

MANUSCRIPTA



Saint Louis University
1818-1968

November 1968

ADVISORY EDITORS

ANTONY ALLISON
The British Museum

MARIE THERESE d'ALVERNY
Centre National de la Recherche
Scientifique, Paris

JOHN FRANCIS BANNON
Saint Louis University

MORTON W. BLOOMFIELD
Harvard University

ERNEST BURRUS
Institutum Historicum S. I., Rome

MARSHALL CLAGETT
Institute for Advanced Study,
Princeton

CHAUNCEY E. FINCH
Saint Louis University

EUGENE P. KENNEDY
Saint Louis University

PAUL OSKAR KRISTELLER
Columbia University

STEPHAN KUTTNER
Yale University

ANNELIESE MAIER
Max-Planck-Gesellschaft, Rome

WALTER J. ONG
Saint Louis University

GORDON N. RAY
Guggenheim Foundation

LYNN WHITE, JR.
University of California
Los Angeles



Editor

LOWRIE J. DALY

Assistant Editors

EDWARD R. VOLLMAR

CHARLES J. ERMATINGER



Published by

SAINT LOUIS UNIVERSITY LIBRARY

Three Times Annually

MARCH

JULY

NOVEMBER

Subscription per Year \$4.00

Single Issue \$1.50

PRINTED BY
KLENE PRINTING CO.
HANNIBAL, MISSOURI
U. S. A.



MANUSCRIPTA

VOL. XII

NOVEMBER, 1968

No. 3

The Heritage of Saint Louis University	131
Mexican Historical Documents in the Central Jesuit Archives	133
Ernest J. Burrus	
The Saint Louis Room	162
Catherine E. Weidle	
Projects and Acquisitions in the Vatican Film Library	170
Charles J. Ermatinger	
The Archives of the Missouri Province of the Society of Jesus	179
Edward R. Vollmar	
Reviews of Books	190

Index of Book Reviews

Political Thought in Early Meiji Japan	190
Charles Middleton	191

Announcing the Sesquicentennial histories of Saint Louis University

Saint Louis University—150 Years, by Rita Adams, William Einspanier and B. T. Lukaszewski, S.J. Pp. 176. \$2.95 paper. A pictorial history of Saint Louis University with hundreds of remarkable illustrations.

Better the Dream, by William B. Faherty, S.J. Pp. xv, 445. \$10.00. A full length history of Saint Louis University based on much previously unused documentary and oral source materials and covering the period 1818-1968.

Order from Saint Louis University Bookstore

Busch Memorial Center
20 N. Grand Blvd.
St. Louis, Mo. 63103

Our Contributors

Ernest J. Burrus, S.J., is a member of the Jesuit Historical Institute (Rome and Saint Louis).

Catherine E. Weidle is Rare Book Librarian at Saint Louis University.

Charles J. Ermatinger is the Librarian of the Knights of Columbus Vatican Film Library and Associate Professor of Philosophy at Saint Louis University.

Edward R. Vollmar, S.J., is Professor of History and Associate Director of Libraries at Saint Louis University.

THE ARCHIVES OF THE MISSOURI PROVINCE OF THE SOCIETY OF JESUS

EDWARD R. VOLLMAR

Saint Louis University

The History of the Catholic Church in the United States remains largely unpublished. It is more accurate to say "unpublished" than "unwritten" because there is much written that remains hidden away in the archives of the various dioceses and religious communities, both in the United States and in Rome. Only the colonial period has been fairly well exploited. The reasons for this, while many, are not very complex. In the first place there has not been, until recently, much interest in church history; the history of the Catholic Church suffered even more because of the lack of qualified historians. An even more important, and frustrating, element has been the lack of availability of the necessary documents. Some were never prepared; too many were guided by the philosophy of one of the old missionaries of the Southwest that it was enough for God to know that a person was baptized and that written records were superfluous. And then, many of the written records perished in the passion of overzealous housekeeping. Lastly, what documents do exist today, are often not readily available.

The availability of records depends on the ability of locating the documents and the permission to make use of them. The ordinary Roman rule of allowing access to material only after one hundred years from the date of its issue does not leave a great deal of United States documentation open to general use. Another difficulty faced by the church historian is the deplorable state of the organization of the records. Few religious orders, and fewer dioceses, can afford the luxury of a full-time, well trained and competent archivist. The American Church historian faces a task of sweat, blood and tears.

This long introduction is necessary to understand any discussion of a religious archival collection. The archives of the Missouri Province of the Society of Jesus now deposited in the Pius XII Memorial Library of Saint Louis University should provide a fascinating store of knowledge of the Catholic Church in mid-America. Unfortunately, this is not quite true. When Bishop William Dubourg recruited this original group of Jesuits in 1823, he assigned them exclusive missionary rights to the entire Mis-

souri River territory. This location was originally known as the Missouri Mission of the Maryland Province. The Missouri Province which came into being in the middle of the nineteenth century, has had many changes of boundaries. By 1900 the Missouri Province included the states of Wyoming, North Dakota, South Dakota, Nebraska, Kansas, Kentucky, Iowa, Wisconsin, Missouri, Illinois, Ohio and Indiana, with the exception of several houses controlled by the Buffalo Mission. Before the First World War the Buffalo Mission, which had been staffed by one of the German Provinces, was dissolved, and part of it was absorbed by the Missouri Province. In 1928 the territory in the Ohio Valley and Chicago was separated to eventually become the Chicago Province. In 1919 the New Mexico-Colorado Mission of the Province of Naples was dissolved and Colorado assigned to the Missouri Province. Oklahoma was added to the Province at the time of the new arrangements in 1928. In 1954 the Wisconsin Province was created comprising the states of Wisconsin, North Dakota, South Dakota, Nebraska and Iowa. At the present time the Missouri Province consists of the states of Missouri, Kansas, Colorado, Wyoming and Oklahoma, and it also includes part of the southwest corner of the state of Illinois. So many divisions and subdivisions have been hard on the original archival collection.

One fortunate thing for the historian is that the offices of the Missouri Province have always been located in St. Louis, Missouri, despite all the boundary changes. This has helped to avoid the fate of the archives of the New Mexico-Colorado Mission. Each time a new superior for that mission was appointed the archives were packed and shipped to the house where he was located, and this meant that each time the collection travelled from El Paso to Las Vegas to Denver a certain amount was always eliminated as unnecessary, until what is now left is but a fragment. The Missouri Province Archives have been moved three times. The first was when the University moved to its location on Grand Avenue, the second was in 1940 when the Provincial headquarters were moved from Saint Louis University to 4511 West Pine and the third time when the inactive files were sent to the Pius XII Memorial Library. In this move it should be pointed out that the choice of material sent to the University was made by the business manager of the Province. Some material has since been added, but no systematic review has been made of the collection, or any attempt made to bring it up-to-date.

Before proceeding to a description of the collection, it might

be well to describe how material finds its way into the Province archives. The first, and primary source should be the inactive documents that were necessary for the administration of the Province. These documents are the true archives; they tell the story of the Province. Another source should be the papers left by individual members of the Province. Theoretically these should all be preserved at a man's death and disposed of, or saved, after an inspection by an official of the Province. This procedure is not always complied with, but it has been the source of much valuable material being saved for the historian. One problem is to determine what is archival, and what is memorabilia. Certainly correspondence is of primary interest. The writings of individuals may be of some value; at least the literary rights to the unpublished manuscripts could be protected and not lost as was the case of Hopkins and Teilhard de Chardin. It does seem, however, a little out of place to find preserved in the archive the bathrobe of one of the members of the Province, saintly man though he may have been.

The organization of the Missouri Province archival collection is very simple. It is divided into eleven categories. The headings I to V are historical. Category I includes the matter on the history of the Society of Jesus in general, while II is the designation for the history of the Society of Jesus in the Missouri Province. Category III is the most important and fruitful, for it comprises the history of the individual houses of the Missouri Province. In category IV is grouped the matter in the Missouri Province Archives that applies to other Provinces. In category V is included the history of individual Jesuits, i.e., their letters, biographies, and all documents pertaining to these individuals. This should be an extremely interesting collection, but there is not a great deal of material in it. Under VI is classified the material relating to education, particularly to the educational efforts of the Missouri Province. This category seems to have been created more in hope of future acquisitions, than what is in it now. Included in category VII are various documents pertaining to government, discipline, spiritual life, etc. Category VIII was created for the non-historical manuscripts of Jesuits. The most important category is IX; under this number is included the DeSmetiana. Category X is for the non-Jesuitical material that has wandered into the archives. The final category XI is reserved for photographs, of which there are very few. One great problem with photographs is the mystery of identification. Very seldom does the donor have the foresight to identify the place and persons

with just a simple note on the back of the photo. Of all these categories described above the one worthy of more explicit description is the DeSmetiana, category IX.

If the group of Belgian Jesuits which comprised the original members of the Missouri Mission had been as zealous record keepers as they were missionaries, we would have today a magnificent storehouse of information. Only one, however, realized the historical importance of his endeavors. Father Jean Baptiste DeSmet was a missionary, propagandizer, and a saver. The only major collection in the Missouri Province archives is his material. It consists of letters, a few government documents, memorabilia, and some of his books.

The largest collection in the DeSmetiana is comprised of some ten volumes of letter press letter copies. These are letters written by Father DeSmet between the years 1849 and 1873. The copies were preserved by a special process popular in the nineteenth century, which served in place of carbon paper. Actually part of the original ink was transferred to the copy and you read the letter through a very thin translucent paper. Many times this did not make for very legible copies to begin with and now the ink is fading. By using a white backing sheet, at times a more legible copy can be made on the microfilm than the original. Someone has done a careful job of binding the letters in old college yearbook covers. This collection was used by Chittenden and Richardson in preparing their four volumes of DeSmet's letters.¹ This monumental work contains nearly all the important DeSmet letters written in English and in French; there are a few letters in Flemish that so far have been neglected. It must be pointed out that these letters are all written by Father DeSmet. There are no letters written to him. In the rest of the collection there are a few letters written to DeSmet and some memorabilia. What is very disappointing is the scarcity of letters to DeSmet. Just what happened to all this material is a mystery. Considering Father DeSmet's wide popularity there certainly must have been a large body of correspondence. It is not likely that DeSmet himself threw it away, but it is gone. Several items of the memorabilia are of more than passing interest; these include a reliquary he carried for some twenty years, his small mission cross, and a long white nightcap.

¹ Smet, Pierre Jean de, *Life, letters and travels of Father Pierre-Jean de Smet, S.J., 1801-1873* . . . Edited from the original unpublished manuscript journals and letter books and from his printed works, by Hiram Martin Chittenden, and Alfred Talbot Richardson (New York: Harper, 1905), 4 vols.

The Archives also include some documents of importance concerning the Jesuit Indian missions in Kansas. Some letters, particularly those of Father Mary Paul Ponziglione, S.J., were published in the Woodstock Letters many years ago and formed the basis of a doctoral dissertation at Saint Louis University.² The only group of documents not thoroughly exploited is that relating to the story of the central Missouri Missions. This collection is not sufficient for the story of the entire mission effort, but would be a good starting point. One factor discouraging the writing of the history of this mission is that it will require a good knowledge of German, even German script.

There are a number of other fascinating documents scattered through the Archives, but no one group sufficient to tell the whole story of any one person or institution. One such document, of more than passing interest in view of the present moves toward integration, is the letter setting up St. Elizabeth Parish, which no longer exists. This was to be a special church reserved for the colored population of St. Louis and so absolute was this arrangement that the document states that if a white person should come to the Communion rail he is to be refused the sacrament. Conditions in the 1870's justified this early attempt to work among the colored in this way. A very disappointing element is the lack of copies of the *Historia Domus* of the various institutions of the Province. Until recently this was a document prepared every three years, translated into Latin, and sent to the Province officials, who forwarded one copy to Rome. While it is unreasonable to expect a comprehensive story of the institution's activities in this small document and what is there is further disguised by Latin, the *Historia Domus* does provide many good leads. Recently the document is accepted in English and the frequency of its preparation has been increased. Perhaps sometimes the documents were never prepared, at other times a copy was sent to Rome, but no copy was saved for the Province archives. It is impossible to establish any pattern, but the historian is grateful for those secured.

The one person who made most extensive use of the Missouri Province Archives and the archival material regarding the Province in the files of the Roman Curia was Father Gilbert Garaghan, S.J. He was a professor of History and an accomplished

² Fitzgerald, Sister Mary Paul, "The Osage Mission, a factor in the making of Kansas." Unpublished Ph.D. Dissertation, Saint Louis University, St. Louis, Mo., 1937. Pp. iv, 312.

research scholar and publisher. Father Garraghan published a number of periodical articles and several books about the Church in America, but his monumental work was his three-volume work on the history of the Jesuits in the Middle United States.³ Not only was he eminently qualified for the task, but circumstances and superiors provided him with an unequalled opportunity and time to do the work. During his many years as assistant of the Province, he had direct access to the archives, and later he was given leave to work exclusively on the book. Father Garraghan told the present writer that his original intention was to take up where Father Thomas A. Hughes left off at the end of his four volumes on the history of the Jesuits in the United States⁴ and continue the story from the turn of the century to the Civil War. He spent some twenty-five years of research in preparing his publication, supplementing the Missouri archives with material from different nations in Europe and from the various Roman archives. He found the task so vast that finally he limited his story to the history of the Society of Jesus in the Middle United States. Even this limitation did not please him; he believed that he had done a thorough job up to the Civil War, but at the continual prodding of superiors he carried the story on down through the first quarter of the twentieth century. He was unhappy with these later years, and insisted to the present writer in an interview in 1939 that they should be redone. It is necessary to go into some detail concerning this opus because of the number of references made to the Missouri Province Archives. It is difficult, if not impossible at times, to locate the original document cited, for in the thirty years since he made use of the collection there has been some reorganization and relocation. It is a tribute to his careful scholarship that eventually most of the items can be located. It is unfortunate that at the time he did his research, modern means of reduplication were not available.

The user of the Missouri Province archives is not entirely on his own when attempting to locate material. There is a sort of calendar-index on three by five cards. This is principally a name reference system, and has practically no topical entries. It is particularly useful with regard to the DeSmetiana collection as it lists each individual item. This calendar was very accurately

³ Garraghan, Gilbert Joseph, *The Jesuits of the Middle United States* (New York: America Press, 1938), 3 vols.

⁴ Hughes, Thomas Aloysius, *History of the Society of Jesus in North America, colonial and federal* (New York: Longmans, Green and Co., 1907-1917), 3 vols. in 4.

compiled, but in the course of years some documents have become misplaced. No material has been incorporated into the collection since this calendar was compiled, but there is a considerable body of material that awaits screening. The present task of the archivist is no longer to find material; it is rather the screening of the abundance of available documents to be sure that those of value will not be discarded. The step from record keeping to archival preservation is a delicate one, but fortunately trained personnel in these fields is now available, and the next step is to make sure it is used.

In order to supplement the holdings in the Province Archives extensive use of microfilm has been resorted to. In addition to microfilming as much of the Roman archives as was allowed, a task force from Saint Louis University has already spent three summers in various Jesuit houses of the West and South. This group was composed of Father Lowrie J. Daly, S.J., Martin Hasting, S.J., and the author. Each member contributed a special skill: Father Daly his extensive knowledge of microfilming techniques, Father Hasting his background in American Studies, and diplomatic history and techniques, and the present writer an acquaintance with library and archival procedures. All three are professionally trained historians and each an experienced camera operator.

The equipment used was a Recordak Model E microfilm camera. This unit was developed at the time of the Second World War to provide a highly mobile unit. It is a very compact creation, and can be carried in two specially built cases, not much larger than two very large suit cases, but, when loaded, much heavier. An experienced team can set up, or dismantle and pack the camera in about fifteen minutes. It is an automatically electrically operated machine with exposure controlled by the special lighting; but the Model E has only one light bulb for each side (large machines have two) and this makes the lighting problem somewhat difficult. Great care, too, must be exercised to get balanced and accurate light meter readings. The film comes in one hundred foot rolls, and the amount used during a given filming depends on the operator and the condition of the material being filmed. Archival material makes for slow progress due to the many light meter changes caused by the varying color and condition of the documents. This puts quite a burden on the camera operator, for the continual adjustments are very tiring, although the actual taking of the picture is very easy. Experience proved that the

best schedule was one-hour filming, one-hour resting, and one hour searching and organizing for each member of the team. A force of three seems to be ideal for a one-camera operation. The great gamble with microfilming, as in all photography, is that you need a great deal of faith and self-confidence. Before starting on an expedition, the camera is thoroughly checked out and test runs are made of the film to be used, but only after the film in the field has been developed can one be sure of the final product. This film is a negative, i.e., white print on a black background, and from this the positives can be produced. Wherever documents were filmed the local archivist or librarian was offered a positive copy, but because of the lack of reading facilities this offer was generally declined. The finished product is stored at Saint Louis University. Because a careful work sheet was kept on each roll, enumerating its contents, it is possible to locate the items photographed. This is a cumbersome process; and eventually it is planned to prepare a card index.

Because these expeditions took place during the month of August, the ordinary vacation time for most communities, a schedule was worked out each year in advance. This had to be done with some precision, for it was necessary to determine the travelling times, to make at least a vague estimate of the amount of work to be done at each stop, and to make the necessary housing arrangements. Because this was the first time such a task force had visited most of the locations, a selling job was in place. A few minutes explaining the procedures and machinery proved an excellent public-relations move. In addition to the official collection many a document that some individual was saving from destruction was brought to light and filmed. One great value of filming at the various houses is that everyone can have his treasure put on film for posterity, and still retain possession of it.

Among the collections of particular interest were the materials at the Indian missions in South Dakota, the archives at Regis College, Denver, the Oregon Province archives, and the collection at the residence of the Provincial of the New Orleans Province.

At both St. Francis, and Rosary, South Dakota, essential documents of the complete history of the missionary effort were assembled in one place for the first time, and several documents long feared lost were uncovered and filmed for safe keeping. One disappointment was the inability to put on film the thousands of cards composing a dictionary of the Lakota language that was compiled over many years by Father Eugene Buechel. This could

not be done effectively with the equipment available, but certainly should be done as soon as possible.

The time spent at Regis College, Denver, was particularly fruitful. This college was the last place of residence of the Superior of the New-Mexico-Colorado Mission (1867-1919), so the archives contained much more than the story of the school. Found in this collection were such treasures as the daily diary of the parish of Conejos, which was the first parish established in Colorado, and the diaries of the early Jesuit parish in Pueblo. These diaries are of great value because they give a running account of the activities of the missionaries and provide many leads to other information. The value of a well-kept diary was also illustrated when its entries were admitted as evidence and these recordings saved the title to some very valuable church land in southern Colorado. There is, at Regis, a fascinating account of the controversy with the Archbishop of Sante Fe (Salpointe) concerning the activities of the Jesuits in Las Vegas, New Mexico; but the value of this document is not enhanced by its being in a very difficult classical Latin format. Regis was fortunate in having one of the historically-minded members of the old "Denver Mission" spend the last years of his life at the College. Although Father F. X. Tommasini, S.J., never did get around to writing the history of the Mission, he did gather documents and made sure that his efforts were preserved. The story of the Catholic Church in Colorado, New Mexico, and Western Texas cannot be written without the Regis archives.

There are very few archives that contain so much valuable information and are so well organized as the documents of the Oregon Province. Father Wilfred Schoenberg, S.J., has done a magnificent job with this collection, which is housed in special facilities in the library of Gonzaga University, Spokane, Washington. The content of this collection was of particular interest to the task force because of the close ties of the Indian missions of the Northwest and the Missouri Province through the work of Father DeSmet. In addition to the documentary collection, Father Schoenberg has also gathered an excellent series of books in native Indian languages and has a very interesting collection of memorabilia. Another good collection of memorabilia and museum pieces not mentioned above can be found in the little museum at St. Francis Mission, South Dakota.

The month tour through the Southeast and Southwest was very rewarding. In addition to assuring the preservation of the archives of the New Orleans Province, and many of its houses, the

expedition was able to complete the filming of the *Revista Catolica*. This magazine was begun by the Jesuits of the New Mexico-Colorado Mission in Las Vegas, N.M., as a special service to the Spanish speaking peoples of that area. The early issues contain much valuable material on the history of the Church in the Southwest. The *Revista* has ceased publication, and there seem to be only one or two complete sets in existence. The filming has made the publication available to any of the scholars or schools interested in the cultural story of the Southwest.

The microfilming expeditions have protected a great amount of historical data, but they also pointed up a number of problems. When the Missouri Province Archives were moved to the Pius XII Memorial Library in 1960 they were removed from the wooden file drawers that had previously housed them and put into acid free cardboard boxes in a specially controlled vault. It is interesting that the humidity and temperature controls for rare books, manuscripts, and microfilm are approximately the same. Very few places are equipped with microfilm and archival storage facilities like those at Saint Louis University; often one finds materials stored under makeshift and unsatisfactory arrangements. The first thing the archivist prays for is acid free paper, not one hundred percent rag paper, for this can often have a considerable acid content which makes for deterioration and fading. After mildew, a great enemy of research is the ordinary *paper clip*. After a few years, the metal clip begins to rust, eating into the paper and often the text.

Another problem in photographing was the newspaper scrapbook. First of all it should be remembered that this paper has a very short life, and every fold means trouble. In addition to the varying shades of paper, the scrapbook generally presents another filming problem. For some reason the keepers of these books have a habit of folding and pasting over many items on the same page, so that often it is necessary to take the same page three or four times to assure full coverage of the material. The result of this process often presents an interesting challenge to the user of the film at a later date. One thing never lacking at any place visited by the microfilming task force was cooperation. Wherever the camera was to be set up, special consideration was always given to provide the ideal tables, lighting conditions, electrical connections, and any other service to facilitate the project. A greater interest in their own history was stirred up by the filming and a greater appreciation of the work of all was generated in the members of the expedition.

This article was begun by a lamentation over the lack of abundant material for the full story of the Catholic Church in the United States. The above account provides some explanation for this situation. In defense of the non-record keepers it must be pointed out that the United States was a missionary country and was treated as such by the Congregation for the Propagation of the Faith until 1908. The picture was further complicated by the tremendous struggle to save the faith of the surge of immigrants, as well as to serve as a great Americanizing influence. It was only a few years ago that there was much talk about the lack of intellectual interest and background of the American clergy and American Catholic schools. Fortunately the case was not as bad as painted, and there has been a real advance in research. Perhaps we are lucky to have as much as we do. If we can combine material that exists in the various archives of the different dioceses and religious communities in the United States with that in the various Roman archives a giant step will have been taken toward a history of the Catholic Church in the United States. Microfilm will play a very important role in this overall project, just as it has helped tremendously in already saving much of the Jesuit material in this country.