



NOBLE,  
WRETCHED,  
& *Redeemable*

C. L. HIGHAM



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

# Noble Wretched Redeemable

**Huangqi Zhang**

## **Noble Wretched Redeemable:**

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      **Canada's**

**Residential Schools: The History, Part 1, Origins to 1939** Truth and Reconciliation Commission of Canada, 2015-12-09 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 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 Empire, Education, and Indigenous Childhoods Dr Baljit Kaur,Dr Helen May,Dr Larry Prochner,2014-04-28 Taking up a little known story of education schooling and missionary endeavor Helen May Baljit Kaur and Larry Prochner focus on the experiences of very young native children in three British colonies In missionary settlements across the northern part of the North Island of New Zealand Upper Canada and British controlled India experimental British ventures for placing young children of the poor in infant schools were simultaneously transported to and adopted for all three colonies From the 1820s to the 1850s this transplantation of Britain s infant schools to its distant colonies was deemed a radical and enlightened tool that was meant to hasten the conversion of heathen peoples by missionaries to Christianity and to European modes of civilization The intertwined legacies of European exploration enlightenment ideals education and empire building the authors argue provided a springboard for British colonial and missionary activity across the globe during the nineteenth century Informed by archival research and focused on the shared as well as unique aspects of the infant schools colonial experience Empire Education and Indigenous Childhoods illuminates both the pervasiveness of missionary education and the diverse contexts in which its attendant ideals were applied

**Catholic Southwest** ,1999 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** Annals of Wyoming ,2001 South Dakota History ,2002 **North Dakota History** ,2001 Journal of the Northern Plains **Conquests and Consequences** Carol L. Higham,William H. Katerberg,2009-08-18 Conquests and Consequences introduces students to the history of the American West by examining key questions about the identity of the region Discusses how diverse societies and empires have shaped and reshaped the American West over the centuries Looks at the points at which the West has functioned as a colony and its transition to functioning as a region Examines how the concept of frontier functions in the West Illustrated with numerous maps images and photographs in partnership with the Buffalo Bill Historical Center Journal of the West Lorrin L. Morrison,Carroll Spear Morrison,2002 **Native Studies Review** ,2001 **Internationale Bibliographie der Rezensionen wissenschaftlicher Literatur** ,2003 Becoming Christian, Remaining Ojibwe Chad M. Waucaush,2009 During the mid nineteenth century there developed a trans regional multi ethnic alliance of Native ministers and clergy throughout the Great Lakes Their evangelistic work reached from Mississauga Ontario to the White Earth reservation in Minnesota Many of these Native ministers and missionaries delivered their sermons in the Algonquin language to a kaleidoscopic assembly of Ojibwe Ottawa Potawatomi Canadian American French and M tis adherents Some of the Indian preachers attained international

acclaim as speakers writers and governmental diplomats Their ministerial endeavors which included hymn writing and missionary work were vital in establishing a unique indigenous Protestant Christianity amongst Indian communities throughout the Great Lakes As a result of their labor by the mid to late nineteenth century there emerged several Ojibwe missions and churches comprised of various denominations throughout the Great Lakes region It is the aim of this work to chart the emergence of the Ojibwe missions in this area and the remarkable ministerial network of indigenous clergy and missionaries which emerged from original missions and established additional mission sites Given that many of the Christian Ojibwe in Upper Canada and western Great Lakes were Methodists the work of Methodist Ojibwe missionaries and the development of Methodist Indian missions will be emphasized Ojibwe ministers and missionaries employed a variety of cultural techniques to Christianize their communities in the Great Lakes Christian Indian leaders were uniquely situated to address the oppositional arguments which were contextualized within indigenous cultural societal and religious frameworks In doing so they offered a gospel that was culturally palatable for nineteenth century Ojibwe communities Christianity was used by the Christian Ojibwe to address the manifold social changes thrust upon their communities due to colonialism and eventually western industrial expansion Native missionaries utilized Christianity as a rehabilitative tool to counter the social breakdown which was hastened by contact with non Indian neighbors Indigenous Christian leaders proposed theological as well as practical guidance to members of their tribal community as they struggled to maintain their tribal autonomy However this guidance increasingly revolved around adopting cultural constructs from white society This acculturation process sometimes contributed to the social breakdown which Native missionaries were trying to address Yet many Christian Ojibwe adapted Christian expression to indigenous cultural practices thus producing a unique brand of Protestant Christianity which offered a sense of stability structure and hope in the face of overwhelming odds Hopefully this paper will shed some light on that process **Liberalism and Hegemony** Michel Ducharme,Jean-Francois Constant,2009-04-07 The essays collected here explore the possibilities and limits presented by The Liberal Order Framework for various segments of Canadian history and within them the paramount influence of liberalism throughout the nineteenth and twentieth centuries is debated in various contexts **Choice** ,2001 **The Canadian Historical Review** ,2002 **Humanities Index** ,2002 **New Mexico Historical Review** Lansing Bartlett Bloom,Paul A. F. Walter,2004 **Current Contents** Institute for Scientific Information (Philadelphia),2002 *Index de Périodiques Canadiens* ,2002

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