

# The Sentinel

Volume 4, No. 3

News of the Bureau of Catholic Indian Missions • [www.blackandindianmission.org](http://www.blackandindianmission.org)

Spring 2014



## *Native Easter Eggs*

This collection of Native American Easter eggs, displayed in a black ash "porcupine" basket made by Ho Chunk Indians in Wisconsin, belongs to Mark G. Thiel, archivist at Marquette University in Milwaukee. The eggs depict the "new life" of the Easter Season.

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# The Sentinel

## Bureau of Catholic Indian Missions

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*Established in 1874 by the  
Bishops of the United States*

### Mission

To further the interests  
of the Catholic Indian Missions  
in the United States.

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Alaska	Nebraska
Arizona	New Mexico
California	New York
Colorado	North Dakota
Idaho	Oklahoma
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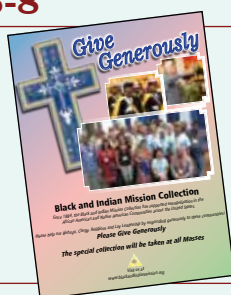
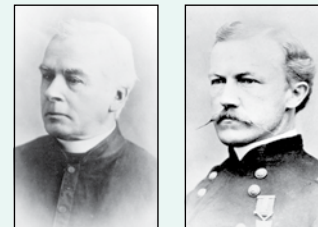
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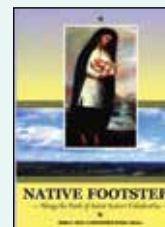
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## New Website launched



Mission Office staff in Washington worked hard all summer to reinvigorate our website at [www.blackandindianmission.org](http://www.blackandindianmission.org). Through a new partnership with our grant recipients all over the country, the website will become the “go-to” place to see up-to-date news about what’s happening in Catholic Native and African American communities. Check it out today! While you’re at it, follow us on Twitter (@MissionsBIMO); like us on Facebook; and tell your friends to sign up for our mailing list at the website, too.

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## From the Executive Director



Pope Francis celebrates the canonization Mass of Sts. John XXIII and John Paul II in St. Peter's Square at the Vatican April 27.

CNS photo / Paul Haring



# Let's continue being good eggs

Dear Mission Family,

By the time you read this issue of *The Sentinel*, we'll be deep in the midst of the Easter season - which continues through Pentecost, June 8, 2014. Two popes, John XXIII and John Paul II, will have joined the ranks of the "Saints" on the Roman calendar and the Bureau of Catholic Indian Missions will



be in her 140th year of evangelization among our Native American sisters and brothers.

Within these pages, you will find a collection of stories, reports and anniversaries, all directing us to a greater love for Christ and the ministry of his Church with American Indians. Most importantly, you will meet inspired individuals with passion, motivation and love that carries them beyond

expectations for Gospel-living. Our daily lives are part of the great tapestry of life, and all of us are significant in the creation of our human experiences - with its twists and turns - which can ultimately lead us to God.

Please explore these pages with your heart open to the spirit of St. Kateri, thinking of her faith and how you can imitate her gentle spirit of trust and hope in the Creator, the Great Spirit. St. Kateri is a role model that has walked the walk.

Let us keep vigilant in praying for the success of the 75th Anniversary of The Tekakwitha Conference. Finally, I invite everyone to reflect on the cover photo of the basket of Easter eggs by simply saying, "Let us continue the great legacy of faith and culture by being good eggs."

Continued blessings of the Easter Season,

Reverend W. Carroll Paysse  
Executive Director

# New home

## *Tekakwitha Conference office moves to Louisiana*

After more than a year of searching and planning, the national office of the St. Kateri Tekakwitha Conference has finally opened its doors to its new location at 2225 N. Bolton Ave. in Alexandria, LA. Father Rickey Gremillion, director of Special Services for the Diocese of Alexandria, which includes Native American ministry, was invited by the conference director, Sister Kateri Mitchell, to bless the facility on Feb. 10. "We are delighted to be in our new home, here in Alexandria, Louisiana," Sister Kateri said at the gathering for the blessing. "There are many people who have been so kind and gracious in helping us make this move. Most of all, I want to thank Bishop Ronald Herzog, for encouraging us to move here and for making us feel most welcome." The Grand Opening of the conference center was held Thursday, March 27. Originally located in Great Falls, Montana, the Tekakwitha Conference is the voice, presence, and identity of Indigenous Catholics of North America. Among its many functions, the Conference promotes a devotion to St. Kateri Tekakwitha, promotes and supports strong Kateri Circles, publicizes and promotes resource material for those entering and already in ministry with Native American Catholics, and promotes and encourages inculturation in all liturgies and religious education programs. One of the largest functions of the conference is to host the annual Tekakwitha Conference in different cities across the United States. The 2014 Tekakwitha Conference will be held in Fargo, ND, and the 2015 Tekakwitha Conference will be held in Alexandria, La. The Tekakwitha Conference is located at:

2225 N. Bolton Ave  
Alexandria, LA 71303  
For more information, call:  
318-483-3908 (local)  
844-483-3900 (toll-free)  
Email: tekconf@gmail.com.  
Website: www.tekconf.org  
FB: <http://facebook.com/Tekconf>



SISTER KATERI MITCHELL, photo below, director of the national office of the St. Kateri Tekakwitha Conference demonstrates a Native American ritual during the celebration.



## Helping researchers

# An extraordinary encounter in the Marquette Archives

By Archivist Mark G. Thiel

Wednesday, March 26<sup>th</sup> was more than a typical busy day in Marquette University's Special Collections and Archives Department, the archival home for the historical records of the Bureau of Catholic Indian Missions and associated organizations of the Black and Indian Mission Office (Washington, D.C.). Behind the scenes, staff members were engaged in several projects simultaneously from sorting past photographs from the Black and Indian Mission Office to scanning selected ones from among them and those received from other Catholic organizations that will be used soon in several historical documentaries. In the adjacent reading room for researchers, a graduate student from the University of California Irvine was studying late 19<sup>th</sup> and early 20<sup>th</sup> century Bureau correspondence for her doctoral dissertation on women who shaped San Diego, California. Here she focused on the Sisters of St. Joseph of Carondelet who taught Diegueño and Luiseño children at St. Anthony's School adjacent to the famous San Diego Mission.

Early that afternoon, a middle-aged man from Oregon stopped by for a brief research visit. He was searching for information on a grandfather, and based on his Internet search, he believed that Marquette University might hold the information he needed. He and his relatives were of Flathead ancestry, but they were not enrolled due to insufficient documentation on the degree-of-Indian-blood from the grandfather's lineage.

His provisional birth certificate, issued many years after his birth, stated he attended St. Andrew's School on the Umatilla Reservation in Oregon during the 1890s. However, the Bureau's archival copies of the St. Andrew's School quarterly attendance records do not begin until 1900, and even if his grandfather was a student since then, the attendance records are specialized and not intended to list all students. Rather, reservation-based Catholic schools created and submitted these records quarterly to the federal government as part of its process to allow parents to use their tribe's federal trust funds to pay their children's school tuition. But this procedure applied only to students enrolled in federally acknowledge tribes and typically these students comprised about only 90% of a school's students.

The archivist retrieved the box of records for St. Andrew's School and the researcher examined the quarterly reports for the 1900-1901 and 1901-1902 school years. He was pleased to find his grandfather's



Mark G. Thiel shows visitor his grandfather's lineage.

name immediately. In so doing, he found the boys' and girls' names were listed separately and their tribal affiliation. However, that crucial detail he needed – degree-of-Indian-blood – was not listed for that first school year. So he proceeded on to the records for the next year, which would be his grandfather's last. He found that the degree-of-Indian-blood information was included, his grandfather was enrolled, and he was described as "1/2 Flathead".

Realizing now that he and his relatives were eligible for enrollment in the Flathead Nation, the researcher jumped up immediately and gave the archivist a bear hug. Then with a few photocopies in hand, followed by profuse thanks and handshakes, he was on his way. For the archivist, that moment was his most unprecedented research encounter ever in his more than 25 years in serving researchers.



# A voice for Catholic Indians

## *The birth of the Bureau of Catholic Indian Missions*

By Tim Lanigan

At a moment when the vice president of the United States, the speaker of the House of Representatives, and six of the nine justices of the Supreme Court are Catholic, it may be hard to imagine a time when Catholics were not only a small percentage of the population, but a marginalized one as well. For example, in the 1850s, only five percent of Americans were Catholic. Today, it's 25 percent. But more importantly, in the late 19th Century, Catholics had little representation in the seats of power.

It was just this lack of an effective voice in the nation's capital that led to the creation of one of the oldest, most long-lasting Catholic institutions in the United States. This year marks the 140th anniversary of the Bureau of Catholic Indian Missions. It was created during a moment of what Philip Weeks, a scholar of American Indian history, has called a period of "intense anti-Catholic sentiment" in the nation.

Hundreds of Catholic missionaries had been sharing their lives and religion with American Indians since Franciscan friars arrived in New Mexico in 1540. By 1630, 25 mission residences served some 35,000 Christian Indians in New Mexico's 90 churches. Among the better known missionaries in North America was St. Isaac Jogues, who ministered to Indians in 17th Century New France. Another well-known missionary was Fr. Peter DeSmet, who spent 50 years among Native Americans in the mid-West and West. It was a French priest, Fr. Jacques de Lamberville, who in 1675, studied the catechism with an 18-year old Mohawk woman and helped lead her along the road to becoming one of America's most famous saints – Saint Kateri Tekakwitha.

The collision of two cultures, one of the European immigrants, the other of Native Americans, didn't go smoothly. Almost 400 years after Columbus landed in Hispaniola, and more than 250 years after the English landed in Virginia, settlers in the United States and Native Americans were still struggling with each other over many issues, especially over land. Despite many treaties with Indian tribes, American settlers seized Indian lands, first crossing over the Appalachians and then moving across the Mississippi River. Treaties were signed, then disregarded. By one estimate, Americans broke 370 treaties on their way West.

American missionaries, many of them Catholic, shared their lives and religion with tribes throughout the United States. While the popular culture of Americans fed on wild tales of Indian savagery, those who knew them best, the missionaries, came to respect their cultures and common decency. Fr.



**Rev. Brouillet**



**Gen. Ewing**

DeSmet, for example, once cited a New Mexico court decision that declared that "vastly less" crime would be found among a thousand of the worst of the Pueblo Indians than among an equal number "of the best Mexican or Americans in New Mexico." He went on to note that every Pueblo village had erected a Catholic church, each with its own priest, and that the Pueblos were a "peaceable, industrious, intelligent, honest and virtuous people."

It was this close relationship with Native Americans that called into question a decision by the federal government in 1870 to test a new government policy in its dealings with Indian tribes. In 1870, President Ulysses S. Grant was fed up with the corruption and public scandals within the government agencies handling Indian affairs. In what became known as "Grant's Peace Policy," Grant decided to hand over jurisdiction of the tribal lands to Christian missionaries, people who knew the Indians well and were more likely to put the interests of the Native Americans above their own interests.

What stunned Catholic missionaries was the way the jurisdictions were handed out. President Grant decided to create a Board of Indian Commissioners, which would advise the Bureau of Indian Affairs. This Board was designed to represent all Christian denominations. Yet it soon became apparent that all of its ten members would be Protestant. And it was also apparent that all of the Indian agencies would be subject to the Board's rule.

The resulting distribution of agencies went as might be expected from the makeup of the Board. As told by Philip Weeks in *Farewell, My Nation*, a standard history of the American Indian used on many college campuses, the Catholic Church "had been more active in the Indian mission field than any other denomination. The Roman Catholic Church also had contributed more than half of the funds for missions on the reservations." Grant's ⇨



# 140 years

guidelines, he added, “recommended that an agency should be assigned to the missionary sect that already worked there among the Indians.” While churches other than Catholic claimed only 15,000 Indians, the Catholic Church knew it had 106,000. The Church expected to be given 38 agencies. Yet, of the 94 initial agency appointments, the Catholic Church was awarded only seven.

As a result of this unfair distribution, some 80,000 Indians, devout Catholics, were handed over to other denominations. In a number of instances, where Protestants attempted to establish parishes, Catholic Indians refused their ministry and said they were waiting for “Black Robes,” their term for Catholic priests. Catholic priests were forbidden to enter certain reservations to preach or minister to the Indians, and the Catholic Indians themselves were forbidden to attend Catholic worship even off the reservation. In one case, Chief Red Cloud of South Dakota’s Pine Ridge Reservation wanted Black Robe missionaries on his reservation and invited one to visit. But the resident agent had the Benedictine priest escorted off the reservation at gunpoint.

It soon became apparent that one of the advantages of relying on Catholic clergy was their willingness to work in a difficult environment without substantial financial compensation, an advantage not shared by members of many other denominations. As explained by Henrietta Stockel, a former executive director of the Albuquerque Indian Center and the author of many books on Native Americans: “Problems quickly appeared. The small salary was insufficient for many agents, and in some cases rapid turnover resulted. Married men brought their wives, many of whom, despite good intentions, learned they could not tolerate the seclusion and demanded a return to ‘civilization.’”

The Catholic hierarchy in the East had been urged years before to set up an office for Indian affairs in the nation’s capital. It was the unfair administration of the new Grant Peace Policy that gave the request special urgency. The spiritual interests and well-being of Catholics, both Native Americans and missionaries, thousands of miles to the west, depended in large measure on having a voice in Washington.

The result was the creation of the Bureau of Catholic Indian Missions. It brought together two people who would do more than anyone else to get this organization up and running: one, a layman, General Charles Ewing; the other, a priest and missionary, Father John Baptist A. Brouillet.

General Ewing, a veteran of the Union Army during the Civil War, was a lawyer and an influential presence in the city of Washington. His father was a senator and a cabinet secretary; both brothers were generals in the Union Army. General Ewing

served with distinction in the Army of the West. He was wounded three times in the Siege of Vicksburg, but remained in the Army, rising to the rank of brigadier general. Above all, he was a man of action. In January, 1874, he was appointed the first Catholic Indian Commissioner in the United States and Western Territories by Archbishop J. Roosevelt Bayley of Baltimore.

But Ewing lacked firsthand knowledge of the needs of American Indians. That close knowledge is what Father Brouillet added to the Bureau. He had been a missionary with vast experience among the Native Americans of the Northwest. Originally a professor of literature and parish priest in French Canada, he happened to meet Augustin Blanchet, the recently appointed Bishop of Walla Walla in the American Northwest. Bishop Blanchet was encouraging priests to take up work in the missions. He was impressed



St. Katharine Drexel

by the young Father Brouillet and asked him if he would consider giving up his parish to become a missionary. Brouillet responded: “Here I am.”

The two set out for Walla Walla in early 1847, a trip that took six months. As vicar general, Father Brouillet quickly helped organize the new diocese. He recruited Jesuit priests to minister to the growing population of Catholic Indians and Sisters of Notre Dame de Namur to teach in the schools. The discovery of gold enriched many in California, and Bishop Blanchet sent Father Brouillet to San Francisco to raise funds for the desperately poor Walla Walla diocese.

In 1859, fearful that homesteaders and others might challenge the ownership of mission lands, Bishop Blanchet sent Father Brouillet East on ⇨



# 140 years

the first of several trips to Washington to protect mission property by securing clear titles, as well as to raise funds and find missionary recruits.

All of this experience made Father Brouillet the ideal candidate when, in 1874, General Ewing was looking for someone to be the first Director of the Bureau of Catholic Indian Missions.

The two men faced sizable challenges. As recounted by Kevin Abing of Marquette University, one was the need for finances to support the Bureau offices, as well as the many Indian missions. Their most successful source of funds was the Ladies' Catholic Indian Missionary Association, a group created by the Bureau to raise money. A second challenge was to secure papal approval. The existence of the Bureau was not uniformly popular within the American church. In 1879, Father Brouillet traveled to Rome to obtain the blessing of Pope Leo XIII. Six months after he arrived, he obtained a formal approval from a Vatican congregation, establishing the Bureau on a firmer foundation within the American church.

A third challenge was creating more Catholic schools in the missions. In 1873, there were only three Catholic boarding schools. Ten years later, there were eighteen. By 1890, there were 43 boarding and 17 day schools, with the federal government paying almost \$400,000 a year for financing the schools. This remarkable success had unfortunate results. Other denominations, jealous of Catholic successes in this area, began to lobby for an end to the funding for all Indian schools, with the result that Congress voted in 1896 to end funding for "education in any sectarian school." These schools then became more reliant on funding from the Bureau.

The fourth challenge was the spark that created the Bureau from the start: seeking a more equitable distribution of Catholic missions among the Indians. Here, the results were mixed. President Grant's Peace Policy was eventually scrapped. Christian missionaries no longer played such a central role in selecting those who administered the agencies. And it wasn't until 1902 that Catholics were appointed to the Board of Indian Commissioners, the breakthrough coming during the administration of President Theodore Roosevelt.

Perhaps it is a testimony to their hard work in those initial years that both General Ewing and Father Brouillet died within ten years of their appointments. But their legacy was putting the organization on a solid footing, an organization that 140 years later continues to support the rights and needs of Catholics among America's Indian tribes. Today the Bureau of Catholic Indian Missions is still hard at work bringing spiritual, educational, and financial support to the important mission of spreading the word of God and improving the quality of life of America's native peoples.



Sister Marie Rose Messingschlager, CDP, director of Indian Ministry for the Diocese of Duluth, admires the native costume worn by six-year-old Maren Grussing in honor of St. Kateri Tekakwitha. Maren is a first grader at Holy Rosary School in Duluth. She and her classmates dressed up on the feast of All Saints.



*Black and Indian Collection celebrates*

# 130 years

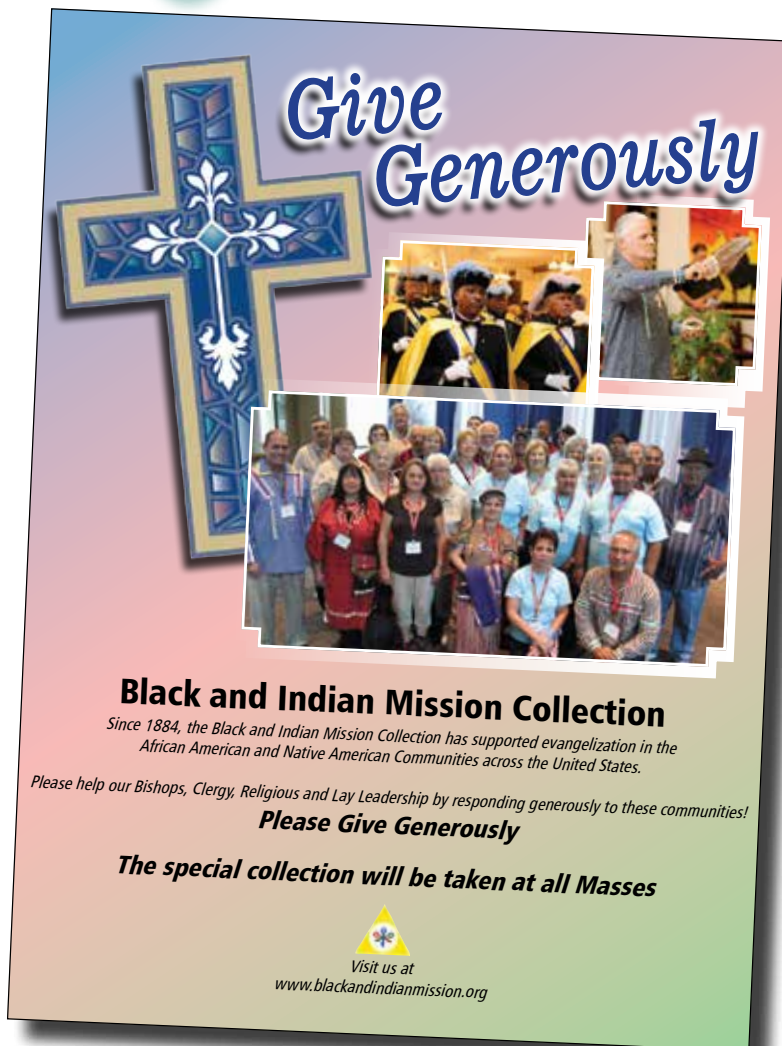
**Washington, D.C., Metro Area** - Catholics in the U.S. are familiar with all kinds of “second collections” taken up in their parish churches. But only one can claim status as the first ever! Recognizing a need to call the faithful to support missionary work among African American and Native American Catholics, the U.S. Catholic bishops established the Commission for the Catholic Missions in 1884 to administer a national collection—the first of its kind in the United States to support missionary work.

“Each day I want our missionaries and all those they serve” states Father Paysse, Executive Director, Black and Indian Mission Office “to know that they are loved and supported by prayer and the best resources available from our National Office and all those who partner with us.” “We need many, many more hearts to open in solidarity to evangelize with our bishops.”

Ever since the bishops established the first Collection in 1884, the Commission has administered the yearly, national Black and Indian Mission Collection. The generosity of the good People of God allows the Commission to give helpful grants to dioceses across the country to operate schools, parishes, and other missionary outreach and evangelization programs and projects that build the Body of Christ in Native American, Alaska Native, and Black Catholic communities.

(See your local diocesan collection schedule for your parish collection date).

**The Black and Indian Mission Office is comprised of**



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Collection advertisement published in *Bayou Catholic* magazine, Diocese of Houma-Thibodaux

**three distinct but inter-related organizations, each with its own purpose and history, but all seeking to fulfill the one Mission to the Missions! Founded by the Catholic bishops of the United States, each organization cooperates with local diocesan communities to spread the Good News of Jesus Christ and respond to real and pressing needs on the ground.**

- Bureau of Catholic Indian Missions (established 1874)
- Commission for the Catholic Missions (established 1884)
- Catholic Negro-American Mission Board (established 1907, united with BIMO 1980)
- <http://blackandindianmission.org>

# *Native Footsteps*

## Along the Path of Saint Kateri Tekakwitha

Edited by Mark G. Thiel & Christopher Vecsey.  
Milwaukee, WI: Marquette University Press, 2012.  
276 pp. \$20.00

Reviewer:

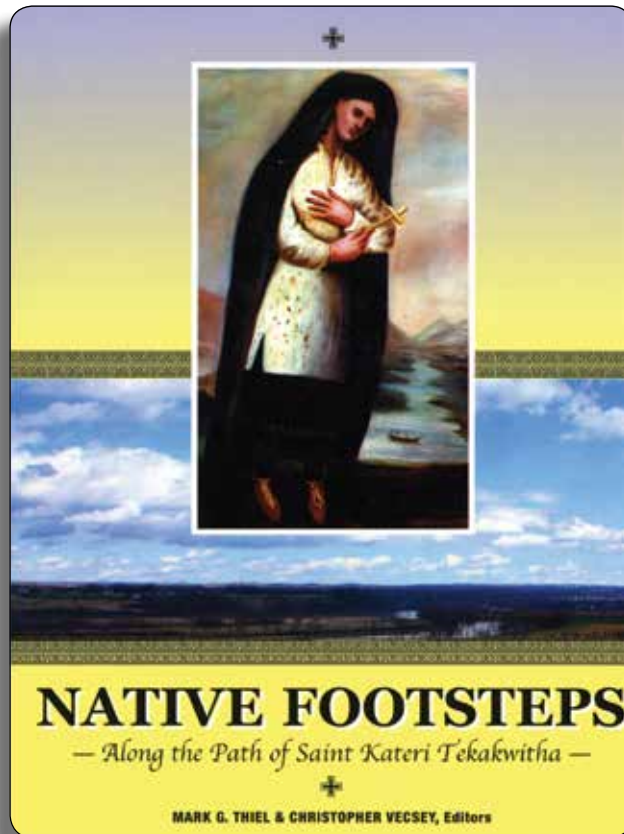
The Mexican Indian saint, Juan Diego, was canonized July 31, 2002. Blessed Kateri Tekakwitha, the so-called “lily of the Mohawks,” was canonized on October 22, 2012 – the first American Indian so honored. While scholars still question whether or not Juan Diego even existed, it is Kateri’s historical and felt-reality that the editors address in *Native Footsteps*.

The volume’s front matter consists of a foreword and introduction. A first part is then composed of “Documents” that address the history of veneration associated with America’s newest saint. A second part consists of twenty-two “Interviews” conducted in 2012. These interviews reveal how Indian consultants first learned about Kateri’s life, and what spiritual succor they (and other Native people) acquired from involvement with her cause. Part three offers photographs associated with the first congregation of Indian nuns, devotional gatherings related to Kateri, and Tekakwitha conferences that took place between 1985 and 2012.

The introduction provides historical context for the Documents section, and since only one text is penned by her Jesuit biographer, it is helpful in fleshing out details of Kateri’s life that are not addressed elsewhere. Of particular note are the circumstances of her death and how “her smallpox-scarred face became clear and beautiful.” Given this “miraculous sign,” it is understandable that her ultimate canonization would hinge on the seemingly miraculous occurrence of a healing related to the face (doubly strange in that it was the face of an Indian child – reported in Document 12).

Anthropologist James Preston offers the longest and most academic contribution to the volume. He seeks to discover how substantive the Kateri tradition is within her Mohawk community, and in doing so pretty much describes the status of Christianity itself within Native (and probably non-Native) communities. That is, within them exist strong devotion, ambivalent devotion, marginal devotion, no devotion, and hostility toward [any given] devotion.

The Interviews are drawn mostly from Plains and Southwest Indian laypeople, but include both deacons and priests. Deacon Victor Bull Bear offers reflections that will intrigue readers interested in comparative theology. His thought reveals how challenging it can sometimes be to interpret what someone from



another religious tradition is trying to communicate. For example, the word “Tunkasila” is translated in the text as “Grandfather Spirit” (a traditional Lakota reference to the Creator). Bull Bear’s use of the word, however, seems a reference to something else while his overall meaning is likewise elusive: “Maybe her relatives in her society in whatever her tribe was can recognize our Tunkasila too. To be recognized, I don’t really expect that our Tunkasila had never struggled like she struggles today.” By contrast, the English of other contributors is clearer, and their thought less abstract when reporting their religious experience.

Upon Kateri’s passing, people mourned her loss and preserved her memory. Her Jesuit mentors helped sustain this memory and, in doing so, helped establish a religious role model for Indian people throughout North America. Vecsey and Thiel have introduced this tradition to readers who will no doubt finish reading *Native Footsteps* wanting to learn more about the saintly, Mohawk maiden.

Michael F. Steltenkamp, S.J.  
Wheeling Jesuit University

# Father David Korth honored

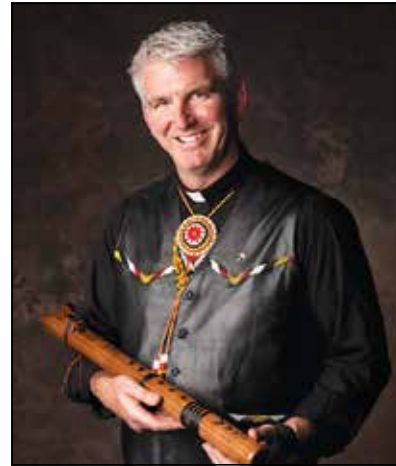
*Director of St. Augustine Indian Mission receives award*

Fr. David Korth, Director of the St. Augustine Indian Mission School in Winnebago, Nebraska is being honored by the National Catholic Education Association (NCEA) with the Distinguished Pastor Award. He will be honored at the national conference of the NCEA in April 2014.

St. Augustine Indian Mission School is located on the Winnebago Indian Reservation in Nebraska and serves youth, grades kindergarten through eighth grade, from the Winnebago and Omaha tribes. Established in 1909 by Saint Katharine Drexel, St. Augustine Indian Mission is affiliated with the Archdiocese of Omaha. With over 100 students, the school seeks to provide value-added education to Native youth.

In his tenure as Executive Director of the School, and Pastor of four parishes in the area, Father Dave has engineered great change. His first order of business was to increase the number of Native American teachers and staff at the Mission. He hired then teacher, Don Blackbird in 2007 to serve as the school's first Native American Principal. He then hired Dwight Howe, as Cultural Mentor and Disciplinarian at the school. "It was important to me that the children understand and learn from their elders. Those strong adults who could understand and help the children appreciate their Native American culture", said Fr. Korth.

In 2010, he began an initiative to improve the reading scores of St. Augustine Students. Through the project, the school raised over \$2 million in support of this initiative. In its third year, the reading program is showing great results with over 62% of students reading at or above grade level. In 2013, Fr.



**Rev. David Korth**

Dave oversaw a \$75,000 project to build an outdoor classroom on the Mission grounds. Today, students learn math, science, reading and other things in the over 8,000 square-foot classroom, filled with Native plants activity centers for all ages.

"It is such a privilege to serve these wonderful children and families. While it is my assignment to be here, I truly believe it is part of God's plan for me to serve these very people.", said Korth. Fr. Dave has immersed himself in learning the culture, he does regular Native American sweat lodge ceremonies and invites others to participate. He has also learned the Native American flute and has produced three CDs to benefit the Mission.

We congratulate Fr. Dave on this wonderful and deserving award.



Order exciting new books and commemorative medallions from our new eStore! Just in time for Christmas, these gift ideas are sure to please.

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### Random Products



\$15.00



\$100.00



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\$20.00



\$12.00



\$12.00

# SPLASH

*Come to Santa Fe Oct. 30-Nov. 2*

In September 2013, the Bureau of Catholic Indian Missions sponsored an immersion trip to the Pueblos of the Archdiocese of Santa Fe – called “*SPLASH*” – for people interested in learning more about Native American culture and its inculturation with the

Catholic faith. Based on the success of the first one, the bureau will once again conduct a “*SPLASH*” experience in the Archdiocese of Santa Fe, Oct. 30-Nov. 2 of this year. For more information, please call the office at 202-331-8542.



Father W. Carroll Paysse, photo above, makes a presentation about *SPLASH* during a Lenten Mission at the Church of the Annunciation in Washington, D.C. The next *SPLASH* will be held in the Archdiocese of Santa Fe September 4-7. Photo



above right shows Father Paysse with (from left) Alex Kogan and Lisa Davis, young adult ministers at Annunciation. Photos below were taken during the last *SPLASH* held in Santa Fe in September of last year.





## *Wilmington parish establishes Native American ministry*

Native American ministry is alive and well at Seton Parish in the Diocese of Wilmington (Delaware). A Native American committee has been established and the group met recently at the parish. Photo above shows Sharon Ward, committee chair for the parish and Chief Dennis Coker of the Lanape Delaware Tribe. Members of the committee are all smiles, photo at right.



## **Director named**

Deacon Marlon Leneagh is the new director of the Office of Native Ministries and of the Propagation of the Faith for the Diocese of Rapid City. He was ordained to the permanent diaconate in December of 1993. As the new director, Deacon Leneagh plans to bring a youth leadership program and to make the church a place of welcome that is truly Native.



## **Academy accreditation expected soon**

The South Dakota Department of Education plans to grant accreditation to the Sapa Un Catholic Academy effective July 1, 2014. Father John Hatcher serves as president of St. Francis Mission in St. Francis, South Dakota, where the school is located.

# Genealogical Treasures

*from the Catholic School legacy of pioneers*

*Msgr. William Ketcham and St. Katharine Drexel*

By Mark G. Thiel

Founded in 1874, the U.S. Bishops charged the Bureau of Catholic Indian Missions to protect the interests of Catholic Indians and its Catholic mission and schools that served them. This was an era of heavy-handed government administration of Indian education and hostile relations with the Church, which continued when Monsignor William Ketcham became the Bureau director in 1900. The government had just ceased to provide school contracts to the many church groups who served Indian children, and under the rationale that Indians were non-citizens and government wards, the Indian Office denied the parents the right to decide which schools their children should attend.

Rather than give up the Catholic schools, Monsignor Ketcham attempted to raise the needed \$140,000 per year to sustain them. He first turned to the tribes' government-administered trust fund accounts, which accrued from the sale of lands and resources. But critics argued against it with the presumption of church-state collaboration, to which Father Ketcham replied that Indian people should have the right to spend their money their way. But the Indian Office rejected his idea.

In 1901, Father Ketcham established the Society for the Preservation of the Faith among Indian Children and *The Indian Sentinel* magazine (available online: <http://cdm16280.contentdm.oclc.org/cdm/landingpage/collection/p15072coll2>) to raise funds and inform the public about these needs. During its first two years, the Society fell far short, raising only \$21,000 and \$26,000, respectively. But Saint Katharine Drexel filled the gap by donating over \$100,000 per year, which saved many schools from closing. He also appealed to the Indian Office to stop mandating school assignments, which it did in 1902.

Two years later, under the new President Theodore Roosevelt, Father Ketcham renewed his call to permit trust fund use for schools, which President Roosevelt found acceptable coupled with annual approval by parents in writing. Then through the Bureau, the Indian Office began by issuing trust-fund contracts to just eight Catholic schools, to which the critics and their Congressional allies responded by drafting bills to prohibit them. In their defense, Father Ketcham testified at a 1905 Senate subcommittee hearing and asked, "Shall an Indian parent have the right to use his own money in the education of his own children in the school of his choice?" His question won the battle, but the Indian Rights Association continued



Monsignor William Henry Ketcham (1868-1921), Director, with his adopted son Tom (Choctaw), in his office at the Bureau of Catholic Indian Missions, Washington, D.C., undated; Bureau of Catholic Indian Missions Records, Marquette University

the war by bringing suit to stop the contracts. Three years later the U.S. Supreme Court had the final word and ruled unanimously in *Quick Bear v. Leupp* that tribal trust funds were private, and not public, and that tribes could use them as they saw fit.

As with previous government school contracts, the mechanics of the trust fund contracts required participating schools to submit quarterly attendance reports certified by the school's principal. But the reports now became a lot more complicated, since more pupils were ineligible. Pupils were required to be enrolled members of a tribe with a trust fund account and a parent or guardian had to annually consent in writing to have their child's tuition paid from that fund, which government officials scrutinized closely. Schools occasionally listed non-Indians, non-enrolled Indians, or enrolled Indians from tribes without accounts, and given the rural nature and lack of infrastructure on many reservations, schools had extreme difficulties in securing the signatures of some parents. After subtracting disallowed pupils and prorating eligible ones with poor attendance, the government then calculated the tuition payments. One Catholic school administrator, who as a child had been a contract school pupil at that school, estimated that approximately 90% of their pupils had been qualifying pupils listed in these contract attendance records.

Catholic school administrators created the reports in triplicate. They kept one and submitted two copies to the Bureau of Catholic Indian Missions, which also kept one and submitted the final one to the Indian Office. Soon, over 100 Catholic schools ⇨

received trust fund payments, all of which were on or near reservations in these 14 states: Arizona, California, Idaho, Kansas, Michigan, Minnesota, Montana, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming. But eventually, the fund transfers depleted most accounts, the payments stopped, and a number of schools, but not all, had to close. In California, all payments ceased by the 1930s; in New Mexico, Oklahoma, Oregon, and Wyoming by the 1960s; and in all remaining states, they ceased by the 1970s.

Today, the school attendance reports provide a treasure-trove of personal information for genealogists descended from these pupils. This has enabled individuals and extended families to gain and protect their tribal and U.S. citizenship with associated benefits. Researchers will find the copies from the Bureau of Catholic Indian Missions within its archival records at Marquette University and the copies from the Indian Office copies dispersed among the respective Indian Agency records at the branch repositories of the U.S. National Archives. Also included among the Bureau records are some school attendance records from the previous mission school contract era. Since Marquette University is an educational institution, and the National Archives is not, the pupil records at Marquette are restricted by FERPA, the Federal Educational Rights and Privacy Act that governs student records at educational institutions receiving federal funds, whereas those at

the National Archives are totally open to the public.

Nonetheless, the archives staff at Marquette is committed to providing public access without compromising confidentiality. This is accomplished by archives staff conducting searches for patrons who are family members. There is no charge, but donations are accepted. In addition, Marquette is constructing an online master list of the surnames within the Catholic school attendance records within the records of the Bureau of Catholic Indian Missions Records. This surname list is now available online, <http://www.marquette.edu/library/archives/documents/BCIM-series2-1-index.pdf>. However the surnames of most pupils from schools in Montana and New Mexico have not yet been entered, which is targeted for later in 2014. Furthermore, through an online guide to repositories, Marquette strives to provide current contact information and brief record descriptions on all Catholic and non-Catholic institutions that hold Catholic records about Native Americans in the United States, including the National Archives branches that hold other copies of the Catholic school attendance records.

For More Information

Introduction to Native collections: <http://www.marquette.edu/library/archives/indians.shtml>; under FAQ, includes a note on records of genealogical value and links to the surname index and Marquette's guide to Catholic records about Indians not at Marquette (includes the National Archives).

Mark G. Thiel, BCIM Archivist: [Mark.Thiel@Marquette.edu](mailto:Mark.Thiel@Marquette.edu) or call: 414-288-5904



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# Walk Where She Walked

## Fall 2014 Pilgrimage of Praise to walk in new saint's footsteps



(BCIM photo / Father Paysse)

Statue of Saint Kateri Tekakwitha at  
the National Shrine of Saint Kateri  
Tekakwitha in Fonda, N.Y.

Father Wayne Paysse, Executive Director of the Bureau of Catholic Indian Missions, and Sister Kateri Mitchell, S.S.A., Executive Director of the Tekakwitha Conference, invite you to join them for "A Pilgrimage of Praise" to New York state and Québec in September 2014. Pilgrimage destinations will include many places close to Saint Kateri's journey, such as Auriesville and Fonda, N.Y., and Kahnawake, Québec, where she lived out the last years of her life. Destinations will also include several of the Québécois holy sites famous for generations.

- **Friday, Sept. 12 – Albany, Auriesville, Fonda.** Depart from your gateway city for Albany, N.Y. and enjoy visits to the National Shrines in Auriesville (Kateri's birthplace) and Fonda, where the group will celebrate Mass. Dinner and overnight in Albany.

- **Saturday, Sept. 13 – Kahnawake, Notre-Dame-du-Cap, Cap-de-la-Madeleine.** Visit the final resting place of Saint Kateri in Kahnawake; celebrate Mass at the Shrine of Notre-Dame-du-Cap; and check out the Cap de la Madeleine shrine, with a Catholic history dating to 1634.

- **Sunday, Sept. 14 – Ste-Anne-de-Beaupré.** Mass and tour of the Basilica of Ste-Anne-de-Beaupré. See the Statue of Miracles and museum before praying the Stations of the Cross before an enjoyable dinner. Be inspired at the evening candlelight Rosary procession. Overnight at the Basilica Inn.

- **Monday, Sept. 15 – Québec City & Montréal.** Scenic tour of Québec City and its Cathedral Basilica. Continue on to Montréal for Mass and light show. Overnight stay in Montréal.

- **Tuesday, Sept. 16 – Montréal.** Morning visit and Mass at Saint Joseph Oratory, founded by the humble Holy Cross brother, Saint André Bessette. Afternoon at leisure. Not to miss is the famous botanic garden.

- **Wednesday, Sept. 17 – Auriesville.** Return to Auriesville, N.Y. for Mass at the National Shrine of the North American Martyrs. Dinner and overnight in Albany.

- **Thursday, Sept. 18 – Flight home from Albany**

Cost for this exciting journey is \$989, not including airfare to Albany. To reserve your place, please send a check for \$50 for each person traveling, payable to **Renaissance Group, LLC**, 20897 Planetree Forest Court, Potomac Falls, VA 20165. For more information, call (800) 304-8259 or email [info@rengp.com](mailto:info@rengp.com).