

DOWNLOAD PDF SECTION 41. PARIS EVANGELICAL MISSIONARY SOCIETY (1830-1929)

Chapter 1 : Philip, John () | History of Missiology

Old map Paris Evangelical Missionary Society. Zambesi Mission.

Rhodes pushed British influence into the region by obtaining mineral rights from local chiefs under questionable treaties. After making a vast fortune in mining in South Africa, it was his ambition to extend the British Empire north, all the way to Cairo if possible, although this was far beyond the resources of any commercial company to achieve. Rhodes also considered Barotseland as a suitable area for British South Africa Company operations and as a gateway to the copper deposits of Katanga. However, Rhodes sent Frank Elliott Lochner to Barotseland to obtain a concession, and offered to pay the expenses of a protectorate there. This the Lochner Concession gave the company mining rights over the whole area in which Lewanika was paramount ruler in exchange for an annual subsidy and the promise of British protection, a promise that Lochner had no authority to give. He sent Alfred Sharpe to obtain a treaty from its ruler, Msiri which would grant the concession and create a British protectorate over his kingdom. This treaty produced the anomaly of the Congo Pedicle. By one series of agreements made between and , Lewanika granted concessions covering a poorly defined area of Barotziland-North-Western Rhodesia , and a second series covering a disputed part of North-Eastern Rhodesia was negotiated by Joseph Thomson and Alfred Sharpe with local chiefs in and . It declared that Barotseland was within the British sphere of influence, and fixed the boundary between the British South Africa Company administered territory of North-Western Rhodesia now in Zambia , and Portuguese Angola although its boundary with Angola was not marked-out on the ground until later. The boundary between the Congo Free State and British territory was fixed by a treaty in , although there were some minor adjustments up to the s. Both Order-in-Councils confirmed that the territories had the status of protectorates, with the Colonial Office ultimately responsible for the welfare of their indigenous populations, despite BSAC administration. Rhodes financed much of the British presence in Nyasaland and worked closely with Johnston and his successor, Alfred Sharpe, so he could use them as emissaries and their Nyasaland troops as enforcers, particularly in North-Eastern Rhodesia. This territory and North-Western Rhodesia were considered by Rhodes and his colonisers to be a "tropical dependency" rather than a northward extension of white-settler controlled southern Africa. In , Rhodes asked his American scout Frederick Russell Burnham to look for minerals and ways to improve river navigation in the region, and it was during this trek that Burnham discovered major copper deposits along the Kafue River. Under British South Africa Company rule, the company-appointed Administrator had powers similar to those of the governor of a British colony or protectorate, except that certain decisions of the Administrator affecting Europeans had to be approved by the High Commissioner for South Africa to be valid. The High Commissioner could also make, alter or repeal proclamations for the administration of justice, taxation, and public order without reference to the Administrator, although this power was never used. There was an Advisory Council, which fulfilled most of the functions of such bodies, and which until consisted entirely of senior officials. There was no obligation for the company to form a body to consult residents, but after nominees were added to represent the small European minority: Hut tax was first collected in North-Eastern Rhodesia in and was slowly extended through North-Western Rhodesia between and . Its introduction generally caused little unrest, and any protests were quickly suppressed. Before , it was commonly charged at five shillings a year, but in the rate of hut tax was sharply increased, and often doubled, to provide more workers for the Southern Rhodesian mines, particularly the coal mines of Wankie. Law and security[edit] British common law became the basis of the administration of Southern and Northern Rhodesia, unlike Roman Dutch law which applied in South Africa. In , the British South African Company was given the power to establish a police force and administer justice within Northern Rhodesia. In the case of African natives appearing before courts, the Company was instructed to have regard to the customs and laws of their tribe or nation. An Order in Council of created the High Court of North-Eastern Rhodesia which took control of civil and criminal justice; it was not until that North-Western

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Rhodesia received the same. In the two were amalgamated into the High Court of Northern Rhodesia. The British South African Company considered that its territory north of the Zambezi was more suitable for a largely African police force than a European one. However, at first the British South Africa Police patrolled the north of the Zambezi in North Western Rhodesia, although its European troops were expensive and prone to diseases. This force and its replacements were paramilitaries, although there was a small force of European civil police in the towns. The British South Africa Police were replaced by the Barotse Native Police force, which was formed in other sources date this as or This had a high proportion of European NCOs as well as all European officers and was merged with the civil police to form the Northern Rhodesia Police in Until , local magistrates recruited their own local police, but in that year a North Eastern Rhodesia Constabulary was formed, which had only a few white officers; all its NCOs and troopers were African. This was also merged into the Northern Rhodesia Police in , which then numbered only 18 European and African in six companies, divided between the headquarters of the various districts. Railways built by private companies needed traffic that can pay high freight rates, such as large quantities of minerals. The next section was through Livingstone to Broken Hill , which the railway reached in The British South Africa Company had been assured that there would be plentiful traffic from its lead and zinc mines, but this did not materialise because of technical mining problems. The railway could not meet the costs of the construction loans, and the only area likely to generate sufficient mineral traffic to relieve these debts was Katanga. King Leopold wanted a railway entirely in Congolese territory, linked to the Congo River, but in , he agreed with the British South Africa Company to continue the Rhodesian railway to Elizabethville and the mines. Large-scale development of the Copperbelt only began in the late s, with an increasing world market for copper. Transport was no problem as only short branches had to be built to connect the Copperbelt to the main line. This left Northern Rhodesia in a difficult position since the British South Africa Company had believed it owned the land in both territories and some settlers suggested that the ownership in Northern Rhodesia should also be referred to the Privy Council. However, the British South Africa Company insisted that its claims were unchallengeable and persuaded the United Kingdom government to enter into direct negotiations over the future administration of Northern Rhodesia. It was also agreed that half of the proceeds of land sales in the former North-Western Rhodesia would go to the Company. The capital was moved to Lusaka in Under the Administration of the British South Africa Company, the Administrator had similar powers to those of a colonial governor, except that certain powers were reserved to the High Commissioner for South Africa. There was neither an Executive Council nor a legislative council, but only an Advisory Council, consisting entirely of nominees. The Northern Rhodesia Order in Council, [6] transferred to the Governor any power or jurisdiction previously held by the Administrator or vested in the High Commissioner for South Africa. The Order also provided for an Executive Council consisting of six ex-officio senior officials and any other official or unofficial members Governor wished to appoint. At the same time, a legislative council was established, consisting of the Governor and up to nine official members, and five unofficial members who were to be elected by the small European minority consisting of only 4, people only, as none of the African population had the right to vote. This claim was accepted by the British Government. However, its main concern was to receive royalties. By that time, mining had started in Katanga , where rich copper oxide ores occurred near the surface. Copper was becoming much more valuable as more of it was needed for electrical components and the motor industry. Both Roan Antelope and Nkana started commercial production in However, in it seemed possible that a fourth source of copper, Nchanga Mines , might fall under US control: This group was dominated by Rhodesian Anglo American, so truly British participation was still limited. The shareholding structure of RST and particularly of Rhokana was complex. An international agreement restricted output. This caused a catastrophe in Northern Rhodesia where many employees were sacked, and put an end to hopes which many Europeans had held of turning Northern Rhodesia into another white dominion like Southern Rhodesia. Many settlers took this opportunity to move back to Southern Rhodesia, while Africans returned to their farms. Economic recovery[edit] Despite the economic crash large firms were still able to maintain a profit. The fact that unemployed workers had left

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meant there were no increases in taxation, and labour costs remained low. At a conference of copper producers in New York the Rhodesian companies objected to further market intervention, and when no agreement could be made, the previous restrictions on competition lapsed. This placed the Northern Rhodesians in a very powerful position. Meanwhile, the British South Africa Company sold its remaining Southern Rhodesian holdings to the Southern Rhodesian government in giving it the capital to invest in developing other mines. It negotiated an agreement between Rhodesia Railways and the copper mine companies for exclusive use, and used resources freed up to buy a major stake in the Anglo American Corporation. By the end of the s, Northern Rhodesian copper mining was booming. The initial council consisted entirely of nominated members, as no procedure existed at the time for holding elections. However, the members were divided between the "official members" who held executive posts in the administration of the Protectorate, and the "unofficial members" who held no posts. An elector in Northern Rhodesia had to be a United Kingdom citizen, a requirement which practically ruled out Africans who were British Protected Persons. This failed to meet settler aspirations and in their members demanded parity if numbers with the nine official members, and seats on the Executive Council, until then wholly composed of officials: In , there was the first acknowledgement of the need to represent the opinions of Africans, and one nominated unofficial European member was added for this purpose, replacing one of the nominated officials, so that the official and unofficial members each numbered eight. Post-war[edit] In , there was an increase in the number of unofficial European members representing Africans from one to three, and an additional two nominated unofficials were introduced for a total of five. From , the African Representative Council recommended two African unofficial members for nomination by the Governor. An Order-in-Council coming into effect on 31 December provided for a new Legislative Council to consist of a Speaker ex officio, eight nominated officials, twelve elected unofficials, four African unofficial members nominated by the Governor on the advice the African Representative Council, and two nominated unofficial European members representing the interests of Africans. The Legislative Council then consisted of the Speaker and 30 members. All but eight of these members were to be elected: These two members were retained to provide that there were some members who could be called upon for Ministerial duties if there were too few elected members willing to do so. The 22 elected members were organised in such a way as to ensure that there were eight African and 14 Europeans. In the towns in which a majority of Europeans lived, there were twelve constituencies; special voters could have no more than one third of the influence on the total. In the rural areas where most Africans lived, six special constituencies were drawn. Both general and special voters participated in the elections and their votes counted for equal weight, although the majority of voters were Africans. This continued after ; all United Kingdom statutes in force on 17 August were applied to Northern Rhodesia, together with those of later years if specific to the Protectorate. Where Africans were parties before courts, Native law and customs were applied, except if they were "repugnant to natural justice or morality", or inconsistent with any other law in force. Courts of District Commissioners. Courts of District Officers. Courts of Cadets attached to the Provincial Administration. Criminal trials for treason, murder and manslaughter, or attempts and conspiracies to commit them, were reserved for the High Court. Civil matters relating to constitutional issues, wills and marriages were also restricted to the High Court. Native Courts[edit] The Native Courts Ordinance allowed the Governor to issue a warrant recognising native courts. Their jurisdiction only covered natives, but extended to criminal and civil jurisdiction. Native courts were not allowed to impose the death penalty, nor try witchcraft without permission. There was also provision for a Native Court of Appeal, but if not established, appeal was to the Provincial Commissioner and thence to the High Court.

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Chapter 2 : Christian Missions in Africa - Research Guide

Interdenominational mission agency; formed in ; merged with the Commonwealth Missionary Society in to form the Congregational Council for World Mission, which changed its name to Council for World Mission in

Lay representation won in Methodist Episcopal Church. The Methodist churches receive the largest quota of funding from the federal government for the administration of Native American schools within their mission fields. This policy continues until the General Conference when it is deemed a violation between the separation of church and state. Actual funding continues into the early 20th century. Methodist Episcopal Church, South, begins work in Mexico. Thus begins the government funding of social programs through churches. Hermon Seminary for African-American girls in Mississippi. Mission to Japan begun by the Evangelical Association. Anna Oliver is the first woman to receive a degree from Boston School of Theology. Methodist Episcopal Church votes at General Conference to divide annual conferences along racial lines. Custer dies at Little Big Horn. Kanichi Miyama is converted in San Francisco. He later founded the first Japanese Methodist church in the United States. Nez Perce leave Idaho for Canada. First commercial telephone exchange opens in New Haven, Connecticut. Lincoln County War begins in New Mexico. Edison Electric Company begins operating. Hayes signs bill to allow women lawyers to argue cases before the Supreme Court. First five and dime store opens in Utica, New York. Antonio Diaz begins work in Los Angeles. Amanda Berry Smith becomes a missionary to Liberia. First baseball post season championship game played between the National League and American Association. First denominational historical society formed - Church of the United Brethren in Christ. Bishop William Taylor begins his African mission work. Louis Pasteur administers successful rabies vaccine. Enrique Someillan becomes the first Cuban pastor in Key West. Carnegie Hall in New York City opens. Alternating current AC is transmitted for the first time in Colorado. Lay delegates of the Church of the United Brethren in Christ are admitted to General Conference which includes two women. Hartman from Oregon is the first female member of an Evangelical Association annual conference. Methodist Episcopal Church opens a mission in Rhodesia. Methodist Episcopal Church establishes a mission in the Philippines. Full laity rights for women - Methodist Episcopal Church. The Japan Mission Conference organized.

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Chapter 3 : Preface: Bibliography of the Negro

Paris Evangelical Missionary Society archives, The records of Societe des missions evangeliques de Paris, active throughout Africa, especially Madagascar, Senegal, Congo, Gabon, and Lesotho.

There are examples of the physical influence the mission presence brought – seen in churches and their surrounding settlements-- as well as examples of the cultural impact of mission teaching and Western influence, including schools, hospitals, training programs, Christian practices, and Western technology and fashions. They also offer views of traditional culture, landscapes, cities, and towns before and in the early stages of modern development. The same cataloging procedures were used for all of the collections. Depending on the research goals, therefore, a person who uses the web site will be able to search through the images provided by one, several, or all of the collections, structuring the search and sorting the results according to the categories, descriptors, and keywords under which the images were cataloged as they were added to the database. Any other information that is available, including textual descriptions, has also been incorporated, making it possible to employ more refined descriptive and thematic searches. Although the language of the website is English, some descriptive information on the photographs is entered in the original language, so that searching on Norwegian or German terms can also yield useful results. Background The proliferation of Christian missionary societies devoted to overseas evangelism was one of the most important social movements of the nineteenth century. By the middle of that century, many national Protestant denominations had established such organizations. In the Catholic Church, old mission orders were re-invigorated and many new ones founded, again with a strongly national reference. By World War I, male and female missionaries were an established presence wherever Western influence had penetrated, sometimes as participants, sometimes as antagonists, and almost always as alert observers of the global political and economic transformations of the period. For reasons that were both practical and religious, missionaries were dedicated correspondents, diarists, and record keepers. The archives are also known as often fascinating sources for indigenous political, social and economic history in the areas where the missionaries were active. With the advent of photography, missionaries also began to compile a visual record of their activities. From the s, when factory-made negatives became available and cameras became lighter and easier to use, the numbers of missionary photographers and photographs grew exponentially. As a result, most missionary societies, or the libraries that hold their archives, have accumulations of pictures in various formats, ranging from a few musty, uncataloged boxes or albums at one end of the scale to carefully preserved, well organized, and professionally cataloged collections numbering in the hundreds of thousands of images at the other. How many photographs exist is unknown, but in the aggregate there are certainly millions, representing an important potential scholarly resource. We have not undertaken to catalog and digitize that mass of photographs in anything like its entirety. Instead, we have concentrated on selections of images from just seven centers, chosen because of the importance and quality of their collections and the skill of their professional archive staffs. Instead we have tended to concentrate on the strongest and best-organized parts of the collections, where we have attempted to include the "thickest" series of pictures, such as those produced by a particularly prolific and skilled photographer or identified with a particularly important place, cast of characters, or set of historical events. Pictures from Japan, Korea, and the Philippines are presently being added, but many other regions of the world are not yet represented. It must be noted, however, that the architecture of IMPA allows, indeed assumes, expansion, and in time the geographic and chronological representation in the database will increase, as will the denominational and confessional variety of the missions included. Our selection of photographs focuses on four missionary fields in Africa: In most cases the photographs date from the period , but a few from South Africa go back as far as the late s. The archive in Leipzig possesses some 20, historical photos, including about 3, from Northeast Tanzania and - prior to the First World War - the adjacent part of Kenya. For IMPA we have concentrated on photographs that were

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selected for publication and on albums left by the missionaries Wilhelm Guth who worked mainly in Pare, and and Leonhard Blumer active mainly in Arusha, and In addition we have included a few colored postcards published by the Mission shortly before Founded in , mission21, Basel, Switzerland , is made up of four previously independent missionary societies among which the Basel Mission is the largest. The main areas of activity of the Basel Mission, from its inception in until the mid-twentieth century, were Ghana, Cameroon, India, China, and Kalimantan. Its archives contain historical photographs, written records, printed and hand-drawn maps and building plans. The materials in these archives are important resources for research in many academic fields. Of a total of 75, images taken before , 28, have been digitally accessible since and have now been updated with new information and have been integrated into the IMPA site. Maryknoll Fathers and Brothers was established in at Maryknoll, New York and sent its first missionaries to China in The photographic archive, established to support The Field Afar magazine and later Maryknoll, contains between 1 and 1. The Maryknoll Mission Archives was established as a collaborative venture in to care for the records and images of the Maryknoll Fathers and Brothers, Maryknoll Sisters and the Maryknoll Lay Missioners. Overall, the collection comprises approximately , items from ca. Following the merger of School of Mission and Theology with VID in , the photograph collection will expand into areas of diakonal and other Christian health care ministries in Norway and abroad. Some of the photographs were taken by missionary workers in the field, such as the lay mission worker, John Parrett who served as a printer for the London Missionary Society in Madagascar from to and Rev. Harry Moore Dauncey who served with the L. There are also images collected by missionaries whilst overseas, such as the collection of fine albumen prints of China in the early s taken by an unknown Russian photographer. The Yale University Divinity School Day Missions Library is a world-renowned collection documenting world Christianity and the history of the missionary movement. Selections from its archival and manuscript collections for the IMPA project have focused on photographs of China missions and photographic postcards of mission work throughout the world. The photographs from China, dating from the late 19th century to , document medical, educational, and evangelistic endeavors, as well as famine relief, rural reconstruction, athletics, and other aspects of the lives and work of primarily Protestant American and British missionaries, and their Chinese students and colleagues. Photographs from the personal papers of missionaries, who served under a variety of agencies in numerous provinces, provide a broad-based view of the spectrum of Protestant mission work in China. Photographs from the archives of the United Board for Christian Higher Education in Asia focus on the work of the thirteen colleges and universities founded by Protestant mission agencies in China. The photographic postcards document both Catholic and Protestant mission work primarily in Africa and the Pacific Islands. New Caledonia, Tahiti; Africa: It sent its first missionaries to Southern Africa in The library serves a wide public: The library collection comprises 21, monographs and leaflets, 1, titles of archived periodicals. The iconographic archive consists of some 20, photographs taken over a period of one century , a collection of post cards issued by several missionary societies, maps, posters, illustrated tracts, films. It includes the surviving records of some of the earliest Scottish missionary societies, and of Scottish Presbyterian churches that have reunited within the present Church of Scotland since In addition to a rich photographic element, the archive includes correspondence files, minute books, reports and diaries. Abilene Christian University , contributed about 1, photographs of missions carried out by Churches of Christ in 45 countries. The photographs date from to The pictures themselves are of missionaries, their families, the people with whom they worked, and the contexts in which they worked. They provide valuable insight into how a congregationalist and anti-missionary society Christian tradition could sustain a large-scale missions enterprise over a year period of time. They also illustrate various methods and approaches missionaries from Churches of Christ employed as they sought to conduct their work in a variety of cultures and historical contexts. Included are 45 countries spanning six continents and Australia: Abilene Christian University, located in Abilene, Texas, was established in It is affiliated with the Churches of Christ, a tradition stemming from religious reforms in the early 19th century in the United States led by Alexander Campbell and Barton W. Therefore practices of study and of baptism are

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frequently depicted in the photographs. Danmission has so far contributed more than 12, photographs. That number will grow as Danmission completes digitization and cataloging of about 32, film photographs, slides and old glass mounted photographs. The individual items in these collections cover a wide range in terms of the level at which they have been cataloged and the accessibility of metadata, that is, information about the content and circumstances under which an image was captured photographer, time and place, persons and events depicted , and accompanying textual information such as captions, descriptions, and other associated documents. We have used a common data-entry template based on Dublin Core for all of the collections, assuring that essentially the same categories of data are entered in the same format for each photograph. Inevitably, however, the database contains some photographs with only the minimally acceptable cataloging information as well as photographs for which a great deal of associated information is available. We have included pictures in the less well-documented category because we know from experience that scholars often bring their own special knowledge to the assessment of a photograph. It is better for an interesting picture to be available for scrutiny, even if it is less than optimally documented, on the assumption that viewers might be able to contribute information that we can consider for incorporation into the electronic record. The work that went into the creation of this website was shared by:

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Chapter 4 : Methodism - Wikipedia

Rhenish Mission 76 Paris Evangelical Missionary Society 77 to the History of the Church in Southern Church and Missionary society is gradually.

By the late nineteenth century, as Americans became enamored with modernization, active programs of state-funded schools were looked upon as vital necessities. Since many Arkansans did not share these modernizing values, a state commitment to education lagged significantly behind the rest of the nation. Largely agrarian Arkansans remained unconvinced that tax-supported education was worth the cost, and the end of racial segregation produced a cultural crisis witnessed across the nation. Pre-European Exploration Education started in Arkansas with the arrival of the first nomadic hunter-gatherers. These Paleoindians possessed a level of education by the time they reached Arkansas that allowed them to identify and use edible and medicinal plants, and enabled them to deploy their stone-age technology in hunting. These skills were passed down through forms of instruction that constituted educational systems. European Exploration and Settlement Hernando de Soto arrived in Arkansas in and brought soldiers, carpenters, and priests but no school teachers. By the time French explorers Jacques Marquette and Louis Joliet arrived in , once populous eastern Arkansas had been mostly abandoned save for the Quapaw tribe located near the mouth of the Arkansas River. French agricultural settlement began in the s, but the population stayed too small to support formal European-style classroom education. The European population mostly consisted of hunters, and children learned hunting skills in the same ways the Native Americans had. Not all the hunters were illiterate, however. In their dealings with merchants, it was advantageous to be able to read and calculate sums. The first known survey indicative of literacy dated from to Parish priest Pierre Janin found only ten of forty-eight godparents who could sign their names to baptismal certificates. No formal schools seem to have operated at Arkansas Post Arkansas County , although the occasional resident priests offered some instruction. Tradition assigns the role of the first American teacher in Arkansas to Caleb Lindsey, whose school in was located in a cave at what is now Ravenden Springs Randolph County. Members of the elite who secured government jobs were often highly educated themselves and sought education for their children. Hence, individual schoolteachers found work. Daniel Witter, a future judge and historian, opened a school in Hempstead County in The other educational model was for a community to erect a building and then hire a teacher when demand and money became available. Sessions at many of these schools lasted only for a short time, for term length was very irregular. Often, classes started out large, but if students were needed for work or other matters, the term might end abruptly. For many young men, teaching school was only something to dabble in before settling into a regular profession, usually the law. The practice of teachers looking for jobs was eventually replaced by local patrons looking for teachers. Some that graduated from these unorganized forms of education went out of state for further study. Two important factors emerged as the cotton frontier brought planters into the state. Those who settled along the Mississippi River often could afford to hire a private teacher, but really good men preferred the greater profits to be had from running their own schools. For instruction beyond the primary level, planters sent their children to quality schools at Louisville, Kentucky; St. For boys, this meant a rigorous classical education; for girls, considerable instruction in the social graces figured prominently, although not necessarily to the exclusion of Latin and Greek, mathematics, history, English, and the sciences. Some of these schools operated in Arkansas. Helena Phillips County boasted the services of Alexander G. Elsewhere, local academies arose to fill the needs. This area was home to an aristocratic planter class. She had come to Arkansas and attempted a finishing school in Little Rock before relocating farther southwest. However, her principal claim to fame was in being the castoff and pregnant mistress of Solon Borland , then a Little Rock editor and subsequently a Mexican War hero and U. She left the state with her baby after Borland married in May Her school survived, and the village named for her then took the name of Tulip. During the s, there arose next to it the short-lived Arkansas Military Institute. Male teachers ran into difficulties as well. A

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common rule in rural districts throughout the nineteenth century was that the teacher got paid only after the session was firmly established. On the first day of classes, students would barricade themselves in the building, forcing the teacher to fight his way in. At that point, a session was said to have begun. There were two educational centers in northern Arkansas. The most ambitious early antebellum attempt was the legislatively chartered Far West Seminary. The founder and chief promoter was the highly distinguished educator and Presbyterian minister, Reverend Cephas Washburn. Religious prejudice worked against the school, and political opponents helped undermine its financial support. A fire added to its woes. Despite high hopes, the school never opened. In 1837, Robert M. Mecklin established the Ozark Institute on the site. Washburn earlier had been associated with Dwight Mission, a school set up near the future site of Russellville Pope County in 1828 to serve the Arkansas Cherokee. In addition to the standard educational courses, the school also taught mechanical and domestic skills; the goal was to Americanize the students. It only remained in operation in Arkansas until the Treaty of 1838, when the Cherokee gave up their Arkansas lands and were pushed farther west. Sophia Sawyer was another early missionary to the Cherokees. Her instructional career took her from Georgia into Indian Territory. Sawyer was a contentious and difficult individual, but the school grew rapidly prior to her death in 1839. Education did not improve when Arkansas became a state in 1836. The federal grant that accompanied statehood transferred to Arkansas what was styled the Sixteenth Section Lands. The sixteenth section out of the thirty-six from each township was set aside withheld from public sale to support education. These lands amounted to about one million acres. At first, federal law permitted state or local authorities only to rent or lease these lands. However, Congress later responded to the clamor of the speculators and modified the law so as to permit their sale. A number of states, including Mississippi and Wisconsin, held on to their lands, but Arkansas did not. Enacting a state system did not engage legislators until 1848, and then with a law that, had it been implemented, would have resulted in 5, officials. After the federal government permitted the lands to be sold, most of the land was sold off in fractions of a section, often to school board members. Squatters claimed some of the land, and the population was too scattered to provide enough students to justify trying to build a building and hire a teacher. Hence, the subscription system dominated prior to the Civil War. When enough families promised money, a term of school would be held. The state purchased a collection of outdated textbooks and, in 1848, established a state commissioner of education, but the commissioner could not even get counties to file reports on their student populations and funding. Of these, half were in some form of public school, with the other half in private facilities. The most common arrangement was for the community to erect one building that served as both church and school. Another aspect of statehood was the Seminary Lands. At the onset of statehood, the federal government gave Arkansas seventy-two sections of land with which to start a seminary of higher education. The first governor, James Sevier Conway, told the state legislature that establishing a university was one of its important duties, but aside from some hot oratory about colleges nurturing an aristocracy, nothing was done until Reconstruction. The money from the sale of these lands went to other purposes. Governor John Selden Roane addressed these matters in 1848, observing that Arkansas did not have either the population to support common schools or an institution to train teachers for the time when they would be needed. The academies closed as teachers and students went off to war. Home-schooling became the order of the day, and older children taught their younger siblings. As the Union armies emptied the plantations of slaves, and camps of freed men and women arose near the garrison towns, Northern missionaries arrived, opening Sabbath schools and providing elementary education—sometimes in integrated settings. By 1862, nineteen day and five night schools were in operation. Twenty-six of the teachers were white, three were African American, and a total of 1, students ranging from the very young to the very old were enrolled. The Union government organized under the Constitution of 1862; while it abolished slavery, it did not enfranchise freed people. In education, state aid went only to white schools. This constitution proved to be short-lived, and a new constitution, written in part by black citizens and adopted by their votes, came into being in 1875. Gray, a black Phillips County delegate, blamed the existence of racism on lack of education and argued that if African Americans were given the franchise and educational opportunity, the obstacles to progress would vanish.

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Legislation adopted in divided the state into ten districts, each administered by a superintendent who was responsible for licensing teachers and supervising the schools. Thomas Smith, the state superintendent of education, as president. Most of these first teachers were from the North, and while there was professionalism at the tutorial level, some of the ten superintendents were political hacks. By , the state had 88, white and 19, black students in classrooms, but the greatest problem was that teachers were being paid in much-depreciated warrants, a systemic problem that continued until about . Since contracts were from and through the counties, warrantsâ€™ promises to payâ€™ were redeemed only when the county had collected taxes. Teachers either had to hold their paychecks for months or accept an offer, greatly discounted, to get ready money. Hence, for more than a century, the official salary given teachers, which usually ranked among the last three states in the nation, did not correspond at all to the amount they actually received. Therefore, the constitution ordained that the state could devote no more than three mills of the property tax to schools. By , two years after the Democrats.

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Chapter 5 : CATHOLIC ENCYCLOPEDIA: Society of Foreign Missions of Paris

Paris Evangelical Missionary Society (Fiche Ms94) Soci  t   des Missions   vangeliq  es de Paris, records of work in Africa and Oceania, (6, fiche- Parts 1 & 2).

Pre-Christian era[edit] Christianity was present from the beginning of human habitation in Iceland , a fact that is unique to Iceland among the European nations. The first people setting foot on Icelandic soil were Chalcedonian Irish hermits , seeking refuge on these remote shores to worship Christ. Later, Norse settlers are thought to have driven them out. Some of the settlers were Christians, although the majority were pagan , worshipping the old Norse gods. When Iceland was constituted as a republic in CE, it was based on the pagan religion. In the late 10th century, missionaries from the continent sought to spread Catholicism among the population. Adoption of Christianity[edit] Further information: The leaders of the two groups realized the danger and found a solution. The next day he called the assembly together and made his decision known. The people agreed and many were subsequently baptized. In spite of all the upheavals of history there is a marked continuity within the church of Iceland. For the first five centuries, the Icelandic church was Roman Catholic. In the beginning of , it was part of the province in Bremen. Later, the Icelandic church came under the archbishops of Lund and in it became a part of the province of Nidaros. The country was an independent republic from until Then Iceland, having suffered civil war and anarchy, came under the rule of the Norwegian king and in with Norway under the Danish crown. In Iceland regained its independence as a republic. Holy men and venerable books[edit] Three Icelandic churchmen were revered as saints, even though none of them was actually canonized. He was educated in Lincoln, England, and in Paris, France. There was great literary activity during the 12th and 13th centuries, producing extensive religious literature as well as romantic novels and sitcoms in the Icelandic language as well as the well-known sagas. Clergy doubtless wrote most of them. Parts of the Bible were already translated into Icelandic in the 13th century. This powerful and enduring literary tradition with its strong national character has shaped the Icelandic language and inspired literary activity. Icelandic has had a continuity that makes it the oldest living language in Europe. Every child in Iceland can read texts dating from the 13th century. The Icelandic hymnal contains hymns from the 12th century and the 14th centuries in their original linguistic forms. Reformation[edit] In , the Lutheran Reformation was established in Iceland, enforced by the Danish crown. The monasteries were dissolved and much of the property of the episcopal sees confiscated by the King of Denmark, who became the supreme head of the church. Most of the Roman priests continued in their parishes under the Lutheran church ordinance. The Reformation unleashed renewed literary activity in the country. The publication of the Icelandic translation of the New Testament in and the entire Bible in , marks important milestones in the history of the Icelandic language and is a major factor in its preservation. His eloquent and dynamic sermons were read in every home for generations. The Icelandic Bible Society was founded in Its foundation was the fruit of the visit of a Scottish minister, Ebenezer Henderson, who travelled around the country distributing Bibles and New Testaments. The 19th century witnessed the beginning of a national revival in Iceland and a movement towards political independence. Many clergy played an important part in that movement. Modern era[edit] The constitution of guarantees religious freedom, but the constitution also specifies that the "Evangelical Lutheran Church is a national church and as such it is protected and supported by the State. Around the start of the 20th century, the church legislation was reformed, parish councils were established and the congregations gained the right to elect their pastors. A new translation of the Bible was printed in , and revised in In the early 20th century, liberal theology was introduced in Iceland, causing great theological strife between liberal and conservative adherents. Textual criticism of the Scriptures and radical theological liberalism was quite influential in the Department of Theology within the newly founded University of Iceland. Spiritism and theosophical writings were also influential in intellectual circles. This conflict marred church life in the country well into the s. At the start of the 20th century, two Lutheran free churches were

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founded, based on the same confessions as the national church and using the same liturgy and hymnal, but structurally and financially independent. Earlier, Roman Catholic priests and nuns had established missions and founded hospitals. In the early decades of the 20th century Seventh Day Adventist and Pentecostal missions were quite successful. Until the 20th century, most Icelanders were rural farmers and fishermen who enjoyed a traditional lifestyle. The church was a part of this way of life, with prayers and devotions in every home and everyday life influenced by religious customs. Modern social upheavals have brought with them problems for the church in Iceland. Iceland is a modern and highly urbanized society, highly secularized with increasing pluralism of belief. Regular Sunday morning worshippers are a much lower percentage of the population, even though church festivals and special events frequently draw large crowds. In , the Icelandic people celebrated the millennium of Christianity in Iceland.

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Chapter 6 : Elementary and Secondary Education - Encyclopedia of Arkansas

Philip, John () Scottish superintendent of the London Missionary Society (LMS) in Southern Africa. Philip was converted in the Haldene revival and in began a very successful ministry in Belmont Congregational Church, Aberdeen.

Church Missionary Society for Africa and the East. Conference of British Missionary Societies archives, Inventory to the Conference of British Missionary Societies archives, Africa and India, Conference of British Missionary Societies. Archives--Great Britain--Inventories, calendars, etc. Conference of British Missionary Societies--Archives. Covers the period in which the World Missionary Conference was held at Edinburgh, Accompanied by printed guide: Holdings at the Library of Congress Title: Africa Committee minutes, papers. Africa General microfiches -- Boxes []. East Africa microfiches -- Boxes []. West Africa microfiches -- Boxes []. French-speaking Africa microfiches -- Boxes []. Portuguese Africa microfiches -- Boxes []. Egypt 57 microfiches -- Boxes []. India microfiches Notes: Subtitle from manuscript inventory, which was published under title: Holdings at Yale Title: Divinity, Special Collections non-circulating Call number: Council for World Mission archives, [microform]. School of Oriental and African Studies. Green Library Microtext CD L73L66 Guide Title: Council for World Mission archives, Guide to the microfiche ed. The full microfiche ed. Congregational Council for World Mission. Council for World Mission archives. Sets H have title: Council for World Mission archives; sets A have title: Manuscript guide composed by GTU Library lists container box numbers, fiche numbers, series H numbers, and titles of all sections of the Archive. One copy of guides located in Technical Services Dept. Archives of the Council for World Mission, microform. Council of World Mission Great Britain. Included are journals of missionaries, correspondence of David Livingstone, and material about a mission to Jewish people in London. Interdenominational mission agency; formed in ; merged with the Commonwealth Missionary Society in to form the Congregational Council for World Mission, which changed its name to Council for World Mission in Limited finding aid available in repository reading room and BGC Library microform room. See World Catalog and individual library catalogs. Evangelische Missionsgesellschaft in Basel Title: Distributed by Clearwater Pub. G6E9 Loan copy: Note Title on container: Basel Mission Accompanied by guide: Incoming Ghana correspondence, Ser. D-1 -- Reel In and out correspondence, Ghana Ser. D-3 -- Reel English transcriptions of documents in series D-1 Ser. D -- Reel German transcription of documents in series D-1 -- Reel Annual accounts, Ghana, Ser. Remainder category, Ghana Ser. Maryland State Colonization Society. Microfilm edition of the papers of the Maryland State Colonization Society, " Minutes -- Reels Correspondence received Reels Correspondence sent -- Reel Miscellaneous letters and minutes. Invoice books -- Reels Financial records -- Reels Censuses -- Reels Newspapers -- Reel Books -- Reel Methodist Missionary Society archives, London: Methodist Missionary Society archives--Indexes. Guide to the IDC microfiche set: Methodist Missionary Society archives. Wesleyan Methodist Missionary Society London. Methodist Missionary Society London. Methodist Missionary Society archives [microform] Imprint: All fiche shelved as a collection at F. Shelving arrangement follows that of guide. Societe des missions evangeliques de Paris. Paris Evangelical Missionary Society archives Correspondance des champs de mission. Societe des missions evangeliques de Paris Title: Presbyterian Church in the U. Board of Foreign Missions. Microfilm of the original manuscripts. Has older print material. Presbyterian Church in the USA. Executive Committee of Foreign Missions. Board of Foreign Missions correspondence and reports, Board of Foreign Missions--Archives. B63 Information Center non-circulating. Berkeley, Princeton Theol Sch N. Correspondence and reports, Corp Author: Majority of material is incoming correspondence from the mission field and outgoing correspondence from the Board headquarters. Other primary sources include: Holdings at the Center for Research Libraries, Univ. Atlas Microfilming Service ; Wilmington, Del. India -- reel Africa -- reel Africa, Africa -- reel Africa, Chile, Colombia, Iran, Venezuela -- reel Africa, Brazil -- reel

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Chapter 7 : Church Mission Society - Wikipedia

The Church Mission Society (CMS), formerly known as the Church Missionary Society, is a British mission society working with the Anglican Communion and Protestant Christians around the world. Founded in , [1] CMS has attracted over nine thousand men and women to serve as mission partners during its year history.

David Brown , of Calcutta , who sent a proposal in to William Wilberforce , then a young member of parliament, and Charles Simeon , a young clergyman at Cambridge University. Wilberforce was asked to be the first president of the society, but he declined to take on this role and became a vice-president. The treasurer was Henry Thornton and the founding secretary was Thomas Scott , [5] a biblical commentator. Many of the founders were also involved in creating the Sierra Leone Company and the Society for the Education of Africans. The first missionaries went out in Crowther later appointed first African Anglican bishop in Nigeria was the principal missionary to Yorubaland in and the Niger in The CMS started work in Antigua and expanded to other islands. By the CMS had congregations of 8,, with 13 ordained missionaries, 23 lay teachers and 70 schools. The Revd Samuel Marsden [10] became the chaplain of the penal colony at Paramatta , Australia in William Carey , the founder of the Baptist Missionary Society was the pioneer of the Evangelical , Protestant missionary movement in India who arrived in The Revd William Jowett was appointed to commence the Mediterranean Mission , however the mission was only intermittently able to establish missions in Ottoman Turkey in as the result of resistance to the Christian faith by the Turkish authorities; [8] an attempt in to open a mission station in Constantinople also failed. In a mission station was established at Colombo. Cockram and his wife in Five missionaries were sent to Egypt in The CMS concentrated the Mediterranean Mission on the Coptic Church and in to its daughter Ethiopian Church , which included the creation of a translation of the Bible in Amharic at the instigation of William Jowett , as well as the posting of two missionaries to Ethiopia Abyssinia , Samuel Gobat later the Anglican Bishop of Jerusalem and Christian Kugler arrived in that country in William Watson and Rev. However, because of drought and the lack of success of the mission, the CMS withdrew. Captain Allen Francis Gardiner R. Rev Francis Owen arriving in August , followed by W. Hewetson and a surgeon, R. However, following armed conflict between the Zulus and the newly arrived Voortrekkers Boers , the CMS abandoned the mission. On 29 October , Kabaka Mwangi II had the incoming Anglican bishop James Hannington assassinated on the eastern border of his kingdom and he also ordered the execution of Christian converts among his people. The Revd Frederick Augustus Klein arrived in Nazareth in where he lived for 5â€™6 years, then he moved to Jerusalem until In the Revd John Zeller was sent to Nablus. In he moved to Nazareth, where he stayed for the next 20 years, then he moved to Jerusalem. Bishop Vincent W Ryan was appointed the bishop of Mauritius in and the same year the Revd David Fenn established a mission station. Tugwell joined the mission in October Two CMS missionaries operated a mission station from until their deaths in The same year the mission was expanded to include the Revd C. Piper at Tokyo Yedo , the Revd H. Evington at Niigata and the Revd W. Maundrell joined the Japan mission in and served at Nagasaki. She worked to establish the Kaishun Hospital known in English as the Kumamoto Hospital of the Resurrection of Hope for the treatment of Leprosy , with the hospital opening on 12 November Hannah Riddell left the CMS in to run the hospital. Henry Martyn visited Persia in , however the Persian Mission was not established until when the Revd Robert Bruce established a mission station at Julfa in Ispahan. During this period the indigenous clergy ordained by the branch missions totalled and about 5, lay teachers had been trained by the branch missions. As of , in addition to the missionary work the CMS operated about 2, schools, with about 84, students. From , "containing the principal transactions of the various institutions for propagating the gospel with the proceedings at large of the Church Missionary Society". Notable general secretaries of the society later in the 20th century were Max Warren and John Vernon Taylor. The first woman president of the CMS, Diana Reader Harris serving â€™ , was instrumental in persuading the society to back the Brandt Report on bridging the North-South divide. Gillian Joynson-Hicks

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was its president from to In the name was changed to the Church Mission Society. At the end of the 20th century there was a significant swing back to the Evangelical position, probably in part due to a review in at the anniversary and also due to the re-integration of Mid Africa Ministry formerly the Ruanda Mission. The position of CMS is now that of an ecumenical Evangelical society. It is now based in east Oxford. It currently has approximately 2, members who commit to seven promises, aspiring to live a lifestyle shaped by mission. In Church Mission Society launched the Pioneer Mission Leadership Training programme, providing leadership training for both lay people and those preparing for ordination as pioneer ministers. In there were 70 students on the course, studying at certificate, diploma and MA level. In addition, mission associates affiliated to Church Mission Society but not employed or financially supported through CMS and 16 short-termers. This list is incomplete ; you can help by expanding it.

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Chapter 8 : United Methodist Church Timeline - GCAH

Northern Rhodesia was a of the Paris Evangelical Missionary Society he drafted a petition seeking a British protectorate in , but the Colonial Office took no.

All may be saved to the uttermost. Catechism for the Use of the People Called Methodists. Father, Son and Holy Spirit, as well as the orthodox understanding of the consubstantial humanity and divinity of Jesus Christ. Since enthusiastic congregational singing was a part of the early evangelical movement, Wesleyan theology took root and spread through this channel. Wesleyan Methodists identify with the Arminian conception of free will , as opposed to the theological determinism of absolute predestination. A person is free not only to reject salvation but also to accept it by an act of free will. All people who are obedient to the gospel according to the measure of knowledge given them will be saved. The Holy Spirit assures a Christian of their salvation directly, through an inner "experience" assurance of salvation. Christians in this life are capable of Christian perfection and are commanded by God to pursue it. Methodism has inherited its liturgy from Anglicanism , although American Methodist theology tends to have a stronger "sacramental emphasis" than that held by Evangelical Anglicans. These constitute the Works of Piety. Wesley considered means of grace to be "outward signs, words, or actions Wesleyan Quadrilateral and Prima scriptura Traditionally, Methodists declare the Bible Old and New Testaments to be the only divinely inspired Scripture and the primary source of authority for Christians. The historic Methodist understanding of Scripture is based on the superstructure of Wesleyan covenant theology. Though not infallible like holy Scripture, tradition may serve as a lens through which Scripture is interpreted. Theological discourse for Methodists almost always makes use of Scripture read inside the wider theological tradition of Christianity. By reason, it is said, one reads and is able to interpret the Bible coherently and consistently. Methodism insists that personal salvation always implies Christian mission and service to the world. Congregations employ its liturgy and rituals as optional resources, but their use is not mandatory. During Kingdome, Methodist liturgy has traditionally emphasised charitable work and alleviating the suffering of the poor. A second distinctive liturgical feature of Methodism is the use of Covenant Services. Although practice varies between different national churches, most Methodist churches annually follow the call of John Wesley for a renewal of their covenant with God. Christ has many services to be done. Some are easy, others are difficult. Some bring honour, others bring reproach. Some are suitable to our natural inclinations and temporal interests, others are contrary to both Yet the power to do all these things is given to us in Christ, who strengthens us. I am no longer my own but yours. Put me to what you will, rank me with whom you will; put me to doing, put me to suffering; let me be employed for you or laid aside for you, exalted for you or brought low for you; let me be full, let me be empty, let me have all things, let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal. As John Wesley advocated outdoor evangelism , revival services are a traditional worship practice of Methodism that are often held in churches, as well as at camp meetings and at tent revivals.

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Chapter 9 : Missionary records in microform | Stanford Libraries

From Germany, Evi Rodemann (Mission-Net) said: "The wide variety of topics written on by Evangelical Focus I enjoy immensely. It is a unique platform for various issues concerning Europe and the body of Christ.

Annual Synod minutes and journals, , together with miscellaneous correspondence, Fiji journals and letters Wesleyan Mission in Fiji , Lorimer, Miscellaneous papers on Fiji, letters, notes, book draft, " Permission to supply vol. Lorimer, Various manuscripts and papers, ? Permission to supply or copy for publication required. Lorimer, Correspondence, 16 Oct " 15 Oct Both supply of and access to this material are restricted. Lorimer, Articles, letters and miscellaneous papers, " Lorimer, Correspondence from Lewis Henry Morgan and some others, " Lorimer, Linguistic material and correspondence on local customs, " Lorimer, Not yet available. Nicolas, SM, " Nicolas, SM, and other priests, " Vidal and Bishop C. Nicolas, " English translations of selected Hawaiian language documents. Joseph, Diaries, Reminiscences, letter, Tahitian history, " House diaries and accounts of the Mission, John, Miscellaneous papers re Mare, Loyalty Islands, " Francis Edwin, Niue vocabulary, Stephan, Anthropological papers, c. John Kissack, Diaries, " Ira James, Diaries and papers, " Henry, Journals, diaries, notebook, letters, hymns, "