



**Help Pages to Native Catholic Record Guides**  
[See User Guide for help on interpreting entries](#)

**USER GUIDE**

*new 2007*

**Why the Guides?**

Scholars, historians, and genealogists have recognized the Marquette University survey guides to Catholic-related records to Native Americans in the United States as innovative and indispensable in locating crucial and hard-to-locate records, most of which are unique and one-of-a-kind.  
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**Technology**

High-speed Internet access and Acrobat Reader 8.0 or higher is recommended for best results. Most pages, including all repository entries and the help pages, are PDF (print-on-demand format) formatted with mirrored margins and individual pagination for convenient and selective self-printing and binding. The menu pages and Master Index are HTML documents.

Using the "search" function for PDF documents will aid navigation of the guides. To search, click on the binoculars icon and follow the prompts in the sidebar that appears. For search using words with diacritical markings, it is not necessary to add the markings as the search function will simultaneously search for variations both with and without them. However, the markings can be added to letters by pressing "Num Lock," while simultaneously holding down the "Alt" key and then entering the appropriate four-digit code for each letter. The following are the letters with diacritical markings used in the guide along with their corresponding four-digit codes: á = 0225, ç = 0231, è = 0232, é = 0233, í = 0237, ñ = 0241, ó = 0243, ô = 0244, and ú = 0250.

**Search Tips when Names are Unknown**

When the name of an institution is unknown but its location is known, there are two ways to search: 1. Enter the location as noted in the instructions under Search Function. 2. Go first to the list of dioceses within the [Master List of Catholic Groups](#) to determine which dioceses existed in the state where that church or school was located. Next, review the histories within the diocesan entries, which list all Native American missions, parishes, and schools with locations and groups served for that diocese and its predecessors. If the church or school is not found, also review the statements of holdings of non-native churches and schools that also served a few native parishioners or students. When the name is found, search the Master Index.

When a person's surname is unknown or doesn't exist, there are two ways to search: 1. Enter the first name as noted in the instructions under Search Function. 2. Search the Master Index by first name. Persons who lack surnames and those whose surnames are unknown are alphabetized by their first names, e.g. Geronimo, Sister Mary.

### **Scope**

The scope of the guides encompass all unpublished primary source archival records about American Indians and Eskimos by the Roman Catholic Church plus the records by other Natives and non-Natives that document Native-Catholic relationships. The Catholic Church includes hundreds of institutions and organizations—dioceses, parishes, missions, schools, universities, men's and women's religious institutes, and other allied organizations, many of which have had relationships with Native peoples and created documentation in the course of their activities. This included records in all formats, such as handwritten or printed letters, reports, and sacramental registers, photographs, maps, and sound recordings, some of which have been copied as transcripts, microfilm, and photocopies, which are included. However, publications such as books and periodicals, microfilm, and commercial recordings are generally excluded unless extremely rare or may be noted in only principal repositories. "Native Americans" are defined as the indigenous Indians and Eskimos of the Americas who have resided within the United States and have been documented by the Catholic Church, regardless of whether or not they were formally acknowledged by the federal and state governments. Native Hawaiians and Pacific Islanders are excluded because, although their homelands are within the United States, they are regarded as peoples of Asian-Pacific origin and not from the Americas.

Every effort has been made to include all Catholic records pertaining to Native Americans, including those where the records themselves are not so-identified. Problems in identification arise because some parishes, schools, and ministries have been reluctant or unable to provide past and present information on the native people served. Native populations have been dynamic, changing in size and/or location over time and among some people, native ancestry wasn't readily apparent and identities were not publicized. Oftentimes ethnically mixed parishes and schools were identified according to the principal ethnic populations served. Consequently, at times small numbers of native persons were not identified. Furthermore, it is believed that some Native Catholic records in surveyed areas are yet to be identified, especially those relating to groups with low visibility.

The 1984 Midwest guide, but not the 2006 Western guide, excluded those Native Catholic record series and collections whose span dates began and ended (or were interrupted) before the extension of United States sovereignty. In the Midwest region, Catholic Indian evangelization and related recordkeeping had been disrupted severely just prior to United States independence, which made the onset of U.S. jurisdiction appear as a natural starting time for that guide. However, in planning the Western guide, it became apparent that recordkeeping in the Southwest was far more likely to have continued from earliest times through eras of changing sovereignty without substantial disruption. Consequently, in the interest of best serving researchers' needs and avoiding needless confusion, the Western guide did not exclude fragmented collections of early Native Catholic records. Furthermore, in the interests of consistency, comparable fragmented collections in the Midwest are being added to those guide entries retrospectively on an ongoing basis.

The guide series encompasses five volumes--four geographically-based volumes and a combined master subject index and help pages. Within the geographical volumes, the repository entries are arranged alphabetically by state (or country and province) and city and there under by repository. Each entry has a number comprised of an upper-case letter prefix to denote the guide to which it is apart and a numeral to note the specific entry. As needed, a few entries also include a lower-case letter suffix to accommodate and distinguish entries added or relocated since 2003.

1. [Eastern United States](#): Includes the Alabama, District of Columbia, Florida, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Mississippi, New Jersey, New York, Ohio, Pennsylvania, Puerto Rico, Virginia, and Vermont (16 states and jurisdictions). No comprehensive survey has been conducted among the eastern states. Consequently, most eastern entries are partial works limited to reconfigured information collected by the preliminary U.S. and comprehensive Midwest and Western surveys. Eastern guide entry numbers use the prefix "E."
2. [Midwest United States](#): Includes Illinois, Indiana, Iowa, Michigan, Missouri, and Wisconsin (12 states). The entries are primarily based on the preliminary U.S. survey, 1976-1979, the comprehensive Midwest survey, 1980-1981, and the Midwest update, 2003-2004. Midwest guide entry numbers use the prefix "M."
3. [Western United States](#): Includes Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Texas, Utah, Washington, and Wyoming (14 states). The entries are based on a comprehensive survey conducted in 2005-2006. Western guide entry numbers use the prefix "W."
4. [Outside United States](#): Includes Austria, Canada, Cuba, France, Germany, India, Ireland, Italy, Mexico, Peru, Spain, Switzerland, and United Kingdom (14 countries). No comprehensive survey has been conducted outside the United States. Consequently, most foreign entries are partial works limited to reconfigured information collected by the preliminary U.S. and comprehensive Midwest and Western surveys. For Canada, the guide entry numbers use two-letter province postal codes, e.g. Quebec = PQ, whereas for other countries, the entries use the two-letter Internet nation codes as a prefix, e.g. Mexico = MX.
5. [Help & A-Z Index](#): Supplemental pages to aid users, which are described following the four volumes of entries.

Within the four geographically arranged volumes, the repository entries include entry identification, contact information, institutional histories (Catholic institutions only) and descriptions of the targeted holdings:

#### **Entry identification**

Each entry is identified first as a Marquette University document, followed by the name of the current diocese that the targeted institution resides in (if a Catholic institution), the place name, the name of the targeted institution according Library of Congress subject headings, and its entry number.

#### **Contact Information**

The repository's name, postal, street, and webpage addresses are included. An access summary notes service hours and whether advanced appointments are required, whether any restrictions apply to the targeted

Native Catholic holdings, and if copying facilities are available. **Prior to onsite visits, it is always advisable to make appointments and verify the accuracy of guide information as situations change and special circumstances do arise.**

### **Institutional Histories**

The histories are included for all Catholic dioceses, organizations, and institutions listed, including past ones that today serve as historic monuments. They provide the lineages of Catholic evangelization and include notable events that affected the creation and disposition of the related records. Noted are events, key individuals, religious institutes, and institutions with native groups served under current. Also noted are transfers between dioceses and religious institutes.

The histories are structured as chronologies with discrete dates provided for each event with the exception of the diocesan entries. In diocesan entries, the events provide dates of operation with beginnings, endings, and notable breaks, for all under its auspices and its predecessors and successors, followed by dates in parentheses noting, if different, when the institution operated under the auspices of that diocese only.

Institutions are identified by their full names, beginning with current names, followed by past names in reverse chronological order. Similarly, place names are identified by their current place or community and state name, followed by past names for communities and states or provinces and other countries in reverse chronological order. Whenever past place names are lacking, current place names are given in brackets.

The histories are included for two reasons: They are essential in tracing the provenance and final destination of records. While a number of repositories now provide at least a minimal Internet presence, only a few make reference to Native Catholic evangelization and/or related records in their histories and holdings. Because Catholic Indian missions and stations are characterized by frequent jurisdictional transfers involving several church organizations, it is not unusual for a mission or station during its lifetime to be administered by four or five different parishes and two or three different religious institutes, which oftentimes had their motherhouses or province offices located far from the area. In such fluid situations, it is virtually impossible to trace records, particularly sacramental records, without knowing the institutional lineages and notable events involved. See the [Glossary of Catholic Terms](#) and [Glossary of Native Terms](#) for specific language used in the histories.

1. Oftentimes no other source provides detailed and in-depth coverage and scope of the records.
2. Sources: Many histories were consulted in writing these guides, including diocesan and religious institute histories in print and on their respective websites. Most notable were *Alaska Catholica: A History of the Catholic Church in Alaska*, Louis R. Renner, 2005; the Bureau of Catholic Indian Missions Records, 1874-present, <http://www.marquette.edu/library/collections/archives/Mss/BCIM/BCIMmain.html>; *The Catholic Encyclopedia Online*, <http://www.newadvent.org/cathen/index.html>, 1907; Catholic-Hierarchy, <http://www.Catholic-Hierarchy.org>, David M. Cheney, 1996-present; *The Handbook of Texas Online*, <http://www.tsha.utexas.edu/handbook/online/index.html>, 1999-present; and *The Official Catholic Directory* and its

predecessors, 1817-present, <http://www.marquette.edu/library/collections/archives/CatholicDirectories/CDmain.html>. A number of these sources are limited in coverage, accuracy, and completeness. For example, *The Official Catholic Directory*, generally the only detailed source before 1900, often reported changes in the status of missions or stations several years after the fact with the quality and depth of information varying from diocese to diocese and year to year.

For current institutions, histories are included within entries under the institutions' names whereas for those that are defunct, histories appear under the institution that currently holds the bulk of the institution's archival records, e.g. for St. John's Mission and School, Gray Horse, Oklahoma, 1887-1913, the history is included in the Midwest guide under Sacred Heart Church, Fairfax, Oklahoma, entry number M-156.

In a number of instances, available sources disagreed or provided inconclusive information which proved challenging to identify which missions, parishes, and schools served Indian or partially Indian populations, the specific native ethnic affiliations of the people served, and during which years. Consequently, the guide histories and conclusions on holdings generally err on the side of including rather than excluding questionable institutions. Every attempt was made to identify ethnic groups and the institutions that served them and during which years. However, for a number of institutions, approximate dates are given for institutional openings, closings, staff transfers, and changes in the native populations served.

#### **Description of Holdings**

The summary identifies the repository's targeted originals and/or copies of archival records pertaining both to native peoples of the Americas in the United States and the Catholic Church. Such "Native Catholic" documents may be within collections, series, or record groups of organizational records or personal papers and exist in all formats, including images and sound. Noted are span dates, volume, and principal authors, record types, and subjects, such as Catholic, government, and native groups and institutions, leaders, and places. Available published items are generally excluded including clipping files, microfilm (such as sets by the Oregon Jesuit Province Archives but not sacramental records), newspapers, and rare books, as most such materials are searchable in online databases and catalogs. Exceptions are made for published items believed to be exceedingly rare and/or integral to specific targeted holdings, such as histories of Catholic institutions related to targeted holdings or publications by them. See the [Glossary of Catholic Terms](#) and [Glossary of Native Terms](#) for specific language used in the summaries.

**Inclusive dates:** 1. The first and last years identified for all of institution's targeted holdings. 2. The first and last years identified for targeted records within a specific collection, series, or record group. Dates are given in years with "n.d." or "no date" referring to undated records. Unless specifically noted otherwise, all dates given pertain only to Native Catholic records.

**Volume:** All measurements of volume are expressed in cubic feet and pertain only to the targeted Native Catholic records unless specifically noted otherwise. The measurements note the overall volume of targeted records within an institution and where appropriate and feasible, the volume of targeted records in specific record groups, series, and collections. Due to limitations in the availability of some collection information, e.g. widely

dispersed targeted records, original measurements calculated in linear and/or metric measurements, a number of measurements are approximations based on estimates and are so-noted. For researchers not familiar with cubic feet, approximate conversions to linear measurements can be made based on 1 cubic foot = 1.5 linear feet or 1 cubic foot = .5 linear meter.

**Description:** Wherever possible, records are described using existing arrangement, description, and classification schemes. Titles of collections, series, and record groups shown in quotation marks denote verbatim how they appear within the repository descriptions with brackets and parentheses denoting added information. Unprocessed records and those lacking an arrangement scheme are so noted and described by record type. Descriptions with more than one collection or series use an outline format to enhance readability. Series and collections are designated by a slash and number "/1, /2, etc." sub-series, folders, and items use "A., 1., and a." respectively. Analysis of records is primarily by date and volume, by name of mission, school, or individual, and for certain records, such as reports, by type of data included within the record. Subject analysis is rarely included as oftentimes the record type and nature of the information provides a clear indication of the subject content. Where possible, copies are so noted and cross-indexed with institutions holding the originals.

In addition, several supplemental pages support the guide series:

#### Help Pages

1. [Preface](#): Introductory comments to the 2006 edition of the Midwest and Western guides and related volumes.
2. Preface: [1984, 2003](#): Introductory comments to the 1984 and 2003 editions of the Midwest guide.
3. [Acknowledgements](#): A special thank you to all archivists, curators, librarians, scholars, and funding sources whose help made these guides possible.
4. [User Guide](#): Summarizes and explains the components of the guide series.
5. [Glossary of Catholic Terms](#): Defines Catholic-related terms according to Library of Congress subject headings and other reference sources and include contextual notes relating to survey findings.
6. [Glossary of Native Terms](#): Defines Native-related terms according to Library of Congress subject headings and other reference sources and include contextual notes relating to survey findings.
7. [Master List of Catholic Groups](#): Includes dioceses and archdiocese arranged by state and affiliated church organizations following. The affiliated organizations are divided first by type and then alphabetized by Library of Congress subject headings with identifying initials used by members in parenthesis and alternate names in brackets.
8. [Master List of Native Groups](#): Includes names of native ethnic groups arranged alphabetically by Library of Congress subject headings with corresponding documented places in parenthesis and alternate ethnic names in brackets.
9. [Non-Catholic Church Repositories](#): Principal repositories for non-Catholic church archives that include records pertaining to Native Americans in the United States.
10. [Bibliography](#): **More** online and print resources that correlate with the Native Catholic guides.
11. [Resources for Small Repositories](#): A list of resources to aid the repositories who cooperated with this guide series, many of whom are small repositories.

## A-Z Index

A common [A-Z Index](#) serves the guide series with index terms arranged alphabetically according to Library of Congress subject headings and procedures. Most terms are alphabetized independently such as the following:

- Local churches (missions, chapels, and parishes) and schools are listed independently by current name and there under by locality; former names of institutions and localities follow after current ones; names of reservations are included, if applicable, with former reservation names following current ones.
- Mission stations such as "Chambers station, Navajo Reservation, Arizona," are listed independently by name of the locality plus "Station" followed by name of the reservation, if any, and the state or territory.
- Native ethnic groups and tribes are listed independently. Where pertinent, the subordinated terms "Genealogy Prospects," i.e. holdings likely to include personal records of genealogical value, and "Language" are included.
- Notable individuals are listed independently according to the name by which they are best known to the general public, such as Black Elk, 1863-1950, not Black Elk, Nicholas or John Paul II, Pope and not Wojtyła, Archbishop Karol.
- Religious institutes (e.g. Jesuits) and church associations (e.g. Bureau of Catholic Indian Missions) are listed independently by name with provinces or other subdivisions, if any, listed there under.

Some terms, however, are subordinated to others such as the following:

- Archdioceses, Dioceses, Prefecture Apostolates, Vicariate Apostolates, and Vatican Agencies are listed under "Catholic Church." Names of localities follow each term, e.g. "Catholic Church, Archdiocese, Vancouver/ Vancouver's Island (British Columbia, Canada)."
- Government Indian schools and Indian Agencies are listed under "United States Bureau of Indian Affairs. Names of localities follow each term, e.g. "United States, Bureau of Indian Affairs, Rapid City School (Rapid City, South Dakota)."

## Why the Guides?

Scholars, historians, and genealogists have recognized these archival survey guides as innovative and indispensable in locating crucial and hard-to-locate records about Native Americans, including records whose content is not Catholic-specific but are held by Catholic repositories. The *Midwest* guide (first edition, 1984) received favorable reviews in professional journals, including *American Archivist*, 48:3 (1985): 329-331, and was nominated for a professional archival award, the Sister M. Claude Lane, O.P. Award as a significant contribution to the field of religious archives. Copies then were purchased by many church, tribal, and federal offices to aid Native American individuals and communities.

These records are vital today because they illuminate the past by enhancing our understanding of what happened and they are especially critical when other sources are lacking. However, church records can be difficult to

locate quickly because oftentimes locations are difficult to identify and the existence of records are not publicized.

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.
- **Genealogy—proving 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 it may be possible to find previously unknown photographs of loved ones from the past. A few native genealogists have conducted research and produced publications to aid other researchers.
- **Medical genealogy:** Knowing your family history is essential for enrollment in many tribes as well as it may improve your medical care; in the United States most Hispanics, about half of African Americans, and about 10% of European Americans have some indigenous Native American ancestry; information on medical genealogy is available from the Family History Initiative, [www.cdc.gov/genomics/fhix.htm](http://www.cdc.gov/genomics/fhix.htm), of the Center for Disease Control and the Mayo Clinic, [www.mayoclinic.com](http://www.mayoclinic.com) (search for "Family History")
- **Preserve heritage:** In native communities, both formally 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 Reverend Eugene Buechel, S.J., and catechists Ivan Stars, and Peter Iron Shell (edited by Reverend Paul I. Manhart, S.J. 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 will use these resources to contribute to a better understanding of the past and the building of a better future. Among them are *They Never Told Us They*

*Wanted to Help Us: An Oral History of Saint Joseph's Indian Industrial School* (Menominee Reservation, Wisconsin), by Sarah Shillinger, a doctoral dissertation in history, University of Pennsylvania, 1995, and *American Indian Catholics*, a monumental 3-volume history by Christopher Vecsey, 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. Again, objective studies will use these resources to contribute to a better understanding of the past and the building of a better 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 claims by native groups:** Both administrative records and personal papers from church officials have substantiated native 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 Indian claims to treaty-sanctioned hunting and fishing rights and included the use of church records.

#### **Feedback**

Feedback, comments, suggestions, questions, and updates are always welcome. Contact: Mark G. Thiel, CA, Archivist, [mark.thiel@marquette.edu](mailto:mark.thiel@marquette.edu), 414-288-5904, Department of Special Collections and University Archives, Marquette University Raynor Memorial Libraries, P.O. Box 3141, Milwaukee, Wisconsin 53201-3141.