

7-15-1915

### Excerpts from the Writings of Henry J. Minthorn

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# PROOF

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EXCERPTS FROM THE WRITINGS OF  
DR. HENRY J. MINTHORN\*

Regarding the Invasion of Metlakatla  
by Agents of the Bureau of Education and their Confederates.

Edited by his Daughter  
Dr. Gertrude Minthorn

\*Dr. Henry J. Minthorn

1915. Letter to Mr. Wm. Duncan. From Ketchikan.

July 15.

"I have heard that the Secretary is not coming to Alaska, but that Claxton is at Bellingham (where Jones lives) and that he is coming to Alaska, and that Beattie will be reinstated and Jones will be returned to Metlakatla, and that they are going to force a division of the property. Just what is meant by that expression I do not know. I hear nothing but condemnation of their course here. The more I think over the situation the more I am convinced that your determination to have nothing to say to them unless and until they give you your day in court is right. To furnish you with copies of all statements made to them with the names of the parties making them, and allow you to meet them and call witnesses and produce evidence in refutation is the proper course. In fact it seems as though it is the only course. I do not understand why you should be placed in such a trying position and be so unjustly and cruelly treated, but I have no doubt but that all things will work together for good in the end, and that you and your friends will, as I believe, be divinely led step by step as things develop, and be enabled to do the right and best and wisest thing, and that the wrath and also the foolishness of man will be made to praise the Lord. <sup>q</sup> I found Mr. Strong a very nice Gentleman, and not only a very good friend of yours but exceedingly well informed about the situation at Metlakatla, and determined to do all in his power to help you. I think Mr. Strong, Mr. Everest and two at least of the Drs. Myers will make it a point to see Mr. Claxton before he goes to Metlakatla, and try to get him to take a little look at the other side of the case, and of course it will have some effect. I have explained to these gentlemen that the Government was now in possession of all they needed or could or

1915. Letter to Mr. Wm. Duncan. From Newport.

Aug. 1.

"I have been at home nearly two weeks. I think I wrote you that I saw Mr. Lopy and Mr. Claxton and Mr. Thos. W. Strong. I judged from what Mr. Claxton said that he would try to disturb matters still more at Metla-Katla. I think he is filled up considerably with the consciousness of authority and has a wrong idea in regard to the work there. I tried to get him to understand that you never considered yourself in relation to the work there except as the instrument in the hand of the Lord -- and that you considered everything there as belonging to the Mission, and that you had no other thought but that it would be used in some way to continue the work, but if I understood him rightly he is acting on the theory that you claimed a personal interest and that whatever you could claim that way would be given you and that the Government -- which in this instance means him -- would claim and insist on having all that they could get by legal means, which, I think he states, will be the land and all that according to law goes with the land -- meaning buildings etc. I did not talk much with him but told him I did not think you wanted anything personally, but that it be used for the support of the Mission. \* \* \*"

1915.

Sept.

[of the Government order]

"In September, 1915, the Superintendent took possession of the Doctor's office and residence, removed all the medicine from the dispensary -- about 350 bottles, surgical, dental and optical instruments, surgical dressings, battery, medical books and journals, bottles, corks, paper and tin boxes

files extending back many years -- all piled promiscuously in an unused room, the furniture taken out of the school room and juvenile Sunday School room \* \* \*."

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1915. Letter to Dr. Henry S. Wellcome. From Metlakantla.  
Oct. 2.

"See copy of letter to Mr. Duncan sent to you sometime ago in which it is stated that the peoples' houses also belong to the United States. (1)

"In reference to line 12, paragraph 1 -- Here you will see that the Government claims that the cannery belonged to the community and therefore can be taken from the Mission and given to the Government School.

"And not only has the Secretary taken the Mission property and given it to the Government School, but he has allowed white men to take four fishing sites and build traps on them which was never done before. If the natives have community rights in the Island, certainly none were so valuable as these fishing sites. A good statement of the case is in the Commissioner of Education's report for 1908, seven years ago, and things are much worse now, but Mr. Duncan kept the traps away from Annette Island until the Commissioner of Education took charge and put the Superintendent of the School in charge.

"The treaty with Russia required the United States to respect the individual rights of the natives to the soil and their homes. None of them to this time have ever had anything more than such promises as this."

---

(1) Letter from Franklin K. Lane, Secretary of the Interior.

the Interior in giving public notice of the fact that certain buildings (the sawmill, cannery, warehouse, and others) are the property of the United States for the use of the people of Metlakatla, under the direction of the Secretary of the Interior, and are in the possession of the United States for that purpose, endangers their right in the ownership of the houses and lots which they hold, I am writing this letter to assure them and all others that this is not true in any sense. On the contrary the purpose of the Secretary in taking this action is to confirm the inhabitants of Annette Islands in all their individual rights and in their community rights, in such property as is of a public or semi-public character, and to make the properties which are held for the use and benefit of all the people most profitable to the whole community. I have asked the Commissioner of Education to assist in working out plans for this, and he will confer with the Council of the Annette Islands Reserve from time to time.

"It is my purpose to do all I can to help the Council of the Annette Islands Reserve and the people of Metlakatla to restore their town to its original prosperity and more, and to make of it a place in which all may find profitable employment and live happily. This will require time, patience, wisely directed energy, and the hearty cooperation which I feel sure you will give.

"With best wishes for every individual inhabitant of Annette Islands and for the prosperity of the community as a whole, I am,

"Cordially yours,"



done him good already. Mr. Duncan has outlived most of his friends and acquaintances of his age, and being isolated from the world and remaining here so constantly, he has had to bear his troubles alone, so that your interest in his affairs means much more than it would under other circumstances. He has been here constantly for four years and during all of that time has been harassed by the agent of the Government in charge of the school here, and he has not seen or had an opportunity to talk with any one but those who seem to be determined to despoil him of his property and drive him away from here. I am sure you can render him a great service and I believe you will. Not only that, but what has been done here is disgraceful to our Government, and in violation of every principle of honesty and fairness as regards the rights of individuals, and I do not think the case is understood by the Secretary of the Interior as it really is. I have been informed that the Secretary is disposed to do every thing in his power to aid the Natives and no one who knows Mr. Duncan's work will for one moment deny that the same thing is true of him, and further, that he has given the most efficient and practical aid to the Natives belonging to this Mission that has been given to any of the natives of British Columbia or Alaska. His church, school, cannery, sawmill, store and other industries, such as carpentering, blacksmithing, machinist, steamboat pilots and engineers and other industries connected with the cannery, were all schools, fitting the people for everyday life. The following clipping from the Progressive, a Ketchikan newspaper of Oct. 4th, 1915, shows the general public opinion in regard to Mr. Duncan's work and the Natives belonging to it. There are three other Ketchikanians at the present time holding United States licenses as pilots, three as engineers, five are now or have been operating sawmills, one is a millwright in a sawmill, one is a machinist.

the cannery, the sawmill men to control the sawmill, etc. etc., and the sooner the better, and a few out of this number have in this way been used by the Superintendent, et al., to try to make the Secretary believe that Mr. Duncan stood in the way of their progress, but of the fifty I have mentioned not more than five belong to this class. And now that the Superintendent, et al., have been in vital control for more than two years and have not done anything with the industries except to compel their suspension, and have at the same time farmed out to white men the fisheries about the Island, so that the fish that used to go to supply Mr. Duncan's cannery are now diverted to other canneries, even these five men are not so enthusiastically in favor of the Superintendent as they were, as it seems very evident that neither the five nor any one else, except the Superintendent, are likely to profit by the change; but on the contrary, every one in the village is feeling the pinch of hard times since the industries have been stopped and the fisheries turned over to outsiders, and so far no one but the Superintendent has profited by the change, as he has moved into one of the houses that he took from Mr. Duncan. He is now saving the rent that he formerly paid. But it has a still more important meaning.

"If a secular Government can take forcible possession of the property of a Christian Mission and Church here in this country, what rights can a Christian Mission expect to have in other countries? But to enable you to understand how this came about will require quite a long explanation, but I may say that it came through three conditions.

"1st. Mr. Duncan as you know has worked independently, -- that is there has been no organization back of him, and it has been a matter for conjecture what would become of the work and the property when he died, and there have been several interested parties, the five among the number,

and also that on account of his age he must probably soon relinquish the management of the property, he conceived the idea of taking it from him and proceeded to do so nearly two years before the Government issued any formal claim to it. In fact it seems to me that the formal claim was only an act of confirmation of what had already been done -- a kind of Ex Post Facto LAW. All of this you will see from the copies of papers sent you by Mr. Duncan. In this connection I will try to show you how he (the Superintendent) brought himself to do what he did. Mr. Duncan had, I think, at two different times allowed some of the natives to invest small amounts in the financing of the industries, also I think some eastern people had invested some money, (much more than all that the Natives had invested). As the business prospered Mr. Duncan paid all of this money back with interest, but I think he retained the name of the Corporation (The Hotlakahila Industrial Co.) and may possibly use it yet sometimes. Also he had made a will and named three of the Natives as administrators, leaving the property conditionally to the Natives. Now how much of this Corporation business and how much of the meaning of the will the Natives really understood or misunderstood, and how much of the understanding or misunderstanding was modified and directed by designing persons to get them to believe that the property which was to be or would sometime be theirs, was already theirs and had always been theirs, because it was their work that produced it, etc. etc., a la socialism etc. etc., I do not know. But this was the road that was traveled. And right here I want to say that if things are allowed to remain as they now stand until Mr. Duncan dies, these people -- the Superintendent et al. speaking for the five and similar ones, if there are any, will say that Mr. Duncan was trying to claim personally what belonged to the Natives, and it was only the virtuous and energetic and timely action of the Superintendent

this time has been refused, and as the Government officers from the Superintendent here up to the Secretary of the Interior have, in the development of the condition existing here, step by step all been more or less committed to the idea of the community ownership and implicated in taking the property forcibly, without any justification in law, and also without giving Mr. Duncan a hearing or an opportunity to furnish proof of the falsity of their position, it is of no use to appeal to the Interior Department -- they are not likely to authorize an investigation that will surely show them to be in the wrong. They may do as they have done, send some one here to hear one side but not give Mr. Duncan a chance to face his accusers and disprove their charges. Mr. Duncan has asked for the copies of evidence upon which he has been compelled to accept their judgment, but never has been able to obtain them. How you will be able to get such investigation as will give Mr. Duncan a fair opportunity to state his case I do not know.

"2nd. The second condition complicating the case is the ownership of the land, and that is really what the Superintendent et al. rests their case upon now, they claiming that as the Government owns the land, so the Government also owns the buildings. I am not a lawyer, but it seems to me when Mr. Duncan entered upon his work here with the full consent, knowledge and hearty approval of the Government, the Government should not now claim a forfeiture of the interest he has in his improvements made wholly at his own expense. Any way, this idea of basing a claim upon the buildings on account of the Government ownership of the land was not put forward until two years after the Superintendent et al. had begun to take possession, and there are well established methods constantly followed by which Christian Missions are allowed to either own or occupy in perpetuity land belonging to Indian

Reservations and these missions are a Mission work and have no connection with the land.

have taken place, making it less profitable to conduct the industries than formerly; salmon are no longer available for a supply for the cannery, and for this reason employment cannot be provided here as formerly for the people. This condition is largely due to the Superintendent et al. having allowed fish traps to be constructed which catch the fish and take them to other canneries. So that while claiming to have an interest in the Natives they are allowing them to be despoiled. This, together with the fact that (as will be seen by the enclosed Circular No. 5.) the Government's laying claim to even the homes of the people, giving only vague promises of ever giving them a title to them, is causing much discontent, which coming at a time when they are without employment, and have earned the least for their summer's labor on account of their inability to compete with the fish traps with their out of date appliances for fishing, makes a critical situation, and requires more now than perhaps ever before the very help that the Mission has always given them, instead of as has been done, crippling the work of the Mission by taking from it the means used heretofore to furnish employment and to help them to help themselves."

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1913. Letter to Dr. Henry S. Wallace. From Metlakatla.

November 1.

"\* \* \* Dr. Claxton, Commissioner of Education, is solely responsible for all of the trouble. He sent his agents here and forcibly took possession of Mr. Duncan's property. They came without any process of law or even any credentials to show who they were. There being no civil authority here, not even a magistrate, Mr. Duncan could do nothing but remonstrate. The agent then went to Ketchikan, fifteen miles distant, to get a warrant, claiming that Mr. Duncan should be put under bond to keep the peace, or in other words to peaceably allow him to take his property. The Judge declined to grant his

in sight. A letter was then sent, claiming that as the land belonged to the Government, so he, being an agent of the Government, could take and in fact owned not only Mr. Duncan's buildings, but the peoples' houses. This creating some dissatisfaction with the people, another was sent, stating that everything was for the people. Hence it will not help matters for some one to be sent from the Bureau of Education. Such a plan as this I think would be unfair for all parties. The Bureau of Education has very publicly claimed Mr. Duncan's property and is in possession of it now (the buildings). \* \* \*. Mr. Duncan employed a lawyer here and tried to get an injunction or in some way stay proceedings until he could find out what to do. The lawyer claimed to have made an effort and informed him that it was a political affair, and that the Secretary of the Interior was backing it, and that he might as well butt against a stone wall and advised him to go to Washington, which of course he could not do. He then went to see Governor Strong, of Alaska, with a similar result. There being no other source to which he could apply and having written the Secretary of the Interior with no other result than the replies, copies of which you have, amounting to an order to submit or leave the Island, he has been at a loss to know what to do, and I hardly need say is very greatly distressed \* \* \*. Another thing influencing them, and especially Dr. Claxton, is Mr. Duncan's age (84) and his defenseless position in having no organization back of him, and in not being acquainted outside of Alaska, which makes it absolutely certain that his case is hopeless against Dr. Claxton unless some one intervenes to help him \* \* \*. I met Dr. Claxton in Seattle last summer when on his way up here and talked with him. The substance of his conversation led me to believe that he considered Mr. Duncan in his dotage and in the way of progress, and he seemed to have in mind a plan for eliminating him and taking possession of his property. He came up here and

but has let white people take possession of four fishing sites and construct traps, taking the fish to distant canneries. The value of these fishing sites to the natives was many times the value of Mr. Duncan's buildings that he took and promised them, also the cannery here has no value without the fishing sites to supply it with fish.

Mr. Duncan had always prohibited the erection of fish traps and has letters to show that the United States Marshal had stopped their construction at his request, proving that Dr. Claxton purposely allowed their construction \* \* \*. Just today the agent set some men at work at his sawmill where he has several hundred dollars worth of property that cannot under any circumstances be called real estate, which is defined in the Secretary's letter as land and buildings and fixtures.

Mr. Duncan asked him for a copy of his authority, which he declined to give. In regard to the Juvenile Sunday School, I think Mr. Duncan has conducted it for over fifty years. It was in operation twenty years ago when I was here with an attendance of fifty and over. Since I have been here this time, the Agent here took all the seats and other furniture out of the room where it was held, and has started some kind of a gathering in the *Government* School house at the hour at which the Juvenile Sunday School was held (Mr. Duncan preaches morning and evening and cannot change the time), and told some of the natives that he would have the United States Marshal here tomorrow. All of which is very distressing to Mr. Duncan who continues his work as usual as far as he is able; he preaches five sermons each week, teaches school, has a Juvenile Sunday School and a Sunday School teachers' meeting. The attendance now at the Sunday morning service is well over one hundred, probably the largest of any church in Alaska. (Dr. Claxton's course here is disgraceful to the Government he represents, outrageous towards Christianity, as well as discreditable to common decency and honesty.

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STATEMENT

Nov. 20, 1915.

My attention having been called to a copy of letter dated October 5, 1915, directed to Chas. D. Jones, Teacher in Charge, Bureau of Education, Metlakatla, Alaska \* \* \* which letter deals with the death of Laura Dundas, and I am asked to make a statement in reference to the case. (A copy of letter follows.)

Edmund Verney  
Mayor

B. A. Haldane  
Secretary

Edward Benson  
Treasurer

Council Chambers

Council Annette Islands Reserve

Metlakatla Alaska

Oct 5, 1915

Mr Chas. D Jones Teacher in charge  
Bureau of Education Metlakatla Alaska  
Dear Sir

You are acquainted with the fact that little Laura Dundas died last Monday morning. It seems extremely pitiable that this little one died through lack of medical care and the bitterness of heart of an old man. At least this is the complaint that was laid before Mayor Verney at his home last evening by the following parties: Jacob Scott, Theodore Dundas, and Philip Johnson.

This is their story: One week ago last Saturday little Laura Dundas, daughter of Benj. Dundas, Jr., was taken sick. The father called on Mr. Duncan Monday morning and begged him to permit his doctor, Dr. Winthorne, visit the sick child.

Mr. Duncan told him he was not one of his people and that he did not know him. Mr. Duncan then showed Mr. Dundas the door telling him as he passed out, in sneering tones, that he had better go to his friend, the Government teacher, for help.

The child continued to grow worse in spite of the aid the teacher did lend



rule that patients must get Dr. Minthorne's aid through Mr Duncan.

These gentlemen wish this information to reach the Commissioner of Education's ears in the hope that he will find some way to prevent many recurrences ~~of~~ such sad events. Therefore I petition you to forward this letter or copy of ~~the~~ same to Dr. Claxton, at Washington, D. C.

Respectfully yours

(Sgd) B A Zaldane Secretary

On September 29, 1915, about 6 o'clock P.M., Mrs. Solomon Dundas informed me that Laura Dundas, daughter of Benj. Dundas, Mr., was very sick. I went at once to see her and found her in convulsions. I asked the mother of the child when she began to have convulsions and she said about 10 A.M.

I asked her if they had given her anything at that time and she said, yes, a short time before she began to have the convulsions. I inquired what they had given the child and she said she did not know, that it was something that Mr. Jones had directed them to give her, and which they had been giving her.

I did the best I could for the child, but she did not regain consciousness, and died the next day, but a few days after the child died Mr. Jones asked me if I thought she had typhoid fever, and I said no.

\* \* \* \* \*

As to the letter of Oct. 5, which, now for the first time, comes to my knowledge, I will say that I do not believe that Jacob Scott, Theodore Dundas or Philip Johnson, who it is claimed first told the story, could possibly know anything of any importance about the case. They do not converse in English, and I can see no way in which they could have any first hand information, although they are made to say that Mr. Duncan caused the death of the child.

So far as the death of the child is concerned it may have been caused by either of several things. It is sometimes very difficult to ascertain the cause

summoned, which I always did.

That Mr. Duncan was in any way to blame for the death of the child I do not believe, neither do I believe that he has any bitterness in his heart toward anyone, much less the sick. Benj. Dundas had been pointed out to me by him, as in need of help, when suffering from an unhealed wound, when I first came here in May, 1915, and when I was making inquiries as to what cases there were at that time.

Mr. Duncan paid me and furnished medical and surgical supplies, paid consultation fees, and for surgical operations and hospital expenses, when necessary, in addition to my salary, for every one needing them, sometimes amounting to large sums. He considered this part of his duty as a Missionary, and did it cheerfully. He visited the sick and poor, and assisted them financially, freely, when they were in need, and still continues to do all these things.

\* \* \* \* \*

I look upon this statement as only one of many attempts to create dissention here, and to discredit Mr. Duncan and his work. They seem to all originate in one source, although the author of them has a crafty way of making it appear that they come from other sources.

\* \* \* \* \*

No one realizes this to the same extent as his enemies do and to the hope of accomplishing their ends they now also add the hope to revenge themselves upon him in his old age for all the defeats they suffered at his hands. They are without compunctions of conscience or shame. They have no mercy and will leave no means untried to accomplish their selfish ends. They are also found everywhere when any one seeks to uplift the lowly and help the poor and defenseless. No one knows this better than the Secretary of the Interior whose Department of Indian Affairs on more than a hundred reservations in the United States stands

its work for the protection and uplifting of the natives - \* \* \*.

All of these conditions exist today and probably always will and in greater or lesser degree are found here at Metlakatla and whether one or the other shall prevail will decide the fate of this little community as it does also the fate of nations. There is nothing small about the questions here for they are the questions that concern the race and whoever has to do with them is to that extent dealing with the world's welfare and destiny. Shall Truth or falsehood, selfishness or benevolence prevail? Shall virtue or vice be rewarded \* \* \*?

\* \* \* \* \*

Statement one is that this little one died through lack of medical care and the bitterness of heart of an old man.

This is not claimed to be from the three persons Jacob Scott, Theodore Dundas and Philip Johnson, who themselves are only claiming to give hearsay \* \* \*.

I will say that so far as I can see there is no foundation for such a conclusion. It would be just as reasonable and just as much justified by the statements of the three men named to say that she died of too much medical attention - as a matter of fact she may have been given something to eat that caused her death or the medicine may have been given in a larger dose than directed..

Both of these very frequently happen among the natives - and there are other ways still in which her death might have been brought about. But the plain intent of this statement is to try to make a case against Father Duncan and in doing this no attempt is made to even state facts since there were three persons and only three persons that knew the facts in reference to Mr. Duncan's alleged action in the case, viz. Benj. Dundas, Father Duncan and myself, and no evidence is given by either of them or anything to show that either of them

he has done. The Congressional act for the Government of Alaska especially provides that Missions shall have six hundred and forty acres of land and be protected in the possession of it and their buildings and other property."

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1915. Letter to Dr. Henry S. Wellcome. From Metlakatla.  
November 22.

"\* \* \* The United States stands among the foremost of the nations as favoring mission work and in its Governmental relations has insisted that other Governments shall afford protection to missions. Yet here where a mission has been conducted with marked economy and efficiency for fifty-eight years, doing educational work that it was the place of the Government to have sustained during twenty years of that time, thus saving the Government at the present rate of expenditure on the same school more than fifty thousand dollars, the United States comes in and takes possession of the mission buildings and other improvements, has thrown the furniture out of the room used by the Mission for a Juvenile Sunday School and is holding some kind of a meeting in the Government school building at the same hour (3 P.M. Sunday) when the Juvenile Sunday School was held, and has allowed if not actually caused to be conducted a public dance hall on Wednesday evening while the Mission Prayer Meeting is being held just across the street. Regardless of the time and place, a public dance hall at any time and place where young people congregate at night without any restraint and out from under the care of their parents and elders, is, to say the least, not civilizing in its influences, and was never thought of until the place was placed under the control of an agent of the Government here. I have had ten years' experience in the United States Indian Government Service

Hall and the bawdy house are the most conspicuous institutions in every frontier town. It is especially so in Alaska, and there is nothing <sup>in</sup> all the world more sure than that the public dance hall inaugurated here will do infinite harm to this people. Education is a necessity in this age of the world, but there is no need on that account to ignore or despise and discard moral and religious influences, without which education is little better than useless and may even be harmful.

"There is here now the healthiest Native community in Alaska. If this dance hall continues and the young people acquire the dance hall habit with the apparent approval of the Government in which they have every confidence, they will most surely frequent the dance halls wherever they go during the summer months seeking employment, and they will not fail to be initiated into the various forms of vice connected with them, and venereal diseases will be the rule among them as it is in many Native communities in Alaska. It is to be remembered that they have only recently been even taught the virtue of chastity, and now to be taught to disregard the very things they have been led to consider of the very highest importance both in morals and common honesty, will most likely so confuse them in regard to right and wrong that they will not know what to believe. For instance, every one here knows that Mr. Duncan bought and paid for, with his own money, the property the Government has taken from him without any process of law, or chance to defend himself. Also the Government has sent a statement here to the effect that all the houses, industrial improvements, machinery, etc. belong to the United States. What encouragement is there for the people to do anything when they are told this and the Government officers take whatever they want and put it to their own use \* \* \*."

1919

out of the cannery where he went every day to take exercise. He also shut him out of his school room, and the Juvenile Sunday School out of their room and Mr. Duncan now conducts his school and Juvenile Sunday School in his dining-room and eats in his kitchen. Then Mr. Duncan preaches three times each week, has school six hours each day five days in the week, and teachers' meeting and his Juvenile Sunday School, which is a lot of work for a man of his age. He could not undertake anything more (It is not the loss of the property that he cares about so much). The Government has not only taken the property but eliminated the Mission. This is all shown in Government letters sent you and copies enclosed. I have cut two leaves out of the <sup>report</sup> ~~report~~ of Indian Commissioner's 1889 (please return) which shows how people contributed, and every excursion steamer that landed here in the summer for many years gave from ten to fifty dollars. Mr. Duncan thinks it is due these people and him that it should be known that the Government has taken all of this money (represented in the buildings, etc.) and put it to the uses of the Government and given it to its favorites, and given the best of the community property to white people, all to the infinite detriment of the natives and over the protest of Mr. Duncan. He thinks that a very important principle has been violated, viz., that money given by friends of and believers in missions has been, without their consent, taken and put to other uses and the Mission eliminated. Dr. Claxton said in a printed statement in The Portland Evening Telegram, Aug. 11, 1913, that all of the buildings were Government owned, but Mr. Duncan would be allowed to live in the cottage occupied by him \* \* \*.

"I suppose if Japan had taken the property of an American Christian Mission and put it to the <sup>uses</sup> of the Japanese Government there would have been a lot said and probably something done about it. The case is no different here, as the Government did not invest one dollar in the property it has

that it would be better for him to leave here. But all of the things they have done would weary you if I tried to tell them. Here is a sample -- the agent here has a man [Harsden] that he wishes to put in Mr. Duncan's place. First they tried to get the natives to sign a blank petition to the Secretary and let them put in the heading after, but that failed. Then when Mr. Duncan talked of going to Seattle and Portland to consult with his friends, the man moved here, it is said, with the intention of taking possession in Mr. Duncan's absence and holding the place and the Church, etc., but as this became known to Mr. Duncan he did not go. Now the City Council, which is under the control of the agent, has elected Elders for the Church, and state that if Mr. Duncan will not go to the dance hall and publicly acknowledge these men as Elders of the Church they will turn him out and put the other man in his place."

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1916. Letter to Mr. Jos. D. Wilson. From Metlakatla.  
January 4.

"Another thing you will see is that the Government has taken possession of all the Mission property and put it to its own uses. This property was sacredly devoted to the cause of Christian Missionary work, and the Government never invested a cent in it but many Christian people did.

"Mr. Duncan is told that if he cannot cooperate in carrying out these policies to look for some other place, and this while the Mission is in full and successful operation. The Church attendance is from one to two hundred, so that it is the evident determination of the Government to drive the Mission out of the field.

\* \* \* He has to either do these, viz., 1st. Favor community ownership

Government, but a majority of the people held out persistently against it and for the present it is held in abeyance."

1916. MR. DUNCAN AS AN EDUCATOR. From Metlakatla.

August 1.

"First and by far the most important of all the effects of Mr. Duncan's missionary work among the Natives was that of character building. The well known fact that first of all they excelled in industrious habits, honesty, truthfulness, temperance, and in fact all the virtues that accompany the acceptance of the Christian faith, did more to insure their happiness and place them in a satisfactory relation to each other and the world in general than anything they could ever have acquired in any secular institution of learning.

"But in addition to this ~~was~~ the work of the church, the prayer meeting, the Sunday School and other religious instrumentalities."

no 4 "Mr. Duncan's constant concern was to give them ~~some~~ opportunities for acquiring all the practical education adapted as nearly as possible to their environment. ~~Within~~ First of all, after the church work <sup>was</sup> established, a secular school ~~has~~ always maintained it where the English language and the primary branches of an English education were taught. Yet their most important education was acquired in the store, by means of the sloop for transporting goods from Victoria, the construction of larger, better and more seaworthy boats, propelled first by steam and after with gasoline engines, the cannery, with its accompanying machines for making cans, the lathe and other machinery, for machine repair and construction, the blacksmith shop, where welding and other processes were learned, the sawmill (and two were constructed entirely by the Natives and operated by them. one at Metlakatla and



"To give them these advantages and opportunities, Mr. Duncan employed, first, an experienced sailor to teach them how to handle larger vessels than they were accustomed to manage, and, later, engineers to teach them the operation of steam engines - millwrights, carpenters, sawyers, and instructors in the other parts of sawmill operation. Then came salmon canning, with the use of gillnets and seines, cleaning, cutting, cooking and other processes of salmon canning up to lacquering, labeling and boxing the finished product, all of which was taught by skillful and high salaried experts, each in his own line, and so effectually that the finished product commanded the highest price in the market. So thoroughly were all of these things taught and learned that the Metlakatlans have been able to obtain employment and give satisfaction in canneries, fishing, and logging camps all over Southeastern Alaska. They have been licensed as marine engineers and pilots and masters. They have been entrusted with the management in many of these lines of business, and as a result have had good pay and have been able to make for themselves good homes, own and operate better boats, wear better clothes, and in many other ways enjoy more of the comforts of life than they otherwise could have done.

"In anticipation of the time when the salmon supply of Southeastern Alaska would become depleted and the natives would be compelled to resort to other means for obtaining a livelihood, Mr. Duncan employed for several years an expert farmer and gardener, and goats and cattle were kept, various kinds of fruit trees and berry bushes were introduced and many kinds of native grasses were sown, all with varying degrees of success and as an object lesson to the natives.

"There has always been a school, in some respects superior to schools much more pretentious, one being that all beginners, and others when they needed it, had the help of one who thoroughly understood their language and

could make them understand in their own tongue what was being taught them

"Perhaps no languages differ more in their structure and grammar from English than the Indian languages. Some Indian languages have no <sup>inflections</sup> inflections for verbs, but not only every action but every phase of every action as to time and manner is represented <sup>by</sup> different words, having no resemblance to each other in form. What therefore is to be said of a school that simply ignores the fact that neither the teacher nor <sup>the</sup> pupil understands the language of the other? There are hundreds of schools in operation at great expense and with fine equipment, of which this is true, and which I feel sure are either working at a great disadvantage or almost entirely failing.

"I must instance one point in which Mr. Duncan's school very far excelled any school in which the teaching is not explained in a language that the pupil understands; viz., Mr. Duncan's pupils learned to read understandingly, and after leaving school read books and newspapers, and accumulated from them ideas out of proportion to what they showed in their spoken language. "These ideas, while they could not express them in spoken English, were in their minds and have been made use of by people who did not know what they were doing, to mislead them in the line of education, by intimating to them that if what seemed such an inadequate amount of help as Mr. Duncan had given them should so awaken and enlighten them, then if they were allowed the advantages at the disposal of a great and beneficent Government like that of the United States, there would certainly follow results in the same proportion.

"This is right where many of them have been misled, and by a little adroit intimation they have even been led to believe that Mr. Duncan stood in the way of great achievement for them, and had even held them back and wronged them. This brings up then the subject of how this situation has been brought about.

"The people have made wonderful advancement, and on account of that have

engendered, ~~and as a result, pride, jealousy, and a haughty~~  
~~spirit became a part of~~, and if anything more was needed to make trouble it  
was for some one or more people to have an interest in bringing about  
dissensions, and destroying confidence in Mr. Duncan because he stood in  
the way of their aggrandisement."

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1916. Influences Causing Discord and Suspension From Metlakatla.  
August 1. of the Work at Metlakatla.

"First and most important and effectual has been the influence of  
outside parties and others who felt that Mr. Duncan stood in the way of  
their attaining their desires. These were people who wished to obtain the  
fisheries, mines and other community property of the Natives, and Natives,  
who represented their former ruling classes before and at the time of Mr.  
Duncan's coming among them, and lastly, persons who wanted to supplant Mr.  
Duncan in his work. Many people at different times have sought to exploit  
the mines and fisheries belonging to the Natives. They found it impossible  
to do so while Mr. Duncan was in charge, and their interest was to get him  
discredited and his authority taken from him, and although their motives  
were purely selfish their judgment was sound, as is evidenced by the fact  
that four traps for salmon have been constructed in the three years since  
Mr. Duncan has been displaced.

"The same is true of the Natives who represented the families of the  
former chief. Mr. Duncan's system had no place for them and his removal  
from authority was their opportunity, and the Native who would have been  
chief under the old order of things is now the Mayor of the village, and  
he represents, so far as these Natives are concerned, the spirit of un-  
compromising disapproval of Mr. Duncan and determination to get rid of him.

"Added to all these and working with them were the Government employees, who also imagined that the best they could do for themselves and the community was to eliminate Mr. Duncan, and they have joined hands with all the others in their efforts to bring it about, and have helped all the others each one to get what he sought, first the white exploiter of the Indians Community rights to get possession of the fishing sites. Second, the Hereditary Chief, representing the times before Mr. Duncan came on the scene, to get into authority, and the over-educated Native to pose in the newspapers and before the public generally as the possessor of brilliant fitness which was going to waste on account of the obstruction to his career due to the presence of Mr. Duncan.

"The result has been extremely unfortunate for the work. Where there was contentment, industry and prosperity there is now discontent, idleness and poverty. Never in the history of the Natives for the past fifty years have they been reduced to such a condition of want as at the present time. The cannery and sawmill are in ruins, and the pipe line that supplied power and water has been destroyed and the people are scattered in an effort to find some employment. Even the supply of salmon upon which in former times they could always fall back upon has been destroyed by the fish traps."

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1916.

From Metlakatla.

August 1.

"1. I first saw the Government agent at the end of the school term in 1915. I had several conversations with him. The first time I ever talked to him he told me about the Indians having produced or created this property, and that Mr. Duncan had comparatively little to do with it. It was all done by the Indians themselves, he said, and consequently it belonged to them.

garden, among the Mission buildings, less than 50 feet from Mr. Duncan's building, and the stable much nearer the Girl's home building; and in general the location of the Government Building materially interfered with the usefulness of the Mission building, and it seemed to me, to be intentionally so. The Government Agent said that the Indians had cleared that land, and therefore they had a right to it, and they had helped to select it; and they had agreed with him that it would be the best place for it - the Government School house.

"In my opinion there were at least two better sites for the Government School Building, either of which would not have interfered with the Mission, and would not have been objected to by Mr. Duncan. Judging from all that I have learned since, the location of the Government schoolhouse on the Mission premises arbitrarily and against Mr. Duncan's protest, and apparently with the intention of driving the Mission away from Metlakatla, was the beginning of the differences between Mr. Duncan and the Government; letters (copies attached) demanding that he refrain from opposition, and cooperate with the Agent, widened the breach.

"3. I told him that I thought Mr. Duncan paid the Indians, and the Government Agent said that they might have been paid something, but they had not been paid anything like the value of the work which had been done; Mr. Duncan had only paid them just a small amount. That may be so, and in explanation I might state that in the Spring there was nothing for the Indians to do anywhere, and they had no employment unless Mr. Duncan put them to work.

"They were employed by Mr. Duncan in grubbing stumps, and he used to pay them small wages for that work, so that they could buy provisions, and get along until the fishing season commenced.

"4. That work which they were set to do was general in extent; the arrangement applied to any grubbing or clearing work. It was not done throughout the whole year, but just when the Indians had nothing else to do, and had no money, and the Indians were glad to have it at the time and at the price paid.

"5. The Natives each one cleared their own building sites for their houses and gardens entirely at their own expense; but when they were out of money, and out of food, then Mr. Duncan would supply the work, whether he needed it done or not, and set them to clearing the Mission premises, and gave them a comparatively small wage for it.

"6. But even then, at the small wages, there were some stumps that cost as much as \$15 to take out, each one, because it was hard work, and they had no powder; and all the work had to be done by hand, chopping and digging at them, and it would take several days to get some of the stumps out; and there were many large stumps on the Mission premises, as well as on the lots, where the people built their own homes, and made their gardens. I estimate that in the way above stated there were eight acres cleared for the Mission premises at a cost of not less than \$2000.00.

"7. This arrangement for work on the Mission premises had nothing to do with their own lots, but is with reference to the Mission premises. It is 28 years now that I saw them doing it. They were making the same and

for Mr. Duncan or somebody else, as there were other Canneries in the vicinity, and they received wages governed by competition with other people who wished to employ them. I do not know the rate of wages, but some of the Indians would work for other people and some of them worked here, at Hattlakstla. I believe that most of them worked on piecework, at the same prices as were paid in other canneries. The price paid was so much per fish. If a boat came in with 20,000 salmon, that meant just so much for them. The person cutting the heads off would receive the customary rate, and the person filling the cans would also receive the usual rate of pay, just as the rate was in other canneries.

"9. Many of them, like Benson, had regular wages; and were at work all the time, making cans, and so on. These people would receive whatever the current rate of wages was that was paid in other canneries. Many of the women would make as high as \$2.40 a day by piecework. Some days they would not make so much. It would depend on the catches of salmon. All the fishermen got paid by the piece, so much for every salmon, and the price was a price fixed by competition. In the case of the cooks, and engineers, and pilots, wages were paid by the month. That would be also a competing price, fixed by contract.

"10. I was here for two years 20 years ago, and one year 15 years ago, when the Cannery was in operation. On those occasions I never heard anything said about the people having any interest in it, excepting that a few had stock. As far as the work was concerned, they were paid for it at the usual rates, and so far as I know - and I had a good chance to know - they were well satisfied with what they got.

"11. The same applies to the building of the Church. All the men at work on it got the usual rate of pay for the work at the time of the year when the work was done, and the demand there was for work in other places. The lumber was cut in the mill, and ordinary day rate of wages paid. The same is also true of the building of this great house, which was done while I was here. The men engaged got paid for their work. In mentioning these things I ought also to say that a skilled mechanic was engaged to assist and teach the Indians how to do these things. This mechanic was not only engaged on account of his own work, but for the purpose also of instructing the people.

"12. Mr. Duncan engaged an expert builder and contractor from Portland, Ore. Mr. John Wallace is the name. He was a first-class workman and instructor. There were other experts engaged in other lines, in engineering for instance. In the Cannery there was a Mr. Bolaman, who was a thoroughly capable machinist, and Cannery operator, and foreman. He could line up a shaft, and do anything else that needed to be done about the Cannery; and he taught the Indians how to do these things, until they did it just as well as he could do it; and he also taught them all the cannery processes. Bolaman was there for the purpose of teaching the Indians these things, and afterwards they ran the Cannery themselves. I have seen Benson doing things that Bolaman and others taught him, and I have understood that he and others were employed in other Canneries as managers and foremen.

"I have heard the Superintendent of the Government School speak very slightly of Mr. Duncan's school work; but it seems to me that as an Educator,

"It seems to me that the questions involved in conducting a merely literary school among people who have had some help for fifty years, are small in comparison to teaching a whole town all the industries of the locality in which they live; and even more, also teaching them morality, honesty and industry, and giving them a fairly good educational opportunity in the school room in addition.

"13. When the Cannery was in operation, Mr. Duncan hired a chief engineer and a chief pilot, who were paid large salaries. These men were also teachers and trainers of the Indians. They were instructed as to how to run the steamers. I don't know as to navigation, as the boats would not go more than 120 miles out, but they learnt sufficient of engineering until they could obtain a license to run a boat. The pilot would teach them the navigation, and the engineer the running of the engines. Anyway they got so expert that they could hold licenses.

"14. I understand that when Mr. Duncan started his store to compete with the Hudson's Bay Co. the first thing he did was to hire a navigator to teach these Indians how to manage sailing craft of larger size than they had been accustomed to. They had canoes but they did not know how to manage a sloop. The goods were purchased from Victoria, and he got somebody there who could show the Indians how to handle the sails, the steer, and so on. He got someone to recommend to him an expert sailor to teach them how to handle the sloop, and Mr. Duncan started right in, and on the first boat, he had a supercargo, and an Indian to take charge of the cargo. That was a big lift for an Indian. It was never dreamt of that an Indian could rise as high as that.

"15. An Indian was also put in charge of the store. That was John Tait. During the years that I was here, the store was entirely and exclusively managed by Indians. Afterwards the man who managed the store for Mr. Duncan had a store of his own, right here in town. That was 15 years ago. I never saw Mr. Duncan have anything to do with the store then. I never bought anything of Mr. Duncan, or saw him sell anything and he did not stay in the store, but all was done by the Indians. So far as equity is concerned, I do not see why they could not as well claim the store, as the site where the Government school building is located, or the store building which the Government claims, on the grounds that the Indians did work on it, while it is said that the goods in the store belonged to Mr. Duncan; and why the Government should own the store buildings because the Indians worked on it, and Mr. Duncan owns the goods, which so far as the Indians can see were subject to a similar claim, and yet the Indians get no part of either, is very confusing to them, and upsets all of their previous ideas of ownership, or even of right and wrong; and I have heard an Indian say that he thought the Government was the greatest grafter of all; and another one, that he thought the whole thing was a white man's game, which left the Indians with nothing; and the fact that the Government almost the first thing after taking charge, allowed white men to take the fishing sites, then a most valuable asset, is pointed to in confirmation of this view.

"It having been known to the Indians for many years that Mr. Duncan had made a will leaving all of his property to them, they had become accustomed to looking upon it as theirs; and when the Government took charge, they hoped to see the Government take the same view, and help them to get into possession of it, but instead, for the Government to take part and give part to Mr. Duncan, and the fisheries to the white cannery owners, and also to set up a claim to their houses, shops, store buildings, etc. -- and order Mr. Duncan to stop the

*Unsettled*

### Water supply at Metlakahtla,

For the first six years that the Metlakahtla townsite was occupied by the Metlakahtla colony (from 1887 to 1893), the same local water supply was used by the people as had always been used by the community that had previously occupied the village site.

This supply consisted of several small streams flowing from the surrounding upland across the village site and emptying into the bay. No complaint had ever been made of the unhealthfulness of this water supply, and it was similar to the water supply of all the communities in S. E. Alaska, up to this time.

About six years after the location of the Metlakahtla colony on this site a pipe line was constructed for the purpose of supplying power to operate a sawmill and to supply water to a salmon cannery. This pipe was tapped in one place where it passed along one side of the village, by a faucet, where any one who so desired could obtain water, but not being convenient to any of the dwelling houses the water was ~~not~~ used to but a limited extent, nearly all of the people continuing to use the local supply as before.

On account of liability of damage to the pipe from frost during the winter, it was the practice to turn the water off from the pipe during the months when there was danger from frost. During such times the local supply was the only one.

This arrangement has continued up to this time, except that from neglect to turn the water off during the winter of 1915 and 16 the pipe was so damaged by frost that it was not in use again until Nov. 20, 1916.

Thus it will be seen that during more than 20 years an arrangement



There have been two other Doctors located at Metlakatla during the 20 years referred to, and numerous other Doctors; among them Doctors employed by the U. S. Government to look after the health of the people, Doctors from the U. S. Coast and Geodetic Survey vessels, and numerous other Doctors incidentally visiting the place. Also during three years of that time the U. S. Government has had employees in the Government school in the village who have used from both of these water supplies, and especially during the time referred to above, from Jan. 1st, 1916 to Nov. 20, 1916, when no other water was obtainable than from the local supply on account of the destruction of the pipe.

And none of all of these people have ever to my knowledge stated or even intimated that one of these water supplies was more unhealthy than the other, with the single exception of a statement made by the Rev. E. Marsden in a letter to the Hon. J. F. A. Strong, Governor of Alaska, dated Jan. 14, 1914, in which he says, "Father Duncan turned the water off from the main pipe from the mountain and the town has been without any supply. The people are compelled to use marshy and rain water, and the increase in the cases of sickness is very noticeable" / I wish to say in reference to this statement —

1st.

Rev. Marsden did not at this time live at Metlakatla, and had not lived there for more than 20 years.

2nd.

He was at this time and has ever since been trying to discredit Father Duncan and have him removed from Metlakatla. \* \* \*."

3rd.

In Jan. 1916, Rev. Marsden had so far succeeded in his efforts to

done so. He represented the community in an official capacity, after having denounced Father Duncan, and having displaced him - acting in his place.

The pipe line represented an outlay of over \$10,000.00. He in a sense represented the U. S. Govt. which would and did have to make good the loss.

Did he with all these incentives make any adequate effort to preserve it? No, for the first time in 20 years it was destroyed by frost.

4th.

But there is a much higher consideration. A Minister of the Gospel, after having caused Father Duncan to be stigmatized with such an accusation as the Rev. Marsden had made against him in a very public way where it was effectual in doing him great harm, might reasonably be expected to make some amends when from more intimate knowledge of the circumstances he could not help seeing that he was mistaken. Has the local water supply, during the 10 months during which it has been exclusively used, caused an increase of sickness? I was here from July to Nov. 20, of that time and not a death occurred in the village, although that was the time of the year when sickness would have been most likely to have occurred. I think I am justified in concluding from the foregoing, --

A

The statement made by the Rev. Marsden is not justified by facts.

B

And that the object of it was to discredit Father Duncan.

1916.

From Hattakantia.

September 28.

*Come after*

"If any man will ~~follow~~ me, let him deny himself, and take up his cross, and follow me."

"Mr. Duncan, more than any one I ever knew, has done this. His business career, before he came to Port Simpson, and his business achievements since, being a business manager for this community of absolute paupers before his coming among them, is enough to convince any reasonable person that so far as his business ability is concerned he might have ornamented his name with six or seven or even eight ciphers, if he had put the same effort forth in his own affairs as he has put into this Mission."

"It is perfectly fair then to say that he denied himself the possibility of being a millionaire."

*no* <sup>7</sup> He denied himself the society of his family and friends for that of the heathen.

*no* <sup>8</sup> He denied himself all physical gratification, even to the common comforts of life.

*no* <sup>9</sup> He denied himself the possibility of intellectual enjoyment, of which he was thoroughly capable, for the deadly monotony of ignorance and superstition by which he was surrounded, and so on, for all the things that human nature craves he has turned away. And now, after nearly sixty years of almost super-human effort in the interest of those who had not the least claim upon him, in extreme old age he finds himself set upon by people that have no more conception of what he has accomplished and how it was brought about than they have of the nature of electricity, his work underestimated and destroyed by bungling hands, his motives disparaged, <sup>and</sup> his feelings most cruelly lacerated, and his name sought to be brought into contempt.

for) are concerned, 'Though hand join to hand the wicked shall not go unpunished.' So far as Father Duncan is concerned, 'All things shall work together for good'. So far as the great lessons are concerned, that his life and work have demonstrated, they are the precious heritage that he will leave to humanity, and like the blood of Abel, they will forever speak, though he be dead.

"And blessed is he that readeth and they that hear and it is true of every righteous man as the Lord said of Abraham: 'Blessed is he that blesseth thee and cursed is he that curseth thee.'"

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1916.

From Metlakatla.

October 12.

"In February 1916 I wrote a petition addressed to the Hon. Theo. Strong of Portland, Oregon, and signed by leading members of the Metlakatla Christian Mission and community, of which the following is a copy: I saw Mr. C. D. Jones Superintendent of the United States Government School at Metlakatla at the time and before I sent the petition away, and explained to him what I was doing and that I was doing it on my own responsibility, and that I had not mentioned it to Mr. Duncan, and so far as I knew he did not know anything about it. I showed him where the boundary lines were that I had asked to have made as the boundary lines of the Mission premises -- that they did not include any buildings claimed by the United States Government but only included the store building (afterwards claimed by the United States Government), Mr. Duncan's cottage, the guest house occupied by the Mission Doctor as a residence, and dispensary, an old ware house on the beach in front of Mr. Duncan's cottage and some distance from the cannery and which is still standing, and one acre of land in

well attended, and that Mr. Duncan wanted it to continue, and that he and other friends of the Mission would see that it was carried on and supported, and that I thought the continuance of the Mission was a matter of great importance to the Metlakatians and others. Mr. Jones said: 'We do not want Mr. Duncan or his Mission here, and no amount of money that Mr. Duncan could furnish for its support would be any inducement to have him or it remain here. We do not want Mr. Duncan or his money, and I do not see why he cant take his money and go somewhere and enjoy himself in his old age.' I replied that the conviction always seemed to recur to him that he had had very forcibly impressed upon his mind and heart before he had even seen these people that the Lord had called him to do missionary work among them, and that the success of the work which he attributed to the blessing of the Lord upon his feeble efforts had confirmed him in the belief that his call was of the Lord. But the many difficulties into which he had been plunged for the past few years had led him into much perplexity, and he had great difficulty in knowing what to do, but that as between his conviction that the Lord had sent him here and that the U. S. Agents had taken most of his property and wanted him to leave and let them have the rest, he could not feel at liberty to abandon the work, especially as the services were still well attended.

"Then I said to Mr. Jones: 'It is a well understood fact that the Rev. Edward Marsden is using every means in his power to displace Mr. Duncan, and Mr. Duncan and all of the rest of the people here know that if Mr. Duncan were to leave even if for only

To use Mr. Duncan's own language and comparison "a steamship company would not consider the application of a captain for the command of a ship who had no other recommendation than that he had lost the only ship that he ever commanded."

"Mr. Jones said: 'Well, I think he might make Marsden his assistant', which concluded the conversation, after which I sent the petition to Mr. Strong."

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1916. Letter to Dr. H. S. Wellcome. From Metlakatla.  
October 17.

"According to your request that I state the result of my observation in reference to Mr. Duncan's physical condition at this time, I will say that I was Mr. Duncan's colleague during 1896 & 1897 - and one year ten years later ~~and~~ during 1915 and part of 1916. He has during the time I have known him ~~and~~ does now enjoy excellent health. He retains to a marked degree the use of all his mental faculties except an occasional lapse of memory of recent events which is only noticeable to those who are constantly with him. An instance of his unvarying good health and mental activity is that during all the years that I have known him and up to and including the present time I have never known him to miss for a single Sunday his ministerial & Sunday School services, the attendance at this time on his Sunday morning Service being over one hundred and twenty-five, and his Juvenile Sunday School in the afternoon having an attendance of over forty, <sup>[Government]</sup> being larger than the attendance at the week day/School during

and Edward Benson, in reference to their claim for undivided profits of the Metlakatla Industrial Company, and having been asked to state any facts known to me in reference to the matter, I will say: That I was a resident of Metlakatla, Alaska, during the years 1897 and 1898, and during 1904, and all of the above named people are known to me. I notice in these claims it is said that Mr. Duncan used much persuasion to get these people to take shares; that they accepted a return of 15% annually on the amounts they invested; that they finally surrendered their stock and received back the amount they had paid for it. It appears they were so well satisfied that for ten years no complaint was made by them to Mr. Duncan, Thos. W. Strong, or any of the other stockholders of the Company. Other stockholders, exclusive of Mr. Duncan, surrendered their shares to the amt. of eleven thousand dollars, receiving their face value plus 7 1/2%, and no one received any other dividend than the 15% annually, by the Natives owning stock, and 7 1/2% annually by the white shareholders.

"These facts, and the following facts about the people of Metlakatla generally, lead me to the conclusion which I state below:

"The facts in reference to the people are:

"1st. It was, ~~as they say~~, extremely difficult to get them to save any money, or to invest money. The idea of investing money and sharing in the profits and losses of an enterprise was something new. That they understood they were to receive a fixed <sup>amount</sup> and annual ~~amt.~~ / acquiesced in the arrangement is to be inferred from their accepting it and being satisfied with it for 10 years. They

invest. In this connection it must be remembered that Mr. Duncan never had any idea of making anything for himself, or other people as individuals.

"His undertakings were for the benefit of the community, and his sole intention was to help the Metlakahtlans as a people. That this was understood by those who now complain is disclosed in their statements, also that they were in accord with the idea of being mutually helpful and helpful to the community, and not that they considered only themselves. It must also be remembered that the total amount invested by the complainants was but an insignificant part of the capital invested in the cannery, and was in no wise essential to its operation.

"The object in getting the Metlakahtlans to invest was to get them interested in providing employment for their people at home, to encourage them to save, to teach them that money properly invested makes money, and to develop in them an interest in the well-being of the community as well as in their own personal well-being. This idea of helping the whole community was the one upon which the whole enterprise of the Metlakatla<sup>la</sup> Christian Mission and Community was established, and was well known to every one familiar with the Metlakahtla Christian Mission and Community.)

"But the best laid plans do not always work out as expected. One unexpected result in this case was that the people, after having seen the Metlakahtla Industrial Company go on for years and their large dividends come to them unfailingly, began to think that it was a very simple matter to make money through combined capital. In imitation of Mr. Duncan's company, various companies were formed



"Lang & Mason;

"Verney Bros.;

"Hamilton & Simpson.

"Some of these companies obtained considerable capital from members of the Metlakahtla Christian Mission and Community, one of them claiming to have assets of \$50,000 and another one almost as much.

"Naturally strenuous efforts were made to get the investors in the Metlakahtla Industrial Company, and others of the Metlakahtla Christian Mission and Community to withdraw from that company and take their savings and put their money into the new companies, and the result was that Mr. Duncan never had to persuade any of the local people to give up their stock in the Metlakahtla Industrial Company. They did it very gladly, because there was a craze among the people over the new companies and they were eager to invest in them, - especially was this the case during the years from 1897 to 1904 on account of the Klondike Boom. When these enterprises failed and the capital was lost, the promoters had to divert the attention of the losers and also, if possible, get more capital to undertake more schemes.

"My conclusion is that this raid upon the property of the Metlakahtla Industrial Company and upon the Metlakahtla Christian Mission and attempt to discredit Mr. Duncan and to secure possession of the property, is the natural result of the causes above stated. The Council of Metlakahtla has, for years, been dominated by a clique, who were the promoters of the above named local companies, prominent among which were the leading movers in making these statements, and

except the \$25.00.\* Other favored members of the council fared

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\*A conservative estimate of the value of the fish from this trap would be \$6000.00; of this at least \$2000.00 should have gone to the community.

even better, but all the rest of the community were deprived of even an opportunity to fish, as the traps cut off the fish from the usual fishing locations.

"2nd Conclusion: E. Benson and John Tait are quoted as saying that when they took their investment out of the Metlakahtla Industrial Company it was with the understanding that the company go on, and Benson says explicitly that he said 'All right, if the company went on', and the same is said of John Tait in the statement made by his son. So far as Mr. Duncan is concerned the Metlakahtla Industrial Company is still in existence, just as it was at the time spoken of to the community.

"The trap sites around Annette Island are very valuable. A trap was constructed without having a native connected with it, and which caused, therefore, an action for trespass against the owner; in the reply of the owner, or trespasser, supported by affidavit, he states that if prevented from using the trap during the season of 1915 he would suffer a loss of more than \$50,000.<sup>18</sup> Each of the *four* trap sites disposed of by the Council are equally as valuable as the trap site of the <sup>A.P.F.</sup> Alaska Pacific Fisheries, and yet they all produced, for the benefit of the Metlakahtla Community, no more than \$100.00 for that year, - a low estimate, as I have shown, would have been \$2000.00 for each trap, leaving for the Councilmen who

"The minutes of the meeting of the Council for June 9, 1912, show that Ridley & Mather, two members of the Metlakahtla community, asked for and recd. from the Council a grant of a cannery site near the village of Metlakahtla on Annette Island under the title of the Annette Island Packing Co. This cannery was never built, probably because the fishing sites had been disposed of, and Ridley & Mather both left the community and are permanently located in Ketchikan.

"Another member of the Metlakahtla Community built a Salmon Cannery, having a capacity of 2500 cases, and operated it in a small way during the summer of 1915. During the summer of 1916 he enlarged it and informed me that he had a contract for 2500 cases, but on account of the traps having taken the fish enroute to the stream where he expected to get his fish, he could not get up fish enough to fill his contract, and only enough to put up about 250 cases, instead of 2500 cases; neither could he get fish from the trap, which was only about one mile from his cannery, because they claimed they were contracted to a cannery owned by white men many miles away.

"Thus it will be seen that what might have been the solution of the community industrial problem at Metlakahtla was rejected [controlled by Gov't. agents] by the Council/ in the interest of its individual members. But this is still only a small part of the damage done to the Metlakahtla Community by Benson & Tait; viz., the business was continued whenever there was any prospect of any profit, until it was finally discontinued by orders from the government, after supplies had been bought and preparations were being made for a canning season; and

[controlled by Gov't. agents],  
in pursuance of the wishes of the Council/ and disposed of in  
opposition to the wishes of Mr. Duncan, and regardless of his  
protest, and with the knowledge, acquiescence and active approval  
of each and all of the signers of the statements in question, and  
also with the approval and active cooperation of the government/ [agents].

"Any settlement as prayed for by these petitioners would have  
to take into consideration this property which, having been destroyed,  
would necessarily have to be paid for by the petitioners, they being  
responsible for its loss, so that in equity, according to the  
expressed understanding of the case as stated by Benson and Tait,  
no one of the considerations upon which they claim to have surrendered  
their stock has been disregarded by Mr. Duncan, but on the contrary  
he did all he could to continue the operation of the company and  
to preserve its assets, and still does; and he has no other intention  
than to use the assets for the benefit of the Metlakahtla Christian  
Mission and Community.

"Referring to the statement made by me, in regard to fish  
trap sites and their disposition by the Metlakahtla Council/ [controlled by Gov't agents], I will  
add to what I said the following, as I consider that it is pertinent  
to the case and helps to understand the object and intended effect  
of the statements first referred to and signed by Adolphus Calvert  
and others. A conservative estimate of the value of the fish from  
this trap (the one near the village of Metlakahtla and pretended  
to be owned by Davis & Son) during the season of 1915 would be  
\$6000.00. Three other trap sites which were bartered away by the  
Council to individual members of the council were operated that  
year at equal or greater profit than the one first mentioned, each

employment, and produced for them an income and food; Especially did this apply to the old, the poor, the cripples and the women and children, who could not go far from their homes for employment. The acts of the Council in monopolizing the fishing sites for the sole benefit of individual members of the Council and no others, as no trap sites have been given to any but members of the Council, has thus resulted in strangling the only attempts of individuals of the community to initiate industrial enterprises that would have given employment to other members of the community, and perhaps have also been creditable to the community and to the United [States] Government, the next friend to and guardian of the interests of the Metlakatla Community, but was unquestionably a direct and well nigh fatal blow to the helpless members of the community.

"But after all, the above was only a small part of the harm done by the action of the Council/[controlled by Gov't. agents] and complainants in thus placing their own personal and individual interest first and above and to the entire exclusion of the interests of the community that they were sworn to represent. What hope can there be for a community where those designated to act for it and in its interest, deliberately prostitute their official position to their individual and personal interest.

"But there is still another and even still greater wrong perpetrated by the action of these Councilmen and complainants. The United States, in making the Annette Islands Reservation, and in afterwards adding many fold to its value by adding to it a portion of the surrounding waters 3000 feet in width, (all of which, it is expressly stated, is under the regulation of the Secretary of the

"This being undisputable, then the Council, no matter how they came into possession of their office and authority, are in fact the representatives of the United States, and their acts are ~~for~~ the acts of the United States, and the United States by its own act being obliged to act for the benefit of the Community, and see that the Community enjoys the right to use the Reservation, and the very valuable addition made thereto by the President of the United States in a special executive order, when they (the Council) gave to themselves as individuals the exclusive right to use that which it was the right of the Community to use, (although they pretended to compensate the Community by giving them a few dollars for that which should have realized many thousands of dollars, and would have been worth many thousands of dollars to the Community but for the action of the Council/ <sup>[controlled by Gov't. agents]</sup> did in fact betray not only the Community, but the United States as well.

"This is especially apparent in that these councilmen and complainants, having associated with themselves certain white men and cannery owners in the construction and operation of the fish traps, who, as is generally the case where white men deal with Indians, have received nearly all of the profits, and have thus, in a surreptitious manner, allowed themselves to be the tools of trespassers and exploiters of the rights and privileges of the Metlakahtla people to their very great loss and damage, and have also compromised the United States and weakened its efforts to defend the Metlakahtla Community against other trespassers.

"That the majority of these councilmen and complainants understand the nature of their acts in reference to the charges

consider it absolutely impossible in any kind of a fair investigation of his life and acts, to show in the least degree that he was ever guilty of any of the charges made against him in these complaints.

"His life, as I have known it intimately for many years by close and daily personal contact, much of the time even eating at the same table with him, was and is very rare unselfishness, and wholly devoted to his work as a Christian Missionary for the spiritual and material betterment of the Metlakahtla people, without the least reference to what might be, by some, considered his own interests. The hardest kind of work, the cheapest kind of clothing consistent with the most ordinary degree of comfort, the most simple and frugal diet, almost entire absence of any provision for personal comfort in his small cheap cottage, without any provision for old age, has been his manner of life. Whatever property he had anything to do with he considered, and still considers, as only held in trust for the good of these people. When forcibly deprived of the custody of it he has sought no redress in any resort to law, nor offered any resistance he at first endeavored.

"I have been told to ascertain the names of his accusers and the nature of the charges made against him, but he says that he failed in this. He has not to my knowledge undertaken any defense in the public press, or made any effort so far as I know, to answer the charges in these statements of Calvert and others, probably on account of his extreme old age, being 85 years old, and still having his time very fully occupied in delivering three

trust, and robbing widows and orphans, extending over most of the time in which he has been engaged as a missionary in Alaska, and these charges couched in legal phraseology and addressed to a responsible United States officer, and apparently entertained and given credence by him, it seems to me the cause of Missions and to some extent Christianity itself, as well as the United States Government and Mr. Duncan, are concerned in the truth or falsity of them, and there should be no delay in determining whether or not there is any truth in them.

"As for myself, as I have stated, I do not believe there is the very least shadow of truth in them, and the fact that nearly eleven months have elapsed since they were formulated, (and during that time I have met these people very frequently and they have talked with me of their affairs and I have never heard the least intimation of the signers of the charges having any complaint to make against Mr. Duncan in reference to their investment in the Metlakatla Industrial Company, and the other fact that there seems to have been no legal action instituted, which would most certainly have been the case had there been any probability of substantiating the charges, leads me to the conclusion that no one else believes that there is any truth in them."

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1917. Letter to Rev. Geo. T. Pratt. From Metlakatla.

January 20.

"Yours of January 10, 1917, received with enclosed copies of letters, for which I thank you very much, and also for your writing to Dr. Montgomery. I am returning the copies according to your request and have placed some numbers on the margin to indicate the portions of the letters that I wish to comment upon.

"(1) I have been here most of the time since May 13, 1915, and, as Marsden says, I had taken no part in the differences here. I think I did not talk them over with you even when I was at home last summer. But when Marsden claimed the right to take possession of Mr. Duncan's Church, and proceeded to interfere with the Church and Sunday-school arrangements and and give instructions as to the Church I felt that I must at least inform such of the members of the Presbyterian Church (of which he was a representative) as I was personally acquainted with of the simple facts of the case which have come under my own personal observation and matters well within my personal knowledge.

"(2) I have not written to the 'Presbyterian Board' myself and I only wrote to Dr. Montgomery after he wrote to me.

"(3) What Marsden in his letter of December 6th adroitly refers to as the 'Committee of the Board of Elders' means Atkinson and Milton, both of whom are aggressive trouble-makers, and hostile to Mr. Duncan and have for a long time intrigued with Marsden and assisted him in his designs. The 'Board of Elders' is a Board of eight persons not elected by the Church members in the usual way, as had been the practice of the Mission for many years, but at a special meeting of the public called and controlled by the

'Committee' of this 'Board of Elders' to give some support and prestige to his acts; but his acts of trying to take Mr. Duncan's Church were not approved of by the congregation nor by this 'Board of Elders' other than this 'Committee'. To prevent these two allies and supporters of Marsden from continuing to usurp the powers of the 'Board of Elders', whatever those powers may be, and that no more such acts may be undertaken in the name of the 'Board of Elders', or any other steps involving the responsibility of the 'Board of Elders', without the knowledge or authorization of the majority of the members, this 'Committee' of Atkinson and Milton has recently been deposed by the majority of the members of the 'Board of Elders' and other persons have been elected in their places. It is to be hoped that these steps will effectually prevent Marsden from misusing the name of the 'Committee' or of the 'Board of Elders' in the future.

"In this letter I am quoting passages from some pamphlets and reports that have a bearing on some of the other statements that I have marked.

"(5) The statement I made in reference to the feeling of Natives towards old people is from published statements by Dr. Sheldon Jackson and others, and my own observation, and is supported by Marsden's own statements in his letter of December 6th and on other occasions. I quote Dr. Jackson's statement referred to, which applied to all Natives of Alaska and adjoining parts of British Columbia. It is as follows:

"The aged and sick were simply taken outside of the village and exposed to death by cold and starvation."

"The following statement is from the report of the Governor of Alaska for the year 1897 (Page 35): 'Everywhere these devoted missionaries have found the natives practicing witchcraft in all its cruel forms. Almost every manifestation of human depravity met their gaze as they went among

it was the attitude of the Natives before they became Christians. Marsden's contention is that Christianity as introduced by this Mission did not benefit the Natives but was here to 'fatten on the rights of the Indians, considered them as its legal chattels to be subjugated and governed, and disposed of at will;' and declares that hereafter he 'will give it wide publicity and fearlessly expose it.' Compare this with Dr. Jackson's statements in his Report for 1886-7, pages 1625-7-8; also for the years 1891-2, page 376. One sentence reads; 'Metlakatla is truly the full realization of the Missionaries' dream of aboriginal restoration.'

"[10] What Marsden refers to as the meddling of Ketchikan friends is, I presume, the protests against his acts by the leading citizens of Ketchikan who have many years of intimate knowledge of Mr. Duncan's Mission and of Marsden's conduct and trouble-making interference.

"Referring to Atkinson's letter which Marsden, judging by his practices in the past, probably composed wholly or in part, it will be seen that it contains the same sentiments of disloyalty, mistrust, and condemnation of the Metlakatla Christian Mission, as does Marsden's letter. Also it likewise in comprehensive language includes in his reference the whole career of the Mission from its very beginning. Compare this with an expression from Dr. Jackson's Report for 1896-7; 'The news of the remarkable success of the Mission had circulated wherever the English language was known.' Similar language and expressions of approval have been used in reference to the work of the Metlakatla Christian Mission by many other responsible people, including eminent statesmen, ministers of the Gospel, etc., after personal visits to the Mission and from personal knowledge. Several quite important books have been written about the Mission, all favorable to it; and so far as I know, Marsden, Atkinson and Verney are the only persons who have ever published a line derogatory to it. Verney's statement is contained in pamphlet form, and he too seems to

opinion I concur.' So far as I can see then, the stated opinions of Atkinson and Verney are accepted and endorsed by Marsden, they being his relatives and active allies and supporters, and all of them belonging to the Kitlan tribal clan.

Here are the statements of each:

Marsden speaks of the Mission as 'the system that has been fattened on the expense of our Indian rights and one that considers us as its legal chattel; only to be subjugated, governed and disposed of at will.'

Atkinson says: 'This Matlakatla work did not "start right" in the beginning. \* \* \* The work has been carried on against some of God's righteousness; that common justice was blindfolded; funds of the Church Missionary Society were misused, and the same deeds were done here; also the rights of the poor people were trampled upon, the Word of God was twisted to suit a purpose, and a business was started under the guise of religion that was untruthful to the core.'

Verney says in his pamphlet, which refers to the condition of the Natives before Christianity was introduced: 'They had religious observances, trained their children to care for their health, the love of music. Their business life was advanced; each tribe had a line of trade, and the Kitlans' (the tribal clan to which Marsden, Atkinson and Verney belonged) was especially noted for their handicrafts (among which were wooden cooking vessels, as metals were first introduced by the white people) and left to themselves the Tsimpseans were quite content and happy. When the Europeans came in contact with the Tsimpseans they at once decreased in numbers and their primitive arts became extinct.' This is to be regretted very much and especially as they decreased more and more when the Christian civilization is supposed to have raised them to a higher plane of life. 'Instead of a mere handful today, by the ordinary laws of growth they should at least be fifteen thousand', and

blacksmiths, teachers, machinists, artists, photographers, musicians, and many others are found among this particular race' - of which Atkinson claims that he should be a chief by hereditary tribal rights.

"To sum up the foregoing and draw a conclusion from it I should say it means: 'Turn out Duncan, who with unparalleled sacrifices has devoted 60 of the 85 years of his life to the rescue of these races from savagery and brought them to a state of efficient Christian civilization, and hand the mission over to the Kitlans,' or rather to Marsden and Atkinson, for only a few, even of the Kitlans, are really their supporters. This has been done so far as the industrial part of the Mission's work is concerned, as it has been for the past several years in charge of a Native Council, Verney, through the intrigue of this faction, having been the first Mayor and Atkinson the second Mayor covering all of the time; and Marsden is now Secretary and Custodian of the Cannery, Sawmill, Pipe-line, Fisheries, Wharf, etc. Whether they have done better or worse in the management of the industries than when they were in possession of the Mission is not my concern, and I have Marsden for a witness that I have in no wise interfered with these affairs. Also whether a few persons belonging to one tribal clan will as successfully deal with this situation (where eight other tribes are represented) as would some one outside of them all, I leave those to judge who have to deal with the question. All I have done or am trying to do in this correspondence is to raise the question -- Considering the lifelong attitude of Marsden, according to his own statements, of inveterate and implacable opposition to the Metlakatla Christian Mission, is he justified in attempting to take control of it, and in dictating the manner in which it shall be conducted, with the alternative of either submitting to his dictation or of the venerable founder quitting the field?

"The Mission after 60 years is still in successful operation. On Sunday  
That Sunday is now a day of rest and prayer for the people of the  
Mission and the surrounding community.

on the Sunday mentioned, and this Juvenile Sunday School has been in continuous operation for more than fifty years. There is a Sunday evening and Wednesday evening service, and a Sunday School Teachers' meeting on Saturday evening, all conducted by Mr. Duncan.

"The Mission ~~continues to have~~<sup>supplies</sup> a Physician and furnishes medicine and medical supplies [free, as has been its custom for many years], and pays consultation fees, and pays ~~for~~ such X-ray work and surgery as are needed in addition to the services of the regular physician; also cares for the poor and old people and orphans, having expended several hundred dollars in that way during the past year. The Missionary visits the sick and the old people, conducts funeral services, christens children, and performs marriage ceremonies; advises people in trouble, admonishes wrong-doers, and withal [the Mission] is, as it always has been, entirely self-supporting in every respect, including fuel, lights and janitor services, although there are not and never have been any collections taken at any of the services. It has no business or business relations with the Community, so does not derive any indirect support from the Community. It is not now concerned with the government of the Community and in every way is a religious and benevolent influence in the Community. In all of its benevolent work in the Community it is without a rival. <sup>\* [the mission]</sup> It is the only agency in the Community for the relief of the old, the poor, the blind, the orphans and the sick, with the exception of some dispensing of medicine and visiting done by <sup>the</sup> teachers in the United States Government School.

"In view of all these facts, I feel that I was justified in bringing to the notice of the Presbyterian Church (which Marsden and also myself in a sense both represent) what he proposed to do, and giving that church an opportunity of knowing as well as I could what his action meant. I also made a trip to Ketchikan at my own expense and laid the subject before the only Presbyterian there that I knew, telling him that my only interest was in having the Mission

"I am writing this long letter to you because you have interested yourself in the matter and I thought it was due you to give you to understand, as well as I could, what reasons I had for bringing the subject to your notice.

"As long as I remain here it is only to look after the sick as well as I can and to be of what service I can to Mr. Duncan. I am aware that I am guilty of being old, but claim that I should not be dealt with too harshly for that; but I am not making any plea for myself or for Mr. Duncan either. I have only asked the Presbyterian Church through you and Mr. Irwin if it wants Marsden to do as he has been doing. I am not writing this letter to the Board of Missions and do not wish it brought to their notice, or to be drawn into arguments or controversies, as of course it would be at once sent to Marsden, thus making matters more difficult here, and apparently it would do no good."

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1917. Letter to Mr. E. S. Wallcous. From Metlakatla.

April 22.

"I think Moses is sending you the Ketchikan paper containing the Alaska Territorial Resolution, which seems to have for the time being put the Commercial Company out of running.

"I do not think the 3,000 foot addition to the Reserve should be abandoned, in fact it is of value to all the canneries as giving the fish an opportunity to go to the interior streams nearer the canneries, and equalizing the opportunity of all the canneries to get fish, but the way it was farmed out by Marsden and a few white men of course it was bound to cause dissatisfaction. And for the four years that the traps have been in operation, the people have received no benefit whatever when all things are considered, and the reason why this last contract was made without consulting the Council, was that MARSDEN knew that it would not carry in the Council, as the people were not in favor of any more such farming out of the franchises of the public for the exclusive benefit of white men and a few favored Natives."

of it. It was entirely harmless so far as this locality is concerned, although entirely untrue, but it is calculated to have a very decided and entirely misleading effect upon the Presbyterian Board if it should happen to come to their notice. As it gave the impression that there was great PROSPERITY at HETELAKAHTLA, whereas I think there was never



so much scarcity as now and a fewer number of people employed, and such high prices and so little to buy with. Especially is this true of the poor.

"I think never in the history of the village has there been so many destitute people as now, and I am sure that never in the history of the place has every thing been so managed as to give all the advantages to those who were best able to provide for themselves, and never was there such a close corporation managed entirely in the interest of a few. And at the expense of the Community, all of the 3,000 foot strip of sea that the Secretary of the Interior added to the Island so far has only benefited a few white cannerymen and a few leading Natives who happened to be in official position, that made it possible for them to apply it to their own benefit.

"And farther, the use they have made of it has also deprived every other Native of benefits formerly derived from it in common to all the people, so that what was intended to benefit the Community has actually worked a great hardship on the Community. But it is of no use for me to go into all this, which is already known to you. But I have no doubt that Mr. Marsden sends to the Board the spurious interview with John Davis, which is his own production, and gives them the impression that all is well, and inferentially that it is due to the Rev. Marsden. I am more convinced every day that all the troubles at METLAKARTLA are traceable to his craft, and schemes. \* \* \*.

\* \* \* \* \*

"I consider it nothing short of a calamity to have a cannery run by white men located here. Ever since these men have been

was only preliminary. I do not think it is difficult to predict what it would be if the cannery was in operation."

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1917. Letter to Mr. H. S. Wellcome. From Metlakahtla.  
June 19.

"\* \* \* I saw several of the Metlakahtla people at Ketchikan. Aleck was working for Mr. Strong in the new cannery and said he was getting \$6.25 per day. I saw Tom Hanbury. He was just leaving for Cape Chacon. He said some of the people were making as high as 80 dollars per boat out there in a day. I saw Andrew. He is Engineer on what seemed to be quite a good sized boat. I also saw Atkinson. Some one said he had a job at some cannery. I think every one has a job that wants to work. \* \* \*

[array from time]

\* \* \* I think Mr. Schell's attitude has been a distinct criticism on all that went before, and I suppose as Mr. Lopp has the making of the appointment, he will take good care to see that the next one does not give the same impression as Mr. Schell has given."

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1917. Letter to Mr. H. S. Wellcome. From Metlakahtla.  
June 26.

"\* \* \* What Mr. Beattie will do remains to be seen. But I consider the prospects for the Mission are not to say the least any improved. What I think they will do is to commence a diligent effort to find some excuse to justify them in having Mr. Duncan

building because he did not have stock in the Commercial Company, and so it is now that the Commercial Company runs everything in their own way. This of course leaves the vast majority out of any possibility of getting any benefit from all that is being done, and of course makes them disgusted with so one-sided an arrangement.

\* \* \* \* \*  
\*\* \* \* For instance, the PRESIDENT has set apart this 3,000 foot strip around the Island and expended many thousands of dollars defending it in the various suits that grew out of it. It is of very great value to the Community, - the strip has been available for three years. During that time there have been five traps on it. I think at the present rate of  $1\frac{1}{2}$ ¢ a fish the income should have been as much as \$60,000.00, not including this year, but the MEPLAKAHTLA Community have not received \$600.00, and what the Community has been supposed to receive has been juggled around in such a way as to be of no benefit to it. I do not think the arrangement for this year will be any better for the Community. On the other hand the traps are a very great damage to the Community by depleting the supply of fish in the streams on the Island where many of the people who were not able to go to more distant places, were in the habit of getting their domestic supply as well as some to sell.

"In the transactions that have been made in connection with this 3,000 foot strip officials have figured directly in the profits, and indirectly as stockholders in the Commercial Company, and are now doing so. The city Government has been used to insure these profits at times, and at times has been ignored, - just as it

have had the exclusive handling, and all the profits from the 3,000 foot strip for four years, why may not they manage to have the sole benefit from the cannery when it is done, if it ever is done. Any way, the people will not benefit by the building this year, or next."

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1917.

Letter to Mr. H. S. Wellcome.

From Metlakahtla.

July 8.

"\* \* \* \* It looks now as though there would not be many of the Natives to work in this Cannery, but it is too soon to tell yet. I understand they have seven traps on the 3,000 foot strip. So there will not be much work for fishermen, and I think the whole family as a rule will go where the fishermen go. \* \* \* I have heard that the white fishermen are trying to form a combine and raise the price, and have been trying to get the Natives to join. Such an arrangement usually is so managed as to put the Natives out of the game and give it all to the white men. It was in such situations that Mr. Duncan championed the cause of the Natives and helped them to protect themselves, and it is just in such a situation that Marsden plays into the hands of the white men and leaves his own people in the soup."

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1917.

Letter to Mr. H. S. Wellcome.

From Metlakahtla.

July 9.

"\* \* \* \* Mr. Geil is also at Ketchikan so there is no one here just now but Mr. Smith, the boss on the cannery building.

lot of freight, among which was a lot of cans for the cannery. So that it begins to look as though the canning was going to commence soon. As it now appears its effect on the Community will be negligible. In fact it will not have so much effect as a half dozen other canneries where numbers of the people are employed. \* \* \* But it may be, and that is more likely, that they can do better somewhere else.

"But in any consideration of this subject it will never do to lose sight of the personal equation of Mr. Duncan's life devoted to their interests, and the enormous influence of the effect of his religious teaching in connection with all the avocations of life. It is quite likely that they will have to go far enough to get some of the same enterprizes he had into actual operation before they will ever realize how very little they knew about it. And the nearer they come to succeeding the worse will be their failure, like Saxman and some of the other spurious imitations, that smashed of their own weight.

"Mr. Duncan still comes in every night and seems to be quite cheerful for him. He seems to be thinking of his early home and says he would enjoy seeing it again. I think he will make a trip back if he lives until the war is over.

"He says he is very greatly enjoying his sermons now, although he seems to get very tired. The attendance is good and the attention of the best. \* \* \*.

"We are all awaiting the coming of Mr. Beattie with some trepidation, as he was such an uncompromising enemy of Mr. Duncan's when he was here. Of course we do not know exactly what to expect

1917.

Letter to Mr. H. S. Wellecome.

From Metlakantla.

July 24.

\*\*\* I think there are 5 Japs and 6 white men/ and for [working in the cannery], an hour or so each day while they are putting up the fish, there are about 15 or 20 women and girls. There are also two Indian men and two Indian boys. Atkinson seems to be some kind of a boss. I see him going from one place to another, some of the time at the mill and some of the time at the cannery. He seems also to be slightly puffed up. I was going to set out some cabbage plants today, and wanted to get some lime out of that old warehouse to put on the ground around the plants. I went to Mr. Geil to see about getting the key as I always got it of him before, but he said that Atkinson had it. I then hunted up Atkinson and he said he would open it for me, and so he did after a long wait, which he explained by saying that he was so busy. He waited until I got the lime and then locked the door.

"I think I am inclined to put too much stress on little things. But Mr. Geil was so particular to say that the Mayor had the key, that I could not help wondering if they were trying to get from under and shuffle the business off on to the Mayor and the people. Anyway, I have a great curiosity to see how they will go about it to explain their taking all the property without any legal process, or even any statement from the Secretary or Dr. Claxton or any old thing, except Jones' and Beatties' mailed fists. \*\*\*

"I have heard of some one wanting to fish on the 3,000 foot

Mr. Schell, and I can hardly understand the discourteous language, unless Mr. Lopp wanted to have Mr. Schell leave Alaska, -- and some remarks made by Schells make me think that they understood it so also, and that they wanted to stay on that account. \* \* \*.

"I find that I am going to break over my rule again to not write more than two pages, but it seems to me that by this time the general character and effect of what the Government is undertaking to do here is fairly apparent. For instance, take the cannery. I think from what I see that perhaps Mr. Smiley as a contractor is as good and suitable a person as could ever be hoped to get, yet he only made one short visit here in the spring, and is not expected to be here again before next spring. So that no very effective help can be expected from him for the people here. Of the people who are representing him here, I think they are, as such people go, a superior lot, and it would hardly be expected that, taking one year with another, they would average as well as this lot.

"Now as to the beneficial effect upon the people and Community, as I said only four men are employed and not one of these is working in a place of responsibility or where he will learn anything that will be of any advantage to him or the Community, or in any way tend toward putting either the individual or the Community in the way of business responsibility, or of managing their own affairs. And not one of the persons employed is a person of any initiative or that is in any way proficient in the work of canning. And there are many such people in the community, people who are, at this very time, actually operating very important departments in large

knowledge or even any natural adaptation for business.

"Yet he represents an investment by the U. S. Government of many thousands of dollars, in an untried experiment, in a business that is purely a speculation, as it does not have any important relation to either the Mission or school work at this place.

"It is also the establishment of a precedent that has been most determinedly opposed by the vast majority of the representatives of the people in the Government. It is an experiment that does not stand for any valuable principle, and I do not think stands a ghost of a chance of being a financial success, but does stand a multitude of chances of bringing the Government into various kinds of responsibility and causing unfavorable and embarrassing criticism, and of hindering the legitimate school and other work in which the Government is engaged, and which needs approval and not unfavorable criticism, in order that it may have the cooperation and help of all classes of people.

"Of course I know that so far as the cannery is concerned, I am only giving an opinion. But as to the sawmill, I can point to the fact that the six or seven thousands of dollars expended on it by the same management is not and never can be of any utility, because the pipe used will not bear sufficient pressure to give power enough to run the mill with any degree of success or profit, and not at all when the cannery is being operated.

"And yet there is no excuse for such a condition, for the power is practically unlimited, and it was known when the pipe was bought that it would not bear the pressure of the whole fall, and



cannery in positions where they could learn something and so be in the way of sometime operating it themselves, does not apply to the mill, for that is wholly operated by Natives, but being practically a failure on account of lack of power it is not of any benefit to either the Natives or any one else.

"So this sums up what I am trying to say, -- that the Government is engaged in business here -- not a legitimate Governmental function, but merchandising, canning and milling, not in the way of helping the people, but in actual competition with them, as they not only can, but have for years done these things better than they are now being done.

"There are three stores in the town that are suffering from the competition of the Government store, which is subsidized by advantages given it through the ability to control patronage, and having a manager and bookkeeper, paid for doing something else. A small cannery started by a Native has been frozen out by the monopoly of the Government cannery over the fisheries, &c. Not only so but this cannery is in competition with other canneries operated by white men.

"The Government in its official capacity is constantly in various ways dealing with these canneries and enforcing laws in regulating them. So that on account of this cannery it happens that the Government is actually subsidizing one white cannery man as against other white cannery men in the same locality, I know that it will be said that it is the NETLAKATIA COMMUNITY that the Government is acting for, but I think I have shown that the Community is not having anything to do with the things that are

there would be some show of a reason for its having been made. And that it is of great value and could be made of great benefit to the Community and to the cause of education in general, no one will dispute, also that the Natives need some advantages of such a nature in a country where they have no rights that a white man is bound to respect, cannot be disputed.

"\* \* \* I see from the Ketchikan paper that CAPTAIN PRATT is to visit at Ketchikan for three weeks with Mr. Marsden and other of the former Carlisle students."

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1917. Letter to Mr. H. S. Wellcome. From Metlakatla.

July 30.

"\* \* \* As long as I have been here I have not known him [Mr. Duncan] to miss an appointment. Three sermons a week, for all of which he always makes preparation, and the teachers' meeting and the Juvenile Sunday School he has faithfully attended to, in all kinds of weather, even Alaska weather, which is sometimes very stormy. Then he visits the sick and carries bread and other things to the old and poor, constantly, then every one in trouble comes to him. In fact there is no one else to go to. \* \* \* And now all of them that will not kiss Marsden's toe have to get out and make a way and a place for themselves. Not one person of any force of character is hanging around here now and many of them are doing themselves credit.

\* \* \* \* \*

"I told Aleck that it was being demonstrated that the 3,000 foot strip and the traps and cannery were valuable assets and they belonged to the people here, and to be sure and be here at election time and take such action as would make the property of the most value to the whole community, and not have it manipulated for the benefit of a few persons.

"I showed him the garden and the flowers, etc. The paint on the cupola and the new paint on the front steps and the porch floor helps to make things look neat. He said he had bought another small house in Ketchikan, and had it and the one he had both rented, except the rooms he occupied. Aleck gets \$6.25 a day for eight hours and time and a half for overtime. None of the real good hands are employed here, principally because they do not want to risk Atkinson as an employer. Where they are working they can get good pay for good services, but with Atkinson over them it would be a question of pleasing him, and to please him they would have to vote for him at the election.

1917. Letter to Mr. H. S. Wellcome. From Metlakatla.

August 3.

"AS TO THE NEW ADMINISTRATION, all that I have said about Mr. Duncan is exactly reversed in their case. They now have the place of responsibility. It is up to them some time to begin to hand out some kind of DECREES. Up to this time they have gotten along by letting things take their own course, and of course everything has been going to the bad. Three of the people have gotten jail sentences lately in Ketchikan, one of them three years at Ronell's Island. Things of this kind may still be allowed to go on in a loose way, but with a large business on their hands, running a store, and a cannery, and a string of fish traps, and a sawmill and logging business, and the school, etc. etc., all of the business part of which they have only commenced to operate recently, there is going to be a lot of responsibility that cannot be avoided.

"It is now their turn to see how well they can please everybody, or even their own party, with a 3% dividend instead of a 15% one, as Mr. Duncan always paid, or perhaps an actual loss with all the high priced so-called help they have employed. Then they have a lot of white people watching them, and even the Alaska Legislature, (on account of the special privilege they enjoy in the 3000 foot strip reserved fishing ground.)

"Mr. Duncan in his contact with white people, could always point to the fact that the benefits went to the Natives, but not so now, as all the benefit the Natives get out of their activities is negligible. Right here I will venture the prediction that from this time on, whoever carries the responsibility here will have troubles of his own, and some to spare. Here are two good likely sources for some of it to come from.

"FIRST, divided responsibility. Mr. Superintendent is responsible for

these terms. He is known to be officious, meddlesome, and full of conceit, without the smallest record of achievement. He is over fifty years of age and has never had any experience in school work. His only recommendation is his being an Indian, and needing a job and having some claim on account of some dirty work he has done, all of which turned out bad for all the parties concerned. All of the other employees are hired without consulting the Superintendent. I think all of them have been here, before, and not one of them has the least record of special fitness.

"Now as to the people, -- up to this time the management could promise something in the way of taking things from Mr. Duncan and giving them to them, but there is nothing more to take, and what they did take they never gave to the people, so that so far as I can see they are in bad with the people, with probably the exception of Haraden and Atkinson."

1917. Letter to Mr. H. S. Minthorn. <sup>Wellcome</sup> (?)

August 6.

[Draft]

\*\*\* The General was also in one evening but did not give any intimation of what his business was, but seemed to be quite proud of Haraden judging from a remark.

\* \* \* \* \*

\*\*\* The cannery was operated yesterday (Sunday), much to Mr. Duncan's distress. Some of the people asked him what HE had to say about it. He told them that it did not signify what he or ANY one said about it but the thing that it did signify was what GOD said about it. \*\*\* It has been said that the purpose of governments is to make it as easy as possible for the people to

"and now to have the Government which is taking the place of all previous influences, set an example of disregard for all that has influenced them before, I cannot help thinking is not only making trouble for these people but will also make trouble for the Government in its future efforts to influence them in a profitable way. It is easy to tear down but the ruins of peoples convictions makes a poor foundation for character building."

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1917. Letter to Mr. H. S. Wellcome. From Metlakatla.  
August 31.

"\* \* \* The cannery is not doing much, and I suppose will not do much more this year. The business of this year can hardly be considered a success. The worst thing I see about it is the example of twenty white men (what I consider good average people) all against the observances of religion. Natives are more imitative than white people, so that it is easy to see that they have caught the indifference. \* \* \* But it would certainly help some if those people who are supposed to be here to help the Natives would observe the ordinary rules that are everywhere found to give the best results in producing well ordered and effective human lives.

\* \* \* I can see that the effect of the cannery crew has been bad on the people that were here. \* \* \* In addition to this the business, so far as the Metlakatla Community is concerned, must be badly in the hole. As I understand, it, if the 1¢ per fish did not pay for the outlay here this year then the Community is to carry it until it is paid for. There has been used in the construction of the cannery 195,000 feet of lumber, also nails, roofing, labor,

1917. Letter to Mr. H. S. Wellcome. From Metlakatla.

September 18.

"\* \* \* As you see from Mr. Schell's Report and the letters, the failure of the mill to be operated has added to their complications. Also the operation of the cannery, instead of helping them has only added to the difficulties of the situation for them, because it is not under the present management going to appeal to the people. It holds out no inducement to any but a few women and a very few men that cannot leave the place for special reasons during the canning season. Any one who can leave will not take employment here. As I think I explained to you in another letter, the people who worked here were employed about 300 hours. The highest wages paid was 40¢ an hour, giving the man about \$120.00 and the woman about \$100.00. Compared with this any one almost working away from here has done much better.

"Take Evans for instance, -- (who would naturally be supposed to work here since he is manager of the store) he went to Roe Point and fished 18 days and made \$525.00, or nearly twice as much as he would have made here. Such people as I have frequently mentioned, viz., Tom, John, Aleck, Solomon, Joel Bains, Benjamin, and many others, have done very much better, and some of them, as Benson, Aleck and others, have been placed over white men and Japs, and Chinamen, etc., which gives them much more satisfaction than to be put below even the Japs, as they were here.

~~"You will see that when it comes to election time the wishes of the Government do not stand much show to be considered, because it looks to any man with any self esteem as though the Government had come in here and actually destroyed any hope of their ever managing their own affairs, or even having an equal showing in their own community.~~

"Is a matter of fact, the only dissatisfaction these people ever had with

preparation and the character that his teachings developed that makes it possible for them now to command better wages and the respect and confidence of the business of the surrounding country. But from present prospects all this will disappear with this generation, for nothing is being done to train any successors for this lot of trained workmen.

"The Government of course provides an Industrial teacher, but as you know, he was employed in the store, although either Charley or his wife are much better qualified to manage a store than he is, and have demonstrated it for the past 20 years by doing a successful merchandising business, and now I understand the Industrial teacher is to not even make a pretence of training the boys, but is to build a house for the teachers.

"I heard that the Principal was giving Aleck (Councilman) some advice as to how the councilmen would be expected to deport themselves in the future, accompanied with some remarks about what had been the case in the past, etc. etc. And when he got through Aleck told him 'when you have anything worth doing you give it to a white man and when you have some digging or something like that you give that to the Natives,' and said there were several Natives who could take blue prints and put up a house as well as any white man, and used to do it, but they had no chance now.

"Their last hope was the sawmill and they very much needed it as they use quite a lot of lumber in a town of this size when they can get it. It costs a lot when they have to buy it in Ketchikan, and is a lot of trouble and expense to get it from there, and if the Government had given them that in as good order as it was when the Government took it they would have overlooked all the other things, but when they see the Government agents expend \$7,000.00 on it and still have nothing, they are completely discouraged, and as Mr. Schell says in his report, are moving away from the place. And of course it is those best able



might very consistently have gone much farther. But even his avoiding abusing Mr. Duncan was not palatable to Mr. Lopp and I think cost him his place. \* \* \*

\* \* \* \* \*

"Mr. Beattie has apparently made something of a canvass of the people in Ketchikan to try to counteract this. But it seems that the people seem to think he was paid a large salary (stated to me when I was there to be \$3000.00 a year) as an inducement to him to counteract unfavorable sentiments rather than to make good, and some of them rather resent his activities on that account.

"Then Mr. Duncan has kept still and seems to them to be somewhat of a martyr. But above all, Mr. Duncan's work was and is still regarded with approval and undisguised admiration, and he never told what he was going to do but simply delivered the goods, while they have made Alaska echo with the promises of what they were going to do and have (outside of the school) done nothing but blunder.

"I think it has come from things that Marsden has said that they were trying to make out that Mr. Duncan was insane, and people are somewhat horrified at the idea of a lot of would be successors to an old man, situated as Mr. Duncan was, all alone so far as any one of his own people or even his own race were concerned, with a little property, apparently trying to rush him off to the asylum in order to get what little he had."

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1917. Letter to Mr. H. S. Wellicome. From Metlakatla.  
September 28.

\* \* \* But the wages of the Natives were actually less than years ago when the profit on canned Salmon was very, very small.

"The only inference I can see from this is that this cannery is here not to help the Natives but to exploit them. Not only is this true of those who worked

listen to their story, and so I am trying to tell it.

"There is another side to this -- It is this. As I explained once before such men as Tom, John, and others will never have anything to do with this business -- because they can do better, and they will show their independence.

\* \* \* \* \*

"I spoke to Mr. Beattie twice about the Sunday School. Last Friday night when I was there he said they were going to have as many of the children as they could get to come to a Sunday School and have the school teachers teach them, and from a remark he made about the church not being comfortable in winter, I inferred that they were going to have the Sunday School in the school house.

\* \* \* \* \*

"As to General Pratt, I talked with him at some length, or rather he talked to me, but it was all about people that we had both known, -- Major L. J. Miles, Col. John D. Miles and others. Marsden was not mentioned. I saw a picture of Marsden, Tom Hanbury, Archie Dundas, Pat. Verney and General Pratt that had been taken here. All the remarks that I have heard were in the line of wondering why he was here and stayed so long.

\* \* \* \* \*

"\* \* \* But in consideration of the general issues here I think since I can state them to you and let you judge of their importance, and as I have gotten the impression some way that you are not so busy as sometimes, I am going to make free to mention them. I do not think I ever would go into so many details were it not for the general issues, such as:

"DESPOILING A CHRISTIAN MISSION AND TAKING PROPERTY sacredly devoted to the Lord's work, and attempting to put it to secular uses,

"TAKING PROPERTY WITHOUT ANY LEGAL PROCESS that COMMISSIONER OF EDUCATION

SO THAT IT IS PROFITABLE TO OPERATE THE MILL. NEGLECT OF THE REINDEER ----  
NEGLECT OF THE INDUSTRIAL TRAINING DEPARTMENT AND ITS FINAL DISCONTINUANCE  
LAST YEAR BY PUTTING MR. GEIL TO KEEPING BOOKS for a little store in compe-  
tition with the Natives, with nothing to show for it but the ill will of the  
other merchants and a 5% dividend (See Mr. Schell's report.)

"OPERATION OF THE CANNERY BY WHITE MEN, JAPS AND CHINAMEN, WHERE NATIVES  
COULD HAVE DONE BETTER WORK AND HAD OPERATED A CANNERY FOR FIFTY YEARS, WITH  
NEVER MORE THAN ONE WHITE MAN AND NO JAPS OR CHINAMEN.

"THE GOVERNMENT CANNERY FREEZING OUT A NATIVE WHO HAD A SMALL CANNERY  
WHICH HE HAD SUCCESSFULLY OPERATED, SO FAR AS IT WAS POSSIBLE, LAST YEAR WHEN  
NONE OF THE TRAP OPERATORS WOULD SELL HIM FISH, the traps being under the  
management of the Government agent.

"ENCOURAGEMENT OF DANCE HALLS -- POOL ROOMS -- PICTURE SHOWS, AND LACK  
OF ENCOURAGEMENT OF RELIGION -- MORALITY -- AND LAW ENFORCEMENT -- See Mr.  
Schell's report.

"DISCHARGE OF MR. SCHELL AND RETENTION OF MR. GEIL UNDER PRETEXT THAT  
MR. SCHELL HAD NOT MADE SUFFICIENT GARDEN, WHEN THE LETTERS OF MR. LOFF SHOW  
THAT MR. GEIL WAS DIRECTLY IN CHARGE OF WHAT WAS CALLED THE INDUSTRIES AND WAS  
DEALT WITH INDEPENDENTLY OF MR. SCHELL.

"Also that Mr. Geil was in charge of the mill (independently of Mr. Schell),  
and therefore put in the pipe line at a cost of \$7,000.00, when he knew it would  
not operate the mill. Also as being in charge of the Industries, it was his  
place to have cared for the reindeer. Also being styled Industrial Teacher, it  
was his place to see that the boys (at least) had some industrial training, but  
he neglected it. (See report of Mr. Schell). Mr. Geil, more than any one else  
now in the service, was responsible for the first three statements above, and  
I am convinced that accounts for his being kept here and Mr. Schell (who did

policy of Industrial Training, which is provided and paid for, neglected and ignored. I do not believe it is fair to the Government or the people who pay for it, and most of all I see in the neglect of this department a very great loss to these poor people, who find it increasingly difficult each year to compete with people who have had better advantages.

"Mr. Beattie has been here now about one month, and from appearances and the previous history of events here for the past three years I conclude, that a very earnest effort is to be made to justify the past, or at least to save face as much as possible, and to endeavor to make a **STRONG APPEAL TO THE PEOPLE FOR SUPPORT.**

"That the real reason Mr. Schell was discharged was that he had not done these things.

"That Mr. Gell was kept because he could be depended upon to work for those ends, and in spite of the fact that he had entirely failed to make good in his position as being in charge of the industries.

"That Mr. Beattie was appointed because he was committed to the previous course having been an active participant in it, and has recently in a letter justified it -- and because he is closely identified with the Home Board of Missions of the Presbyterian Church -- having served under it as Superintendent of the Sitka School when it was a mission school, and thus would have the support of this Board and of Mr. Marsden, who will be rewarded in some way for his faithful services if it is possible. *[if this Beattie's letter]*

"**THAT THE POLICY OF THIS STRATEGY IS SO CONCEIVED THAT MR. DUNCAN IS AND WAS INSANE.** I have been told that Mr. Beattie had stated in Ketchikan that Mr. Duncan had been pronounced **INSANE BY TWO DOCTORS.**

"In spite of the statement of Mr. Lopp in a letter to Mr. Schell, apparently intended to let Mr. Schell think that nothing had been done about displacing him -- (See Mr. Lopp's letter of May 19th, line No. 9), Mr. Lopp, when on his way to Washington in February 1917, went by way of Mr. Beattie's home and used his best endeavors to persuade him to take the place. He also wrote him in April to the same effect and afterward, until he acceded.

"Apparently at least one thing that kept Mr. Beattie from accepting at once was that he was striking for a very large raise in the salary, which he finally got. Also for very liberal allowances for a cottage for himself and to have the school house finished, and other things, all of which he got.

"I infer, therefore, that not only is Mr. Lopp very much interested in something at Metlakatla, but also the Department at Washington is just as desirous about that something, because the liberality in the way of appropriations (or diversions) of funds to any one place <sup>[as was done at Metlakatla]</sup> is very unusual, to say the least.

"No new departments are being added, no more teachers, no boarding arrangements as the people had asked for, and actually the most important department (the Industrial) is the same as being eliminated by having the teacher set to building a house for the Superintendent. All of this it seems to me shows that the storm center is not the school itself. Also the former Industrial teacher, who (Mr. Schell says in his report) failed to get the boys to take any interest in the manual training, was given a Gentleman's Job."

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1917. Letter to Mr. E. S. Wellcome. From Metlakatla.  
October 9.

"Another thing I am trying to show is that the Government employees with their business plans are not in touch with the <sup>[people]</sup> men of any influence and ability at all. The truth is that the Government has never had and does not now have a