

**GUIDE TO THE MICROFILM EDITION OF  
THE PACIFIC NORTHWEST TRIBES  
MISSIONS COLLECTION OF THE  
OREGON PROVINCE ARCHIVES OF THE  
SOCIETY OF JESUS**





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by  
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This guide is dedicated to the Jesuit missionaries who did not  
leave sufficient records, for whatever reason, to be included in the  
microfilm edition of The Pacific Northwest Tribes Missions  
Collection of the Oregon Province Archives of the Society of Jesus

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## ACKNOWLEDGEMENTS

This is the third microfilm project involving material taken from the Oregon Province Archives of the Society of Jesus. The Oregon Province Archives' Indian Language Collection was microfilmed in 1976. It contains more than fifty-thousand pages of manuscripts written by Jesuit missionaries in the Pacific Northwest and Alaska. A second microfilm project was completed in 1980, detailing the activities of Society of Jesus missionaries in Alaska from 1886 to 1955 in 730 manuscripts. The microfilm edition of the Pacific Northwest Tribes Missions Collection of the Oregon Province Archives brings together an additional thirty-thousand manuscript pages prepared by Jesuit missionaries in the nineteenth and early twentieth centuries.

Five persons have persevered through all three projects, greatly assisting the director with their own special talents: Miss Sharon Prendergast, Reference Librarian at Crosby Library, Gonzaga University, Father Anthony P. Via, S.J., Director of Gonzaga-in-Florence, Ralph Sacco of Service Typesetting, Spokane, and Father Wilfred P. Schoenberg, S.J., the former Oregon Province Archivist.

Several persons at Gonzaga University have given their support to two of the three projects, including the Pacific Northwest Tribes Missions Collection: Mr. Robert Burr, Director of Libraries, Mrs. Nancy Masingale, Supervisor of Faculty Services, and Mr. William Duffy, Director of Government Relations. Les Boudewyns, general manager of C.M.S. Microfilm Co., has also been associated with two-thirds of the microfilm projects.

The current Oregon Province Archivist, Father Neill R. Meany, S.J., his assistant, Brother Edward Jennings, S.J., and Gonzaga students Cliff Ermatinger and Tom Carriker also assisted in the completion of the present microform edition. Special thanks are also offered to Jim Preston of Scholarly Resources Inc. for technical assistance during the microfilm process.

# INTRODUCTION

## MISSIONARIES OF THE SOCIETY OF JESUS

The Society of Jesus is an order of Roman Catholic priests and brothers founded by Saint Ignatius Loyola in 1534. The Jesuits, as they are commonly known, count among their members many noted explorers, scientists, theologians, writers, and saints. Even before the death of Ignatius in 1556 the order established itself in the field of education in Europe and, shortly thereafter, initiated widespread missionary activity in Africa, Asia, and the Americas.

The Jesuits committed themselves to the Native Americans of the New World in the sixteenth century. Preaching and converting in both New Spain and New France, and, briefly, even in the English colonies of Maryland and Pennsylvania, they established numerous missions among the Indians. Their success, however, was seriously impeded in 1773 when Pope Clement XIV yielded to anti-Jesuit forces and suppressed the order.

The succeeding pope, however, unobtrusively restored the Jesuits to their previous status over a period of years, until, finally, in August 1814, all restrictions were withdrawn. American Jesuits, in fact, were operating under normal conditions as early as 1805. With the full restoration of the order by Pope Pius VII, Catholic bishops in America requested additional Jesuit missionaries for the expanding American frontier. Unfortunately, the training of Jesuits had been suspended during the years of the suppression and this left the Society with no new priests to supply the demand.

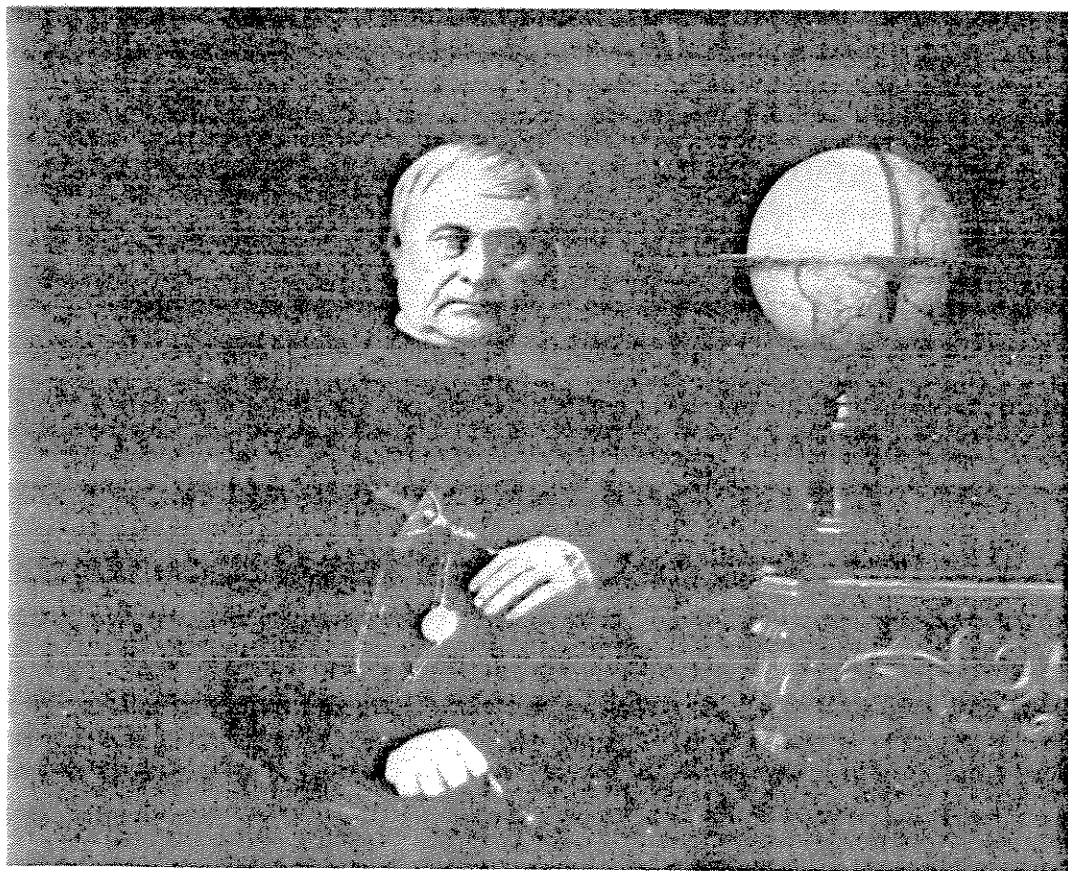
This situation changed somewhat in the 1830s. The political climate in Europe spurred an increasing anti-clericalism, forcing the once again flourishing Society of Jesus to seek relief through missionary work in undeveloped lands. Upheavals in France and the emerging nation of Italy, for example, encouraged Jesuits from those nations to seek assignment in the United States. American urban areas, however, were not significantly more hospitable to the Jesuit presence than certain regions of Europe, (and would not be so until after the 1840s when immigrants from the Catholic nations of Western Europe began to swell American cities) so a major portion of the Jesuits who came to the United States in these years were directed to mission outposts on the frontier.

The Society of Jesus novitiate at Florissant, on the outskirts of St. Louis, served as the headquarters and training location for Jesuit missionaries assigned to the expanding American frontier. From there contact was made with various Indian tribes as far distant as the middle Missouri River. Not the least of the notable Jesuit mis-



sionaries to depart Florissant for the Indian tribes of the West was Father Peter John De Smet, S.J., who established a mission among the Kickapoo in 1836, and later associated with the Potawatomie tribe near present Council Bluffs, Iowa.

Even before De Smet established his mission among the Potawatomies in 1837, Indians of the Pacific Northwest had contacted the Catholic community in St. Louis requesting Blackrobed priests. The first delegation of four Nez Perce and Flathead Indians to visit St. Louis arrived in 1831. Greatly influenced by a band of two-dozen or so Catholic Iriquois fur traders who came to the Pacific Northwest as workers for the North West Company of Montreal and stayed on after 1814 to settle with the Flatheads, these tribesmen had come three-thousand miles to secure Blackrobes, or Jesuits, about whom they had heard so much from their Indian brothers. The Missouri Vice-Province of the Society of Jesus, established in 1830, was responsible for missionary activity in the vast, undefined Oregon Country, but they could not immediately respond to the Indian petition. They simply did not have either the manpower, or the funds, to meet the request.



Father Peter John De Smet, S.J.

Unsuccessful in their first appeal, the Indians repeated their journey to St. Louis in 1834 and 1839. It was during their final trip that the Indians of the inter-Rocky Mountain region met De Smet at his Potawatomie mission on the Missouri River. De Smet commended the tribesmen for their faith and predicted that this time their petition would be honored. Indeed, the Jesuits at Saint Louis College did subsequently promise that in the spring two Fathers would visit the Indians in their homeland.

Thus it was that in April 1840 Father De Smet joined an American Fur Company caravan headed for a rendezvous in the Rocky Mountains. Eventually De Smet linked up with the Flathead Indians and followed them to their hunting grounds in the upper Beaverhead Valley of Montana. He also made the acquaintance of the Kalispels, Nez Percés, Kutenais, Coeur d'Alenes, and a half dozen other tribes. When De Smet returned to St. Louis later that year to inform his colleagues in the Society of the results of his reconnaissance he had quite a story to tell. The magnitude of the task before them, he reported, in sheer numbers of natives wishing religious instruction, was staggering. (Modern researchers today estimate there were, in 1840, perhaps, 80,000 Indians in 125 tribes, speaking nearly 60 languages, on both sides of the 49th parallel between the Plains of Montana and the Pacific Coast.) De Smet's immediate goal was to gather men, money and supplies for this new mission frontier.

De Smet returned to the Flatheads in the spring of 1842, this time assisted by three priests and three brothers of his order. Before the year was out, he saw to the establishment of St. Mary's Mission in the Bitterroot Valley. The Jesuit missionary frontier in the Pacific Northwest was begun.

The Jesuits were neither the first missionaries, nor the first Catholic priests, to preach in the Pacific Northwest. The Protestants were, in fact, the first missionaries to respond to the Flathead-Nez Percé delegation of 1831. Prior to the arrival of the Indians in St. Louis, Protestant denominations had limited their evangelical activity among Native Americans to several Hudson's Bay Company settlements. The request of the Indian emissaries from the Pacific Northwest changed that. Protestant groups were inspired to minister to the Oregon Country tribes and by 1833 Reverend Samuel Parker of the Congregational Church was in the field. He was followed in the next year by Jason and Daniel Lee, Methodists, and, in 1835-1836 by Reverend Henry Harmon Spalding and Dr. Marcus Whitman, Presbyterians. Reverends Cushing Eells and Elkanah Walker reached the Oregon Country in 1838.

Hudson's Bay Company employees in the Pacific Northwest petitioned the Catholic Vicar-General of Upper Louisiana for a priest as

early as 1821. In much the same manner as the Indian request would be treated a decade later, the official response by the Catholic hierarchy was that no American clergymen were available. In 1834 these same men petitioned the Catholic bishops of Canada, this time with more favorable results. In 1838 Fathers Francis Norbert Blanchet and Modeste Demers were directed to Fort Vancouver on the Columbia River where they established the first Catholic mission in the region. The French priests ranged far and wide in an effort to contact the variety of Indian tribesmen in the region, even journeying as far as the Hudson's Bay Company's Fort Colville in August of 1838. The Indians who traveled to St. Louis were familiar with the French-Canadian prelates, but they specifically desired Blackrobed Jesuits for their own camps.

The Jesuit plan for missions among the natives of the Pacific Northwest was unlike anything either Protestants or other Catholic groups could provide. Like many other Jesuits of his time, De Smet believed the Oregon Country missions should resemble the successful South American system called Reductions which had been used for a century and one-half, most notably in Paraguay.

Missions would be placed at locations sufficiently distant from white men, but convenient to near-by tribes. Individual outposts, each with their own superior, would establish not only a church and school, but also a sawmill, gristmill, an infirmary, a string of storage and outbuildings to hold the fruits of the mission farm, plus cabins for priests and Indians alike. The school was as important as the farm. As quickly as possible, the mission Indians were to be given a formal education mixed with liberal doses of manual training. Though independent, each reduction would be linked to the others for purposes of purchasing supplies, the sharing of personnel, and mutual protection.

Regrettably, De Smet's chain of reductions never achieved the success he desired. Perhaps his plans were too grandiose, or maybe the remoteness of the region was too great a barrier to overcome. Certainly, fur traders in the region opposed the Jesuits and hastened the demise of any plans that provided present and future stability for the tribes. In any case, the Jesuit superior general in Rome decided, in 1846, to concentrate his limited resources in the Oregon country below the newly drawn Canadian border and to center mission activity in the Rocky Mountains, rather than in one of the coastal valleys. In addition, Father De Smet was replaced.

### THE ROCKY MOUNTAIN MISSIONS

When Father Joseph Joset, S.J. replaced De Smet as Superior of the Rocky Mountain Missions, as the Oregon Country establish-

ments were now called, the Society of Jesus had only four stations: St. Mary's among the Flatheads, Sacred Heart among the Coeur d'Alenes, St. Ignatius among the Kalispels, and St. Joseph's on the Okanogan River. In less than a decade all four of these missions would be either relocated or closed. Golden California, not the Pacific Northwest, was the focus of public and private attention in these years. Joset completed his term as superior in 1850 and was succeeded by four experienced missionaries in the next twenty-five years.

The Rocky Mountain Mission, created in 1841 as a part of the Vice-Province of Missouri, was redefined in 1851 as the California and Oregon Missions. This arrangement, however, left the missions without necessary support from an established province, so in 1854 the Turin (Italy) Province of the Society of Jesus acceded to a request and assumed responsibility for those Western missions. In 1858 the California and Oregon mission dependents separated from each other, but not from the Turin Province. Henceforth, each area had a separate superior, though they sometimes shared the same men, and the Oregon Missions were once again referred to as the Rocky Mountain Missions.

One man, Father Joseph Giorda, S.J., served two terms as superior of the missions (1862-1866 and 1869-1877) and is therefore considered by some Jesuit historians to be the "second founder" of the Rocky Mountain Missions. During his tenure the Jesuits absorbed several Pacific Northwest missions which the priests of the Oblates of Mary Immaculate could no longer maintain, they extended themselves farther east onto the plains of Montana, and, at one point, the number of mission stations grew to eighteen. Giorda also endured the frustration of the post-Civil War Indian policy of President U. S. Grant that delivered eighty thousand Catholic Indians at thirty-eight mission stations into Protestant hands in spite of previous Catholic efforts in the area. Nevertheless, Giorda continued to strengthen and maintain the Jesuit missions in his jurisdiction, and when he relinquished his office to Father Joseph M. Cataldo, S.J. in 1877 there were thirty-nine Jesuits in the Pacific Northwest ministering to seven thousand Indians at nine substantial mission locations.

Cataldo was eminently qualified to direct Jesuit missionary activity in the Pacific Northwest. He had more than a decade of experience as an active missionary among several tribes of Indians, he was an accomplished linguist (eventually mastering more than twenty Indian and European languages), and he was well respected by Indian tribesmen, probably second only to De Smet in that regard. It was not in Cataldo's personality to simply maintain a situation. He demanded improvement.



**Father Joseph M. Cataldo, S.J.**

Cataldo had only to look about him to see that the Indian's commitment to Christianity was deteriorating. The diminishing interest of some tribes began with the discovery of gold in the Pacific Northwest and the resulting influx of miners, and it accelerated with the arrival of permanent settlers. Constant conflicts with the Federal Government over lands and reservations further disheartened the tribesmen. Cataldo believed De Smet's goal of a chain of Reductions in the Pacific Northwest was an unreachable ideal. He resolved to redouble his Society's commitment to the Indians of the Pacific Northwest, but along slightly different lines.

From 1877 to 1893 Cataldo re-directed Jesuit missionary emphasis in the Pacific Northwest. He opened previously closed missions, established new ones, some with orphanages and hospitals, eventually increasing the total number of missions under his jurisdiction from nine to fifteen. He also emphasized the building of reservation boarding schools, and, at one point, in 1890, had more than one thousand Indian children registered in nine mission schools in Montana alone. In at least three cases Cataldo had to confront the Department of the Interior with legal threats in order to establish Jesuit missions on Indian reservations previously closed to Catholics by the Indian policy of President U. S. Grant.

Cataldo begged money, especially courting major donors to the missions such as Mother Katherine Drexel, whose personal fortune was used to build and support fourteen Indian schools in eight western states through the Bureau of Catholic Indian Missions. In addition, Cataldo encouraged his missionaries to write vigorously about their life among the Indians for a wide variety of specialized mission publications.

Even as he boosted the number of mission stations in the Rocky Mountain Mission, Cataldo also increased the number of Jesuits working in the missions from 39 to 136. Jesuits from both Europe and America were recruited, and, in an effort to alleviate future staffing problems, Cataldo established a Jesuit novitiate at Sacred Heart Mission, De Smet, Idaho where young men entering the Society could be trained as Indian missionaries. And, to even further intensify his "manpower," Cataldo successfully encouraged three orders of nuns to staff schools in the Rocky Mountain Mission.

The Golden Age of the Jesuit missions in the Pacific Northwest expired soon after Cataldo relinquished the reins of authority. The Indian policy of President U. S. Grant initially drew the ire of Catholics but there was, however, an unanticipated advantage to this program. Acts of Congress provided federal support for Indian schools, and, under the program of government subsidies, Jesuit mission schools in the Pacific Northwest fairly prospered.

Unfortunately, direct appropriations by Congress for contract schools eventually became the subject of a bitter national debate, highlighted by a growing animosity between the various Christian faiths. The end result was that each year from 1896 to 1899 Congress cut appropriations to Indian schools until, finally, the entire program ended on June 30, 1900.

In 1909 the California and Rocky Mountain Missions, who had two years earlier lost their status as dependencies of the Turin Province, were combined as a single, California, province. Two Indian missions in South Dakota, and one in Wyoming, were added to the new and irregularly shaped province, but responsibility for the missions in northern Alaska (but not southern Alaska) was shifted to Canadian Jesuits. The California Province, however, resumed authority over all of the Alaska missions in 1912. Then, in February 1932, the territory of the original Rocky Mountain Mission was once again separated from the California Province, this time to be called the Oregon Province.

In the twentieth century, Jesuit Indian missions, and especially their schools, were under constant pressure to locate funding sources. Without government assistance, several schools closed during the otherwise outwardly prosperous 1920s. These hard times in the mis-



sions were followed by the Depression Decade of the 1930s and financial priorities seemed, at times, to outweigh the ecclesiastical and educational purposes for which the missions had been founded. One mission, Holy Family in Montana, went bankrupt, resulting in a series of complex civil, and ecclesiastical, court actions.

Meanwhile, Indian tribes became increasingly independent following the passage of the Indian Reorganization Act in 1934. By the 1950s tribes were increasingly weary of termination threats by the Federal Government, Indians migrated in ever greater numbers to urban areas, and increased federal funds for Indian programs multiplied to the point where missions no longer seemed an integral part of reservation life. As a result, only a handful of Jesuit missions in the Pacific Northwest survived by 1960, the end-date for this microfilm project.

## THE OREGON PROVINCE ARCHIVES

The Oregon Province Archives of the Society of Jesus first took form in 1912 when Father George Weibel, S.J. assembled documentary material for the Silver Jubilee of Gonzaga College. In addition to academic records, Weibel also collected an assortment of Pacific Northwest Jesuit missionary papers. This material was stored, unclassified, at the Gonzaga Graduate School of Philosophy at Mount St. Michael's on the outskirts of Spokane, Washington.

Weibel's collection of mission records more than doubled in size after 1932 when the Oregon Province was established as a separate unit. The systematic collection of Jesuit missionary documents began in 1938, but it was not until several years later that the archives were used by serious Jesuit students. William N. Bischoff, S.J. was one of the first scholastics to investigate and catalogue Weibel's material and his efforts were published as *The Jesuits in Old Oregon, 1840-1940* (1945). In 1952, Father Wilfred P. Schoenberg, S.J. assumed responsibility for the collections at Mount St. Michael's and from that date forward the Oregon Province Archives assumed an attitude of both permanency and professionalism.

The microfilm edition of the Pacific Northwest Indian Mission Collection of the Society of Jesus follows the organization used by the Oregon Province Archives which is now located in Crosby Library on the Gonzaga University campus in Spokane, Washington. Material is included from fourteen mission stations and thirteen missionaries.

The Oregon Province Archive has the single greatest collection of extant material on Jesuit missionary activity in the Pacific Northwest between 1853 and 1960 and approximately 80% of that material is included in this microfilm production. There are, however, gaps in coverage.



Four disasters befell the Pacific Northwest Indian Mission Collection. The first occurred in 1851 when a cache of records detailing the earliest activity of the Jesuits in Montana, Idaho, and Washington were lost in a boat wreck on the Pend d'Oreille River as the documents were being transferred from one mission station to another.

The second loss took place when a Sunday morning fire destroyed most of St. Mary's Mission near Omak on October 5, 1919. Damage to the buildings, including a library of two thousand books, was estimated at \$50,000 but the harm to a vast collection of irreplaceable items was even more serious. A famous Indian museum developed by Father Etienne De Rouge, S.J. was completely destroyed. In addition, the archival record of the mission, plus many of the other Indian stations in Washington who looked to St. Mary's for leadership, were irretrievably lost.

The third major depletion of the Jesuit mission collection was also caused by fire, but this time the flames that devoured diaries, dictionaries and documents was deliberately set. Following the publication of *Indian and White in the Northwest. A History of Catholicity in Montana, 1831 to 1891* by Father Lawrence B. Palladino, S.J. In the process of his research, Palladino assembled a collection of Jesuit missionary papers from various Montana outposts. His book was published in 1894. Later, in 1922, Palladino issued a second edition and this time, in addition to the documents already in his possession, he borrowed materials assembled at Mount St. Michael's. Inasmuch as there was no formal archive, there were no formal procedures for borrowing privileges. When Palladino died in 1927 at the age of ninety-one in Missoula, Montana his entire research collection was inadvertently destroyed.



Another collection of primary research material was lost in 1939 when fire razed the mission church at De Smet, Idaho. St. Joseph (Sacred Heart) Mission had initially been established in 1842 on the St. Joe River of Idaho. It was later moved to the North Fork of the Coeur d'Alene River, and, finally, relocated a third time at De Smet, Idaho in 1873. Sacred Heart was an important mission for the Coeur d'Alene Indians, but also for the Society of Jesus. In 1891 a Novitiate for Jesuit Scholastics was located at the mission. A portion of their study involved familiarization with Rocky Mountain Mission history, plus the study of Indian culture and language. Accordingly, there was located at Sacred Heart a considerable portion of the mission history documents relating to the Society of Jesus in the Pacific Northwest. The fire on April 4, 1939 removed forever that resource for further study.

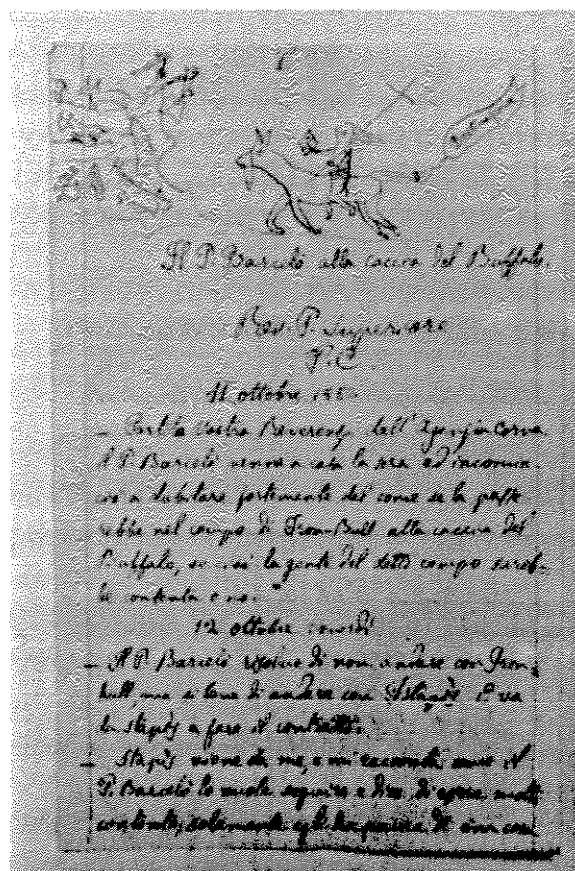
The current Pacific Northwest Indian Mission Collection of the Oregon Province Archives of the Society of Jesus was almost exclusively gathered by Father Wilfred P. Schoenberg, the province archivist for twenty years. Schoenberg was an indefatigable document detective who ferreted out hundreds of diaries, letters and financial account books previously believed lost. He located many of his materials in root cellars, in attics of dilapidated mission schools, and dusty storerooms. Not only did Schoenberg actively discover and collect a whole new set of Jesuit papers, an equally important activity was to instill in the Jesuits of the Oregon Province the value of history and the obligation to preserve official records. Even today packages of material continue to arrive at the Oregon Province Archives with notes such as the one that stated, "This is the kind of thing (house diary) people throw away or get lost. I brought it with me from the mission when I left there 16-17 years ago intending to give it to (the archives). I rediscovered it and would like to get it where it belongs."

Mission station material in this microfilm edition generally includes land and water rights verification, correspondence with other missions and superiors, plus the House Diary. The House Diary is an especially valuable resource for determining the daily and/or weekly activity at the mission. Father Joseph Cataldo, S.J. himself penned this note in the St. Francis Xavier diary for May 14, 1893: "It is the wish and even the order of Superiors that the Father, who is in charge of the Mission, write every evening a few lines of Historical Points in this book . . ."

The "Historia Domus" (a brief account of the status of the mission, normally written annually by the local superior and sent to the provincial), and the "Litterae Annuae" (an annual account of the state of the parish or mission written by the local superior and sent to the Father General of the Society of Jesus in Rome), are other impor-

tant documents of mission activity. Financial accounts, census records, miscellaneous history manuscripts, many composed at the mission, and publications regarding the mission station have also been microfilmed.

Biographical material on the missionaries generally includes correspondence, published and unpublished history manuscripts, and any publications about the person. Personal diaries are included where available, though only Father Jerome D'Aste, S.J. has anything approaching a complete set for his years as a missionary. Sometimes the miscellaneous notes compiled by an individual Jesuit will be included because such random jottings often contain information gleaned from documents and data that no longer exist. Some collections contain miscellaneous material assembled from other Catholic archives. The Prando Collection, for example will have a few letters taken from Catholic University of America, and the Cataldo Collection has copies of some letters from the archives of the Sisters of Blessed Sacrament, the Ursuline Sisters, and the Sisters of Providence.



Letter of Father Peter Prando, S.J. to Father Joseph Cataldo, S.J., October 11, 1883.

As regards the missionaries it should be noted that while this microfilm edition contains only thirteen collections, there were actually more than a hundred Jesuits who served in Pacific Northwest mission stations during the dates covered by this project. Some of these men, however, did not keep personal papers, and others were doubtless lost in the fires of 1919, 1927 and 1939. Father John A. Post, S.J., for example, was continuously occupied at the De Smet, Idaho mission of the Coeur d'Alenes from 1905 until his death in 1940, yet almost none of his papers survive today. Father Aloysius Vrebosch, S.J. labored on the Crow Indian Reservation from 1898 to 1903, and again from 1906 to 1925, but his personal papers, beyond a dictionary of the Crow language, are equally sparse. There are similar situations for other important missionaries.

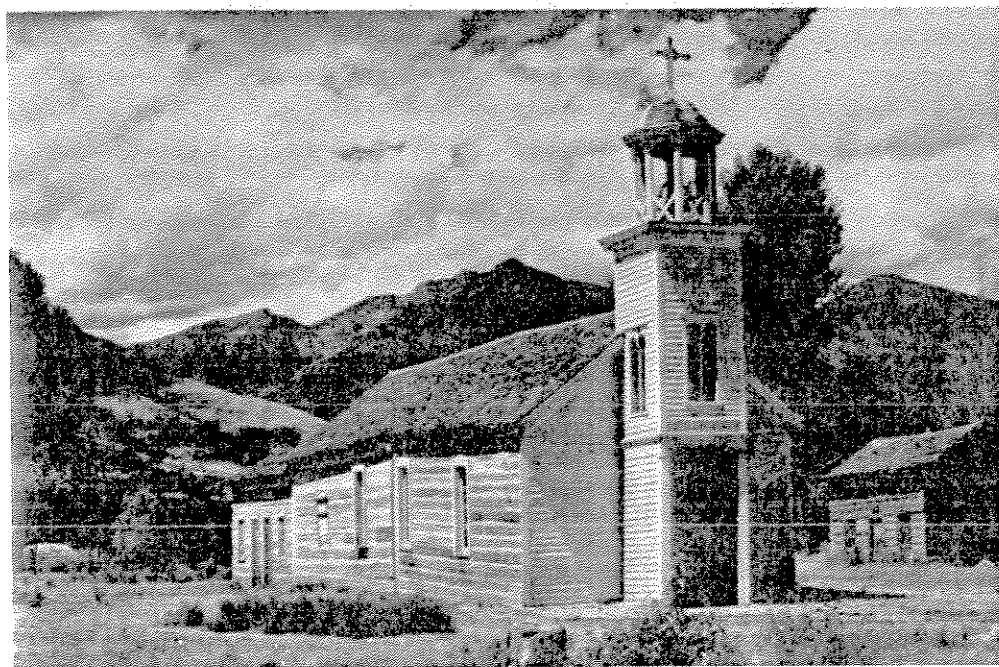


# JESUIT MISSION STATIONS IN THE PACIFIC NORTHWEST

## ST. MARY'S MISSION, MONTANA

Father Peter John De Smet, S.J. left St. Louis in March 1840 to initiate the Jesuit missionary effort in the Pacific Northwest. With the assistance of a fur trade caravan he reached the Green River rendezvous in present Wyoming and from there traveled to the main Flathead Indian villages. After a short time among his "dusky children of the forest" in Montana, De Smet promised to return the following spring and then set out for St. Louis, where he arrived on December 31. After a winter of begging and recruiting, De Smet, true to his word, departed Missouri in May 1841 for his second visit to the Indians of the Rocky Mountains.

An advance party of Flatheads greeted De Smet at Fort Hall and escorted him, by a tortuous route, to the Flathead villages in the Bitterroot Valley. St. Mary's Mission was dedicated on the first Sunday in October 1841 and became the first Catholic Indian mission in the Pacific Northwest. In the spring of 1842 a vegetable garden and a cattle herd were begun at the mission, the seeds, farm implements, and animals coming from Fort Colville, a Hudson's Bay Company post three hundred miles distant on the Columbia River.



**St. Mary's Mission**, established 1841, was the first Jesuit outpost in the Pacific Northwest. A church was built by Father Anthony Ravalli, S.J. in 1866 and the restored building, a National Historic Landmark, remains to this day in Stevensville, Montana.

De Smet did not remain long at St. Mary's, for he was determined to personally appraise Pope Gregory XVI of the piety of the Rocky Mountain Indians, and to that end he went to Europe in 1843. He reported to the pope that in its first year, the clergy at St. Mary's Mission had "wrested from the power of the devil" 1,654 souls.

When he returned to the Pacific Northwest in August 1844, De Smet was accompanied by additional Jesuits. Meantime, De Smet's Jesuit compatriots at St. Mary's were branching out to new missions among the Coeur d'Alenes and Kalispels. They also expanded St. Mary's Mission to include a water powered gristmill, a liquor still, and a sawmill made from hammered and filed iron wagon tires.

In 1850 St. Mary's Mission was abandoned by the Jesuits. The once fervent Flatheads were increasingly resistant to the influence of their Blackrobes as more and more white men appeared in the region. The gold rush in California also placed heavy burdens on the Jesuit manpower in the West. Father Joseph Joset, S.J. conditionally sold the remote, but highly improved, mission property to Major John Owen for \$250, and the Jesuits were reassigned.

Within two years the Flatheads repented and made direct overtures for the return of the priests. The Jesuits, therefore, reaffirmed their commitment to the Flatheads and reopened St. Mary's in 1866. A new church was erected by Fathers Anthony Ravalli, S.J. and Joseph Giorda, S.J. The restored building stands to this day in Stevensville, Montana.

On October 17, 1891 the Flathead Indians reluctantly agreed to a treaty with the United States Government that yielded their property in the Bitterroot Valley for new lands on the Jocko Reservation farther to the north. St. Mary's was no longer necessary and for the second time the property was abandoned. Jesuits continued to visit the mission from near-by Missoula until 1908, but, in actuality, after 1895 the mission was of small consequence to Indians, whites, and Jesuits alike.

### **ST. IGNATIUS MISSION, MONTANA**

When St. Ignatius Mission on the Pend Oreille river (WA) became untenable, Father Adrian Hoecken, S.J. made the decision to relocate the mission at a well-known Indian rendezvous point in Montana. Accompanied by the Jesuit community and a majority of the Kalispel Indians from the Pend Oreille site, Hoecken arrived at a place called Snielemen in the Flathead Valley on September 24, 1854. Here he established the second mission of the Society of Jesus in Montana, and their fifth in the Pacific Northwest.

Work was begun immediately on a log cabin and in a few weeks a

fair sized chapel, two more cabins, plus blacksmith and carpenter's shops were completed. During the first winter more than eighteen thousand rails were split by the hardworking Jesuit brother attached to the mission and in the spring a large field was fenced in and put under cultivation. By Easter 1855 it was estimated that more than one thousand Indians surrounded the mission as either permanent or seasonal residents.

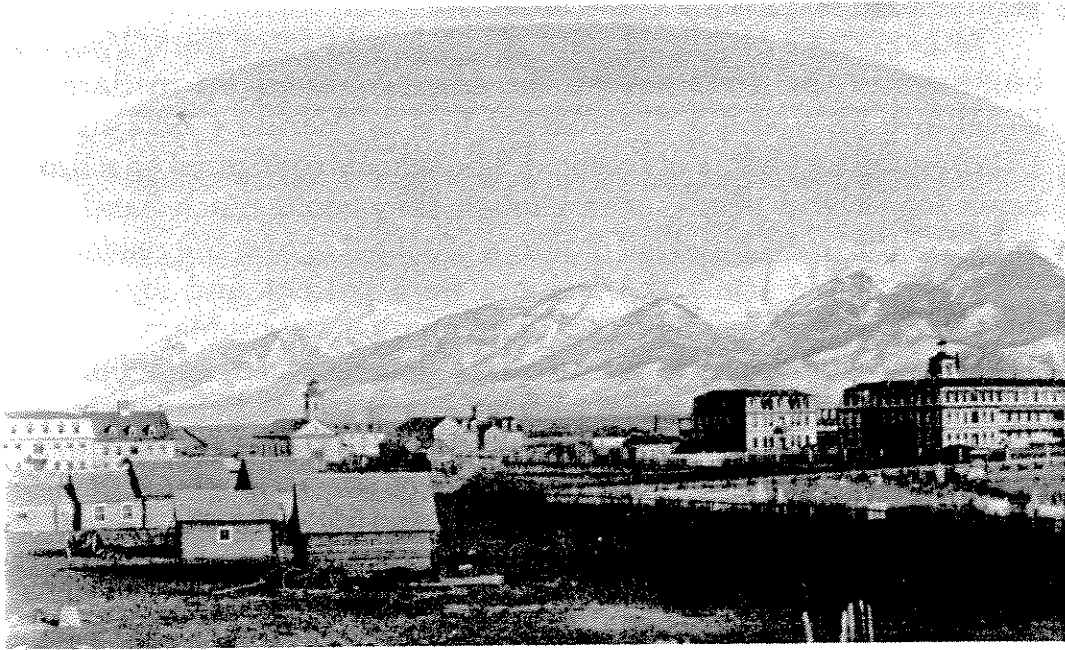
In the summer of 1855 Isaac Stevens concluded a treaty with the chiefs of the tribes near the mission. A Flathead Reservation was legally defined and given over to the exclusive use of the "confederated tribes of Flatheads, Pend d'Oreilles and Kootenais." As a part of the agreement the mission staff was instructed to begin a school for the Indians, with government assistance forthcoming. Hoecken willingly provided this service, but when the promised government subsidy did not materialize it had to be closed after only one year. Not until 1863 was the mission strong enough to maintain a day school for Indian boys at its own expense. A boarding school for Indian girls was opened the following year, thanks to the unselfish cooperation of the Sisters of Providence. During the first decade of its operation, a single federal subsidy of \$1,800 was received by the mission for both schools.

In addition to new schools, St. Ignatius prospered with the erection of a flour mill, and a whip saw mill. A new church was also built, in 1864, plus new residences for the priests and sisters. In 1874 the Federal Government began to offer regular financial support for the schools, a sum of \$2,700 for each of the first three years, and \$4,000 per year thereafter until 1890.

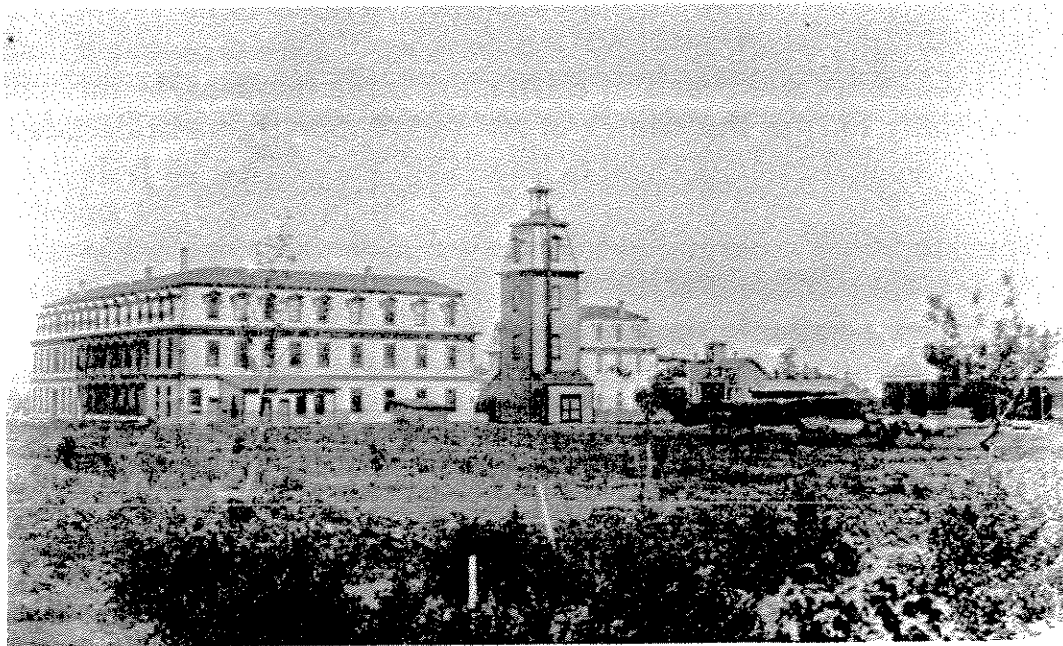
St. Ignatius reached its highest development between 1890 and 1896. More than three hundred Indian students attended classes. The Federal Government provided a reasonable monthly subsidy of \$12.50 per student, and the Ursuline nuns arrived in 1890 to help share the teaching load with the Jesuit fathers and the Sisters of Providence. In buildings called "the shops" boys learned the trades of carpentry, blacksmithing, harness making, and farming in addition to studying traditional academic subjects in formal classrooms. An irrigation system was dug for the mission farms and the cornerstone for a new brick church was laid in 1891. A mission press, run by Indian apprentices, issued at least sixty-six separate imprints of Indian catechisms and dictionaries, a unique feat in itself.

In 1896 Congress began to diminish its financial support for contract schools and the end of all subsidies came in 1900. For a time the Catholic Indian Bureau assisted St. Ignatius in meeting its massive financial obligations, but their support had its limits. School enrollment had to be restricted, and the shops were closed. To make matters worse, a fire destroyed the boys' department, including many





**View of St. Ignatius Mission in 1891.** To the right of St. Ignatius Church was the hospital and school of the Sisters of Providence, the Jesuit school for boys, and the Jesuit scholasticate.



**The Theologate and water tower at St. Ignatius Mission.**

valuable papers, plus a small museum.

Other school buildings were also taken by later fires. Two main buildings of the girl's school, for example, went up in flames in December 1919, and a devastating fire in February 1922 took the Ursuline Sisters home and school. The schools continued on a limited basis for several years, even though they could reach barely one-fourth of the eight hundred children of school age on the reservation.

In all these trials the Indians were patient and loyal to the Jesuits. Not the least of the tribesmen's own problems was the opening of their reservation to white homesteaders in 1908. Many persons lost their lands and soon the financial condition of the individual natives was as poor as the mission itself. In 1909 the Catholic authorities in Montana relieved St. Ignatius Mission of further responsibility for the entire reservation. Henceforth, it was assigned to a territory surrounding the mission that was barely one-fourth the size of its original territory, and parish churches were located at Polson and Ronan to service whites and Indians of those communities. St. Ignatius Mission had become by 1929, as an Apostolic Delegate stated, "a beautiful ruin of its former self."

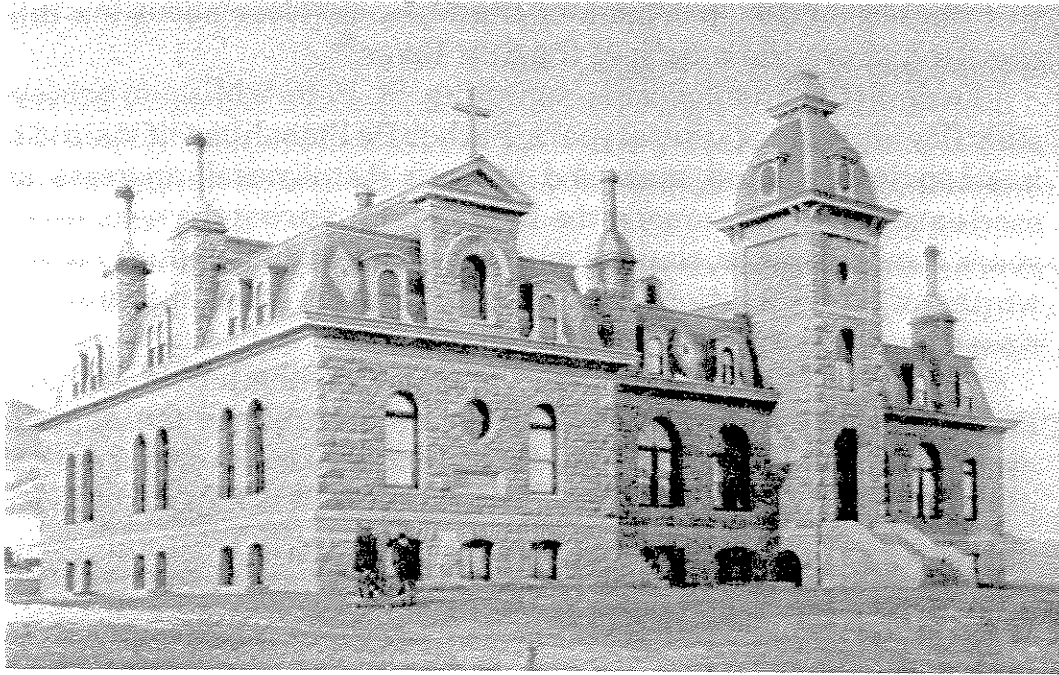
### **ST. PETER'S MISSION, MONTANA**

The third Montana mission founded by the Society of Jesus was near the Blackfeet Indians. Father Peter John De Smet, S.J. made contact with the fierce Blackfeet in 1840 and in subsequent years he purposely traveled through their country, a route usually avoided by others on the frontier. With the assistance of Father Nicholas Point, S.J., De Smet succeeded in converting large numbers of the tribe, especially during the winter of 1845-1846. For the next decade no other denomination seemed to have as much success with the tribe, so in 1857 the Western Superintendent for Indian Affairs asked De Smet to locate a permanent Catholic mission among the Blackfeet. After a short delay, Father Adrien Hoecken, S.J. was dispatched to reconnoiter suitable sites.

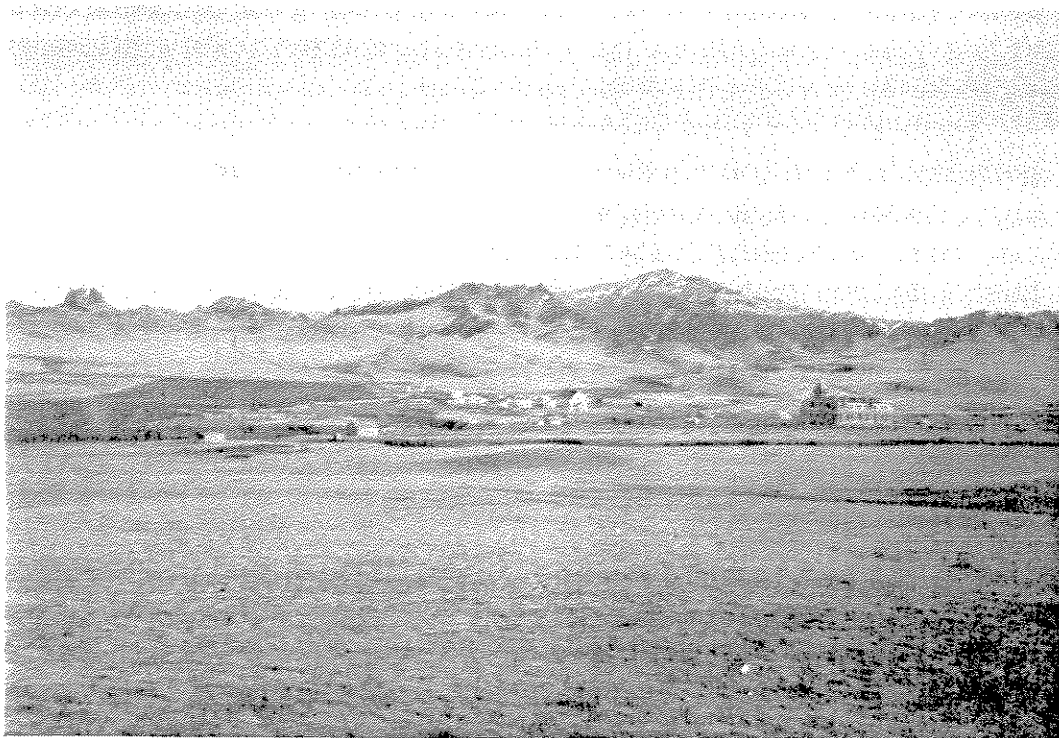
Hoecken selected a spot on the Teton River near present Chouteau, but after one winter in this isolated location the mission was relocated on the banks of the Sun River not far from the future site of Fort Shaw. The second mission lasted only five months before rumors of Indian unrest resulted in a prudent withdrawal by the three Jesuits holding the station.

The third attempt to establish a mission among the Blackfeet took place in the autumn of 1861. This time a spot on the banks of the Marias River was chosen for a mission to be called St. Peter the Apostle. But the Indians protested that the mission was too near their best buffalo hunting grounds, and in February 1862 a new site





**Ursuline Sisters' Mother House and Academy.** The Ursuline Sisters arrived at St. Peter's in 1884 and occupied a log cabin for seven years before building a massive convent and academy that was completed in 1891. This beautiful building was destroyed by fire in November 1981.



**St. Peter's Mission** against the Little Belt Mountains, beneath Bird Tail Rock in 1891. The boys' school and Jesuit residence was a three-story stone building.

was chosen on the "left bank of the Missouri river about six miles overland above the mouth of the Sun River."

Despite this inauspicious beginning, St. Peter's Mission achieved stability in the next several years. Father De Smet himself visited the mission in 1862 and marveled at both its physical progress and ecclesiastical success among the Indians. But during the next several years harsh weather, coupled with a growing Indian hostility toward whites of all occupations, caused the Missouri River mission to be closed in April of 1866.

The final site for St. Peter's Mission was beneath Bird Tail Rock. Preparations at this location were made even before the abandonment of the Missouri River buildings, but the Jesuits dared not take permanent residency until the general Blackfeet antagonism toward whites subsided. That time did not come until 1874, but in the meantime Federal Government policy under President U. S. Grant decreed that the Blackfeet Reservation be given over to the exclusive authority of Methodist missionaries. The Bird Tail Rock site was near the Blackfeet Reservation, yet not on it. So when Blackfeet hostility ebbed and it was deemed safest to occupy the Bird Tail Rock location, an all-out effort was planned by the Jesuits to make St. Peter's the equal of their best Pacific Northwest mission, St. Ignatius.

Alas, scarcely had the Jesuits refitted their buildings at Bird Tail Rock than Congress, in 1874, redrew the boundaries of the Blackfeet Reservation established in 1855, thereby placing the southern border of the reservation about sixty miles from the St. Peter's Mission. Undeterred, the Jesuits sent three of their men to the site.

Father Peter Paul Prando, S.J. sought, and received in 1881, permission from the Blackfeet agent to establish a school for Indian boys at Birch Creek opposite, but not on, the reservation. The agent, however, later changed his mind, and attempted, without success, to keep a defiant Prando away from the Indian land. A greater problem for the agent was in keeping the Blackfeet parents from sending their children off the reservation to Prando's school. The little mission school on Birch Creek eventually expanded to become Holy Family Mission, in spite of the unrelenting hostility of the Blackfeet agent.

After both Prando and the Blackfeet agent were reassigned in 1884, the new superior at St. Peter's persuaded the Ursuline Sisters to take on the burden of providing a girl's school that would complement the already flourishing boy's school. With the generous assistance of Mother Katharine Drexel of Philadelphia, foundress of the Sisters of the Blessed Sacrament, a permanent convent and school, called Mount Angela, was erected by January 1892. The Federal Government offered a subsidy of \$9.00 per month, per enrolled student, and St. Peter's Mission enjoyed unaccustomed

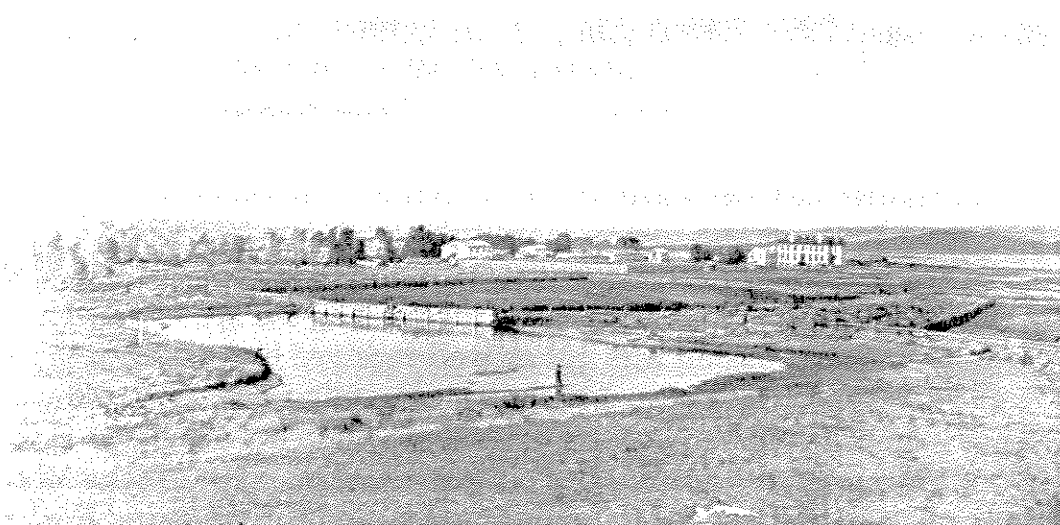
solvency.

Like St. Ignatius Mission, St. Peter's was deeply affected by the retraction of government support for mission schools between 1896 and 1900. School enrollments declined, as did the mission facilities. Hard decisions had to be made and the mission was officially, reluctantly, abandoned in May, 1898. Holy Family Mission and the Jesuit church at Heart Butte would thereafter share the responsibility for ministering to the Blackfeet Indians. The Ursuline nuns continued to conduct their school at the Bird Tail Rock site, but in time they too, were driven out. Fire destroyed the Jesuit building in 1908, and Mount Angela in 1918.

### **HOLY FAMILY MISSION, MONTANA**

In 1880 Father Peter P. Prando, S.J. was assigned to St. Peter's Mission near the Blackfeet Reservation. The following year he built a small hut on Birch Creek, just off the reservation, from which he dispensed the sacraments and taught school for Blackfeet boys. The reservation, however, had been assigned to the Methodists under the Grant Administration Indian policy and Prando was ordered off the reservation by the Blackfeet agent. He eventually left, but the Blackfeet continued to be visited by Jesuits out of St. Peter's Mission for the next several years.

Tensions eased in due time and in 1885 Father Joseph Cataldo, S.J, Superior of the Rocky Mountain Missions, applied for Federal Government approval to build a permanent Catholic mission on the Blackfeet Reservation. Permission was granted, though not willingly, and the Birch Creek buildings were abandoned in 1886 in preference to a new site on Two Medicine River a few miles north of the Blackfeet Agency at Badger Creek.



**Holy Family Mission, Montana.**

In 1887 a Blackfeet Indian, White Calf, donated a portion of his land to the Jesuits for a school. Once again, Cataldo sought Federal approval. Meantime, The Bureau of Catholic Indian Missions, through the aid of Mother Katharine Drexel, pledged \$14,000 for the school on Two Medicine River as soon as government permission was assured.

The Secretary of the Interior acquiesced to the establishment of a new school on May 6, 1889 and Holy Family Mission School opened on August 25, 1890. The school maintained itself through the cooperative funding of the Bureau of Catholic Missions, the federal government, the Blackfeet Tribe, and charity donations. (Mother Drexel herself donated a herd of cattle in 1892, and in 1895 funded a three-story stone building for a new boy's school.)

Government subsidies to the mission schools in general, however, began to be reduced in 1896, and were dropped entirely in 1900. Increasingly the mission depended upon Mother Drexel and the Bureau of Catholic Indian Missions. Nevertheless, indebtedness deepened yearly. New sources of money were located from the Marquette League and the Diocese of Helena, but in 1939 funds were totally exhausted. All Catholic support had, little by little, been withdrawn and the mission owed more than \$58,000. Eventually a council of bishops assessed responsibility for the debts and the Jesuits left the mission in September, 1940.

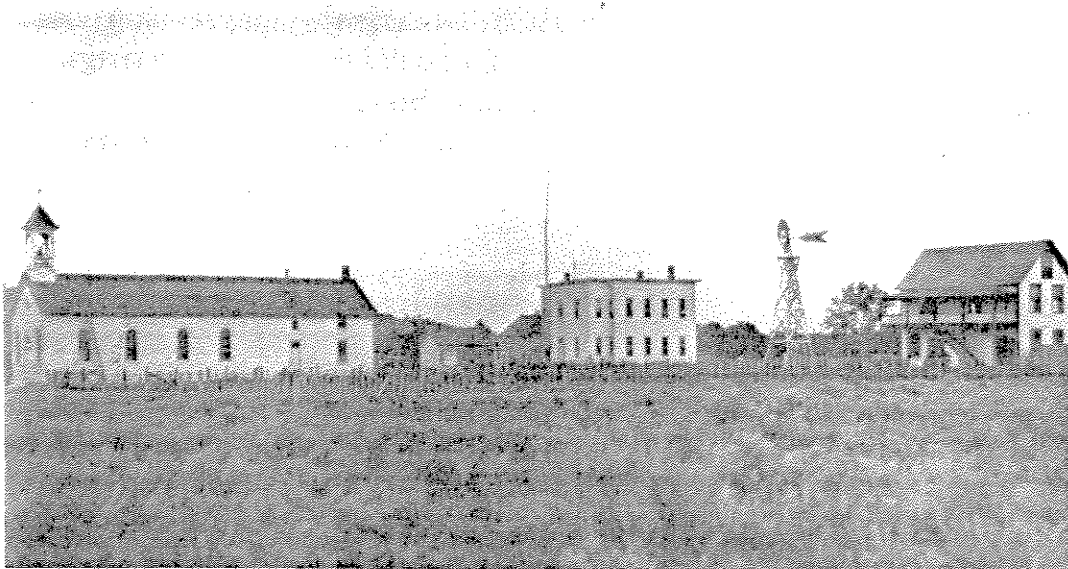
### **ST. JOSEPH LABRE MISSION, MONTANA**

The Northern Cheyennes were exiled to Indian Territory (Oklahoma) in 1876 for their participation in the Custer massacre at the Little Big Horn. When they were allowed to return to the Northern Plains of Montana, in 1882, the Northern Cheyennes were placed on the Tongue River Agency. A separate Northern Cheyenne Reservation would not be established until 1900. Meanwhile, Catholic authorities urged the Jesuits to establish a mission for the Northern Cheyennes on their reservation. Father Peter Barcelo, S.J. made his first visit to the Cheyennes in 1883, and though he found the tribe well disposed to Christianity, the demands on his time were already too great to be spread to any more tribes.

Diocesan priests, assisted by the Ursuline Sisters established the first mission among the Cheyennes, dedicating the spot to St. Joseph Labre. But the mission was not as well received by local whites as it was by the Indians, and in a short time the mission was floundering. The Bishop of Helena made an urgent appeal to the Jesuits to rescue the station. Father Joseph Cataldo, S.J., Superior of the Rocky Mountain Missions, agreed to help and he assigned two Jesuits, Fathers Peter P. Prando, S.J., and Aloysius van der Velden, S.J., to St. Labre's

in October, 1885.

For the next several years, until 1893, St. Labre operated in fits and starts. A cycle of Indian hostility, disapproval by local whites, and white antagonism toward the Indians seemed to place the station in constant jeopardy. St. Labre was temporarily closed in 1889 due to Indian hostility, but reopened again in 1891. It closed during the Ghost Dance craze in 1892, but reopened once more in March 1893. A fresh beginning was made in 1896 when a new church was built, but the mission never really achieved stability. Neither the whites nor the Indians ever truly accepted the priests. Finally, in August 1897 Father van der Velden, who had spent a dozen years laboring among the Northern Cheyennes, admitted defeat and sanctioned the closing of St. Labre. The results of the work among these Indians was so uncertain, and the needs were so great elsewhere, no other decision was possible. In later years the Capuchin Fathers would find more success in maintaining a mission among the Northern Cheyenne.



**St. Joseph Labre Mission** among the Northern Cheyennes was originally called the Mission of Sorrows. It was, in many ways, the least developed of the Jesuit stations.

### **ST. PAUL'S MISSION, MONTANA**

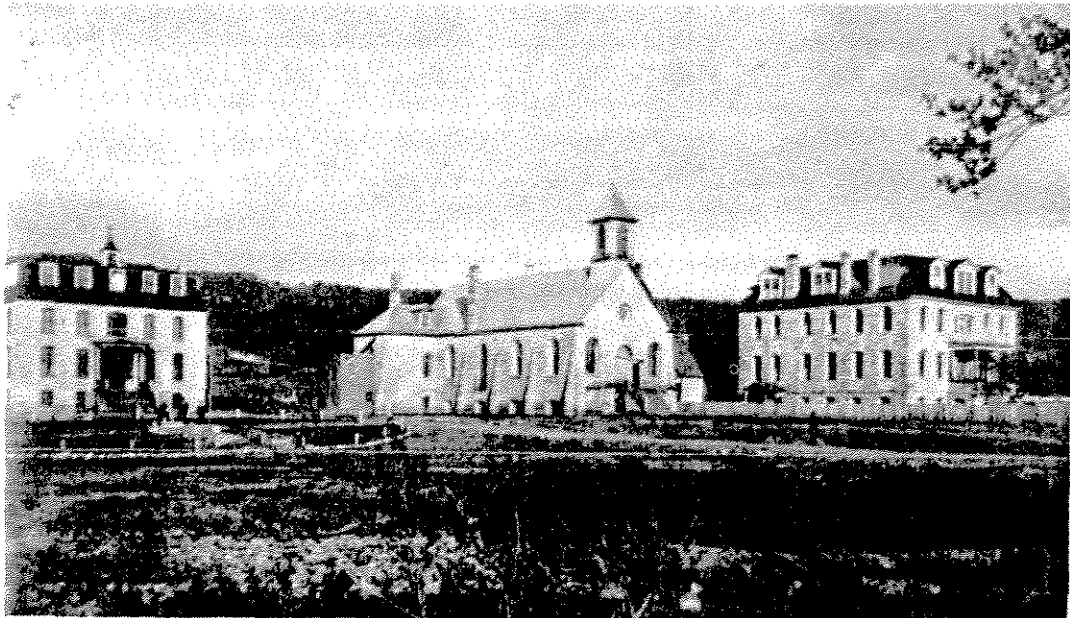
As was the case with so many of Montana's Indian tribes, it was Father Peter John De Smet, S.J. who first introduced Christianity to the Assiniboin and Gros Ventres. In later years, Father Joseph Giorda, S.J. also worked among these tribes, though on an irregular basis.

In 1885 Father Joseph Cataldo, S.J., Superior of the Rocky Mountain Missions, petitioned the Commissioner of Indian Affairs for permission to build Catholic missions on the Nez Perce, Blackfeet,

and Assiniboin/Gros Ventres reservations. When authorization was received for the Fort Belknap Reservation of the Assiniboin and Gros Ventres, Father Frederick Eberschweiler, S.J. was appointed to select a site for a new mission. He chose a site on the Milk River, near present Harlem, Montana, hired some local Indians to help him build a cabin, and dedicated his new mission on December 8, 1885.

After one winter, Eberschweiler relocated his mission. The Milk River site, apparently did not have sufficient timber or water. A reconnaissance in May 1886 found a new, more acceptable, site on People's Creek. Three log cabins and a stone building were erected during the summer despite reoccurring rumors of an impending war between the Fort Belknap tribes and the Canadian Bloods.

St. Paul's Mission school opened in September 1887. It grew from an initial enrollment of 25 boys to 160 students by 1894. But in 1896 the Federal Government cut its appropriations to contract schools and St. Paul's, like other missions, felt the pinch. Nevertheless, St. Paul's, better than most other mission schools, managed to stabilize its student body, at least to 1933. During the Depression Decade, however, St. Paul's suffered major financial reverses, two tragic fires, and the withdrawal of the Ursuline Sisters. Even so, the Jesuits retained their commitment to St. Paul's Mission through 1960.



**St. Paul's Mission, Montana.** Pictured in the 1920's, from left to right, the mission consisted of a sister's convent, the church, and the priest's and boys' house.



## ST. FRANCIS XAVIER MISSION, MONTANA

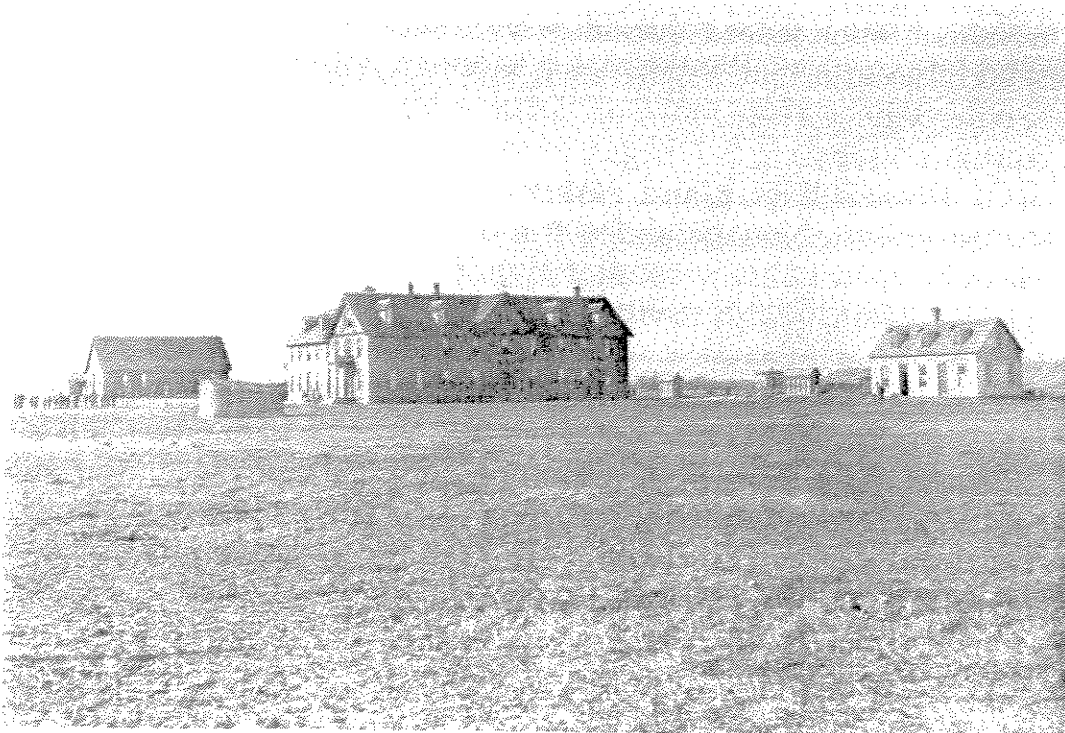
The Crow Indians first heard the teachings of Christianity from Father Peter John De Smet, S.J. during his return trip to St. Louis in 1840. He renewed his acquaintance with the tribe in 1844, but after that no Jesuit visited them until 1880 when Father Peter Barcelo, S.J. was directed by his superiors to make periodic visits to the Crows. Not until 1886, when the Crow Agency was transferred to its present location on the Little Big Horn, did Father Joseph Cataldo, S.J., Superior of the Rocky Mountain Missions, assign Jesuit Fathers Urban Grassi and Peter Prando to select a site for a permanent mission. The spot selected for the new mission was at the mouth of Rotten Grass Creek, roughly twenty miles from the agency headquarters. The first quarters of the mission consisted of three tents staked out on February 25, 1887.

The mission school opened in September 1887 in a new frame building. The following month a colony of Ursuline Sisters assumed their duties as teachers for twenty students. The school grew in size and intensity, and by 1891 a new brick school was opened to accommodate 150 boys and girls. In addition, mission records show that by 1891 fully one-half of the entire Crow tribe had been baptized by the Jesuits, and the mission was so successful that a new chapel, called St. Charles Mission, was erected on Pryor Creek in 1892.

St. Francis Xavier Mission suffered, as did all of the Catholic missions, when federal subsidies were withdrawn between 1896 and 1900. The outpost on Pryor Creek was closed in 1898, and St. Francis Xavier school retrenched in all available ways. In 1906 Father Aloysius Vrebosch, S.J. began a twenty-year tenure as a missionary at St. Francis Xavier, and, rather than constrict priestly activity on the reservation, he expanded the number of stations he regularly visited. At one point he estimated that "My life is practically spent in traveling from village to village, house to house, tepee to tepee, about ten-thousand miles each year." Still, one by one the branch schools of the mission were closed until, by 1911, there were none left except the one at St. Francis Xavier, and even that location had fewer than fifty students. A brief revival of mission activity took place after 1933 under the leadership of a new superior, Father Charles Owen, S.J. The Jesuits were still committed to the Crow Indian mission at St. Francis Xavier through 1960.



**St. Francis Xavier Mission** among the Crow Indians was begun on February 25, 1887. Jesuit priests Prando and Bandini are in front of the far left tent. The tents served as church, reception room, storehouse, kitchen, and dormitory. The bushes formed the only protection from the wind and blizzard storms. This was St. Francis Xavier Mission for eight months.



By 1889 **St. Francis Xavier Mission** had expanded to five substantial buildings: the Jesuits' residence, a church, school for boys, a school for girls, and a sister's house.



## SACRED HEART MISSION, IDAHO

Father Peter De Smet, S.J. "discovered" the Coeur d'Alene Indians near the present Coeur d'Alene, Idaho on his second trip from St. Mary's Mission to Fort Colville in the spring of 1842. The tribe was not unfamiliar with Christianity in general, for virtually all of the surrounding tribes had been touched, in one way or another, by missionaries of some denomination, but from the very first they had a special respect for Jesuits. De Smet was touched by their piety and promised to send them a priest shortly.

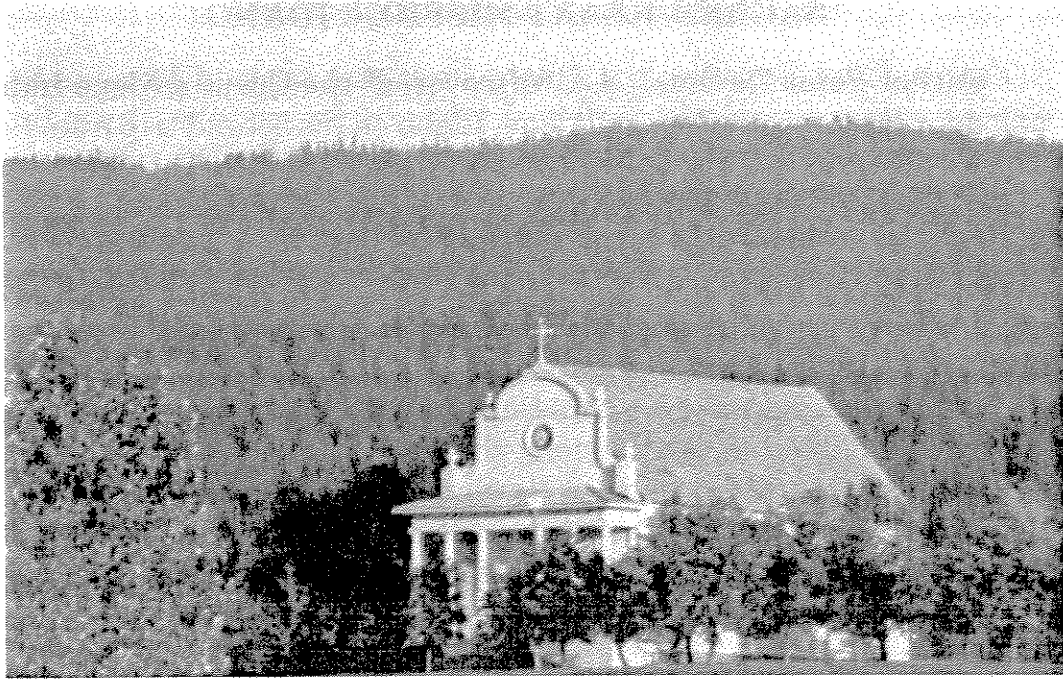
Later that summer De Smet appointed Father Nicholas Point, S.J. to establish a mission among the Coeur d'Alenes. Point finally made contact with the tribe in November, and almost immediately dedicated his mission to the Sacred Heart. In the spring of 1843 an entirely new village was laid out along the St. Joe River and by October 1844 the little mission, now called St. Joseph Mission, contained one hundred Christian families. Unfortunately, the mission was poorly located and the fields flooded each spring.

In the spring of 1846 De Smet visited St. Joseph Mission, observed the difficulties and ordered the mission transferred to a grassy knoll above the Coeur d'Alene River near present Cataldo, Idaho. He also decided to restore the name Mission of the Sacred Heart of Jesus.

At its new location a chapel was designed by Father Anthony Ravalli, S.J., who, after the closure of St. Mary's Mission in 1850, was placed in charge of the Coeur d'Alene Mission. The church opened in 1852 or 1853 and is even today considered one of the finest examples of frontier mission architecture in America.

Indians settled on farms in the vicinity and the mission prospered. In some ways the mission was too successful. Whites soon followed the priests to this region, led there directly by the Mullan Road, one of the great highways of the West. Goldseekers, pioneers, and soldiers soon outnumbered the Native Americans. Inevitably, there were conflicts, such as in 1858, but through it all the mission, and its patrons, maintained a peaceful balance. The Old Mission, as it was often called, became the headquarters, in 1877, for the entire Rocky Mountain Missions of the Society of Jesus.

Even as Father Joseph Cataldo, S.J. selected Old Mission as his headquarters in 1877, that same year the federal government began to draw new boundaries for the Coeur d'Alene Reservation. The new boundaries did not include the location of the Indian village and church at Old Mission, so Sacred Heart Mission was moved, for the third time, to Andrew's Springs, at the end of the Palouse Prairie, about sixty miles distant from the Old Mission. Two years later the



**The Coeur d'Alene Mission of the Sacred Heart of Jesus** was designed and built by Father Anthony Ravalli, S. J. between 1848 and 1853. The mission among the Coeur d'Alenes was relocated at DeSmet, Idaho in 1876, but the Jesuits maintained the building until 1924. The church was restored by concerned local citizens in 1926-1928, and received National Historic Landmark status in 1962 as the oldest standing building in the State of Idaho. In 1973 the church underwent a second restoration to its 1865 appearance, and two years later was designated The Old Mission State Park, although the Coeur d'Alene Tribe was granted legal ownership to the structure and surrounding land.



**Sacred Heart Mission** at De Smet, Idaho in the winter of 1926.

mission location was slightly adjusted, this time by Father Paschal Tosi, S.J., some three miles farther east, to the present site of De Smet, Idaho.

Sisters of Providence arrived at De Smet in November 1878 to begin the first formal school for Sacred Heart Mission. A saw mill provided lumber for the ever increasing school buildings, and Indian homes as well. Agriculture was also well suited to the new location as is evidenced by the fact that the third year after arriving at De Smet the tribe raised 50,000 bushels of wheat, 60,000 bushels of oats, besides vegetables, poultry, and hogs.

Throughout its time at De Smet, Sacred Heart Mission has been plagued by costly fires. A convent was destroyed by fire on December 11, 1881. In 1882 a new Sacred Heart Church was dedicated, but it burned April 4, 1939, and even the replacement church was swept by fire in 1953. Another fire on February 10, 1908 took a chapel.

### **ST. JOSEPH MISSION, IDAHO**

The first permanent missionary among the Nez Perces was the Reverend Henry H. Spalding, a Presbyterian, who established a mission station in the Lapwai Valley in 1836. Because of their contact with other tribes, the Nez Perces knew of Blackrobed Catholic missionaries — Nez Perces, in fact, had been part of the Flathead delegations that began going to St. Louis as early as 1831 — but none ever visited them until Father Peter John De Smet arrived in 1840. And then it was another quarter of a century before a permanent missionary was assigned to the tribe.

By the time he arrived in 1867, Father Joseph M. Cataldo, S.J. found the Nez Perces less anxious to have a missionary among them than the Bishop A. M. A. Blanchet of Nisqually was to have the Jesuits believe. Still, a small chapel, named St. Joseph's, was dedicated on the Nez Perce Reservation in 1869. Lack of interest by the Nez Perce, however, forced the abandonment of the church, and Cataldo's retreat.

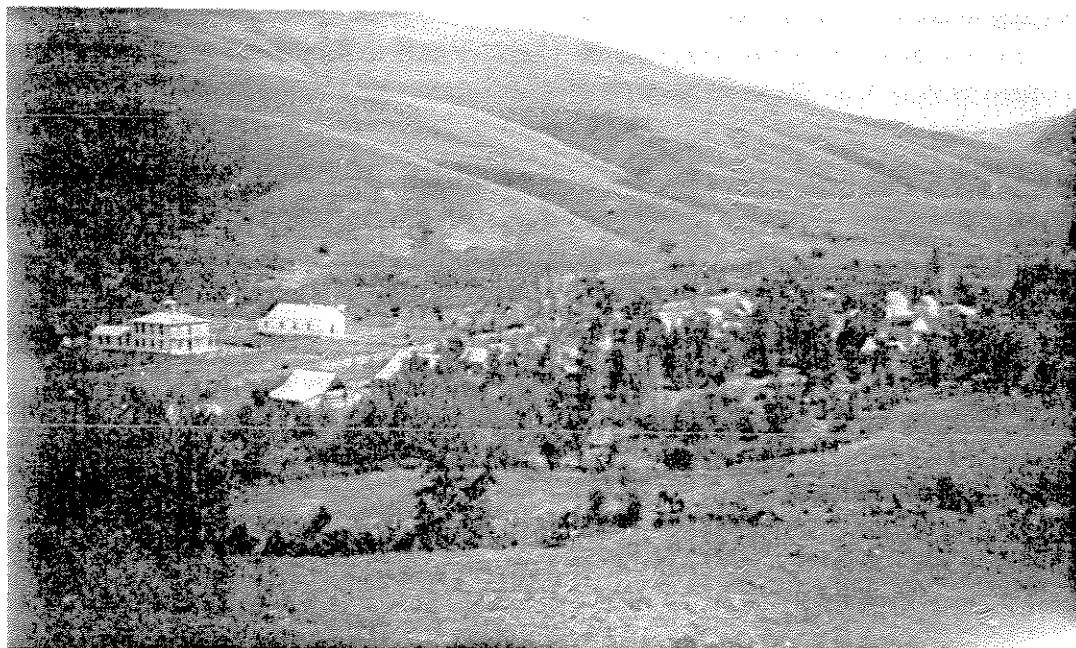
Cataldo was back among the Nez Perces within two years, summoned by repentant Indians. In his absence, however, the Peace Policy of President U.S. Grant assigned responsibility for the Nez Perce Reservation to the Presbyterians, not the Catholics. In fact, Cataldo was not welcome on the reservation. But Cataldo challenged the Indian Bureau on this matter and eventually won permission, in 1874, to establish a church on the reservation. The new St. Joseph's Mission was located on Mission Creek, upon seven acres of land donated to the Jesuits by Chief Slickpoo.

St. Joseph's Mission, and Cataldo in particular, were assessed

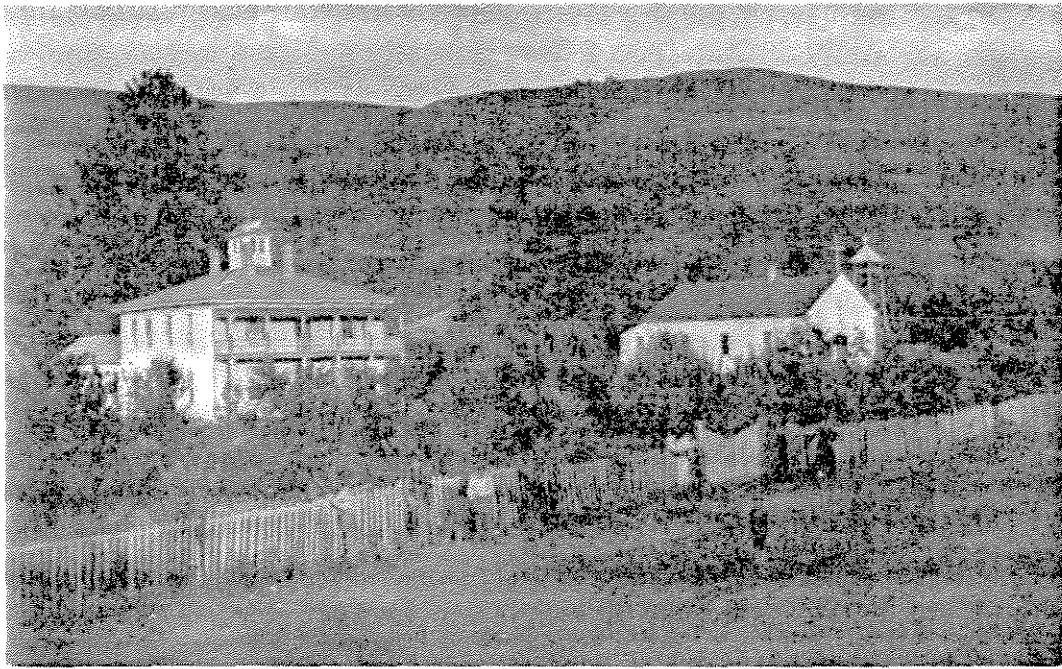
partial blame by some government officials for the Nez Perce War of 1877 and Chief Joseph's retreat, but no official action was taken. The unsettlement created by this confrontation, however, greatly affected the Nez Percés attitude toward organized religion, especially after 1894 when whites were allowed upon the reservation under terms of the Allotment Act, and St. Joseph's Mission suffered accordingly.

Still, the Jesuits persevered. A two-story frame house for priests was built in 1888, and the church was renovated, including the erection of a steeple, in 1904. A school was constructed in 1902, staffed by Sisters of St. Joseph. The school, and convent, burned in 1916, and henceforth students were housed in temporary quarters. Alas, the school and dormitory burned a second time, in 1925, this time killing six Indian boys. An entirely new school was dedicated in 1926. In addition to the school, an orphanage was also built at St. Joseph's. The mission expanded to six hundred acres in size, of which fifty-six were promised to the sisters for their school.

St. Joseph's Mission was blessed with excellent missionaries, including Fathers Joseph Cataldo, S.J., Anthony Morvillo, S.J., Aloysius Soer, S.J., and Emil Boll, S.J. During their tenure the mission had its glory days, but by the 1940s, showed definite signs of decline. The mission was closed by the Jesuits in 1958, and the school ten years later. The mission structures were sold to private parties in 1960, but in 1984 St. Joseph's Church was incorporated into the Nez Perce National Historic Park administered by the Department of the Interior.



**St. Joseph's Mission Church** was built by Father Joseph Cataldo, S.J. and was the first Catholic mission among the Nez Perce. It was dedicated on September 8, 1874.



**Father's House and St. Joseph's Church** about 1890. The Rectory is no longer standing, but the church remains as part of the Nez Perce National Historical Park.

### ST. IGNATIUS MISSION, WASHINGTON

St. Ignatius Mission on the Pend Oreille River was the third Jesuit outpost in the Pacific Northwest. As a reward for their fervent faith, Fathers Peter De Smet, S.J. and Adrian Hoecken, S.J. determined to establish a church among the Kalispel Indians. A temporary mission was established in honor of the Archangel St. Michael in July of 1844 on the Clark's Fork River, below Albeni Falls. In the spring a mission was relocated near "the cavern of New Manresa" on the Pend Oreille River across from present Usk, Washington. The site, however, was not well chosen, and suffered from frequent floods. A new site, in the same vicinity, but higher on the hillside, was chosen in 1848 and Father Hoecken took the opportunity of this new beginning to rename the mission St. Ignatius. A windmill, blacksmith and carpenter's shops, barns, cowsheds, in addition to a chapel and a large dwelling-house, gave the mission a prosperous appearance when Dr. George Suckley, a surgeon in the U.S. Army, visited in 1853 and reported his findings to Washington Territorial Governor Isaac Stevens.

St. Ignatius Mission remained for ten years before Hoecken elected to start anew at an entirely different location. The Flathead Valley of Montana was chosen for a variety of reasons. The Pend Oreille site simply was not sufficiently central to reach other tribes conveniently. Moreover, though the mission buildings were safe from

encroaching spring flood waters, the 160 acres of agricultural fields were annually inundated. After Hoecken's decision was made, a majority of the Kalispel Indians moved to Montana with the mission. In fact, the suggestion for the new mission location may have been made by the Kalispel chief, Alexander, who personally escorted a delegation of Jesuits to the proposed site.

A small number of tribesmen chose to remain at the Pend Oreille River village, however, and their descendants today occupy the Kalispel Indian Reservation in northeastern Washington State.

### **ST. PAUL MISSION, WASHINGTON**

The fifth residence for the Jesuits in the Pacific Northwest was at St. Paul's Mission, near Kettle Falls on the upper Columbia River. The Hudson's Bay Company placed Fort Colville at this natural salmon fishing spot in 1826, so unlike most Indian missions which had to endure a foundation period laden with extreme wilderness conditions, St. Paul's Mission was established alongside an already thriving frontier settlement.

Catholic priests from the Wilamette Valley in Oregon visited both the Indians and the whites of that location after 1838, though on an irregular basis. The first Jesuit to visit the Kettle Indians at Fort Colville was Father Peter De Smet, S.J. De Smet arrived in the fall of 1841, seeking necessary seeds and supplies for the stabilization of his first mission, St. Mary's in the Bitterroot Valley. The following spring De Smet returned to Fort Colville for another visit, but it was not until the summer of 1845 that De Smet could return to establish a Jesuit mission, St. Paul the Apostle, for the Kettle (or Colville) Indians.

Within a month of the dedication of the buildings erected by De Smet, Father Joseph Joset, S.J. was sent to build a permanent chapel and to remain with the Indians. Unfortunately, extreme manpower shortages forced Joset to be transferred to Montana soon after his arrival. Temporarily, the religious work at Kettle Falls, and the completion of the chapel, was supported by the regular visits of Father Adrian Hoecken, S.J., superior of St. Ignatius Mission among the Kalispels, two days travel to the south and east.

Beginning in 1848, Father Peter De Vos, S.J. spent three years alone at St. Paul's, yet he accomplished so much that his superior commented that "Of all the missions, this is the one where most is done for the instruction of Indians." De Vos, however, strained his health, and Joset returned to St. Paul's in 1851 as his replacement. Joset was later assisted by Father Louis Vercruysse, S.J.

Gold was discovered in the Colville area of northeastern Wash-



ington in 1855 and whites inundated the region shortly thereafter. A smallpox epidemic struck the mission, plus the surrounding Indian village, doubtlessly a direct result of the white invasion. An equally dangerous disease, promoted by a growing number of saloons, soon followed. Settlers "stood well at the door of the saloon," Joset wrote, "and the Indians soon followed the example; and what was worse, some of the more influential chiefs began, too, to drink. It was a great drawback." Later, in 1857, Joset wrote to De Smet that, "The hearts of our poor people are upset; within two years what a change! They have become deaf to good advice . . . we are afraid lest some violence on the part of the miners push them over the edge; all are like mice keeping watch on the movements of the cat; they appear to mistrust all whites."

Joset moved to the Coeur d'Alene Mission in 1857 and Vercruysse left St. Paul a year later. The mission was temporarily closed because, Vercruysse wrote to a colleague, "Since these hordes of foreigners have arrived in search of gold the Indian is no longer the same man." Henceforth, St. Paul's would be visited only occasionally by Father Joset from Sacred Heart Mission in Idaho Territory.

By 1863 the Rocky Mountain Mission had a new superior, Father Joseph Giorda, S.J., and St. Paul's was reopened two years later with new hope. But there were great changes, especially in demographics, taking place in the upper Columbia region. Kettle Falls was no longer considered the premier salmon fishing location by regional tribesmen. In addition, there was the impending closure of Fort Colville (1871) by the Hudson's Bay Company. As a result of the shift in the population of both the whites and the Indians, St. Paul's was closed again, in 1869, this time permanently. A new mission, St. Francis Regis, farther to the south, would henceforth serve the area.



**In addition to managing** the complex operations of a frontier mission, priests often traveled long distances to minister to white settlers, too.

## **ST. FRANCIS REGIS MISSION, WASHINGTON**

St. Francis Regis Mission was the fourth Jesuit mission in the Pacific Northwest. De Smet had first established St. Francis among the Chewelah Indians in the 1840s. From this spot Father Louis Vercruysse, S.J. ministered to both the local Indians, and the Crees who were frequent visitors from Canada, until 1849 when the mission was decommissioned. A quarter of a century later a new superior of the Rocky Mountain Missions re-established St. Francis Regis Mission in 1869 and placed Father Pascal Tosi, S.J. in charge.

Restoring a permanent mission to the Chewelah Indians was a good idea, but its site six miles to the east of the Columbia River turned out to be a bad location because in 1872 the Colville Indian Reservation was laid out on the west side of the great river. Thus, Jesuit missionaries assigned to St. Francis were required to make long, and arduous, journeys to visit the Indians. This remained true, though to a lesser extent, even after the mission was relocated, in March 1873, slightly closer to the river crossing.

The mission, now at its third location, took on an air of permanence. A large church was completed, after three years work, in 1881. (The church burned to the ground on Christmas Eve seven years later.) A resident school for Indian boys, one of only three operated by the Jesuits at that time, was also constructed at the mission.

But there remained, always, the extensive travel necessary to visit the Indians and whites on both sides of the Columbia. As late as 1908 the three Jesuits at St. Francis were obliged to travel seven-thousand square miles of territory in the performance of their ecclesiastical duties. Regrettably, the boarding school, very definitely affected by its distant location to Indian pupils, was closed in that year. Henceforth, St. Mary's at Omak, located inside the Colville Reservation, would assume the educational responsibilities begun at St. Francis.

## **ST. MARY'S MISSION, WASHINGTON**

Father Etienne De Rouge, S.J., established his first St. Mary's Mission in 1885 near present Ellisford, Washington. He spent the winter at this location and in the spring of 1886 relocated his mission to Omak Creek. He did this in spite of the opposition of Chief Moses and other Indians of the vicinity. Eventually De Rouge was accepted by the Indians and his mission, St. Mary's, became the social and cultural center of the Okanogan Valley.

A boarding school was built at St. Mary's with the help of Mother Katherine Drexel, patroness of so many other Jesuit mission projects.



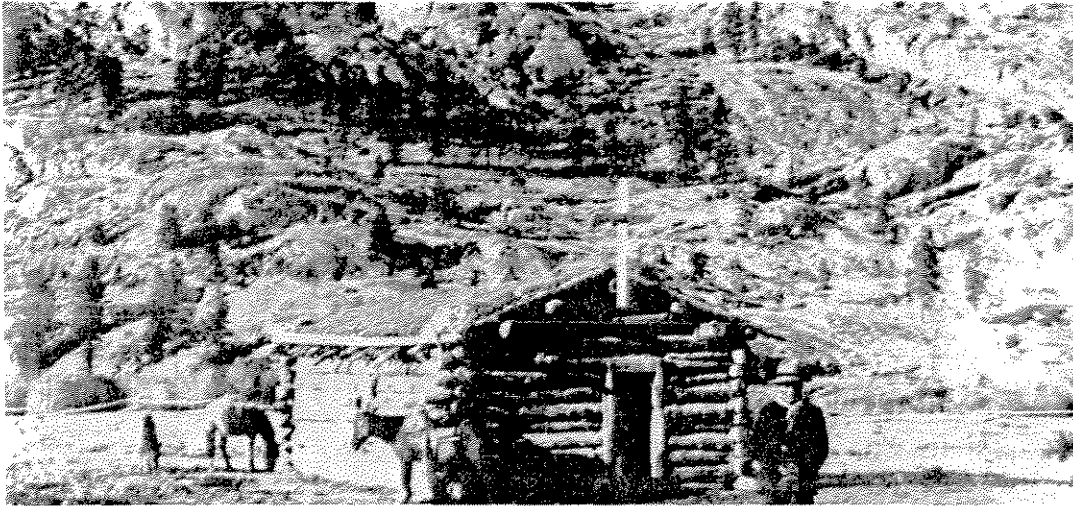


**St. Francis Regis Mission** at the turn of the twentieth century.

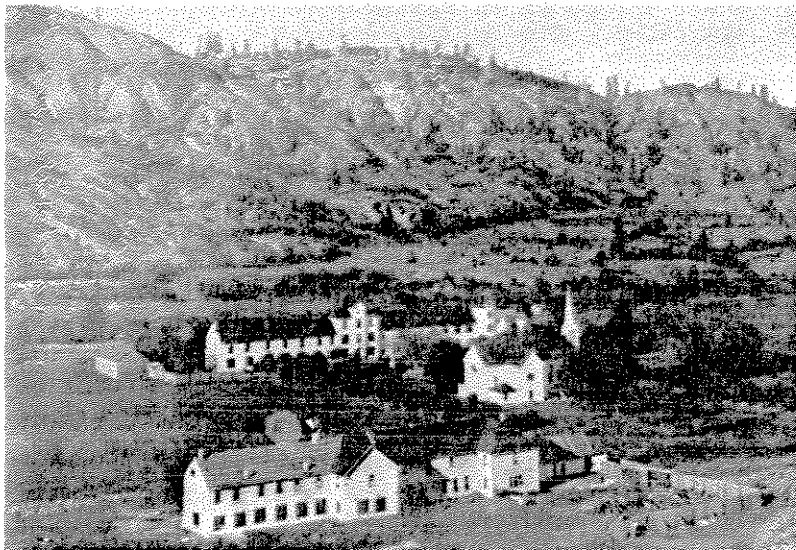
The boys' school was staffed by French Christian Brothers and laymen; the girls' school was administered by the Lady Missionaries of St. Mary's Mission, a community organized by De Rouge himself. The mission's educational program grew to college level in 1909, and a hospital was built in 1910 to meet the demands of a smallpox epidemic. The present mission church was begun in 1909 and dedicated in 1915.

De Rouge died on May 9, 1916 at the mission. He was succeeded by Father Celestine Caldi, S.J. who remained at the mission from 1916 until his death in 1937. During this period the mission suffered some reverses, not the least of which was a fire that burned the college buildings to the ground in 1919. The college was beyond repair, but in 1935 the Dominican Sisters came in from Kettle Falls, Washington, where their school was no longer tenable, and took up the educational responsibilities on the elementary and secondary level until 1967.

Father Joseph A. Balfe, S.J. became superior of the mission in 1937. Another destructive fire occurred in July 1938, this time leveling the convent and girls' quarters. And there were other fires, two, in fact, which took the gymnasium. In spite of adversity, St. Mary's Mission survived and is still operated by the Society of Jesus in 1987.



**Original building of St. Mary's Mission among the Okanogan and Colville Indians in 1887.**



**By the turn of the twentieth century St. Mary's Mission at Oamk included both boys' and girls' schools, residences for priests and sisters, and also a college.**

### **ST. ANDREW'S MISSION, OREGON**

Father John Baptiste Brouillet, V.G., accepted a cabin from Chief Taawitoy of the Cayuse Indians in November 1847 for use as a Catholic mission. It was dedicated to St. Ann. That same month a dissident group of Cayuse Indians massacred the Protestant missionary, Dr. Marcus Whitman, at Walla Walla. The Indian war that followed during the next months forced Brouillet to withdraw from St. Ann's Mission in February 1848, and the Indians burned the buildings.

Father Adolph Vermeersch came to the vicinity of the deserted

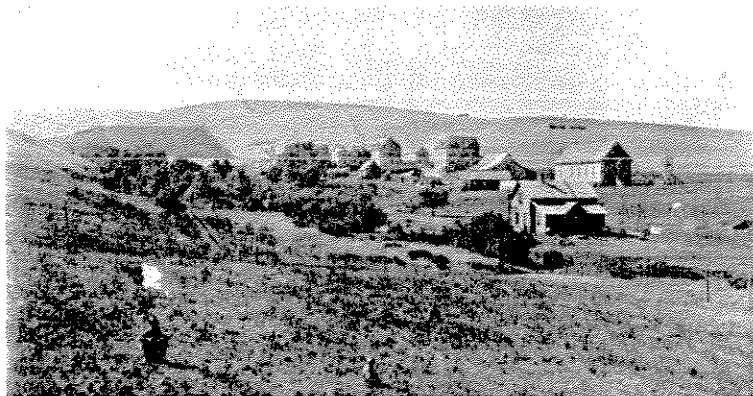
St. Ann's in November 1865. He built a new St. Ann's Church on the south bank of the Umatilla River and remained at the location for eight years. Father Bertrand Orth succeeded him for one year, and Father Louis Conrady followed in January 1875. In addition to St. Ann's, Conrady also established churches in several near-by towns, including Pendleton, Oregon. He also built a Catholic school for Indian children, in 1883, and that same year moved his mission church to a new site below Emigrant Hill. The new mission was dedicated to St. Joseph.

Jesuit missionaries preached at St. Joseph's Mission on an infrequent schedule beginning in 1877. Fathers Joseph Cataldo, S.J. and Anthony Morvillo, S.J. continued to appear through 1882.

In 1887 Father Conrady unexpectedly volunteered to join Father Joseph Damien in his work among the lepers on the island of Molokai, Hawaii. The Archbishop of Oregon City appealed to the Jesuits to assume responsibility for St. Joseph's Mission and in 1888 the Superior of the Rocky Mountain Mission ordered Fathers Cataldo and Urban Grassi, S.J. to place St. Joseph's under their care. By the time the Jesuits got there, however, the school was already closed and abandoned by the staff.

Grassi moved the church to a new location, a half-mile to the east, and the next year he began construction of a new school, this one to be run by nuns recruited from the Sisters of St. Francis in Philadelphia. The school opened in 1890, thanks to the \$4,000 donation of Mother Katherine Drexel. When Grassi died in 1892, Father Joseph Chianale, S.J., Father Cataldo, and eventually Father Morvillo took over supervision of the mission.

Father Leopold Van Gorp, S.J. changed the name of the mission to St. Andrew in 1893. Father Thomas Neate, S.J. moved the church once again in 1905. A fire destroyed the sisters' and girls' residence in 1926 and in 1931 the boys' building burned, too. In 1942 the girls' building, including the school, burned yet again.



**St. Andrew's Mission in 1892.**

# BIOGRAPHIES

## JOSEPH CARUANA, S.J.

Born on August 24, 1836 in the harbor city of Valetta on the Island of Malta, Joseph Caruana was the heir to the fortune of a noble and prominent family. His early education was completed under the Jesuits on the island and at the Roman College. Ordained a secular priest in 1858 at the age of twenty-two, Caruana was received into the Society of Jesus in 1860.

A dedicated missionary, Caruana began his career in 1862 at the Sacred Heart Mission of the Coeur d'Alenes, though the first tribe to which he attached himself was the Spokanes. Caruana was subsequently stationed at St. Ignatius (1863-1864); Sacred Heart Mission, De Smet, Idaho (1864-1870; 1885-1890; 1896-1913); St. Joseph's Mission, North Yakima (1870-1880; 1883-1885); and St. Francis Regis Mission, Colville (1880-1883; 1893-1896). Among his accomplishments, Caruana was the first Jesuit to visit both the Spokane and Yakima Indians on a regular basis, and he was the second novice — master of the Rocky Mountain Missions. Caruana died at Sacred Heart Mission, De Smet, Idaho on October 29, 1913 at the age of seventy-eight, only a week after taking part in a hearty celebration that acknowledged him as the Father of Catholicity in Spokane.



Father Joseph Caruana, S.J.

## **JOSEPH M. CATALDO, S.J.**

Father Cataldo was born on March 17, 1837 at Terrasini, Sicily. In spite of poor health as a youth, Cataldo was allowed to enter the Society of Jesus novitiate for the Sicilian province. His studies were interrupted when the Garibaldians took Palermo in 1860 and forced the Jesuits to Rome. Still later he was transferred to Louvain, Belgium. At this point, Cataldo's offer to join the Rocky Mountain Missions was accepted and he was sent to Boston in September 1862 to learn English and study theology.

A severe illness, diagnosed as tuberculosis, caused Cataldo to be sent to California, but no apparent cure was effected. Cataldo's superiors eventually acceded to his wish to be sent north to the Rocky Mountain Missions, though it was predicted he would die within a year.

During his first winter in the Pacific Northwest Cataldo was tutored in Indian languages by Father Joseph Caruana, S.J. Eventually, he would learn to speak ten Native American languages. In 1867 Cataldo began formal visitation to the Nez Perce Indians and during the next sixty years he spent the majority of his time ministering to this tribe. Cataldo built churches and schools for them, assisted the peaceful members of the tribe during Chief Joseph's War in 1877, and recruited other religious men and women to the reservation as priests and teachers.

Cataldo served as Superior of the Rocky Mountain Missions from 1877 to 1893 and during that time made some far-reaching policy decisions that affected all Jesuit activity in the Pacific Northwest. He also founded Gonzaga College in Spokane, Washington in 1887. A constant traveler, Cataldo spent several years in Alaska (1901-1903), three years on the Crow Indian Reservation of Montana, and was a frequent visitor to the Umatilla Mission in Oregon. Cataldo died on April 9, 1928 in his ninety-second year and seventy-fifth as a Jesuit.

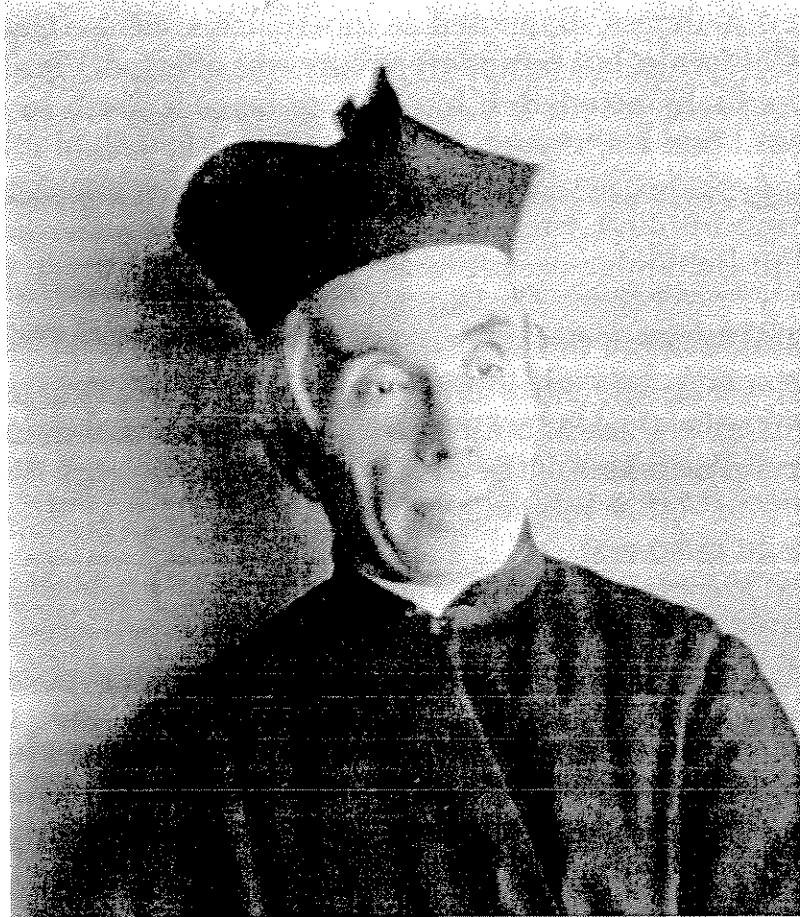
## **JEROME D'ASTE, S.J.**

Father D'Aste was born in Genoa, Italy on September 5, 1829. He entered the Society of Jesus in 1846 and early on showed an aptitude for mathematics. He was being trained for a professorship in that field when Father Peter John De Smet, S.J. recruited him for the American Indian missions during the latter's 1858 visit to Paris.

Following the completion of his studies in Europe, D'Aste sailed for California in 1866. Within a year he was directed to the Rocky Mountain Missions where he was stationed in the rough mining towns of Helena and Virginia City, Montana. In 1869 Father D'Aste

began his association with the Indian community, a ministry that would last for the next forty years.

For nearly twenty years D'Aste labored among the Indians of the Bitterroot Valley at St. Mary's Mission. Later, when the Flatheads moved to the Jocko Reservation, D'Aste resumed his service to the tribe from St. Ignatius Mission. D'Aste was very influential with the Flathead tribal chiefs, for he was not only respected for his wisdom, he was also greatly loved by the tribesmen. D'Aste died at St. Ignatius Mission on November 10, 1910 in his eighty-first year.



**Father Jerome D'Aste, S.J.**

### **GEORGE DE LA MOTTE, S.J.**

The son of a French army officer, George de la Motte was born on February 19, 1861 at Strasburg in Alsace. He entered the Society of Jesus in 1878 and, as part of his education received an A.M. degree in literature from the Sorbonne in Paris. After completing his theological studies in England, de la Motte answered the call of Father Joseph Cataldo, S.J. for volunteers to the Rocky Mountain Missions.



Sent to the Jesuit college in Woodstock, Maryland to complete his studies, de la Motte demonstrated such exceptional talent for "the higher branches" that he was selected to perform The Grand Act, a singular defense of all Catholic philosophy and theology before a distinguished audience of prelates. Though requested to remain on at Woodstock as a professor, de la Motte insisted on being given an opportunity to become a missionary in the Rocky Mountain Missions.

To begin his career in the field, de la Motte was sent to St. Ignatius Mission, Montana, and later, from 1891 to 1893, he was at the Colville Indian Mission of St. Francis Regis. Regrettably, at this location de la Motte contracted typhoid fever and was forced to curtail his activities. He briefly went to Florissant, Missouri for recuperation.

Upon his return to the West, de la Motte combined two vocations into one. He accepted the title of Professor of Theology, but chose to teach at the Jesuit scholasticate at St. Ignatius Mission, Montana. When that house of studies was removed to Gonzaga College in 1889, de la Motte went along, eventually remaining in Spokane until 1909. During these years, de la Motte also served as President of Gonzaga College. In 1911 Father George, as he was called by the Indians, returned to St. Ignatius Mission, and this is where he died on Good Friday, March 19, 1918.

### **JOSEPH GIORDA, S.J.**

Joseph Giorda was born on March 19, 1823 in Piedmont, Italy. Although he could expect a secure life courtesy of his well-placed family, he entered the Society of Jesus at the age of twenty-two. During his required studies for the order, Giorda demonstrated a high intellectual ability and soon rose to the rank of Professor of Divinity in the colleges of the Society in Europe. Still, Giorda sincerely felt his calling by God was not in the field of education, but as a missionary. Responding to the ever-present appeal for priests in America, Giorda ventured to St. Louis in 1858, and, in time, was released to the Rocky Mountain Missions.

Giorda's first assignment on the frontier, in 1861, was at the Sacred Heart Mission of the Coeur d'Alenes. But it was only a momentary stop, for almost immediately Giorda was directed to Fort Benton, Montana where he was authorized to establish the first permanent mission among the Blackfeet. He, and additional Jesuits, established St. Peter's Mission.

Though relatively new to the mission field, and with more than enough troubles of his own at St. Peter's, Giorda was, nevertheless, appointed Superior of all the Rocky Mountain Missions in 1862.



Giorda temporarily relinquished his post in 1866, but returned to it again full-time from 1869 to 1877. During this period Giorda saw to the establishment of missions among the Blackfeet, Nez Perces, and Yakima tribes, plus the foundation of a Catholic parish in Helena, Montana. He also reopened missions to the Flatheads, and the Colvilles. During the Nez Perce War of 1877, Giorda is credited with keeping the Coeur d'Alenes and many other inland tribes at peace.

Many Jesuit missionaries, including Father Joseph Joset, S.J., considered Giorda the "second" founder of the Rocky Mountain Missions, behind Father Peter John De Smet, S.J. Giorda died in his sixtieth year on August 4, 1882 at Sacred Heart Mission.



**Father Joseph Giorda, S.J.**

### **URBAN GRASSI, S.J.**

Father Urban Grassi, S.J. was a much traveled missionary to both Indian and white settlements. Born on November 25, 1830 in Girola, Italy, Grassi entered the Society of Jesus in 1850. Three years later he was in St. Louis waiting for an assignment to the far West. From 1855 to 1861 he taught at both Santa Clara College and St. Ignatius College in California.

Grassi's first station in the Pacific Northwest was at St. Ignatius

Mission, Montana (1861-1869). During much of his time at this location, 1866 to 1869, Grassi was also Vice-Superior of the Rocky Mountain Missions, assisting Father Joseph Giorda, S.J. In succeeding years he was transferred to Colville (1869-1871; 1876-1879), St. Joseph's at North Yakima, Washington (1871-1876; 1880-1884), Lewiston, Idaho (1879-1880), and the Okanogan Valley (1884-1886). Grassi is credited with supervising the construction of Gonzaga College in 1886-1887.

In 1888 the Society of Jesus accepted responsibility for an Indian mission that had been previously established among the Umatilla Indians by secular priests, and Father Grassi was the first Jesuit to take this station. His final years were spent relocating the church at St. Andrew's Mission, Oregon, and reopening the school. Grassi died at the Umatilla Reservation mission on March 21, 1890.

### **EDWARD M. GRIVA, S.J.**

Edward Griva was born near Turin, Italy on September 20, 1864. Following ordination in Italy as a diocesan priest, Griva entered the Society of Jesus. He requested assignment to America and completed his schooling for the order at the novitiate in De Smet, Idaho.

Griva's initial missionary experience was among the Assiniboin Indians at St. Paul's Mission, Montana (1894-1895). Here he began the study of his first Indian language, a learning process that progressed through twelve Native American tongues during the next half-century. Later stations were taken at St. Charles Mission, Pryor Creek, Montana (1895-1898), the Yakima Reservation (1898-1902), St. Francis Regis Mission (1902-1903), a return to St. Paul (1904-1907), and, finally, St. Ignatius Mission, Montana (1907-1912).

Deteriorating health caused Griva to be transferred to San Jose, California in 1912, but a year later he returned to the Colville Reservation. He remained at Nespelem and St. Mary's Mission, Omak from 1913 until his death on October 21, 1948. An incredibly diligent worker, Father Griva helped to construct twelve mission and parish churches in the Inland Pacific Northwest.

### **JOSEPH JOSET, S.J.**

Born on August 27, 1810 in Courfaivre, the French canton of Berne, Switzerland, Joseph Joset attended local schools until he entered the Society of Jesus at the age of twenty. A portion of his Jesuit training was taken at the University of Freiburg. Assigned to the Rocky Mountains Missions in 1843, Joset left immediately for

America where he spent the winter in St. Louis.

Following an arduous journey, Joset arrived at St. Mary's Mission, Montana in the fall of 1844. After only a short stay in the Bitterroot Valley, Father Peter John De Smet, S.J. appointed Joset Superior of St. Joseph's Mission to the Coeur d'Alenes (on the St. Joe River), later to become Sacred Heart Mission (at Cataldo, Idaho). Joset became the second Superior of the Rocky Mountain Missions, succeeding De Smet, in 1846, a post he held for four years.

From 1844 until his death in 1900, Joset served primarily among the Coeur d'Alene Indians. Exceptions were his interrupted stays at St. Paul's Mission, Washington and St. Francis Regis Mission to the Colvilles (1851-1856; 1860-1867; 1870; 1879), and St. Michael's Mission (1886-1888). Joset's most notable activity among the Indians was his untiring efforts for peace during the Coeur d'Alene War of 1855 in the Palouse country.

From 1889 to 1891 Joset was the instructor of "third probation" priests at De Smet, Idaho. After eighty-nine years of life, seventy years in the Society of Jesus, and fifty-six years in the missions, Joseph Joset died on June 19, 1900.



**Father Joseph Joset, S.J.**

### **MICHAEL O'MALLEY, S.J.**

Father O'Malley was born in County Clare, Ireland on July 30, 1875. His earliest education was taken with the Christian Brothers at Ennis, but he finished his schooling at the Jesuit college at Limerick. Inspired to join the Rocky Mountain Missions, O'Malley immigrated to America and entered the Society of Jesus at Florissant, Missouri in 1897. Following his two-year novitiate, O'Malley was assigned to St. Andrew's Mission, Oregon. He would also serve at St. Joseph's Mis-

sion, Idaho. At both locations O'Malley had the good fortune to come in contact with the great Indian missionary, Father Joseph M. Cataldo, S.J. O'Malley was awed by the legendary priest and took copious notes when the old man recounted his life among the Indians.

In the course of his priestly career, O'Malley was also a missionary to the Klamath Indians of Oregon, and the Eskimos of Nome, Alaska. The great majority of his time, however, was spent in various parishes of the Pacific Northwest. O'Malley's great contribution to the missions was not so much his physical presence, as his presence of mind in recording the memoirs of Father Cataldo. Father O'Malley died in 1970 at Jesuit House of Gonzaga University in Spokane, Washington.

### **LAWRENCE B. PALLADINO, S.J.**

Another of the Italian missionaries who had a positive influence on the growth of the Rocky Mountain Missions was Father Lawrence B. Palladino, S.J., who was born at Tiglieto, Italy, on August 15, 1837. His early studies were with the Jesuits and he entered the Society in Italy in 1855. After completing his formal education Palladino was ordained a priest in 1863. He joined the American mission in 1865, arriving in California that same year.

Palladino was recruited to the Rocky Mountain Missions by Father Urban Grassi, S.J. and his first assignment as a missionary was at St. Ignatius, Montana (1867-1873 and 1883-1887). In 1874 Palladino was sent to Helena, where he established a parish church and directed the opening of schools for the diocese. Later, Palladino became the secretary to Bishop Brondel of Montana. During this period Palladino traveled extensively across the state, and was the first priest to say Mass in several emerging towns, including Billings and Livingston. At the request of the Bishop, Palladino began to research and write a manuscript on the history of the Catholic Church in Montana. That book would be published in 1894 as *Indian and White in the Northwest*.

From 1894 to 1897 Palladino was President of Gonzaga College. Afterwards, he served at parishes in Seattle, Lewiston, Yakima, and Missoula. In 1922 Palladino published a revised edition of his first book. He also wrote another book called *Odds and Ends*, and was working on a third when he died in Missoula on August 19, 1927 at the age of ninety.

## **PETER PAUL PRANDO, S.J.**

Named "Iron Eyes" by the Indians, and "Apostle of the Crows" by his fellow Jesuits, the bespectacled Prando spent more than twenty years laboring among two tribes. He served alternately between the Blackfeet, Indians (1880-1885; 1895-1903) and the Crow tribe (1886-1895; 1903-1905).

Born in the Diocese of Vercelli, Italy on New Year's Day, 1845, Prando entered the Society of Jesus at age nineteen and completed his ordinary studies in Monaco and Rome. During his tenure as a missionary in Montana, Prando was a formidable opponent of Indian Bureau bigots, and an innovator of agricultural programs for Native Americans. Not the least of Prando's accomplishments was the establishment of Holy Family Mission, which replaced St. Peter's as the mission headquarters for the Blackfeet. Prando died at St. Michael's Mission near Spokane on June 10, 1906 after a long and successful missionary career.



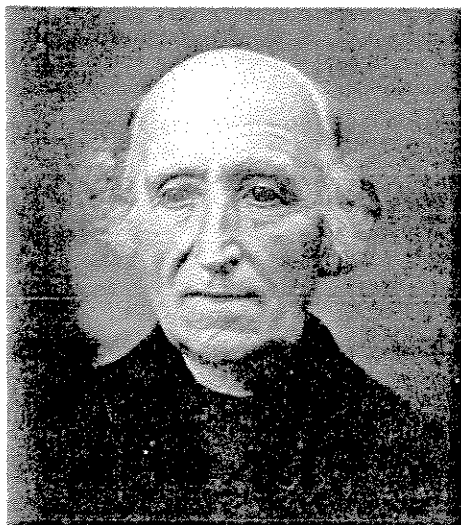
**Father Peter Paul Prando, S.J.**

## **ANTHONY RAVALLI, S.J.**

Father Ravalli was born at Ferrara, Italy, on May 16, 1812 and entered the Society of Jesus in 1827. Following his novitiate, and the study of theology, Ravalli took an interest in medicine, architecture, and missionary work in the American West.

Ravalli entered the Rocky Mountain Missions by crossing the Columbia River bar into Oregon on July 31, 1844. His first mission assignment was in the Willamette Valley. The following spring Ravalli traveled to the upper Columbia River for the purpose of constructing a mission church for the Colville Indians, but, within a month he was ordered to continue east across the Rocky Mountains and to assist at St. Mary's Mission, Montana. When St. Mary's was closed in 1850, Ravalli took station at Sacred Heart Mission among the Coeur d'Alene Indians. Here he designed and built, during seven years of intermittent labor, the impressive Roman Doric style "Old Mission Church" that still stands today as a National Historic Landmark. From 1857 to 1860 Ravalli was at St. Paul's Mission, Washington.

Following three years in California (1860-1863) Ravalli returned to the Pacific Northwest. He served at St. Ignatius, Montana (1863), and at St. Peter's, Montana until it closed (1864-1866). At that point he returned to St. Mary's Mission, which had been re-established. Assisted by his companion, Father Jerome D'Aste, S.J., Ravalli was instrumental in persuading the Flathead Indians not to join the Nez Perce under Chief Joseph in the War of 1877. Ravalli remained at the Bitterroot Valley mission as priest, doctor, and resident mechanic until his death on October 2, 1884. In recognition of the twenty-seven important years he spent as a missionary in Montana, the state named a county after him.



**Father Anthony Ravalli, S.J.**

## **LOUIS Taelman, S.J.**

Father Taelman played an important role in the growth of Jesuit education in the Pacific Northwest. But he was also considered the dean of twentieth century Indian missionaries for the region. Born in East Flanders, Belgium, on April 19, 1867, Taelman was a student at the Apostolic School at Turnhout when he was inspired to join the Society of Jesus by Father Joseph M. Cataldo, S.J., who was on a European recruiting trip. He entered the order in 1885, came to America in 1887, and continued his studies at Woodstock College, Maryland.

Initially, Taelman's role in the Rocky Mountain Missions was that of an educator rather than a missionary. Upon the completion of his philosophy requirements in 1890, Taelman was directed to St. Ignatius Mission, Montana. But, almost immediately, he was re-assigned to the faculty of Gonzaga College. Following additional teaching assignments, further study, and a brief four year stay among the Crow Indians at St. Xavier's Mission under the tutelage of Father Peter Paul Prando, S.J., Taelman was appointed President of Gonzaga College in 1909. Taelman's heart, however, remained with the Indians, and even during his presidency he visited near-by tribes on weekends.

Concluding his academic obligations, Taelman returned to St. Francis Xavier Mission, Montana. He remained with the Crow Indians for eleven years (1913-1924). From 1924 to 1940 Taelman took station at St. Ignatius Mission, Montana. For another dozen years (1940-1952), Taelman served as a traveling missionary to both the Spokane Tribe and the Kalispel Reservation in Washington. In this capacity, until he reached the age of eighty-five and was retired, Taelman averaged 18,000 miles of travel each year. Father Taelman died at St. Ignatius Mission in 1961 at the age of ninety-five.



**Father Louis Taelman, S.J. with Kalispel Indians, 1946.**



# REEL NOTES

## ST. MARY'S MISSION, MONTANA

### Roll 1

#### Frames

- 2 St. Mary's Mission, Montana
- 3- 65 Documents. Includes bill of sale for St. Mary's original mission, November 5, 1850, between Father Joseph Joset, S.J. and John Owen for \$250. Also various maps and deed records from 1886 to 1906.
- 66- 75 Status Temporalis letters, 1884-1885, 1887-1888, 1904. In Latin. Also Litterae Annuae for 1887.
- 76- 82 Consultorial letters concerning farming and its future at the mission by Father Joseph Minitray, S.J. Undated.
- 83-127 St. Mary's Mission baptismal record, "Index to Baptisms at St. Mary's Mission Bitter Root Valley, 1866-1894."
- 128-163 St. Mary's Mission marriage record, "Liber Matrimoniorum," 1866-1894.
- 164-199 St. Mary's Mission death record "Liber Mortuorum," 1866-1893.
- 200-203 A chronology, possibly by Father Joseph Giorda, S.J., covering important dates at St. Mary's Mission, 1866-1879.
- 204-210 Newspaper clipping, "How the Old Mission of St. Mary's Was Founded," from *The Anaconda Standard*, December 17, 1899, pages 40, 42.
- 211-258 Newspaper clippings.
- 259-286 *Daily Missoulan* series on 100 years of Catholicism in Montana, August 24, 27, 28, 1941.
- 287-303 Magazine publications from 1941, 1951, 1952, and 1954.
- 304-309 Publication. "The Story of St. Mary's Mission," by John E. Kennedy, 1941.
- 310-332 Publications. *The Story of St. Mary's Mission*, by Patricia Corley (Oakland: Tribune Press, 1941); and *The Story of St. Mary's Mission*, by Martin Florian (1959 and 1965).
- 333-390 *The Register*, Diocese of Montana, "A Century of Catholicity in Montana," August 27, 1941.

For other collections dealing with St. Mary's Mission, Montana in this microfilm edition see also: Jerome D'Aste, S.J. Collection, Roll 30, frames 350-369, 370-376.

## *ST. IGNATIUS MISSION, MONTANA*

- 391 St. Ignatius Mission, Montana
- 392-397 Document. Letters and certificate regarding verification of relics for church, 1843.
- 398-458 Papers regarding water rights, especially the Alexander Case, 1938-1939 and 1942.
- 459-506 Regulations and correspondence regarding rules for teaching in government Indian schools, 1882-1914. Also some correspondence regarding mission land claims 1872, 1874, 1903, 1920.
- 507-520 Report of the Subcommittee of the Special Committee of the United States Senate appointed to visit the Indian Tribes in Northwestern Montana, August 17, 1883.
- 521-525 Documents regarding court action in a land tax dispute, St. Ignatius Mission vs Missoula County, Montana, 1905-1906.
- 526-572 Handwritten contract between Jesuit Fathers of St. Ignatius Mission and the Ursuline Sisters of Montana, 1890. Various other contracts, agreements, etc. Dates are 1905, 1912, 1915-1918, 1920.
- 573-576 Petition by Flathead Indians to Father Joseph Cataldo, S.J. for a chapel at the Jocko Agency, August 8, 1879.
- 577-644 Copies of correspondence 1890-1892 of Father James Rebmann, S.J.
- 645-723 Copies of letters dealing with purchases and financial matters, 1916-1918.

### **Roll 2**

#### **Frames**

- 2 St. Ignatius Mission, Montana
- 3- 43 [Continued from Roll 1] Copies of letters dealing with purchases and financial matters, 1916-1918. Begins with page 79 and continues to page 122.
- 44- 51 Letters regarding the Flathead agent and agency, November 20, 1872.
- 52-131 Correspondence with US Indian Bureau on matters of the Indian school, land, etc. 1873-1908.
- 132-135 Letters of Senator George G. Vest to Father Leopold Van Gorp, S.J. regarding mission school, November 5, 1883-November 6, 1885.
- 137-158 Letters to Father Jerome D'Aste, S.J., 1902, 1904, 1909.
- 159-189 Correspondence regarding the offer of the De la Mennais brothers to work at St. Ignatius Mission, 1902-1904.

- 190-210 Correspondence regarding removal of Flatheads to Jocko Reservation, 1868, 1872 and 1887. Includes letter of Representative James A. Garfield, November 12, 1872.
- 211-242 Eleven letters of Father Louis Taelman, S.J. to Provincial, 1926-1928; also some news items by Taelman prepared for the province news magazine, 1933-1934.
- 243-253 Three letters between Father Louis Taelman, S.J. and Bishop Gilmore of Helena, regarding regular financial reports to diocese, March 1936.
- 254-261 Letters from Father George de la Motte, S.J., to Provincial, November 22, 1911 and October 16, 1914.
- 262-433 Letters and circulars of Bureau of Catholic Indian Missions, 1874-1894.
- 434-438 Three letters regarding telephone service/connections to St. Ignatius Mission, 1912.
- 439-448 Three letters of Captain John Mullan, attorney, regarding 1887 Congressional bill affecting Indian mission schools.
- 449-474 Letters with Commissioner of Indian Affairs regarding school matters, 1870, 1873, 1889-1892.
- 475-538 Research correspondence regarding the St. Ignatius Mission printing press by Philip Callaghan, S.J., 1953-1954. Also includes a list of thirty-six items believed to have been printed by the press.  
*See also Roll 7, frames 587-589.*

### Roll 3

#### Frames

- 2 St. Ignatius Mission, Montana
- 3- 8 Three letters of Father Paul Muset, S.J. and Father Lawrence Palladino, S.J., regarding the delegation of Flathead Indians who traveled to St. Louis in 1836.
- 9- 15 Father James Rebmann's December 23, 1892 reply to a Department of the Interior inquiry of December 13, 1892 regarding the status of the Indian school at the mission.
- 16- 37 Correspondence laying plans for the mission's Diamond Jubilee, January and February 1930. Also a Diamond Jubilee history pamphlet.
- 38- 94 St. Ignatius Mission House Diary, 1874 - October 29, 1894.
- 95-210 St. Ignatius Mission House Diary, August 22, 1895 - December 9, 1901.
- 211-308 St. Ignatius Mission House Diary, December 10, 1901 - July 30, 1909.
- 309-393 St. Ignatius Mission House Diary, August 1, 1909 - April 17, 1914.

- 394-533 St. Ignatius Mission House Diary, April 18, 1914 - May 5, 1925.
- 534-609 St. Ignatius Mission House Diary, May 6, 1925 - June 13, 1930.
- 610-712 St. Ignatius Mission House Diary, June 14, 1930 - June 6, 1942.
- 713-765 St. Ignatius Mission House Diary, June 7, 1942 - March 13, 1948. (Through pages 126-127, April-May 1947).

#### Roll 4

##### Frames

- 2 St. Ignatius Mission, Montana
- 3- 12 [Continued, from Roll 3] St. Ignatius Mission House Diary, June 7, 1942 - March 13, 1948
- 13- 56 St. Ignatius Mission House Diary, September 27, 1950 - December 29, 1952.
- 57-140 Historia Domus, January 1, 1954 - May 22, 1957.
- 141-162 Historia Domus, 1950-1952, 1955-1958.
- 163-196 Historia Domus, 1889-1927, not inclusive. In Latin.
- 197-254 Litterae Annuae, 1889-1926, not inclusive. In Latin.
- 255-265 Historical account of a German traveler visiting St. Ignatius Mission as part of the opening tour of the Northern Pacific RR, on September 20, 1883. In German, with English translation.
- 266-282 "Brief History of St. Ignatius Mission," by Father Louis Taelman, S.J., October 17, 1929; also "Vicissitudes of the Various Indian Schools at St. Ignatius," October 12, 1925.
- 283-285 Miscellaneous history note concerning the trip of the Flathead Indians to St. Louis in 1831.
- 286-307 Fifty-five marriage certificates of Indians at St. Ignatius, 1901-1907.
- 308-319 Summary of the St. Ignatius Mission water rights by Father Louis Taelman, S.J. Undated.
- 320-323 Historical manuscript "Loyola, An Indian Chief," possibly by Father Joseph Joset, S.J., handwritten. Pages 2, 3 and 4 only; page 1 is missing.
- 324-328 Status of the financial investments at the mission, 1918-1920.
- 329-334 List of Jesuits buried at St. Ignatius Mission (to 1924); plus a list of those who died at St. Ignatius Mission, (to 1942).
- 335-344 St. Ignatius Mission flour mill inventory, 1926. Also a typed manuscript, "John Owen's First Flour Mill or the David Patee Mill." Unsigned and undated.

- 345-376 Flathead Reservation manuscripts. C. C. Wright, "General Information about the Flathead Indian Reservation in Western Montana," May 1945; and John H. Holst, "Observations on the Former Flathead Reservation, Feb. 1, 1943."
- 377-385 Letter to Pope Pius IX by the Indians of St. Ignatius, 1875. Handwritten in Salish. Also Pope Pius IX's answer.
- 386-395 History manuscript. "A Backward Glance Over the World of the Sisters of Providence at Saint Ignatius Mission, Montana." Unsigned. 1949.
- 396-455 History manuscript. "'A Pretty Village' Letters from the St. Ignatius Mission in the 1880s." Translated by E. Rodini and B. Steinmann. Letters of Father Joseph Guidi, S.J. to Father Joseph Cataldo, S.J., February 2, 1883, and Father Joseph Bandini, S.J. to Cataldo, July 20, 1883.
- 456-474 St. Ignatius Centennial Bulletins No. 1-14 (except No. 9), 1954.
- 475-514 Historical Pageant for the St. Ignatius Centennial, "A Hundred Years of Achievement," 1954.
- 515-547 Various histories of the mission regarding Sisters of Providence, Ursuline Sisters, Jesuits, etc. prepared as press releases for the St. Ignatius Centennial.
- 548-646 Flathead Reservation school census of Indian children. Only the last quarterly reports for the dates 1916-1923, 1926, and 1928-1930. Also a summary statement of St. Ignatius mission school for 1878-1891.
- 647-681 "Attendance at St. Ignatius Mission School(s) from 1888 — from reports preserved to Sept. 1895."
- 682-723 "Record of St. Ignatius Mission School," for the Boys Department in 1890s.

## **Roll 5**

### **Frames**

- 2 St. Ignatius Mission, Montana
- 3- 17 [Continued, from Roll 4] "Record of St. Ignatius Mission School," for the Boys Department in 1890s.
- 18- 21 Minutes of the Consultation "On the Indian Mission Schools," January 1907. Handwritten and typed copies.
- 22- 55 St. Ignatius Mission Book of Baptisms, 1841-1854; Book of Marriages, 1844-1854; and Book of Deaths, 1844-1854 in 27 handwritten pages. (These records cover the years when St. Ignatius Mission was located on the Pend Oreille River in present-Washington State.) Also a summary of the baptismal records 1841-1854 copied by Father A. Sul-

- livan, S.J., on July 26, 1913.
- 56-158 St. Ignatius Mission Book of Baptisms, "Liber Baptismorum 1854-1873." In Latin. Also a translation of first twelve entries in baptismal register.
- 159-177 St. Ignatius Mission Book of Deaths, "Liber Defunctorum in Missione S. Ignatii, Wash. Territ.," 1852-1873. In Latin. Also a summary of the number of marriages celebrated at St. Ignatius Mission, 1856-1879.
- 178-209 St. Ignatius Mission Book of Marriages, "Matrimonia," 1856-1873. In Latin.
- 210-214 Matrimonial records of the mission, 1898-1913. In Latin.
- 215-238 Status Animarum for the school, n.d. Also Status Animarum for the mission, 1891-1918, not inclusive.
- 239-298 Bound book with circular orders and memorandums from Bishop Blanchet of Nesqually, 1863 onward, pages 1-43; and Book of Confirmation of Indians at St. Ignatius by Bishop John B. Brondel of Helena, pages 187-197 and 265-334.
- 299-330 St. Ignatius Mission Book of sick calls, April 26, 1914 - February 14, 1953.
- 331-366 Indian census at St. Ignatius, no date, in two notebooks.
- 367-637 Census Roll for Indians on Flathead Reservation, 1941. 271 typed pages, 8.75"x16".
- 638-727 Census Roll for Indians on Flathead Reservation, 1948-1949. 336 typed pages, 8.75"x16".

## Roll 6

### Frames

- 2 St. Ignatius Mission, Montana
- 3-247 [Continued, from Roll 5] Census Roll for Indians on Flathead Reservation, 1948-1949.
- 248-360 St. Ignatius Mission account book, 1889-1894.
- 361-544 St. Ignatius Mission account book, September 13, 1888 - January 31, 1894.
- 545-597 St. Ignatius Mission account book, 1895-1902.
- 598-698 St. Ignatius Mission account book, June 1935 - June 1944.

## Roll 7

### Frames

- 2 St. Ignatius Mission, Montana
- 3- 83 St. Ignatius Mission account book, 1868-1872.
- 84-177 St. Ignatius Mission account book, 1868-1877.
- 178-249 St. Ignatius Mission account book, 1872-1878.

- 250-391 St. Ignatius Mission account book, 1878-1884.
- 392-485 St. Ignatius Mission cash book, 1915-1931.
- 486-518 Publication. *100 Years in the Flathead Valley*. The St. Ignatius Centennial. 1954.
- 519-525 Centennial program, "100 Years of Achievement, 1854-1954."
- 526-541 Various magazine publications from *Montana Affairs*, *Catholic Alumnae Quarterly*, *Montana Food Distributor*, *Oregon Jesuit*, *The Shield*, all in 1954.
- 542-556 Publication. *St. Ignatius Mission. Historical Guide Book and Key to Frescoes*.
- 557-565 Publications. Magazine articles by Edgar Dowd, S.J., 1937 and other dates.
- 566-586 Newspaper clippings.
- 587-589 Newspaper clippings regarding the printing press at St. Ignatius, 1906 and 1908.  
*See also: Roll 2, frames 475-538.*
- 590-615 Publications. "St. Ignatius Mission, Montana," by Aloysius Markham, S.J., *The Messenger of the Sacred Heart*, July 1982. Also parts 1 and 2 of "A Model Indian Mission, St. Ignatius, Montana" by Father Hubert A. Post, S.J., in *The Messenger of the Sacred Heart*, September 1893.
- 616-630 Publication. "The Flathead Indians," by James O'Connor, in *Records of the American Catholic Historical Society*, 1891.
- 631-668 *Indian Sentinel*, 1904-1905, in German; *Indian Sentinel*, October 1919, and Fall 1930.
- 669-685 Newspaper clippings of 1954 St. Ignatius Centennial from the *St. Ignatius Post*.

For other collections dealing with St. Ignatius Mission, Montana in this microfilm edition, see also: Joseph M. Cataldo, S.J. Collection, Roll 28, Frames 901-903; Joseph Giorda, S.J. Collection, Roll 30, frames 769-803; Lawrence Palladino, S.J. Collection, Roll 33, frames 625-632; Louis Taelman, S.J. Collection, Roll 34, frames 428-438, 666-680.

## *ST. PETER'S MISSION, MONTANA*

### Roll 8

#### Frames

- 2 St. Peter's Mission, Montana
- 3- 10 *Historia Domus*, 1892-1895. In Latin. Also *Litterae Annuae*, 1886. In Latin.
- 11- 59 Notes of Father F. X. Kuppens, S.J. to Father L. B. Palladino, S.J., May 6, 1914, "Remarks concerning the



account about St. Peter's Mission among the Blackfeet Indians in Palladino's book, *Indian and White in the Northwest*."

- 60- 97 History notes. "Sketch of the history of St. Peter's Mission, Montana," possibly by Father Frederick Eberschweiler, S.J., on frames 61-72; a partial letter of March 7, 1886 on frames 73-75; a letter of Father Eberschweiler to Father Joseph Cataldo, S.J. on May 24, 1886 with a copy of a Petition of Gros Ventres and Assiniboin to the President of United States, 1886, on frames 76-94; and "Historia St. Petri Ap ad Pedes Nigros," 1884-1886, possibly by Father Eberschweiler on frames 95-97.
- 98- 106 "Quarterly Report of St. Peter's Industrial School," covering 1892-1893. Contains student names, addresses and dates of attendance.
- 107-117 Reminiscence of Carl Wickmann, January 23, 1953, regarding St. Peter's Mission.
- 118-135 Newspaper clippings.

For other collections dealing with St. Peter's Mission, Montana in this microfilm edition see also: Peter Prando, S.J. Collection, Roll 33, frames 854-929, Roll 34, frames 2-100.

## *HOLY FAMILY MISSION, MONTANA*

- 136 Holy Family Mission, Montana.
- 137-142 Insurance policy giving extent of mission property, 1937.
- 143-249 Correspondence regarding 1939-1940 legal case concerning the responsibility for the financial distress of Holy Family Mission.
- 250-278 Legal papers regarding the Canon Law aspects of Holy Family Mission debts, 1938.
- 279-319 Legal papers and correspondence regarding mission debts, 1937-1939.
- 320-411 Legal documents and correspondence regarding creditor claims against Holy Family Mission in 1939-1940 that require the sale of lands to US Government.
- 412-422 Legal papers and correspondence regarding Holy Family missionaries as contract clergymen for CCC camps, 1933-1935.
- 423-569 Correspondence with Bureau of Catholic Indian Missions, 1928-1939.
- 570-671 Correspondence with Bureau of Catholic Indian Missions, 1922-1938.

- 672-702 Correspondence between Father F. C. Dillon, S.J. and Bureau of Catholic Indian Missions, 1938-1941.
- 703-883 Correspondence between Father Ignatius Dumbeck, S.J. and the Society of Jesus provincials in California and Oregon, 1918-1938.
- 884-891 Correspondence regarding the land for church and Catholic cemetery at Heart Butte, Montana, 1934.
- 892-893 Letter of June 17, 1918 regarding recruitment of other orders of nuns to help the Ursuline Sisters at the mission.
- 894-948 Correspondence from Holy Family Mission to Jesuit Provincial, 1927-1931.

## **Roll 9**

### **Frames**

- 2 Holy Family Mission, Montana
- 3- 22 Annual letters to Father General of Society of Jesus, 1917-1928. In Latin.
- 23- 77 Correspondence of Father Joseph A. Hannan, in charge of church at Heart Butte, 1933-1934. Letters are to "Mother Berchmans" and Father "Dunbeck" [sic].
- 78- 80 Letter to bishop regarding Indian sun dance, April 2, 1935.
- 81-210 Correspondence to and from Marquette Mission League, 1927-1936.
- 211-350 Correspondence to and from Marquette Mission League, 1937-1940.
- 351-378 General personal correspondence to/from Holy Family Mission, 1929-1936.
- 379-433 Correspondence between Bishop of Helena and Holy Family Mission, 1936-1940.
- 434-512 Correspondence of Father F. C. Dillon, S.J. having to do with financial status of mission, 1938-1940.
- 513-640 Correspondence regarding mission financial accounts 1938-1939.
- 641-658 Correspondence of Father F. C. Dillon, S.J. regarding debts of Holy Family Mission.
- 659-687 Correspondence regarding Indian students attending Holy Family Mission school, 1929-1931.
- 688-736 Correspondence concerning health of students at Holy Family Mission School, 1930s.
- 737-838 Holy Family Mission House Diary, September 1, 1908 - December 31, 1917.

## Roll 10

### Frames

- 2 Holy Family Mission, Montana
- 3-150 Holy Family Mission House Diary, January 1, 1918 - December 31, 1931.
- 151-209 Holy Family Mission House Diary, January 1, 1932 - September 26, 1937.
- 210-274 *Historia Domus*, 1896-1933, not inclusive. In Latin. Most are typed after 1914.
- 275-339 Four history manuscripts, handwritten in Latin, on history of Holy Family Mission. The first two cover 1890 to 1895, mostly from *Litterae Annuae*; the third is an eleven page document with no author or date; the fourth manuscript is forty-eight pages long and is by Father Aloysius Soer, S.J., May 1913.
- 340-376 "Private *Historia Domus*, Holy Family Mission." October 1, 1937 - November 24, 1938.
- 377-448 *Litterae Annuae*, 1890-1929, not inclusive. In Latin.
- 449-454 Recollections of Father Peter Bougis, S.J., to Father Philip Delon, S.J., September 19, 1910.
- 455-472 Historical sketch, "Holy Family Mission School, Blackfeet Indian Reservation, Montana." Handwritten. Author unknown but perhaps is Father Peter Prando, S.J. Also "Historical points to be brought out" listing important dates for the mission between 1889 and 1900.
- 473-485 History manuscript, "History of Holy Family Mission," plus a chronology of important dates at the mission from 1888 to 1923.
- 486-509 Miscellaneous manuscripts regarding the people and events at Holy Family Mission.
- 510-539 Various historical sketches dealing with the closure of the Holy Family Mission in 1941. Includes "Historical Sketch of Holy Family Mission," February 13, 1939, which is the summary document that was revised and sent to Rome.
- 540-683 "Census 1923 Blackfeet Agency, June 30, 1923." Carbon copy.
- 684-699 Statistical reports to ecclesiastical superiors, 1922-1932, not inclusive.
- 700-736 Quasi-census. List of Sodality members at Holy Family, 1901-1916.
- 737-792 "Reports of Holy Family Indian School." Register of pupils at Holy Family, 1893-1914.
- 793-894 Quarterly school reports for Holy Family Mission school, 1911-1933 (except 1926).

## Roll 11

### Frames

- 2 Holy Family Mission, Montana
- 3- 35 [Continued from Roll 10] Quarterly school reports for Holy Family Mission school, 1911-1933 (except 1926).
- 36-112 Holy Family Mission cash book, November 4, 1887 - October 27, 1905.
- 113-175 Holy Family Mission cash book, January 1, 1906 - June 30, 1916.
- 176-323 Holy Family Mission cash book, July 1, 1916 - July 1, 1928.
- 324-396 Holy Family Mission cash book, September 1930 - July 1936.
- 397-459 Holy Family Mission account book, 1896-1911.
- 460-503 Holy Family Mission account book, 1911-1916.
- 504-535 Financial status of mission, 1930s. Includes statement of liabilities as of August 1, 1938 and January 1, 1940 plus Annual Financial Reports for 1929 and 1933-1940.
- 536-543 Miscellaneous clippings on Holy Family Mission.

## *ST. JOSEPH LABRE MISSION, MONTANA*

- 544 St. Joseph Labre Mission
- 545-560 History manuscripts. "The Cheyennes" (possibly by Father Aloysius Van Der Velden, S.J. in 1920s?) Also "The Cheyenne Indians." Unsigned. Undated.
- 561-572 Historia Domus, 1893-1895 and Litterae Annuae, 1893-1895.
- 573-578 History manuscript. "I Remember," by Sr. Mary Imelda Hanratty, OSF, a reminiscence of trip to St. Labre Mission in 1922.
- 579-606 History manuscript. "A Mustard-Seed in Montana," recollections of the first Indian missions in Montana by Sr. St. Angela, 1938. Mimeograph, typed.
- 607-612 History manuscript, "Reminiscences of a Threatened Indian War" (1897-1898), no author, no date.
- 613-620 Letter of Mrs. Margaret Daily (Billings, MT) to Father Wilfred P. Schoenberg, S.J., no date, regarding the history of St. Labre around 1908 and following. Also, Schoenberg's April 22, 1961 inquiry about the church at Lame Deer. Finally, Mrs. Eugene Grounds story of her grandparents going to St. Labre Mission in 1883.

- 621-665 History manuscript. "From the Notes of Rev. Aloysius Van Der Veldon, S.J." edited by Sr. Maria Eustella, OSF. [Van Der Veldon's notes regarding his time at St. Labre 1885-1897 were given to Sr. Eustella in 1955 by the Capuchin Fathers and she edited them at her convent in Campbellsport, Wisconsin.]
- 666-713 St. Labre Mission account book for 1896.
- 714-730 Publication. *Historical Sketch of St. Labre's Catholic Indian Mission* by E. Roets, edited by Alexis Gore (Detroit: Capuchin Fathers, 1927).
- 731-737 Newspaper clippings.
- 738-758 Pamphlet entitled *Mission Annual of the Seraphic Mass Association*, 1950. Issue is dedicated to St. Labre Mission.

For other collections dealing with St. Joseph Labre Mission, Montana in this microfilm edition see also: Peter Prando, S.J. Collection, Roll 34, frames 158-162.

## *ST. PAUL'S MISSION*

### **Roll 12**

#### **Frames**

- 2 St. Paul's Mission, Montana
- 3- 12 Records of Brands and Marks, 1892, 1903; cattle mortgages 1927; and other correspondence regarding livestock.
- 13- 31 Correspondence with Office of Indian Affairs regarding mission school, 1892-1896.
- 32- 34 Father Frederick Eberschweiler, S.J. to Bishop John Brondel, October 24, 1888 regarding children at the mission; with Father Joseph Cataldo's comment on the reverse, October 30, 1888.
- 35- 39 Letter of Father Leopold Van Gorp, S.J. to Father Joseph Cataldo, S.J., July 4, 1889.
- 40- 69 Letters received from US Indian Office, 1889-1896.
- 70-143 Letters to and from superior of the mission and provincial between 1924 and 1929.
- 144-150 Correspondence regarding land given to mission in 1908 by the US Government, and relinquished in 1924.
- 151-164 Letters regarding Carlisle School and mission school, 1890.
- 165-233 Correspondence by Father William Le Vasseur, S.J., 1925-1930.
- 234-270 Letters from the Marquette League, 1926-1937.
- 271-335 Letters to Father William Le Vasseur, S.J., 1926-1929.

- 336-367 Correspondence from the Bureau of Catholic Indian Missions, 1890-1896; 1926-1927; 1936-1937.
- 368-380 Correspondence regarding the lawsuit over unfulfilled conditions for a 1915 homestead patent between US Government and Father Augustin Dimier, S.J., May 1922.
- 381-503 Correspondence of Father John Balfe, S.J., 1930-1934.
- 504-524 Letters of Father B. Feusi, S.J., 1929-1933.
- 525-592 Eighteen letters of general correspondence: 1914-1916, 1936-1937, and other years.
- 593-635 St. Paul Mission House Diary, August 11, 1911 - September 8, 1914.
- 636-751 St. Paul Mission House Diary, September 11, 1914 - August 16, 1925, on pages 43-233. Also includes register of school children 1887-1912 on pages 2-41.
- 752-761 St. Paul Mission House Diary, November 18, 1927 - September 10, 1928.
- 762-854 St. Paul Mission House Diary, January 1 - December 31, 1933.
- 855-957 St. Paul Mission House Diary, June 1, 1935 - January 6, 1948.

### **Roll 13**

#### **Frames**

- 2 St. Paul's Mission, Montana
- 3- 48 [Continued from Roll 12] St. Paul Mission House Diary, June 1, 1935 - January 6, 1948.
- 49-125 Historia Domus, 1889-1929, not inclusive. Also Litterae Annuae, 1890-1924, not inclusive.
- 126-176 Historical materials by Father Frederick Eberschweiler, S.J. Includes "The foundation of St. Paul's Mission"; "History of School from Establishment"; Eberschweiler to Father Joseph Cataldo, S.J., July 28, November 1, 1885, April 1, May 2, 8, 1886 and January 23, 1887, written as historical manuscripts.
- 177-188 History of Gros Ventres-Assiniboin Mission by Father Joseph Cataldo, S.J., January 16, 1887. In Italian. Also Father A. Sullivan, S.J. "Notes About the Gros Ventre & Assiniboin," in 1920s. Also, "The Conversion of Paul Two Kill . . . .," unsigned.
- 189-196 Various historical sketches of St. Paul's Mission. Includes one by Father E. Boll, S.J., on January 1, 1917; "Condensed Story of St. Paul's Mission," unsigned; and "The Foundation of St. Paul's Mission," possibly by Father Peter Bougis, S.J. Undated.

- 197-247 Material relating to water rights at the mission in 1931-1932. Contains correspondence plus a resume by Father B. Feusi, S.J. entitled "Water Rights St. Paul's Mission, Fort Belknap Indian Reservation, Montana" in 1932.
- 248-252 List of Jesuits who served at St. Paul's Mission, 1886-1953.
- 253-259 Indian commentaries. Includes handwritten speech by Tom Main, an Indian councillor, about 1945, recounting Indian life at the mission; also Peter Stiffarm's account of the coming of the Blackrobes given on August 4, 1925.
- 260-261 Map giving location of St. Paul's Mission.
- 262-345 Typed and handwritten Indian census of 1939 in 68 pages, (46 pages are typed); also another census, undated, of 5 typed pages.
- 346-358 Indian school reports, December 30, 1890 and December 30, 1891.
- 359-385 Quarterly school reports for 1928, 1929, 1934 and 1935.
- 386-398 St. Paul Mission account book regarding rebuilding after the fire of November 5, 1931.
- 399-520 St. Paul Mission account book 1908-1914 in 222 pages; also brief cash account attached for October 1, 1895 - October 17, 1904 in 13 pages.
- 521-586 St. Paul Mission cash book, February 16, 1891 - July 19, 1895.
- 87-650 St. Paul Mission account book. Pages 1-3 are insurance records; pages 12-63 are record of bank account with The Thomas Cruse Savings Bank in Helena, March 5, 1901 - September 30, 1906; pages 70-120 are an account book of money paid to individuals and businesses.
- 651-682 St. Paul Mission account book. Pages 2-20 are record of bank account in Helena, August 1, 1898 - April 22, 1901; pages 30-36 are cash account, August 1, 1898 - September 4, 1899.
- 683-741 St. Paul Mission account book. Hired men, merchants and loans, 1900 and 1905.

## *ST. FRANCIS XAVIER MISSION, MONTANA*

### Roll 14

#### Frames

- 2 St. Francis Xavier Mission, Montana
- 3- 17 Specifications and blueprints for St. Francis Xavier Mission school. Also specifications for mission buildings on Rotton Grass Creek, 1887.



- 18- 50 General correspondence 1909, 1911.
- 51- 78 Eighteen letters and telegrams from Father Philip Bandini, S.J., January-April 1887. Some in French/Italian.
- 79-182 General correspondence regarding St. Francis Xavier Mission, 1904, 1913, 1914, 1916, 1918, 1919, 1927-1928, 1930-1933.
- 183-188 Letters of summary to American Assistancy of Society of Jesus, 1943-1946.
- 189-277 St. Francis Xavier Mission House Diary, "St. Francis's Mission. Historical Points 1893," covering May 11, 1893 - August 15, 1898. Also "A Few Facts Concerning Saint Francis Xavier Mission." Unsigned, undated.
- 278-358 St. Francis Xavier Mission House Diary, August 1, 1898 - November 31, 1908.
- 359-507 St. Francis Xavier Mission House Diary, January 1, 1909 - July 31, 1933.
- 508-639 St. Francis Xavier Mission House Diary, "St. Xavier's Mission . . . Historia Domus," August 3, 1933 - March 6, 1952, followed by summaries for 1953-1960.
- 640-674 *Litterae Annuae*, 1895-1901, 1910-1929, not inclusive. In Latin.
- 675-713 *Historia Domus*, 1893-1957 in Latin and English. Not inclusive.
- 714-717 Report on Industrial Boarding School, November 4, 1891.
- 718-725 History manuscript. "St. Xavier, Mont." by Bridget Keough. Undated. Also a manuscript regarding Ursuline nuns and opening of St. Xavier School in 1887 by Bridget Keough. Undated.
- 726-755 History manuscripts in a book by Father Peter Prando, S.J. Some in Italian. Includes "Sketch of St. Xavier's Mission," 1890, pages 32-48; "Pryor Mission," 1893 pages 49-67. And other mission histories, 1893, pages 67-78.
- 756-766 Handwritten transcripts by Father Peter Prando, S.J. of November 3 and 7, 1887 articles in the *Montana Stock Gazette* regarding the Crow Indian War. Also original newspaper article, "The Hostile Crows," October 26, 1887 in the *Montana Stock Gazette*.
- 767-787 History manuscript. "Experiences with the Indians" by Buckskin Jim alias Philip Brown, but written in Father Peter Prando's hand. In five parts. Account of myths and beliefs of the Crow Indians.
- 788-818 Correspondence with Indian Bureau regarding location of Jesuit mission among Crow Indians, 1885-1886, plus Department of Interior permission to build a chapel on Crow Indian Reservation, 1891.

## Roll 15

### Frames

- 2 St. Francis Xavier Mission, Montana
- 3- 6 Status of St. Francis Xavier, "Crow Catholic Indian Survey," in 1927.
- 7- 29 Correspondence regarding closing of mission boarding school in 1921 (insurance costs, reaction by Ursuline nuns, status of property held by Bureau of Catholic Indian Missions.)
- 30- 32 Contract with Ursuline Sisters to work at St. Francis Xavier School, 1887.
- 33- 85 Book of "Names of the Crow Indians," with English equivalents. Probably by Father Peter Paul Prando, S.J.
- 86-235 Census of the Crow Tribe, 1902-1903 by Father Peter Prando, S.J. includes Pryor and Lodge Grass. Page 278 says there are 1,667 full blood Crows on the reservation as of January 1, 1903 of which 703 are baptized.
- 236-286 Catholic census book for Big Horn Valley, 1907. Also includes Pryor, 1909 and Black Lodge. Probably by Father Aloysius Vrebosch, S.J.
- 287-295 Religious Statistics given to Diocese of Great Falls regarding St. Francis Xavier Mission in 1941-1942.
- 296-461 St. Francis Xavier Mission account book. Cash accounts for January 2, 1899 - June 30, 1906 on pages 5-131; also bank account record plus cash accounts for August 1, 1905 - July 31, 1914 on pages 150-374.
- 462-507 St. Francis Xavier Mission account book, 1898-1913, pages 1-82. Also loose pages.
- 508-528 St. Francis Xavier Mission cash book, October 2, 1894 - June 11, 1897 on pages 50-89.
- 529-602 Oregon Province financial statement on St. Francis Xavier Mission, 1939-1946, 1949-1959.
- 603-626 Annual reports of finances for St. Xavier Mission School, 1935-1953.
- 627-648 Newspaper clippings.

For other collections dealing with St. Francis Xavier Mission, Montana, in this microfilm edition see also: Peter Paul Prando, S.J. Collection, Roll 34, frames 163-199, 200-209, 258-311.

## *SACRED HEART MISSION, IDAHO*

- 649 Sacred Heart Mission, Idaho
- 650-726 Testimony and documents relating to the case of Matthew Hayden vs. Arthur Frost, 1884-1887 involving accusations of claim jumping regarding the mission land claim.
- 727-764 Documents and letters concerning mission land claim, 1888. Includes personal letter between Father Joseph Cataldo, S.J. and President Grover Cleveland concerning mission claim, 1888.
- 765-828 Miscellaneous documents regarding Coeur d'Alene Mission tract, 1880-1887. Mostly letters and letterbook copies from Captain John Mullan, attorney.

### **Roll 16**

#### **Frames**

- 2 Sacred Heart Mission, Idaho
- 3-148 [Continued from Roll 15] Miscellaneous documents regarding Coeur d'Alene Mission tract, 1880-1887. Mostly letters and letterbook copies from Captain John Mullan, attorney.
- 149-160 Correspondence regarding taxation of Sacred Heart Mission, 1881-1882.
- 161-171 Lumber contracts for benefit of the mission, 1925
- 172-175 Map of Sacred Heart Mission, De Smet.
- 176-238 Materials regarding settlement of whites on the Coeur d'Alene Reservation. Includes letters of S. Waters to Father Pascal Tosi, S.J., January 13, 1885; Seltice to W. S. Holman, October 20, 1885; John Mullan to Father Joseph Cataldo, S.J., July 12, 1886. Also some newspaper clippings regarding the topic, 1886-1887; plus the May 31, 1890 agreement of the Coeur d'Alene Indians. Also included is the handwritten "Petition of Freeholders . . . Asking for the Opening of the De Smet Mission With-Hold . . ." Undated. This petition was also printed as *Our Friends the Coeur d'Alene Indians* (St. Ignatius Print, Montana, 1886).
- 239-249 Contracts concerning the mission and the Jesuit land claim, 1887. Includes letter from President U.S. Grant on November 8, 1873.
- 250-258 Documents and letters concerning Jesuit land claims, 1906.
- 259-264 Letter of Chief Seltice of the Coeur d'Alenes, 1887.

- 265-301 Lease of mission lands for railroad right of way, 1886, 1887.
- 302-331 Letters to/from Indian agent regarding conditions at DeSmet, 1883-1909.
- 332-343 Historical letters about the opening of the mission, 1871, 1873.
- 344-355 Miscellaneous letters to/from Father William J. Ryan, S.J., 1930s.
- 356-365 Letters regarding the restoration of Old Mission, 1920-1922.
- 366-371 Letter of Pius IX to Coeur d'Alene Indians, 1871.
- 372-395 Letters of Father John Post, S.J. and Father George Kugler, S.J., 1927-1931.
- 396-405 Letters regarding damage done by Coeur d'Alene mining district tailings to "Old Mission Ranch," 1919-1920.
- 406-423 Letters regarding the Indian school at the mission. Also reports in 1884 and 1885 and some miscellaneous.
- 424-437 Letters regarding the continuation of war dances among the Coeur d'Alene Indians, 1913.
- 438-469 Miscellaneous mission letters, 1930s.
- 470-510 Miscellaneous mission letters, 1940s.
- 511-557 Miscellaneous mission letters, 1950s.
- 558-806 Sacred Heart (De Smet) Mission House Diary, January 1, 1878 - June 16, 1939.
- 807-910 Sacred Heart (De Smet) Mission House Diary, 1894-1939. A typescript by Father William J. Ryan, S.J.

### **Roll 17**

#### **Frames**

- 2 Sacred Heart Mission, Idaho
- 3-155 Sacred Heart (De Smet) Mission House Diary, August 19, 1940 - February 29, 1944.
- 156-333 Sacred Heart (De Smet) Mission House Diary, March 1, 1944 - November 25, 1948.
- 334-403 Sacred Heart (De Smet) Mission House Diary, January 1, 1948 - July 23, 1956.
- 404-509 Historia Domus, 1874-1941, not inclusive. Also Litterae Annuae 1889-1925, not inclusive.
- 510-559 History manuscript on Sacred Heart Mission by Ted St. Hilaire, S.J., 1963.

- 560-582 History manuscripts regarding the Sisters of Providence at De Smet Mission. Includes "Golden Jubilee at De Smet, Idaho, May 19-20, 1928," unsigned; "History of De Smet, Idaho," by Sisters of Providence; and copies of Chief Seltice's letters requesting the Sisters of Providence to teach at the girls' school at De Smet, 1870-1876.
  - 583-587 Chronology of important dates at Sacred Heart Mission. Unsigned. Undated.
  - 588-604 Notes on the history of Sacred Heart Mission by Father John Post, S.J., 1927. Also a manuscript on Sacred Heart Mission history by Father Post, 1892.
  - 605-615 *Diarium Ecclesiae*, 1872-1878.
  - 616-624 History manuscript on Sacred Heart Mission, probably by Father A. Diomedi, S.J. Undated.
  - 625-644 Mission notes taken from records at Sacred Heart Mission, by Father George Weibel, S.J. Undated.
  - 645-657 Accounts from Tertian Fathers of Local "Missions" and Festivals, 1889-1890.
  - 658-664 Material relating to St. Joseph's Mission on the St. Joe River, Idaho in 1840s. Includes "St. Joseph's Mission" in *Catholic Sentinel*, January 23, 1890; also a manuscript, "The Spring by the Side of the Road," by Louise C. Coleman; and maps of locations of St. Joseph Mission on St. Joe River.
  - 665-672 Consultorial letters regarding financial status of the mission, 1885.
  - 673-677 Questionnaire on Old Mission history answered by Father Joseph Caruana, S.J. in September 1909.
  - 678-724 Record book of De Smet Industrial School.
  - 725-752 Quarterly School Reports for Sacred Heart Mission School, 1886-1894, not inclusive.
- See also: Roll 18, frames 546-598; and Roll 19, frames 286-315.*

## Roll 18

### Frames

- 2 Sacred Heart Mission, Idaho
- 3-173 Sacred Heart Mission Baptismal records, 1842-1914.
- 174-240 Sacred Heart Mission Marriage records, 1843-1914.
- 241-298 Sacred Heart Mission Burial records, 1844-1914.
- 299-409 Sacred Heart Mission Church record book, 1914-1936, contains burial, baptismal and first communion lists.
- 410-545 Coeur d'Alene Indian census, including school children, by family name, completed in November 1918 and updated in 1920s. Index lists 111 families in 134 pages.

- 546-598 "Quarterly Boarding School Report," or "Report of Attendance," 1911-1923.  
*See also: Roll 17, frames 725-752; Roll 18, frames 599-644; and Roll 19, frames 286-315.*
- 599-643 "Report of Attendance" at Sacred heart (De Smet) Mission school, 1927-1937.  
*See also: Roll 17, frames 725-752; Roll 18, frames 546-598; and Roll 19, frames 286-315.*
- 644-648 Manuscript, "Historic Church Burns," an account of the burning of Sacred Heart Mission at De Smet on April 4, 1939, by William J. Ryan, S.J. Undated.
- 649-672 Catalogue of books in Mission library, 1890-1908.
- 673-723 Book "Members of the Society for the Propagation of the Faith," 1914-1940. Can be used as a census.

## Roll 19

### Frames

- 2 Sacred Heart Mission, Idaho
- 3- 55 [Continued from Roll 18] Book "Members of the Society for the Propagation of the Faith," 1914-1940.
- 56- 98 Census of Coeur d'Alene Indian families made by Father Joseph Joset, S.J. in 1878 or 1879. There is also a single page summary of baptisms, marriages covering 1864-1875.
- 99-162 "1937 Census at the Coeur d'Alene Indian Reservation of Northern Idaho Agency, Lapwai, Idaho," as of January 1, 1937, taken by A. G. Wilson.
- 163-258 Sacred Heart Mission, "Liber Missarum" 1892-1950.
- 259-285 Sacred Heart Mission, "First Holy Communions and Confirmations," 1892-1913 at De Smet. The reverse of the book is "Members of the Holy Childhood Association," 1918-1939.
- 286-315 "Record De Smet Industrial School" lists of school attendees and tribe affiliation. (There may be some visual interference on the pages because included in the same book is a Book of Mass Announcements for 1936-1941 written from the reverse side of the book, and upside down.)  
*See also: Roll 17, frames 725-752; Roll 18, frames 546-598.*
- 316-391 "Register of Members Admitted into the Holy League of the Sacred Heart of Jesus and duly enrolled in the Apostleship of Prayer," March 1888-June 1936. Lists 445 members. Can be used as a census.
- 392-437 Sacred Heart Mission cash book, July 14, 1876 - January 15, 1886.

- 438-524 Sacred Heart Mission, "Account Book I at Old Mission . . . 1895-1896-1897-1898-1899." Daily accounts, cash accounts, individual accounts.
- 525-672 Sacred Heart Mission account book March 8, 1918 - September 8, 1935.
- 673-685 Sacred Heart Mission record book of accounts (work sheets), 1931-1935.
- 686-734 Sacred Heart Mission account book of income and distribution, 1934-1936. Pages 1-49 are filmed on this roll.

## Roll 20

### Frames

- 2 Sacred Heart Mission, Idaho
- 3- 25 [Continued from Roll 19] Sacred Heart Mission account book of income and distribution, 1934-1936. Pages 50-71 are filmed on this roll.
- 26-181 Sacred Heart Mission cash account book, February 23, 1939 - November 18, 1943.
- 182-335 Sacred Heart Mission account book, December 11, 1943 - December 31, 1947.
- 336-359 Sacred Heart Mission, financial reports 1886-1891, 1893-1894.
- 360-372 Sacred Heart Mission financial reports to diocese, 1911-1914, 1918-1920, 1922-1925, 1919-1931.
- 373-407 Tribal newspaper, *De Smet Morning Star*: Vol. 1, No. 1-3, 7-9, 11, 13 (1945); Vol. 1, No. 6, 7, 9, 11 (1948-1949).
- 408-428 Publication. A. M. Jung, "The Old Cataldo Mission," *Spokane Affairs*, October 1926, pages 9 & 15. Also by A. M. Jung, "Jesuit Missions Among the American Tribes of the Rocky Mountain Indians," Gonzaga University, 1925.
- 429-463 Publication. James M. Brogan, S.J. "An Historical Landmark, Old Mission Church . . ." *Gonzaga Quarterly*, November 20, 1926. Also, Edmund R. Cody, *History of the Coeur d'Alene Mission of the Sacred Heart*, 1930.
- 464-506 Newspaper clippings.
- 507-510 Newspaper clipping, "A Visit To A Famous Mission," *Catholic Mirror*, April 14, 1888.

For other collections dealing with Sacred Heart Mission, Idaho in this microfilm edition see also: Joseph Cataldo, S.J. Collection, Roll 28, 947-951; Joseph Joset, S.J. Collection, Roll 32, frames 753-767, 785-795, 835-842, 902-906.



## *ST. JOSEPH'S MISSION, IDAHO*

### **Frames**

- 511 St. Joseph's Mission, Idaho.
- 512-539 Water rights agreement with James Slickpoo, 1906-1907. Also some letters concerning property rights, 1913-1916.
- 540-547 Letters from Department of the Interior to Father Joseph Cataldo, S.J. granting him permission to build a church on the Nez Perce Reservation, June 13, August 26, 1873, February 3, 1874, and November 22, 1875.
- 548-552 Four letters regarding construction of a Sister's building, 1919
- 553-604 Miscellaneous correspondence of Society of Jesus Provincial, 1916, 1919, 1920s.
- 605-618 Miscellaneous letters regarding St. Joseph's Mission, 1917, 1920s, 1931.
- 619-632 Correspondence of Father Thomas N. Neate, S.J., 1930-1931.
- 633-637 Letter written to Society of Jesus Provincial in Turin, June 24, 1901. Probably by Father A. Soer, S.J.
- 638-655 Letter of Mother Gertrude, June 30, 1906 and reply of Father Joseph Cataldo, S.J., July 5, 1906. Also correspondence of February - July 1912 regarding status of nuns at Slickpoo mission.
- 656-659 Two letters of Father Willebrand, concerning St. Joseph's at Slickpoo in 1942.
- 660-719 Status Temporalis for St. Joseph's Mission from 1937-1959, not inclusive.
- 720-843 St. Joseph's Mission House Diary, November 1901 - June 6, 1915.

### **Roll 21**

### **Frames**

- 2 St. Joseph's Mission, Idaho
- 3- 80 St. Joseph's Mission House Diary, July 1, 1916 - December 31, 1926.
- 81-142 St. Joseph's Mission House Diary, January 19, 1927 - April 20, 1938.
- 143-202 St. Joseph's Mission House Diary, May 1, 1938 - May 14, 1944.
- 203-256 St. Joseph's Mission House Diary, December 1, 1944 - January 29, 1952.

- 257-279 St. Joseph's Mission House History for 1952, 1954, 1959 and 1960.
- 280-294 Status Animarium for St. Joseph's Mission, March 1906.
- 295-344 Litterae Annuae, 1893-1930, not inclusive. In Latin.
- 345-401 Historia Domus, 1893-1935, not inclusive. In Latin.
- 402-420 Annual Reports to Diocese of Boise on St. Joseph Mission. Includes a Census of Mission 1915-1924, except 1922.
- 421-440 "A List of Catholics who have died near St. Joseph's Mission Slickpoo, Nez Perce Co., Idaho, 1872-1905." Unsigned.
- 441-476 Notebook listing those who died near mission, alphabetically by baptismal name. Unsigned. Undated.
- 477-483 St. Joseph's Mission Register of Deaths, 1906-1919.
- 484-511 Census of Indians, June 3, 1912, listing 301 Indians. Unsigned.
- 512-584 Record of Baptisms at St. Joseph's Mission, by family name.
- 585-690 St. Joseph's Mission Register Vol. 1, 1867-1893, Liber Matrimonium, Baptism, Confirmations. Also First Communion, 1913-1916.
- 691-695 Report of Father Emil Boll, S.J., answering complaints about mission. Undated.
- 696-707 "Meeting of Indians at Slickpoo, Idaho. The Day After Corpus Christi, 1922 with Rt. Rev. Bishop Gorman, DD present" by Father Michael O'Malley, S.J., June 16, 1922 at Slickpoo.
- 708-737 Historical manuscript on the Nez Perce Indians. Unsigned. Written at St. Francis Regis Mission, November 28, 1880.
- 738-760 Miscellaneous history manuscripts.
- 761-837 St. Joseph's Mission account book, 1903-1924.

## Roll 22

### Frames

- 2 St. Joseph's Mission, Idaho
- 3- 55 St. Joseph's Mission account book, 1925-1942.
- 56- 93 St. Joseph's Mission account book, 1943-1954.
- 94-117 Annual Reports to Diocese of Boise on St. Joseph Mission 1915-1930, not inclusive.
- 118-156 Assorted financial records for St. Joseph, 1893 to 1939, not inclusive.
- 157-161 Publication, "And so to Slickpoo," by Edgar Dowd, S.J. No date or magazine.

- 162-167 Publication. *The Indian Sentinel*, Special issue on St. Joseph's Mission, Winter 1929-1930; also other issues in Fall 1930 and Spring 1930.
- 168-173 Newspaper clippings.
- 174-177 Appeal for funds letter by Father Joseph Cataldo, S.J., December 1, 1923 in Marquette League publication.

For other collections dealing with St. Joseph Mission, Idaho in this microfilm edition see also: Michael Cataldo, S.J. Collection, Roll 28, frames 461-464, 465-539, 564-578, 579-592, 609-632, 633-658, 947-951, Roll 29, frames 70-92; Michael O'Malley, S.J. Collection, Roll 33, frames 135-160.

## *ST. IGNATIUS MISSION, WASHINGTON*

- 178 St. Ignatius Mission, Washington
- 179-194 Census of Our Lady of Sorrows Church at Cusick, Washington. Undated. Unsigned, but probably by Father Edward Griva, S.J.
- 195-198 History manuscript, "Centenary Celebration of Calispel Mission," by Mr. Laney, S.J., July 7, 1944.
- 199-207 History notes by Father Edward Griva, S.J. on Indians living at Cusick. Undated.
- 208-216 Manuscript, "St. Ignatius Mission on the Pend Oreille River," by Theodore J. St. Hilaire, S.J. Also history notes made by Father George Weibel, S.J. from Durham's *History of Spokane County* regarding St. Ignatius Mission on the Pend Oreille River.
- 217-228 Newspaper and magazine clippings.

[For baptisms, marriages and burials at St. Ignatius Mission, 1844-1854, see Roll 5, frames 22-55.]

For other collections dealing with St. Ignatius Mission, Washington in this microfilm edition see also: Joseph Joset, S.J. Collection, Roll 32, frames 675-687.

## *ST. PAUL'S MISSION, WASHINGTON*

- 229 St. Paul's Mission, Washington.
- 230-246 Property claims and deeds to St. Paul's Mission site, 1890, 1898 and 1906. Also some correspondence of 1908 and 1930 regarding property claims.
- 247-324 Land claims and correspondence regarding title to the "Colville Mission Claim." Ten letters from Captain John Mullan, attorney, in 1889 and 1890; also two newspaper items; plus a map.

- 325-372 St. Paul Baptism Register, "Register Baptizatorum" covering August 1847 to December 1851. There are entries of 1839 and 1840 copied from another register. July 1845 entries are by Father Peter John De Smet, S.J.; entries in 1846 by Father Adrian Hoecken, S.J.; entries from 1847 to 1851 are by Father Peter De Vos, S.J.; entries in 1869 are signed by Father Joseph Joset, S.J. Also scattered entries from 1869 and 1870.
- 373-375 Letter of Father A. Diomedi, S.J., July 6, 1880. In Italian. Also printed letter from Secretary of the Interior, "Result of Conference held July 7th, 1883 with Chief Moses . . ."
- 376-378 History manuscript, "Hist. Domus Covilensis" by Father Urban Grassi, S.J. In Italian. Undated.
- 379-412 Miscellaneous historical notes, probably by Father George de la Motte, S.J. Notes are generally unreliable as they are sometimes confused with two other St. Paul's Missions in Oregon and Montana.
- 413-428 History manuscript, "Colville and Missions," unsigned. Perhaps by Father George de la Motte, S.J. Emphasizes early years of mission.
- 429-439 Historical manuscript, "The Story of the Colville Mission." Unsigned. Probably by Father George Weibel, S.J. in 1931.
- 440-462 Miscellaneous research notes by Father George Weibel, S.J.
- 463-475 Newspaper clippings.

For other collections dealing with St. Paul's Mission, Washington in this microfilm edition see also: St. Francis Regis Mission Collection, Roll 23, frames 669-718; and Joseph Joset, S.J. Collection, Roll 32, frames 600-616, 617-648, 649-674.

## *ST. FRANCIS REGIS MISSION, WASHINGTON*

- 476 St. Francis Regis Mission, Washington
- 477-485 "Map and Description of St. Regis Mission property." Legal descriptions.
- 486-503 General correspondence regarding Colville Mission, St. Regis in 1915, 1920-1921, 1926, 1928, 1930-1931.
- 504-544 Two extended letters of Captain John Mullan, attorney, on Colville and Coeur d'Alene Mission schools regarding accusations on the schools by Mr. Bannister, an inspector, December 2, 7, 1886.

- 545-558 Letters regarding building improvements at St. Francis Regis, 1900.
- 559-579 Twelve Letters of Father J. Tomkins, S.J. to Society of Jesus Provincial, 1927-1928.
- 580-615 Twelve Letters of Father A. Sullivan, S.J. to the Society of Jesus Provincial, 1925-1929.
- 616-694 Historia Domus Colville 1889-1928, not inclusive. Mostly in Latin until 1923.
- 695-758 Litterae Annuae, 1907-1926.
- 759-762 "The Madonna at St. Regis Mission, Ward, Wash.," by A. Sullivan, S.J., January 23, 1935.
- 763-773 "Status Animarium." Census of St. Francis Regis and also St. Joseph's Church, Ford, Washington on the Spokane Indian Reservation, 1919.
- 774-776 Map of St. Francis Regis Mission district, by Father B. Feusi, S.J.
- 777-794 History manuscripts, including "The Story of the Colville Mission," [probably by Father George Weibel, S.J.] Also Weibel's miscellaneous historical chronology of the mission. Undated.
- 795-827 "St. Francis Regis Mission, Myers Falls, Wash. Diary and record of Farm of the Mission. In charge of Bro. Hughes, S.J." Covers February 16, 1903 - March 23, 1905.
- 828-870 St. Francis Regis Mission at Colville House Diary, August 1, 1870 - July 15, 1892. Unbound book.

### **Roll 23**

#### **Frames**

- 2 St. Francis Regis Mission, Washington
- 3-122 St. Francis Regis Mission at Colville House Diary, June 3, 1892 - May 19, 1900.
- 123-185 St. Francis Regis Mission at Colville House Diary, May 20, 1900 - June 27, 1904.
- 186-257 St. Francis Regis Mission at Colville House Diary, June 27, 1904 - April 10, 1908.
- 258-321 St. Francis Regis Mission at Colville House Diary, April 11, 1908 - February 16, 1912.
- 322-384 St. Francis Regis Mission at Colville House Diary, February 18, 1912 - November 6, 1916.
- 385-435 St. Francis Regis Mission at Colville House Diary, November 6, 1916 - June 24, 1919.
- 436-445 St. Francis Regis Mission at Colville House Diary House Diary, June 25, 1919 - January 1, 1922.

- 446-496 St. Francis Regis Mission at Colville House Diary House Diary, September 1, 1926 - February 21, 1932.
- 497-521 St. Francis Regis Mission at Colville, "Baptismal register and Liber Mortuorum," St. Francis Regis Mission. Baptismal register is 1867-1872, death record is 1873-1917.
- 522-603 St. Francis Regis Mission at Colville "St. Regis Mission . . . Baptismal Record, 1867-1887."
- 604-668 Immaculate Conception Church, Colville, book of baptismal and marriage records, 1864-1888.
- 669-718 St. Paul's Mission and St. Francis Regis Mission marriage records, 1848-1879.
- 719-750 St. Francis Regis Mission at Colville, record book of baptisms, deaths, marriages, 1870-1893.

## Roll 24

### Frames

- 2 St. Francis Regis Mission, Washington
- 3-121 St. Francis Regis Mission at Colville, burial record book, 1853-1887.
- 122-203 St. Francis Regis Mission at Colville, baptismal and marriage record, 1852-1866. In Latin.
- 204-225 History manuscript, "History of the mission of St. Regis since 1942," by Father Edward Griva, S.J. Handwritten and typed versions.
- 226-245 Quarterly Indian school reports for St. Francis Regis Mission at Colville, 1893, 1894, 1900, 1901, 1902.
- 246-300 Dictionary of Colville Indian language in English by Father Ignatius Dumbeck, S.J., January 1945.
- 301-364 History manuscript, "Stevens County Fifty Years Ago," by Thomas Graham Mimeograph. Manuscript was published in *The Colville Examiner*, November 10, 17, December 8, 22, 1928, January 5, 12, February 9, 16, 23, March 2, 9, April 20, May 11, June 1, 1929.
- 365-474 "Indian Census of Colville Reservation. Made June 30, 1917; revised June 30, 1918." By Fred C. Morgan.
- 475-576 Census Spokane Indians of Colville Agency as of June 30, 1927. By Harvey K. Meyer.
- 577-615 "Census of the Indians living in the Colville Reservation completed in the year 1923," by Father Edward Griva, S.J.
- 616-749 Census of Colville Reservation, 1937.
- 750-752 Description of Indian reservation boundaries, 1872.

- 753-770 History notes, including one on subjects unanimously agreed upon by Northwest Indian tribes meeting at Umatilla Indian Agency, Oregon, October 1947. Also notes from various people regarding Indian concerns.
- 771-820 History manuscript, "The Old Days of Our [Stevens] County," by W.P. Winans. This series of historical articles also appeared as a 14-part series in the *Colville Examiner*, 1929-1930s.
- 821-854 St. Francis Regis Mission cash book, "Grist Mill Daily Record," 1916-1924.

## Roll 25

### Frames

- 2 St. Francis Regis Mission, Washington
- 3- 63 St. Francis Regis Mission account book, November 1, 1924 - November 7, 1932. Also record of bank account, November 1, 1924 - August 30, 1927.
- 64-138 St. Francis Regis Mission account book, 1903-1905. Some miscellaneous accounts to 1912.
- 139-189 St. Francis Regis Mission day journal of expenses, January 1, 1886 - August 9, 1892.
- 190-289 St. Francis Regis Mission cash accounts paid and received, March 1, 1906 - August 15, 1916.
- 290-297 Publication. "Colville Reservation: Story of a Proud Tribe — Its History — Its Future" in *Statesman Examiner* (Colville, Washington) Vol. XII, April 8, 15, 22, 29, 1960.
- 298-307 Newspaper clippings regarding history of Colville from early 1900s to 1959, most from *Spokesman Review* (Spokane, Washington).

For other collections dealing with St. Francis Regis Mission, Washington in this microfilm edition see also: Louis Taelman, S.J. Collection, Roll 34, frames 616-631.

## *ST. MARY'S MISSION, WASHINGTON*

- 308 St. Mary's Mission, Washington
- 309-374 Contracts, correspondence, and deeds regarding land rights for St. Mary's Mission, 1906-1931.
- 375-419 Correspondence with Spokane Diocese, 1934-1953.
- 420-514 Correspondence regarding water and land rights, 1887-1956.
- 515-550 Correspondence with Colville Indian Agency, 1920-1952.
- 551-639 Correspondence with Bureau of Catholic Indian Missions, 1938-1949. Deals mostly with the issue of subsidies.



- 640-705 Letters from Bureau of Catholic Indian Missions regarding annual subsidy, 1950s.
- 706-792 Letters of Mother Katherine Drexel to Father Celestine Caldi, S.J., 1912-1936.
- 793-799 *Historia Domus* for Nespelem, 1915.
- 800-841 *Historia Domus* 1919-1934, not inclusive. Also *Litterae Annuae*, 1919-1934 and July 1939 - June 1942.
- 842-847 Description of St. Mary's Mission by Father Etienne De Rouge, S.J. Undated.
- 848-852 History manuscript. "History of St. Mary's Mission," by Sr. Maria Ilma Raufer, 1961.
- 853-855 Map of territory served by the mission about 1890. Also a map of mission grounds, June 26, 1934.
- 856-881 Four miscellaneous, unsigned, manuscripts on the history of the mission, 1941 and 1961.

## **Roll 26**

### **Frames**

- 2 St. Mary's Mission, Washington
- 3-76 Notebook of "Rules for the Lady Missionaries of St. Mary," 1930.
- 77-138 St. Mary's Mission school attendance records, 1919-1940.
- 139-166 Quarterly School reports for St. Mary's Mission on government forms, 1941-1945.
- 167-197 St. Mary's Mission School reports, attendance, 1950-1954.
- 198-275 St. Mary's Mission Parish census book, 1948-1949.
- 276-456 St. Mary's Mission Parish census in late 1940s and 1950s.
- 457-673 St. Mary's Mission accounts reported to Province, 1920-1958, not inclusive. Also, Diocese of Spokane Annual Financial Reports, 1933-1956.
- 674-692 Newspaper clippings.

## *ST. ANDREW'S MISSION, OREGON*

- 693 St. Andrew's Mission, Oregon
- 694-738 Correspondence regarding litigation on water rights (1937) and St. Andrew's Mission lands (1920s).
- 739-754 Correspondence of Father Thomas A. Steele, S.J. to Father John Hurley, S.J. on the status of the mission, October 25, 1938 and November 22, 1938. Also Father John Hurley, S.J. to Father E. Toner, S.J., January 3, 1954 and October 28, 1954 regarding conditions at the mission.

- 755-846 General correspondence, 1927-1932. Mostly Father J. Corbett, S.J. to Society of Jesus Provincial.
- 847-879 Correspondence regarding water rights dispute 1912, 1913, 1917. Includes map.

## Roll 27

### Frames

- 2 St. Andrew's Mission, Oregon.
- 3- 73 Letters regarding opening of Indian school, 1946; accreditation details, 1947-1948.
- 74-167 Correspondence from Baker Diocese, 1943-1956.
- 168-192 Correspondence with Bureau of Catholic Indian Missions regarding finances and appeals, 1928, 1937, 1943-1951.
- 193-354 St. Andrew's Mission House Diary of Umatilla Mission, 1888-1914. Also, "Items for Diary" covering November 18, 1902 - March 25, 1903.
- 355-432 Historia Domus 1890-1960, not inclusive. Also, Litterae Annuae, 1896, 1907-1928.
- 433-458 St. Andrew's Mission House Diary, Summer 1945 - January 1, 1954.
- 459-473 Letters of Father Michael O'Malley, S.J. regarding history of the mission, October 11, November 1, November 13, 1942.
- 474-476 List of Jesuits who labored at St. Andrew's Mission with place and date of death. Covers through 1941. Unsigned.
- 477-481 History manuscript, "St. Andrew's Mission," by Father Thomas M. Neate, S.J., no date.
- 482-530 History manuscript and chronologies of important events and dates in history of St. Andrew's Mission. Includes, James P. Hurley, S.J., "Among the Indians and Whites in Oregon," undated; "Notes on Events in the History of the Catholic Mission for the Indians near Pendleton, Oregon," 1847-1915; "Umatilla Mission"; Father Joseph Cataldo, S.J., "Umatilla Mission" and "Brief History of Umatilla Mission at St. Andrew's on Umatilla," 1839-1914. Correspondence between William Laney, S.J., and Michael O'Malley, S.J. in 1942-1943 regarding history of St. Andrew's Mission. Father J. M. O'Sullivan, S.J. to Father Thomas Neate, S.J., November 20, 1941 regarding baptism and burials at St. Andrews Mission. Includes manuscript "Dates Umatilla Reservation" by O'Sullivan.
- 531-534 Speech of Chief Domenik Shauln to Indian committee in two handwritten pages; dated Sept. 7, 1892.
- 535-593 St. Andrew's Mission account book, January 1, 1950 - December 31, 1953.

- 594-655 Correspondence and papers regarding insurance premiums at the mission, 1941-1951.
- 656-673 Marquette League correspondence, 1943-1953, regarding donations of funds.
- 674-784 Society of Jesus provincial finance reports, 1933-1960.
- 785-800 Newspaper clippings from *Walla Walla Union Bulletin*, December 20 and 27, 1942 and January 17, 1943 on the history of old St. Ann's Mission which preceeded St. Andrew's Mission.
- 801-813 "Umatilla Issue" of *Indian Sentinel*, Vol. 2, No. 4 (October 1920).

## *JOSEPH CARUANA, S.J. COLLECTION*

### Roll 28

#### Frames

- 2 Joseph Caruana, S.J. Collection.
- 3- 68 Twenty-two letters from Father Joseph Caruana, S.J. 1856-1913. In Italian.
- 69- 79 Printed letters. Three letters from Father Caruana appearing in *Woodstock Letters*, 1882-1883.
- 80- 87 Correspondence of Caruana to Father P. Arthuis, S.J., October 22 and November 17, 1909 regarding location of burial spots of three brothers at Old Mission. Also, Caruana answers questions concerning the first missionaries in the Pacific Northwest. Also, Caruana to Thomas Maegher, S.J., December 11, 1899.
- 88- 99 Seven letters to Caruana, 1861-1908. Some are in Italian.
- 100-117 Biographical and autobiographical notes, including an obituary from *America*, November 22, 1913. Some in Italian.
- 118-138 Chronology of Caruana's life in notes by Father George Weibel, S.J. Also, Weibel's manuscript translation of Caruana's Diary entry in 1883 "Visit on the other side of the Columbia," August 24, 1883 - September 29, 1883.
- 139-142 Newspaper clippings, October 1913 on death of Caruana. Also a biography in *Spokesman-Review*, June 11, 1905.
- 143-145 "Miraculous Picture" plus a history of the picture.

For other collections dealing with Joseph Caruana, S.J. in this microfilm edition see also: Sacred Heart Mission, Idaho, Roll 17, frames 673-677, Joseph Giorda, S.J. Collection, Roll 30, frames 720-729, 735-739.

## JOSEPH M. CATALDO, S.J. COLLECTION

- 146 Joseph M. Cataldo, S.J. Collection.
- 147-154 Letter of Mrs. Pinkham to Father Wilfred P. Schoenberg, S.J., May 2, 1946 regarding Father Joseph M. Cataldo, S.J. papers given to DAR in Spokane in 1927.
- 155-169 Two letters from Cataldo to Turin Province, 1872 and 1879. In Italian.
- 170-178 Typescript copies of five letters, 1889-1904, regarding Cataldo and Mother Katherine Drexel in the Archives of the Sisters of the Blessed Sacrament. Typed by Lucia Ahern, 1958.
- 179-222 Nine Cataldo related letters in Turin Province *Letters*, 1900-1905. Translated by Lucia Ahern.
- 223-257 Fifteen letters of Cataldo to Father Pascal Tosi, S.J., 1877-1895. Most are in Italian.
- 258-260 Letter. Cataldo to Father Anthony Morvillo, S.J., September 2, 1883. In Italian.
- 261-263 Letter. Cataldo to Father A. Sullivan, S.J. Undated. Regarding claim of "Luke" about losses in 1877 Nez Perce War.
- 264-266 Printed letter. Cataldo to Father Peter J. De Smet, S.J., April 2, 1872, in *Woodstock Letters*, (1873).
- 267-269 "Vote of Thanks" to Father Cataldo for his good offices in assuring friendliness of Indians under his charge, especially the Coeur d'Alene Indians, June 20, 1877.
- 270-278 General correspondence. Includes Cataldo to Alfred Jacobs, September 6, 1891 and General O. O. Howard to Cataldo, January 12, 1888.
- 279-284 Letter to Cataldo from an Alaskan Native boy, April 5, 1893.
- 285-295 Two letters regarding Cataldo's contribution to *The Indian Sentinel* issue of 1917 on Alaska. Three other letters regarding Alaska by Cataldo, 1897 and 1902.
- 296-310 Letters of Father Cataldo to Father Felix Geis.
- 311-312 Harl J. Cook to Father Cataldo, January 30, 1920. Also contains brief opinion on the Coeur d'Alene tribe by Cataldo to Mr. Cook, February 4, 1920.
- 313-315 William Benn to Father Cataldo, September 17, 1922 regarding burial of three Jesuit brothers at Old Mission and the location of their bodies.
- 316-321 Two letters regarding publication of a De Smet biography. Father A. Sullivan, S.J. to Father Cataldo, July 13, 1923 and Cataldo to Sullivan, August 23, 1923.

- 322-327 Reply by Cataldo to Father Juilius Jette, S.J., January 13, 1925 regarding his remembrance of certain events in sending Jesuits to Alaska in 1887.
- 328-331 Letter of February 24, 1926 concerning Spokane Garry and newspaper article about him.
- 332-365 Three diary notebooks of Father Joseph Cataldo's trip to Alaska. Two are dated 1897 and one is undated. Larger notebooks seems to contain baptismal records.
- 366-369 Notes on trip to Alaska, 1914. By Cataldo.
- 370-372 Newspaper editorial and reply of Cataldo on controversy with Agent John Monteith of the Nez Perce Reservation in (Lewiston) *The Teller*, May 5, 1877: "The Controversy" and "Letter of Denial."
- 373-393 History manuscript. "Gonzaga College - Mother of Spokane City," by Cataldo. Also, "Gonzaga University of Spokane, Wash., USA is The Great Mother of Spokane City," unsigned. Also, Cataldo to Father William Hughes, August 14, 1926 regarding above historical manuscript. Also newspaper clipping "Calls Gonzaga University Real 'Mother' of Spokane."
- 394-454 History manuscript. "Spokane Mission. Indian and White. 1865 to 1886." Also a notebook, being Cataldo's dictated reminiscences. Undated.
- 455-460 History manuscript on Catholic history of Moscow, Idaho by Cataldo. Undated.
- 461-464 History manuscript. "Excerpt From Father Cataldo's Sketch of the Nez Perce Mission. Story of Julian Isketzizkanin," by Cataldo, October 1905.
- 465-539 History manuscript. "A Sketch on the Nez-perce Indians," by Cataldo. Undated. Also includes "Notes on the Sketch of the Nez-perces Indian Mission."
- 540-563 History manuscript. "Sketch of the Nez Perce Indians," by Cataldo. Originally written at St. Francis Regis Mission, November 28, 1880.
- 564-578 History manuscript on building St. Joseph Mission, by Cataldo. Undated. Some in the Nez Perce language.
- 579-592 History notes. "Memorie Della fondazione della Missione di S. Guiseppe . . . Nasi forati, 1867-1876." By Cataldo. Undated. Very faint, small handwriting.
- 593-597 Speech given by Father Joseph Cataldo, S.J. at Lewiston, Idaho, February 20, 1928.
- 598-608 History notes on mission beginnings in Oregon by Father Cataldo. Dates mentioned are 1830-1848. Also a list of questions on mission history.

- 609-632 History manuscript. "Short Sketch on Nez Perce Indian Catholic Mission." Unsigned. Undated.
- 633-658 History manuscript. "The Nez Perce Indian Mission," by Father Joseph Cataldo, S.J. as dictated to Father Michael O'Malley, S.J. in 1905.
- 659-660 History manuscript. "A Sketch on Kootenai Indians," by Cataldo. Undated.
- 661-671 Dates of early mission history gathered by Father Joseph Cataldo. Principally from the writings of Father Peter De Smet, S.J. Written in Brother Kelly's hand. Covers 1790-1846. Also, some notes in Father Joseph Joset's hand. Pages 1 and 2 are missing.
- 672-682 History notes on the Rocky Mountain Missions by Cataldo, in 1886. In Italian.
- 683-698 History manuscript. Father Felix Geis, "A Brief Outline of the Life and Labors of Father Cataldo, S.J.," Also, Geis, "Joseph M. Cataldo, S.J.," *Oregon Jesuit*, in 3 parts in 1952 issue. Also Geis's notes on Cataldo from 1924 visit.
- 699-704 History manuscript. "Early Mission Work in Lewiston Area by Father Joseph Cataldo, S.J." Unsigned. Undated.
- 705-724 History manuscripts. Draft copies of "Experiments of Western Missionary," probably by Father Aloysius Soer, S.J. Undated.
- 725-880 History manuscripts. "Father Cataldo, S.J.," by C. A. Hawkins, S.J. Undated. Also, "Main Events in the Life of Joseph M. Cataldo, S.J." Unsigned. Undated. Also, a list of missions where Father Cataldo was stationed from 1895-1915.
- 881-889 Items regarding the death of Father Joseph Cataldo, S.J., 1928.
- 890-900 History notes on Cataldo. Possibly by J. M. O'Sullivan, S.J.
- 901-903 History manuscript. "Historical Points," regarding St. Ignatius Mission School, December 5, 1891 to December 21, 1898. Unsigned. Undated.
- 904-907 History manuscript. "Happy Death of two Indian boys." Unsigned. Undated.
- 908-909 Copy of medical report (April 1, 1925) on Cataldo's condition at age 89.
- 910-927 History manuscript. "Catholic Indian Missions in the NW of USA 1812 to 1830." Other miscellaneous notes on early mission history in Pacific Northwest.
- 928-940 Various letters regarding Cataldo's lecture and begging tours for the Rocky Mountain Mission schools in 1900. Includes a financial statement from November 24, 1900 to January 2, 1901 for \$695.

- 941-946 History notes by Cataldo, S.J. on Nez Perce Indians. Includes copy of Nez Perce treaty boundary and summary of terms in 1855. English and Nez Perce.
- 947-951 History notes on the St. Joseph and Sacred Heart missions, plus Benewah County, Idaho by Cataldo, 1923.
- 952-954 History notes on the arrival of Cataldo in Spokane area, 1865.
- 955-957 Notes on the early history of Santa Clara University in California covering March 19, 1851 to July 9, 1856.
- 958-965 History notes on the Pacific Northwest missions, 1851-1867. In Italian.
- 966-968 "Evidences of True Faith" a lecture by Cataldo, given in San Andrea Delle Fratte, Rome, Italy in *The Catholic Review*, June 13, 1885, pages 370-371.
- 969-974 Letter of Father Joseph Cataldo, S.J. to Society of Jesus Provincial, April 19, 1913, published in *Lettere Edificanti dei PP della Compagnia di Geni della Provincia Sicilia, 1910-1913*, pages 199-203.

## Roll 29

### Frames

- 2 Joseph M. Cataldo, S.J. Collection.
- 3- 21 George F. Weibel, S.J., "Rev. Joseph M. Cataldo, S.J. Jubilarian." *Gonzaga Quarterly*, Vol. 16, No. 2, (February 20, 1928): 74-109.
- 22- 42 *Gonzaga Quarterly*, Vol. 16, No. 2, (May 20, 1928): 135-172. Special issue on Cataldo's Jubilee celebration. Also George F. Weibel, S.J., "Last Days."
- 43- 46 George Weibel, S.J., "Father Cataldo's Diamond Jubilee," *Province News*, Vol 3, No. 4 (December 1, 1927): 25-29. Annotated copy.
- 47- 69 George F. Weibel, S.J. "Rev. Joseph Cataldo, S.J. A Short Sketch of a Wonderful Career." Reprint from *Gonzaga Quarterly*, March 15, 1928, pages 1-36.
- 70- 92 Complete set of six-part series by Cataldo on the foundation of "The Nez Perce Indian Mission" in the *Lewiston Catholic Monthly*, Vol. 5, No. 9, 10, 11, 12 (1922) and Vol. 6, No. 1, 2 (1922). The original text was dictated to Father Michael O'Malley in 1905.
- 93-102 Lawrence E. Crosby, "Kuaiiks Metatcopum (Black Robe Three Times-Broken)," Wallace, Idaho, November 1925.
- 103-118 Article on why Indians named Cataldo "Kaushin" taken from *The Gonzaga*, Vol. 8, No. 1 (October 1916.) Also includes original manuscript by Father J. M. O'Sullivan, S.J.



- 119-122 "Don't Get Proud Blackgown!" in *Jesuit Mission Service*, November 1934.
- 123-166 Newspaper clippings about Cataldo. Various dates.
- 167-194 Newspaper clippings about Cataldo in 1928 the year of his anniversary celebrations and death.

Unfilmed, but available by permission of the Archivist, Oregon Province Archives, is a series of congratulatory messages to Cataldo on his 92nd birthday, and his 75th anniversary as a Jesuit, both in 1928, and several hundred pages of homilies composed by Cataldo in 1903.

In addition to the biographical material contained in the Cataldo Collection, see also Sister Mary Elizabeth Clare, H. N., "Reverend Joseph M. Cataldo" (Master's Thesis, University of Washington, 1932) and Lucia Ahern, "The Long Harvest: The Life of Joseph M. Cataldo, S.J.," (Master's Thesis, Nebraska State Teachers College at Peru, 1958). See also Robert I. Burns, "The Jesuits, the Northern Indians, and the Nez Perce War of 1877," *Pacific Northwest Quarterly* 42 (January 1951): 40-76, "Coeur d'Alene Diplomacy in the Nez Perce War of 1877," *Records of the American Catholic Historical Society of Philadelphia* 63 (March 1952): 37-60, *The Jesuits and the Indian Wars of the Northwest* (New Haven: Yale University Press, 1966); and Robert C. Carriker, "Joseph M. Cataldo, S.J.: Courier of Catholicism to the Nez Percés," in Clyde A. Milner and Floyd A. O'Neil, eds., *Churchmen and the Western Indians, 1820-1920* (Norman: University of Oklahoma Press, 1985.)

For other collections dealing with Joseph Cataldo, S.J. in this microfilm edition see also: St. Paul Mission, Montana, Roll 12, frames 32-34, 35-39, Roll 13, frames 126-176, 177-188; Sacred Heart Mission, Idaho, Roll 15, frames 727-764, Roll 16, frames 176-238; St. Joseph Mission, Idaho, Roll 20, frames 540-547, 638-655, Roll 22, frames 174-177; St. Andrew's Mission, Oregon, Roll 27, frames 482-530; George de La Motte, S.J. Collection, Roll 30, frames 388-394; Urban Grassi, S.J. Collection, Roll 30, frames 812-818; Joseph Joset, S.J. Collection, Roll 32, frames 513-550, 878-883; Michael O'Malley, S.J. Collection, Roll 33, frames 203-301; Lawrence Palladino, S.J. Collection, Roll 33, frames 637-643; Peter Prando, S.J. Collection, Roll 33, frames 854-929, Roll 34, frames 2-100, 101-157, 158-162, 163-199, 200-209.

## *JEROME D'ASTE, S.J. COLLECTION*

- 195 Jerome D'Aste, S.J. Collection.
- 196-198 Letter from Father J. Bandini, S.J. to D'Aste, September 12, 1888.
- 199-205 Two letters of Father A. Sullivan, S.J., 1944 and 1947, concerning D'Aste's decision to join the Rocky Mountain Mission.
- 206-216 General correspondence. Five letters, 1882-1886.
- 217-309 Diary of Father Jerome D'Aste, S.J., July 17, 1878 - May 3, 1880.

- 310-407 Diary of Father Jerome D'Aste, S.J., May 4, 1880 - May 1, 1883.
- 408-506 Diary of Father Jerome D'Aste, S.J., May 1, 1883 - March 31, 1886.
- 507-596 Diary of Father Jerome D'Aste, S.J., April 1, 1886 - December 31, 1889.
- 597-739 Diary of Father Jerome D'Aste, S.J., January 1, 1890 - July 1, 1894.
- 740-801 Diary of Father Jerome D'Aste, S.J. July 1, 1894 - April 26, 1895.
- 802-863 Diary of Father Jerome D'Aste, S.J., April 27, 1896 - April 9, 1898.
- 864-963 Diary of Father Jerome D'Aste, S.J., April 10, 1898 - March 22, 1901.
- 964-1011 Diary of Father Jerome D'Aste, S.J., March 24, 1901 - May 3, 1902.

### **Roll 30**

#### **Frames**

- 2 Jerome D'Aste, S.J. Collection.
- 3- 48 Diary of Father Jerome D'Aste, S.J., May 3, 1902 - August 23, 1903.
- 49- 98 Diary of Father Jerome D'Aste, S.J., August 24, 1903 - November 30, 1904.
- 99-148 Diary of Father Jerome D'Aste, S.J., December 1, 1904 - January 25, 1906.
- 149-266 Diary of Father Jerome D'Aste, S.J., January 25, 1906 - October 25, 1908.
- 267-336 Diary of Father Jerome D'Aste, S.J., October 26, 1908 - November 10, 1910.
- 337-340 History manuscript. "Father J. D'Aste. Information about Fr. D'Aste." By Father A. Sullivan. S.J.
- 341-349 History manuscript. "The Nez Perce War of 1877," by Father Jerome D'Aste. S.J. Undated.
- 350-369 History notes by D'Aste regarding establishment of Flathead mission.
- 370-376 Statement of Father Jerome D'Aste, S.J. regarding St. Mary's Mission, Stevensville, August 30, 1908.
- 377-386 Obituary of D'Aste. Some are newspaper clippings, 1910.

For other collections dealing with Jerome D'Aste, S.J. in this microfilm edition see also: St. Ignatius Mission, Montana, Roll 2, frames 137-158.

## GEORGE DE LA MOTTE, S.J. COLLECTION

- 387 George de la Motte, S.J. Collection.
- 388-394 Letter to Father Joseph Cataldo, S.J. regarding de la Motte's acceptance to the Rocky Mountain Missions, April 17, 1883. In French.
- 395-443 Forty-one personal letters written by de la Motte to an unnamed nun, 1912-1918. In French.
- 444-454 Letters to and from de la Motte, November 9 and 19, 1905 and April 28, 1907.
- 455-472 Ten letters regarding de la Motte's trip to Alaska, 1901.
- 473-476 Letter to Father Giovanni Lucchesei, S.J. regarding transfer of Alaska Mission to Canadian Province, July 13, 1907.
- 477-495 P. d'Herouville, *Le R. P. George de la Motte de la Compagnie de Jesus, 1861-1918*, (Jersey: Maison S. Louis, 1922). In French.
- 496-591 P. D'Herouville, "25 Years Among the Red Skins, Life of Rev. Father George De la Motte, S.J. 1861-1918". [Originally published in Paris in 1924]. Translated by Father Michael O'Malley in 1960.
- 592-624 Sr. Menager, "Le Pere Georges Lefer De la Motte Un Missionnaire Jesuite Das Montagnes Rouleuses," an M.A. thesis in French at Gonzaga University, 1939.
- 625-627 Short autobiography of de la Motte written on March 25, 1912.
- 628-661 Diary and notes, 1885 of Father de la Motte, written in French.
- 662-670 Obituary for Father de la Motte and other items recalling his death.
- 671-674 Newspaper clippings concerning la Motte's visit to Gonzaga University, travels to Rome, etc.

Unfilmed, but available by permission of the Archivist, Oregon Province Archives, are several folders of de la Motte's sermons, spiritual notes, and philosophy notes.

For other collections dealing with George de la Motte, S.J. in this microfilm edition see also: St. Ignatius Mission, Montana, Roll 2, frames 254-261; St. Paul's Mission, Washington, Roll 22, frames 379-412, 413-428.

## JOSEPH GIORDA, S.J. COLLECTION

- 675 Joseph Giorda, S.J. Collection
- 676-678 Copy of letter Father Joseph Giorda, S.J. to General O. O. Howard, June 21, 1877.

- 679-714 Nineteen letters from Giorda to Father Pascal Tosi, S.J., 1871-1878. In Italian.
- 715-719 General correspondence of Father Joseph Giorda, S.J., 1868-1888. In Italian.
- 720-724 General correspondence of Father Joseph Giorda, S.J. to Father Joseph Caruana, S.J., 1864 and 1881. In Italian. [Filmed in duplicate.]
- 725-729 General correspondence.
- 730-734 Two letters regarding publication of Kalispel dictionary by Jesuits at St. Ignatius Mission.
- 735-739 History manuscript by Father Joseph M. Caruana, S.J. on some experiences by Giorda in Montana.
- 740-749 History manuscript. "A Blessing in Disguise," by E. C. Watkins (interpreter with O. O. Howard) concerning the Nez Perce War of 1877.
- 750-768 Obituary of Father Joseph Giorda, S.J.
- 769-803 Letter of Father Joseph Giorda, S.J. to Society of Jesus Provincial, July 15, 1872 regarding conversion of Nez Perce. This was published in *Museo Delle Missioni Catholiche* (1872), pages 594-608. Also letter of Giorda to Provincial, January 23, 1875 regarding St. Ignatius Mission which was published in *Museo Delle Missioni Catholiche* (1875) pages 177-192. And letter of Giorda, October 21, 1879 printed in *Woodstock Letters* (1882).
- 804-807 Copy of *Montana House Journal* account of election of Giorda as chaplain, 1866.
- 808-810 Poem about Giorda probably by Father Pascal Tosi, S.J.

For other collections dealing with Joseph Giorda, S.J. in this microfilm edition see also: St. Mary's Mission, Montana, Roll 1, frames 200-203; Urban Grassi, S.J. Collection, Roll 30, frames 830-865; Joseph Joset, S.J. Collection, Roll 32, frames 800-813, 867-870; Anthony Ravalli, S.J. Collection, Roll 34, frames 375-384.

## *URBAN GRASSI, S.J. COLLECTION*

- 811 Urban Grassi, S.J. Collection.
- 812-818 Letter to Father Joseph Cataldo, S.J., April 19, 1881. In Italian with English translations.
- 819-821 Letter. Grassi to Father Pascal Tosi, S.J., August 30, 1869.
- 822-829 Six letters of Grassi to Bishop Junger, 1883-1884.
- 830-865 Sixteen letters of Grassi, S.J. to Father Lawrence Palladino, S.J., 1867-1886; plus three letters to Father Joseph Giorda, S.J., 1870-1883.
- 866-892 Letters of Father Grassi, 1874-1886. Some in Italian.

- 893-907 Printed letters of Father Urban Grassi, S.J. in *Woodstock Letters*, 1874, 1878, and 1882.  
 908-911 Newspaper clippings.

For other collections dealing with Urban Grassi, S.J. in this microfilm edition see also: St. Paul's Mission, Washington, Roll 22, frames 376-378.

## ***EDWARD GRIVA, S.J. COLLECTION***

- 912 Edward Griva, S.J. Collection.  
 913-917 Letter regarding Griva's work at Nespelem, November 30, 1933.  
 918-1104 Letters to Griva, 1932-1940. Personal correspondence from donors to the missions.

### **Roll 31**

#### **Frames**

- 2 Edward Griva, S.J. Collection.  
 3-106 Register of letters by Griva, 1928-1935. A second notebook, register of letters by Griva, 1936-1941; and an address book.  
 107-111 Letters to Father Edward Griva, S.J. regarding printing of Indian catechism, 1919-1936.  
 112-138 General Correspondence of Griva, 1919-1934.  
 139-200 Miscellaneous correspondence 1935-1943.  
 201-227 General correspondence by Griva, 1919-1934.  
 228-236 Letters from Society of Jesus Provincial, 1924-1927.  
 237-392 Letters to and from Jesuit Superiors, 1924-1945.  
 393-447 Letters to Griva from the Indian Service of the Department of Interior, 1914-1919.  
 448-501 Specifications for building of churches under supervision of Griva.  
 502-509 Reports on status of the Indians in Northeastern Washington with a report for 1922. By Griva.  
 510-512 Typed list of books brought by Father Griva to Mount St. Michael's library. Most deal with Indian language religious items.  
 513-592 Census book of various missions in Nespelem area; also a census of school age children, 1927.  
 593-603 Father Griva's notes regarding his life and work, 1894-1914.

- 604-610 History manuscript. "Account of the Celebration of the Feast of Corpus Christi at the Mission of St. Rose Among the San Poil Indians and the Mission of St. Michael in the town of Inchelium." By Father Edward Griva, S.J. Undated.
- 611-618 History manuscript. "Work done in the year 1944," by Griva.
- 619-963 Diary of Father Edward Griva, S.J. April 5, 1899 - December 28, 1906.
- 689-777 Diary of Father Edward Griva, S.J. January 14, 1907 - July 31, 1913.
- 778-869 Diary of Father Edward Griva, S.J. August 1, 1913 - April 30, 1922.
- 870-963 Diary of Father Edward Griva, S.J. May 1, 1922 - August 31, 1931.

### **Roll 32**

#### **Frames**

- 2 Edward Griva, S.J. Collection.
- 3-110 Diary of Father Edward Griva, S.J., September 1931-1948.
- 111-497 Autobiographical manuscript by Father Griva, "History of the 50 Years of my Missionary Life Among the Indians and Whites From the 7th of July 1894 till End of September 1944." Faint carbon copy.
- 498-509 A notebook of corrections by Griva on his autobiography, covering through page 89.
- 510-511 Newspaper clippings.

Unfilmed, but available by permission of the Archivist, Oregon Province Archives, is a large file of newspaper clippings about historic Fort Colville, several notebooks on Griva's spiritual exercises, two boxes of sermons, and a collection of photographs of the interiors and exteriors of various churches in Nespelem, San Poil, Inchelium, Pia, Ford, Cusick, Colville, etc. constructed by Griva.

For other collections dealing with Edward Griva, S.J. in this microfilm edition see also: St. Ignatius Mission, Washington, Roll 22, frames 179-194, 199-207; St. Francis Regis Mission, Washington, Roll 24, frames 204-225, 577-615.

## JOSEPH JOSET, S.J. COLLECTION

- 512 Joseph Joset, S.J. Collection.
- 513-550 Biographical sketches of Father Joseph Joset, S.J. Includes one by Father Francis Barnum, S.J., and another by Father Joseph M. Cataldo, S.J. Also one by a "Mr. Greenburg" submitted by Cataldo. All are undated.
- 551-567 Letter by Joset, June 24, 1883 relating the changes in the West that have taken place since his early missionary experiences in 1844. Published in *Woodstock Letters* (1883).
- 568-591 History manuscript. Chronology of the Rocky Mountain Mission, 1838-1861 by Father Joset. Undated.
- 592-594 History manuscript. "Origine des missions parmi les sauvages des Montagnes Rocheuses, 1840-1843," by Joset. Undated. In French.
- 595-599 History manuscript on beginnings of Catholic Church in Idaho, by Joset. Undated.
- 600-616 History pamphlet, *Montagnes rocheuses. Histoire de la mission de Colville d'apres les notes du P. Joset*, no date, no publisher. In French. Also a modest translation of the above by Bernard Thomas, June 1967.
- 617-648 History manuscript, with several variations, on Colville Mission, by Father Joset. Undated. Some in French.
- 649-674 History manuscript. Recollections of Rocky Mountain Mission Indians, by Joset. Undated. In French. Other items include miscellaneous note on Joset's brother and some random recollections on the Colville Mission.
- 675-687 History manuscripts on St. Ignatius Mission on Pend Oreille River, by Father Joset. Undated.  
*See also: St. Ignatius Mission, Washington Collection, Roll 22, frames 178-228.*
- 688-700 Codex of letters by Joset to his Society of Jesus superiors, 1844-1871. In French and Latin.
- 701-705 History manuscript. Ethnology of Rocky Mountain Indians by Joset. Undated.
- 706-710 History manuscript. "The Coeur d'Alene," by Joset. Undated.
- 711-726 Three letters by Joset on religious experiences and devotions among the Coeur d'Alene Indians, 1875.
- 727-752 History manuscripts on medicine men among the Coeur d'Alenes, early mission history, and biographical sketches of Fathers De Smet, Point, De Vos, and Hoecken. By Joset. Undated.



- 753-767 History manuscripts on the "Old Mission Church" and "The Old Coeur d'Alene Mission and Its Church," by Joset. Undated.
- 768-770 History manuscript on the comparative ethnology of Rocky Mountain Indian tribes. By Father Joseph Joset, S.J. Undated.
- 771-773 History manuscript on the linguistics of the Rocky Mountain Indian tribes, by Joset. Undated. General remarks on comparative language divisions.
- 774-775 History manuscript on the formula for curing animal skins, by Joset. Undated.
- 776-780 History manuscript on his first impressions upon arrival in the Rocky Mountain West in 1844, by Joset. Undated. Also includes note on difficulties of mail service.
- 781-782 Isaac Stevens to Father Joseph Joset, S.J., November 28, 1855. Personal thanks for peace services in war of 1855.
- 783-784 "Testimony to the Good Offices of the Missionary at the Sacred Heart Mission in 1858." Statement by whites to Father Joseph Joset, S.J. for saving their lives.
- 785-795 Letters and documents sent to Father Joset in 1858 during the Indian war. Includes two military passes for Joset from General Clarke, Fort Vancouver, June 26, 1858; General Clarke to Joset, June 27, 1858 urging Joset not to abandon the mission among Coeur d'Alenes; Colonel George Wright to Joset, September 10, 1858 with a description of a battle, his plans for the future, killing of horses, and peace terms; Lieutenant John Mullan to Joset, September 10, 1858; Wright to Joset, September 16, 1858, notes hanging of Indians; Wright to Joset, September 17, 1858 showing gratitude to Joset for services at council and asking him to present manuscript treaty to Indian chiefs; Captain Kirkham to Joset, November 13, 1858.
- 796-799 Preliminary Articles of the Treaty of Peace and Friendship between the United States and the Coeur d'Alene Indians, September 17, 1858. Official copy given to the Indians. Signed by Colonel George Wright.
- 800-813 History manuscript. Account of the Confederated Indian War of 1858 by Father Joset as sent to Father Joseph Giorda, S.J. Undated.
- 814-818 Obituary of Brother John B. McGean, S.J.
- 819-834 History manuscripts by Joset. Includes "A Quarter of a Century among the Savages," and "History of the Coeur d'Alene Indians." Also "Reminiscences of Indian Missions, Historical and Personal," by Joset. All are undated.

- 835-842 History manuscripts by Father Joseph Joset, S.J. "Mission of the Sacred Heart of Jesus." Also a manuscript on Sacred Heart Mission beginnings, and another about the return of Joset to Sacred Heart Mission in 1857. All are undated. Some are in French.
- 843-850 Letters sent to Joset during Chief Joseph Indian uprising in 1877. Includes J. Ewart for Colfax Citizens to Joset, July 5, 1877; Father Joseph Joset, S.J. to Ewart, July 4, 1877; petition of Colfax citizens to Joset requesting his services among Indians for preservation of peace; and Captain Greenstreet of Palouse Rangers to Joset, July 27, 1877, requesting identification of friendly Indians.
- 851-858 Five letters of William Brewer to Joset in 1877.
- 859-863 Three letters between Joset and the Indian agent at Colville, 1877.
- 864-866 Chronology of Nez Perce Indian War, June 23-30, 1877 by Joset. Undated.
- 867-870 History manuscript on life of Father Joseph Giorda, S.J. by Joset. Undated.
- 871-873 History manuscript stating necessary skills to be a missionary, by Joset. Undated.
- 874-877 Two letters regarding ratification of Coeur d'Alene reservation land treaty, 1891.
- 878-883 History manuscript outlining apostolic work among whites, by Joset. Also an undated letter of Joset to Father Joseph Cataldo, S.J. regarding an excursion to the Spokane Indians.
- 884-886 History manuscript on education of Indians, by Joset. Undated.
- 887-890 Three miscellaneous letters by Father Joset, 1888 and 1890.
- 891-893 Obituary on Father Joset, S.J., June 19, 1900.
- 894-899 Three letters of Father Joset to Rev. M. Jenkins in London, 1847-1849.
- 900-901 History manuscript. "The Death of an Indian Chief" an incomplete manuscript, probably copied from Joset or dictated by him.
- 902-906 Letter of Joset to Father M. Behrens, regarding Coeur d'Alenes at Sacred Heart Mission, February 12, 1878.
- 907-911 Letter of Joset to Father M. Behrens. Date unknown. In French.
- 912-919 Letter of Joset in 1861.
- 920-926 Three general letters of Father Joseph Joset, S.J., 1880 and 1883.

- 927-929 Copy of a letter by Father Joseph Joset, S.J. to one of his parents January 5, 1833.
- 930-936 Series of articles in Spokane newspapers, October 13, October 20, October 27, 1946 regarding Chief Seltice's erroneous recollection of Colonel George Wright's campaign in 1858.
- 937-946 Newspaper clippings.

In addition to the biographical material contained in the Joset Collection, see William N. Bischoff and Charles M. Gates, eds., "The Jesuits and the Coeur d'Alene Treaty of 1858," *Pacific Northwest Quarterly* 34 (April 1943): 169-181. See also, a series of articles by Robert I. Burns: ed. "Pere Joset's Account of the Indian War of 1858," *Pacific Northwest Quarterly* 38 (October 1947): 285-314; "The Jesuits and the Spokane Council of 1877," *Pacific Historical Review* 21 (February 1952): 65-73; "A Jesuit in the War against the Northern Indians," *Records of the American Catholic Historical Society* 61 (March 1950): 9-54; "The Jesuits, the Northern Indians, and the Nez Perce War of 1877," *Pacific Northwest Quarterly* 42 (January 1951): 40-76; "Coeur d'Alene Diplomacy in the Nez Perce War of 1877," *Records of the American Catholic Historical Society of Philadelphia* 63 (March 1952): 37-60.

For other collections dealing with Joseph Joset, S.J. in this microfilm edition see also: St. Ignatius Mission, Montana, Roll 4, frames 320-323; Sacred Heart Mission, Idaho, Roll 19, frames 56-98; St. Paul's Mission, Washington, Roll 22, frames 325-372.

## *MICHAEL O'MALLEY, S.J. COLLECTION*

- 947 Michael O'Malley, S.J. Collection.
- 948-985 Seven letters of Spokane area missionary Father Louis Ruellan, S.J. to friends in France in 1884. Translated from the French by O'Malley.

### **Roll 33**

#### **Frames**

- 2 Michael O'Malley, S.J. Collection.
- 3-115 History manuscript. Brief biographical sketches of Jesuit brothers in Rocky Mountain Missions 1841-1907.
- 116-134 Miscellaneous historical manuscripts by O'Malley. One is on the "Beginnings of Catholic Mission Work for Nez Perce Indians"; another is notes on Father De Smet; and also a biographical sketch of Jackson Sundown.
- 135-160 History manuscript. "Brief History of the Catholic Nez Perce Mission," by O'Malley, June 1951.
- 161-202 History manuscript on the Nez Perce Indians, by O'Malley. Undated.

- 203-301 History manuscript by O'Malley on missionary career of Father Joseph Cataldo, S.J., including Cataldo's own account of his work for the Spokanes and Nez Perces.
- 302-336 Autobiographical manuscript. "Memoirs of Father M. O'Malley, S.J." 1957.
- 337-385 History manuscript. Biographical sketches of missionaries and others by O'Malley. Undated.

Unfilmed, but available by permission, Archivist, Oregon Province Archives, is a drama about the Nez Perce Indian War of 1877 composed by O'Malley; a large collection of miscellaneous newspaper clippings about various subjects, including Northwest Indians; plus his autobiography which was published after his death as *Flocks That I Watched* (Gonzaga University Press, 1971).

For other collections dealing with Michael O'Malley, S.J. in this microfilm edition see also: St. Joseph Mission, Idaho, Roll 21, frames 696-707; St. Andrew's Mission, Oregon, Roll 27, frames 459-473, 482-530; Joseph Cataldo, S.J., Collection Roll 28, frames 633-658, Roll 29, frames 70-92; George De la Motte, S.J. Collection, Roll 30, frames 496-591.

## *LAWRENCE PALLADINO, S.J. COLLECTION*

- 386 Lawrence Palladino, S.J. Collection.
- 387-545 Eighty-six miscellaneous letters to and from Palladino, 1853-1895. Many in Italian.
- 546-579 Correspondence from Bishop James O'Connor, 1876-1883.
- 580-624 Correspondence concerning second edition of book *Indian and White in the Northwest*, 1921-1922.
- 625-632 Letter regarding Indian education at St. Ignatius Mission, October 29, 1873.
- 633-636 Letter anent Indian affairs. Undated.
- 637-643 Five letters between Palladino and Father Joseph Cataldo, S.J. 1881-1886.
- 644-647 Letter from John Ireland to Palladino concerning General Thomas Meagher who wanted Montana to become a Catholic vicarate.
- 648-651 Summary of Palladino's seventy years as a Jesuit prepared for his anniversary celebration.
- 652-758 History manuscript. "Odds and Ends," by Father Palladino. Memoirs of his life. Regrettably sparse are the sections dealing with his life among the Indians.
- 759-776 History manuscript on St. Francis Xavier Church, Missoula by Palladino, June 20, 1906.
- 777-784 Newspaper clippings and Golden Jubilee pamphlets.

- 785-789 Newspaper clippings pertaining to Palladino's death in 1927.
- 790-807 Publication by Palladino. "Education for the Indian — Fancy and Reason on the Subject — Contract Schools and Non-Sectarianism in Indian Education," (New York: Ben-siger Bros., 1892).
- 808-837 Publication by Palladino. "Historical Notes on the Flathead," *Indian Sentinel*, October 1919, pages 6-16.
- 838-852 Correction prepared for the second edition of *Indian and White*, regarding a Catlin painting of the 1839 delegation to St. Louis by Nez Perce or Flatheads. Also a letter from Palladino, December 18, 1921.

Unfilmed, but available by permission of the Archivist, Oregon Province Archives, is Palladino's personal, annotated copy of the 1894 edition of his book *Indian and White in the Northwest: A History of Catholicity in Montana, 1831-1891*, and the revised manuscript which was published as a second edition of the book, in Lancaster, Pennsylvania by Wickersham Publishing Co. in 1922.

For other collections dealing with Lawrence Palladino, S.J. in this micro-film edition see also: St. Ignatius Mission, Montana, Roll 3, frames 3-8; St. Peter's Mission, Montana, Roll 8, frames 11-59; Urban Grassi, S.J. Collection, Roll 30, frames 830-865; Anthony Ravalli, S.J. Collection, Roll 34, frames 331-344, 385-392.

## *PETER PAUL PRANDO, S.J. COLLECTION*

- 853 Peter Paul Prando, S.J. Collection.
- 854-862 Two letters. Prando to Father Joseph Cataldo, S.J., 1881. In Italian. Deals with affairs at St. Peter's Mission.
- 863-929 Three letters. Prando to Father Joseph Cataldo, S.J., 1882. In Italian. Deals with affairs at St. Peter's Mission.

### **Roll 34**

#### **Frames**

- 2-100 Seven letters. Prando to Father Joseph Cataldo, S.J., 1883. Also one to Father Fumagalli, S.J. In Italian. Deals with affairs at St. Peter's Mission.
- 101-157 Three letters. Prando to Father Joseph Cataldo, S.J., 1884. In Italian. Deals with affairs at Birch Creek mission site.
- 158-162 One letter. Prando to Father Joseph Cataldo, S.J., 1885. In Italian. Deals with affairs at St. Joseph Labre Mission.
- 163-199 Fourteen letters. Prando to Father Joseph Cataldo, S.J., 1886. In Italian. Deals with affairs at Crow Agency site.
- 200-209 Four letters. Prando to Father Joseph Cataldo, S.J., after 1886. In Italian. Deals with affairs at Crow Agency site.

- 210-231 Printed Letters. Four letters from Father Prando published in *Woodstock Letters* 1881 and 1883.
- 232-257 Letter by Prando about the Crow Indians, 1887. In Italian. Also a rough translation of the letter as it appeared in *Lettere Edificante della Provinica Toninense*, (1889).
- 258-311 History manuscripts. St. Xavier Mission among Crow Indians, by Father Peter P. Prando, S.J. One was written in 1880, another in 1890, and two others are undated.
- 312-316 Publications. "Father Prando," by J. Durgan, S.J., *The Indian Sentinel*, (April 1921). Also an article on Prando in *Die Katholische Missionem* (1888).
- 317-319 Newspaper and magazine clippings.

The Prando Collection was used extensively by Michael E. Engh, S.J. for "A True Gentleman and A Crow: Peter Paul Prando, S.J.," (Master's Thesis, Gonzaga University, 1978). See also Michael E. Engh, S.J., "Peter Paul Prando, S.J. 'Apostle of the Crows,'" and "Father Peter Paul Prando's Crow Reservation Photographs," *Montana, the Magazine of Western History* 34 (Autumn 1984): 24-31 and 32-41.

For other collections dealing with Peter Prando, S.J. in this microfilm edition see also: Holy Family Mission, Montana, Roll 10, frames 455-472; St. Francis Xavier, Montana, Roll 14, frames 726-755, 756-766, 767-787, Roll 15, frames 33-85, 86-235.

## ANTHONY RAVALLI, S.J. COLLECTION

- 320 Anthony Ravalli, S.J. Collection.
- 321-322 Letter to H. Chamber, October 27, 1880.
- 323-325 Letter to Mrs. Kielly, February 5, 1883.
- 326-330 Letter to Father C. Imoda, S.J., including status temporalis of "Hells Gate," February 27, 1867.
- 331-344 Two letters to Father Lawrence Palladino, S.J., January 10, 1868 and December 8, 1879. The second letter is a nineteen page autobiography by Ravalli.
- 345-351 Letters to Mrs. Ronan, 1882-1883.
- 352-354 Letter to Father Ravalli from Sr. Mary of the Infant Jesus, April 3, 1866(?).
- 355-369 Manuscript. "Father Ravalli." Paper read at centenary celebration at Stevensville, 1941. Unsigned.
- 370-374 Incomplete history manuscript of Rocky Mountain Missions, by Ravalli. Undated.
- 375-384 Account of labors and sufferings of Father Joseph Giorda, S.J., by Ravalli. Undated. Also newspaper clipping of Giorda's obituary.

- 385-392 Publication. L. B. Palladino, S.J. *Anthony Ravalli, S.J. Forty Years a Missionary in the Rocky Mountains* (Helena: G. E. Boos & Co., 1884)
- 393-426 Newspaper clippings and articles.

See also Lucille H. Evans, *Good Samaritan of the Northwest. Anthony Ravalli, S.J., 1812-1884*. (Stevensville, MT: Montana Creative Consultants, 1981).

## *LOUIS Taelman, S.J. COLLECTION*

- 427 Louis Taelman, S.J. Collection.
- 428-438 Two letters by Taelman to provincial regarding St. Ignatius Mission, July 19, 1949 and March 7, 1950.
- 439-447 Four letters with Father John Brown, S.J., 1944-1948.
- 448-451 Miscellaneous correspondence by Taelman.
- 452-587 Sixty-five letters by Taelman to the Oregon Province Provincial 1938 to 1960.
- 588-602 Manuscript. "Summary Activities. Missionary Field Trips of Rev. Louis Taelman, S.J., May 24 - June 11, 1954," a total of 1,190 miles.
- 603-615 Autobiographical notes prepared for Diamond Jubilee, 1958.
- 616-631 Notebook by Taelman containing "Information About Spokane and Calispel Indian Missions," including baptismal records found at Valley Church; records from Chewelah Church 1884-1916; baptismal records from St. Regis Mission, 1903-1919; a history of the Fletts on the Spokane Reservation, plus some geneology of the Kalispel Indians.
- 632-639 Deposition of Taelman regarding the claim of Confederate Tribes against the government, i.e. termination, in 1954.
- 640-665 Chronology of Father Taelman's life to 1945 as taken down by Father Francis Fox, S.J., 1945.
- 666-680 History manuscript. "Brief History of St. Ignatius Mission" by Taelman, October 17, 1929.
- 681-725 Publications. Various articles concerning the Golden Jubilee of Father Taelman.
- 726-745 Newspaper and magazine clippings.

*For other collections dealing with Louis Taelman, S.J. in this microfilm edition see also: St. Ignatius Mission, Montana, Roll 2, frames 211-242, 243-253, Roll 4, frames 266-282, 308-319.*

# NOTES



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