

Research Report for the ACWR NHPRC Grant Project  
Catholic-Operated Native Boarding Schools in the United States, pre-1978

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As Project Researcher, I was tasked with the following:

1. To conduct research in over 100 years of digitized Catholic directories to document new and existing schools on the Catholic-Operated Native Boarding Schools in the United States, pre-1978 list published on May 9, 2023.
2. To investigate and reply to any research questions received by the NHPRC Executive Director.

The duration of the contract was six months, beginning on 1 January and ending on 30 June 2024. Suggested revisions for entries on the list were presented at the beginning of July along with responses to questions and discrepancies that had been investigated. This summary report will offer annotated examples demonstrating fact-finding processes and supplementary sources. Full revisions will appear in the list's next version.

The original Catholic Truth and Healing list (<https://ctah.archivistsacwr.org/>) (first published on May 9, 2023) had 87 boarding schools in 22 states. Each entry comprises the following data:

State, Location, School Name:

Dates of Operation:

Current Diocese:

Previous Dioceses Involved:

Religious Orders who worked at the Parish /School (and years on staff):

On a Reservation:

On the Department of the Interior List

([https://www.bia.gov/sites/default/files/media\\_document/vol\\_ii\\_appendix\\_a\\_list\\_of\\_federal\\_indian\\_boarding\\_schools\\_public\\_508\\_final%5B1%5D.pdf](https://www.bia.gov/sites/default/files/media_document/vol_ii_appendix_a_list_of_federal_indian_boarding_schools_public_508_final%5B1%5D.pdf)):

Tribal Nations Impacted (as listed in historical documents):

Notes:

Entries were authored by archivists, historians, tribal members, subject specialists and concerned Catholics. As its introduction notes, the list “represents the first and most comprehensive source for information on Native boarding schools that were overseen or staffed by the Catholic Church before 1978.” In addition to consulting relevant religious and secular archives, CTAH authors accessed records onsite in Marquette University’s Native American Special Collections. Digital resources for off-site researchers are available at the following Marquette websites:

- <https://www.marquette.edu/library/archives/NativeGuide/NativeGuide-main.php>
- [Catholic Native American Collections Online - Marquette University e-Archives \(oclc.org\)](#)
- [Bureau of Catholic Indian Missions - Marquette University e-Archives \(oclc.org\)](#)

My study of the CTAH list was facilitated by gaining familiarity with two that preceded it and then cross-checking to identify discrepancies.

### **1. National Native American Boarding School Healing Coalition (NABS)**

NABS is the first and only national organization advocating on behalf of Native peoples impacted by U.S. Indian boarding school policies. Its first list was published in 2020 with an update in 2023. The NAPS Interactive Digital Map identifies 523 schools in the United States.

- [Interactive Digital Map of Indian Boarding Schools - The National Native American Boarding School Healing Coalition](#)
- [List of Indian Boarding Schools in the United States - The National Native American Boarding School Healing Coalition](#)

Schools on the NABS list follow these criteria:

- Institutions designed especially for Native children
- Schools having an educational component
- School housing students for any period of time.

NABS acknowledges the CTAH project as a complementary study identifying Catholic institutions.

### **2. The Federal Indian Boarding School Initiative (FIBS)**

In 2021, the U.S. Department of the Interior announced the Federal Indian Boarding School Initiative (FIBS) and the first list of boarding school sites was issued the following May. In a supporting effort, the CTAH presented the first comprehensive list of Catholic Native boarding schools.

As noted in its introduction, the FIBS list of 408 institutions does not claim accuracy and is subject to change or revision. Some of the discrepancies presented to me for correction came from the FIBS list.

The FIBS and CTAH criteria are as follows:

- Boarding schools must have had onsite overnight lodging, such as a dormitory or residential home.
- Education programs must have been formal academic or vocational training.
- Schools on the FIBS list must have been in operation before 1969 (see pp, 17 and 18 May 2022 Bureau of Indian Education report). CTAH schools must have closed prior to 1978.

A fourth criterion – financial support - blurs lines. Although many religious communities initially funded and staffed schools with their congregational money, ultimately the cost of maintenance and operation brought some to the point of closure. Private donors such as the wealthy Philadelphia heiress Katherine Drexel took a great interest in Native American education and personally helped to sponsor many schools.<sup>1</sup> Local diocesan help also came to the rescue. Bishop John Ireland of St. Paul, Minnesota, had championed The Academy of the Holy Child in Avoca, but when the school did not reach the necessary enrollment, he acquired a contract with the Bureau of Catholic Indian Missions for 50 female students. With this assistance, the school recovered, staying open until 1902.<sup>2</sup> Other boarding schools staffed by Catholic Sisters actually were owned by the federal government or received federal funds or support. One such example was Fort Yuma Indian School on Fort Yuma Reservation, CA, originally a U.S. Military Post called Camp Calhoun. Later rebuilt and renamed Fort Yuma, it was transferred to the Department of the Interior and the Quechan Indian Tribe. In 1884, it became a boarding school operated by the Catholic Church, but the following year, the government took possession. The Sisters of St. Joseph of Carondelet only operated the school until 1900.<sup>3</sup>

### **The ACWR NHPRC Project**

My participation began in January 2024. After familiarizing myself with the original CTAH entries, I compared the data with that found in the requisite digitized Catholic Almanacs and Directories. These initial searches helped to resolve a number of questions such as the correct names of the religious orders and their years on staff. As useful as the directories proved to be, however, it was necessary to explore other sources.

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<sup>1</sup> Katherine Drexel was born into one of the wealthiest families in Philadelphia. The education of Native Americans became one of her missions. She was responsible for funding (or with the assistance of the Bureau of Catholic Indian Missions) the following Boarding Schools: St Michael's Indian School in Arizona, Bernalillo Boarding School for Indian Girls and St. Catherine Indian School in New Mexico, Indian Girls Industrial School in New York, St Mary's Industrial Boarding School in North Dakota, and St. John's School and St. Louis School for Osage Indian Girls in Oklahoma, St Andrew's School in Oregon, and St. George's Industrial School in Washington. Founder of the Sisters of the Blessed Sacrament, she was canonized in 2000.

<sup>2</sup> Bishop Ireland helped to obtain federal contracts for other schools in his diocese.

<sup>3</sup> Imperial County CA Archives History, *Fort Yuma Indian School*, 1918. Neither the land nor the buildings belonged to the Church since the Yuma Reservation ceased to exist when President Chester A. Arthur canceled the Yuma Indian Reservation by Executive Order on January 9, 1884.

Among those digitized online are the following:

*The Metropolitan Catholic Almanac and Laity's Directory*  
*Sadliers' Catholic Directory Almanac and Ordo*  
*Hoffman's Catholic Directory, Almanac, and Clergy List*  
*Dunigan's American Catholic Almanac and List of the Clergy*  
*The United States Catholic Almanac; or, laity's directory*  
*The Official Catholic Directory (P.J. Kenedy & Sons)*  
*The Laity's Directory to the church service (revised and corrected by the Rev. John Power)*<sup>4</sup>

The Directories were (and still are) published annually. The volumes online span 1822 to the present. Even though all titles are not available in complete runs, one can access almost all years by searching various sites, among them at Falvey Library at Villanova University and Catholic Directories collections accessible on the Internet Archive.

Few resources offer such a concise view of Catholicism's spread from the Eastern United States to the territories expanding westward. The 1835 *Laity's Directory*, for example, enumerated one archdiocese and eight dioceses; by 1883, *Sadliers'* recorded 12 archdioceses, 51 dioceses, and 10 vicariates-apostolic, demonstrating significant demographic growth. While early directories only noted a few churches and priests who ministered to Native American missions, the 1883 *Sadliers'* included two Vicariates-Apostolic: The Prefecture of Indian Territory and The Bureau of Catholic Indian Missions. The number of Native American churches, missions, and schools continued to grow from year to year.

The directories also featured lengthy institutional histories which appeared verbatim annually. Although such repetition expedited publication, reports of new schools and churches were really the essential content. These updates were dependent on reports sent to the publishers from local dioceses. When the Dioceses of Boston and Memphis failed to submit information for the 1843 *The Metropolitan Catholic Almanac*, the publisher took them to task by naming them specifically. In future, the publisher hoped, all institutions would submit their numbers since omissions made the directories inaccurate and less "useful to the public."<sup>5</sup> The value of the directories is also demonstrated by their price, affordable to institutional libraries and universities. For example, the 1850 *Metropolitan Catholic Almanac and Laity's Directory* sold for 37¢, today equal to \$14.80, a hefty sum given the average weekly income was about \$10. The current *Almanac* sells for \$225, either hardback or digital version.

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<sup>4</sup> *The Laity's Directory to the Church Service*, editions from 1822 to 1834 [[Collection Items: Prior to 1835 : Digital Library@Villanova University](#)]. *The Official Catholic Directory*, housed at Boston Public Library; copies span from 1888 to 2021 – available at the Internet Archive [[Catholic Directories at the Boston Public Library : Free Texts : Free Download, Borrow and Streaming : Internet Archive](#)]. Editions of publications including *Sadliers' Catholic Directory and Almanac* and *Hoffmanns' Catholic Directory, Almanac and Clergy List 1853- 2017* from a collection belonging to Mount Saint Joseph University [available at [Internet Archive: Digital Library of Free & Borrowable Books, Movies, Music & Wayback](#)].

<sup>5</sup> Villanova Digital Library - *The Metropolitan Catholic Almanac and Laity's Directory for the year of our Lord 1843.* :: [Digital Library@Villanova University](#)

This cautionary tale of missing or inaccurate data has meaning for today’s researchers as well. As will be demonstrated, the directories are not always accurate or complete. Nor does the information in one title always agree with that in another, making fact-checking elsewhere a necessity.<sup>6</sup>

## WHO POPULATES THE LISTS?

NABS, FIBS and CTAH may seem to be restricted to Native Americans (or Indians, as they were called in the early Catholic Directories). Current programs defending the human rights, languages, and cultures of all Indigenous peoples throughout the United States have expanded that terminology:<sup>7</sup>

- American Indians and Indian Tribes
- Alaska Natives, Alaska Native Villages, and Alaska Native Corporations
- Native Hawaiians and Native Hawaiian Community

When I began my research, the schools on the CTAH list were located in the 48 contiguous states and Alaska while NABS and FIBS included schools in Hawaii. When I changed my search term to Honolulu, two schools located in The Sandwich Islands, the old European name for Hawaii, showed up. For example, these two listings appeared in the 1888 edition of *Hoffmann’s Catholic Directory* under the Vicariate Apostolic of The Sandwich Islands:

“St. Louis College—Boarding and day school for males, under the direction of Brothers of Mary, from Dayton, O. Director, Brother Bertram. Pupils, 457. Hearts of Jesus and Mary Convent—Boarding and day school for females, in charge of the Sisters of the Sacred Hearts. Rev. Mother Superior, Sister Judith. Pupils, 364.”

Since these two Catholic boarding schools fit the CTAH criteria, I am suggesting that they be added to the list, bringing the total to 89.

Hawaiian students fell into three categories:

- Native Hawaiians
- “Haole” or white Hawaiians of European backgrounds
- Children of migrants who had been imported to Hawaii to work in the sugar plantations (among them Japanese, Chinese, Puerto Ricans, Koreans, Filipinos, and Portuguese).

Native Hawaiians spoke an indigenous language but would have been taught English in schools like St Louis and the Sacred Hearts. The “haole,” definitely a minority, either knew English or

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<sup>6</sup> All Web resources were from reliable sites and domains. Wikipedia and especially AI were avoided.

<sup>7</sup> Section 11 of the 2022 FIBS investigative report included a full discussion of education in Hawaii, pp. 73–83 ([https://www.bia.gov/sites/default/files/dup/inline-files/bsi\\_investigative\\_report\\_may\\_2022\\_508.pdf](https://www.bia.gov/sites/default/files/dup/inline-files/bsi_investigative_report_may_2022_508.pdf)). The most recent report from 2024 did not include any section as inclusive.

learned it along with the Natives. Almost in direct parallel to Native American students, however, the migrant children were put into Industrial Schools (also called Reformatories) where they were punished for offenses such as theft or “loose morality.” No matter the social class, all Hawaiian students were constrained to lives governed by white Christian ideals.

## THE QUESTION OF MAINE

Neither the NABS nor the FIBS list indicates the presence of a boarding school in Maine, yet the question of one’s existence arises frequently. The confusion here (and elsewhere) perhaps comes from a misunderstanding of the term “mission.” Like the term “agency” employed in the West, “mission” signifies a location in an outlying area where some overseeing authority – in this case, a priest -- would stop by. There may have been worship or teaching during these visits, but a “mission” did not always mean a dedicated “bricks and mortar” building. Information about St. Ann’s in Old Town, ME, in the 1909 *The Official Catholic Directory* (p. 546) demonstrates how such confusion may have occurred because it is listed both as a Mission in an Indian Village and also as a co-ed Indian day school.

While still part of Massachusetts, Maine was the site of settlements by the French and English. Following them came missionaries. Among the earliest were Jesuits, arriving in the early 1600s; the now historic St. Ann’s, mentioned above, was founded in 1688 by Fr. Louis-Pierre Thury, a diocesan priest from Quebec who ministered to the Penobscot Indians. Clearly there was no lack of evangelization in Maine, but one word is repeated over and over in describing these early missionaries: “itinerant.”

Two university library websites offer information about schools in Maine; always present is St. Ann’s. The 1833 Annual Report on Indian Affairs sums up a “gratifying report” from Boston’s Bishop Fenwick. A priest teaching at St. Ann’s Old Town school reports that he has two classes of boys and girls who are learning reading, writing, spelling and math. Two other priests are at St. Ann’s at two other locations, teaching the Passamaquoddy (called the Quoddy in the government reports). The [Report on Indian affairs 1833 - Annual report of the Commissioner of Indian Affairs, for the years 1826-1839 \[1826-1839\]](#) is available at The University of Wisconsin-Madison (<https://search.library.wisc.edu/digital/A3YVW4ZRARQT7J8S>). Marquette’s archival collections hold sacramental records and mission school reports from the three schools mentioned in the Indian Affairs report: St. Ann’s (Series 2-1, reel 7<sup>th</sup>) <https://www.marquette.edu/library/archives/Mss/BCIM/BCIM-series2-1-microfilm.php>).

- Indian Island (Old Town), St. Ann’s School, 1910 (Penobscot)
- Perry, Pleasant Point, St. Ann’s School, 1906-1910 (Passamaquoddy)
- Princeton, Peter Dana’s Point, St. Ann’s School, 1906-1910 (Passamaquoddy)

Although Maine had no boarding schools, Catholic or secular, Native American children were not protected from such institutions. Three Passamaquoddy and two Penobscot students were

transported from Maine to the Genoa U.S. Indian School in Nebraska, an institution in the mold of Carlisle Indian Industrial School in Carlisle, PA.<sup>8</sup> All five are listed on the Genoa list (<https://drive.google.com/file/d/1lfQ6PPK2HoZ83hwu9imWaqcQWt1jgB5a/view>) and in the 13<sup>th</sup> Census of the United States, 1910 – Indian Population at Genoa Indian School, Genoa Village.<sup>9</sup> According to the Census, they had attended school and could read, write, and speak “English.” They were listed as “Ration Indians” (100% dependent on government aid). Even though this information veers from the topic of this report, its impact seems worth repeating,

## BEYOND THE DIRECTORIES

I used two strategies to fill in the facts missing in the CTAH entries. When possible, I sought information from personal correspondence with subject specialists (religious community archivists and historians, state and diocesan historians). These resources shared written histories and community annals.

A second strategy was to conduct Web searches. General Web sources will produce a variety of replies but one must carefully weigh which responses are valid.

**Each CTAH entry features a section for NOTES and the next edition will include the information found in this report.**

In addition to personal correspondence, other resources include:

Newspapers

Journals

Congregational histories State Historical Societies and Web publications

Archives

Published Congregational Histories

US Census Reports

US Immigration Records

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<sup>8</sup> Carlisle was founded by U.S. Army Lt. [Richard Henry Pratt](#), who preached cultural assimilation by making Native Americans speak English, trade their tribal clothes and habits for those of Americans, and convert to Christianity. His motto, cited throughout boarding school histories, was "Kill the Indian, save the man," forcing abandonment of Native American culture.

<sup>9</sup> The students were identified as George Francis, Peter Sockbison and Mary Socoby (listed as Passamaquoddy and all 17. Two more were identified as Penobscots, age 19, by the date of entry at Genoa: Madeline Swassin and James Sappier. **See also** [National Indian Boarding School Digital Archive \(umn.edu\)](#) Genoa resources.

Below, I am including the additional information I compiled for revisions to the CTAH entries. Each also contains the sources of the research.

### ST. AGNES ACADEMY, ANTLERS, OK

CTAH entries with correct staffing date identification are followed by an asterisk. Since the first place to check would have been a directory, lack of the asterisk was a signal that the search would begin there.

St. Agnes Academy offers a good example.

- Sisters of St. Joseph, 1897–1898 (see notes)
- Sisters of St. Rose of Lima (Texarkana, TX), 1898–1901
- Order of Discalced Carmelites, 1903-1905
- Congregation of Divine Providence (San Antonio, TX), 1902–1945\*

The original entry features notes on the Sisters of St. Joseph, and directories verified their presence in Antlers but did not corroborate the end date. The Sisters of St. Rose of Lima appear as a small community in Texarkana but there was no connection with Antlers. Fortunately, a web search on St. Agnes Academy produced an article from *The Chronicles of Oklahoma*: “St. Agnes Academy for the Choctaws,” [1970-v48-n03 a05.pdf \(okhistory.org\)](#). This included the dates for the two communities of Sisters. Information on the Carmelites remained.

Revisions made in March 2024 identified the priests as Discalced Carmelites. *The Catholic Directory of 1903* (p. 632) listed Carmelite Fathers (O.C.C.) from the Province of Immaculate Heart of Mary as priests in the Vicariate-Apostolic of the Indian Territory. *Kennedy’s Catholic Directory of 1905* (p. 626) listed two priests and two brothers from the Carmelite’s Eastern Province. However, an entry on “Order of Discalced Carmelites,” the *Encyclopedia of Oklahoma History and Culture* included the following:

“A small group of Calced Carmelites (shoe-wearing), originally from the German-Dutch Province, came to Antlers in 1903 to minister to Catholic Choctaws from Mississippi who had been forced by federal pressure to move to the Indian Territory. By 1905, however, complications with the Choctaws and the local bishop caused them to abandon their mission in Oklahoma.”<sup>10</sup>

A seemingly minor correction actually proved significant in producing an accurate entry. The Antlers Carmelites were *calced* -- they wore shoes. An email reply from Rev. Marc Bernhard Bell, O. Carm. (March 11, 2024) explained. *Calced* Carmelites (O.C.C. or O. Carm.) follow the Order’s original custom of wearing shoes. *Discalced* or shoeless Carmelites (O.C.D.) adopted a later practice. The traditions – and the Orders – are not the same.

According to Fr. Bell, the three priests at Antlers had come to America from Holland to minister in the Indian Missions. The 1900 Census of the United States lists them as residents at the Catholic Indian Mission in Philadelphia, MS: Fr. Augustine Breek, Fr. Herman J. Hamers, and

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<sup>10</sup> Entry by James D. White, [Order of Discalced Carmelites | The Encyclopedia of Oklahoma History and Culture \(okhistory.org\)](#)

Fr. Leopold Wysbeck. At some point, the three proposed to transfer into the U.S. Eastern Province but as Fr. Bell recalled, their request was denied. Fr. Wysbeck appears to have gotten permission to stay as he appears later in a U.S. Census report from a Carmelite parish in Leavenworth, KS.

### **HOLY CROSS SCHOOL, HOLY CROSS (FORMERLY KOSEREFISKY), AK**

Six Catholic boarding schools in Alaska were staffed by four communities: Jesuits (West Province), Sisters of St. Ann (St. Joseph Community), Ursuline Sisters of the Roman Union (Western Province), and Brothers of Christian Instruction. The latter only served in Holy Cross, AK (known also as Koserefsky, the name used by Russian explorers).

Although unverified, the CTAH list credited the Brothers with six years at Holy Cross:

- Sisters of St. Ann (St. Joseph Community), 1888–1956 and 1965–1969\*
- Jesuits (West Province), 1888–1956\*
- Brothers of Christian Instruction, 1904–1910

According to their website ([Brothers of Christian Instruction – in the United States of America](#)), their community was driven out of France when the government suppressed all religious. Among the new locations to which the Brothers traveled were Canada and the Rocky Mountain territories of the United States.

An email for specific information was sent to the Brothers but there was no response. I then contacted Walsh University ([www.walsh.edu](http://www.walsh.edu)), the school the Brothers had founded. Their archivist shared a scan of a brochure entitled "We Remember / 1903 to 2003 / The Brothers of Christian Instruction in the United States." It contained a group photograph of eleven Brothers who, per an agreement with the Jesuits, had come to work with Indigenous peoples in the northern states and Alaska. Sent to Holy Cross Mission were Brothers Constantin Marie Roulin and René Maurice Allory, who worked a combined seven years (1903, 1905-1910). At that point, all of the Brothers in the field were recalled to their community which was then suffering "decreased manpower."

### **ST. MARY'S INDIAN INDUSTRIAL SCHOOL, GRAND RONDE OR**

As before, it seemed that simply checking a directory would verify this entry.

- Sisters of the Holy Names of Jesus and Mary (U.S.-Ontario Province), 1874–1880\*
- Sisters of the Order of Saint Benedict, St. Joseph, MN, 1881–1882\*
- Benedictine Sisters in Mt. Angel, 1882–1900

In question was the time the Benedictines in Mt. Angel worked at the school, but the entire staffing history seems to warrant checking. Why had the Sisters of the Holy Names, a well-established Portland-based community, leave? And why were they replaced by Benedictines

from Minnesota when those Sisters were not present at all that far west? Finally, who were the Benedictine Sisters in Mt. Angel? Were they connected to the Minnesota Benedictines?

Because of the time it took to gather, send, and publish data for any of the Catholic Directories, the information reflects data from *at least one year before* publications so taking the entries in reverse order helps a bit. **The Catholic directory, almanac, and clergy list** of 1900 (p. 119) confirms that Sisters of St. Benedict were at St. Mary's in 1899. This reference must be to the Mt. Angel Sisters since the middle entry, taken from **Sadliers' 1883**, indicates Benedictines under Sister Mary Agnes, O.S.B, at the school in 1882 (p. 175). The first entry presents information for the Boarding and Day School at Grand Ronde Reservation and names Sister Mary Stanislas of the Holy Names as superioress (**Sadliers' Catholic Directory Almanac and Ordo for the Year of Our Lord 1882**, p. 169).

While an asterisk can safely be placed after the last group's dates, some doubt remains about the Sisters of the Holy Names of Jesus and Mary. Why did a Portland community leave the school to Sisters from Minnesota?

With their Motherhouse nearby, the Holy Names were employed at a variety of schools, as the directories recorded. They definitely identified as the Sisters associated with Marylhurst University, an institution they started in 1893.<sup>11</sup> An email to the Holy Names Archives explained why the community withdrew in October of 1880: the school was admitting boys and, like many communities, the Holy Names chose to teach only female students. The Sisters who took over were from the Order of Saint Benedict in St. Joseph, MN, whose work came well recommended even as far west as Oregon. Despite the distance, five Sisters and a laywoman agree to make the journey, but their stay was short. Although the buildings were satisfactory, the grounds were swampy. There were also financial issues with the government contract These Sisters also balked at teaching boys (some of whom were 20 years old). In mid-January of 1882, the Sisters withdrew. The full story of the Benedictines from St. Joseph can be found in **With Lamps Burning**.<sup>12</sup> Benedictine Sisters, newly arrived from Switzerland to Mt Angel, OR, took their place.

## ORDER OF THE FRIARS MINOR

The Franciscan Order of Friars Minor served in eight of the CTAH boarding schools. Most of the service dates, however, needed verification, but instead of relying on several directories, finding more inclusive sources is more efficient.

The Internet Archive offers this volume:

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<sup>11</sup> See "[Enforced Assimilation in Tribal Correspondence about the Grand Ronde Boarding School](http://www.ndnhistoryresearch.com)," *The Quartux Journal* ([ndnhistoryresearch.com](http://www.ndnhistoryresearch.com)).

<sup>12</sup> The full story of the Benedictines from St. Joseph, Minnesota, can be found in *With Lamps Burning*, by Sr. M, Grace McDonald, O.S.B, located on the HathiTrust site <https://babel.hathitrust.org/cgi/pt?id=wu.89063866503&seq=155&q1=grande+ronde>

- *The Friars Minor in the United States: with a brief history of the orders of St. Francis in general.* Internet Archive (<https://archive.org/details/friarsminorinuni0000unse>). Chicago: 1926. A later edition published in Edinburgh, in 1983 is the same text as the 1926 volume.

All of the missions and schools are included along with beginning dates and background history. Another source proved equally helpful, offering history and community accounts.

- *Franciscan Herald (1913 – 1940).* Internet Archive (<https://archive.org/details/franciscanherald01chic/page/n3/mode/2up>)

Dating requires as much an understanding of the OFM provinces as of locations and schools. Because it was experiencing remarkable growth, there was periodic administrative reorganization and that meant creation of new provinces.

The Province of the Sacred Heart - St. Louis, MO in 1858.  
 The Province of St. John the Baptist – Cincinnati, OH 1885  
 Province of Saint Barbara – San Francisco, CA 1915  
 Province of Our Lady of Guadalupe – Albuquerque, NM 1985<sup>13</sup>

The earliest five schools fell under the oldest provinces Sacred Heart:

**St. Mary’s Industrial Institute, Bayfield, WI - 1880–1938\***

**St. Joseph Industrial School, Keshena, WI - 1881–1980\***

**St. Mary’s Indian School. Odanah, WI - 1883–1969\***

**Holy Childhood of Jesus School, Harbor Spring, MI - 1884 – 1986\***

**St. Turibius Mission School, Kelseyville, CA - 1888-1916\***

From 1921 to 1952, **St. Boniface Indian Industrial School, Banning, CA**, operated under a single governing entity, the Province of Saint Barbara.

Two Arizona schools, however, were under two provinces:

**St. John’s School, Komatke (Laveen), AZ**, Province of the Sacred Heart, 1898–1915\* and Province of Saint Barbara, 1915–1990 (closed)\*

**St. Michael Indian School, St. Michaels, AZ**, Province of St. John the Baptist, 1902–1985\* and the Province of Our Lady of Guadalupe), 1985–2023\*

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<sup>13</sup> In 2023, all the OFM provinces, including **Assumption of the Blessed Virgin Mary Province** in Franklin, Wisconsin) and **Holy Name Province** in New York City), merged to form a single under the name of the former New Mexico province. Our Lady of Guadalupe Province is now headquartered in Atlanta, GA.

These changes did not necessarily signal staff replacements but rather an administrative division due to an upsurge in the number of contractual obligations.

Another way of researching the Friars Minor is by state, a method available on a Marquette website:

[GENERAL INDEX: GUIDE TO CATHOLIC RECORDS ABOUT NATIVE AMERICANS IN THE UNITED STATES // Archives // Raynor Library // Marquette University](#)

## **PUBLICATIONS**

### **BOOKS**

In addition to the histories of the Friars Minor, others available on Internet Archive flesh out the histories of congregations teaching in boarding schools. Among them are:

[North to share : the Sisters of Saint Ann in Alaska and the Yukon Territory : Cantwell, Margaret, 1923- : Free Download, Borrow, and Streaming : Internet Archive, 1992](#)

[Journey toward fulfillment : a history of the College of St. Thomas : Connors, Joseph B : Free Download, Borrow, and Streaming : Internet Archive, 1986](#)

[Footprints on the frontier : a history of the Sisters of Saint Joseph, Concordia, Kansas : Thomas, Evangeline, 1904- : Free Download, Borrow, and Streaming : Internet Archive, 1948.](#)

### **NEWSPAPERS**

If one has specific information about events and locations, [Chronicling America « Library of Congress \(loc.gov\)](#), proves most useful. The website for historic newspapers links to a detailed article in the *Beacon* about the devastating fire at Holy Rosary Mission in Dillingham, AK. Its founder, Rev. George Endal, S.J., watched as the school burned due to a generator accident. Fr. Endal was mentioned in many issues of the *Beacon* for his good works around the town, especially his activism on behalf of local fishermen. His reputation as one of the most dangerous child sex abusers in boarding school history had not been uncovered.

### **DISCREPANCIES**

I was specifically asked to examine entries on the NABS and FIBS lists which erroneously identified certain institutions as boarding schools. According to CTAH research (including contact with the religious congregations staffed there), these were missions and day schools. Some did not even have Native American students.

Among these are:

St. Peter Mission in Bapchule, Arizona: Native American day school.

Holy Cross Abbey School in Cañon City, Colorado: Boys school and Benedictine seminary. No Native Americans

Holy Family Orphanage in Marquette, Minnesota: Orphanage, not a boarding school

Catholic Industrial School of Minnesota in St. Paul, MN: No Native Americans; a precursor to Clontarf, which *was* a boarding school for Native Americans.

St. Francis Xavier Industrial School in Avoca, Minnesota: The CTAH list has a note under another school in Avoca that it was unclear if these two were connected. This school is listed on the FIBS list but further research is forthcoming.

St. Theodore Mission School in Ponsford, MN: Mrs. Theodore Tack, dedicated the church, not the school, in memory of her husband, Theodore.<sup>14</sup>

St. Ann Indian Mission School in Belcourt, North Dakota: The correct name is St. Mary's Indian Industrial School.

St. Edward Mission Boarding School in Dunn Center, ND. No such school existed. Perhaps this could refer to the St. Edward's Drayton, ND, mission out of St. John the Evangelist in Grafton, ND.

St. Francis Industrial School in Clearfield, Pennsylvania: Incorrect listing. St. Francis School, Clearfield PA (not a boarding school and no link to Native Americans). St. Francis Industrial School in Eddington, PA, was a boarding school but not for Native Americans.

Holy Family Mission School in Bayfield, Wisconsin: Holy Family was the church. The boarding school was St. Mary's for Native American girls.

## SPECIAL QUESTIONS

Finally, inquiries sent to the [CTAH Contact Form](#) were assigned to me. Most were simple verifications for dates, but an inquiry about a possible boarding school at Fort Marion, FL, yielded some rich information.

Native Americans held as prisoners of war were forced to travel 1000 miles from Oklahoma to Florida. Some women and children chose to accompany them. Examining their situation now, though, confusion arises. Because the students were lodged where they studied, (one of the criteria of a boarding school), did Fort Marion qualify?

The Archives of the community that taught at Fort Marion, the Sisters of St. Joseph of St. Augustine, FL, responded to my inquiry, sending helpful documentation. The Sisters taught Apaches at Fort Marion but did not have a boarding school. This is confirmed by a copy of an agreement signed on January 1, 1887, by the Commissioner of Indian Affairs and the Bureau of Catholic Indian Mission. The first article reads:

Day

“To equip, maintain and manage an ~~Industrial Boarding~~ School...”

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<sup>14</sup> See [The Ponsfordian, 1880-1930 : a collection of historical data dealing especially with pioneer days of Ponsford, Becker County, Minnesota : Watrin, Benno : Free Download, Borrow, and Streaming : Internet Archive](#)

The students were identified as “Apache Indians, now prisoners of war at Fort Marion, Florida.” All subsequent references to “Industrial Boarding” are dutifully crossed out and replaced with “Day.” Although the SSJ Archives retains a copy of the contract, no member of their community signed it. The Sisters did operate a boarding school in Mandolin, Florida, but not for Native Americans.

## **SUMMARY**

This report covers the work accomplished during my six-month contract: some 40 entries and a dozen discrepancies among the lists. Work remains, however, and given the strategies learned during this phase, the remainder of the project could be accomplished in due order.