

BLACKROBE

FOR THE

YANKTON SIOUX:

FR. SYLVESTER EISENMAN, O.S.B.
(1891-1948)



by Mary Eisenman Carson

Blackrobe For The Yankton Sioux 18911948

VM Jensen



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Blackrobe for the Yankton Sioux Mary Eisenman Carson,1989 **Peyote and the Yankton Sioux** Thomas Constantine Maroukis,2004 In *Peyote and the Yankton Sioux* Thomas Constantine Maroukis focuses on Yankton Sioux spiritual leader Sam Necklace tracing his family s history for seven generations Through this history Maroukis shows how Necklace and his family shaped and were shaped by the Native American Church Sam Necklace was chief priest of the Yankton Sioux Native American Church from 1929 to 1949 and the four succeeding generations of his family have been members of the Church As chief priest Necklace helped establish the Peyote religion firmly among the Yankton thus maintaining cultural and spiritual autonomy even when the U S government denied them and American Indians generally political and economic self determination Because the message of peyotism resonated with Yankton pre reservation beliefs and at the same time had parallels with Christianity Sam Necklace and many other Yankton supported its acceptance The Yanktons were among the first northern plains groups to adopt the Peyote religion which they saw as an essential corpus of spiritual truths **The Dakota Sioux Experience at Flandreau and Pipestone Indian Schools** Cynthia Leanne Landrum,2019-03-01 *The Dakota Sioux Experience at Flandreau and Pipestone Indian Schools* illuminates the relationship between the Dakota Sioux community and the schools and surrounding region as well as the community s long term effort to maintain its role as caretaker of the sacred citadel of its people Cynthia Leanne Landrum explores how Dakota Sioux students at Flandreau Indian School in South Dakota and at Pipestone Indian School in Minnesota generally accepted the idea that they should attend these particular boarding institutions because they saw them as a means to an end and ultimately as community schools This construct operated within the same philosophical framework in which some Eastern Woodland nations approached a non Indian education that was simultaneously tied to long term international alliances between Europeans and First Peoples beginning in the seventeenth and eighteenth centuries Landrum provides a new perspective from which to consider the Dakota people s overt acceptance of this non Native education system and a window into their ongoing evolutionary relationships with all of the historic overtures and tensions that began the moment alliances were first brokered between the Algonquian Confederations and the European powers **Indian Orphanages** Marilyn Irvin Holt,2001-09-13 With their deep tradition of tribal and kinship ties Native Americans had lived for centuries with little use for the concept of an unwanted child But besieged by reservation life and boarding school acculturation many tribes with the encouragement of whites came to accept the need for orphanages The first book to focus exclusively on this subject Marilyn Holt s study interweaves Indian history educational history family history and child welfare policy to tell the story of Indian orphanages within the larger context of the orphan asylum in America She relates the history of these orphanages and the cultural factors that produced and sustained them shows how orphans became a part of native experience after Euro American contact and explores the manner in which Indian societies have addressed the issue of child dependency Holt

examines in depth a number of orphanages from the 1850s to 1940s particularly among the Five Civilized Tribes in Oklahoma as well as among the Seneca in New York and the Ojibway and Sioux in South Dakota She shows how such factors as disease federal policies during the Civil War and economic depression contributed to their establishment and tells how white social workers and educational reformers helped undermine native culture by supporting such institutions She also explains how orphanages differed from boarding schools by being either tribally supported or funded by religious groups and how they fit into social welfare programs established by federal and state policies The Indian Child Welfare Act of 1978 overturned years of acculturation policy by allowing Native Americans to finally reclaim their children and Holt helps readers to better understand the importance of that legislation in the wake of one of the more unfortunate episodes in the clash of white and Indian cultures

Native American Catholic Studies Reader David J. Endres, 2022-08-12 Before there was an immigrant American Church there was a Native American Church The Native American Catholic Studies Reader offers an introduction to the story of how Native American Catholicism has developed over the centuries beginning with the age of the missions and leading to inculturated indigenous forms of religious expression Though the Native Christian relationship could be marked by tension coercion and even violence the Christian faith took root among Native Americans and for those who accepted it and bequeathed it to future generations it became not an imposition but a way of expressing Native identity From the perspective of historians and theologians the Native American Catholic Studies Reader offers a curated collection of essays divided into three sections education and evangelization tradition and transition and Native American lives Contributors include scholars currently working in the field Mark Clatterbuck Damian Costello Conor J Donnan Ross Enochs Allan Greer Mark G Thiel and Christopher Vecsey as well as selections from a past generation Gerald McKeivitt SJ and Carl F Starkloff SJ These contributions explore the interaction of missionaries and tribal leaders the relationship of traditional Native cosmology and religiosity to Christianity and the role of geography and tribal consciousness in accepting and maintaining indigenous and religious identities These readings highlight the state of the emergent field of Native Catholic studies and suggest further avenues for research and publication For scholars teachers and students the Native American Catholic Studies Reader explores how the faith of the American Church's eldest members became a means of expressing and celebrating language family and tribe

Veiled Leadership Amanda Bresie, 2023-09 On the rainy morning of October 1 2000 Pope John Paul II canonized Mother Katharine Drexel Born into a wealthy Philadelphia family Drexel bucked society and formed the Sisters of the Blessed Sacrament for Indians and Colored People Her compelling personal story has excited many biographers who have highlighted her holiness and catalogued her good deeds During her life newspapers called her the Millionaire Nun and much of the literature on Drexel and the Sisters of the Blessed Sacrament exalts Katharine Drexel's disbursement of her vast fortune to benefit Black and Indigenous people The often repeated stories of a riches to rags holy woman miss the true significance of what Mother Katharine and the Sisters of the Blessed Sacrament attempted Drexel was not merely the ATM of

Catholic Home Missions rather she challenged the hierarchy to reimagine its mission in the United States In an era when the Church controlled the actions and censored the opinions of women religious they had to listen to Mother Katharine Most writing on Drexel and the SBS focus on Drexel s spiritual journey but *Veiled Leadership* traces the daily operations of her charitable empire and looks at how the Sisters implemented Drexel s vision in the field The SBS were not always welcomed in the communities they served and they experienced conflict from both white supremacists and the people they wanted to aid *Veiled Leadership* examines the lives of Mother Katharine and her congregation within the context of larger constructs of gender race religion reform and national identity It explores what happens when a non dominant culture tries to impose its views and morals on other non dominant cultures In other words as outliers themselves they were semi cloistered Catholic women from primarily immigrant backgrounds in a culture that regarded their lifestyles as alien and unnatural their attempts to Americanize and assimilate Black and Indigenous people whose families had been in the country for generations longer than the nuns own adds complexity to our understanding of cultural hegemony [Red Bird Sings](#) Gina Capaldi,Q. L. Pearce,2013-11-01 I remember the day I lost my spirit So begins the story of Gertrude Simmons also known as Zitkala a which means Red Bird Born in 1876 on the Yankton Sioux reservation in South Dakota Zitkala a willingly left her home at age eight to go to a boarding school in Indiana But she soon found herself caught between two worlds white and Native American At school she missed her mother and her traditional life but Zitkala a found joy in music classes My wounded spirit soared like a bird as I practiced the piano and violin she wrote Her talent grew and when she graduated she became a music teacher composer and performer Zitkala a found she could also sing to help her people by writing stories and giving speeches As an adult she worked as an activist for Native American rights seeking to build a bridge between cultures The coauthors tell Zitkala a s life by weaving together pieces from her own stories The artist s acrylic illustrations and collages of photos and primary source documents round out the vivid portrait of Zitkala a a frightened child whose spirit would rise again stronger and wiser for the wounds it had suffered **South Dakota History** ,2013 *Where the Two Roads Meet* Christopher Vecsey,1999 Vecsey a professor of religion and Native American studies at Colgate University concludes his trilogy on Native American Catholicism with a study of how Indian Catholics have tried to follow the route of two separate traditions each with its own expectations and identities He examines the lives of American Indian Catholics who have been leaders in their communities and in the Church and considers how these men and women have brought together their Indian and Catholic identities to accomplish a cultural and religious syncretism within themselves [America, History and Life](#) ,1991 *South Dakota History* Herbert T. Hoover,Karen P. Zimmerman,Christopher J. Hoover,1993-10-25 The second volume in the reference series devoted to the American states this bibliography provides comprehensive coverage of secondary materials on South Dakota history as well as major archival and manuscript collections This is the most complete compilation of historical and related materials for the state Its broad and diverse scope ranges from standard political and economic studies

to social and environmental histories to local studies to regional studies with special significance to the state The volume is divided into sections for easy and effective use It includes informative annotations designed to aid the novice and the scholar and it is thoroughly indexed by author and subject The indexes are cross referenced to their companion volume *The Sioux and Other Native American Cultures of the Dakotas* which provides an indepth bibliographical review of the literature on the archaeology and history of these peoples *Roots in Print* Paula Matta,1992 **Reference Encyclopedia of the American Indian** Barry T. Klein,1995 Lists the names addresses and functions of organizations and services services related to American Indian affairs *Books in Print* ,1994 **Handbook of North American Indians** William C. Sturtevant,2001 Encyclopedic summary of prehistory history cultures and political and social aspects of native peoples *Forthcoming Books* Rose Arny,1990 Paperbound Books in Print ,1992 **The Catholic Periodical and Literature Index** ,1991
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