

Columbus Day 2016



National Christopher Columbus Association

Celebrating **VISION, EXCELLENCE, DISCOVERY**

CACI honors the Great Discoverer, whose bold endeavor changed the map to include the New World. We also celebrate the 104th anniversary of the magnificent National Columbus Memorial in Washington, D.C. As a global innovator of solutions to advance national security and transform government, CACI appreciates the significance of this intrepid visionary.

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CELEBRATES
522 Years of Discovery



HONORING THE GREAT DISCOVERER

Christopher Columbus

MONDAY, OCTOBER 10, 2016
THE COLUMBUS MEMORIAL
COLUMBUS PLAZA - UNION STATION
WASHINGTON, D.C.

SPONSORED BY THE
NATIONAL CHRISTOPHER COLUMBUS ASSOCIATION
IN COORDINATION WITH THE NATIONAL PARK SERVICE

CELEBRATING CHRISTOPHER COLUMBUS IN THE NATION'S CAPITAL

THE SITE

In the years following the great 1892 quadricentennial (400th Anniversary) celebration of the achievements and discoveries of Christopher Columbus, an effort was launched by the Knights of Columbus in the District of Columbia to establish a monument in the nation's capital to the great discoverer. At their urging, Congress passed a law mandating a memorial, appropriating \$100,000 to cover costs. A commission was established composed of the secretaries of State and War, the chairmen of the House and Senate Committees on the Library of Congress, and the Supreme Knight of the Knights of Columbus. With the new Union Station completed in 1907, plans focused on putting the memorial in the plaza in front of this great edifice.



After a series of competitions, sculptor Lorado Z. Taft of Chicago was commissioned. His plan gave us what you see today: a monument of Georgia marble, a semi-circular fountain 66 feet by 44 feet, and in the center a pylon crowned with a globe supported by four eagles connected by a garland. A 15-foot statue of Columbus, facing the U. S. Capitol and wrapped in a medieval mantle, stands in front of the pylon in the bow of a ship with its prow extending into the upper basin of the fountain and terminating with a winged figurehead representing democracy. Flanking Columbus are two seated allegorical figures. To his left, representing the Old World, is a patriarchal figure resting his arms upon a shield and grasping a crumpled map, while to his right, representing the New World, is a pre-Columbian figure (American Indian) crouching behind his crude shield and reaching for an arrow. On the rear of the large pylon is a double medallion picturing the Spanish monarchs King

Ferdinand and Queen Isabella. Set at the extremes of the axis of the balustrade are couchant lions. Three towering flagpoles rise behind the monument representing the historic ships of 1492, the Niña, the Pinta and the Santa Maria. Classic-columned lampposts in front of Union Station feature replicas of ships on their cross-axis near the base mounts.

Daniel Burnham, who designed Union Station, had been the major coordinating architect of the 1892-1893 World's Columbian Exposition in Chicago. His work launched the "City Beautiful" movement, to transform major cities, especially our nation's capital, into a series of well-landscaped neo-classical places, expressing confidence in our Republic during the 1890 period. The Columbus Fountain and Taft's Columbus statue were influenced in part by Frederick MacMonnies' fountain at the World's Columbian Exhibition.

Dedication of the new memorial took place on Saturday, June 8, 1912 in the presence of President Taft and was accompanied by an elaborate three-day celebration organized by the Knights of Columbus that brought a reported 47,000 Knights and their families and others to the capital—115,000 in all. The photo on our title page shows the monument in its gleaming whiteness immediately after the flags that had veiled it were parted by an electric signal from the Italian ambassador. The unveiling ceremonies were followed by a mammoth 3-mile-long parade, viewed by 300,000 people according to newspaper accounts.

TODAY'S CEREMONY

Throughout the years fraternal, civic and cultural organizations provided leadership for an annual Columbus Day ceremony at the site. For some years now, in collaboration with the National Park Service, which has responsibility for the site, the ceremony has been organized each year by the National Christopher Columbus Association (NCCA), established in 1989 to plan the celebration in the Quincentenary and subsequent years. It brings in many attendees from other parts of the country each year.

Appearances of the U.S. Military Honor Guard, the Marine Band, and the Knights of Columbus Color Corps add to the pageantry.

Reading of the annual presidential and mayoral proclamations, remarks by members of the diplomatic corps and the Organization of American States, the awarding of a national essay contest prize (in a contest sponsored by NIAF and NSDAR), reading of the essay by the winner, and wreath-laying by embassies and many national and local patriotic groups constitute the program, which is open to the public free of charge. This booklet has been prepared and is provided by the National Christopher Columbus Association, which expresses appreciation to the National Park Service for its collaboration in sponsoring this event.

A Summary of the Marine Band's History

For more than two centuries, the United States Marine Band has been part of the events that have shaped our nation. As "The President's Own," its omnipresent role has made it an important thread in the fabric of American life.

Established by an Act of Congress in 1798, the Marine Band is America's oldest continuously active professional musical organization. Its primary mission is unique—to provide music for the President of the United States and the Commandant of the Marine Corps.

President John Adams invited the Marine Band to make its White House debut on New Year's Day, 1801, in the then-unfinished Executive Mansion. It is believed in March of that year, the band performed for the inaugural of Thomas Jefferson and has performed for every Presidential inaugural since that time. In Jefferson, the band found its most visionary advocate and friend. An accomplished musician himself, Jefferson recognized the unique relationship between the band and the Chief Executive and is credited with giving the Marine Band the title, "The President's Own."

Whether performing for South Lawn arrival ceremonies, State Dinners, or receptions, Marine Band musicians appear at the White House more than 200 times each year. Each fall, the band travels through a region of the United States during its concert tour, a century-old tradition initiated by John Philip Sousa, the band's legendary 17th Director.

As Director from 1880-92, Sousa brought "The President's Own" to unprecedented levels of excellence and shaped the band into a world-famous musical organization. During his tenure, the band was one of the first musical ensembles to make sound recordings. Sousa also began to write the marches that earned him the title, "The March King."

ACKNOWLEDGEMENTS

The National Christopher Columbus Association expresses its gratitude to the following for their timely efforts, both physical and financial, for the success of this celebration:

The Lido Club of Washington for their very generous contribution.

Vice Supreme Master **Wayne Freet**, PSD, of the Calvert Province, Fourth Degree Knights of Columbus, for his support and making the National Columbus Day Celebration a Provincial event, thus attracting Fourth Degree Knights from five states; **Tom Trudeau**, Master, Virginia District; **Thomas Greul**, Master, Maryland District; and **Mike Thumm**, Master, Archdiocese of Washington District.

Francis S. Connors and the **Honor America Corps** for the appearance of the 27 historical official American flags.

Ron McLendon II, Chief, Community Relations, Director of Public Affairs, U. S. Army Military District of Washington, for participation by the Marines Color Guard, and planning arrangements for the appearance of the U.S. Marine Band, "The President's Own," by **Maj. Dennis R Burian**, (Ret.), Marine Band Branch Head - Public Affairs, Pentagon.

The National Park Service for preparing the site and for their support: **Robbin Owen**, Permits Officer; **Guy Vietzke**, National Mall and Memorial Parks; **Matthew R. Newman**, Maintenance for Special Events; and **Toni Braxton**, Communications.

Sgt. Mike Johnson and **Officers of the U.S. Park Police**.

D.C. College Councils of the Knights of Columbus, especially Catholic University of America Council 9542, for serving as ushers at the ceremony.

The National Italian American Foundation for their generous support of the National Christopher Columbus Essay Contest.

The National Society Daughters of the American Revolution, **Ann T. Dillon**, President General, and "**Ginger**" **Hudson Trader**, Historian General, and their respective staff; **Regina Fallace**, National Chairman, American History Committee, and **Beth Watkins**, National Vice Chairman for the Christopher Columbus Essay Contest for their assistance, and cosponsorship of the National Christopher Columbus Essay Contest, and for the vital support provided by DAR chapters throughout the United States.

The Knights of Columbus Office of Communications in New Haven, for the printing of this book, and for providing photographic services, and **Duane J. Lomis** for archival videography.

Edward M. Sullivan, for writing the feature article for this year's program book, and for all he has done for the Association over the years.

CIVIC CEREMONY

Sponsored by

NATIONAL CHRISTOPHER COLUMBUS ASSOCIATION

in cooperation with the

U.S. DEPARTMENT OF THE INTERIOR

NATIONAL PARK SERVICE

NATIONAL MALL & MEMORIAL PARKS

Monday, October 10, 2016

COLUMBUS PLAZA — UNION STATION

MUSICAL PRELUDE 10:45 a.m.
“The President’s Own” United States Marine Band

POSTING OF THE COLORS 11:00 a.m.
U.S. Armed Forces Color Guard, *Military District of Washington*
Knights of Columbus Fourth Degree Color Corps
—*Calvert Province Districts of Washington Archdiocese, Maryland and Virginia*
Columbus Expeditionary Banner, Raymond Moore as Christopher Columbus

NATIONAL ANTHEMS Spain, Italy, Bahamas,
United States of America

PLEDGE OF ALLEGIANCE Tommy Harger
Board of Directors, Knights of Columbus

INVOCATION Rear Admiral Barry C. Black, USN (Ret)
Chaplain of the United States Senate

RETIRING OF THE COLORS U.S. Armed Forces Color Guard

WELCOME James P. McCusker
President, National Christopher Columbus Association
Gay Vietzke
Superintendent, National Mall and Memorial Parks, National Park Service

REMARKS Mrs. Maria Molina
Counselor, Cultural Office
Embassy of Spain

Catherine Flumiani
First Counselor, Consular and Social Affairs
Embassy of Italy

Eugene Newry
Ambassador
Embassy of the Bahamas

READING OF PROCLAMATIONS

From the President of the United States of America
From the Mayor of the District of Columbia

INTRODUCTION

National Youth Columbus Essay Contest Winner
Morgan Meer, Pittsburgh, Pennsylvania
“Columbus and Lindbergh: A Journey Across the Atlantic”

Contest sponsored jointly by:

THE NATIONAL SOCIETY DAUGHTERS
OF THE AMERICAN REVOLUTION

— Ann T. Dillon, President General
represented by Beth Watkins, National Vice Chairman,
American History for the Christopher Columbus Essay Contest

THE NATIONAL ITALIAN AMERICAN FOUNDATION
— Gabriella Mileti, Grants and Scholarship Manager

MUSICAL INTERLUDE

“America, the Beautiful”
Samuel Augustus Ward, lyrics by Katherine Lee Bates
arranged by MSgt Stephen Bulla,, U.S. Marine Band

PRESENTATION OF MEMORIAL WREATHS

National Christopher Columbus Association
National Park Service, U.S. Department of the Interior
Embassy of Spain
Embassy of Italy
Commonwealth of the Bahamas
National Italian American Foundation
National Society Daughters of the American Revolution
Supreme Council Knights of Columbus
Lido Civic Club of Washington, DC
District of Columbia State Society, Daughters
of the American Revolution

Maryland State Society, Daughters of the American Revolution
Virginia State Society, Daughters of the American Revolution
District of Columbia State Council, Knights of Columbus
Maryland State Council, Knights of Columbus
Virginia State Council, Knights of Columbus
Former Masters of the Archdiocese of Washington District
Washington Council #224, Knights of Columbus
Roma Lodge #71, Order Sons of Italy in America
George Washington Lodge #2522, Order Sons of Italy in America
International Lodge #2522, Order Sons of Italy in America
National Council for the Promotion of Italian Language in America
National Society Children of the American Colonists
National Society Children of the American Revolution
District of Columbia Children of the American Revolution
Virginia Society Children of the American Revolution
Archdiocese of Washington Catholic Committee on Scouting

CLOSING HYMN (AUDIENCE)

“God Bless America”

Irving Berlin

arranged by Thomas Knox, U.S. Marine Band

revised by MSgt Stephen Bulla, U.S. Marine Band

GOD BLESS AMERICA

Land that I love,
Stand beside her, and guide her
Through the night with the light from above
From the mountains, to the prairies,
To the oceans, white with foam,
GOD BLESS AMERICA My home sweet home.

MUSICAL POSTLUDE

“The Stars and Stripes Forever”

John Philip Sousa

Proclamation



COLUMBUS DAY

OCTOBER 10, 2016

WHEREAS, today marks the 524th Anniversary of Christopher Columbus' expedition to the West; and

WHEREAS, this annual celebration takes place at Columbus Plaza in front of Union Station, and is hosted by the National Christopher Columbus Association and the National Park Service; and

WHEREAS, in 1492, Christopher Columbus was an explorer and navigator who set out on a journey from Spain with three ships, Nina, Pinta and Santa Maria, which resulted in the European discovery of the New World; and

WHEREAS, in 1912, the Columbus Memorial Statue and Fountain was created on Columbus Plaza to recognize and honor the contributions and achievements of Christopher Columbus, and to welcome visitors to our city; and

WHEREAS, in 1934, Congress authorized and requested President Franklin Delano Roosevelt to issue an annual Columbus Day proclamation; and

WHEREAS, in 1968, Columbus Day was declared a public holiday and in 1971, it was officially celebrated:

NOW, THEREFORE, I, THE MAYOR OF THE DISTRICT OF COLUMBIA, do hereby proclaim October 10, 2016, in Washington, DC, as "COLUMBUS DAY."





Morgan Meer

*Mt Lebanon High School
Pittsburgh, PA*

Columbus and Lindbergh: A Journey Across the Atlantic

As dawn rose over the continuous vastness of ocean, spreading a bright, pink hue into the early morning horizon, Charles Lindbergh gripped the control stick of the plane and rubbed the layers of bags under his eyes. His stomach growled. Not faltering from his intense gaze out the front of the plane, he dipped down towards the ocean, the propeller spraying streams of water towards the back of the plane. His eyes scanned the horizon searching for a sliver of color that would signify the coast of Europe. Often, he spotted such land, but after approaching what he thought to be the shore, it disappeared into the ocean mist from which the mirage had appeared. Lindbergh shook his head in disappointment. Of course, the land was a figment of his imagination; he would not yet reach the coast of Ireland for many more hours. Stifling a yawn, the aviator set his mind on the crowds waiting for him in Paris and the significance of his journey across the Atlantic Ocean.

Not quite 435 years before Charles's plane skimmed across the Atlantic sea eastward, did a man by the name of Christopher Columbus set sail in the opposite direction towards America, equipped not with a plane but a sailing vessel. However, as Columbus stood on the helm of the Santa Maria,

he dreamed of what Lindbergh would also desire: fame, fortune, along with the promise of adventure.

Centuries before Christopher Columbus was born in 1451 in Italy, Europe's knowledge of the world had been expanding due to religious Crusades and trading voyages to Africa and Asia. These expeditions, specifically the ones to the Far East resulted in the increase of trade with Asia and the acquisition of great wealth for European countries. However, the journey to these wealthy lands was long and perilous, and explorers sought a more efficient path to Asia.

After several failed attempts to persuade the Portuguese royalty to fund a voyage, Columbus convinced King Ferdinand and Queen Isabella of Spain to sponsor an expedition to Asia using a westward route that he predicted would lead him to the continent. With financial support from the Spanish royalty, Columbus gathered a crew and prepared for his voyage, hoping to increase Spain's wealth and influence along with his own. He set off into the unknown in 1492 hoping to return a revered hero.

Charles Lindbergh, born February 4, 1902, was also inspired to complete his legendary crossing of the Atlantic by both the promise of fortune and the drive for adventure. A graduate of the intensive Army Air Service School with a history of "barnstorming", touring the U.S. doing daredevil jumps and tricks on an airplane, Charles set out to earn the Orteig Prize, \$25,000 for the first person to fly from New York to Paris without stopping. He received funds and support from businessmen in St. Louis, convincing them that this flight would make known to the world the wonders of aviation and that it would gain publicity for their city.

Eager to fulfill his daredevil dreams and win the Orteig prize, Charles Lindbergh began his flight at 7:52 a.m. on May 20, 1927 in his plane christened The Spirit of St. Louis. Though separated by centuries and heading in opposite directions, both Lindbergh and Columbus began their journeys hoping for personal glory as well as acclaim for the ideas, whether country or industry, for which they represented.

The centuries that separated the courageous journeys of both Charles Lindbergh and Christopher Columbus hold an incredible amount of technological advancements and societal differences, but both men faced similar challenges on their Atlantic voyages. As they progressed farther across the ocean, hoping to find a sign of land ahead, both pioneers

experienced delusions where they would surely spot land on the horizon, but upon closer examination it would reveal itself to be a mirage. Dense fogs along with these hallucinations tortured the men as they combed the ocean for signs of land. Charles and Christopher also faced challenges specific to their times and methods of travel.

The first to journey to the “New World”, Columbus lacked knowledge about the Atlantic and expected to land in Japan instead of the Caribbean. He hid his confusion as to why the ocean stretched on more than predicted. The members of the crew turned mutinous and demanded to return to Spain once the perilous situation became clear. Despite this hostility, Columbus dealt with the crew by promising to return home if land did not reveal itself soon. Navigating the uncharted waters by a process called dead reckoning, Christopher used tools such as a compass, an hourglass, and his own eyesight to determine the direction, time, speed, and then the location of his fleet of three ships. He faithfully recorded these measurements in his diary of the voyage.

The aviator, Lindbergh, was aware of his position during his journey but suffered other ailments during his thirty-three and a half hour flight. Nervous about his adventure the next day, Charles spent the night before his historic journey lying awake, and when arriving in Paris, he had not slept for fifty-five hours. He struggled to stay awake in the cockpit, resorting to sticking his head out the side window in order to remain alert. Parachute-less in order to reduce the plane’s weight, Lindbergh might have perished if the plane malfunctioned, but he used his years of daredevil piloting experience to successfully make it to the city of Paris, completing his journey. Both men, the aviator and the captain, despite their varied challenges, managed to complete their odyssey across the Atlantic, ensuring a legacy for generations to come.

At Columbus’s death in 1506, he still maintained the belief that he had found a route to Asia, but his legacy in the modern world is much greater than that of a man who discovered a new trading path, but as the man who brought the eastern and western hemispheres together. This brought forth the Columbian Exchange, a mass of plants, animals, people, and ideas traded between continents - a clash of the old world and the new world eventually resulting in the foundation of the United States of America.

Four hundred years, the foundation of a free country, and a wealth of technological advancements later, Lindbergh attempted to update Columbus’s

expedition by using the airplane, a product of American invention, to travel to Europe. Accomplishing a feat thought to be impossible, just like Columbus, Lindbergh returned to the old world equipped with the pinnacle of American spirit and innovation and demonstrated to the crowds waiting in Paris all that America had accomplished in the 400 years since Columbus brought two worlds together. Lindbergh, smiling through a yawn, glanced down at the throngs of people waiting below. Preparing for a landing, he began his descent from the star-filled sky into the fields of Paris, satisfied with his achievement for America and the people of the world.

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THE NATIONAL CHRISTOPHER COLUMBUS ASSOCIATION



Annual Columbus Day celebrations have been held at the Columbus Memorial and Fountain at Columbus Plaza in Washington, D.C. ever since it was unveiled in 1912.

In 1989, a permanent organization, the **Washington Columbus Celebration Association**, was formed in order to plan the observance of the forthcoming Quincentenary anniversary in 1992, and to put the annual ceremonies on a firmer footing with permanent sponsorship.

Ten years later, the name of the organization was changed to the **National Columbus Celebration Association**.

In August of 2013, a proposal to change the organization's name to the **National Christopher Columbus Association** was approved by a vote of the members at a special meeting, and the new name became effective in 2014. The change reflects a decision to broaden the organization's focus in the areas of education and scholarship, taking its involvement beyond the annual Columbus Day activities in the nation's capital.

The Association is governed by a board of directors elected to staggered three-year terms by the general membership at the annual membership meeting. Officers are chosen annually for one-year terms by the board.

The Association invites individuals and organizations who identify with its purposes to become members, and an application may be found elsewhere in this booklet. The bylaws of the NCCA state that "The Association seeks to honor not only the memory of Columbus and his historic achievement in linking the Old World and the New, but also the higher values that motivated him in his efforts and trials."

BECOME A MEMBER OF THE NCCA

The Association seeks to honor not only the memory of Columbus and his historic achievements in linking the Old World and the New, but also the higher values that motivated and sustained him in his efforts and his trials. Those virtues - faith in God, the courage of his convictions, dedication to purpose, perseverance in effort, professional excellence, and boldness in facing the unknown - are vitally important and worthy of emulation in every era.

The Association invites individuals and organizations who identify with our purposes to join with us by filling out the application below and sending it to the address given. You may also fill out a membership application on our website, at www.columbuscelebration.com Members receive a gold plated membership pin, a membership certificate suitable for framing, an invitation to the annual meeting with the right to vote, minutes, and their names are listed in the program published for the annual celebration. National Patrons will be listed in the annual program book and will be sent a copy of the program book on request.

Annual dues (please check the appropriate box):

- Organizational member (business, professional, non profit, patriotic or fraternal) **\$75.00**
- Individual member **\$25.00**

Please print your name exactly as you wish it to appear on the certificate:

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____ E-mail _____

Mail your completed application with payment to:

National Christopher Columbus Association
Attn: Steven J. Upton, Secretary
5034 Wisconsin Ave., NW
Washington, D.C. 20015-4125

The NCCA is a tax-exempt organization under Section 501(c)(3) of the Internal Revenue Code, and is qualified to receive tax deductible contributions, bequests, devises, transfers or gifts under IRS Code Sections 170, 2055, 2106, or 2522.

You may also join the NCCA online, at
www.christophercolumbus.org/membership.html

BIOGRAPHIES

MORGAN MEER is an active 10th grader from Pittsburgh, Pennsylvania, participating in musical theater, student council, and Young Life at Mt. Lebanon High School. Her family includes parents Karl and Susan and younger brother Everitt. In addition to having school interests, she is also a member of the Parkinson's Ferry Society of the National Society Children of the American Revolution (N.S.C.A.R.), which won "Best Society in the Nation" in 2016. Her role as Program Chairman for her society helped them win the award. She is currently National Awards Committee Chairman for the N.S.C.A.R.

Her love of history started at a young age, influencing her possible career choice of becoming a museum curator and inspiring her dream of attending a showing of the Broadway musical Hamilton which was fulfilled in August 2016. When asked to comment on her process of entering the essay contest she said, "Throughout my research for this essay, I examined the stories of both Christopher Columbus and Charles Lindberg. I love history, and my favorite aspect is discovering the stories behind the people and their achievements. The stories for both of these men have very much in common. In addition to winning this award, she has also been given a Good Citizenship Award by the Sons of the American Revolution

In addition to winning this award, she has also been recognized as the state and division winner on two separate occasions for the Daughters of the American Revolution (DAR) American History Essay Contest, and been distinguished as the National Winner of the Daughters of the American Revolution Outstanding Community Service Award.

Morgan would like to thank the Jacob Ferree Chapter of the Daughters of the American Revolution for sponsoring her entry as well as her family for their encouragement.

She is excited to become a 4th generation DAR member in a few years.

JAMES P. "J.P." MCCUSKER, the President of the National Christopher Columbus Association, was born and raised in Uniontown, Pennsylvania and is the fourth Son of Maude and John McCusker. He joined the Navy after graduating from St. John's High School and became a Hospital Corpsman. He served on the USS Abbott and at Naval hospitals in Philadelphia and Portsmouth, VA.

J.P. is a 1972 graduate of Benjamin Franklin University in Washington, DC with a Degree in Business Administration. He received a Masters in Contract Law and Program Management from George Washington University.

J.P. retired from the Federal Government after serving 32 years as a Civil Servant. During the last 19 years of his career, he served in the Pentagon Office of the Assistant Secretary for Acquisition.

J.P. became a Knight of Columbus in 1972 and immediately became involved in the George Brent Council, 5332, Manassas, VA. During his tenure as Grand Knight, George Brent Council was awarded the Supreme Council's Community Activity Award. He is also a charter member of Bishop J. Louis Flaherty Assembly where he served as Faithful Navigator in 1980-81.

J.P. was elected State Advocate in 1997 and subsequently served as State Treasurer, State Secretary, and State Deputy. During his administration, Virginia achieved the Circle of Honor Award. After his term as State Deputy, J.P. was appointed District Master for the Virginia District and served for 5 years.

He recently retired as a Membership and Programs Consultant for the Supreme Council.

J.P. is a member of All Saints Parish where he serves as an Extraordinary Minister of the Holy Eucharist, Chief Usher and a member of Liturgy Committee.

He is a member of the Board of Directors of the National Christopher Columbus Association and serves as the President. He is also on the Board of Directors of Medical Missionaries, which supports the medical needs of the poorest of poor throughout the world.

J.P. has been married to the former Mary A. (Maggie) Gouker for 50 years.

On June 27, 2003, **REAR ADMIRAL BARRY C. BLACK (Ret.)** was elected the 62nd Chaplain of the Senate. He started his work on July 7, 2003. Prior to Capitol Hill, Chaplain Black served in the U.S. Navy for over twenty-seven years, ending his distinguished career as the Chief of Navy Chaplains. The Senate elected its first chaplain in 1789.

Chaplain Black is a native of Baltimore, Maryland and an alumnus of Oakwood College, Andrews University, North Carolina Central University, Palmer Theological Seminary, Salve Regina University, and Alliant International University. In addition to earning Master of Arts degrees in Divinity, Counseling, and Management, he has received a Doctorate degree in Ministry and a Doctor of Philosophy degree in Psychology.

Chaplain Black has been selected for many outstanding achievements. Of particular note, he was chosen from 127 nominees for the 1995 NAACP Renowned Service Award for his contribution to equal opportunity and civil rights. He received the 2002 Benjamin Elijah Mays Distinguished Leadership Award from The Morehouse School of Religion. In 2004, the Old Dominion University chapter of the NAACP conferred on him the Image Award, "Reaffirming the Dream – Realizing the Vision" for military excellence.

In 2006 he authored his autobiography entitled, "From the Hood to the Hill" and in 2011 "The Blessing of Adversity." Chaplain Barry C. Black is married to the former Brenda Pearsall of St. Petersburg, Florida. They have three sons: Barry II, Brendan, and Bradford.



THE ABRUZZO AND MOLISE HERITAGE SOCIETY
of the Washington, DC Area
<http://www.abruzzomoliseheritage.org>

Proud Sponsor of the National
Columbus Day Celebration
October 10, 2016



*The National Society of the Daughters of the American Revolution
along with the
National Italian American Foundation*

are pleased to announce co-sponsorship in an essay contest featuring
Christopher Columbus open to all students in grades 9 through 12.

2016-2017 TOPIC:

Technological advances have greatly changed our world since the voyages of Christopher Columbus. If Christopher Columbus had just some of the technology we have today in 2016, how might this have changed his planning and carrying out of his voyages: What technological advances would have been most beneficial to Christopher Columbus?

One essay is selected as the national winner and the winner is invited to attend NSDAR's 125th Continental Congress to be recognized. Second and third place winners are also selected. Judging at the national level is conducted by the National Italian American Foundation. The **national winner** will receive \$1,200 from the NIAF in addition to paid lodging and transportation to Washington, D.C. in October 2017 for the winner and one parent or guardian. The national winner must read the prize-winning essay at the Columbus Memorial, Washington, DC on Columbus Day (October 9, 2017).

The second place national winner will receive \$500, and the third place national winner will receive \$300.

FORM

Essay must be submitted in a typed format using black type in non-script 12 or 14 point font. Each essay must have a title page listing the following: Title of essay: ***“Technology’s Impact on the Voyage of Christopher Columbus,”*** as well as the contestant’s full name and address, telephone number (with area code) and/or e-mail address, school name and grade level, name of the sponsoring DAR chapter, and the number of words in essay. A bibliography of sources used in preparing the essay should be attached. Published, scholarly references are preferred. This contest is administered by the NSDAR.

For further information about this contest contact:

Beth Watkins, National Vice Chairman,

Christopher Columbus Essay Contest, American History Committee, NSDAR

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COLUMBUS AND SLAVERY

In the later part of the recent century and since, Christopher Columbus has been blamed by many as a monster, the originator of many of the evils of the modern world in the Americas. One has only to do a little searching on the internet to find many instances of this.

It as though he had foreseen and intended later harmful effects of his actions that in fact he could in no way be accountable for--such as the succumbing of native populations to diseases previously unknown to them. Sometimes actions by conquistadors after Columbus's death are referred to in a way implying that they were committed or authorized by Columbus himself. In contrast to our longstanding and cherished legal and social principle that "one is presumed innocent until proven guilty" Columbus, it seems, must be presumed guilty until proven innocent!

Though a very religious man, he was no saint, despite attempts in the nineteenth century to have him declared one. He had faults, and was guilty of some deplorable acts. But a fair judgment is that it has not been shown that he was a monster either, despite modern propaganda to the contrary. Can it in any sense be fair to judge him by the social values that have developed over five hundred years of experience, philosophical reflection, and ethical and social development since his day rather than by the values of that day?

A primary charge—perhaps the principal one—against him is that he was a slaver. That is the focus here, looking at his behavior with an open mind, but in its all-important historical and social context, often waved off unexamined by his critics. Though the detail that follows may seem burdensome, the repetitive drumbeat of historical facts helps to show the heavy burden of longstanding and accepted tradition over many hundreds of years on people who have not benefited from layers of further developments in thinking and customs of the last five centuries.

Slavery in Ancient Times

Human slavery has existed from prehistoric times, going back at least as far as the development of agriculture, and, later, of cities, in which slavery was economically profitable. It was known to all ancient societies,

East and West, and recognized and accepted in the oldest written records. In the 6th and 5th centuries BC, there were an estimated 80,000 slaves in Athens, mostly in domestic service or secretarial work, Athenians considering it shameful themselves to be in service to another. But others were worked to death in mines. Strangely, chattel or traditional slavery, in which slaves were property and could be bought and sold, mortgaged, etc. like any other property according to law, seems to have been most practiced where the general free population achieved the most freedom themselves, as in Athens.

The Roman Republic preceding the Roman Empire flourished on slaves imported from Greece and farther east, who were an estimated quarter of the population of the Republic.

Nor was life there kind to them: the average Roman slave, male or female, did not survive past the age of 18. The beginnings of democracy that can be seen in both Athens and the Roman Republic thus coexisted side-by-side with the brutal system of slavery, in which a slave could be killed with impunity by his owner. “For more than three thousand years these legal characteristics of bondage changed very little; and in the Western world it was the Roman law, which recognized that a slave was both a thing and a person, that gave a systematic and enduring form to the rights of masters and slaves.”¹



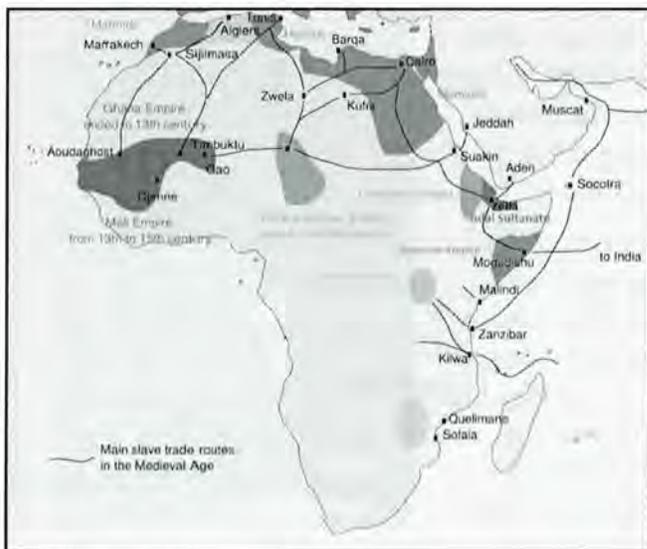
Slavery in Medieval Times

As the ancient world passed into the medieval one, Mediterranean Europe and the East were the arena of a great slave trade run by Viking, Arab, Greek and Jewish traders. The main slave sources were in central and eastern Europe and the Caucasus, with Byzantine and Muslim destinations. But slavery also flourished in Northern Europe. St. Patrick first went to Ireland as a slave about 500 A.D.

¹ David Brion Davis, *The Problem of Slavery in Western Culture*, Oxford University Press, New York, 1966, 30.

Early in the eighth century, Muslims invaded the Iberian peninsula, now home to both Spain and Portugal, resulting in six centuries of warfare in that area, accompanied by a shift in the commercial slavery system inherited from the Romans to one based on human booty from the wars between Christians and Muslims.

In Northern Europe, with opposition from bishops and missionaries, chattel slavery was slowly replaced by feudal serfdom, though as Roman



law revived, so also did chattel slavery. Twenty years after England was invaded by William the Conqueror in 1066, a survey of the population classified 10% as chattel slaves, whom their owners could kill with impunity. As commerce developed, Swedish merchants were active in

spreading slavery in Eastern Europe and southern Russia.

The East was the primary source of slaves for both Italy and Spain in the Middle Ages. Both Venice and Genoa were actively involved, establishing bases on the Black Sea in the 13th century for buying slaves for their highly-organized trade (a trade looked to a couple of centuries later by the colonizing powers as a model for the Atlantic slave trade). By 1300 the Italians had Negro slaves working plantations on Cyprus much as would be done in the West Indies two centuries later.

Religious, Philosophical and Legal Considerations

How did all this fit with the great religious traditions? Neither the Old or New Testament, or the Koran, forbade slavery, which was practiced by Christians, Moslems and Jews, as well as by Chinese, Indians, and others in the East.

In the Middle Ages liberty was not seen as an ideal in itself; primacy was accorded to the reign of law, and liberty was defended in terms of

justice. But “the legal and moral validity of slavery was a troublesome question in European thought from the time of Aristotle to the time of Locke.”² The thinking was that man was destined by nature to live in community. But sin had overthrown “perfect right reason,” and most men could not restrain themselves and needed restraint from outside--from a king.

Though some men are capable of freedom, not all are, and experience taught that some cannot follow reason, and are appropriately slaves. (These were called slaves “by natural right,” in contrast to prisoners of war who were slaves “by legal right.”) Aristotle’s justification of slavery was accepted in those terms by the medieval philosophers, “nor had any medievalist, late or early, any desire to deny that slavery was part of human conditions and was required for the steady life of mankind. It was as much a feature of social life as the machinery of government was a feature of political life. A master was as necessary to society as a king.”³ It is needed for the good of society, not introduced by nature, but by human reason “for the benefit of human life.”

A slave was understood as one not wholly his own—not absolutely



under the command of his owner, but in no way free economically. However, ideally owners were required to treat their slaves humanely, not depriving them of food or clothing, or cruelly overworking them. While not contrary to natural law, slavery was merely tolerable, not in keeping

with personal dignity in the eyes of later moralists, and almost inevitably with evil consequences.

Some limitations were established by the church at various times: Christians were not to be sold to non-Christian peoples, for example. But in 1452 (the year after Columbus was born), Pope Nicholas V recognized

2 Bede Jarrett, O.P., *Social Theories of the Middle Ages*, Republished from the 1926 edition, Frederick Ungar, New York, 1966, 13.

3 Jarrett, 30.

the right of the rulers in Spain and Portugal to enslave unbelievers, including Muslims and pagans, slaves “by legal right” captured in war, just as Muslims enslaved Christians.

Genoa and the Iberian Peninsula in the time of Columbus

Slavery had persisted in the Mediterranean since Roman days, with a reciprocal trade between Muslims and Christians. In the years leading into Columbus’s time it was at its zenith:

“Tartars, Circassians [from an area just north of present-day Georgia, on the Black Sea], Armenians, Georgians, and Bulgarians flowed into the markets of Italy and Spain. The splendor of Venice and Tuscany, like that of ancient Rome and Athens was intimately associated with slavery....Between 1414 and 1423 no fewer than ten thousand slaves were sold in Venice alone. In the fourteenth and fifteenth centuries they formed a significant proportion of Tuscany’s population.”⁴

Aragon and Catalonia in present-day Spain were said to be “slave societies from top to bottom.”

The Turkish capture of Constantinople in 1453 finally shut down the west’s slave markets on the Black Sea. However, “Constantinople was a major center of the slave trade in the 15th and later centuries” After the battle of Lepanto (1571), 12,000 Christian galley slaves were freed from the Ottoman fleet. Arabs were more inclined to make racial distinctions, regarding black Africans, whom their word for slave mainly referred to, as a naturally docile people. In 1535 Emperor Charles V freed 20,000 Christian slaves when he captured Tunis.

“The Genoese were specialists in trading slaves. Unlike the Portuguese, whose captains usually were exercised by the need to go through at least the motions of conversion of captives, they were not troubled by such concerns. The Genoese enslaved and sold, in the Crimea as in Chios, in Tunis as in Ceuta, in Malaga as in Granada, men, women, and children of all hues and races: Circassians and Ethiopians, Slavs and Bosnians, Berbers and black Africans, Canary Islanders and Greeks all found a market.”⁵

⁴ Davis, 43.

⁵ Hugh Thomas, *Rivers of Gold*, Random House, 2005, 49.

In 1441, ten years before the birth of Columbus, Lagos became Portugal's first slave market. West Africa had long been a source of slaves taken to the Mediterranean through the Sahara. In the 1460s the Portuguese entered the Cape Verde Islands, were given a monopoly to trade slaves, and established slave buying stations along the African coast--an area that came to be called the "Slave Coast." Slaves were sent by sea for sale in Madeira or Portugal or the important market in Seville. It has been estimated that at the time Columbus left on his voyage of discovery, there may have been about 100,000 slaves in Spain, with Seville having the most--perhaps 40,000 in 1475 and 60,000 by 1520.⁶

In that nation, the sovereigns and court were served by a huge number of servants and slaves, and many great men owned a number. Even clergymen and tradesmen commonly had one or two slaves. The slaves were from diverse geographical sources; some were Muslim war booty (such as from the 1492 defeat of Granada), others came from slave markets in the western Mediterranean, and Portugal, and still others from the subjugated islands in the Atlantic or from the African coast.

Throughout the slaveholding societies, the system was accepted as a natural part of human society, and there was no one proposing that it be abolished.

The Tradition of Slavery and Columbus

Thus slavery was an essential, ubiquitous, and accepted part of the background in the principal areas associated with Columbus's life leading up to his discovery of the New World—Genoa, Portugal, and Spain. All three were key areas in the system of slavery. It was in the air he breathed: he grew up in Genoa, served on Genoese ships, lived for awhile in Portugal, and then moved to Spain, his home while seeking support for his expedition to the west, and then his home base of operations for the rest of his life.

If not in other ways, certainly as a mariner he had direct contact with the slave trade. In his early twenties, he sailed to the Genoese slave-trading colony of Chios off Turkey in the Aegean, which exported sugar and mastic (used to make varnish). A couple of years later, on another Genoese vessel he survived shipwreck after a battle off the coast of Portugal, and made his way to Lisbon, by then an important center for transshipment of slaves to Christian and Muslim markets in the Mediterranean, a business that involved many Italians, including Genoese, Venetians, and Florentines.

⁶ *Thomas*, 32, 529.

Apparently after a 1477 voyage on a Genoese vessel to Ireland, possibly also to Iceland, Columbus took a bride in Lisbon--the sister of the hereditary governor of Porto Santo, of the Madeira Islands. Then the Genoese owner of the ship that had gone down employed him in selling sugar in Madeira, where he became acquainted with the slave labor of African Negroes and Canary Islanders on the sugar plantations. He and his wife lived for awhile in Lisbon and then in Madeira, where she died in childbirth. Returning to Lisbon he engaged in bookselling and cartography with his brother, Bartolomeo.

Then In the early 1480s Christopher was in a Portuguese expedition down the coast of West Africa. (Bartolomeo may have gone along, too.) They visited the Cape Verde Islands where black African slaves labored in a plantation colony that outshone Madeira, and then visited the new slave-trading fortress of El Mina built on the Gold Coast about 1481.

Columbus's Discovery Voyage

This trip probably also helped make him better acquainted with the Portuguese caravel and the trade winds and currents off the African coast, knowledge that would be very useful to him in later years. It was in fact about ten years later, on August 2, 1492, that the Niña, Pinta, and Santa Maria embarked from Palos in southwestern Spain on their famous voyage across the "Ocean Sea" (the Atlantic) into history.

Palos had its own history. Its mariners were inveterate and illegal participants in the slave trade. Their recent sacking of a village of an important African king and kidnapping of slaves to work in Spanish mines had endangered relations with Portugal by infringing on their territory in Guinea, since by treaty Portugal had exclusive control of exploration and trade along the western coast of Africa. The Palos sailors had also avoided Spanish taxes. It was in punishment for these offenses that Palos had been required by the crown to furnish two caravels to Columbus's expedition, along with ninety men to crew them, and a year's provisions. Columbus arranged for the third vessel himself, and then sailed in them with such men into the unknown. ⁷



⁷ James Reston, Jr., *Dogs of God*, Anchor Books, 2005, 171-172.

One author has said of the New World that “Some have written of the ancient Caribbean as if it had been Elysium. But it was an Elysium with savagery in the wings.”⁸ The Tainos, the Indians first met by Columbus, were seen by him as “affectionate and without covetousness’ a people ‘who love their neighbors as themselves [and] have the sweetest speech in the world.” But they were plagued by the Carib Indians from more southerly and easterly islands, who stole girls for brides, ate parts of captured warriors to obtain their valor, and in time could well have eliminated the Tainos, as the Tainos had earlier eliminated their predecessors. (The word “cannibal” comes from the name “Caribs.”)

After arrival on that first voyage, Columbus showed no scruples about forcing individual Indians to accompany him as guides or interpreters. He also took six back to Spain to exhibit to the sovereigns and train as interpreters, but they wanted to go, as did others. All were baptized in Spain. One chose to remain in court, while the other five elected to accompany Columbus on his return to the Indies.

It appears that three did not survive the voyage, but one of the survivors, named Don Diego Colon because of his closeness to Columbus, served him as an interpreter in subsequent



travels. (The name can cause confusion because it was not only the name of Christopher’s brother, but also that of his son and heir.)

A letter Columbus sent to Luis de Santangel reporting on his discoveries promised the things that the Indies can provide, including “slaves, as many as they shall order, who will be from the idolators.”⁹ The last qualification, apparently referring to the predatory Carib Indians, would turn out to be an important one if adhered to.

Second Expedition to the New World

After returning to Spain to report to the sovereigns, and also, as it turned out, to be greatly celebrated, Columbus with an impressive fleet of seventeen vessels triumphantly returned to the Indies in 1493. Stopping

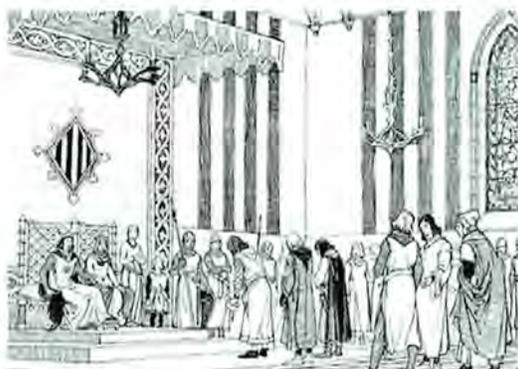
⁸ Thomas, 114.

⁹ Carol Delaney, *Columbus and the Quest for Jerusalem*, Simon and Schuster, 2011, 122.

at the island he named Guadalupe, they met up with the feared Caribs, given to cannibalism and other vices as they discovered, and captured some and rescued other Indians enslaved by them, taking them aboard for return to their homes. They also stopped at St. Croix in the Virgin Islands, encountering more, and more hostile, Caribs.

Finally, carrying along their captives and rescued natives the fleet arrived at Hispaniola and the site of the first settlement, La Navidad. But in the interim it had been destroyed and its inhabitants killed to the last man by the natives, apparently in retaliation for depredations by the Spaniards who had been left behind and over whom their appointed leaders had lost control. Attention turned to the building of the replacement settlement of Isabela down the coast.

On February 2, 1494 twelve of the ships were sent back with a request for several to return to Hispaniola with more supplies. Also carried back were twenty-six Carib Indians, who seem to have fully met the criteria for legal enslavement. Columbus asked that they be better treated than other slaves,



and given language training and religious instruction in the hope that they would become interpreters and Christian converts. (As paternalistic as it sounds today, slavery was considered as a means of civilizing them and, by preparing them for conversion, the main goal, contributing to their eternal salvation.)

He also indicated in this letter that other natives might learn from the punishment of the guilty Caribs and good treatment of the other natives who had done nothing to deserve enslavement and this would encourage them to become loyal vassals. The letter indicated that he favored paid employment, not enslavement, of the latter. The sovereigns, responding that they preferred that conversion efforts take place in the Indies rather than being shifted to Spain, rejected his suggestion to help meet expenses by sending more Caribs back as slaves.¹⁰

Then by March of 1494 Columbus was able to set out with 500 men to an inland area reported to have gold mines, and to erect a fort there.

¹⁰ Delaney, 141-142.

Afterwards, learning that a major native king, Caonabó, was planning to attack that fort, he sent 400 men as a deterrent, and a small amount of blood was shed.

From June to the end of September Christopher himself was away from the colony exploring the southern coast of Cuba, with his younger brother Diego in charge at Isabela, succeeded in June by his brother Bartolomeo who arrived from Spain with three ships of the requested supplies.

While Columbus was away, key lieutenants he had trusted to keep things peaceful at the fort in the mine area, treating the natives well and keeping them happy, proved very untrustworthy, doing the exact opposite and causing an Indian rebellion. A couple of disaffected Spanish officials, one of whom had caused much of that trouble, seized two of the three ships Bartolomeo had brought and sailed back to Spain. They probably took along them stolen gold they had not reported, and also spread wild charges against Columbus that caused much trouble for him back home.

Columbus himself, at the end of September, 1494, returned from his six-month exploring expedition desperately ill and found matters in turmoil. He appointed Bartolomeo his second in command. Four more ships arrived with provisions and a letter from the sovereigns asking him to come to Spain if he could to help in negotiations with Portugal and confer with them about matters at the settlement. But he didn't feel he could leave at the time. There was still a food shortage among the colonists and the Indians, many of whom were ill, while some of the Spaniards ranged beyond Isabella looking for food, and with their unbridled behavior caused more trouble among the Indians.

It is reported that Columbus at this time began rounding up Indians who had rebelled against the ill treatment of the troublemakers, and, as rebels, were then considered justly subject to enslavement.

Pacification and the Tribute System

One of the chiefs who had been captured escaped and sought to stir up opposition to the Spaniards, which led to more widespread rebellion against them, but the rebels were defeated in a battle in March. That was followed by an organized and extended effort to pacify the island, in which Columbus traveled through much of the land over a matter of months, and, according to his son Ferdinand, achieved pacification without having to use force again.

Seeking protection from the colonizers, friendly Indian caciques agreed to a system of tribute such as all vassals of the crown paid in Spain. But then they were unable to afford it, even when the tribute was later cut in half. It is reported, however, that there were harsh punishments for those who failed to produce the expected tribute, for which Columbus has been much criticized. But in the meantime, there were already about 1600 Indian captives in hand. Since their behavior had been—or could be seen as—a rebellion, it could also be seen as lawful to make slaves of them. Some were the Caribs captured en route to Hispaniola. In any event, between 500 and 550 prisoners were sent to Spain, as many as could be taken, embarking on February 24, 1495 on the next ships back.



(With the two shipments of February, 1494 and especially February, 1495 the Atlantic slave trade was initiated. The small eastbound trade Columbus started with native Americans would after his death be replaced by a continuing torrent of westbound trade of black Africans, most of whom in future years would be coming not to the U.S. but to lands south of it. But he had no

involvement in the westbound trade, which started after he was out of power.)

Columbus's boyhood friend Michele (Miguel) Cuneo, who, with Christopher's brother Diego, was also returning to Spain on that February voyage, reported:

Of the rest who were left the announcement went around that whoever wanted them could take as many as he pleased; and this was done. And when everybody had been supplied there were some 400 of them left to whom permission was granted to go wherever they wanted.¹¹

¹¹ Michele (Miguel) Cuneo letter in Samuel Eliot Morison, *Translator and Editor, Travels and Other Documents on the Life and Voyages of Christopher Columbus*, The Heritage Press, 1963, 226.

Where they wanted to—and did—go was as far away as possible from the Spaniards, in fear that they might be taken again. They were the lucky ones, because in the 23-day voyage of that first shipment most of these tropical-island natives—surely ill-clad for the North Atlantic winter weather to which they would literally be exposed living on the decks of the ships as many undoubtedly had to, eating unfamiliar food, and subjected to European diseases for which they had little or no resistance—took sick on encountering the cold. About half died en route, and half of the rest fell ill. Nine survivors were selected for interpreter training, with the rest destined for the Seville slave markets.

The Crown and Slavery

Nor did the arrival in Spain of the slaves encounter objections from the crown, at least at first. On April 12 the rulers wrote to their agent in Seville handling matters relating to the Indies that “in respect of what you write to us about the Indians who came in the caravels, it appears to us that you can sell these better in Andalusia [the southern part of Spain, including Seville] than anywhere else and you ought to sell them as best you can.”¹²

But only four days later they had second thoughts:

“We want to inform ourselves from letrados [lawyers], theologians, and canon lawyers if, with good conscience, we can sell those [slaves] or not, and we cannot do this until we have seen the letters that the Admiral has written to us...and those letters are in the hands of Torres [commander of the voyage that brought the slaves] but as yet he has not sent them to us; therefore, the sales of those Indians should be suspended for a brief spell.”¹³

Clearly, immersed in a culture that accepted and depended on the institution of slavery, the rulers did not object to slavery itself. But they also knew they were bound by rules of law and morality that governed the institution of slavery, and the question now opened was the legitimacy of enslaving these natives from the Indies, as distinct from all of the other legitimate sources of the slaves in Spain and elsewhere.

For the Indians were potentially Christian Spanish subjects, and under what title could they be enslaved? (That is, if one did not fully accept the

¹² Thomas, 157.

¹³ Thomas, 157-158.

Aristotelian argument of natural slaves.) Were they “good Indians” or “bad Indians”? The latter would include those who criminally preyed on the innocent, like the Caribs, and those who fought against the law and the crown. Could “good Indians,” those who accepted and lived according to the law as practiced by the Spaniards in charge, be slaves? This was the basic question that would not be resolved for nearly half a century.

As for that first shipment, fifty Indians went to the royal galleys and a few were sold. Remember that most who had survived the voyage were or had been ill when they arrived; those who escaped the galleys died in Seville before their earthly future was settled.

Back on Hispaniola Columbus was of course concerned with getting returns to justify the costs and make a financial success of his enterprise. Naturally, when he thought of trade, which had to be developed, his thoughts would not exclude the kind of trade that was accepted by all, pervaded all the areas he had lived in all his life and practically all the places he had visited, that surrounded him everywhere, and that constituted a mainstay of the trading places he had been exposed to. In considering slavery, he was hardly turning to some novel or apparently evil practice (in the context of the times) when he considered the potential European market for slaves from the Indies.

With our current thinking and hindsight, we can mount the critic’s chair, but within the social context and accepted values of his time, and in light of his own life experiences, who can be critical of him? Before he sent the first slaves home there may not have been much thought in Spain of a distinction between “bad” and “good” Indians--those whom it would be legitimate to enslave and those whom it would not. Such considerations do not seem to have arisen in connection with the purchase of black African slaves, for example. And even after that distinction was made, the disposition of that first shipment of slaves suggests that judgment of the crown seems to have been that those he had sent home on that first shipment were properly in the “bad” rather than the “good” category.

However, the pragmatic rulers also decided to reduce Columbus’s monopoly, and on April 10, 1495 authorized any Castilian to set forth to discover islands, or continents, in the Indies or the Ocean Sea, which to Columbus was a clear violation of his own prerogatives. Some returnees to Spain had been highly critical of Columbus, and the monarchs sent Juan Aguado to look into the matter in a month-long investigation.

Columbus then decided to respond to the rulers' earlier invitation and to return to Spain to mend political fences. He left on March 10, 1496 with many of the discontented colonizers. He stopped on April 10 at Guadeloupe and seized Caribs (this was one of their base islands), arriving at Cadiz in Spain with 30 more Indian slaves. It was in the grey garb of a Franciscan friar that he went on to Seville this time.

Third Expedition to the New World

Subsequently, on his next and third expedition to the New World he arrived to be confronted by a rebellion led by Francisco Roldán, former mayor of the first capital city, Isabela, who had seized weapons there and then relocated with others to Xaragua in the southwestern part of Hispaniola. In a settlement with him, Columbus allowed each of the rebels who returned to Spain to take back one Indian slave. Other slaves were also sent on that voyage, which left on October 18, 1498.

It also carried a somewhat incoherent letter from Columbus to the sovereigns describing, among other things, his discovery of South America on his most recent voyage from Spain. He also suggested that 20 million maravedis annually could be had from the sale of brazilwood from Hispaniola, and that, in a summary by one author, "a large-scale trade in Indian slaves should also be profitable. All Europe, he pointed out, was longing for slaves of one sort or another, and though many West Indian slaves had died in Spain, a similar mortality had been noticed, to begin with, in respect of Berbers and blacks from Africa and Canary Islanders. Four thousand slaves could probably be sent home a year. They could be sold at 1,500 maravedis each."¹⁴ That would mean another 6 million maravedis income annually.

Displeased with the new shipment of slaves, although there was no decision yet from those who had been asked about the legality of such enslavement, Queen Isabella asked that the slaves be freed: "What power of mine does the Admiral hold to give my vassals to anyone?"¹⁵ His letter did not make a good impression on the monarchs, who were losing confidence in him, and in May of the following year (1499) they appointed Francisco Bobadilla to direct affairs in the New World. (It was he who would later on his arrival arrest the three Columbus brothers and return them as prisoners to Spain.) The very month the sovereigns wrote that directive, five ships brought another 600 slaves.

¹⁴ Thomas, 179.

¹⁵ Quoted by Thomas, 178.

Before Bobadilla finally left Spain after a delay of many months, the crown decided to return to the Indies some slaves sent earlier by Columbus. The organizer of the flotilla had been asked to take as many as he could find, which turned out to be a total of twenty-one. One was too ill to travel and another wanted to complete her education in Spain and remain there; the other 19 went back. It has been estimated that there were another 500 who were not returned because they were judged to have been fairly enslaved—as Carib cannibals or as captives in a just war. But other adventurers had brought back Taino slaves that were not freed.¹⁶

One can conjecture that while Columbus's view of slavery may well have remained relatively unchanged from his formative days, that of Queen Isabella, in touch with learned experts in law and morality as Columbus presumably was not, seems to have evolved in her appreciation of distinctions to be made regarding just and unjust slavery and the enslavement of her vassals. She apparently still believed in slavery, but also that enslaving "good Indians," her vassals, was unjust.

That thinking seems to have been shared by the Dominican priest, later Bishop of Chiapas in Mexico, Bartolomé de Las Casas. An admirer of Columbus but one who also recognized the Admiral's faults, he became famous as a trenchant critic of the treatment and enslavement of Indians. But while rejecting Indian enslavement, he did not feel that way about Africans, and was also instrumental in initiating the historic reversal of the slave trade from eastbound to westbound in 1501, carrying African slaves to the New World to work on plantations such as they were already doing in the Mediterranean and the eastern Atlantic. Black Africans had always been subject to racial prejudice, and were looked down upon by Muslims and Europeans as inferior beings—perhaps "natural slaves" in the Aristotelian tradition. By the time black slaves were shipped westward, Columbus was completely out of power, and would never hold a position of power again, other than his independent fourth voyage to the New World. He had nothing to do with sending black slaves to the New World.

Las Casas over time later regretted his part in initiating the shipment of blacks to the Indies. Through his forceful advocacy he played a leading role in slowly changing the thinking in Spain regarding the morality of slavery, with the result that with a decree of November 25, 1542, Emperor Charles V of the Holy Roman Empire (Charles I of Spain) settled the question of the enslavement of Indians, including that practiced among

¹⁶ Thomas, 186.

the Indians themselves. Spain was the first country in the world to abolish slavery. Forty years later, in 1482 Pope Pius II declared slavery to be “a great crime.”

A final thought about Columbus himself that is worth noting: he never had slaves himself--even though in his time the rulers apparently did, as did all of the important people of Spain.

--*Edward M. Sullivan*

Sources for graphic images

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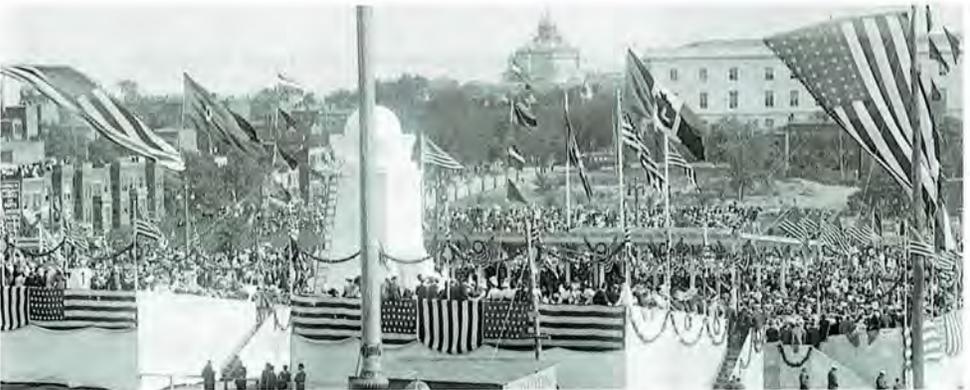
Page 29 - “Transporting slaves across the Sahara”

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Page 33 - “Columbus and American Natives”

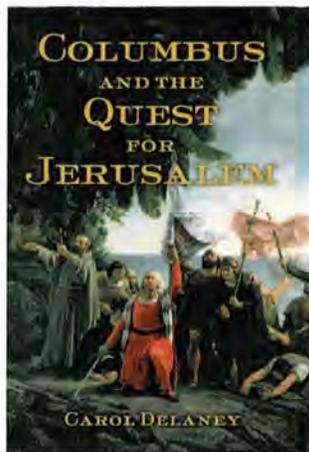
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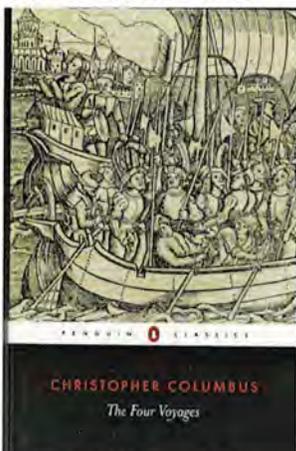
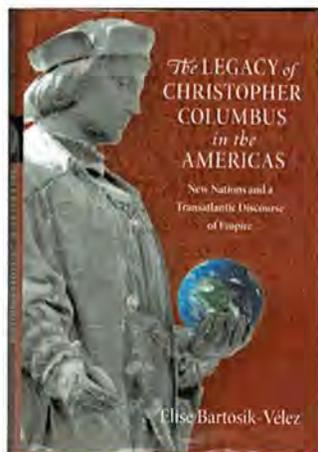
Dedication of the National Columbus Memorial in 1912

RECOMMENDED READING



Columbus and the Quest for Jerusalem, by Carol Delaney. Five hundred years after he set sail, Columbus is still a controversial figure in history. Debates portray him either as the hero in the great drama of discovery or as an avaricious glory hunter and ruthless destroyer of indigenous cultures. In *Columbus and the Quest for Jerusalem*, Carol Delaney offers a radically new interpretation of the man and his mission, claiming that the true motivation for his voyages is still widely unknown. Available through the NCCA online bookstore from Amazon. **\$13.10.**

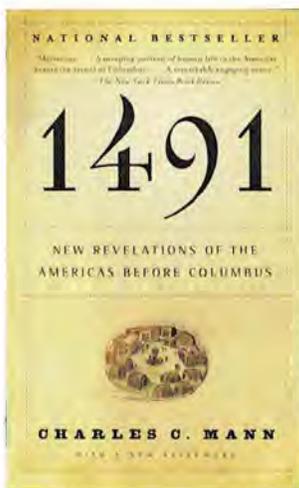
The Legacy of Christopher Columbus in the Americas: New Nations and a Transatlantic Discourse of Empire, by Elise Bartosik-Velez. Why is the capital of the United States named after Christopher Columbus, a Genoese explorer commissioned by Spain who never set foot here? Why did Spanish American nationalists in 1819 name a new independent republic “Colombia,” after Columbus, the first representative of the empire from which they had recently broken free? These are some of the many questions explored in this book. Available through the NCCA online bookstore from Amazon. **\$21.35.**



Christopher Columbus; The Four Voyages

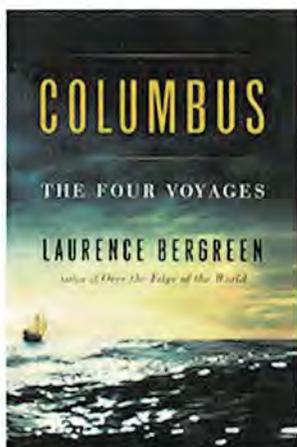
J. M. Cohen has skilfully woven together Columbus’s log-books and letters, the biography by his son Hernando, the official history by Oviedo, and the letters of the fleet physician and a loyal lieutenant. The result is a unique contemporary record of a great adventure as it unfolds. Part of the Penguin Classics series of books. Available through the NCCA online bookstore from Amazon. **\$13.07.**

<http://www.columbuscelebration.com/book-store.html>



1491: *New Revelations of the Americas Before Columbus*, by Charles C. Mann. In this groundbreaking work of science, history, and archaeology, Charles C. Mann radically alters our understanding of the Americas before the arrival of Columbus in 1492. The pre-Columbian Indians were not sparsely settled in a pristine wilderness; rather, there were huge numbers of Indians who actively molded and influenced the land around them. The astonishing Aztec capital of Tenochtitlan had running water and immaculately clean streets, and was larger than any contemporary European city. Available through the NCCA online bookstore from Amazon. **\$12.84.**

A Short Account of the Destruction of the Indies, by Bartolomé de Las Casas. de Las Casas was the first and fiercest critic of Spanish colonialism in the New World. An early traveller to the Americas who sailed on one of Columbus's voyages, Las Casas was so horrified by the wholesale massacre he witnessed that he dedicated his life to protecting the Indian community. He wrote *A Short Account of the Destruction of the Indies* in 1542, which showed that the evangelizing vision of Columbus had descended under later conquistadors into genocide. Part of the Penguin Classics series of books. Available through the NCCA online bookstore from Amazon. **\$9.78.**



Columbus: The Four Voyages, by Laurence Bergreen. Christopher Columbus's 1492 voyage across the Atlantic Ocean in search of a trading route to China, and his unexpected landfall in the Americas, is a watershed event in world history. Yet Columbus made three more voyages within the span of only a decade, each designed to demonstrate that he could sail to China within a matter of weeks and convert those he found there to Christianity. Available through the NCCA online bookstore from Amazon. **\$15.37.**



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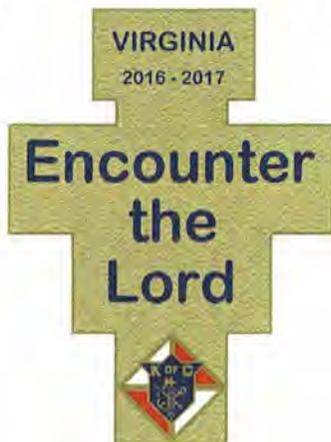
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