

# DOWNLOAD PDF MISSIONARIES AMONG MINERS, IMMIGRANTS, AND BLACKFOOT

## Chapter 1 : Paul Callens (Editor of Missionaries Among Miners, Migrants, and Blackfoot)

*Missionaries Among Miners, Migrants, and Blackfoot* contains the transcribed diaries of brothers Leonard and Victor Van Tighem, Belgian Catholic missionaries in Alberta between and Leonard, an Oblate priest, served in a number of parishes in southern Alberta, some of which he helped establish.

In lieu of an abstract, here is a brief excerpt of the content: *Missionaries among Miners, Migrants and Blackfoot*: University of Calgary Press. Translations of letters and codices written by two Belgian Catholic brothers, the pieces include letters and inserts from other sources rounding out the picture of Lethbridge and the Piegan Reserve during this period. The diaries and codices cover a wide variety of events, from the early settlement and growth of Alberta through the vicissitudes of the mining industry and the impact of the First World War. In addition to world and provincial events, the documents also record the personal tragedies and joys the two brothers endured and enjoyed. Eggermont-Molenaar and Callens do a fine job of setting up the documents. In both cases, the editors take the time to provide basic family and national histories to help the reader place events within context. Additionally, they added pictures, both from the Van Tighem family archives and from their own collection, to help readers visualize the topics discussed. These additions work well in making the diaries useful. As with all diaries, though, the subject matter remains personal and narrow. Leonard, the brother who worked in Lethbridge and other places in southern Alberta, worried over his gardens, his parishioners, and other daily issues. Intriguing mentions of other issues arise: These two works would not be the best choices for a discussion of life in southern Alberta. These works succeed, though, in reminding us of all the stories lost by lack of translation. The editors note that neither brother became proficient in English and both continued to write in their native languages. Without the translation provided here, the stories of a non-dominant group, Belgian Catholics, would be lost. It represents a story different from those of English miners and Indians who inhabited the area. When Leonard carefully counts how many Catholics exist in his town and Victor bemoans how lonely he feels on the reserve, it highlights a tale different from the one traditionally told about the frontier. Worry about family at home without any means to help or aid them dominated their lives. This work, when paired with other accounts of life in early Alberta, fleshes out the picture of the successes and failures that drove everyday life on the Prairies. You are not currently authenticated. View freely available titles:

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## Chapter 2 : goDutch » Book Store

*Missionaries Among Miners, Migrants, and Blackfoot: The Vantighem Brothers Diaries, Alberta*, contains the transcribed diaries of brothers Leonard and Victor Van Tighem, Belgian Catholic missionaries in Alberta between and

Netherlands Canada History Books. Promoters, Planters, and Pioneers: In this comprehensive study of Belgian settlement in western Canada, Cornelius Jaenen shows that Belgian immigration was unique in its character and brought with it significant benefits out of proportion to its comparatively small numbers. He has written extensively on Canadian ethnic and religious history and on the history of New France. This work can be previewed and ordered at [www. Dutch by Gerrit Gerrits](http://www.DutchbyGerritGerrits.com). Four East Publications, P. This book is one in a series called Peoples of the Maritimes commissioned by the federal Office of Multiculturalism. French personalism by Christian Roy doctoral thesis. He has also contributed bio-bibliographical sketches of fourteen thinkers in this movement, to Antonio Pavan, ed.: Personalisti nel XX secolo Naples: Edizioni Scientifiche Italiane, to appear in the fall of The Dutch Experience in Canada, Swierenga International Migration Review, Vol. The Belgians in Ontario: A History by Joan Magee. A Dutch Heritage by Joan Magee. Van Noord-Brabant naar Noord-Amerika, Proefschrift ter verkrijging van de graad van doctor aan de Katholieke Universiteit Brabant door H. Stichting Zuidelijke Historisch Contact, European Contributions to American Studies Series. VU University Press, Wayne State University Press, The following books are available at: As the work of first- and second-generation Dutch immigrants to Canada, they bring a new dimension to the already considerable body of Canadian Literature that portrays immigrant and ethnic experience from the inside. The result of the contest was published in this book. Poems and Stories " Boyce, Pleuke " Pleuke Boyce, a writer, poet and literary translator, shows in her distinctive poems and stories an understanding of both Dutch and Canadian society. Boyce has a gentle yet firm style and is a writer worth listening to. In the stories, the subject matter ranges from family in Friesland to school days in Holland to knitting a sweater and the problematic situation of the wife of an immigrant. It brings together poems, written by Canadian poets, which have Holland in common in one way or another. It is a varied collection, divided by subjects: Holland, the Sea, the Painters, the Famous and Infamous. The colourful cover painting of immigrant Gerard van Lambalgen aptly expresses the feeling of the writings. Who were they and where did they go? This book gives many answers about the move. Within months, they selected a townsite in dense Michigan forests where they and hundreds who joined them there literally carved a living out of the forests. Throughout Europe they have reclaimed land this way, growing plentiful crops where before it was too dangerous to tread. These settlers went through many bittersweet moments and episodes, becoming the vegetable gardeners for this city, for Ontario and for markets beyond. Author Albert VanderMey engagingly chronicled this amazing story in his richly illustrated book. Dutch " Peoples of the Maritimes " Gerrits, G. Other interesting historical anecdotes include the arrival in of a Rev. Comingo whose real identity was Bruin Romkes Camminga. Immigrants of the s or later receive most of the attention in this window on the local Dutch community. This book features letters from immigrants to their family in the Netherlands. The result is a fascinating collection of material that provides a glimpse into the Dutch-American communities of a century ago. These letters never have been published before. Kroes presents the unique story of Amsterdam, Montana, a small, century-old village in the Gallatin Valley. It covers the community by sections on a range of endeavours, showing by the extensive diversity how far it has spread beyond its agricultural beginnings. Compelling and fascinating reading! The book picks up where the still very popular, but out-of-print book To All Our Children " by the same author " left off. This book is both a window on northern Canada and on the missionary.

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## Chapter 3 : History of Alberta - Wikipedia

*16 Missionaries among Miners, Migrants and Blackfoot those of the Sulpicians, tended "to put the priest on a pedestal, underlining his dignity as well as his responsibilities."*

The original Idaho Territory included most of the areas that later became the states of Idaho, Montana and Wyoming , and had a population of under 17, Idaho Territory assumed the boundaries of the modern state in and was admitted as a state in In , miners called a strike which developed into a shooting war between union miners and company guards. Each side accused the other of starting the fight. The first shots were exchanged at the Frisco mine in Frisco, in the Burke-Canyon north and east of Wallace. The Frisco mine was blown up, and company guards were taken prisoner. The violence soon spilled over into the nearby community of Gem, where union miners attempted to locate a Pinkerton spy who had infiltrated their union and was passing information to the mine operators. But agent Charlie Siringo escaped by cutting a hole in the floor of his room. Strikers forced the Gem mine to close, then traveled west to the Bunker Hill mining complex near Wardner , and closed down that facility as well. Several had been killed in the Burke-Canyon fighting. The Idaho National Guard and federal troops were dispatched to the area, and union miners and sympathizers were thrown into bullpens. Hostilities would again erupt at the Bunker Hill facility in , when seventeen union miners were fired for having joined the union. Other union miners were likewise ordered to draw their pay and leave. Angry members of the union converged on the area and blew up the Bunker Hill Mill, killing two company men. The violence committed by union miners was answered with a brutal response in and in Pinkerton detective James McParland conducted the investigation into the assassination. The nationally publicized trial featured Senator William E. Borah as prosecuting attorney and Clarence Darrow representing the defendants. Two of the WFM leaders were acquitted in two separate trials, and the third was released. Orchard was convicted and sentenced to death. His sentence was commuted, and he spent the rest of his life in an Idaho prison. Mining in Idaho[ edit ] Mining in Idaho [23] was a major commercial venture, bringing a great of attention to the state. A number of small operations do not appear in this list of Idaho metallic mining areas: Similarly, a few tons of lead came from a property near Bear Lake , and lead- silver is known on Cassia Creek near Elba. Some gold quartz and lead-silver workings are on Ruby Creek west of Elk River , and there is a slightly developed copper operation on Deer Creek near Winchester. Molybdenum is known on Roaring River and on the east fork of the Salmon. Some scattered mining enterprises have been undertaken around Soldier Mountain and on Squaw Creek north of Montour. Progressive policies[ edit ] Idaho proved to be one of the more receptive states to the progressive agenda of the late 19th century and early 20th century. Idahoans were also strongly supportive of Free Silver. The pro- bimetalism Populist and Silver Republican parties of the late s were particularly successful in the state. Eugenics was also a major part of the Progressive movement. The act was vetoed by governor D. Davis , who doubted its scientific merits and believed it likely violated the Equal Protection clause of the US Constitution. The new law created a state board of eugenics, charged with: Older mining communities such as Silver City and Rocky Bar gave way to agricultural communities incorporated after statehood, such as Nampa and Twin Falls. Milner Dam on the Snake River, completed in , allowed for the formation of many agricultural communities in the Magic Valley region which had previously been nearly unpopulated. Meanwhile, some of the mining towns were able to reinvent themselves as resort communities, most notably in Blaine County , where the Sun Valley ski resort opened in Others, such as Silver City and Rocky Bar, became ghost towns. Since that time, a substantial increase in tourism in north Idaho has helped the region to recover. Beginning in the s, there was a rise in North Idaho of a few right-wing extremist and "survivalist" political groups, most notably one holding Neo-Nazi views, the Aryan Nations. In a stand-off occurred between U. Marshals , the F. The ensuing fire-fight and deaths of a U. In , the Aryan Nations compound, which had been located in Hayden Lake, Idaho , was confiscated as a result of a court case, and the organization moved out of state. About the same time Boise installed an impressive

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stone Human Rights Memorial featuring a bronze statue of Anne Frank and quotations from her and many other writers extolling human freedom and equality. A recent poll found that Idaho citizens accept people of different cultures and ethnicities. Due to this growth in different groups, especially in Boise, the economic expansion surged wrong-economic growth followed the high standard of living and resulted in the "growth of different groups". Reports published by the U.

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## Chapter 4 : History of Idaho - Wikipedia

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Southerly tribes, the Plain Indians , such as the Blackfoot , Blood , and Peigans eventually adapted to semi nomadic Plains Bison hunting , originally without the aid of horses, but later with horses that Europeans had introduced. More northerly tribes, like the Woodland Cree and the Chipewyan also hunted, trapped, and fished for other types of game in the aspen parkland and boreal forest regions. Using later-recorded oral histories as well as archaeological and linguistic evidence, it is also possible to make inferences back further in time. In both cases the evidentiary base is thin, however. It is believed that at least some parts of the Great Plains were depopulated by a prolonged period of the drought during the Medieval Warm Period circa 1000 AD. The area was repopulated once the drought subsided, by peoples from a diverse number of language families and from all parts of the North American continent. The Numic languages for example Comanche and Shoshoni are from the Uto-Aztecan language family and came to the Plains from the southwest. Algonquian speakers Plains Cree , Blackfoot , Saulteaux are originally from the northeast. Lodges, bands, tribes, and confederacies[ edit ] Main articles: A lodge was an extended family or other close-knit group who slept together in the same teepee or other dwelling. Lodges travelled together in groups which anthropologists call "bands". In the case of the Blackfoot during the historic era this would include 10 to 30 lodges, or roughly 80 to 100 persons. The band was the fundamental unit of organization on the Plains for both hunting and warfare. Therefore, people would also be socially bound to others in variety of other groups, such as common descent a clan , common language and religion a tribe , or a common age or rank a ritual society or a warrior society. Population density for both Plains and Subarctic peoples as for most hunter-gatherer societies was quite low, but distributed very differently. Plains bands could often congregate into large, pan-tribal hunting or war parties, especially once horses were available, due to the abundant supply of bison for food and the open, easily traversed landscape. As well, bands could migrate over vast distances, following the bison or for military purposes. Subarctic peoples also migrated, but in much smaller groups since the productivity of the boreal forests is so low that it cannot support any large groups in one place for long. Migrations in the subarctic would include following traplines, snowshoeing onto frozen lakes for ice fishing , searching moose and other game, and returning to favourite berry patches. When historians speak of political units on the Great Plains they often speak of "inter-tribal warfare" but most political decisions were not made strictly on the basis of ethnic or tribal identity. Most often, bands from a number of different tribes would form a semi-permanent alliance, called a confederacy by English-language observers. The pre-settlement political history of the Great Plains and to some extent the Subarctic is one of shifting membership in a number of large confederacies, consisting of dozens of bands from multiple tribes. First recorded politics[ edit ] From the journal of Henry Kelsey circa 1744 we get the first glimpse of alliances in the wider region. He reports that the emerging Iron Confederacy Cree and Assiniboine were on friendly terms with the Blackfoot Confederacy Peigan, Kainai, and Siksika and allied with them against a list of other groups whose identity is not known, the "Eagle Birch Indians, Mountain Poets, and Nayanwattame Poets". Another early account comes from Saukamappe a Cree later adopted into the Peigan , who was 75 years old when he recounted his early years to explorer David Thompson in the 1790s. Based on these and other sources it is possible to derive a rough picture of the political map of the northern Great Plains during the eighteenth century. The Eastern Shoshone were able to acquire horses from their southern linguistic cousins at an early stage, and therefore became dominant on the northern Plains. By the early 1800s their hunting range extended from the North Saskatchewan River in the north present-day Alberta to the Platte River in the south Wyoming and all along the eastern slopes of the Rocky Mountains and out onto the Plains to the east. The Shoshone became extremely feared for constantly launching raids in order to capture more war prisoners. This earned them the hatred of all of their neighbours, and resulted in a temporary

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alliance between the Blackfoot Confederacy, Sarsis, Plains Crees, Assiniboines, and Gros Ventres in order to resist the Shoshone. According to David Thompson, by the Blackfoot conquest of Shoshone territory was complete. The Shoshone moved across the Rockies or far to the south, and only rarely came onto the Plains to hunt or trade. From the northeast the Iron Confederacy mostly Cree and Assiniboine but also Stoney, Saulteaux and others were losing their position as middlemen traders as the HBC and the North West Company moved inland, and they were instead taking up horse-mounted bison hunting on the very territory the Blackfoot had recently captured from the Shoshone. Exploring the river system further, the French fur traders would have likely engaged the Blackfoot speaking people of Alberta directly; proof of this being that the word for "Frenchman" in the Blackfoot language means, "real white man". He spent the winter with a group of Blackfoot, with whom he traded and went buffalo hunting. The first battle was between English and French traders, and often took the form of open warfare. This was contested by French traders operating from Montreal, the Coureurs des bois. This was soon challenged in the s by the North West Company NWC, a private Montreal-based company that hoped to recreate the old French trading network in the waters that did not drain to the Hudson Bay, such as the Mackenzie River, and waters draining to the Pacific Ocean. Fort Edmonton; painting by Paul Kane "The economic struggle represented by the fur trade was paralleled by a spiritual struggle between rival Christian churches hoping to win converts among the native Indians. Several Alberta towns and regions were first settled by French missionary activity, such as St. Albert, and St. The Anglican Church of Canada and several other Protestant denominations also sent missions to the Natives. The area later to become Alberta was acquired by the fledging Dominion of Canada in in the hopes that it would become an agricultural frontier settled by White Canadians. In order to "open up" the land to settlement, the government began negotiating the Numbered Treaties with the various Native nations, which offered them reserved lands and the right to government support in exchange for ceding all claims to the majority of the lands to the Crown. Of particular concern was the infamous Fort Whoop-Up near present-day Lethbridge, and the associated Cypress Hills massacre of North-West Mounted Police Lancer. At the same time as whiskey was being introduced to the First Nations, firearms were becoming more easily available. Meanwhile, white hunters were shooting huge numbers of Plains Bison, the primary food source of the plains tribes. Diseases were also spreading among the tribes. Warfare and starvation became rampant on the plains. Eventually disease and starvation weakened the tribes to the point where warfare became impossible. It was the last major battle fought between native nations on Canadian soil. In order to bring law and order to the West, the government created the North-West Mounted Police, the "mounties", in In July, officers began their legendary "march west" towards Alberta. They reached the western end of the trek by setting up a new headquarters at Fort Macleod. The force was then divided, half going north to Edmonton, and half heading back to Manitoba. The next year, new outposts were founded: As the bison disappeared from the Canadian west, cattle ranches moved in to take their place. Ranchers were among the most successful early settlers. The arid prairies and foothills were well suited to American-style, dry-land, open-range ranching. Black American cowboy John Ware brought the first cattle into the province in Like most hired hands, Ware was American, but the industry was dominated by powerful British- and Ontario-born magnates such as Patrick Burns. The land was surveyed by the Canadian Pacific Railway for possible routes to the Pacific. The early favourite was a northerly line that went through Edmonton and the Yellowhead Pass. This was against the advice of some surveyors who said that the south was an arid zone not suitable for agricultural settlement. The rebellion stretched over what is now Saskatchewan and Alberta. The rebels were defeated at Batoche, Saskatchewan and Riel was later taken prisoner. After the Northwest Rebellion was put down, settlers began to pour into Alberta. The closing of the American frontier around led, Americans to move to Saskatchewan and Alberta, where the farming frontier flourished Immigrants faced an unfamiliar, harsh environment. Building a home, clearing and cultivating thirty acres, and fencing the entire property, all of which were requirements of homesteaders seeking title to their new land, were difficult tasks in the glacier-carved valleys. However, in order to speed up the rate of settlement, the government under the direction of Minister of the Interior Clifford

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Sifton soon began advertising to attract settlers from continental Europe. Large numbers of Germans, Ukrainians and Scandinavians moved in, among others, often coalescing into distinct ethnic settlement blocks, giving parts of Alberta distinctive ethnic clusters. One result was the growth of the Non-Partisan League. Since the Land Act of 1901, Canada had eagerly sought to establish planned single-nationality immigrant colonies in the Western Provinces. The settlement at Bardo grew steadily, and from on most settlers came directly from Bardo, Norway, joining family and former neighbors. Publicized by shipping companies and newspapers, the scheme drew many workers from Bangor, North Wales, where quarrymen had been on strike for nearly a year. However, the transport costs alone were more than many Welsh workers could afford, and this limited the number of people responding to the offer to under 100. By November letters began to arrive in Wales complaining about the living and working conditions in the CPR camps. Government officials, seeking to populate the Canadian prairies, began to downplay the criticisms and present more positive views. Although some of the immigrants eventually found prosperity in Canada, the immigration scheme envisioned by government and railroad officials was canceled in 1903. They were very community oriented, setting up 17 farm settlements; they pioneered in irrigation techniques. They flourished and in 1905 opened the Cardston Alberta Temple in their centre of Cardston. In the 21st century about 50,000 Mormons live in Alberta. Local leaders lobbied hard for provincial status. The premier of the territories, Sir Frederick Haultain, was one of the most persistent and vocal supporters of provincehood for the West. However, his plan for provincial status in the West was not a plan for the provinces of Alberta and Saskatchewan that was eventually adopted; rather he favoured the creation of one very large province called Buffalo. Other proposals called for three provinces, or two provinces with a border running east-west instead of north-south. The prime minister of the day, Sir Wilfrid Laurier, did not want to concentrate too much power in one province, which might grow to rival Quebec and Ontario, but neither did he think three provinces were viable, and so opted for the two-province plan. Alberta became a province along with Saskatchewan on September 1, 1905. Haultain might have been expected to be appointed as the first Premier of Alberta. However, Haultain was Conservative while Laurier was Liberal. Laurier opted to have Lieutenant Governor George H. Bulyea appoint the Liberal Alexander Rutherford, whose government would later fall in the Alberta and Great Waterways Railway scandal. He was especially disapproving of Ukrainian settlement. He was elected to the territorial assembly, but resigned to become a federal MP. He replaced Sifton as Minister of the Interior and set about reducing support for European immigration. At the same time he was in charge of drawing up the boundaries of the provincial ridings for the Alberta elections.

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### Chapter 5 : CATHOLIC ENCYCLOPEDIA: Blackfoot Indians

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An important tribe of the Northern Plains, constituting the westernmost extension of the great Algonquian stock. Instead of being a compact people with a head chief and central government, they are properly a confederacy of three sub-tribes speaking the same language, namely: Each sub-tribe is again subdivided into bands, to the number of some fifty in all. As is usually the case with Indian etymologies, the origin of the name is disputed. One tradition ascribes it to the blackening of their moccasins from the ashes of prairie fires on their first arrival in their present country. It may have come, however, from the former wearing of a black moccasin, such as distinguished certain southern tribes. The name is also that of a prominent war-society among tribes of the Plains. As indicated by linguistic affinity, the Blackfeet are immigrants from the East. They are now settled on three reservations in the Province of Alberta, Canada, and one in Montana, U. The Atsina are also now settled in Montana, while the Sassi are in Alberta. Most of the early estimates of Blackfoot population are unreliable and usually exaggerated. The estimate made by Mackenzie about the year of to warriors, or perhaps souls, is probably very near the truth for that period. In , , and , they suffered great losses by smallpox. In some on the Montana reservation died of starvation in consequence of a simultaneous failure of the buffalo and reduction of rations. The official Indian report for gives them souls, but a careful unofficial estimate made about the same time puts them at In they were officially reported to number in all, as follows: In their culture the Blackfeet were a typical Plains tribe, living in skin tipis, roving from place to place without permanent habitation, without pottery, basketry, or canoes, having no agriculture except for the planting of a native tobacco, and depending almost entirely upon the buffalo for subsistence. Their traditions go back to a time when they had no horses, hunting the buffalo on foot by means of driveways constructed of loose stones; but as early as they had many horses taken from the southern tribes, and later became noted for their great herds. They procured guns and horses about the same time, and were thus enabled to extend their incursions successfully over wide areas. Upon ceremonial occasions each of the three principal tribes camped in a great circle, as usual among the Plains tribes, the tipis of each band occupying a definite section of the circle, with the "medicine lodge", or ceremonial sacred structure, in the centre of the circle. The assertion that these smaller bands constituted exogamic clans seems consistent with Plains Indians custom. There was also a military society consisting of several subdivisions, or orders, of various rank, from boys in training to the retired veterans who acted as advisers and directors of the rites. Each of these orders had its distinctive uniform and equipment, songs and dance, and took charge of some special function at public gatherings. There were also the ordinary secret societies for the practice of medicine, magic, and special industrial arts, each society usually having its own sacred tradition in the keeping of a chosen priest. The industrial societies were usually composed of women. The ordinary dress in old times was of prepared deerskins; the arms were the bow, knife, club, lance, and shield, and, later, the gun. The great tribal ceremony was the Sun Dance, held annually in the summer season. The marriage tie was easily broken, and polygamy was permitted. The dead were usually deposited in trees, or sometimes in tipis, erected for the purpose on prominent hills. The earliest missionary work among the Blackfeet was that of the French Jesuits who accompanied the explorer Verendrye in the Saskatchewan region in Nothing more was done until the establishment of the Red River colony by Lord Selkirk, who, in , brought out Fathers Dumoulin and Provencher from Montreal to minister to the wants of the colonists and Indians. Their Indian work, at first confined to the Crees and Ojibwa, was afterwards extended, under the auspices of the Oblates, to the Blackfeet and Assiniboin. Among the most noted of these Oblate missionaries were Father Albert Lacombe, author of a manuscript Blackfoot dictionary, as well as of a monumental grammar and dictionary of the Cree, and Father Emile Legal, author of several important manuscripts relating to the Blackfoot tribe and language. Protestant mission work in the tribe was begun by

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the Wesleyan Methodists about though without any regular establishment until , and by the Episcopalians at about the same date. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Bryan R. Farley, Archbishop of New York. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

### Chapter 6 : Books | University of Calgary Press | University of Calgary

*Missionaries among Miners, Migrants and Blackfoot: The Van Tighem Brothers Diaries, Alberta* - (review) Carol L. Higham *University of Toronto Quarterly*, Volume 78, Number 1, Winter , pp.

### Chapter 7 : Blackfoot Indians | Catholic Answers

*Missionaries among Miners provides a unique window into the late-nineteenth-century history of Alberta. Translations of letters and codices written by two Belgian Catholic brothers, the pieces include letters and inserts from other sources rounding out the picture of Lethbridge and the Piegan Reserve during this period.*

### Chapter 8 : Mary Eggermont -Molenaar (Editor of Missionaries Among Miners, Migrants, and Blackfoot)

*Paul Callens is the author of Missionaries Among Miners, Migrants, and Blackfoot ( avg rating, 0 ratings, 0 reviews, published ) and Missionaries.*