

We learn more about the archives of these established, well-funded, non Catholic repositories than we do about Church repositories, like the Diocese

Ar i zona

The Diocese of Tucson Archives and Library seems a rich resource, with its special collections regarding, e.g., the church of San Xavier del Bac, mission organizations, the evangelizing padre, Eusebio Kino, S.J. scholar, Father Charles W Polzer, S.J., has also deposited an archive in the Diocese Library regarding the Catholic-Indian relations in the region. These, in addition to the usual listings at diocesan repositories: Papers, Sacramental Records, Parish Files, Newspapers, School Records, etc. The Special Collections Department, University of Arizona Library in Tucson holds manuscripts -- letters, reports, papers, diaries, government decrees, military and monastery records, finances, and so forth -- dating to the 1600s, in Spanish, English and Latin: accounts of all aspects of Catholic Indian relations in Arizona and the Southwest region as a whole, especially the Jesuit and Franciscan endeavors throughout the Sonoran area. complemented by the Library and Archives, Arizona Historical Society, Southern Division, also in Tucson -- with manuscripts dating to the late sevent eenth century, including maps. In addition, the Archives, Arizona State Museum, University of Arizona, Tucson, seems especially promising, with its sources on folk Catholicism among the Tohono Olodham, Pima and Yaquis of the area, as well as the Pueblos of New Mexico. The anthropologist Edward P. Dozier's papers are among them

You could spend years in the repositories of Tucson.

In Tempe one would want to look through the Office of Ethno-historical Research, Arizona State Museum, with its 1,500 microfilm reels, documenting the history of the Southwest relations between Euro-Americans and Indians in the northern borderlands of New Spain -- dating to 1520!

St. M chael's M ssi on has Navaj o Census Records dating to the late nineteenth century, parish files, photographs, scrapbooks, and other personal manuscripts.

Cal i f or ni a

The 21 Franciscan missions of California and their asistencias are amply documented in archives throughout California -- their history, architecture, economy, demography, and their heritage to the present. Even though much has been written about these missions, there is always more to find in these archives.

One can turn to the Bancroft Library, University of California -Berkeley, which contains documents from 1523 to the present. Or to the Huntington Library, San Marino, with correspondence, diaries, land deeds, newspaper clippings, proceedings, photographs, sacramental records, maps, sketches, and other source materials regarding the Mission Indians of California. Or you can go to La Purísima Mission State Historic Park in Lompoc, Ca, which commemorates the mission where in 1824 the Chumash and their Indian allies from other missions revolted against Spanish rule. San Diego County Historical Society Research Library includes extensive photograph collections, 1884-1948, regarding the missions of the area. too, the California Pioneer Society, Alice Phelan Sullivan Library in San Francisco, for several thousand images -- paintings, prints, post cards, etc. -- of Native Catholics from Mission Dolores. San Luis Obispo County Historical Society contains materials regarding land claims of the Indians once housed at San Luis Obispo de Tolosa, dating to the Mexican era. University Archives, Orradra Library, Santa Clara University, has extensive holdings regarding Santa Clara de Asís Mission and other California missions among the M wok and Ohlone Indians (and also -- surprisingly -- materials from the Jesuit Alaskan missions among Eskimos and Athabascans).

I can attest to the value of the Diocese of San Bernardino Archives. One can see from the Western Guide that there are several folders from the various tribal missions of the area (Morongo, Pala, San Ysabel, Santa Rosa, Soboba, Torres-Martinez, Yuma, etc.) What the Guide does not tell us -- it cannot tell us -- how vibrant these folders are. As with any archive, you have to go there and peruse, in order to find out.

The same is true with the Diocese of San Diego Archives, regarding Pala, Pechanga-Temecula, Rincon, Santa Ysabel, etc. I know that these are superb resources, because I have looked them through; however, they seem bland on the Western Guide page. Now, I cannot even be sure where they are housed. Have they fallen into disorder, where they were once tended so carefully by Sister Louise LaCoste, C.S.J., Archivist, Diocese of San Diego?

University, and other places, with a focus on the Crows, plus audiotapes and other reminiscences by Catholics and Crows.

The Diocese of Great Falls-Billings Archives has photographs of Assiniboine, Métis, Atsina, Siksika, and other Indians, plus parish records from more than a dozen missions and parishes. The Diocese of Helena Archives, also has extensive holdings, catalogued according to the usual diocesan rubrics: Bishops' Papers, Sacramental Records, Photographs, Scrapbooks, Video Recordings, Parish Records, Personnel Files, Religious Community Files, and Diocesan Newspapers. The Research Library and Photo Archives, Montana Historical Society, in Helena, has dozens of collections bearing on Catholic Indian relations, including the letters of Reverend Joseph M Cataldo, S. J., Pierre-Jean De Smet, S. J., audiotape interviews of Native Catholics, such as the Blackfeet, and a photograph collection.

Nevada

The Diocese of Reno has materials regarding Washo and Paiute Indians who attended the Carson Indian School.

New Mexico

Sant a Fe and its environs possess an abundance of repositories with outstanding collections regarding Catholic-Indian relations.

The Archives of the Archdiocese of Santa Fe, I can attest, is one of the great diocesan storehouses, with the bulk of materials dating from the 1850s: announcements, correspondence, reports, journals, sacramental and sodality records, including materials from John Baptist Lamy and his successors in the bishopric. The accounts of the New Mexico missions go back further to the Franciscans of the eight eenth century and even before the 1680 Pueblo Revolt. Sacramental records - noting births, baptisms, marriages, deaths, burials, etc. -- exist for all the Pueblos. The twentieth century documents tell the story of Pueblo Catholicism, village by village, church by church, with vivid primary documents regarding the adjustment and contestation between Church and Pueblo.

This archive is supplemented by the Fray Angélico Chávez History Library at the Museum of New Mexico in Santa Fe. This late Franciscan historian's library has collections of manuscripts regarding Catholic-Indian relations from the colonial era of New Spain to the recent past. The rich array of resources includes devotionals, prayer books, and the W.P.A. New Mexico Collection from the 1930s.

The New Mexico State Records Center and Archives in Santa Fe has excellent holdings regarding Catholic-Indian history -- various collections of historical documents dating to the sixteenth century, both originals and copies (e9792 oeWindsitofial a) 96 Profit Doc 1240 e10 fill 010 f

It would be interesting to see what documentation, if any, exists of the 1960s dispute and its eventual reconciliation.

In Albuquer que the Center for Southwest Research and Special Collections in the University Libraries of the University of New Mexico contains transcript collections that are appealing for someone interested in Indian oral histories. They contain hundreds of reel to reel recordings and transcripts from tribes throughout the Southwest and beyond on topics far and wide: boarding schools, inter-tribal contacts, Catholic development, legends, missionaries, and other aspects of history and culture, from Indian points of view. The Maxwell Museum of Anthropology, University of New Mexico, contains extensive archaeological and ethnological field notes.

The Diocese of Gallup Archives contains Bishops' Papers, including those of Bishop Donald Edmund Pelotte (of Abenaki descent -- often called the first American Indian bishop in the U.S.), 1986-2000, including his relationship to the National Tekakwitha Conference. There are also sacramental and parish records regarding Navajos, Apaches and Pueblo Indians.

The Branson Library, Archives and Special Collections, New Mexico State University, Las Cruces possesses intriguing holdings regarding Southwest missions, including 720 reels of microfilm from the Archdiocese and State of Durango in Mexico, regarding colonial outreach and administration of the Pueblos and other Indians in what is now the United States.

Or egon

The Archdi ocese of Portland Archives have extensive holdings, dating to the nineteenth century: Bishops' Papers, Sacramental Records, Parish Files, Photography, Priests' Papers, Women Religious, Community Files, Archdi ocesan newspapers. These are supplemented by the Oregon Historical Society Research Library in Portland, with manuscripts and oral history audiocassettes, and other papers concerning Catholic-Indian relations.

Texas

The Benson Latin American Collection, University of Texas at Austin, holds archives like the Carlos Castenada Collection regarding the Catholic heritage in Texas, including that of Indians. The Catholic Archives of Texas, Austin, has collections on the missions to Indians in Texas, seen in the larger context of New Span's religious expansion and administration. The University of Texas at Arlington Libraries has some mission manuscripts in Special Collections. Likewise at the Center for American History, Research and Collections Division, University of Texas at Austin. In all these places we find materials regarding the Tejas, Caddo, Comanche, Karankawa, Coco, Tonkawa, and other Indians. Indeed, one is amazed at how much is available in these historical archives, because Texas now has a limited number of Catholic Indian communities. The Texas Catholic Indian tradition is largely defunct and yet here are all these overflowing archives, not only on Texas Indian Catholicism, but also the greater project of Catholic evangelization throughout New Spain.

The Archdiocese of San Antonio has several repositories -- such as the Bexan County Courthouse, Spanish Archives Department; the Daughters of the Republic of Texas Library; the Institute of Texan Cultures Library, the University of Texas at San Antonio, etc., regarding Spanish missions in the area: Nuestra Señora de la Purisima, Conception de Acuña, San Francisco de la Espada, San José y San M guel de Aguayo, and San Juan Capistrano -- which are of historical if not contemporary importance.

Topical Observations

Diverse readers will find the Western Guide (and its forerunners) useful. What particular use we make of it will depend upon our interests. What are we looking for? Geneaologies? Church histories? Linguistic records? Each person has his or her own agenda and motivations. Different archives will have their special appeal -- by geography, tribe, religious community, time period, etc.

The larger repositories -- associated with universities and historical societies -- tell us far more about their holdings, and they seem the most useful in searching for grand historical data. But the small church holdings - which consist mostly of sacramental records -- can be useful, too, and it is good to know that they exist, where they are, and how they can be reached. One should be reminded that most American Indian history is local, and if one is interested in a particular community -- its local history -- the finely tuned parish resources may be invaluable. Whereas most churches repositories may seem bland at first blush, now and again we run across something more immediately promising, e.g., at St. Francis Church in Whitewater, Arizona, Diocese of Gallup, among the Apaches -- which contains chronicles, correspondence, reports, photographs, clippings, publications, periodicals, and a memoir -- from the early 1900s onward.

Most of the cited repositories focus upon the nineteenth and twentieth centuries, as one would expect. Nonetheless, some items dating to the colonial era can be easily found as we have seen, and, e.g., in the microfilm collections of Spanish and Mexican manuscripts in the Albuquerque Bernalillo County Library System

The Western Quide does well at pointing readers not only to locales on the map, but also -- as we have seen -- to online sites, e.g., the Online Archive of California: http://www.oac.cdlib.org/institutions/. Another example: the Tumacácori National Historical Park in Arizona has an online database of sacramental records dating to the seventeenth century.

As we have noted, relevant photographs are available almost everywhere. In addition to those already cited, the Special Collections and Archives Department, Cline Library, Northern Arizona University in Flagstaff has a photograph collection regarding missions and mission Indians across the state of Arizona. See oanm@unm edu. The Billie Jane Baguley Library and Archives, Heard Museum in Phoenix has a substantial photograph collection. The Photographic Collections at the Arizona State Museum, University of Arizona in Tucson has Rosamond Spicer's pictures of mid-twentieth-century Indians in the Southwest.

For those interested in Southwest mission architecture and restoration, especially those built by the Franciscans and Indian neophytes, see the Alexander Architectural Archive, University of Texas at Austin. Qq0.00000912 0 612 792 re

records regamodigg 10/24/0yD24/dTe/vangelBenrLondy De6fl2u06 iTh1t De0Enlg/P2sD2Pro39/4n25 Tm0 g0 G 0.024 Archives in London.

Franciscans? Go to their Santa Barbara Province Archives and Santa Barbara M ssi on Archives-Library, which traces the history of Franciscan New World evangelization, from the 1520s to the present, including all the Baja and Alta California missions. This is a vast collection of high importance, very well catalogued, and even though scholars have mined it, there is always more to discover and interpret. These Franciscan repositories are supplemented by the holdings at the Donald C. Davidson Library, University of California, Santa Barbara.

If we think that the archives list too heavily to the male side -- all those priests, friars, bishops, etc. -- there are some archives where we can locate the histories and impressions of women, especially female religious: e.g., the Sisters of St. Joseph of Carondelet, in the Library and Archives of the Arizona Historical Society, Rio Colorado Division, in Yuma, Arizona. Therein we can find accounts, memoirs, correspondence and diaries, from the ninet eenth and twentieth centuries. These sisters seem to be especially cognizant of their duty to preserve records. The Los Angeles Province Archives in Los Angeles contains more than a century (1870s to the present) of manuscripts regarding their educational endeavors among Indians of the Southwest, e.g., at St. Boniface Indian Industrial School in Banning, California, and the St. Thomas Indian Industrial School in Fort Yuma, California. For those German-readers, as well as English-speakers, you can learn more about the activities and observations of the Sisters of St. Francis of Penance and Christian Charity -- active among the Oglala and Brulé Lakota Sioux in South Dakota, from the 1880s to the present -- at the sisters' Sacred Heart Province Archives in Denver, Colorado.

If one is interested in particular persons -- priests, sisters, Indians, etc. -- the Guide and its index can tell where to find materials regarding them The Harold S. Colton Memorial Library, Museum of Northern Arizona in Flagstaff has the papers of Father Berard Haile, whose ethnological writings on the Navajo Indians were a high water mark of cultural, religious and linguistic sophistication. Haile's materials are also among the Franciscan Papers at St. Michael's Mission on the Navajo Reservation in Arizona, where he served for many years. The Special Collections Department, University of Arizona ies, from nBTTucLibr amontheft 9.96 Tf 1 G 0.0

Lakeside, California, is an example of a tribal repository with Catholic Indian content, where one may find examples of Indian testimonies. The Cupa Cultural Center, Pala, California, contains eighteen recorded interviews with elders, 1970s-1990s, in which they speak of their Catholic identity, among other topics. I wish I had known of this resource when I visited the Cultural Center in 1992 and interviewed some of the same people.

The Western Guide will help us learn more about urban Indians as well as those on their reservations. The Diocese of Phoenix Archives, the Office of Native American Ministry, contains materials that help tell how the Archdiocese of Los Angeles responded to the cultural shock of urban Indians - some descendants of the California Mission Indians, but most from around the country (e.g., Lakotas from South Dakota), who arrived in the city as a result of the United States Indian Relocation program beginning in the 1950s. The Catholic Indian Club in L.A. tried to address their needs, beginning in the late 1950s. From 1989 to the present Rev. Paul Qibway has conducted an urban ministry to some of the 25-40,000 Indians in the archdiocese. As a result, at the Archdiocese of Los Angeles Archival Center you can find not only voluminous manuscripts and sacramental records dating to the late 1700s, but also some contemporary urban materials. The ram beginning inc how the