



PROTESTANT
MISSIONARIES
TO THE INDIANS
IN CANADA
AND THE
UNITED STATES,
1820-1900

NOBLE,
WRETCHED,
& *Redeemable*

C. L. HIGHAM

Noble Wretched Redeemable

A.A. den Otter



Noble Wretched Redeemable:

Noble, Wretched & Redeemable C. L. Higham, 2000 The author has researched memoirs letters journals diaries reports newspapers newsletters and other primary sources to piece together the missionary story in Canada and the United States **BOOK JACKET** **Unsettled Pasts** Sarah Carter, 2005 The traditional mythology of the West is dominated by male images the fur trader the Mountie the missionary the miner the cowboy the politician the Chief Unsettled Pasts Reconceiving the West claims to re examine the West through women s eyes It draws together contributions from researchers scholars and academic and community activists and seeks to create dialogue across geographic cultural and disciplinary boundaries Ranging from scholarly essays to poetry these pieces offer the reader a sample of some of today s most innovative approaches to western Canadian women s history several of the themes that run throughout the volume have only recently been critically addressed By rewriting the West from the perspective of women the contributors complicate traditional narratives of the region s past by contesting historical generalizations thus transcending the myths and frontier legacies that emerged out of imperial and masculine priorities and perspectives With Contributions by Kristin Burnett Cristine Georgina Bye Sarah Carter Mary Leah De Zwart Lesley A Erickson Cheryl Foggo Nadine I Kozak Siri Louie Graham A Macdonald Florence Melchior Patricia A Roome Eliane Leslau Silverman Olive Stickney Aritha Van Herk Muriel Stanley Venne Cora J Voyageur *Conflicted Mission* Linda M. Clemmons, 2014 From the mid 1830s to the 1860s the missionaries sent to Minnesota by the American Board of Commissioners for Foreign Missions ABCFM wrote thousands of letters to their supervisors and supporters claiming success in converting the Dakota people But author Linda M Clemmons reveals that the reality of the situation was far more conflicted than what those written records would suggest In fact in the rough Minnesota territory missionaries often found themselves looking to the Dakota for support The missionaries and their wives struggled to define what it meant to convert and civilize Dakota people And although many scholars depict missionaries as working hand in hand with the federal government Clemmons reveals discord over the Dakota people s treatment especially after the U S Dakota War of 1862 when many missionaries spoke out against exile The missionaries found that work with the Dakota was rarely as heroic romantic or successful as what they read about in the evangelical press but at the same time they themselves painted a rosier picture of their own work [Canada's Residential Schools: The History, Part 1, Origins to 1939](#) Commission de vérité et réconciliation du Canada, 2016-01-01 Between 1867 and 2000 the Canadian government sent over 150 000 Aboriginal children to residential schools across the country Government officials and missionaries agreed that in order to civilize and Christianize Aboriginal children it was necessary to separate them from their parents and their home communities For children life in these schools was lonely and alien Discipline was harsh and daily life was highly regimented Aboriginal languages and cultures were denigrated and suppressed Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self sustaining Child neglect was institutionalized and the

lack of supervision created situations where students were prey to sexual and physical abusers. Legal action by the schools' former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission's final report outlines the history and legacy of the schools and charts a pathway towards reconciliation.

Canada's Residential Schools: The History Part 1: Origins to 1939 places Canada's residential school system in the historical context of European campaigns to colonize and convert Indigenous people throughout the world. In post-Confederation Canada, the government adopted what amounted to a policy of cultural genocide, suppressing spiritual practices, disrupting traditional economies, and imposing new forms of government. Residential schooling quickly became a central element in this policy. The destructive intent of the schools was compounded by chronic underfunding and ongoing conflict between the federal government and the church missionary societies that had been given responsibility for their day-to-day operation. A failure of leadership and resources meant that the schools failed to control the tuberculosis crisis that gripped the schools for much of this period. Alarmed by high death rates, Aboriginal parents often refused to send their children to the schools, leading the government to adopt ever more coercive attendance regulations. While parents became subject to ever more punitive regulations, the government did little to regulate discipline, diet, fire safety, or sanitation at the schools. By the period's end, the government was presiding over a nation-wide series of firetraps that had no clear educational goals and were economically dependent on the unpaid labour of underfed and often sickly children.

Battle for the BIA
David W. Daily, 2004-10-01

By the end of the nineteenth century, Protestant leaders and the Bureau of Indian Affairs had formed a long-standing partnership in the effort to assimilate Indians into American society. But beginning in the 1920s, John Collier emerged as part of a rising group of activists who celebrated Indian cultures and challenged assimilation policies. As commissioner of Indian affairs for twelve years, he pushed legislation to preserve tribal sovereignty, creating a crisis for Protestant reformers and their sense of custodial authority over Indians. Although historians have viewed missionary opponents of Collier as faceless adversaries, one of their leading advocates was Gustavus Elmer Emmanuel Lindquist, a representative of the Home Missions Council of the Federal Council of Churches. An itinerant field agent and lobbyist, Lindquist was in contact with reformers, philanthropists, government officials, other missionaries, and leaders in practically every Indian community across the country, and he brought every ounce of his influence to bear in a full-fledged assault on Collier's reforms. David Daily paints a compelling picture of Lindquist's crusade, a struggle bristling with personal animosity, political calculation, and religious zeal, as he promoted Native Christian leadership and sought to preserve Protestant influence in Indian affairs. In the first book to address this opposition to Collier's reforms, he tells how Lindquist appropriated the arguments of the radical assimilationists whom he had long opposed to call for the dismantling of the BIA and all the forms of race-based treatment that he believed were associated with it. Daily traces the shifts in Lindquist's thought regarding the assimilation question over the course of half a century and, in revealing the efforts of this one individual, he

sheds new light on the whole assimilation controversy He explicates the role that Christian Indian leaders played in both fostering and resisting the changes that Lindquist advocated and he shows how Protestant leaders held on to authority in Indian affairs during Collier s tenure as commissioner This survey of Lindquist s career raises important issues regarding tribal rights and the place of Native peoples in American society It offers new insights into the domestic colonialism practiced by the United States as it tells of one of the great untold battles in the history of Indian affairs **Civilizing the**

Wilderness A.A. den Otter,2012-04-05 Eleven essays explore the dichotomy of civilizing and wilderness in 1850s Euro British North America *Encyclopedia of World Trade: From Ancient Times to the Present* Cynthia Clark Northrup,Jerry H. Bentley,Alfred E. Eckes, Jr,Patrick Manning,Kenneth Pomeranz,Steven Topik,2015-04-10 Written for high school or beginning undergraduate students this four volume reference valiantly attempts to provide a historical framework for the perhaps overly broad concept of world trade Entry topics were selected on trade organizations influential people commodities events that affected trade trade routes navigation religion communica **Selling Vero Beach** Kristalyn Marie

Shefveland,2024-04-23 This book explores how settlers from northern states created myths about the Indian River area on Florida s Atlantic Coast importing ideas about the region s Indigenous peoples and rewriting its history to market the land to investors and tourists Mapping the Catholic Cultural Landscape Sister Paula Jean Miller,Richard Fossey,2004-02-09

Mapping the Catholic Cultural Landscape explores the intersection of Catholicism with cultural expressions of literature and art holiness and personal devotion faith and secular society With essays selected from the world s first International Conference of Catholic Studies this volume is a primary resource for Catholic Studies directors in curriculum development and for students in the classroom This text emerges as an objective way of studying the relationship between religion history and culture **The Borderlands of the American and Canadian Wests** Sterling Evans,2006-01-01 The Borderlands of

the American and Canadian Wests is the first collection of interdisciplinary essays bringing together scholars from both sides of the forty ninth parallel to examine life in a transboundary region The result is a text that reveals the diversity difficulties and fortunes of this increasingly powerful but little understood part of the North American West Contributions by historians geographers anthropologists and scholars of criminal justice and environmental studies provide a comprehensive picture of the history of the borderlands region of the western United States and Canada The Borderlands of the American and Canadian Wests is divided into six parts Defining the Region Colonizing the Frontier Farming and Other Labor Interactions the Borderlands as a Refuge in the Nineteenth Century the Borderlands as a Refuge in the Twentieth Century and Natural Resources and Conservation along the Border Topics include the borderlands environment its aboriginal and gender history frontier interactions and comparisons agricultural and labor relations tourism the region as a refuge for Mormons far right groups and Vietnam War resisters and conservation and natural resources These areas show how the history and geography of the borderlands region has been transboundary multidimensional and unique within North America *Crooked Paths to*

Allotment C. Joseph Genetin-Pilawa, 2012 Standard narratives of Native American history view the nineteenth century in terms of steadily declining Indigenous sovereignty from removal of southeastern tribes to the 1887 General Allotment Act In *Crooked Paths to Allotment C* Joseph Geneti *Lines Drawn upon the Water* Karl S. Hele, 2008-09-30 The First Nations who have lived in the Great Lakes watershed have been strongly influenced by the imposition of colonial and national boundaries there The essays in *Lines Drawn upon the Water* examine the impact of the Canadian American border on communities with reference to national efforts to enforce the boundary and the determination of local groups to pursue their interests and define themselves Although both governments regard the border as clearly defined local communities continue to contest the artificial divisions imposed by the international boundary and define spatial and human relationships in the borderlands in their own terms The debate is often cast in terms of Canada's failure to recognize the 1794 Jay Treaty's confirmation of Native rights to transport goods into Canada but ultimately the issue concerns the larger struggle of First Nations to force recognition of their people's rights to move freely across the border in search of economic and social independence

Prophetic Identities Justin Tolly Bradford, 2012 The spread of Christianity is often presented as a story of conquest of powerful European missionaries waging a cultural assault on hapless indigenous victims Yet the presence of indigenous men among missionary ranks in the nineteenth century complicates these narratives What compelled these individuals to embrace Christianity How did they reconcile being both Christian and indigenous in an age of empire Tolly Bradford finds answers to these questions in the lives and legacies of Henry Budd a Cree missionary from western Canada and Tiyo Soga a Xhosa missionary from southern Africa Inspired by both faith and family these men found in Christianity a way to construct a modern conception of indigeneity one informed by their ties to Britain and rooted in land and language rather than religion and lifestyle Although they shared a new sense of nativeness the men followed different paths Whereas Budd sought to create a modern Cree village to cope with the upheavals of the 1860s and 1870s Soga tried to foster among his people a politicized and Christianized sense of African nationalism In telling this story Bradford portrays indigenous missionaries not as victims of colonialism but as people who made conscious difficult choices about their spirituality identity and relationship with the British colonial world *Dream Catchers* Philip Jenkins, 2005-12-01 In books such as *Mystics and Messiahs* *Hidden Gospels* and *The Next Christendom* Philip Jenkins has established himself as a leading commentator on religion and society Now in *Dream Catchers* Jenkins offers a brilliant account of the changing mainstream attitudes towards Native American spirituality once seen as degraded spectacle now hailed as New Age salvation Jenkins charts this remarkable change by highlighting the complex history of white American attitudes towards Native religions considering everything from the 19th century American obsession with Hebrew Indians and Lost Tribes to the early 20th century cult of the Maya as bearers of the wisdom of ancient Atlantis He looks at the popularity of the Carlos Castaneda books the writings of Lynn Andrews and Frank Waters and explores New Age paraphernalia including dream catchers crystals medicine bags and Native themed Tarot cards

He also examines the controversial New Age appropriation of Native sacred places and notes that many white Indians see mainstream society as religiously empty. An engrossing account of our changing attitudes towards Native spirituality, *Dream Catchers* offers a fascinating introduction to one of the more interesting aspects of contemporary American religion. **The Dakota Sioux Experience at Flandreau and Pipestone Indian Schools** Cynthia Landrum, 2019-01-01 The Dakota Sioux Experience at Flandreau and Pipestone Indian Schools illuminates the relationship between the Dakota Sioux community and the schools and surrounding region as well as the community's long term effort to maintain its role as caretaker of the sacred citadel of its people. Cynthia Leanne Landrum explores how Dakota Sioux students at Flandreau Indian School in South Dakota and at Pipestone Indian School in Minnesota generally accepted the idea that they should attend these particular boarding institutions because they saw them as a means to an end and ultimately as community schools. This construct operated within the same philosophical framework in which some Eastern Woodland nations approached a non-Indian education that was simultaneously tied to long term international alliances between Europeans and First Peoples beginning in the seventeenth and eighteenth centuries. Landrum provides a new perspective from which to consider the Dakota people's overt acceptance of this non-Native education system and a window into their ongoing evolutionary relationships with all of the historic overtures and tensions that began the moment alliances were first brokered between the Algonquian Confederations and the European powers. *One West, Two Myths II* Robert Thacker, C. L. Higham, 2006 Presents scholarly views on the comparison of the Canadian and American Wests and the various methodologies involved. Confessing and Commending the Faith Alan P.F. Sell, 2006-09-01 Since Christianity is a way and not simply a theory, commending the faith to others is an activity in which every Christian participates. *Confessing and Commending the Faith* discusses the presuppositions which underlie the intellectual commendation of Christianity in the face of the philosophical challenges of the present day. Following his earlier books *John Locke and the Eighteenth Century*, *Divines and Philosophical Idealism*, and *Christian Belief*, Alan Sell proposes a way of proceeding with Christian apologetics in the twenty-first century. He discusses what Christians wish to proclaim, asks whether these claims are reasonable, and examines what is involved in the intellectual commendation of the Christian faith. *Confessing and Commending the Faith* makes extensive use of the historical tradition of apologetics and brings this work to bear on contemporary questions such as the meaning, use, and reference of religious language and the question of transcendence in relation to history. Alan Sell argues that if the intellectual commendation of Christianity's claim to truth is to be viable, contemporary apologetics must draw upon reason, revelation, and experience to do justice to Christianity's basic confession of Christ as Saviour and Lord. **Words Have a Past** Jane Griffith, 2019-04-08 For nearly 100 years, Indian boarding schools in Canada and the US produced newspapers read by white settlers, government officials, and Indigenous parents. These newspapers were used as a settler colonial tool, yet within these tightly controlled narratives, there also existed sites of resistance. This book traces colonial narratives of language, time, and place from the

nineteenth century to the present day post Truth and Reconciliation Commission **Broken Treaties** Jill St.

Germain,2009-06-01 Broken Treaties is a comparative assessment of Indian treaty negotiation and implementation focusing on the first decade following the United States Lakota Treaty of 1868 and Treaty Six between Canada and the Plains Cree 1876 Jill St Germain argues that the broken treaties label imposed by nineteenth century observers and perpetuated in the historical literature has obscured the implementation experience of both Native and non Native participants and distorted our understanding of the relationships between them As a result historians have ignored the role of the Treaty of 1868 as the instrument through which the United States and the Lakotas mediated the cultural divide separating them in the period between 1868 and 1875 In discounting the treaty historians have also failed to appreciate the broader context of U S politics which undermined a treaty solution to the Black Hills crisis in 1876 In Canada on the other hand the broken treaties tradition has obscured the distinctly different understanding of Treaty Six held by Canada and the Plains Cree The inability of either party to appreciate the other s position fostered the damaging misunderstanding that culminated in the Northwest Rebellion of 1885 In the first critical assessment of the implementation of these treaties Broken Treaties restores Indian treaties to a central position in the investigation of Native non Native relations in the United States and Canada *Good Intentions Gone*

Awry Jan Hare,Jean Barman,2011-11-01 Unlike most missionary scholarship that focuses on male missionaries Good Intentions Gone Awry chronicles the experiences of a missionary wife It presents the letters of Emma Crosby wife of the well known Methodist missionary Thomas Crosby who came to Fort Simpson near present day Prince Rupert in 1874 to set up a mission among the Tsimshian people Emma Crosby s letters to family and friends in Ontario shed light on a critical era and bear witness to the contribution of missionary wives They mirror the hardships and isolation she faced as well as her assumptions about the supremacy of Euro Canadian society and of Christianity They speak to her good intentions and to the factors that caused them to go awry The authors critically represent Emma s sincere convictions towards mission work and the running of the Crosby Girls Home later to become a residential school while at the same time exposing them as a product of the times in which she lived They also examine the roles of Native and mixed race intermediaries who made possible the feats attributed to Thomas Crosby as a heroic male missionary persevering on his own against tremendous odds This book is a valuable contribution to Canadian history and will appeal to readers in women s Canadian Native and religious studies as well as those interested in missiology in the Canadian West

Noble Wretched Redeemable Book Review: Unveiling the Power of Words

In a world driven by information and connectivity, the power of words has become more evident than ever. They have the capability to inspire, provoke, and ignite change. Such is the essence of the book **Noble Wretched Redeemable**, a literary masterpiece that delves deep to the significance of words and their effect on our lives. Compiled by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book's key themes, examine its writing style, and analyze its overall effect on readers.

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