

Chapter 1 : STEAM | St. Anthony Parish School

The Steamer Parish represents historical medical geography at its finest. Charles Good not only carries his readers back to the issues of a long-ago era in Africa, but also casts them in the context of current relevance.

Portions of the river in this region flow through the Ouachita National Forest. The city of Hot Springs lies on the north side of Lake Hamilton. Below Lake Catherine, the river flows free through most of the rest of Arkansas. Downstream, the Little Missouri River joins the Ouachita. History[edit] The river is named for the Ouachita tribe , one of several historic tribes who lived along it. The historian Muriel Hazel Wright suggested that word Ouachita owa chito is a Choctaw phrase meaning "hunt big" or "good hunting grounds". The discovery and dating of several such early sites in northern Louisiana has changed the traditional model, which associated mound building with sedentary, agricultural societies, but these cultures did not develop for thousands of years. The largest such prehistoric mound was destroyed in the 20th century during construction of a bridge at Jonesville, Louisiana. Likely built by the Mississippian culture , which rose about AD on the Mississippi and its tributaries, this mound was reported in use as late as by the Spanish explorer Hernando de Soto. On his expedition through this area, he encountered Indians occupying the site. A lightning strike destroyed the temple on the mound that year, which was seen as a bad omen by the tribe. They never rebuilt the temple, and were recorded as abandoning the site in During the late s, when the area was controlled by the Spanish and French, the river served as a route for early colonists, and for land speculators such as the self-styled Baron de Bastrop. He saw potential for big profits in the event of a war with Spain following the Louisiana Purchase. Burr and many of his associates were arrested for treason, before their band of armed settlers reached the Ouachita. During the s, the Ouachita River Valley attracted land speculators from New York and southeastern cities. Developers cultivated land for large cotton plantations; dependent on slave labor, cotton production supported new planter wealth in the ante-bellum years. Steamboats ran scheduled trips between Camden, Arkansas and New Orleans , for example. A person could travel from any eastern city to the Ouachita River without touching land, except to transfer from one steamboat to another. One of the investors from the east was Meriwether Lewis Randolph , the youngest grandson of Thomas Jefferson. He was building a home on the Ouachita River in what is now Clark County, Arkansas , when he died of malaria in He had been appointed Secretary of the Arkansas Territory by President Andrew Jackson in , and had relinquished his commission when Arkansas became a state in On September 1, , forces of the Seventeenth Wisconsin led by Brig. Crocker crossed from Natchez , Mississippi to Vidalia , the seat of Concordia Parish , and moved toward the lower Ouachita in the section called the Black River. That night the Confederate steamer Rinaldo was captured by Union forces after a short artillery duel and was destroyed. Crocker fought with the few troops stationed on the Black River and moved toward Harrisonburg , seat of Catahoula Parish. Including the Black River the total navigable length is miles. Fishing remains popular in the river for black bass , white bass , bream , freshwater drum , and gar. Concerns about airborne mercury contamination in some areas discourage consumption of the fish for food. The river is commercially navigable from Camden, Arkansas , to its terminal point in Jonesville in Catahoula Parish in eastern Louisiana. Upstream of Camden, the river receives substantial recreational use. The Ouachita is lined for most of its length with deep woods, including substantial wetlands. It has a scenic quality representative of the southwestern Arkansas and northern Louisiana region.

Chapter 2 : STEAM Express mobile classroom rolling out in Livingston Parish

In The Steamer Parish, Charles M. Good Jr. traces the Mission's history and its lasting impact on public health care in south-central Africa-and shows how steam and medicine, together with theology, allowed the Mission to impose its will, indelibly, on hundreds of thousands of people. What's more, many of the issues he discusses-rural.

In lieu of an abstract, here is a brief excerpt of the content: Rotberg *The Steamer Parish*: Chicago, University of Chicago Press, pp. Although intent on evangelizing heathen, umca missionaries soon realized that they were also in the vanguard of an assault of Westernization. They were direct diffusers of technology and British educational notions and standards. They also were responsible for introducing Western medicine to broad areas long reliant on traditional healers, spirits, and local herbs. This thorough and deeply researched book examines the accomplishments of the umca around the shores of Lake Malawi, including sections of what are now central Malawi and northern Malawi, northwestern [End Page] Mozambique, and southwestern Tanzania. Good focuses primarily on the medical aspect of the umca endeavor, from the late nineteenth century through about 1900. Given the historic poverty of Malawians, the impecuniousness of the British colonial government of Nyasaland now Malawi , and the reduced circumstances of the missionary endeavor itself, umca physicians and nurses were more ambitious than successful, more earnest than effective. They expended too little effort on building local capacities. Further, the umca itself was always less efficient, less organized, and less clear about its medical goals than were the Presbyterian missions elsewhere around Lake Malawi. The Presbyterian missions were practical about what they could and could not do, better supported from home, and far better led. Good shows exactly how Western medicine was introduced and perceived, and how the umca in Malawi focused for too long on curative rather than preventive efforts. Good is also obsessed with the geographical and physical barriers to missionary success. The original plan was to reach potential converts by steaming around the lake, stopping at villages and settlements, and reinforcing and communicating with hospitals and clinics. The umca was too high-church, too establishment-oriented, and too racist, both consciously and unconsciously, in its relations with Africans—even the indigenous priests whom it had recruited and trained—to have had a major transformative impact on the emerging Malawi. Until too late, it did not follow its own converts to the cities. It never rose above the mediocre in its supply of medical services. As Good shows, it clung to the lake and to its hopeless steamer service. Yet, as deficient as the umca was at delivering quality medicine to the people of Malawi, it trained a remarkable number of early indigenous preachers. You are not currently authenticated. View freely available titles:

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Steamer Parish is not explicitly interdisciplinary, despite the author's claim, his technical background, and his careful and well-informed cri- tique of the history of medicine in Malawi and in the mission.

Chapter 5 : Sister Parish - Church of the Ascension

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