

# The Archival Spirit

February, 2017

## From the Chair

Dear Colleagues,

Belated greetings as we enter 2017! In addition to facing the tasks we handle daily in our respective repositories, we – especially those of us in the United States – also must face challenges to our profession, to the ethical collection of records, and to the very definition of truth. Fortunately, we are supported by international colleagues and by a professional society with a membership created from a network of those dedicated to preserving history. Even those working in the tiniest repositories that document the stories of the smallest religious communities and institutions will be touched by what is happening around us. We can do this most effectively, I believe, by tapping into that mutual support with a sincere desire to hold high the responsibilities of our profession.

Looking ahead, I am happy to call your attention to plans for the ARCS program at SAA in Portland. ARCS Vice-Chair Janet Hauck has organized a panel on “Conducting Social History Research in Religious Collections.” Much in the vein of last year’s session, panelists – including Janet herself – will address a variety of topics that will surely engage ARCS section members and general conference attendees alike. Janet will be providing more details as the program takes shape – we thank her for pursuing this with such energy!

I’d be remiss as well for not thanking our new *Archival Spirit* editor Tom McCullough.

He picked up the baton from David Kingma and has worked hard these past few months to keep this newsletter on track. Please don’t hesitate to send in submissions with your news – he will gladly consider them for publication.

Wishing you well in your work,

*Dee Gallo, Section Chair  
Daughters of Charity Provincial Archives  
Emmitsburg, MD*

### 2017 SAA Section Meeting

The Archivists of Religious Collections Section (ARCS) offers a robust panel presentation at their 2017 SAA section meeting. Four panelists will address the concept of social history (“history with the people put back in” – Fulbrook, 2005) as it is effectively researched in religious collections. Panelists are Danielle Cooper (Analyst, Libraries and Scholarly Communication, Ithaca S&R) Emily Clark (Assistant Professor of Religious Studies, Gonzaga University) Rebecca Hankins (Africana Resources Librarian/Curator, Texas A & M), and Janet Hauck (University Archivist, Whitworth University). ARCS members and others are invited to attend and participate in discussion around this timely topic. The section’s business meeting will follow.

*Janet Hauck, Section Vice-Chair  
University Archivist, Whitworth University  
Spokane, WA*

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## Announcements

### Nominations Open for Sister M. Claude Lane, O.P. Memorial Award

The Society of American Archivists' Awards Committee is seeking nominations for the Sister M. Claude Lane, O.P., Memorial Award. This award recognizes individuals who have made a significant contribution to the field of religious archives. It is named in honor of Sister M. Claude Lane, the first professionally trained archivist at the Catholic Archives of Texas in Austin, who served there from 1960 until her death in 1974. The award is sponsored by the Society of Southwest Archivists, in conjunction with Society of American Archivists.

Criteria for nomination include:

- Involvement and work in the Archivists of Religious Collections Section (ARCS) of the Society of American Archivists.
- Contributions to archival literature that relates to religious archives.
- Participation and leadership in religious archives organizations.
- Evidence of leadership in specific religious archives.

Only individual archivists are eligible for nomination. The award finalist is recognized with a certificate from SAA and a \$300 cash prize provided by the Society of Southwest Archivists at the annual Society of American Archivists meeting.

Nomination forms and guidelines are available online, and can be submitted via email. To download the nomination form, please visit [this web address](#). This page also includes more information on the award and list of past winners.

The deadline for submitting nominations is **February 28, 2017**.

If you have any questions about the award or the nomination process, please contact:

Jillian Ewalt  
Metadata Archivist  
Japanese American Digitization Project  
Special Collections and Archives  
California State University, Sacramento  
[ewalt@csus.edu](mailto:ewalt@csus.edu)

### Maryknoll Mission Archives takes part in "America's Mailing Industry"



The Maryknoll Mission Archives proudly announces its participation in the Smithsonian National Postal Museum's latest virtual exhibition, "America's Mailing Industry," which "tells the story of the partnership between the U.S. Postal Service and private industry, who together have helped American citizens and businesses communicate and conduct business for more than 200 years."



Our contribution describes how, for more than one hundred years, the United States Post Office has been Maryknoll's partner in maintaining relationships with its missionaries overseas and its supporters at home, providing information about the plight of the poor and marginalized of the world and inspiring action among Americans who have been moved by the message of mission.

On September 13, 2016 members of the Archives staff attended the exhibit's opening celebration event at the Postal Museum in Washington D.C.

- Exhibit homepage accessible [here](#).
- Maryknoll's page accessible [here](#).

*Ellen Pierce, CA  
Director, Maryknoll  
Mission Archives  
Maryknoll, NY*



**News from Ithaca S+R** – the final report of the religious studies project, "Supporting the Changing Research Practices of Religious Studies Scholars," is now available online at <https://doi.org/10.18665/sr.294119>.



# From the Members

## Discovering Dorothy Day in the Society of Mary Archives

“I love the Marists very dearly and remember with gratitude my first spiritual director, a Marist, Fr. McKenna.” – *Dorothy Day, April 8, 1960*

Dorothy Day, co-founder of the Catholic Worker movement, is well known as a pacifist and champion for social justice. Addressing the U.S. Congress in 2015, Pope Francis included her as one of “four great Americans,” along with Abraham Lincoln, Martin Luther King, Jr., and Thomas Merton. Her work with the poor, Pope Francis’s own favorite cause, contributes to speculation that he could approve her canonization.

In a lesser known chapter of her life, Dorothy Day worked for the Society of Mary (Marist Society) as a cook at their novitiate in the late 1920s. At that time, Day, a recent convert to Catholicism, was living with her daughter, Tamar, on Staten Island in a bungalow she had bought with royalties from the sale of a book. Her nearest neighbors were the Marists at Our Lady of the Elms. Although she attended mass at a mission church some distance away, she regularly went to confession at Our Lady of the Elms. One day she asked her confessor, Father James McKenna, if he knew of any Catholic place nearby where she could work and bring three-year-old Tamar with her.

Speaking at a Marist profession ceremony nearly forty years later, Day said Fr. McKenna asked her to wait outside. She recalled Fr. McKenna’s words when he came out to speak with her: “It is an answer to a pray[er], the novitiate is closed down...and Brother Philip (Waloszek) refuses to work in the kitchen.” While she joked that “the dear fathers and brothers ate everything I put in front of them,” she credits her close association with the Marists, particularly Fr. McKenna who she called her spiritual director, with her education and development as a Catholic. Fr. McKenna shared, in Day’s words, “things that I needed, Carl Adams, *The Spirit of Catholicism* especially, that was the first book.”

Although she worked for the Marists only a short time—after four months, she was contacted about a screenplay she had written and went to Hollywood to pursue its development—she maintained her close association with the Marists, commenting, “I am very much a member of the family with the Marist brothers and I am very happy that they consider me as a member of their family.”

Although precious few Dorothy Day items are housed in the Marist archives—an audiotape of her talk at the Marist profession in 1968, a few handwritten letters to Marist priests, and some circular letters—they are a testament to the Marists’ contributions to Dorothy Day’s spiritual development.

Read more, and listen to Dorothy Day’s address at the Marist profession ceremony in Rhinebeck, New York, on September 12, 1968:  
<http://www.societyofmaryusa.org/about/DorothyDay.html>

*Susan J. Illis  
Staff Archivist  
Society of Mary  
US Province*



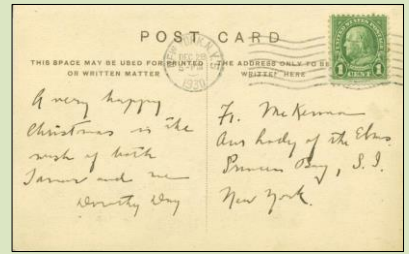
Our Lady of the Elms (former Marist novitiate), Prince’s Bay, Staten Island, NY



Reverend James McKenna, SM (1899-1954)



Dorothy Day Prayer Card, 1980



“A very happy Christmas is the wish of both Tamar and me...” Dorothy Day to Fr. McKenna, 1930

[Images courtesy of Society of Mary, US Province]

## A Dilemma: Respecting Native American Sensitivities and the Historical Record

Mark G. Thiel, CA, Archivist, Marquette University, Milwaukee, WI

In October 2014, Loyola University of Chicago hosted, “Crossings and Dwellings: Restored Jesuits, Women Religious, and the American Experience,” a three-day conference to commemorate the bicentennial of the restoration of the Society of Jesus (Jesuits) in 1814. From the United States and Europe, it attracted several historians who presented research papers and led discussions on the impact of Jesuits and their women religious collaborators on various aspects of United States history. But it didn’t end there, since Loyola’s organizers committed themselves to publishing the proceedings as well.

By January of 2017, Loyola’s conference organizers were selecting illustrations in their final preparatory step before publishing their proceedings. In so doing, Stephen Schloesser, S.J., Chair of Loyola’s History Department, contacted Marquette Archivist Mark Thiel for images correlating to two presentations about the engagement of Jesuits and religious sisters with two indigenous populations – Hooper Bay, Alaska, an Inuit Eskimo community on the coast of the Bering Sea, and Pine Ridge, South Dakota, a Lakota Sioux community on the Pine Ridge Indian Reservation. In collaboration with one presenter and assistance from the archivist, he quickly selected seven images from Marquette’s online digital collections, three of which are presented here as *Illustrations 1 to 3* (pages 5 and 9). They show, not only bicultural engagement, but also rapport and trust between the subjects and the photographers, and of the latter, only two are known – Father John P. Fox, S.J., and Father Paul B. Steinmetz, S.J. – both Jesuits and long-term residents of

Hooper Bay and Pine Ridge, respectively. Furthermore, Marquette’s overall photographic holdings by these and other Jesuits suggest that they held themselves to high ethical standards since few images negatively portray indigenous people and their heritage by modern standards.<sup>1</sup>

Nonetheless, one Pine Ridge image raised concern (*Illustration 1*, page 5). It depicts a scene from a Pine Ridge Sundance with Chief Frank Fools Crow<sup>2</sup> presiding while watched by two Sisters of St. Francis of Penance and Christian Charity.<sup>3</sup> Fools Crow was an esteemed medicine man, who for many years, led that four-day ceremony, which is an annual religious prayer of personal sacrifice for community healing once held by most historic Great Plains tribes. In 1986, the conclusions of a long-term dialogue between medicine men and Jesuits regarded Sundance as comparable to celebrating the Pascal Mysteries from Holy Thursday to Easter Sunday.<sup>4</sup> But during the

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<sup>1</sup> When Raymond A. Bucko, S.J., sought illustrations for his forthcoming book, *The Lakota Ritual of the Sweat Lodge: History and Contemporary Practice* (Lincoln: University of Nebraska Press, 1998), the Marquette Archives staff searched all holdings thoroughly for pre-1960s photographs of Lakota sweat lodge ceremonies and none were found, even among the photography of Rev. Eugene Buechel, S.J., a well-known Jesuit photographer in regular contact with the ceremony and its participants. Therefore, it was concluded that he refrained from taking such photographs out of respect for the participants’ privacy.

<sup>2</sup> Medicine man Frank Fools Crow (ca. 1890-1989) advocated strongly for Lakota religious and civil rights during the 1960s-1970s.

<sup>3</sup> The Franciscan Sisters taught at Red Cloud Indian School (formerly Holy Rosary Mission), 1888-ca. 1985, which the Jesuits founded at Chief Red Cloud’s request.

<sup>4</sup> William Stolzman, *The Pipe and Christ: A Christian-Sioux Dialogue* (Chamberlain, S.D.: Tipi Press, 1986, 2007), 157. A medicine men-Jesuit dialogue at St. Francis Mission, Rosebud Reservation, South Dakota, 1973-1978, provided the basis for the book, the

1880s, the U.S. Government banned the Sundance as barbaric, which drove it underground. At Pine Ridge (and elsewhere) it reemerged during the 1960s as the Native American rights movement gained momentum with Fools Crow as a principal advocate.



**Illus. 1.** Chief Frank Fools Crow, the presiding medicine man, prepared to pierce a sun dancer's chest while two Franciscan sisters watched (right rear),

Pine Ridge Reservation, 1967; Rev. Paul B. Steinmetz, S.J., photographer, at Fools Crow's request. (For Illus. 1-4, links at the end of the captions provide more descriptive information and close-up viewing of the images.) Holy Rosary Mission – Red Cloud Indian School Collection, image no. 03536, <http://cdm16280.contentdm.oclc.org/cdm/ref/collection/p128701coll3/id/1918>.

Today, Lakota Sundance ceremonies are widespread and generally prohibit photography to insure respect and to prevent the exploitation of their traditions.<sup>5</sup> However during the 1960s, the Oglala Sioux Tribal Government sponsored the Pine Ridge Sundance with widespread publicity and secular activities in tandem with religious ones. In the Sundance circle, the mornings

recordings and transcripts of which are within the St. Francis Mission Records in the Marquette Archives.

<sup>5</sup> Arvol Looking Horse, "Protection of Ceremonies O-mini-c'i-ya-pi," 2003, [www.newagefraud.org/olh3.html](http://www.newagefraud.org/olh3.html); Chief Looking Horse of Green Grass, South Dakota, is the keeper of the Sacred White Buffalo Calf Pipe, a revered calumet central to the cultural history of all Dakota-Nakota-Lakota peoples in the U.S. and Canada. On the Rosebud Reservation, immediately east of Pine Ridge, traditionalists shunned commercial activities and often forbade cameras and tape recorders at sun dances, ca. 1974-1975 (Thomas E. Mails, *Sundancing: The Great Sioux Piercing Ritual* [Tulsa and San Francisco: Council Oak Books, 1978, 1998], 9).

featured Sundance sessions whereas the afternoons featured powwow (secular dance) sessions, and beyond its periphery, vendors sold food, beverages, and arts and crafts. The tribe also sold photography permits to spectators for \$25.00 each, which had a few takers.<sup>6</sup>

In 1967, Fools Crow requested that Fr. Steinmetz photograph the Sundance. He had rapport with Fr. Steinmetz, who had in-depth understanding about Lakota religious traditions, and like Nicholas Black Elk, his esteemed and influential uncle, Fools Crow promoted interreligious dialogue.<sup>7</sup> Fr. Steinmetz then captured a series of over 50 black-and-white photographs and recorded a few songs. Furthermore, Fools Crow, also a Catholic,<sup>8</sup> requested that Fr. Steinmetz celebrate Mass there that Sunday morning prior to the ceremonial activities of the day, which he did as well.<sup>9</sup>

Throughout that decade, the Pine Ridge Sundance attracted crowds from across the reservation and beyond. It's likely that the Franciscan sisters in *Illustration 1* (left) attended with encouragement from Sr. Marie

<sup>6</sup> Author's conversations with Frank Andrews, ca. 2005-2015, Jan. 21, 2017, and Fr. Steinmetz, ca. 2005-2016, Jan. 21, 2017. Andrews attended several Pine Ridge sun dances, 1966-2015, and served as Master of Ceremonies of the Brotherhood Days celebration, Porcupine District, Pine Ridge Reservation, ca. 1980s-1990s.

<sup>7</sup> The medicine men-Lakota dialogue, and other materials in the Marquette Archives, document the ongoing Lakota-Jesuit conversation inspired by Nicholas Black Elk (1860s-1950), a medicine man and Catholic catechist made famous by the book, *Black Elk Speaks*. In 2016, his six grandchildren requested Rapid City Bishop Robert Gruss to initiate his canonization (sainthood) cause, and soon after, the U.S. Board of Geographic Names honored him by renaming the Black Hills' highest point, "Black Elks Peak."

<sup>8</sup> The late Deacon Lawrence Whiting (1913-2002) confirmed Frank Fools Crow's little known Catholicism. Since his ordination in 1984, he regularly brought him communion at home. Author's conversations with Lawrence Whiting, ca. 1985-86.

<sup>9</sup> Author's conversations with Fr. Steinmetz, ca. 2005-2016, and Jan. 21, 2017.

Therese Archambault, O.S.F., a Lakota woman and member of the Pine Ridge community. Likewise, Joalyn Archambault, a Lakota student at UC Berkeley, likely attended with support from her, as they were cousins with close ties since childhood. Ms. Archambault, who later became a Smithsonian anthropologist, had hoped to photograph the event like Fr. Steinmetz. She had no scruples about doing so, but because of gender taboos restricting women's participation, she was denied permission.<sup>10</sup>

For two of Marquette's four Native American digital collections, donor agreements require patrons to secure permission from a designated donor representative before those images may be published or exhibited. That requirement did not apply to the image of the Inuit sisters, but it applied to the Pine Ridge images, which came from Red Cloud School.<sup>11</sup>

Since 2004, Red Cloud's designated representative has been the director of the school's Heritage Center, and although the center's current director is not a Native American, she is attuned to Lakota sensitivities and the importance of maintaining an authentic and representative historical record. Desiring assistance for this first-time conundrum, she sought guidelines from the school's administration, which was not available immediately.

Meanwhile, Loyola's compilers had a publishing deadline that could not wait. They regarded the Franciscan Sisters' Christian witness at the Sundance as an excellent and highly desirable example of collaboration, but not an essential one. Therefore, they substituted an alternative image, which presented Jesuit-Lakota collaboration at a

different public event (*Illustration 4*, page 9). It involved several chiefs honoring the namesake Chief Red Cloud at Red Cloud School a year earlier along with Fr. Ted Zuern, S.J., the school's director.

In addition to the approval provision for two digital collections, archivists further affected patron access by selecting large quantities of images with pre-planned strategies. In 2005, they developed the Bureau of Catholic Indian Missions Digital Image Collection, which was their first digital collection with Native American subjects. It comprised over 1,500 images about Native Americans across the United States from the Bureau of Catholic Indian Missions Records and two small related collections – the Sacred Heart Franciscan Indian Mission Records and the W. Ben Hunt Collection that comprised less than 5% of the images within the off-line counterpart collections.

Because of the scale and complexity of the selection process, archivists from the onset recognized the need for a plan. They sought a visual historical record with a mix of unique and distinctive images rarely found elsewhere (e.g., Inuit women cleaning fish with ulu knives) and ones common across the United States (e.g., school children, churches, school buildings). For a preliminary selection, staff retrieved the nearly 1,000 images requested previously by patrons, and they made additional selections by reviewing all photographic prints in the three collections.

The archivists also recognized obligations to the subjects, especially youth, the religious faithful, and indigenous American heritage. To articulate these concerns, they reviewed ethical and privacy statements and practices by Marquette University, Association of Catholic Diocesan Archivists, Society of American Archivists, precursor statements to Protocols for Native

<sup>10</sup> Author's conversations with Dr. Joalyn Archabault, ca. 2000-2008.

<sup>11</sup> Memorandum of Understandings between Red Cloud Indian School and Marquette University, May 28, 2004.



American Archival Materials,<sup>12</sup> and others. From them, archivists created the first four points, which staff used to weed out potentially problematic images. Originally omitted was the qualifier, *identified*, which appears in italics under points 1 and 2; this qualifier was added for the subsequent Red Cloud collection. Under point four, excluded images are depictions of pierced dancers in the Sundance. Allowable Sundance images appear in the Bureau and Red Cloud collections.

1. Close-ups of *identified* faithful participating in religious ceremonies, ca. 1935 or later (i.e. 70 years old or less), with presiders, principals, and assistants at Christian or indigenous ceremonies excluded.
2. Close-ups of *identified* children, ca. 1935 or later (i.e. 70 years old or less).
3. Exhumed human remains.
4. Capstone and climactic scenes in indigenous religious ceremonies.<sup>13</sup>
5. Group-owned indigenous religious objects and containers (bundles) central to the cultural history and/or religious activities of a clan, tribe, or religious society. Members revered and venerated these objects, used them in ceremonies, and stored them in bundles, which are shrouded in secrecy.

The next year, the fifth point (above) was added in response to input by a tribal

historian at Aaniiih Nakoda College, Harlem, Montana, on the Fort Belknap Indian Reservation of the Atsina (Gros Ventre) and Assiniboine peoples. The historian appreciated Marquette's efforts in preserving historic Native American photography, but he saw the online image of the Atsina sacred pipe (calumet) bundle in **Illustration 5** (page 9) as compromising their efforts to maintain a secrecy around it for respect and security. Consequently, Marquette archivists responded by removing and restricting it along with three related ones.<sup>14</sup>

The Atsina pipe generally resembled the one depicted in **Illustration 3** (page 9), but they differed widely in significance. The Atsina pipe is a group-owned object central to their cultural history whereas the other was a personal pipe, presumably owned and maintained by Fr. Steinmetz, which was not unprecedented among Jesuits. Fr. Jacques Marquette, S.J., carried one as well, which facilitated his Great Lakes and Mississippi explorations as an "intertribal passport" that signified his peace and friendship.

Meanwhile after the Bureau Collection, archives staff used the amended guidelines to develop its Holy Rosary Mission – Red Cloud Indian School Digital Image Collection in similar fashion. In 2010, this collection reached its 1,000-image mark,<sup>15</sup> and soon after, it grew to its current 1,250 images, which includes six from the Sundance. The bulk of all images came from Jesuit photographers, who captured them as

<sup>12</sup> The Protocols for Native American Archival Materials were established in 2006, <http://www2.nau.edu/libnap-p/>. Although not yet codified when Marquette archivists developed the Bureau digital collection, advocates of indigenous archival materials were then discussing its principal concepts within the Society of American Archivists and elsewhere, which were readily available.

<sup>13</sup> Email from Matt Blessing, head of Marquette Archives, to archivists Bill Fliss and Mark Thiel, Jan. 11, 2005.

<sup>14</sup> Fowler, 1987, p. 75. Also, Sister M. Clare Hartmann, O.S.F., published several related images in *The Significance of the Pipe to the Gros Ventres of Montana* (1955), now held by the School Sisters of St. Francis Archives (Milwaukee).

<sup>15</sup> "In the Spotlight: March 2010 – Holy Rosary Mission – Red Cloud Indian School Digital Image Collection expanded to 1000 images," [www.marquette.edu/library/archives/News/spotlight/2010-03\\_redcloud.shtml](http://www.marquette.edu/library/archives/News/spotlight/2010-03_redcloud.shtml).

part of their ministry at Red Cloud School and the Pine Ridge Reservation and their comparative study of Lakota religious traditions.<sup>16</sup> Overall, the holdings include about 250 Sundance images, some which came from outside sources.<sup>17</sup>

Over the years, members of the Red Cloud School community – Lakota, Jesuit, Franciscan sister, and lay administrators, teachers, and alumni – have used the online and offline images, and in so doing, they've not only acquired image copies, but they've generously contributed important descriptive details about many images. Because of this outpouring of support, Marquette archivists later reduced the identity restriction from 70 to 50 years, which better enables them to preserve this information.

Until now, no concerns have been raised about the indigenous religious content of the Red Cloud images, which makes the emergence of this teachable moment so ironic. Because in this instance, the patron and all three institutions involved are Jesuit – Red Cloud, Loyola, and Marquette. Red Cloud administration did not respond to their representative's request for immediate guidance, and in hind sight, the stop-gap

measure employed was the only immediate solution possible. But it highlights the need for a permanent resolution on access to such material. In the past, Marquette archivists and Red Cloud administrators have dialogued on related concerns and achieved mutually agreed-upon results, and likewise, Marquette has resolved comparable questions with other donors whose collections document Christian-Native American dialogue.<sup>18</sup>

The Marquette Archives welcome this discussion with Red Cloud School, because its archivists take seriously their relationships with donors, patrons, and third party stakeholders, and the balancing of competing concerns. When concluded, the author looks forward to presenting the conclusions, and meanwhile, he welcomes feedback on this interim report.

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<sup>16</sup> Besides Bucko, Jesuit comparative studies include, Paul B. Steinmetz, *Pipe, Bible, and Peyote among the Oglala Lakota: A Study in Religious Identity* (Knoxville: University of Tennessee Press, 1990), and *The Sacred Pipe: An Archetypal Theology* (Syracuse University Press, 1998); William Stolzman, *The Pipe and Christ* (Chamberlain S.D.: Tipi Press, 1986). Steinmetz included sun dance related images in *Pipe, Bible, and Peyote*, and the dust jacket of *The Sacred Pipe* shows Fools Crow in native regalia blessing a Catholic Church altar while praying with his pipe (02526); all of which are in the Holy Rosary Mission – Red Cloud Indian School Records.

<sup>17</sup> In the Marquette holdings, most non-Jesuit Sundance photographs are copy prints from Thomas E. Mails (1920-2001), a Lutheran minister, artist and author of *Sundancing: The Great Sioux Piercing Ritual*, and *Fools Crow*, a biography, among others. The Center for Western Studies, Augustana University (Sioux Falls) holds his collection.

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<sup>18</sup> The Marquette Archives achieved comparable resolutions with donors of the Medicine Men and Clergy Dialogue within the St. Francis Mission Records (re: Lakota medicine men-Jesuit priest-Lakota deacon discussions from South Dakota about indigenous Lakota religious beliefs and practices with Christian comparisons) and the Soaring Eagle – Rev. Emmett Hoffmann Heritage Project Collection (re: Cheyenne oral history and discussions from Montana and Oklahoma with Capuchin input).



			
<p><b>Illus. 2.</b> Inuit Sisters of the Snow at their convent, Hooper Bay, Alaska, undated (ca. 1938-1947); Rev. John P. Fox, S.J., photographer. Bureau of Catholic Indian Missions Collection, image no. 00038, <a href="http://cdm16280.contentdm.oclc.org/cdm/ref/collecion/p4007coll4/id/52">http://cdm16280.contentdm.oclc.org/cdm/ref/collecion/p4007coll4/id/52</a>.</p>	<p><b>Illus. 3.</b> Rev. Steinmetz, S.J., filling a calumet at Mass, Pine Ridge Reservation, 1975. Holy Rosary Mission – Red Cloud Indian School Collection, image no. 02563, <a href="http://cdm16280.contentdm.oclc.org/cdm/ingleitem/collection/p128701coll3/id/1102/rec/21">http://cdm16280.contentdm.oclc.org/cdm/ingleitem/collection/p128701coll3/id/1102/rec/21</a>.</p>	<p><b>Illus. 4.</b> Chief Charles Red Cloud spoke at the posthumous induction of Chief Red Cloud (1822-1909) into the Ak-Sar-Ben Western Hall of Fame (Omaha, Nebraska) while Fr. Ted Zuern, S.J., and others listened; Red Cloud School, Pine Ridge Reservation, 1966. Holy Rosary Mission – Red Cloud Indian School Collection, image no. 02093, <a href="http://cdm16280.contentdm.oclc.org/cdm/ref/collection/p128701coll3/id/1245">http://cdm16280.contentdm.oclc.org/cdm/ref/collection/p128701coll3/id/1245</a>.</p>	<p><b>Illus. 5.</b> Curley Head with pipe bundle at his home, Fort Belknap Reservation, Montana, 1925; Rev. William Levasseur, S.J., photographer. Bureau of Catholic Indian Missions Collection, image no. 01272, published in Loretta Fowler, <i>Shared Symbols, Contested Meanings, Gros Ventre Culture and History, 1778-1984</i> (Ithaca: Cornell University Press, 1987), 75.</p>

**Postscript:** Please consider submitting an article for the July 2017 issue of *The Archival Spirit*, a forum for sharing news, ideas, and histories as they pertain to our respective institutions and to members of our section. Articles (400-600 words) may be submitted to the newsletter editor, Thomas J. McCullough, at [tom@moravianchurcharchives.org](mailto:tom@moravianchurcharchives.org).