

The History of  
**The Holy Bible**  
In The United States of America

Volume 1

The Roman Catholic Church  
In Florida, New Mexico and Arizona  
1492-1600

James W. Knox

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All scripture quotations are from the Authorized (King James) Version. Where portions of a verse are set forth in block capital letters, it is for the purpose of the author's emphasis and does not represent a revision of the text.

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## PREFACE

This booklet will eventually serve as the first chapter of a work to be titled *The History of the Holy Bible in the United States of America*. The purpose of this undertaking will be fivefold:

1. To show what people settled the diverse regions of the land now known as the United States;
2. To show what religious beliefs they held and what translations or versions of the Bible they brought with them;
3. To show how these beliefs and Bibles affected their settlements;
4. To show how these beliefs and Bibles affected the other settlements round about them;
5. To show how these beliefs affected these regions throughout the course of American history.

There are two schools of thought regarding American history and its relationship to Christianity. The first is that America was founded as a Christian nation by people who loved God and sought to establish a nation where all men could freely worship God, each in his own way. The second group believes that America has no more Biblical foundation than any other country. Both of these views are false.

Rather than uphold either of these party lines, through the course of this work we shall explore:

1. The actual statements of the founders of this land *in their context*.
2. The religious background in which America's founders and leaders were nurtured.
3. What these people put into practice, for what a man does is the true reflection of what he really believes.

Because this study is for the purpose of setting forth the belief systems of men such as Christopher Columbus, George Washington, Daniel Boone, Thomas Edison and Douglas McArthur, we shall view these men not as explorers, inventors, politicians, or generals, but in light of their relationship to the word of God and Biblical Christianity.

Though at first one may think this statement blasphemous, the study of history is far more difficult than the study of the word of God. The Christian has, in the pages of the Authorized Holy Bible, an absolute standard of truth against which all sermons, tracts, books, ideas, etc. can be measured. For the student of history, there is no such final court of appeals.

However, there are many points of comparison between the way one should seek Biblical truth and the way one should seek historical truth.

First, the honest student is willing to stand corrected on any point at any time should the facts contradict his beliefs.

Second, one must have enough stability and integrity to consider the writings and views of those who lie outside his circle of associates.

Third, one must consider all things in their context.

Fourth, the outworking of a principle will often give us the greatest evidence of its truth or falsehood.

Let us consider each of these points as related to the study of scripture and of history.

As to the first, suppose you were taught from your youth up that Jesus was a good man, and a great teacher, but that He was not God. Then, you actually searched the Bible and found that John 10:30; 14:7-9; 1:1-14, and a host of other passages, declared with certainty that Jesus was and is God manifest in the flesh. If you are an honest student then you henceforth hold to the deity of Jesus Christ.

Now, in like manner, suppose you had been taught that a company of Christians came to the New World on the Mayflower to escape religious persecution. However, in time you expanded your reading and came to understand that a small group of

Christians joined company with merchants and land speculators on the Mayflower and that many of the troubles these saints knew in the Old World came with them to the new. If you were an honest student you would adjust your view of history to match the facts.

As to the second, cultists are made quite easily. They are kept with some difficulty. It is not hard to turn a life-long Baptist who knows nothing of the word of God into a Jehovah's Witness. It only takes a little persistence. Such people know they should study the Bible, but their church does not. Along come a couple of caring souls who engage them in Bible study and soon the ranks of Watchtower peddlers has grown.

But to keep these converts, the cult must then see to it that no literature is read, no church attended, and no sermon listened to but that which promotes the J.W. interpretation. One will never find the whole truth in such a system of thought.

In like manner, there are many excellent histories that omit every unsavory truth about American's past and seek to make demigods out of mortals. On the other hand, there are an increasing number of writers who seem intent on making every page of American history some sort of debased scandal or national disgrace. In order to get to the full truth one must be willing to wade through all of this material, sort it out, keep what holds true and discard what does not.

Third, remember to check the context. The Bible says of God, "He maketh me to lie." The fact that it goes on to say "down in green pastures" makes a great deal of difference.

That we can find Bill Clinton or Benjamin Franklin saying something wonderful about God or the Bible means nothing apart from the context of the remarks and the context of the lives they lived.

What "born again" means to a Mormon, Catholic, Hindu and Christian is quite different. So the same words used when speaking of The Constitution in 1776, 1864, 1941 and 1968 may mean vastly different things and must be considered in their context.

As to the fourth, actions outweigh words. A minister may declare himself “the man of God” and set himself forth as the way, the truth and the life. Yet, if he is deceitful or dishonest or lazy or double-tongued, one shouldn’t follow him across the street (Hebrews 13:7).

So, too, in the study of history. We care not what Abraham Lincoln *said* about the Union, we want to know what he *did* to the Bill of Rights. We aren’t interested in how JFK stirred our emotions. We want to know if he could control his.

The reader will be asked to lay aside all prejudice, whether gathered from right-wing fundamentalists or left-wing liberals, and examine the facts of history in light of the word of God. When great men are examined, not in light of conquest, accumulated wealth, reputation and temporal achievement, but under the searchlight of the Holy Bible, things will look very different than they do in the public school textbook, New York Times, or People magazine.

Had the fifty states grown from one root they would have borne one fruit. The fact is that what now constitutes The United States is a union of people from a diversity of belief systems – which govern their lives. One cannot hope to understand his heritage by following but one group or “faith”. In this work, we want to look honestly at where *we* came from. Only in this way can we understand the journey we have taken, the place where we now find ourselves, and the eventual end of American history.

## CHRISTOPHER COLUMBUS AND THE CARIBBEAN CONQUEST

Through the providence of God, European discovery of America took place at the right time, and for the best interests of the New Testament church. In like manner, the eventual settlement and colonization of the “New World” was delayed and hindered until those with copies of the Holy Bible and a relationship to Biblical truth could be the first to put down roots and establish a permanent society.

Had America been discovered several hundred or even one hundred years earlier, the so-called Christianity transplanted to our shores would have been that of European-Rome or Roman-Europe. What the first settlers would have brought with them would have been Roman Catholicism in its most debased and wretched form.

With His great purposes in view, God did not allow the abominations and heresies which produced the Dark Ages to spread to the New World until a Bible-based society was in place. None can imagine the course of world history had North America been built at the height of papal power without the checks and balances produced by the Reformation.

As it happened, permanent colonization was delayed until God had prepared a people for the building of a new nation, which though never Christian (for no earthly nation can be) was built on the principles of New Testament Christianity and Old Testament law. Such a country would be decidedly advanced – politically, morally, socially and economically – beyond any civilization the world had ever seen.

THE BACKERS OF THE COLUMBUS EXPEDITION  
AND THE SPANISH INQUISITION

The first colonization of America was entirely Roman Catholic. To make matters worse, it was the Catholicism of Spain. The American reader at the dawn of the 21<sup>st</sup> Century knows little or nothing of real Catholicism. We know a Roman church with Bible studies, Sunday Schools, its own brand of television preachers, and an ecumenical spirit which outwardly embraces other churches and sects. This is not the Roman Catholicism which first reached North America.

While the work of Martin Luther and other Reformation leaders had accomplished much throughout the heart of Europe, Spain continued to be a stronghold of priestcraft. One may read of many heroes of the faith and much light breaking in Germany, England, France, Holland, Scotland, Italy, etc., but if there are such tales to be told of awakening among the Spanish, I have yet to find them.

The abuses of “holy mother church” reached their height, or, more correctly stated, their depths, in Spain. While other nations had reformers who turned men away from papal domination and to the scriptures, Spain’s “reformer” was a man named Ximenes. This fellow was confessor to the queen and Archbishop of Toledo. He became the leader of reform *within* the Church of Rome. The result: the Spanish Inquisition.

Suppose you believe:

1. Your church is the one and only true church;
2. One can only get to heaven through that church;
3. One can only belong to that church through water baptism;
4. This church will eventually conquer the whole world for its Christ;
5. And any means whereby this conquest is accomplished are justified.

If you believed these things sincerely, you would be dangerous. The more power you had the more dangerous you would be. Christopher Columbus was such a man, sponsored by such men, sailing to claim lands for such men.

A bit of background is essential if we are to understand Columbus, his times and the fruits of his discoveries.

In the middle of the 14<sup>th</sup> Century, Spain and Lithuania had the largest non-Catholic populations in Europe. Granada was a Moslem state but was also the home of many Jews, perhaps the largest such population in the world.

Due to widespread massacres at the hands of the Moslems, many of these Jews were baptized as Catholics in the early and middle parts of the 15<sup>th</sup> Century in order to gain political and military protection. This covenant with death and hell would prove most costly.

When the realm of Granada surrendered to Spain, the wealth and prominence of the region's Jews provoked the lust of the Church of Rome. (Only God knows how often this drama has been acted out.) The fact that these Jews were "converted", i.e. baptized as Roman Catholics, gave the church a legal right to suppress and to plunder them.

The Moors also entered into a covenant with "the one true and apostolic" church. The first Archbishop of Granada seems to have been an honorable man. He sought to honor the pledge of protection given by the papacy to the lives and property of the Moors. However, Ximenes thought the idea of allowing wealth to remain in someone else's hands absurd. Not wishing to appear a covenant breaker, he used a familiar scheme. He goaded the Moors into rebellion against their Catholic conquerors and then used their rebellion as an excuse to persecute them.

Knowing the conversions of the Spanish Jews and Moslem Moors to be only outward, the Catholic population began to resent and then to hate these minorities.

With public discontent with the Moors and the Moorish discontent with the church, and with the age-old prejudices against the Jews as excuses, the Roman Catholic leaders of Spain

came up with a means by which to ferret out the Jews and hidden Muslims.

At the urging of Tomas de Torquemada, a Dominican (don't forget the name "Dominican") priest, Ferdinand and Isabella petitioned the pope, and in 1478 were granted permission to revive the Inquisition, this time in Spain.

No one can rightly understand the history of Europe, the world, or the founding of the United States without a working knowledge of the Inquisition.

This court of satanic atrocities was originally established by the pope in the hand of Dominic (don't forget that name).

In *Moral Theology*, Volume V, page 202, the Roman Catholic writer and scholar Liguori (immortalized by the Roman Church in America by naming one of their large publishing houses in his "honor") stated the church's foundation for the Inquisition: "On the testimony of one man can another be tortured." This clear violation of the word of God (the legal principle that no man can be condemned save by the mouth of two or three witnesses) unleashed a wave of satanic murder which had no match until the days of Stalin and Hitler.

It is necessary to give you a brief understanding of how this ordeal was handled. If someone owned lands or property desired by the Catholic Church, a priest would accuse him of heresy. The accused would then be put to death by torture, with their death standing as proof of their guilt. If someone believed the word of God and preached its truth, they would be accused of heresy against "the church" and would be killed in like manner.

Some examples of how the Roman Catholic Church sought to "restore" (the church's euphemism for murder) heretics from the error of their ways follow.

The accused would:

- + be buried up to their necks and left to starve;
- + be forced to go to mass, then have their bowels ripped open and be left to bleed to death;
- + be stripped naked, have ropes tied around their mid-section, and then be dragged by a horse through the streets until dead;

- + be sewn in weighted sacks and thrown into the river;
- + be forced en masse into houses which were then burned to the ground;
- + be asked, “Is the literal body of Christ sacrificed in the mass?” With each denial the nail of a finger or toe would be ripped out with red-hot pincers;
- + have a chord twisted around the head until the eyes and brains were forced out of their cavities;
- + parents would be forced to watch as their infants were thrown into a hog pen and devoured.

These things need to be understood. This is the church that sent explorers to conquer the New World for God.

The Kingdoms of Aragon and Castile were united with the marriage of Ferdinand and Isabella. This was the beginning of the Spanish State. The power of these two monarchs had grown so great that men appointed by the crown, not the pope, conducted the Spanish Inquisition.

The dreadful work began in 1480. Torquemada was the inquisitor general. Soon hundreds were being burned at the stake so that every coin and every square foot in Spain would be in the possession of Roman Catholics.

While the bloody murder was gaining momentum in Spain, Christopher Columbus was seeking financial support for an eastward exploration. In 1483 King John II of Portugal turned him down, *not* because of his views that the earth was round. (This bit of fiction was invented by Washington Irving in his biography of Columbus. Irving’s work is enjoyable reading but is one of the earliest examples of writing fiction and calling it history in order to create an American hero. (We shall see this oft repeated before this study is complete.)

That the earth was round was a well-established fact by the time of Columbus. The belief that the Earth is round was held by scholars as far back as the days of Aristotle. The word of God revealed that the Earth was round in Isaiah 40:22.

Columbus' troubles with those before whom he made his appeal stemmed from his underestimation of the ocean's width, not his belief in the spherical shape of the earth.

The professors of Salamanca, before whom he pled his case, were right. Columbus was wrong. This error nearly resulted in a mutiny among the crew with which he eventually set sail, for the trip took much longer than he had anticipated.

His error was a result of his having the wrong Bible. His Roman Catholic Bible (this is not to say that he owned one but he either had access to one at some time in his adult life or had been instructed from one) included the Apocrypha. From one of these fairy tales the Catholic Church had drawn the dogma that the earth was mostly dry land. In 2 Esdras 6:42 one may read, "Six parts hast thou dried up." Columbus believed that sailing west to the Indies would be a very short trip, because of his faith in this apocryphal verse.

While Columbus was seeking a backer for his exploration, Torquemada was busy rounding up what few Bibles existed in Spain. At Seville in 1490, he burned 6,000 copies of the scriptures. This is incredible when one considers how rare and valuable a single copy of a Bible was in 15<sup>th</sup> Century Europe.

So it was Spain, the Spain of Ferdinand, Isabella, Torquemada and Ximenes, that backed Columbus. The Roman Catholic Inquisitors sent the Roman Catholic sailor on a voyage of conquest to find lands and gold to finance their abominations. It was a nation that burned the word of God that would plant its banner in the Indies.

Columbus' voyages to the New World enabled Spain to become the mightiest military power in Western Europe in the century following his discoveries. This arm of the papacy did reap billions of dollars in gold, property, and slaves from what became an enormous overseas empire.

In 1492 three great events took place:

1. The Spanish conquered Granada and extinguished the Moorish kingdom, thus breaking the last Moslem stronghold in Europe.
2. By order of Torquemada, Moslems and Jews were given three months to “convert” to Roman Catholicism, leave the country, or face the Inquisition.
3. Christopher Columbus sailed from Palos, Spain in the SANTA MARIA (St. Mary).

Columbus might have set out from Cadiz, the main Spanish seaport on the Atlantic. However, Cadiz was crowded on the appointed day, for it had been designated as the principal point of embarkation for fleeing Jews. His day of departure, August 2, 1492, had also been fixed by his “Most Catholic Majesties” as the deadline for the expulsion of all Jews from Spain. Any who remained thereafter would be put to death.

Thousands were on that very day being crammed into the holds of ships that crowded the narrow Rio Saltes. Out of the Gulf of Cadiz they would be shipped to possible refuge in the Netherlands or to the then more tolerant lands controlled by Islam.

So on the very day, aided by the very winds that drove Jews from Catholic Spain, Christopher Columbus carried the representatives of Catholicism to the New World.

DISCOVERY OF THE “NEW WORLD”,  
THE SPOILING AND ENSLAVEMENT  
OF THE CARIBBEAN TRIBES

Columbus’ own journal recorded that this trip was ordered only after the realm of Ferdinand and Isabella had been cleansed of Jews. His Catholic lords now dispatched him “to the idolaters of India” on another “high Christian mission.” His journal says his goal was “their conversion to our Holy Faith.” He wrote of his conviction that it was “ordained that I should not go by land (the usual way) to the Orient, but by the route of the Occident, by which no one to this day knows for sure that anyone has gone.”

Let us give credit where credit is due. Christopher Columbus may have been the greatest sailor of all time. It does not lie within the scope of this work to discuss his many accomplishments, but those who are interested should consult Boorstin’s *The Discoverers*.

Columbus discovered land on October 12, 1492. The first settlement was called La Navidad on an island he named Santo Domingo (Saint Dominic. Did you remember that name?).

When he returned on his second voyage in 1496 and found that settlement destroyed, he founded the city of Santo Domingo.

Therefore, the first non-native religion planted in America was not Biblical Christianity, but Roman Catholicism, and that being the Spanish variety learned from the Dominican priests who believed in torturing and murdering anyone who stood in the way of Rome.

Much has been made of the fact that Columbus wrote many things in his journals about God, the Saviour, the church, God’s kingdom, etc. These statements are seized upon by writers who are either naïve or deliberately deceptive in hope of proving America’s Christian heritage. As we shall discover, one must look beyond the first wave of Europeans to find true Christianity.

From the very first voyage of Columbus, his every expedition was equipped with its contingent of Roman clergy, secular ministers and friars, all at the expense of the royal treasury. Columbus was both an explorer and a Catholic missionary. His first act, upon landing on San Salvador, was to erect, side by side, of the Spanish flag and a banner displaying the Roman Catholic Cross, thereby dedicating the New World to the spiritual dominion of the pope.

On his second voyage, he brought twelve Franciscan monks, whose purpose was to convert the natives to Catholicism.

In an extant letter, Columbus describes the people he found occupying the lands of his discovery:

“As soon, however, as they see that they are safe and have laid aside all fear, they are very simple and honest and exceedingly liberal with all they have; none of them refusing anything he may possess when he is asked for it, but, on the contrary, inviting us to ask them. *They exhibit great love toward all others in preference to themselves.* They also give objects of great value for trifles, and content themselves with very little or nothing in return. I, however, forbade that these trifles and articles of no value (such as pieces of dishes, plates, and glass, keys, and leather straps) should be given to them, although if they could obtain them, they imagined themselves to be possessed of the most beautiful trinkets in the world. It even happened that a sailor received for a leather strap as much gold as was worth three golden nobles, and for things of more trifling value offered by our men, especially newly coined blancas or any gold coins, the Indians would give whatever the seller required; as, for instance an ounce and a half or two ounces of gold, or thirty or forty pounds of cotton, with which commodity they were already acquainted. Thus they bartered like idiots, cotton and gold for fragments of bows, glasses, bottles, and jars, which I forbade as being unjust, and myself gave them many beautiful and acceptable articles which I had brought with me, taking nothing from them in return. I did this in order that I might the more easily conciliate them, that they might be led to become

Christians and be inclined to entertain a regard for the King and Queen, our Princes, and all Spaniards, and that I might induce them to take an interest in seeking out and collecting and delivering to us such things as they possessed in abundance, but which we greatly needed. *They practice no kind of idolatry*, but have a firm belief that all strength and power, and indeed all good things, are in heaven, and that I had descended from thence with these ships and sailors, and under this impression I was received after they had thrown aside their fears. Nor are they slow or stupid, but of very clear understanding; and those men who have crossed to the neighboring islands give an admirable description of everything they observed; but they never saw any people clothed nor any ships like ours.” (Emphasis mine).

In one of the quotations often chopped into tiny fragments to disguise the true beliefs of the Spaniard, Columbus identifies his faith. In a letter to the King and Queen dated March 14, 1493 we read:

“Although all I have related may appear to be wonderful and unheard of, yet the results of my voyage would have been more astonishing if I had had at my disposal such ships as I required. But these great and marvelous results are not to be attributed to any merit of mine but to *the holy Christian faith and to the piety and religion of our sovereigns*; for that which the unaided intellect of man could not compass, the Spirit of God has granted to human exertions, for God is wont to hear the prayers of His servants who love His precepts even to the performance of apparent impossibilities. Thus it has happened to me in the present instance, who have accomplished a task to which the powers of mortal men had never hitherto attained.”

What was the holy Christian faith of Ferdinand and Isabella? Ask any Protestant, Moslem or Jew being ripped apart on an inquisitor’s rack.

In the same letter, Columbus wrote, “Therefore, let the King and Queen, our Princes, and their most happy kingdoms, and all the other provinces of Christendom render thanks to our Lord and Savior Jesus Christ, who has granted to us so great a victory

and such prosperity. Let processions be made and sacred feasts be held and the temples be adorned with festive boughs. Let Christ rejoice on earth, as He rejoices in heaven in the prospect of the salvation of the souls of so many nations hitherto lost. Let us also rejoice, as well on account of the exaltation of *our faith* as on account of the increase of our temporal prosperity, of which not only Spain but all Christendom will be partakers.”

Columbus was undoubtedly a great man, but he was not a man of Christian virtue. He was a remarkable sailor and his achievements on the sea, like those of the other great explorers, stagger the mind. But we must never forget he sailed in quest of gold not God, he thought that any action was justified if it promoted “the faith”, and held this faith to be the dogmas of the Roman Church and the whims of the pope.

As the excerpts above have shown, his first encounter with the Arawak Indians could not have gone better. However, the kindness shown the captain and his men was not reciprocated.

The troubles Columbus had at sea with a mutinous crew were trivial compared to those he would encounter as governor of the new colony. The Spaniards who had made the voyage had signed on for one purpose only, to get gold; but there was none nearby and the Indians brought none in.

Columbus intended everybody to live at the settlement of Isabella and to trade only under license at stated seasons; but he could not prevent the men from slipping off into the bush and trading with a gun. The soil was excellent, and food crops could be grown in a few weeks but, as one of the Admiral’s friends wrote, “Nobody would work the land because, as soon as they found gold could not be picked up on the beach, they all wanted home.”

The trouble about trading for gold was simply that the natives of Hispaniola had little of it and wanted less. Consumer demand for the cheap junk that the Spanish offered was soon satisfied. In order to keep his colony going, Columbus was forced to take desperate measures. He became the first slave trader in the New World.

He returned from his first voyage with ten live Indians he had kidnapped. These were paraded, along with parrots, through the streets and roads of Spain during his triumphant procession to Ferdinand and Isabella in Barcelona. Since four of the Indians were sick Columbus left them in the care of his Italian backer, Gianetto Barardi in Seville.

Under pressure to bring back riches to Spain, Columbus was obsessed with finding gold. He instituted a kind of tribute system that was described by his son Ferdinand: “In the Cibao, where the gold mines were, every person of fourteen years or older was to pay a large hawk’s bell of gold dust; all others were each to pay twenty-five pounds of cotton. Whenever an Indian delivered his tribute, he was to receive a brass or copper token which he must wear about his neck as proof that he had made his payment. Any Indian found without such a token was to be punished.” Even if these poor people tried to come up with the money, the tribute was too great for them to collect.

The punishment, which Columbus’ son failed to mention, was that those who did not comply “had their hands cut off and bled to death.”

Next, he divided up the land – along with the Indians who lived on it – among the Spanish colonists. In other words, he set up a system of forced labor for private profit. The smaller islands were raided for more laborers. Indians who refused to work for the Spaniards were either slaughtered or became part of a new export – slaves.

Columbus’ second voyage kept him away from Spain for two years and nine months. As it became increasingly clear to him that he had yet to find gold and pearls in abundance, the Admiral started to dream of a brisk traffic in Indian slaves.

According to *The Conquest of America* by Tzvetan Todorov, Columbus wrote to Ferdinand and Isabella in 1496, “We can send from here, in the name of the Holy Trinity, all the slaves and brazil wood which could be sold. If the information I have is correct, we can sell 4,000 slaves, who will be worth, at least, 20 millions, and 4,000 hundred weight of brazil-wood, which will be worth just as much. I went recently to the Cape Verde Islands

where the people have a large slave trade, and they are constantly sending ships to barter for slaves, and ships are always in the harbor. Although they die now, they will not always die. The Negroes and the Canary Islanders died at first, and the Indians are even better than the Negroes.”

Columbus’ childhood friend, Micele da Cuneo, very matter-of-factly describes the enslavement of the Indians on Haiti before the return from Columbus’ second voyage:

“When our caravels...were to leave for Spain, we gathered in one settlement one thousand six hundred males and female persons of these Indians, and of these we embarked in our caravels on February 17, 1495, five hundred fifty souls among the healthiest males and females. For those who remained, we let it be known in the vicinity that anyone who wanted to take some of them could do so, to the amount desired; which was done.”

Selling slaves was standard practice in the Old World. Five years earlier, King Ferdinand sent a gift of one hundred Moorish slaves to Pope Innocent VIII. The pope shared these with cardinals and close friends. But Columbus’ slave sales hit a snag. Theologians argued that these Indians had not been taken in war and therefore couldn’t be enslaved.

Columbus, with a desperate need for fresh funds, argued bitterly that he should be allowed to sell slaves.

It is ironic that he pushed so hard for slavery since he had been so impressed by the natives at his first arrival.

With decrees of “the church” changing like the wind (no gold, slaves are okay; find gold, no slaves, make them mine workers), Spain alternated its policy between banning slavery of Indians to consigning them as serfs to local Spaniards to allowing the enslavement of only the “bad” Indians, i.e., the Carib tribe.

The Carib Indians of the West Indies were ferocious cannibals. Michele de Cuneo, who sailed with Columbus, reported they would cage teenage prisoners “to fatten them up and later eat them.” Actually, the word “cannibal” in English (and its equivalents in Spanish, French and Portuguese) comes from the Spanish Carib – for the local Indian tribe.

Since most Spaniards could not or did not care to tell one Indian from another, a means of identifying “bad” ones had to be devised. Enter the notorious “*Requerimiento*” (the Requisition). It was decreed that a long complicated speech was to be read to captured Indians, tracing the root of Spanish authority from Jesus Christ, to Simon Peter, to the pope, to the Catholic sovereigns of Spain. If an Indian agreed to immediately convert “to our Most Holy Catholic Faith” he or she would be awarded “many privileges and exemptions.” If the Indian refused, the document warned: “We shall powerfully enter your country, and shall make war against you...and shall subject you to the yoke and obedience of the Church and of their Highnesses; we shall take you and your wives and shall make slaves of them...and shall do you all the mischief and damage that we can.”

In practice, the reading of the *Requerimiento* was often a formality before enslavement because there was seldom an interpreter present to explain it to the Indians.

On one trip, 500 Arawak men, women, and children were loaded onto ships bound for Europe. Two hundred of them died during the voyage. Far from feeling guilty about the practice of slavery, Columbus boasted about it. “Let us in the name of the Holy Trinity go on sending all the slaves that can be sold.”

Thus, long before the first African slaves were brought to the New World, native-Americans were rounded up and shipped as slaves to the Catholic dominions of the Old World.

The Spaniards’ greed and cruelty grew worse over time. A report by Dominican monks, written about ten years after the death of Columbus, describes a day in the life of a miner:

“Each of the foremen had made it a practice to sleep with the Indian women who were in his workforce, if they pleased him, whether they were married women or maidens. While the foreman remained in the hut or the cabin with the Indian woman, he sent the husband to dig gold out of the mines; and in the evening when the wretch returned, not only was he beaten or whipped because he had not brought up enough gold, but further, most often, he was bound hand and foot and flung under the bed

like a dog, before the foreman lay down, directly over him, with his wife.”

Between overwork, underfeeding and the spread of disease, the local Caribbean Indians were wiped out. Within two years of Columbus’ arrival, half of the 250,000 Indians on Haiti had died through murder, mutilation, or suicide. This mistreatment continued under the Spanish successors of the Admiral of the Ocean Sea. In 1515 there were just 50,000 Indians left. In 1550 only 500 remained. By 1650 there were none.

A Spanish chronicler wrote: “All the Indians of the islands were allotted by the Admiral (Columbus)...to all the settlers who came to live in these parts; and in the opinion of many who saw what happened and speak of it as eyewitnesses, the Admiral, when he discovered these islands, passed sentence of death on a million or more Indians, men and women, of all ages, adults and children. Of this number and of those since born, it is believed that there do not survive today, in this year 1548, 500 Indians, adults and children, who are natives and who are offspring of the stock of those he found on arrival.”

So we have been taught that a Christian man came to discover a New World to which men could export Christianity. Obviously, Columbus was not that man. What he brought to North America was a state-church, and a murderous one at that.

It is a matter of record that Columbus had a secret agenda when he sailed west to find a new route to the Indies. If his purpose was not missionary, why was he sent? His own words hold the answer.

He wanted to use the profits to finance another Crusade to regain the Holy Land for the Roman Catholic Church. On December 26, 1492, Columbus wrote in his journal that he hoped to find gold “in so great quantity that, the Sovereigns within three years would undertake and prepare to go and *conquer the Holy Places.*”(Emphasis mine.) And in 1502, in a letter to the pope,

he proposed that he himself would lead a force of 110,000 men for that purpose.

At this point the reader must acquire the proper orientation to the study. We are not interested in making heroes. We are not interested in destroying great men. We are interested in learning what relationship the founders of the United States had to the God of the Bible and to the Bible of God. That relationship will be reflected in all they say and do. That relationship will determine the course of American history.

We are off to a troubling start.

## THE ATTEMPT TO COLONIZE FLORIDA

### DeLEON, DESOTO AND INDIAN RESISTANCE TO FORCED CONVERSIONS

Juan Ponce de Leon was typical of a great number of men of noble birth trained in arms who were released from active duty at the end of the Moorish wars in 1492. They welcomed the opportunity to carve out kingdoms for themselves in the New World. It was not difficult for them to find followers willing to join them in pursuit of fame and fortune.

Ponce had come to Hispaniola with Columbus on the latter's second voyage in 1493. His military skills were used to put down native insurrection, enabling the colonists to gain a foothold in the islands.

After seeking gold in Puerto Rico and serving as its governor for a time, Ponce was given a patent by the king. Dated February 2, 1512, this contract gave him title to any lands he might discover, ownership of all houses and estates he could establish, executive and judicial control of all colonies established and, except a share given to the crown, all gold, revenues and profits. His company was obviously seeking much more than the fabled Fountain of Youth.

Sailing from Puerto Rico, Ponce explored the coast of Florida on March 3, 1513. Along with his colonists and sailors he carried Catholic priests, who came as missionaries. These priests demanded submission to the Catholic faith and the king of Spain on the part of all natives they met.

As primitive as communications must have been, word quickly spread from one Indian tribe to another of the treatment the natives could expect from the white men with their crosses and swords. On his second voyage to Florida, Ponce sailed from Puerto Rico in 1521 to plant a colony. He took two ships, 200 colonists, fifty horses, livestock and farm implements. The

expedition reached the west coast of Florida near Charlotte Harbor, went ashore, and started the construction of houses and shelters. In a fierce attack, the Indians killed several Spaniards and wounded Ponce with an arrow. People and priests withdrew and sailed to Cuba where Ponce died from his wound.

On May 28, 1539, Hernando de Soto began a Spanish exploration of the interior of North America. Journeying north from Florida he reached and crossed the Mississippi River in May of 1541. He eventually reached what is now Oklahoma. He died in Mississippi in 1542. Those who had made up his expedition returned home with one hundred Indians as slaves, and little else to show for their efforts.

Indian hostility was unknown when the Spanish first arrived in North America. This hatred for the white explorers was learned, and was at least partly responsible for the failure of three major expeditions. In other parts of Spanish America, churchmen, frustrated in their efforts to convert the Indians, had concluded that soldiers and armaments served only to alienate the natives. The only priest who had any “success” was Luis Cancer working in Guatemala – he had no military support. That is, he had to be kind to the natives and they responded in kind.

Cancer decided he would try his hand at converting the Indians of Florida. He landed near Tampa Bay, but to his misfortune de Soto had been there before him and aroused the hostility of the natives.

The first four persons of his party who went ashore disappeared. It was later learned that two had been murdered (the priest and the lay minister), one was enslaved, and the fourth, an Indian guide, returned to his people. As Cancer came ashore the natives spotted his priestly garb, rushed him, and clubbed him to death.

Such was the impression “the church” had made on the natives of North America.

Small scattered settlements and colonies began to dot the Florida peninsula. None of these was inland, none was large, and none bore any resemblance to a town or city. They were collections of huts from which men would venture forth to hunt and explore.

THE ARRIVAL OF THE HUGUENOTS,  
TREACHERY AND SLAUGHTER IN GOD'S NAME

The first non-Catholics to settle in what came to be the United States were French Huguenots. After a brief stay in what is now South Carolina, they landed near the mouth of the St. Johns River just north of modern Jacksonville, Florida. They established Fort Caroline and must have hoped they were finally far enough from the beast at Rome to worship the Lord Jesus Christ without fear of death. Alas, it was not to be. Spanish forces attacked the settlement and massacred all its men women and children on September 20, 1565. The name was changed to San Mateo.

The sponsor of the French expedition was the admiral of France, Gaspard de Coligny. Behind the voyage was a mixture of motives: national, religious, and economic. Coligny was a patriotic Frenchman and an ardent Huguenot, two loyalties that frequently involved him in difficulty with his Catholic sovereign. He was seeking to serve his country and his religion and to enrich himself and his followers, all at the expense of Spain in the New World. Though the king did not favor his politics, or his religion, he saw in the scheme an opportunity for wealth and to relieve France of some unwanted Protestants.

Three French ships carrying 150 people arrived at the St. Johns River on April 30, 1562. In command was Jean Ribault, an ardent Calvinist. This was an ominous note. The reader must remember that one's religious beliefs shape one's actions. This is true of individuals, families and nations.

North Florida, in the middle of the 16<sup>th</sup> century, held two groups of people whose leaders believed:

1. They were the one true church chosen by divine election.
2. The New Testament church replaced Old Testament Israel as the vessel through which God would establish his *earthly* kingdom.

3. One could only become a part of this church/kingdom through water baptism.
4. All those who would not submit to this baptism were unfit for the kingdom and deserved to die.

The fact that all those who belong to a Roman Catholic or to a Calvinist church do not practice the true positions of those churches means nothing. The fact that those who came to America from 1492-1599 did practice these positions means a great deal.

After Ribault built Fort Charles at the site of present day Port Royal, South Carolina and left about twenty-five men to establish a colony he returned home, fell from favor (to be discussed in Volume 2), and was replaced with Rene Goulaine. Goulaine relocated the colonists, along with 300 men and four women who sailed with him, to a broad, flat knoll five miles from the mouth of the St. Johns and called the settlement Fort Caroline.

What follows is a tale of disaster, slaughter, treachery, and failure. Only those who view history through the looking glass of scripture would dare see the hand of God in the matter.

When King Philip II of Spain learned of the French settlement, he chose Pedro Menendez de Aviles to lead a naval and military expedition to drive out the French.

Menendez (some writers give his name as Melendez) was a Spanish soldier of ferocious disposition and criminal practices. He was under sentence to pay a heavy fine at the very time when he received his commission from the bigoted Phillip II. The contract between Phillip and Menendez was that the latter should explore the coast of Florida, conquer the country, and within three years establish, in some favorable district, a colony of not less than 500 persons, of whom one hundred should be married men. Menendez was to receive an annual salary of \$2,000.

The real objective of Menendez was to attack and destroy the colony of French Protestants. He perceived that to extirpate these French “heretics” in the name of patriotism and religion would likely restore his shattered character and bring him into

favor again. His former crimes were to be washed out in the blood of the Huguenots.

Menendez amassed the largest armada of ships and colonists that had yet sailed from Spain. On June 20, 1565, he sailed from Cadiz with nineteen ships and 1,000 passengers. Others were soon to follow, so that in time 1,900 persons made up the party. (Some set the number as high as 2,500.) The fleet left Spain in July, reached Puerto Rico early in August, however, a storm just off the Canary Islands scattered the ships and only nine made it to San Juan.

The Catholic party at the French court had communicated with the Spanish court as to the whereabouts and intentions of the Huguenots, so that Menendez knew precisely where to find them and how to compass their destruction.

On August 15, 1565, Menendez left Puerto Rico for Florida with five ships, 500 soldiers, 200 sailors and 100 “useless peoples.” The ships reached Florida near Cape Canaveral and sailed northward along the coast. It was St. Augustine’s day when the Spanish came in sight of the shore, but the landing was not effected until September 2. He spied out the situation at Fort Caroline, frightened the French ships (including one with Ribault on board) in the inlet into leaving, and then returned to set up camp at St. Augustine.

The spacious harbor and the small river that enters it from the south were named in honor of the saint. On the 8<sup>th</sup> day of September, 1565 Philip II was proclaimed monarch of all North America; a solemn mass was said by the priests. There, in the sight of forest, and sky, and sea, the foundation-stones of the oldest town in the United States were put in their place. This was seventeen years before the founding of Santa Fe by Antonio de Espego, and forty-two years before the settlement at Jamestown.

Meanwhile to the north, as Fort Caroline was being prepared by the French for an anticipated Spanish invasion, Ribault sailed from the St. Johns with 200 sailors and 400 soldiers, leaving only 240 persons at Fort Caroline. This was on September 10.

Six days later Menendez set out with twenty axe-men to clear the way for a force of 480 who marched and swam through swamps to reach the French colony on September 20.

The Huguenots were expecting to be attacked, but had supposed that the Spanish fleet would sail up the St. Johns and make the onset from that direction. Accordingly, knowing that they must fight or die, all the French vessels except two left their anchorage in the river and put to sea, intending to anticipate the movements of the Spaniards. But with the hand of God moving in His strange way (He gives account to no man), the French met with a double disaster.

Menendez stole through the woods and swamps, and falling on the defenseless colony, completely destroyed it. Men, women and children were butchered. Taken completely by surprise, 138 men were killed, and fifty women and children were captured along with six non-combatants. Sixty escaped into the woods including Laudonniere, the Huguenot leader. Making their way to the coast they were picked up two days later by the two French ships.

It must be noted that the wrath of Spain against the French was not entirely religious. When one remembers that the religion of the Calvinists and the Papists is commercial and material, these things make more sense. Under the pretext of escaping famine, some of the French began to engage in piracy while they were still at Fort Charles. Though they were caught, brought back to the settlement and hanged, the fact that they were stealing from the Spanish what the Spanish had stolen from the Indians was more than enough to provoke the wrath of King Philip.

The second blow to fall upon the Huguenots occurred at sea. While the colony at Fort Caroline was being sacked by the Spanish the French ships were hit by a terrible storm from the north and wrecked on the shore below what is now called Matanzas Inlet.

Seeking to march northward, the men were halted by the inlet. Indians carried word to St. Augustine with news of the stranded French.

Menendez with fifty soldiers marched down to the river, parleyed with the destitute and shipwrecked men, and ferried them across the river ten at a time. When they had been given food and drink and promises of clemency, all seemed well. However, no sooner were they completely in the power of their enemy than their hands were bound behind them, and they were driven off, tied two and two, toward St. Augustine.

As they approached the Spanish fort, the signal was given by sounding a trumpet, and the work of slaughter began anew. Those who swore themselves Roman Catholics were removed, and the rest were slain.

Seven hundred defenseless victims were added to the previous atrocious massacre.

On October 10, word came that Ribault, returning from France, and the remainder of his men had also arrived at the mouth of the Matanzas. After a parley, Ribault and 150 of his men (170 refused to trust the Spanish) were ferried across as the first group. This time sixteen who confessed faith in the Roman church were separated, and the rest were massacred.

The 170 were driven ashore near Cape Canaveral. Menendez pursued, captured them, and sent them to Europe as slaves.

The massacre of the two groups of Frenchmen is the source of the name Matanzas, which means, "Place of Slaughter."

But the reader will recall that the original force with which Menendez sailed was much larger than the one that finally reached Florida. Soon this fact would loom large.

In 1567 Dominique de Gorgues came from France on a punitive expedition. Dominique fitted out three ships, mostly with his own means, and with only fifty daring seamen on board arrived in mid-winter on the coast of Florida. He joined league with the local Indians. They had grown to hate the Catholics who had taken their land and forced them into slavery. This confederacy attacked and slaughtered the Spanish who had taken Fort Caroline.

With his handful of men, Dominique successively surprised three Spanish forts on the St. Johns and made prisoners of the inmates. When he was unable to hold his position any longer, he hanged his leading captives from the branches of trees, and put up this inscription to explain what he had done: “Not Spaniards, but murderers.”

These troops, in turn, were not Christians but French Calvinists, who would use the death of their countrymen as an excuse to kill their Spanish rivals if lands and colonies were at stake.

Under these bloody auspices, the first permanent European colony was established in our country.

The foundation of the oldest, continuously occupied city in the United States was laid at St. Augustine, Florida in September 1565. The colony seemed to give every hope of permanent success. Pastoral care was provided by Catholic priests for the garrisons and settlements, and Roman missionaries were sent among the Indians. Before the end of seventy years, Indians supposedly converted to Catholicism numbered 25-30,000 distributed among forty-four stations or missions. For 115 years Spain and her missionaries struggled to hold Florida. Yet from 1565 to 1581, one settlement after another was routed by one side or the other and both French and Spanish had frequent hostilities with the natives.

From 1585 to 1604 Spain was at war with England and France which only sapped her resources and kept her best men occupied but also prevented concentration on settlement of North America. The long but steady decline of the Spanish Empire began with this twenty years of war.

In the summer of 1586 the remarkable Sir Francis Drake, English explorer and privateer, burned St. Augustine. Unfortunately, the life of Drake does not lie within the scope of our study. Suffice it to say that were it not for his defeat of the Spanish armada and his tireless efforts to sink or plunder treasure ships headed from the New World to fill the papal vaults, the history of the world would have been completely different.

There is probably no individual who has had a greater impact on the last 500 years of human history than Drake.

Who can fail to see the working together of all these events to prevent the vast land and resources of America from falling into hands which held no Bible?!

## THROUGH AZTEC LANDS INTO ARIZONA AND NEW MEXICO

In 1517 Spanish sailors brought news to Cuba that they had seen a land to the west which contained cities. Explorers who were sent out brought back the important information that they had seen large cities and had found gold. The governor of Cuba at once fitted out an expedition to take possession of the rich lands. This was placed under an adventurous and ambitious captain named Hernando Cortez.

### CORTEZ AND QUETZALCOATL, RIVAL GODS IN CANNIBAL STONGHOLDS

In 1519 Cortez left Cuba with twelve ships and about 600 men. He landed on the Mexican coast near Vera Cruz.

To make it impossible for them to return to Cuba, he burned his ships. Nothing was left for them to do but to follow their leader into Mexico.

At the time of the Spanish invasion, the warlike Aztecs controlled a large region in the great plateau of central Mexico. Their ruler was Montezuma. His capital was a large, well-built town on the site of the modern Mexico City.

After freeing the coast of his opponents, Cortez proceeded westward to Vera Cruz, a seaport 180 miles southeast of the Mexican capital. Here ambassadors from the celebrated Montezuma, emperor of the country, met him. They delivered messages from Montezuma and exhibited great anxiety lest Cortez should march into the interior. Cortez assured them that such was indeed his purpose; that his business in the country was urgent; and that he must confer with Montezuma in person.

The ambassadors tried in vain to dissuade the terrible Spaniard.

Montezuma soon heard of the coming of the white men. He believed that they were led by a fair god who at one time was supposed to have lived in Mexico and who had promised to return and establish his power in the land. With alarm Montezuma awaited the coming of the Spaniards.

Between Aztec strongholds and the coast were several towns which the Aztecs had not been able to conquer. Cortez conquered these, persuaded their chiefs to join him, and soon had a large army of Indians to assist him in overthrowing the Aztecs. The fact that the Aztecs were a cannibal people and ate those conquered in battle certainly helped Cortez persuade them.

Cortez had unwavering faith in his own ability and destiny, that rare quality that makes one a great military leader. He was convinced that the Indians were terrified of him, his horses and his cannons. His fanatical self-confidence rubbed off on his corps and enabled them, though only a few hundred, to overwhelm armies one hundred times as large. He craftily freed prisoners and sent them ahead to tell the tale of his conquests. No doubt these tales were embellished and exaggerated (no one wants to admit being wiped out by a tiny band of ordinary men) so that by the time Cortez reached Mexico City itself he was rumored to be an invincible god.

After much bloody fighting Cortez approached the capital. Montezuma dared not resist. He tried bribery to head him off. He gave them rich presents of gold, silver and embroidered cloth, but this policy failed, for it only whetted the Spaniard's appetite for treasure. With all resistance broken, on the morning of November 8, 1519, the Spanish army marched over the causeway leading into the Mexican capital and rode triumphantly into the city.

The journal of one of the Spanish soldiers records the first sight of the Aztec city. "We were amazed and said that it was like the enchantments they tell of in the legend of Amadis on account of the great towers and temples and buildings rising from the water, and all built of masonry. And some of our soldiers even asked whether the things that we saw were not a dream. We did not know what to say, or whether what appeared before

us was real. In front of us stood the great city of Mexico, and we did not even number four hundred soldiers.”

Montezuma next feigned submission to the white conquistador. But Cortez was interested in nothing but total victory, and in the end his self-made reputation virtually hypnotized the Aztec leader into guiding the Spaniard into his palace stronghold. In a splendidly calculated move, Cortez ordered his men quartered in the great central square near the temple of the Aztec god of war

For a month Cortez remained quietly in the city. He was permitted to go about freely with his soldiers, and was even allowed to examine the sacred altars and shrines where human sacrifices were daily offered up to the deities of Mexico. The cannibal Aztecs ate the arms and legs of these offerings and fed the torsos to their dogs and pigs. Montezuma ate only the flesh of children.

Cortez made himself familiar with the defenses of the capital and the Mexican mode of warfare. On every side he found inexhaustible stores of provisions, treasures of gold and silver, and what greatly excited his desire, arsenals filled with bows and javelins. But although surrounded by splendor and abundance, his own situation became extremely critical. The millions of natives who swarmed around him were becoming familiar with his troops and no longer believed them immortal. There were mutterings of an outbreak that threatened to overwhelm him.

In this emergency the Spanish general adopted the bold and unscrupulous expedient of seizing Montezuma and holding him as a hostage.

A plausible pretext for this outrage was found in the fact that the Mexican governor of the province adjacent to Vera Cruz had attacked the Spanish garrison at that place and that Montezuma himself had acted with hostility and treachery towards the Spaniards while they were marching on the city. As soon as the emperor was in his power, Cortez compelled him to acknowledge himself a vassal of the king of Spain and to agree to the payment of a sum amounting to \$10,000,000 in today’s currency, with an annual tribute afterwards.

For several months Cortez ruled in the Aztec capital. Then he received word that a Spanish fleet had arrived at Vera Cruz under command of Narvaez, who had been sent to deprive him of his power.

Jealous of the fame of Cortez, Celasquez, the Spanish governor of Cuba, had dispatched a force to Mexico to arrest his progress and to supercede him in the command. Pamphilo de Narvaez, who later became governor of Florida, led the expedition. His forces consisted of more than 1,200 well-armed and well-disciplined soldiers, besides a thousand Indian servants and guides.

The vigilant Cortez had been informed by messengers from Vera Cruz of the movement which his enemies at home had set against him, and he determined to sell his command only at the price of his own life. He therefore instructed Alvarado, one of his subordinate officers, to remain in the capital with a small force of 140 men; and with the remainder, numbering less than 200, hastily withdrew from the city and proceeded by forced march to encounter de Narvaez on the sea-coast.

On the night of May 26, 1520, while the soldiers of the latter were quietly asleep in their camp near Vera Cruz, Cortez burst upon them with the fury of despair, and before they could rally or well understand the terrible onset, compelled the whole force to surrender. Then, adding the general's skill to the warrior's prowess, he succeeded in inducing the conquered army to join his own standard; and with his forces thus augmented to six times their original numbers, he began his second march towards the capital.

While Cortez was absent on this expedition, the Mexicans of the capital rose in arms, and the possession of the country was staked on the issue of war. Alvarado, either fearing a revolt or from a spirit of atrocious cruelty, attacked the Mexicans while they were celebrating one of their festivals, and slew 500 of the leaders and priests. The people, in a frenzy of astonishment and rage, flew to their arms and laid siege to the palace where Alvarado and his men were fortified.

The Spaniards were already hard pressed when Cortez, at the head of his new army, reached the city. He entered without opposition and joined Alvarado's command; but the passions of the Mexicans were now thoroughly aroused. All the diplomacy of the Spanish general could never again bring them into subjection.

In a few days the conflict began in earnest. The streets were deluged with the blood of tens of thousands; and not a few of the Spaniards fell before the vengeance of the native warriors.

For months there was almost incessant fighting in and around the city; and it became evident that the Spaniards must ultimately be overwhelmed and destroyed.

To save himself from his peril, Cortez adopted a second shameless expedient, more wicked than the first. Montezuma was compelled to go upon the top of the palace in front of the great square where the besiegers were gathered and to counsel them to make peace with the Spaniards.

For a moment there was universal silence, then a murmur of vexation and rage, and then Montezuma was struck down by the javelins of his own subjects. In a few days he died in wretchedness and despair, and for a while the warriors, overwhelmed with remorse, abandoned the conflict.

But with the renewal of the strife, Cortez was obliged to leave the city. Finally, a great battle was fought, and the Spanish arms and valor triumphed. In the crisis of the struggle the sacred Mexican banner was struck down and captured. Dismay seized the hosts of warriors, causing them to flee in all directions.

In December of 1520, Cortez again marched on the capital. A siege, lasting until August of the following year, ensued. Then the famous city yielded. Mexico at last fell into the hands of the pope.

Actually, Cortez' conquest of Montezuma was to be his easiest. The Aztecs were themselves conquerors and oppressors of many peoples. They believed in a great white god named Quetzalcoatl. This deity was said to have been born of a virgin and was said to have ruled the Indian's ancestors in their golden

day. Once Quetzalcoatl's satanic brother made him drunk, caused him to lose his chastity, and defeated him in battle. Quetzalcoatl slunk away, yet promised to return to rescue his peoples in the first year of one of the fifty-two-year cycles of the Mexican calendar. It just so happened that 1519 was such a year. His marvelous horses, his cannon, and his fair skin (by Indian standards) played upon the egotistical mind of Cortez and the superstitious minds of the Aztecs to make the conquest inevitable.

What do you think would happen if a man raised and nurtured with inquisitory zeal, driven and motivated by self-exaltation, and rumored by those he had conquered to be a god should have unlimited power over a people for whom he had only contempt? Cortez ordered the Aztecs to be sprinkled with "holy water" into "Christ" or die. Only God knows how many died. The Spanish soldiers wrecked their images and temples to "cleanse the land of cannibalistic sacrifices" and then set up chapels for the housing of images and the celebration of the cannibalistic Roman mass.

ATTEMPTS AT NORTHWARD EXPANSION  
AND NATIVE RESISTANCE

From this base of operation Francisco Pizarro explored southward (though his adventures lie outside the bounds of our study), and gradual northward expansion took place.

The Aztec warlords to the north stonily withstood Cortez' wiles and stubbornly fought his ever more expansive plans. Eventually, the strength of arms and the force of time pushed the Mexican Indians aside, and the Europeans edged northward.

No one can say with certainty who were the first white discoverers of what is present-day Arizona. Two Spanish missionaries are said to have entered it from Mexico in 1538. The Spanish explorer Fray Marcos De Niza probably traversed parts of the region in 1539. The first sure documentation gives the honor to Francisco Vasquez de Coronado, whose Spanish army crossed the region in 1540.

Coronado's troops reached the mouth of the Colorado River, discovered the Grand Canyon and found the Hopi Indians living in cliff dwellings more than a thousand years old – perhaps the oldest continuously occupied human habitations in North America.

From Coronado's time until the middle of the nineteenth century the white man made only a barely perceptible imprint on the land. Prospectors for gold and silver came to the region, as did Franciscan and Jesuit missionaries out of Mexico. But the hostility of the terrain – precipitous canyon-land in the north, searing desert plains in the south, and rugged mountains in between – coupled with the belligerence of the local Indian tribes, particularly the Navaho and Apache, discouraged all but the most marginal white presence.

By the 1820s there were just two tenuous white settlements – one at Tubac and the other at Tucson.

New Mexico has one of the oldest recorded histories of all the states, but this mountainous land with its harsh deserts, stark mesas and broad grasslands was among the last to be permanently settled by white men. In fact, we must run beyond the time-borders of our chapter (1492-1600) to include the history of the Spanish entry into this region.

Spanish expeditions tentatively wound their way north from Mexico as early as 1540 when Coronado's expedition camped on the Rio Grande and seized the first Indian pueblos they found. But it was not until 1598 that Juan de Onate, prompted by a combination of missionary zeal and the lust for gold, crossed the Rio Grande with about 400 soldiers and invaded New Mexico, home of the Pueblo Indians. These men attempted the first permanent European settlement of the vast region they called New Mexico.

Onate, a veteran Mexican-born officer, had been appointed royal governor of New Mexico in 1595. He subjugated the Pueblo Indians and established the first capital of New Mexico at San Juan, some 30 miles northwest of present-day Santa Fe. He also established a settlement at the Pueblo of San Juan de los Caballeros.

He led gold-seeking parties as far east and north as present-day Kansas and after that he explored west to the Gulf of California seeking an inland waterway to the Orient.

New Mexico (which under the Spanish included present-day Arizona) quickly became a missionary center, as friars came to the pueblos in search of Indian converts.

With a strong colony serving as a base, Spanish explorers and adventurers, with their missionaries, journeyed through New Mexico where they laid the foundations of Catholic towns and churches. The stately walls of some of these ancient structures may be seen today.

Marvelous progress of a kind was made; within ten years, eight thousand baptisms had been reported; the entire population was claimed as Christian. This type of exaggeration still surfaces in reports of missionary and evangelistic activity among certain

groups. However, it is certain that as many as sixty Franciscan friars served as pastors and missionaries in the region.

Yet when we look at these “conversions” from the point of view of the natives of the American southwest, the tale is quite different. As had been the case in Spain, The Indies, Florida and Mexico, we can find no accounts of people willingly embracing the Roman Catholic religion. All so-called conversions were forced upon a people given a choice between subjection to the superstitious ritual of the priests or slavery and death.

Those Indians who resisted Spanish rule were tortured or enslaved, and thousands were forcibly converted to Roman Catholicism and strictly forbidden to practice their ancient religious rites.

Spanish efforts to obliterate the ancient Indian culture resulted in violent resistance in the great Pueblo Revolt of 1680.

As a result of the oppression of the New Mexican tribes a great Indian leader rose to power with the ironic name of Pope` (Po-pay). Pope` was a fierce defender of his people’s ancient faith. This Tewa medicine man led the Pueblo Revolt that temporarily drove the Spanish from New Mexico in 1680.

His date of birth is unknown, but about 1660 he began to hold secret meetings in Taos to organize the Indian population in opposition to the Spanish. He was twice publicly flogged for preaching against Spanish rule and the forced conversion of Indians to Catholicism.

In the summer of 1680 he led an uprising which forced the Spanish to flee into Mexico. On August 10 the long-repressed rage of the natives burst forth as the warriors poured down upon the unprepared Spanish settlements. About 400 whites were killed – priests, soldiers and settlers. Terrified survivors were forced to retreat to El Paso. In a short time no Spaniard could be found north of that town.

All vestiges of Spain’s rule were expunged – even the baptized Indians were ceremonially “cleansed”. The value of forced conversions was revealed.

Pope` then declared himself an emperor, brutally crushing opponents among his own people. Briefly displaced by resentful tribesmen he regained power and died in 1690.

Two years after the death of Pope` Spain re-imposed its harsh rule over the area, but the cause of Catholic Christianity never recovered from the rebellion. Although they eventually recovered the country and missionaries were sent back under the protection of soldiers, little real progress was made.

## IN SUMMARY

This chapter dwelt upon the sordid and sickening history of Spanish conquests for a number of reasons:

1. The reader must be made aware of the nature and practices of unrestrained Romanism. Only then will one understand why our pilgrim forefathers so feared a church-state system.
2. The reader must be able to compare and contrast those who came to America willing to work with their own hands and to provide for their own needs as opposed to those who sought to subject the native peoples to slavery. The Spanish failure and the English success both stem from their relationship to Biblical principles of work.
3. The reader must understand that the members of the Roman church came in search of gold, while those who would later colonize the Atlantic seaboard came in search of homes. Consider the following list:

Coronado – led an expedition of 350 Spaniards and 800 enslaved Indians out of Mexico in search of the “Seven Golden Cities of Cibola”.

DeSoto – searched what would become the southeastern United States. He was burning with gold fever.

Ponce de Leon – amassed a fortune in gold and slaves in Puerto Rico.

Cortez – led an expedition into Mexico and secured the treasure of the Aztecs for the pope.

Columbus – put policies in place that exterminated Indian races in his attempts to force gold from the Indies.

Spain finally extended her dominion over the present states of Florida, Alabama, Texas, New Mexico and California. This control lasted, in some regions, well into the 1800s.

Through all these years of Spanish rule, great missionary effort was put forth. The Roman Catholic missionaries, Franciscan and Dominican monks, took long and perilous journeys into the heart of hostile and cruel tribes; and their reward was often death or worse. The missionary zeal of these monks cannot be disputed. Many of them were honest, sincere, self-sacrificing and devoted men. Others were treacherous brutes who loved or feared their church, but hated and despised the native peoples they viewed only as savages or potential slaves. Their aim was not the souls of the Indians but the expansion of the church.

Their whole policy, whether of force or kindness, was a failure. The work of the Spanish “fathers” left no permanent results in what is now the United States. The history of their work has little relation to American Christianity, and little influence on national life.

It is to the great advantage of the United States that it was not to be dominated and Christianized by Spain. It is one of the marvelous curiosities of history that the extensive labors of the Roman discoverers, conquerors and colonists failed so consistently and so decisively. Had God not willed it so, America would have been founded, its laws and government built upon, and its people subjected to the *non-biblical*, yea, the *anti-biblical* system of papal rule priestcraft which plunged Europe into the dark ages.

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The history of the Holy Bible in the United States of America begins with the understanding that those who arrived first, without a Holy Bible, were not permitted to take root.

## THE BIBLE OF THE ROMAN CATHOLIC EXPLORERS AND MISSIONARIES

In later chapters we shall discuss the Bible within the course of events, but we could not do so in this section. This is because it is impossible to state with certainty that any of the explorers, priests or missionaries who came to the New World from Spain brought any Bible with them. Their actions certainly prove, and their writings provide ample evidence to conclude, that the Bible had absolutely no influence upon their conduct.

### SCRIPTURES AND SCRIPTURE PORTIONS AVAILABLE TO SPANISH PRIESTS IN THE SIXTEENTH CENTURY

This is what we know. As early as 1490 liturgical gospels were translated into Spanish by Juan Lopez, a Dominican. These were published at Zamora, Spain. Ambrosio de Montisino, a Franciscan preacher at the court of Isabella and Ferdinand, translated and published a harmony of the gospels in 1502. This work was frequently reprinted, even as late as 1615. The same author published “Liturgical Epistles and Gospels” at Toledo, Spain in 1512. This also went through numerous reprints and was revised sometime before 1586. The latter edition continued to be published until 1614 or 1615 before being prohibited by the Spanish Inquisition. Other portions of the Bible in Spanish were in use among Catholics. Some Catholic authorities hold that Spanish priests probably brought Ambrosio’s works to America, but, again, there is no evidence to support this claim.

It is known that certain parts of the Bible were later translated by the Spanish priests into the languages of the natives

of the New World in southern Mexico and Peru. This fact indicates they brought some scripture portions with them and were interested in vernacular translations for the native populations. As far as we know, no such translating reached the borders of what became the United States.

#### THE OFFICIAL BIBLE OF THE ROMAN CATHOLIC CHURCH

Just when the Bible was first translated into Latin is unknown. Some have thought it to be the first version of Christian times; the Syriac, however, is entitled to this honor. But it is generally supposed that the Bible was translated into Latin before the end of the second century A.D. Only certain parts or fragments, however, of the Bible in Latin from this early version have come down to us. These portions, and the text from which they are believed to have come, are known as the Old Latin.

Toward the end of the fourth century the need for a revision of the existing Latin Bible was recognized. It had become considerably corrupted from frequent copying. Damasus, the Pope of Rome, commissioned Jerome, the leading scholar of his day, to undertake the task. Jerome's took twenty-two years to finish the revision (383-405). He gave the world what is known as The Latin Vulgate.

Jerome began with the idea of revising the Old Latin only. The Old Testament of this version was based on the corrupt Greek translation known as the Septuagint. Even Jerome knew this piece of work was unholy, so he translated the Old Testament for his Latin Vulgate directly from such Hebrew texts as he possessed. As a result of bypassing the Septuagint, Jerome was bitterly criticized for his work, even by friends who had supported him at the beginning of his labors. At that time, the apostate church held that the Greek Old Testament was superior to the original Hebrew and was inspired. There was a legend of the miraculous origin of the Septuagint – later abandoned – that

had put about it a halo of sanctity. In time, however, Jerome's version won its way into general use.

The Middle Ages extended from 500-1500 A.D. (generally speaking). Throughout this period the history of Western Europe is the history of the Latin Vulgate. In the East the Bible was circulated in various languages, but everywhere in the West the language of literature was Latin. The Roman legionaries carried Latin into Africa, Gaul, Spain, Britain and parts of Germany. Moreover, these nations communicated with one another in Latin. It was the language of the monasteries. It may be said that for a thousand years the Latin Vulgate reigned supreme as the one and only Bible of the Western Church. All the early translations of the Bible into English were made from it, as had been the case in all the earlier Catholic translations into various European languages. (Of course, later Catholic translations have also come from this source.)

While we disagree with the preliminary comments made by Eadie in *The English Bible*, with this we can agree, within the Roman Empire it was not the Catholic Church, but "the Latin Bible which preserved for centuries the knowledge of the Gospel, and gave their first inspiration to the Reformers."

One must be careful not to paint with strokes too broad when discussing any matter of church or secular history. While the Vulgate was, and is, a Roman Catholic Bible and from its root no true revival or work of grace has grown, yet we find in its pages the first use of many great theological words which made their way into our English Bible. All our Christian terms ending with 'ation' come from this source (salvation, propitiation, sanctification, etc.). We also find in the Vulgate: person, scripture, sermon, text, grace, adoption, repentance, spirit, glory, satisfaction, conversion, regeneration, justification, redemption, eternity, communion, discipline, and missionary. These words so familiar to readers of the Authorized Version are from the Latin Vulgate text.

Copied by hand, the Vulgate became quite messy and was often revised. The Council of Trent, in 1546, set forth a list of

books considered as properly belonging to the Bible. However, there existed, at that time, no officially recognized and authoritative texts of these various books. The preparation of an official Roman Catholic Bible engaged the attention of several popes. Under Pius IV and Pius V the oldest and most pro-Roman Catholic manuscripts were collected, and a committee was named to carry the work forward. Sextus V displayed great zeal in the matter. He appointed a committee of cardinals and scholars under the presidency of Cardinal Caraffa and set them to the task, while he himself gave much time to the work. The result of this revision was published in 1590, and declared to be the official Bible of the Roman Catholic Church.

In 1592 Clement VIII called in all the copies of this edition that were in reach, to replace it with a further revision, prepared under the direction of Cardinal Colonna, and published in the same year. Whatever the reasons for recalling the edition of Sextus V, the Clementine edition was used from that time forward. The Roman Church considers this Bible superior to the original Hebrew and Greek, and for over 300 years allowed no one to translate it into any vernacular.

The liturgy of the Roman Church was always in Latin, until Vatican II. All its services, including all its Bible readings, were everywhere in this language. The church's reasoning is stated in *The New Catholic Dictionary*, "The formulas used are most ancient and are approved expressions of Catholic Faith; Latin, being a dead language, is not subject to change as are modern tongues; the beauty and harmony of liturgical compositions would be lost if translated; a change of language would destroy the sacred music which was written for Latin meter and cadence...it provides an atmosphere of home for the traveler in every land."

Picture a group of Spanish soldiers, lances and guns extended, facing a group of naked Indians, with a man in the midst of the two wearing priestly garb and rambling on in a language that not one native can understand. One may see how God, in his providence, used the folly of such a system to minimize its ability to instruct and to convert.

The Roman Church dreamed of one Empire and one Church, with its one Bible, the Latin. It is not at all surprising that many Catholics opposed vernacular translations, as they would seem to dethrone the one Bible of the one church. The church fathers believed that the ignorant people would only be confused or dismayed by reading the Bible. To their minds, keeping the text in a language which the vast majority of its members could not understand kept the people safe from error.

So we can be certain of a few facts.

1. Whatever Bibles or portions thereof were brought by Spaniards to the New World were the Latin Vulgate.
2. As a result, whatever the missionary priests taught the conquered peoples was not from the word of God, for none of these peoples could read or understand it, but was the dogma of the Roman Church.
3. The fruit of this enterprise is undeniable. In the Indies, Florida, Arizona and New Mexico nothing was established that bore any resemblance to the New Testament church or Biblical Christianity.

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