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PREFACE TO GUIDE TO CATHOLIC-RELATED NATIVE AMERICAN RECORDS IN MIDWEST REPOSITORIES

2003

Guide to Catholic-Related Records about Native Americans in Midwest Repositories is the 2003-2004 web-based revision of Guide to Catholic Indian Mission and School Records in Midwest Repositories, which was published in 1984. The revised guide describes unpublished Catholic-related records about Native Americans from throughout the United States, which are held in 12 Midwestern states by 294 institutions, 17 more than what were reported in 1984. Still included is one repository, which relocated from Iowa to Maine since 1984. As needed institutional chronologies also note events pertinent to the creation and disposition of the records. New features include Library of Congress subject headings, a glossary of Catholic and native terms, 19 new entries, updated contact and collection information, an expanded index, and web-based access with entries in PDF (portable document format).

Why this Guide?

Scholars, historians, and genealogists have recognized this guide as innovative and indispensable in locating crucial and hard-to-locate record series about Native Americans, even when their intended research lacks a Catholic correlation. The guide has received favorable reviews in professional journals (such as *American Archivist*, 48:3 (1985): 329-331), was nominated for a professional archival award, the Sister M. Claude Lane Award as a significant contribution to the field of religious archives, and copies have been purchased by many church, tribal and federal offices to aid Native American individuals and communities.

Since 1984, thousands of researchers have used Catholic records in Native American research, including those whose [subsequent publication included records in Marquette collections](#). These records are vital today because they illuminate the past, enhance our understanding of what happened, and show the struggles and sacrifices of native elders now gone. At times church records are critical when other sources are lacking. Oftentimes church records are held by obscure institutions and are difficult to locate, yet at times there are urgent reasons to find records quickly.

From the numerous research uses documented by Marquette seven reasons have emerged on the importance of church records and a guide for finding them. Catholic records are important because they:

Prove U.S. citizenship: Records of Native Americans' past school attendance and sacramental participation provide proof of United States citizenship for them and their descendants. At U.S. borders, customs officials deny entry to the United States to persons without proof of U.S. citizenship. In one instance a citizen who was a non-enrolled member of a

federally acknowledged tribe was detained for two days as neither the detainee nor her tribe were able to produce satisfactory documentation. However, on the second day Marquette University was contacted, which produced satisfactory documentation in less than an hour.

Prove native ancestry: Records of Native Americans' past school attendance and sacramental participation provide proof of native ancestry for them and their descendants. These records are vital for enrolling in federally acknowledged tribes and substantiating heir ship claims when other documentation is lacking. Many people have used Catholic records to document their native ancestry as well as a few have used these records to create [Ojibwa-specific genealogical publications](#) to further aid researchers.

Preserve heritage: In native communities, both formerly and informally, many church leaders and native people collaborated to document language, culture, and everyday life through diaries, letters, memoirs, publications, photographs (by 1900), and recordings (by 1960). Examples include an early 20th century oral history project, by Rev. Eugene Buechel and catechists Ivan Stars, and Peter Iron Shell (edited by Paul I. Manhart and published as *Lakota Tales and Texts in Translation*, Tipi Press, 2 volumes, 1998) and *Jingle Dress* [VHS video] by Full Circle Communications, 2002, an instructional video with historical flash-back showing Ojibwa and Dakota girls and women in jingle dress dance outfits, ca. 1920-1955, most of which were taken (or collected) by pastors with Brownie box cameras.

Document achievements: Church leaders and native collaborators also documented achievements of native people they knew. "The First Indian Army Nurses, Women of the Lakota Nation," by Brenda Finnicum, *Indian Country Today*, January 3, 2001, was researched with both church and government records and tells the story of native nuns who became the first native women to serve officially in the U.S. Armed Forces.

Document church actions: Photography, audio and video recordings, and written records from Catholic missions and schools document past native-Catholic relationships. Objective studies provide a better understanding of the past and contribute to informed discussion making for the present and future. Such detailed studies include Sarah Shillinger's doctoral dissertation in history, *They Never Told Us They Wanted to Help Us: An Oral History of Saint Joseph's Indian Industrial School [Menominee Reservation]* (University of Pennsylvania, 1995), which measured the school's impact by analyzing written church records and oral testimony from past students and teachers and Christopher Vecsey's monumental 3-volume history, *American Indian Catholics*, University of Notre Dame Press, 1996-1997, 1999

Document government actions: Many church leaders active in native communities documented the impact of government actions and policies, including atrocities caused by the military. Objective studies provide a better understanding of the past and contribute to informed discussion making for the present and future. Many studies of government action have been researched at least in part with the use of church archives. Among them are *Organizing the Lakota: The Political Economy of the New Deal on the Pine Ridge and Rosebud Reservations* by Thomas Biolsi, The University of Arizona Press, 1992 and *The Churches and the Indian Schools, 1888-1912* by F. Paul Prucha, University of Nebraska Press, 1979.

Document tribal claims: Both administrative records and personal papers from church officials have substantiated tribal claims to benefits. *Gah-Baeh-Jhagwah-Buk, The Way it Happened*, edited by James M. McClurken, Michigan State University Museum, 1990, was researched for Ottawa claims to treaty-sanctioned hunting and fishing rights and included the use of church documentation.

Clarification on Scope

The 1984 preface still provides a useful introduction, which we recommend to all readers. This preface details the history and purpose of Marquette's Native Catholic guide and describes how to use it. It notes that the entries focus on original records including microfilm, photocopies, and derivative facsimiles, which were created in what is now the United States since establishment of federal control in 1789 and later in some areas. It also discusses the quality of the data and includes some cautionary notes. 1789 also coincides with the establishment of the Diocese (later Archdiocese) of Baltimore, the first U.S. see (site of bishop's headquarters) from which all subsequent ones were established. Previously the Diocese of Québec extended over all of New France, but in 1783 it was restricted to present-day Canada.

Pre-U.S. federal era records are included if they start before federal jurisdiction and continue into the federal era. Records about native peoples outside of the United States are also included if the documentation pertains to natives inside the United States as well. As examples: M-37, Archdiocese of Detroit Archives, holds microfilmed sacramental records of St. Anne's Parish, Detroit, 1704-1848, which locally spans the eras of France, 1634-1760, Great Britain, 1761-1783, and the United States, 1796- and M-261, Marquette University, Milwaukee, holds the Bureau of Catholic Indian Mission Records, which focus on the United States but also include some items on native peoples in Canada and Mexico.

Excluded from the guide scope are Catholic-related record series about Native Americans in the United States, which exclusively pre-date the federal era or are held outside the Midwest. Records held outside the Midwest include those in repositories in Eastern and Western states, Canada, the Caribbean, Mexico and Europe such as arch/diocesan archives (e.g. Baltimore, Durango [Mexico], Québec [Canada]); province and generalate archives of religious orders (e.g. Generalate of the Society of Jesus or Jesuits in Rome); Propaganda Fide (established in 1622), the Vatican Library, and the Vatican Secret Archives in Vatican City; government archives of former colonies and former colonizing countries (e.g. France, Spain), and public and tribal libraries, archives, and museums.

Also excluded are Catholic-related records exclusively about Native (aboriginal or indigenous) Americans outside the United States, some of which are held in the United States. For example, M-261, Marquette University, Milwaukee, holds microfilm and related documents on Jesuit missionary activities in the U.S. and Canada during the 17th century and in Guatemala during the 20th century. These materials are not included as they constitute distinct collections from separate sources outside of the guide's focus. However, when known, brief notes on excluded records have been added to entries of institutions with both included and excluded records. Changes from updates, corrections, and new research are added on an ongoing basis. In particular, it is believed that many churches whose congregations became partially native after 1950 have not been identified as yet. These parishes, which typically have just a few native families, have proliferated with the growth and dispersal of Native American populations. Most are located in small towns and cities, often near reservations and traditional settlements, and inner city neighborhoods in major metropolitan areas. Readers who have information to share on these and other omissions, oversights, and errors are invited to contact us: Mark.Thiel@marquette.edu.

Subject Terms

This 2003 edition incorporates many changes in subject terms from the 1984 edition, which are listed with the old terms preceeding the new ones. Except for broad ethnographic terms, which are not indexed, Library of Congress terms are used in all guide entries, appendices, and the index.

Ethnographic: For broad terms, "Native American" and "native peoples" were applied as standard broad terms in lieu of the LC "Indians of North America" and "Indians of Central America" as it was felt that "native" resonates more closely with "aboriginal" and "indigenous" peoples, which are widely used across the Americas. For narrow terms, Library of Congress has retained "Indians" in conjunction with all native ethnographic names, except for Aleut and Eskimo. LC has also replaced the following 10 terms. Blackfoot Indians= Siksika Indians. Chippewa Indians= Ojibwa Indians. Digger Indians= Shoshoni Indians. Gros Ventre Indians (Montana)= Atsina Indians. Gros Ventre Indians (North Dakota)= Hidatsa Indians. Kaw Indians= Kansa Indians. Papago Indians= Tohono O'odham Indians. Shoshone Indians= Shoshoni Indians. Sioux Indians (includes Lakota Indians)= Dakota Indians. Yakima Indians= Yakama Indians.

Institutional and Organizational (Includes Religious Communities): LC has replaced these 19 terms. Benedictine Monks= Benedictines. Brothers of the Christian Schools= Christian Brothers. Bureau/Office of Indian Affairs= United States Bureau/Office of Indian Affairs. Capuchin Friars= Capuchins. Carmelite Sisters= Carmelites. Congregation of the Passion= Passionists, Holy Cross Province. Discalced Carmelite Fathers= Discalced Carmelites. Dominican Sisters (Sinsinawa, Wisconsin)= Dominican Sisters of the Most Holy Rosary (Sinsinawa, Wisconsin). Federal Archives and Records Center= United States National Archives and Records Administration. Franciscan Friars= Franciscans, Province of the Sacred Heart. Norbertine Fathers= Premonstratensians. Pallottine Fathers= Pallottines. Redemptorist Fathers= Redemptorists. Sisters of Charity [Grey Nuns]= Soeurs grises. Sisters of Loretto at the Foot of the Cross= Sisters of Loretto. Sisters of the Divine Savior= Sisters of the Divine Savior, North American Province. Sisters of the Presentation of the B.V.M.= Sisters of the Presentation of the Blessed Virgin Mary. Society of Jesus= Jesuits. Sisters of St. Francis (Glen Riddle-Aston, Pennsylvania)= Sisters of St. Francis of Philadelphia. LC abbreviates these two titles. St.= Saint. Ss.= Saints. However, "Sainte" is not abbreviated.

Personal: LC identifies these four prominent persons by their native names in English or in their native language, respectively. Nicholas W. Black Elk= Black Elk. Gertrude S. Bonnin= Zitkala-Sa. Bishop Simon Brute= Bishop Simon William Gabriel Bruté de Rémur. Reverend Peter J. De Smet= Reverend Pierre-Jean de Smet.

Professional: The following six terms are no longer abbreviated. Abp.= Archbishop. Bp.= Bishop. Br.= Brother. Gov.= Governor. Rev.= Reverend. Sr.= Sister.

Where applicable, if known, individuals in the index are further identified with ethnic affiliation for Native Americans; dioceses administered for bishops; offices held for other leading officials of church, state, and tribe; and religious community affiliation denoted by initials. The latter is especially important in identifying the many women religious who did not use surnames.

Initials of Religious Communities- Men: 19 total. C.P.= Passionists. C.P.P.S.= Society of the Precious Blood. C.S.S.R.= Redemptorists. F.M.S.= Marist Brothers. F.S.C.= Christian Brothers. O. Praem.= Premonstratensians.

O.F.M.= Franciscans. O.F.M. Cap.= Capuchins. O.M.I.= Oblates. O.P.= Dominicans. O.S.B.= Benedictines. O.S.C.= Crosiers. S.A.C.= Pallotines. S.C.= Brothers of the Sacred Heart. S.C.J.= Congregation of Priests of the Sacred Heart. S.J.= Jesuits. S.S.= Sulpicians. S.S.S.= Congregation of the Blessed Sacrament. T.O.R.= Regular Franciscans. **Women:** 33 total. B.V.M.= Sisters of Charity of the Blessed Virgin Mary. C.A.S.= Congregation of American Sisters. C.D.P.= Sisters of Divine Providence and Capuchin Sisters. C.S.S.F.= Felician Sisters. C.S.J.= Sisters of St. Joseph of Carondelet and Sisters of St. Joseph of Medaille. C.S.T.= Carmelites of St. Therese. D.C.= Daughters of Charity of St. Vincent de Paul. D.H.M.= Daughters of the Heart of Mary. F.S.P.A.= Franciscan Sisters of Perpetual Adoration. I.H.M.= Sisters, Servants of the Immaculate Heart of Mary. N.D.= Notre Dame Sisters. O.C.D.= Discalced Carmelites. O.P.= Dominican Sisters. O.S.B.= Benedictine Sisters. O.S.B.S.= Oblate Sisters of the Blessed Sacrament. O.S.F.= Franciscan Sisters, Sisters of St Francis. P.B.V.M.= Sisters of the Presentation of the Blessed Virgin Mary. R.G.S.-C.G.S.= Sisters of the Good Shepherd. R.S.M.= Sisters of Mercy. S.B.S.= Sisters of the Blessed Sacrament. S.C.L.= Sisters of Charity of Leavenworth. S.C.Q.= Soeurs grises of Quebec. S.G.M.= Soeurs grises of Montreal. S.D.S.= Sisters of the Divine Savior. S.H.C.J.= Society of the Holy Child of Jesus. S.L.= Sisters of Loretto. S.N.D.= Sisters of Notre Dame. S.P.= Sisters of Providence of Saint Mary-of-the-Woods. S.S.= Sisters of the Snows. S.S.A.= Sisters of St. Anne. S.S.N.D.= School Sisters of Notre Dame. S.S.J.= Sisters of St. Joseph. S.S.S.F.= School Sisters of St. Francis.

Multi-tribal: Groups of natives with persons from three or more native ethnic groups are designated as multi-tribal, which includes groups such as student bodies at some government Indian schools. These groups are indexed under multi-tribal and they may be indexed under native ethnic names, if substantial proportions also came from specific ethnic groups.

References to other countries: 12 total. References to native and/or Catholic groups in other countries are also indexed under the names of those countries: Austria. Belize. Canada. Chile. France. Germany. Guatemala. Italy. Mexico. Nicaragua. Switzerland. United Kingdom. The generalates of many religious communities and most departments of the Holy See are located outside of Vatican City in Rome, Italy.

Entries

The entries maintain the previous geographic-based arrangement and sequential numbering with these minor exceptions. All entry numbers but one were given an "M-" prefix for "Midwest" in anticipation of a comprehensive survey of Catholic-related records in the Far Western states. The remaining entry was given an "E-" prefix for "Eastern" to reflect one repository's relocation from Iowa to Maine. Where needed, entries were added, eliminated, renumbered, and merged with other entries to reflect the establishment of new and the moving, merging, and closing of existing institutions. In addition, suffixes "a," "b," and "c" were added to entries to accommodate the changes with minimal alterations to the original arrangement.

Several institutions and places have been known by more than one name, either concurrently or in succession. To facilitate continuity in identity, the index may list together more than one name for an institution or place with the names divided by slashes and arranged in reverse chronological order. Where pertinent, reservation names are also included.

New: 19 new entries were added due to past oversight, changes in institutions serving Native Americans, and the relocation of records. M-0b.

M-1c. M-1d. M-20b. M-22a. M-27a. M-47b. M-57a. M-98b. M-110b. M-127b. M-207b. M-228b. M-229a. M-253a. M-260b. M-260c. M-262a. M-262b.

Eliminated: As a result of institutional closures, two entries were eliminated and their archival holdings were transferred to other institutions. M-95= M-94. M-274= M-98a.

Renumbered: 22 entries were renumbered to maintain alphabetical and numerical order while adjusting for institutional closures, mergers, and relocations and the establishment of new ones. M-16= E-1. M-20= M-20a. M-22= M-22b. M-27= M-27b. M-47= M-47a. M-57= M-57b. M-95= M-94. M-98= M-98a. M-104= M-0a. M-110= M-110a. M-154= M-154a. M-187= M-154b. M-127= M-127a. M-152= M-152a. M-159= M-152b. M-201= M-201a. M-206= M-201b. M-207= M-207a. M-228= M-228a. M-229= M-229b. M-253= M-253b. M-260= M-260a. M-262= M-262c.

Feedback

Maintaining this guide is an ongoing collaborative effort requiring feedback from numerous archivists, curators, librarians, and researchers. Whether you have complements, complaints, corrections, questions, or suggestions, we would appreciate hearing from you. The next revision is slated for 2006, when we will add new entries for the 14 Western states-- Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Texas, Utah, Washington, and Wyoming.

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