important than Bartolome de Las Casas was the Bishop of Nicaragua, Antonio de Valdeviso, who ultimately suffered martyrdom for his defense of the Indian. This edict also outlawed slavery of Indians in any form

## 4: Catholic Church in Latin America - Wikipedia

*Many contend that the boarding schools represented a focused effort "a collusion between church and state" to stamp out Native American identity, affecting generations of children.*

Our History A Proud Heritage Since the earliest contact with European explorers in the 16th century, the Cherokee people have been consistently identified as one of the most socially and culturally advanced of the Native American tribes. Cherokee culture thrived many hundreds of years before initial European contact in the southeastern area of what is now the United States. Cherokee society and culture continued to develop, progressing and embracing cultural elements from European settlers. The Cherokee shaped a government and a society matching the most civilized cultures of the day. Gold was discovered in Georgia in 1828. Outsiders were already coveting Cherokee homelands and a period of "Indian removals" made way for encroachment by settlers, prospectors and others. Ultimately, thousands of Cherokee men, women and children were rounded up in preparation for their "removal" at the order of President Andrew Jackson in his direct defiance of a ruling of the U. Supreme Court "[Justice] John Marshall has made his decision; let him enforce it now if he can. The Cherokee were herded at bayonet point in a forced march of 1,100 miles ending with our arrival in "Indian Territory," which is today part of the state of Oklahoma. Thousands died in the internment camps, along the trail itself and even after their arrival due to the effects of the journey. Rebuilding The Cherokee soon re-established themselves in their new home with communities, churches, schools, newspapers and businesses. The new Cherokee capital of Tahlequah, along with nearby Park Hill, became a major hub of regional business activity and the center of cultural activity. The Cherokee adopted a new constitution in September of 1845 and in the Cherokee Advocate, printed in both Cherokee and English, became the first newspaper in Indian Territory and the first-ever published in a Native American language. The Cherokee Messenger was our first periodical or magazine. Many white settlements bordering the Cherokee Nation took advantage of our superior school system, actually paying tuition to have their children attend Cherokee schools. The Cherokee rebuilt a progressive lifestyle from remnants of the society and the culture left behind in Georgia. Unfortunately, even more Cherokee lands and rights were taken by the federal government after the war in reprimand for the Cherokee who chose to side with the Confederacy. What remained of Cherokee tribal land was eventually divided into individual allotments, doled out to Cherokees listed in the census compiled by the Dawes Commission from Tribal Government The Cherokee Nation operates under a three-part government including the judicial, executive and legislative branches. A revised constitution of the Cherokee Nation was ratified by the Cherokee people in June of 1845 and approved by the Commissioner of Indian Affairs on September 5, 1845. The new Constitution was ratified by a popular vote of Cherokee Nation citizens in 1845. The position of Deputy Principal Chief is also part of the executive branch. The Principal Chief, Deputy Principal Chief and council members are elected to four-year terms by registered tribal voters. There are a total of 17 Tribal Council members. The judicial branch of tribal government includes the District Court and Supreme Court, which is directly comparable to the U. It is the highest court of the Cherokee Nation and oversees internal legal disputes as well as the District Court. Self-Governance Agreement The Cherokee Nation authorized the negotiation of a tribal self-governance agreement for direct funding from the U. Congress on February 10, 1842. This agreement authorizes the tribe to plan, conduct, consolidate and administer programs and receive direct funding to deliver services to tribal members. Self-governance is a change from the paternalistic control the federal government has exercised in the past, to the full-tribal responsibility for self-government and independence initially intended by treaties with sovereign Indian nations. Court System, Legal Code Self-governance gained an added dimension in November, 1845, when the Cherokee Nation passed legislation establishing a Cherokee Nation District Court and a criminal penal and procedure code. In February, 1846, the tribe unanimously approved four legislative acts to facilitate cooperative law enforcement within the jurisdictional boundaries of the Cherokee Nation. These acts strengthen tribal sovereignty while allowing non-tribal law enforcement authorities to pursue and apprehend criminal suspects and vehicle code violators on Cherokee Nation land. Tax Code On February 10, 1842, the Cherokee Nation approved a tax code including a tobacco tax and sales tax on goods or

services sold or rendered on tribal land. The purpose of the tax code is to raise revenue to provide governmental services to Cherokee people and promote economic development, self-sufficiency and a strong tribal government. Fuel Tax Agreement On May 30, , the Cherokee Nation and four other Oklahoma tribes reached an agreement with state lawmakers on taxing tribal sales of motor fuel. The tribes agreed not to sue the state or to license individual tribal citizens to sell motor fuel. In return, they will be rebated part of the money resulting from fuel sales on their lands each quarter of the year for 20 years. They also agreed to spend the money rebated to them for law enforcement, education, roads and health care. In addition, the nation operates several successful enterprises, including Cherokee Nation Entertainment, and Cherokee Nation Industries, Inc. CNI is a multi-million dollar industry, supplying several major defense contractors. The Cherokee Nation is a vital business leader in Oklahoma with a positive financial impact of over one billion dollars annually for the state. For information regarding culture and language, please email cultural cherokee.

5: Tears follow bloodshed as Texas mourns 10 killed in school shooting - [www.enganchecubano.com](http://www.enganchecubano.com)

*Vatican City (AsiaNews) - "Beneath material and moral incrustations, and the tears and bloodshed caused by war, violence and persecution, beneath this apparently impenetrable " there is light.*

The governor said the assailant intended to kill himself but gave up and told police that he did not have the courage to take his own life. The deaths were all but certain to re-ignite the national debate over gun regulations, coming just three months after the Parkland, Florida, attack that killed 17 people at Marjory Stoneman Douglas High School. I was just scared. The wounded included a school police officer who was the first to confront the suspect and got shot in the arm. Zachary Muehe was in his art class when he heard three loud booms. I remember seeing the shrapnel from the tables, whatever he hit. Michael Farina, 17, said he was on the other side of campus when the shooting began. He heard a fire alarm and thought it was a drill. He was holding a door open for special education students in wheelchairs when a principal came bounding down the hall and telling everyone to run. Some still did not feel safe and began jumping the fence behind the shop to run even farther away, Mr Farina said. He made his initial court appearance on Friday evening by video link from the Galveston County Jail. A judge denied bond and took his application for a court-appointed attorney. Mr Pagourtzis played on the junior football team and was a member of a dance squad with a local Greek Orthodox church. Acquaintances described him as quiet and unassuming, an avid video game player who routinely wore a black trench coat and black boots to class. The suspect obtained the shotgun and a. It was not clear whether the father knew his son had taken them. Survivors of the Florida attack took to social media to express grief and outrage in the aftermath. This is the 22nd school shooting just this year. Within weeks, politicians adopted changes, including new weapons restrictions. In late March, the teenagers spearheaded one of the largest student protest marches since Vietnam in Washington and inspired hundreds of other marches from California to Japan. The calls for tighter gun controls have barely registered in gun-loving Texas at least to this point. In the run-up to the March primary election, gun control was not a main issue with candidates of either party. Republicans did not soften their views on guns, and Democrats campaigned on a range of issues instead of zeroing in on gun violence.

## 6: Exploiting Indians to Seize Land

*"The majority of the kids I went to school with are dead," says Manny Jules, "because of the experience they had, the abuse." Jules, 63, is the former chief of the Kamloops band of First.*

Such a move, he claimed, would help put the U. Suspicion, unsurprisingly, ran rampant because the UN and many of its member regimes are famous for hostility toward private property. They are openly seeking to curtail those rights using a variety of seemingly unrelated mechanisms. It now seems, however, that past injustices against Native Americans have been added to the UN toolbox for advancing its controversial anti-property rights agenda. Four national governments – Australia, Canada, the United States, and New Zealand – originally opposed the move, but it was approved by the vast majority of governments around the world. All four opponents eventually relented. Still, it was hardly uncontroversial. Obama publicly announced that his administration supported the UN declaration at the end of , and with millions of Native Americans living within the United States, analysts say the implications could be far-reaching. Now, despite the fact that the U. Senate never ratified the agreement, Obama will apparently seek its implementation. According to the announcement, the Obama administration had already acquired more than 34, acres of land for Indians – a percent increase from . But it is realistic that someday, property owners could be expelled from their land under the guise of returning it to Indians.

**Brazilian Indians and Land Grabs** At the end of , federal Brazilian police and military personnel, some wearing UN insignia, forcibly relocated whole communities in Brazil at gunpoint, purportedly to return huge tracts of land to a handful of Indians whose ancestors allegedly lived there at some point. Authorities, however, marched on, undeterred. Like the Obama administration, the executive branch of government in Brazil also signed the UN indigenous people declaration under fierce international pressure. And while the agreement has not been ratified by the Brazilian Congress, the government is still acting as if it were in force. According to a document posted on the UN website issued by Brazilian authorities and global agencies: Rushmore to Indians is also working closely with the Brazilian government. Others cried as they tore down their own lowly houses and shacks under armed guard. During much of the operation, the press was barred from entering the area, with police threatening journalists. However, information did eventually get out – complete with pictures and video evidence. Reporters on the scene and even federal lawmakers suspected bloodshed would occur as the conflict intensified in the final days, and more than a few locals actually ended up in the hospital. The government, however, had already vowed to expel the communities at any cost, threatening those who refused to comply with criminal charges and even confiscation of what little remained of their personal property. Some , acres of land in the state of Mato Grosso, with numerous towns – at least one of the communities in Estrela do Araguaia was home to an estimated 7, residents complete with churches, schools, a hospital, a graveyard and more – was handed to a small band of nearby Indians by official decree. Citizens and Lawmakers Resist In the Suia Missu area that was evicted, about 3, people who lived in the town of Posto da Mata, including some schoolchildren, are now homeless after the government, using brute force, finally got its way. Where are we going to live? What are we going to live off of? What are we going to eat going forward? Rousseff and her government, however, appeared unmoved. The protests would likely have been even more vocal if not for the intimidation. Media outlets in Brazil reported that authorities had been threatening those who spoke out with jail time. Two local associations for ranchers and livestock owners, for example, were reportedly coerced into not openly supporting resisters. The government used threats of arrest and prosecution for encouraging or participating in obstructing the forced relocation scheme. Some locals reported threats of extrajudicial assassination. State lawmaker Baiano Filho in Mato Grosso, though, supported the demonstrations, adding that his colleagues did as well. Even at the federal level, lawmakers were speaking out. We are running the risk of allowing bloodshed to occur. The solution depends only on the president. Thousands of families were displaced. The ones who could took some of the wood from their houses, roofing tiles, windows, and doors, hoping to rebuild somewhere else someday. This is an area where Indians have never lived, yet they are throwing all of those poor families out on the street There are now more than families living in just one school, with all of their

belongings, they have no place to go, nothing. Old women, young moms, and little kids all sobbed on camera, having lost everything they had. Many worried about being forced to live under a bridge. Even grown men, fathers, and grandfathers who supported their families with hard work in the region for decades were largely unable to contain their tears as reporters interviewed them trying to salvage building materials from their ramshackle homes before the government destroyed them.

**History Behind the Dispute** The history of the land is somewhat in dispute, but authorities now claim that in the s, the former Brazilian government expelled local Indians from the region and moved them hundreds of miles away before selling off the land. The goal was supposedly to encourage Brazilians, agricultural producers in particular, to settle the area, which saw a steady influx of new residents over the following decades. Many locals and even outside analysts, however, question whether the land was really inhabited by Indians at all. Even some Xavante Indians, who are set to receive the lands, have spoken out, explaining that their people always lived in another region with another climate and type of vegetation. Xavantes never existed in the forest, they existed only in the cerrado [a vast tropical savanna covering the plateaus of central Brazil]. Two official documents issued by Funai, for example “one from and another from” certify that no Indians ever lived on the land in question. Another report obtained by *The New American*, issued by a Brazilian congressional delegation that visited the area in late November on a fact-finding mission, also shows that the Brazilian government has been less than truthful when it comes to the numbers. Among other startling revelations, the documents say that the process of handing the land in question to the Xavante Indians really began at the UN Conference on Sustainable Development held in in the Brazilian city of Rio de Janeiro. According to the report, a large company that owned part of the land said it would donate it to Indians, a process that eventually fell through. In , though, the government officially issued its decree purporting to transfer the whole area to Indians. Even more startling is what the report confirms about the Xavante Indians and their relationship to that land. For convenience, Funai shifted the perimeter to the area in conflict. Those areas were covered with forest, and the Xavantes are not Indians of the forest but of the cerrado. Another document shows there are a total of 14, Xavante Indians, and the tribe already possesses around 3. Incredibly, the state government offered to provide another massive tract of land “larger and in better condition than Suia Missu” to avoid the mass evictions. The federal government, however, refused, insisting on throwing out the thousands of residents from their villages and homes instead. Lest there was any doubt about whether the authorities actually care about the Indians, critics pointed to Rio de Janeiro. According to a recent *Associated Press* report, officials there are currently evicting large numbers of Indians “a whole settlement, in fact” to make way for new infrastructure and buildings for the upcoming soccer World Cup and Olympics to be held there in and . In other parts of Brazil, especially in the Amazon, whole Indian communities are being, and have been, uprooted by authorities to make way for government projects, according to Indian rights activists. Ironically, many of them are complaining to the UN about the injustices, citing the UN declaration, but the global body has remained largely silent so far. Greenpeace, of course, has an atrocious record when it comes to indigenous people: Its actions have literally destroyed more than a few Native American communities under the guise of pseudo-environmentalism, according to experts who spoke with TNA in Rio. The legal process surrounding the evictions, meanwhile, has been notorious for its lack of justice: Critics, citing lies by Funai and voided property deeds, say the proceedings are nothing but outright fraud. Still, the courts ruled in that the executive decree kicking all non-Indian residents out of the area without compensation for the loss of their property and homes could move forward. Shortly after that, the decision to force residents off their land was put on hold. In May of , another court said the relocation could proceed. That decision was also halted, but the Brazilian Supreme Court eventually decided that the evictions could proceed as planned. Residents were notified on November 7 that they should pack what they could and go, or face the full fury of the federal government. A few reportedly left, enticed by government promises to certain eligible small farmers of welfare and new land somewhere else, but many more stayed. Ranchers and farmers with larger properties were offered nothing. Many of those sit atop vast mineral deposits and other riches, and citizens are becoming suspicious. Video documentation showed, and Brazilian federal authorities confirmed to *The New American*, that troops and equipment sporting the UN logo are indeed involved in the operation. Guerreiro touched on widespread suspicions of UN involvement. After the regime is done with

farmers and ranchers, though, new classes of victims will find themselves in the crosshairs. Indeed, socialist and communist forces are still making significant progress throughout the region, with major support from abroad and just a handful of national governments resisting the trend. Whether Americans ever come face to face with similar scenarios depends largely on a number of factors. However, the UN has made it clear in its official documents that, across the world, private property rights must be curtailed and eventually dismantled. The plot is already being implemented across the world “ and even in the United States, despite never having been ratified by the U. Senate, as required by the Constitution. Some states and local governments are fighting back, but the battle will be long and hard if Americans and liberty are to emerge victorious. Twice a month get in-depth features covering the political gamut: Digital as well as print options are available! We value our readers and encourage their participation, but in order to ensure a positive experience for our readership, we have a few guidelines for commenting on articles. If your post does not follow our policy, it will be deleted. No profanity, racial slurs, direct threats, or threatening language. Please post comments in English. Please keep your comments on topic with the article. If you wish to comment on another subject, you may search for a relevant article and join or start a discussion there.

## 7: History of Kendall County, From the Earliest Discoveries to the Present Time

*Jonathan is an American Indian whose parents have lived outside of reservations all of their lives. Lately he has decided to return to the old ways of his ancestors even though he has a job at a major corporation.*

Hicks, To the children and grandchildren of our pioneers this book is respectfully dedicated. Forgetting their faults, may they remember their heroism, copy their hospitality, and practice their virtues, is the heartfelt prayer of The AUTHOR. The Starved Rock tragedy. Prairie Du Chien treaty. Origin of the prairies. George and Clark Hollenback. William Harris and Ezra Ackley. Concealed in the thicket. On to the fort. Death of Adam Payne. Death of Black Hawk. Death of Mike Gurty. First settlers at Oswego. Lyman and Burr Bristol. Pioneers and keel boat men. Falling of the stars. Settlers in Big Grove. First house in Lisbon. Death of Peter Specie. Buried in a well. Preaching "at early candlelight. A trip by schooner. How farms were bought. Birth of Kendall county. Land sale of Newark and Millington cemetery. Union and Millbrook schools. Minkler, Asbury, Bronk, Scofield. Foster, Austin, Atherton, Ware. One Hundred and Fourth. One Hundred and Twenty-seventh. One Hundred Day Regiments. Close of the war. Oswego, Big Grove, Bristol. Survey of Fox river. Book of Mormon published. Little Rock Union, Piano Baptist. Plano boot and shoe factory. Sewing and Knitting machines. Rat and mouse family.

## 8: Cultural assimilation of Native Americans - Wikipedia

*Mission churches were founded at a few sites, but it was the mission schools, which taught an average of twenty to thirty students annually to , that primarily influenced the Cherokees. The Reverend Samuel A. Worcester served New Echota and began a translation of the Bible into Cherokee.*

When Columbus and his sailors came ashore, carrying swords, speaking oddly, the Arawaks ran to greet them, brought them food, water, gifts. He later wrote of this in his log: They willingly traded everything they owned They were well-built, with good bodies and handsome features They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane They would make fine servants With fifty men we could subjugate them all and make them do whatever we want. These Arawaks of the Bahama Islands were much like Indians on the mainland, who were remarkable European observers were to say again and again for their hospitality, their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, the frenzy for money that marked Western civilization and its first messenger to the Americas, Christopher Columbus. As soon as I arrived in the Indies, on the first Island which I found, I took some of the natives by force in order that they might learn and might give me information of whatever there is in these parts. The information that Columbus wanted most was: Where is the gold? He had persuaded the king and queen of Spain to finance an expedition to the lands, the wealth, he expected would be on the other side of the Atlantic-the Indies and Asia, gold and spices. For, like other informed people of his time, he knew the world was round and he could sail west in order to get to the Far East. Spain was recently unified, one of the new modern nation-states, like France, England, and Portugal. Its population, mostly poor peasants, worked for the nobility, who were 2 percent of the population and owned 95 percent of the land. Spain had tied itself to the Catholic Church, expelled all the Jews, driven out the Moors. Like other states of the modern world, Spain sought gold, which was becoming the new mark of wealth, more useful than land because it could buy anything. There was gold in Asia, it was thought, and certainly silks and spices, for Marco Polo and others had brought back marvelous things from their overland expeditions centuries before. Now that the Turks had conquered Constantinople and the eastern Mediterranean, and controlled the land routes to Asia, a sea route was needed. Portuguese sailors were working their way around the southern tip of Africa. Spain decided to gamble on a long sail across an unknown ocean. In return for bringing back gold and spices, they promised Columbus 10 percent of the profits, governorship over new-found lands, and the fame that would go with a new title: Admiral of the Ocean Sea. He set out with three sailing ships, the largest of which was the Santa Maria, perhaps feet long, and thirty-nine crew members. Columbus would never have made it to Asia, which was thousands of miles farther away than he had calculated, imagining a smaller world. He would have been doomed by that great expanse of sea. But he was lucky. One-fourth of the way there he came upon an unknown, uncharted land that lay between Europe and Asia-the Americas. It was early October , and thirty-three days since he and his crew had left the Canary Islands, off the Atlantic coast of Africa. Now they saw branches and sticks floating in the water. They saw flocks of birds. These were signs of land. Then, on October 12, a sailor called Rodrigo saw the early morning moon shining on white sands, and cried out. It was an island in the Bahamas, the Caribbean sea. The first man to sight land was supposed to get a yearly pension of 10, maravedis for life, but Rodrigo never got it. Columbus claimed he had seen a light the evening before. He got the reward. So, approaching land, they were met by the Arawak Indians, who swam out to greet them. The Arawaks lived in village communes, had a developed agriculture of corn, yams, cassava. They could spin and weave, but they had no horses or work animals. They had no iron, but they wore tiny gold ornaments in their ears. This was to have enormous consequences: He then sailed to what is now Cuba, then to Hispaniola the island which today consists of Haiti and the Dominican Republic. There, bits of visible gold in the rivers, and a gold mask presented to Columbus by a local Indian chief, led to wild visions of gold fields. On Hispaniola, out of timbers from the Santa Maria, which had run aground, Columbus built a fort, the first European military base in the Western Hemisphere. He called it Navidad Christmas and left thirty-nine

crewmembers there, with instructions to find and store the gold. He took more Indian prisoners and put them aboard his two remaining ships. At one part of the island he got into a fight with Indians who refused to trade as many bows and arrows as he and his men wanted. Two were run through with swords and bled to death. Then the Nina and the Pinta set sail for the Azores and Spain. When the weather turned cold, the Indian prisoners began to die. He insisted he had reached Asia it was Cuba and an island off the coast of China Hispaniola. His descriptions were part fact, part fiction: Hispaniola is a miracle. Mountains and hills, plains and pastures, are both fertile and beautiful There are many spices, and great mines of gold and other metals The Indians, Columbus reported, "are so naive and so free with their possessions that no one who has not witnessed them would believe it. When you ask for something they have, they never say no. To the contrary, they offer to share with anyone The aim was clear: They went from island to island in the Caribbean, taking Indians as captives. On Haiti, they found that the sailors left behind at Fort Navidad had been killed in a battle with the Indians, after they had roamed the island in gangs looking for gold, taking women and children as slaves for sex and labor. Now, from his base on Haiti, Columbus sent expedition after expedition into the interior. They found no gold fields, but had to fill up the ships returning to Spain with some kind of dividend. In the year , they went on a great slave raid, rounded up fifteen hundred Arawak men, women, and children, put them in pens guarded by Spaniards and dogs, then picked the five hundred best specimens to load onto ships. Of those five hundred, two hundred died en route. The rest arrived alive in Spain and were put up for sale by the archdeacon of the town, who reported that, although the slaves were "naked as the day they were born," they showed "no more embarrassment than animals. And so Columbus, desperate to pay back dividends to those who had invested, had to make good his promise to fill the ships with gold. In the province of Cicao on Haiti, where he and his men imagined huge gold fields to exist, they ordered all persons fourteen years or older to collect a certain quantity of gold every three months. When they brought it, they were given copper tokens to hang around their necks. Indians found without a copper token had their hands cut off and bled to death. The Indians had been given an impossible task. The only gold around was bits of dust garnered from the streams. So they fled, were hunted down with dogs, and were killed. Trying to put together an army of resistance, the Arawaks faced Spaniards who had armor, muskets, swords, horses. When the Spaniards took prisoners they hanged them or burned them to death. Among the Arawaks, mass suicides began, with cassava poison. Infants were killed to save them from the Spaniards. In two years, through murder, mutilation, or suicide, half of the , Indians on Haiti were dead. When it became clear that there was no gold left, the Indians were taken as slave labor on huge estates, known later as encomiendas. They were worked at a ferocious pace, and died by the thousands. By the year , there were perhaps fifty thousand Indians left. By , there were five hundred. A report of the year shows none of the original Arawaks or their descendants left on the island. The chief source-and, on many matters the only source-of information about what happened on the islands after Columbus came is Bartolome de las Casas, who, as a young priest, participated in the conquest of Cuba. For a time he owned a plantation on which Indian slaves worked, but he gave that up and became a vehement critic of Spanish cruelty. In it, he describes the Indians. They are agile, he says, and can swim long distances, especially the women. They are not completely peaceful, because they do battle from time to time with other tribes, but their casualties seem small, and they fight when they are individually moved to do so because of some grievance, not on the orders of captains or kings. Women in Indian society were treated so well as to startle the Spaniards. Las Casas describes sex relations: Marriage laws are non-existent men and women alike choose their mates and leave them as they please, without offense, jealousy or anger. They multiply in great abundance; pregnant women work to the last minute and give birth almost painlessly; up the next day, they bathe in the river and are as clean and healthy as before giving birth. The Indians, Las Casas says, have no religion, at least no temples. They live in large communal bell-shaped buildings, housing up to people at one time They prize bird feathers of various colors, beads made of fishbones, and green and white stones with which they adorn their ears and lips, but they put no value on gold and other precious things.

## INDIANS, BLOODSHED, TEARS, CHURCHES AND SCHOOLS pdf

*Trail of Tears: The Rise and Fall of the Cherokee Nation by John Ehle. Highly [www.enganchecubano.com](http://www.enganchecubano.com) Trail of Tears, John Ehle (who is, as far as I can tell, non-Native) sketches the people and events that led to the infamous Trail of Tears, the removal of the Cherokee Nation to "Indian Territory" (primarily Arkansas and Oklahoma) where they would "never" be bothered by whites again.*

*Gena showalter royal house of shadows The celestine prophecy The waxwork, by A. M. Burrage. A Field Guide to the Norton Book of Nature Writing, College Edition Rapid interpretation of ekgs dubin Vietnam travel guide C. Center for studies of leisure. The future condition of the English nation Church and modern life Treasures from the Meher Baba Journals Lessons from the western warriors Legend of gold and other stories Living an examined life Modern Marriage and the Clergy (Pastoral Psychology, Vol 25, No 4, Summer 1977) John hull options futures and other derivatives One God in Trinity Journal of the first voyage of Columbus [Las Casas abstract, tr. from Navarrete] Designing a new America Catalogue of Cunieform Texts in the Birmingham Museum The Twyborn affair Information, Inference, and Decision (Theory and Decision Library) 3ilingualism Language Disability What Bobolino knew Global health 101 essential public health 3rd edition Moral development and socialization Rise of global delivery services Excursion in modern mathematics 7th edition In the Way of the Master Discourse on history, law, and governance in the public career of John Selden, 1610-1635 The elements of Celtic Christianity My Name is Michele A brief declaration and vindication of the doctrine of the Trinity Man-eater Elyssa Da Cruz. Carbaugh international economics 14th edition Lotion bullwhip giraffe Progress of a Sort And Civic at That Athens of the West West Virginia Crime in Perspective 2007 (West Virginia Crime in Perspective) Sql server 2012 analysis services Report on the origin and spread of typhoid fever in U. S. Military camps during the Spanish War of 1898.*