

8-4-1918

### Excerpts from the Writings of Henry J. Minthorn 3/3

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have been used in repairs on the walks.

"Ten additional white men were employed at the cannery yesterday, so that there are probably from 25 to 30 white men now employed, also a number of Japs, against one white man when Mr. Duncan had it, and I have been told that the wages paid to Natives is less than they get in other canneries. All of the profitable jobs are given to white men. Such men as Edward Benson and Harry Lang, etc., are not given employment and both Benson and Haldane were refused stock in the Commercial Company.

\* \* \* \* \*

"I am enclosing you a slip from the Ketchikan paper showing that the ball team and band were at Prince Rupert on Sunday, June the 30th, and the band played at a dance, etc. This was the occasion on which I told you in my last letter that Marsden took them over there in the Good Tidings and missed having a service, as they came back on Tuesday. The Board were paying for it as well as the ball team and band, since Marsden's salary began July 1st.

"I told you that Marsden had had his service to commence at 7:30 -- at the same time as Mr. Duncan's, but last Sunday night it began at about 9:00, and I was told that the reason was that the people would not come until the service was out at the Church.

\* \* \* \* \*

"1st. Fuel for operating the Cannery.

"Previous to the Government taking possession this was always bought of the Natives. Last year coal was used and this year fuel oil is being used, in spite of the fact that fuel oil is in great demand for military purposes. It would have taken probably 1,000 cords of wood this year, which at the prevailing prices would have given the Natives as much money as Mr. Lopp says was paid out altogether last year (whether he meant to the Natives alone or altogether I do not know), for wages.

helping to terminate the war, and have saved transportation, which is also one of the things that have had to be considered in reference to the endeavor to end the war.

"2nd. The item of lumber for the boxes used in putting up the canned salmon.

"This was always manufactured at the sawmill here by the Natives before the Government took charge -- preparations are made here this year for a pack of 60,000 cases, the lumber for which, at prevailing prices, would have amounted to about \$10,000. This lumber was bought in Seattle and shipped up here, and even the job of nailing up the boxes was given to Mr. Beattie and done by his son and the son of one of the teachers. What I have said about transportation applies to this lumber even more than to the fuel oil as it is more bulky.

"3rd. The adoption of traps for taking fish instead of previous methods.

"I suppose it will be said that it could not be expected that the old methods should be followed just to benefit the Natives. And yet the reservation was made, as they say, for the benefit of the Natives, and it seems to me that when use cannot be made of it for their benefit that that method of use should be abandoned, especially it must be the case when a specific promise has been made to use better methods.

"Since the Government has been operating the cannery no one of the Natives has been employed in fishing for the cannery, and yet fishing is the method by which they get their living; not only so, but the method of using the traps, inaugurated by the management of the Government cannery, has compelled the Natives to go to distant places to fish, so that now it is the case that the Natives from Metlakatla receive thousands of dollars for their work from other buyers of their fish, to where they get hundreds here from all forms of employment. This has led to numbers of them buying homes at other places and leaving here -- which most certainly shows that the method of administering the Annette Island Reserve is defeating its specific object, viz., **THE BENEFIT OF THE METLAKATLA INDIANS.**

"I think it has been definitely concluded by the Government agents here since

these conversations (which he started in the store), he said he had to do what he did or lose his job. Also that Mr. Duncan had repeatedly said that the property did not belong to him, and that he had tried to get Mr. Jones to leave the Government service and work for him, and then would not speak to Jones, etc., etc. The tenor of it all seemed to me that it was the best that could be done at that time. And that as there was no organization, there was really no Mission here, and that Mr. Duncan arbitrarily expelled people from the Church.

"At a subsequent time he accosted me and asked me if people had not been prevented from fishing adjacent to the Island some years ago when I was here, and said that they were having some trouble now in that regard and that Mr. Burkhart was contesting the legality of the reservation of the 3,000 foot strip, upon which the success of their whole business depends.

"The Government agents and the Commercial Company seem to have fallen out with Atkinson, and seem to be in some trouble over it as he seems to oppose the Commercial Company and has joined the Salvation Army, and so has some things in common with the Mission, since the Council (apparently under the direction of Beattie and Marsden) tried to suppress the Salvation Army but were defied by it (Atkinson not being a member of the council now). This, with the lack of action on the part of the department to act in giving the control of the church into other hands, seems to have discouraged Beattie about interfering with religious matters, also Beattie's not attending Marsden's service. I am confirmed in this belief by his action in quitting the Sunday School, also Marsden's quitting. Another thing in this line -- Beattie told me in conversation No. 1 that they had not interfered with the church but only with the property of the Metlakatla Industrial Company, which he said belonged to Ladd, Tom Strong and others, and which they had ceased to operate, and which was going to ruin, etc.

"Not only the people but a majority of the council even are very dissatisfied

Marsden, having been reinstated by the Presbyterian Board and allowed to locate here, proves to be no longer a center of opposition to the Mission, as the people seem to think he now has no cause to complain and he has proved, as he did at Samman, to be unable to create any interest as a missionary.

All of these things and others, one being almost unanimous dissatisfaction with the Commercial Company business, outside of its stockholders, makes the Metlakatla Christian Mission one of the least of the troubles of the Government agents here now.

\* \* \* \* \*

"There is some complaint by the Native workers that they are paid 5¢ an hour less than at other places, and that they are made to lose the time when the machinery was stopped for repairs on account of a break that occurred during a day's run and they were kept standing about while repairs were made."

1918. Letter to Mr. E. S. Wellcome. From Metlakatla.  
August 4th.

"This being the height of the Salmon canning season when the people, men, women and children are working long hours (about 14 hours) daily, the attendance is probably the smallest of the year -- in these minutes some record is also kept of events of interest occurring during the week outside of the Sunday School.

# MINUTES OF THE METLAKATLA CHRISTIAN MISSION

SUNDAY SCHOOL FOR AUG. 4th, 1918.

CLASS NO.	1 - SMALL CHILDREN -	TEACHER - SARAH DUNDAS	- ATTENDANCE	12
"	2 - ADULTS	SOLOMON DUNDAS		4
"	3 - 2	MR. BEATTIE		0
"	4 -	MRS. BEATTIE		0
"	5	MRS. BENSON		0
"	6	MRS. HUDSON		4
"	7	MRS. CATHERINE MARSDEN		5
"	8	MRS. HINTON		12
	TEACHERS			5

"There has been some dissatisfaction on the part of the Native workers with the wages which they claim are less than at other canneries, and on account of being docked for lost time when the machinery was stopped to make repairs, and on account of the Native help having been contracted to the Annette Island Packing Company by the Metlakatla Commercial Company, without their knowledge or consent, (at \$.56 per case, which on a pack of 60,000 cases (half of which is put up now) will amount to \$33,600 -- probably much more than twice as much as all the Native help will receive.) And when the Native help talked of quitting work a member of the Metlakatla Commercial Company told them that the Government would not allow them to quit work on account of the war, and if they quit the Government would send the submarine chaser after them. It was finally compromised by giving the workers a small raise, but there is very much dissatisfaction yet, one of the causes being the employment of so much white and Japanese help, while they were led to believe that the cannery would be operated with Native help as it used to be.

"A list of the places filled by white and Japanese help shows that all the desirable places are filled by white or Japanese persons: Cannery Tender 'Little Jack, 10 white men; 5 traps operated by 2 white men for each trap, making 10 white men; working on the pile driver, including cook, 10 white men; Mr. Smiley, owner, Mr. Simons, boss, Mr. Beattie, Government boss, Mr. Purvance, timekeeper, Mr. Geil, bookkeeper, 2 night watches, 2 carpenters, 2 machinists, make 10 more white men; one engineer and four boys and men nailing boxes make 5 more white people, and there are some white women working in various places, 4 in all, making the entire number of white people 49. There are two Japs testing cans, four trucking coolers and two feeding cutting machines, which with the two Japanese cooks make 10 Japanese, making in all employed in the work independent

of the Native help 59 persons besides the Natives, of which there are including children

1918. Letter to Mr. Wellcome. From Metlakatla.

August 4.

"Perhaps this may look like small business telling all this, but as I see it there is no one but you to look at the side of these poor people. Mr. Duncan has been forcibly deprived of his property and told that if he could not cooperate with the Government he had best leave here, and the Government which should stand for rich and poor alike is solidly committed to the interests of such as have stock in the Metlakatla Commercial Company, and is engaged in exploiting the poor, the old and the women and the children for the benefit of the Metlakatla Commercial Company. I am told that Harry Lang (Mayor) and some of the councilmen opposed the plan of giving the Metlakatla Commercial Company a bonus on the labor of the people, and contended that the people who did the work should have all that was paid for the work."

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1918. Letter to Mr. H. S. Wellcome. From Metlakatla.

August 20.

"The exclusive right to place traps around this Island is a very valuable asset, but it does not mean anything to the people as the 1¢ per fish royalty paid (and pretended to be for the benefit of the people) goes to the owner of the cannery to reimburse him for the money expended in building and equipping the cannery, and the people are told that when the contract expires (in 5 years) the cannery will be given to them. But as the Government claims to own everything on the Island and have already given the sawmill to a private company, the talk about giving the cannery to the people only destroys still further the confidence of the people in the integrity of the Government and in the sincerity

1918. Letter to Mr. H. S. Tellecone. From Ketlakhahla.

August 28.

"I am enclosing a copy of a letter written by me to Dr. Myers yesterday, which explains itself. The Dr. came over this morning. I sent the letter by George Hall and Benjamin Haldane but Mr. Simons, the manager of the cannery, having heard of Mr. Duncan's condition, sent one of the cannery tenders (a large boat) and brought the Dr. and took him back this forenoon, having breakfast for him on the boat while coming over.

"Aug. 27th, 1918.

"My Dear Dr. Myers:

"I am writing you in regard to Mr. Duncan.

"At 6 o'clock P. M. today, when Maria Booth went to get his supper she found the door locked and he did not respond to her rapping. She came for me and I also failed to get a reply so got in by the window and opened the door and let her in, and she went to see if he were asleep, as he sometimes was, and found him lying on the floor. I went in and found him unconscious and unable to use his right arm and leg. \* \* \* He rouses enough when disturbed to open his eyes but does not make any response when spoken to or seem to hear. \* \* \*"

"Mr. Duncan is still unconscious, but has a very little motive power in his hand and foot. He cannot be roused, and swallows with great difficulty."

\* \* \* \* \*

"Thursday Morning, Aug. 29th.

"Enclosed is a copy of a letter I sent to Dr. Myers this morning. Mr. Duncan has steadily failed since yesterday morning and I think will not recover or even live long. Solomon has come in from his fishing and John Hudson has



"Thos. H. Strong of the city of Portland, Oregon

"Dr. Benjamin L. Myers of Ketchikan, Alaska, and

"H. C. Strong of Ketchikan, Alaska.

(Named in the last will and testament of William Duncan  
of Ketchikan, Alaska, as trustees of said will.)

"You are hereby notified that William Duncan died at  
Ketchikan, Alaska, at one o'clock A.M., Aug. 30, 1918."

"Saturday, Aug. 31. A mass meeting was held yesterday and a petition was  
UNANIMOUSLY signed to have the body of Mr. Duncan buried here near the Church  
which will be done, using a metallic coffin.

"Monday, Sept. 2. Mr. Duncan's funeral took place yesterday -- Sunday,  
Sept. 1st, at 11 A.M. and was conducted by the Natives, assisted by the Rev.  
Tan Marten, Methodist minister at Ketchikan, Alaska. There were about one  
thousand people in attendance. The body was buried near the Church on the  
east side.

\* \* \* \* \*

"The city council was recognized by putting the Mayor at the head of the  
program, but Marsden managed to put himself forward by acting as interpreter for  
the Mayor. He mentioned that I was placed in charge of the Mission work and that  
they wished me to consult with the Elders, who were a properly constituted body.  
I did not make any reply as I did not consider it a proper place and occasion to  
make any statement, and it stands that way.

"The Mayor came into my house after the funeral exercises were over. I was  
not in and he told Mrs. Minthorn to 'tell the Dr. to hold all the keys in his own  
hands and to hold the hearts of the people together.'

"I think I told you that this so called Board of Elders had already practi-  
cally taken possession of the Sunday School the first of this year.

1918. Letter to Mr. H. S. Wellcome. From Metlakatla.  
September 11.

"I met Mr. Beattie on the walk yesterday and he stopped me and asked me if we were going away soon, that Mr. Lopp had wired him about the teachers having the Guest House to live in. He also said that one of the new teachers had told him that Mr. Lopp had told her that the teachers were to live in the Guest House this winter. He said that Mr. Lopp's wire was somewhat indefinite and asked him to make a recommendation, and that he had declined to do so, - that the Government was in possession of all the facts in the case and they ought to be able to decide such things without leaving it to him. \* \* \*.

"He enquired about the Church and our intentions in regard to it, and said that it belonged to the people, and that the board of Elders had been chosen by a mass meeting, and intimated that they would control the Church.

"He also asked what were the intentions in regard to the store, and said that the goods could be divided among the other stores.

"He also said that the Presbyterian church did not intend to make an organization here now and that all should be joined in one church, including the Salvation Army.

"He said that Mr. Duncan was allowed to use the Church and cottage and Guest House during his lifetime.

"He said that the people had many claims against Mr. Duncan's estate and were urging him to help them to get them, but that he had declined to have anything to do with them. He only mentioned Benson and Manson, and that especially Benson was very urgent about

could not be influenced by the fact of his color to take sides against him.

"He said that Thomas N. Strong could not act as Trustee in Alaska on account of being a nonresident.

"He said that things had been bungled here some, but that so far as he was concerned he was acting under orders and had to do as he had.

"He said that all the affairs between the Government and the Mission had been settled, and the goods in the store had been given to Mr. Duncan, and he had been given ample time and opportunity to dispose of them and did not do so, and more to the same effect, all of which goes to show that the same policy as has been outlined in the past is to be pursued, viz., to eliminate the Mission and other religious groups as the Salvation Army, and give the Church and religious affairs of the Community over to Marsden.

"I told him that the affairs of the Mission were in the hands of the Trustees, and that so far as we were concerned we would ask for legal, written notice, signed by some responsible party, before we would relinquish either the Church or the Guest House, and that we would go on as we had commenced until some other way appeared."

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1918. To the Board of Trustees of the Metlakatla Christian Mission.

September 30.

Metlakahtla.

"Enclosed is the paper given to me when Mr. Beattie put the notices on the buildings. I told him that I supposed he would want us to leave at once, to which he replied that was the way he

the Government when it was destroyed, also the contents of the building now occupied by the teachers and in the schoolhouse were in the custody of the Government agent, and I have understood that it was he who scattered and destroyed much of it, also property in the old warehouse in Mr. Beattie's custody at the time, which now I have been informed was taken by people and put to their own uses, and when some one spoke to him about it he said it was nothing but junk, although one item is said to be a mill shaft that cost more than \$50.00.

"He informed us that hereafter the Church would be under the care of the Elders. \* \* \*."

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1918. Letter to Mr. E. S. Wellcome. From Metlakantla.

October 15.

"Since writing the last time Beattie has taken the Church and we went to Ketchikan to consult with the Trustees and remained over Sunday and have just returned, but have not yet heard who took charge of the Church yesterday. Many things have seemed to be indicating that we would have to leave here \* \* \*.

\* \* \* \* \*

The people are much discouraged by the apparent ease with which Beattie seemed to take the Church, and his statements to them that he will proceed to take the personal property and the money, principally because he has up to this time given everything he has taken to a few persons.

"The fact also that the Government has taken so much property of all kinds from the people since the war seems to confirm Beattie's statement that the Government will take everything. Those people who have rather depended upon Mr. Duncan and his supporters, have been made to feel that they have made a mistake, and now see that there is no future for them here and are talking of leaving as soon as they can do so.

\* \* \* \* \*

"I could write several pages in reference to the state of mind of the people and what they have done under their present and unexpected change of circumstances, and in giving detailed account of what Beattie has done, only one of which I will mention. He came into our house one day last week while Lang (the Mayor) and Haldane were here and did some talking. Among other things he said that Claxton had wired him on no account to acknowledge any

1918. Letter to Mr. H. S. Wellcome. From Metlakatla  
October 21, 1918.

"I told you last week of Beattie taking the Church away from us, and our being at Ketchikan, and the Trustees saying that they thought we had best stay away from the Church, which we are doing.

"The Elders and Beattie held the services Sunday, October 13th, with an attendance of 60 at the morning service, Danl. Reeves (chairman of the Board of Elders) officiating in the morning and Roderick Murchison in the evening.

"Yesterday, Sunday, October 20th, Marsden held the morning service and we have not heard about the other services.

"Sunday, October 13th, several meetings were held in the houses by those who had been holding the services in the Church (Mr. Duncan's congregation); also yesterday October 20th, we were invited to the one held in the morning at Hudson's, there were twenty there and Mrs. Minthorn talked to them. At 3:30 a meeting was held at Haldane's, - there were 25 present and Mrs. Minthorn conducted the service. At 8:00 P. M. a service was held at the M. L. M. S. Hall and Mrs. Minthorn was sent for, to speak to them after they had assembled, - there were between 150 and 200 there, and great interest was manifested. There was a full attendance of the choir and two anthems were sung and many hymns. The Government people did not attend, although they had attended services at the hall before. Many old people were there and most, if not all of the members of the Metlakatla Christian Church, and many others who had attended at the Church in the morning. All of the Choir were members of the Metlakatla Christian Church, also the leader of the

lead to the Indians of Alaska being handed over to the Territorial Government of Alaska, since much of what the Bureau of Education does is altogether superfluous, since these people (at least) were self-supporting for 60 years before the U. S. Government originated the work they are doing here, and the work of the Government instead of promoting self-support among them is tending in the opposite direction.

"For instance, these people with the help of one white man had operated a cannery for more than 50 years, and now under the management of the U. S. Government this summer there were 50 white men and Japanese employed; and also in reference to merchandising - there were 7 Native stores here 20 years ago when I was here.

"And now the Government pretends that they are not able to conduct a merchandising business, and put white people in charge of a store, Mr. Beattie being the principal one. He has had no previous experience in the business, and so manages the trap site monopoly as to give that store a very great advantage over the other stores. He also gives that store the use of property taken from Mr. Duncan, pretending that it belongs to the Community, which also gives it a very great advantage over the other stores, under the pretence that it is a model business concern and so an object lesson to the Community, &c.

"We are still occupying the Guest House with the card on it stating that it belongs to the United States, and for every one to govern themselves accordingly. \* \* \*"

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1919. Letter to Mr. H. S. Wellicams. From Newport.  
January 4.

"\* \* I had a talk with Beattie and Lopp, and they told me that if we stayed we would have to be subject to the orders of the Elders in all of our religious activities (and Beattie was one of the Elders). Mrs. Minthorn had a children's meeting at the Guest House, a women's prayer meeting, and a Bible class and had a young women's class in the Sunday School, and I had the Teachers' meeting class, we also conducted all of the Church services.

"After Beattie took the Church Key (giving a receipt for it signed as agent of the United States) <sup>Beattie</sup> the Elders never invited us to take part in the Church services but once, which invitation we declined, as we thought best to refer the question to the Trustees as to whether we would be subject to the Elders.

"As you will see this brought us into conflict with the Elders.

"In the conversation I had with Beattie and Lopp I told them I did not think I would want to remain and try to work for the Elders, as some of them belonged to the Salvation Army, and some to the Presbyterian Church, and one to the Episcopal Church, and one to the Church Army, and I did not believe the plan would work.

"Mr. Lopp then told me that he thought I had been too long with Mr. Duncan to ever work harmoniously at Metlakatla, and that he thought the Trustees had best get some one else. I then asked him if we would be allowed to do any missionary work at Metlakatla independently, just as the Salvation Army were doing, and we would rent a house and also another place to hold services in. Both he and Beattie said we would not be allowed to do so. I then appealed to the people and asked them to sign a petition asking that we be allowed to remain and work independently, but Lopp then told them not to do anything, that it would come out



will see by what John Hudson says in his letter that there was considerable commotion among the people about it and is yet. My conclusion is that unless the mission can have some defined rights it cannot do any good there.

\* \* \* \* \*

"The Trustees sold the store on the appraisement of the persons appointed by the court to Moses Hewson, John Hudson and Solomon Dundas. These persons telegraphed to the Secretary asking permission to sell the goods in the store building, as you will see by John Hudson's letter this permission was not granted; also Beattie opposed it and had a proposition of his own for disposing of them. All of this (which was foreseen) greatly decreased the value of the goods and was, as it seems to me, simply spite on the part of the Government, as the people were very anxious to have the goods sold there in the store building. Some of the stock was of such a character that it is difficult to get it anywhere else, and of course would have been sold at the old prices which were much lower than at other places."

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1919. Letter to Mr. H. S. Wellcome. From Newport.  
Jan. 25.

"The inconsistent and unjust course the Government has pursued at Katlakatia in consenting to the Mission being established there, and recognizing its rights for so many years by accepting taxes on the Mission property, and in many other ways, and then arbitrarily and forcibly taking the Mission property from the Mission without any process of law, has confused the people in their sense of right and wrong.

"This has been added to by the manner in which the property has been disposed

of the field, so there has been no government maintained in the village since the Government took charge. Burglary, arson, assault and battery, and other crimes and misdemeanors have been committed, but no effort has ever been made by any Government officer to have anyone punished.

"The management of the religious affairs of the village is freakish and calculated to bring them into contempt. Dancing and other practices, encouraged and participated in by the Government employees, seem to have a more injurious influence upon Natives than upon white people.

"Both religious and social affairs are under the control of the Government, and no independent action is allowed either the natives or other people.

"There is no private ownership of real estate, it all being claimed by the Government. All incentive is lacking for making improvements."

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1919. Letter to Mr. H. S. Wellcome. From Newport.

May 3.

"Dear Mr. Wellcome: I had a letter from Dr. Myers yesterday and some papers which I am sending you. I have also had some other letters from the people, one from Hones containing a copy of a letter written the Presbyterian Board, which I am sending you. Judging from all the letters that we have had I think things are in great confusion at Metlakatla. I think Beattie has allowed Marsden to take charge of the Church and services under the pretext that the Board of Elders have asked him to, but as I hear it, only two of the Elders agreed to it, and he is paid by the Presbyterian Board.

"Since you left Metlakatla many things have been done that add materially to the condemnatory evidence against Beattie and Marsden, some of them I have informed you of.

"It seems to me the only right way to end the case is to get an unbiased

1919. Letter to Mr. H. S. Wellcome. From Newport.

June 9.

"\* \* \* I will give a little synopsis of the charges that I think can be sustained against the Bureau of Education.

"(1) That the Bureau of Education is engaging extensively in business in Alaska -- that is, secular business -- such as salmon canneries, fishing privileges (valued at many hundreds of thousands of dollars), sawmills, mercantile stores (in competition with the Natives), wharves, improvement of and disposition of water-powers, buying and selling of furs and other merchandise, stockraising, and other lines of business, all of which is not in line with the object for which said Bureau was inaugurated, but is at variance with such object and detrimental to it.

\* \* \* \* \*

"Many of the Native stockholders in the business, transacted and controlled by the Bureau of Education, have been in business for many years, and understand local conditions and are far better qualified, both naturally and by experience, to transact business than the teachers employed by the Bureau of Education, who successively, automatically and frequently are put in charge. But these stockholders are willing to submit to this arrangement for the reason that, on account of the official position of these teachers, and the authority possessed by them in virtue of their official position, they can and do divert many favors and advantages belonging by right to the Community to the benefit and advantage of these business enterprises, and consequently, to the advantage of the stockholders and disadvantage of every one in the community not a stockholder, and especially to the advantage of the large stockholders.

"So that when it is all summed up, the whole scheme is planned and carried out so as to make the rich richer and the poor poorer, and especially and above all, to reward favorites and punish any and all who do not see fit for any reason

business transactions of the Bureau of Education is concerned, by far the bulk of the profits go to white people.

"Last season (summer of 1918) the Bureau of Education gave four men the contract for furnishing the Native labor used in the cannery of the Annette Island Packing Co. These four men were Marsden (secretary of the council); Brendible (Treasurer of the council); Allen (President of the council); and Atkinson (who claims to be the hereditary chief of the Tsimsheana). The price paid was by the case, and was about twice what it cost in the Ketchikan canneries, where it was paid for by the day at wages such as prevailed that summer in Alaska on account of the war. These four men employed the Natives by the day (about 90 of them mostly women and children), paying them less than they could have had at other canneries. Many of them had small children and could not leave home, and some were old women that had been used to pre-war wages and were pleased to get what was offered to them.

"But some of them objected, and attempted to organize a strike for the same wages paid at other canneries, but were coerced by Marsden telling them that the Government Subchaser would be after them if they made any disturbance. This Subchaser was a Government Naval Submarine chaser, kept in the vicinity to prevent disturbance of industrial conditions on account of the I.W.O., and the desire on the part of the Government to get the maximum quantity of food. The result of this arrangement was, as nearly as could be ascertained without access to the exact data, that these four men received about one-third of the whole amount paid for Native labor, and incidentally were solid for the Bureau of Education.

"It is pretended that the Native community of Metlakatla is governed by a Native council elected by the people, but whenever business of importance is transacted such as making the lease with white men for the cannery site, and the

so that the three officers, Secretary, Treasurer, and President, could do anything that the whole council could do.

"I have understood that these three persons have put through matters of importance without any formal meeting and without making any record, but simply announced that the council had decreed so and so, in this way accomplishing what they wanted to, and yet leaving the matter so that it would be difficult to prove anything.

\* \* \* \* \*

"The Bureau of Education has at Metlakatla sought persistently to bring all of the religious activities under its direct control, and in order to do so has instituted a system of electing in a manner similar to the formation of the Native council, what it styles a Board of Elders, and has decreed that all religious matters on Annette Island shall be under the control of this Board. The same arrangements exist in this Board of Elders as in the Native council by which two or three members of the Board can transact business without the concurrence of the other members.

"The head teacher of the Bureau of Education's Native school is a member of this Board and by far the most active one. (He has also the vote power in the Native council). This Board is elected without reference to any fitness to manage religious matters, and the head teacher does not need to have any religious experience in order to qualify for the position of absolute dictator over the religious activities of the Natives, and the Natives have no voice in his selection, but, as in their business affairs, are obliged to accept whatever is offered them by the Bureau of Education.

"The community at Metlakatla has had religious instruction for sixty years and has been accustomed to conduct its religious exercises without dictation from others. There were many Christians in the community, all of whom are now sub-

said Bureau is the manager. This action caused the disbanding of said Fire Company and the town of Metlakatla has been without a Fire Company ever since, and is not protected by any system of water supply having sufficient pressure to be used in case of fire. The town also has no regulation in regard to prevention of fires by compelling the construction of fires, and is exceedingly liable to total extinction by fire in a country where high winds are common. This condition, which is due to the action and lack of action of the Bureau of Education, which has assumed, in most respects, absolute control of the town, (even to claiming to own all the buildings), might be a basis for a claim against the United States in case of loss by fire.

A Native (Edmund Verney) and others started a small cannery, but on account of the Bureau of Education having disposed of the fishing privileges, could not obtain a supply of fish and was obliged to discontinue the cannery. This company filled a part of its contract in a satisfactory manner, and no doubt would have continued to operate had it not been for the action of the Bureau of Education. The help employed in this small cannery was all Native while the cannery instituted by the Bureau of Education is largely, in fact almost exclusively, so far as the skilled employment is concerned, white people and Japs.

This action on the part of the Bureau of Education seems at the present time to have forever destroyed any hope on the part of the Natives that they would ever conduct and manage their own affairs, as not less than 50 white people and Japs were employed in the Bureau of Education cannery during the summer of 1918, and ten buildings have been erected to house white people and Japs where none were needed before, as the cannery previous to its being taken charge of by the Bureau of Education, was operated exclusively by Natives.

To make this statement a little more inclusive, it now appears to the Natives that all of its business affairs and even its religious activities are entirely

women and young girls of the community in the operation of the cannery (very often late at night, when the business is running over time), and in the absence of the fathers and brothers of the community who are excluded from the skilled employment in the operation of the cannery, their places being filled with the white people and Japs.

"The Bureau of Education has ever since it took charge of the community at Metlakatla encouraged public dances.

"Whatever may be said about dancing or public dances in other places does not apply in many cases to conditions on the frontier where whites and Indians live in close proximity to each other. In such places the only public dances in which white people and Indians associate on an equality are in dance halls, with which are associated saloons, gambling and prostitution, so that when an Indian girl is encouraged in cultivating a taste for dancing she is being simply made an easy victim to whatever goes with a public dance hall on the frontier. The general effect on the young men is no better so far as their moral and physical welfare is concerned, and so far as their business efficiency is concerned the effect is all against efficiency.

"Indians as a race succumb to the white man's vices much more readily than white people themselves, and should be shielded from them rather than exposed to them, and especially is it folly to expend large sums of money in the education of Indians and at the same time expose them to the very worst conditions of white society, which will almost inevitably render futile all of the educational work.

"The Bureau of Education in meddling with the cannery, fishing privileges, sawmill, Commercial Company, and religious and social life of the community, is neglecting its educational work, which is the only thing that it could do better than the Natives. \* \* \*.

"The Bureau of Education employs a man as Instructor in manual training, but the services of this man are diverted into channels having nothing to do with

out more into the open than it had when you were there, and I am sure that this year when they feel that all chance for detection has been eliminated that it will show its real workings better than ever. I have enclosed two letters from two girls to Mrs. Minthorn, from which you will see that although the capacity of the cannery is being doubled, such men as Tom Hanbury (see Frances' letter), Ralph Smith (see letter of his daughter) and John Hudson's letter, that these three men are not given employment and have to leave the place. Tom Hanbury told me last summer that he had tried to get a job there so he could have his family at home and be near his old mother, but they would not give him any. There are plenty of others who have had similar experiences."

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Dr. Minthorn to John Hudson, October 29, 1920.

"\* \* \* There might be a change in the Government officers, and there would be men in office that would give the Metlakahtla Christian Mission the same privileges as they give the Salvation Army, and the Presbyterian Church and others, instead of taking all their property from them and refusing to allow them to have their own services, as they have done to the Mission.

"I asked Mr. Beattie and Mr. Lopp if the Metlakahtla Christian Mission could carry on their work if they would furnish their own buildings, and they said no, that all of the people must be subject to what they called the board of elders [the political elders chosen under the direction of Marsden and the Bureau of Education], but they never asked the Salvation Army or the Presbyterian Church to be subject to the board of elders. \* \* \* Keep the key of the Church if they do not force you to give it up, and keep your homes and the land you have cleared and plant it and go and look after the crop and gather it.

"You must keep on praying and working, and help every where you can and be ready to do more when there is more opportunity. The unjust means used by the Government and some of the people at Metlakahtla never succeed for a long time, but soon fail."

1920. Letter to Mr. Wellcome. Newport.  
December 8.

"When the Mission is reorganized it should be in some place where it will not be hampered by the jealousy, suspicion, and envy of narrow-minded Government employees who are inflated with having what they consider Authority and are watching for opportunities to exercise it, and on account of their isolated situation have rather a limited field in which to spread themselves.

"There are people in the world who are big enough to rise above the petty motives that actuated the Government employees that have been in charge at Metlakahtla since the Government began a work there, but the Government does not get such people, \* \* \* For instance take Mr. Beattie \* \* \* He had lived for many years among the Indians and had lost his sense of proportion in reference to his own importance, having only the Indians to compare himself with. These things unfitted him for the exercise of authority, especially over white people. His estimate \* \* \* of Mr. Duncan was the estimate of people who are unfitted to have authority over any kind of a mission."

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1920. Statement of Dr. H. J. Minthorn. Metlakahtla  
December 21.

"Copy of telegram from Secretary of the Interior to Andrew Usher, addressed as Mayor, although Metlakatla is only an Indian village on an Indian Reservation, and is not incorporated.

Telegram

Washington, Dec. 21st, 1920.

two and three years beginning January one, one to be elected each year thereafter. Qualifications of voters and method of procedure same as in elections of other officials. Suggest Purvance be one of election judges. Trustees should send Secretary of Interior for approval copy of all arrangements for use of church. United States Marshal will enforce compliance with arrangements if necessary.

(Signed) John Barton Payne,  
Secretary.

"From the above it will be seen that the Bureau of Education (although the telegram is signed by the Secretary of the Interior yet the immediate agency acting in Alaska on educational matters, and in this case religious matters also, is the Bureau of Education) has assumed the direction of matters pertaining to religion at Metlakatla. As this might even in a general way be considered unusual it has especial significance in this particular case, owing to circumstances covering a period of more than thirty years, some of the circumstances being as follows:

"In 1887 Mr. Wm. Duncan, Missionary, together with 683 Natives of British Columbia constituting the Metlakatla Christian Church and Mission, arrived at the present site of Metlakatla from old Metlakatla, British Columbia.

"The President of the United States and other Government officials had been consulted, and Mr. Duncan and the Natives were assured that such rights as were accorded to other settlers in Alaska (known as Squatters Rights) would be accorded them. The Honorable/H. R. Dawson, United States Commissioner of Education, accompanied them. The United States flag was raised, and in an

Alaska, school houses and store buildings, and more than 120 dwellings, equal to the dwellings in an average American village. Much land was cleared and cultivated, roads and sidewalks were made, an expensive water power pipe <sup>line</sup> was constructed, and many other improvements. During this 27 years the Government collected taxes from these people in large amounts, and with the exception of helping to the amount of \$1,200 per year for seven years in supporting a public school, expended no money for any purpose.

"It is a conservative estimate to say that these people expended \$500,000 in permanent improvements. Then comes in the year 1914 another Commissioner of Education and declares that all of this improvement is the property of the United States and takes possession of it; - not to improve it, for from that day it began to fall into decay. And he not only claims the permanent improvements and takes possession of much of it, but he claims the right to take charge of the business affairs of the people, engages in running a store and endeavors to have the Natives, who up to this time were conducting a number of stores, to cease their own enterprises and invest their capital in what he calls the Government store. He puts in charge of this store and saw-mill persons (Government schoolteachers) who had never had any experience in the management of such business, or in fact of any business, and four different ones have been in charge since the Bureau of Education took charge.

"There is more or less financial responsibility in connection with such business and many possibilities for the Government to incur a loss and none to make any profit. In fact during the years

by the Natives, and turned it over to white people, Japs and others, - especially the skilled and high priced labor, not only making the percent of the amount paid for native labor much less than formerly, but greatly discouraging the Natives from aspiring to difficult and more highly paid positions.

"Thus when these three things are considered, Viz:

"First, abolishment of individual ownership of real property;

"Second, discouragement of individual initiative in business, stores, etc.;

"Third, shutting out of the Natives largely from skilled employment.

"It is fair to say that according to standards of progress among white people, the Metlakatla Community has been set back at least 500 years, and according to the standards of the United States Interior Department, which in its own administration of Indian affairs under the Bureau of Indian affairs very explicitly discourages definitely each one of these principles, the people of Metlakatla have been relegated from the most advanced status of the Native people under the Indian office to the most primitive condition of the American natives as they were found when first taken under the care of the Indian office.

"All of this and much more can be said in regard to the Bureau of Education in its management of religious matters, in which line it has been especially active and prolific of experimentation.

"It has taken possession of the Church, but has never expended anything upon repairs. This Church was built by the Metlakatla Christian Church. Some other members of the Metlakatla Community

Christian Church, which were well attended.

"Up to that time there had been no complaint from any source that any one was in any way deprived of the use of the building. It was free to all and was used by all, Metlakatla Christian Church, Salvation Army members speaking in the pulpit, also Presbyterians, and others, and the same feeling exists at present in regard to the use of the Church building, but the Bureau of Education seeks to compel the Metlakatla Christian Church to acknowledge that another church, recently organized, and never in any way contributing to the building or maintenance of the Church building, has an equal right to use it, and undertakes to frighten them into compliance by the reference in the Telegram to the United States Marshal.

\* \* \* \* \*

"As to the Metlakatla Christian Mission. — It was separate from the Metlakatla Christian Church in that its property belonged to the Missionary, to be held by him during his lifetime for the benefit of the Mission, and left by him at his decease to Trustees, for the benefit and continuance of the Mission.

"In the relation of the Mission to the people, strictly business principles were observed. It was in no sense a community or church affair so far as the business transacted was concerned. Mr. Duncan was the owner and manager of the business, he assumed all risks and paid everyone that worked for him customary wages, and he owned the property. There were times when he tried placing shares of stock with some of the people, and they received dividends as well as wages but soon the question of control came up and he found the people a hindrance to success and bought the shares.

years of the operation of the Mission to the amount of millions of dollars.

"It would of course be difficult to make an exact estimate, but it includes at least the following items: Living expenses for an average of about 600 people; also their education; Church buildings and Church services; medical attention, including medicine; care of old people and children etc., etc. They were in a state of abject poverty when Mr. Duncan went among them. They all lived for the sixty years that he lived with them in comfort and plenty, and often in what was luxury for the time and place in which they lived.

"On the part of Mr. Duncan he received for his part a meager living, very ordinary clothing, absolute separation from the people of his own race, as well as separation from his relatives for the greater part of that sixty years. He never had a home as the word is understood.

"In money he had for his wages the Mission property and about \$150,000, all of which he left to trustees for the continuance of the Mission.

"The Mission property the Government took from him several years before his death, and tried to make him think they were doing him a great favor in letting him stay in his little cottage, and even threatened to put him out of that because he did not, as they thought, cooperate enough with the Bureau of Education in their activities, much of which consisted in taking from him the Mission property, and in neglecting or destroying it.

"From the day that the Bureau of Education entered Metlakatla

dedicated to the god, COMMUNITY.

"The fact that this telegram is signed by the Secretary of the Interior does not relieve the Bureau of Education from the entire responsibility of it, for the Secretary of the Interior has charge of the Bureau of Indian Affairs also, and the Bureau of Indian Affairs has always fostered and protected missions, even to the extent of allotting to them sites for churches and other purposes on Indian Reservations, and in every way encouraging and assisting them.

"The especial policy and hobby of the Bureau of Education is not confined to churches, for it has at Metlakatla obliterated individual ownership of real property, and individual initiative in business, so far as it could, among the natives, both of which are encouraged and fostered by the Secretary of the Interior under the Bureau of Indian Affairs.

"Some pretense of justification of the peculiar red policies of the Bureau of Education has been attempted by attributing it to Annette Island being a Reservation, but the Bureau of Indian Affairs has but little if any jurisdiction outside of Indian Reservations, and it makes a specialty of providing individual ownership of real property to natives on Reservations.

"The necessity for individual ownership at Metlakatla is greater than upon most of the Reservations, as it costs excessively to clear land and put it in cultivation; yet the time is at hand and has been for some years, when the Natives need to give more attention to cultivating the land.

"But that any one, native or otherwise, should go to the



may sometime be willing to deal justly with the natives in regard to the ownership of their homes, the answer is that it has not, in the seven years it has been in charge at Metlakatla, and evidently does not entertain any such intention, since it announces in this telegram that it will insist on government in the name of the Community to the extent of calling in the United States Marshal to compel owners of a church to acknowledge that they have no individual claims, but that any other denomination has equal rights, even though that denomination has never contributed in the least to the construction of the building.

"This principle, consistently applied, forever precludes any other denomination, or any benevolent organization from ever expending anything at Metlakatla. The same is true of any enterprise that requires the use of real property. No more complete blight was ever put upon any Community."

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1921. Letter to Dr. S. L. Myers. From Newport.

January 20.

"It is difficult to make an estimate of anything that happens at Metlakatla because of the various interests concerned, some of them being radically opposed to each other.

"I think the action of the Native Metlakatla Christian Church in undertaking to continue the Church Services on their own account is of very great importance.

"First - It shows that Mr. Duncan's work was efficient to a greater degree than was generally supposed, even.

"Second - It speaks well for the Natives, and shows that they have what is generally called character to a greater degree than is generally thought.

\* \* \* \* \*

"I feel sure that the Government agents will not encourage or help them, even if they do not, in every way they consider safe, endeavor to cause them to fail. The same is true of the Presbyterians, both having persistently and for a long time disparaged Mr. Duncan's work, and the only thing that will probably ever suit them is for it to fail and the sooner and the more complete the better.

"In fact, I think Mr. Duncan's work has made both the work of the Bureau of Education, and of the Presbyterian Board in Alaska suffer by comparison for many years. Mr. Beattie represented both of these agencies and was at the head of the largest work in Alaska, sponsored by both of these agencies, and I am very sure that it was his intention from the start, and increased with the lapse of time, to destroy Mr. Duncan's work and belittle him personally, and his dearest hope in connection with work at Metlakatla was that Mr. Duncan's career would soon be for-

planned for by him, and at first was even somewhat of a surprise to him. It is not what he aimed at and sought for.

"Mr. Duncan sought to bring about change in character, and to do this he made use of the only means that has ever wrought a beneficial change in human character, viz., the Gospel with all that that word implies.

"He was not satisfied with teaching them to make the sign of the cross, or with baptizing them or putting their names on the Church roll, but as you know, he studiously avoided each one of these things for fear they would think about them and miss the real thing.

"It would be just as sensible to undertake to cure anemia with complexion paint as to try to lift up the Native people with business methods, or some great display of putting their names on the Church roll, as the Bureau of Education and the Presbyterians are doing at Metlakatla now.

"Of course it will fail -- it has failed already. The business done at Metlakatla is not being done by the Metlakatlans as when Mr. Duncan was there, but by white people, Japs, Government employees, etc."

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1921. Letter to Mr. H. S. Wellcome. From Newport.  
October 26.

"I think it would be well to call the attention of the Secretary to the fact that in all other places under his control at Agencies, Indian Schools, etc., it has always been the pride of the Indian service that all interested parties had their day in court except at Metlakatla, where the very opposite policy has been pursued.

"I do not see how it is possible to settle this business without an investi-

into the case along with him. The charge was formulated by the resident missionary of the Presbyterian church and signed by three old men, Natives, none of whom could write or read writing.

"The Bureau of Education heard the charge and rendered a decision and notified me as to how the decision affected me, but never allowed either Mr. Duncan or me to say one word in defense or explanation. I am entirely within bounds when I say that such was the invariable rule pursued in all transactions in which the Mission or its friends were interested.

"I will also say that from a long acquaintance with the Native people at Metlakatla I am sure that it was only a very small minority that ever approved the action taken by the Government agents, and that the acts of even that minority were dictated by one person in almost all instances; \* \* \*.

"Further I feel sure that even now the same state of feeling exists at Metlakatla -- viz., that a large majority condemn the despoiling of the Mission, although they may desire the Government to continue the School.

"There are several reasons why I say I am sure the large majority will even now, even more than at first, condemn the acts of the Government in despoiling the Mission.

"First, there is a strong sentiment at Metlakatla in favor of doing what is right, in the abstract, and there was never an act more evidently wrong than the Government encouraging the establishment of the Mission at Metlakatla, and then when it had accumulated valuable property to take the property that it had in no sense ever in any way been instrumental in producing.

"Second, the taking of the Mission property by the Government has in almost all ways been detrimental to the Native people of Metlakatla. It destroyed confidence in the sacredness of vested rights, and thus in every way discouraged the people from making improvements on land.

"The method pursued by the Government agents resulted in the employment of

has shown them that only a chosen few derived any benefit from it, and that the Government would not even maintain the property but allowed it to greatly depreciate, and that all the attempt ever made to keep it from depreciating was made by the Mission without any encouragement on the part of the Government, and in spite of the fact that the Government took particular pains to make it clear that it would claim also the improvements.

"Third, the Mission property was formerly used for educational purposes, but not so now, the skilled operators being all white men or Japs or Chinamen. The Natives find more opportunity to acquire such places at other canneries than at Metlakatla.

"Fourth, it is a fact that the business operations undertaken by the Government are mainly profitable to others than to the Natives, although the Government in transacting the business does not receive any profit and the Natives little or none, yet the Government expends money and assumes responsibility and more or less risk.

"Fifth, the manifest injustice of the whole transaction of despoiling the most successful mission in some ways ever operated, has made enemies for the Government not only among the Natives but generally among white people as well, not to mention the brutal treatment of Mr. Duncan in his old age. This will make the general impression that the wrong should be righted, and favor the cause of the Mission if an examination should be conducted on the ground.

"Sixth, there are questions concerning the future operation of the Mission and its relation to the Government and the Government School, and other missions, especially the one conducted by the Presbyterian Board, that cannot even be broached now, but after the local examination they can very well be adjusted right. Should such an examination be ordered it should be in the winter time while the most people are at Metlakatla.

"It is a fact that Lopp, Claxton and Maresden despoiled the Metlakatla Christian Mission and defamed Mr. Duncan, and if an unbiased investigation is allowed at Ketchikan and Metlakatla it will be abundantly proved.

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"\* \* \* Dr. Claxton, Mr. Lopp and many others never appreciated the spiritual part of Mr. Duncan's work or even understood it, much less were they able to see that the spiritual part of his work made the industrial and economic part possible, and that without the spiritual conditions that Mr. Duncan inaugurated in the very beginning of his work the results, afterwards so conspicuous in the material welfare of the people would never have resulted.

"All they and many others saw was the wonderful change in the material welfare of the people, and incidentally the credit accruing to Mr. Duncan as the originator of a method of dealing with Natives that seemed to greatly benefit them and also met the approval of all classes of people.

\* \* \* \* \*

"They had an ambitious scheme for business connected with the educational work of the Bureau of Education, that was by no means confined to Metlakatla but covered all of Alaska, and included canneries, stores, reindeers, furs and other things. It was their pet scheme and I think they believed in it, and I do not think they tried to profit from it personally, but I am sure they subordinated the Educational work to it, and urged the agents to make sure of the success of the business enterprises. I do not think the record will show that they thought or cared much about the Natives being benefitted by it, but rather sought to use the Natives in making the business undertakings a success than to do them any good. This shows especially at Metlakatla, but the same thing is evident at Hydasburg and other places. In these places, especially to my own knowledge at Metlakatla, Mr.

was all in the interests of the Natives. This is not so even in the case of the cannery that Lopp and Claxton induced people to build by allowing them the exclusive right for traps on the 3,000 foot strip, and the cannery has always been operated with white and Jap labor, where previously the only labor used was Native labor, except the most laborious and most cheaply paid labor, which has been farmed out to the women and children who could not get away from the Island to work in other canneries where they could get better pay.

"I want to emphasize the fact here that Lopp and Claxton never aimed to help the Natives, but rather tried in every way to make or get the Natives to help them to carry out their schemes, and that their schemes did not help the Natives, and that it all worked against the efficiency of the Educational work.

\* \* \* \* \*

"They violated the principle of giving equal chance to all United States citizens, since the white people having the cannery contract had also exclusive rights for traps on the best trap location in Alaska, being 3,000 feet all around Annette Island which is at the mouth of Dixon's entrance where all fish going to streams in Southeastern Alaska must pass before arriving at their spawning ground.

"This business is an expense to the Government, and in no case can it return any profit to the Government, and it carries with it more or less of risk of loss to the Government as the Government agents buy and sell and make contracts, etc.

"It is not what it pretends to be, that is, educational work, and people are carried on the payrolls as doing educational work while in fact their time is occupied in looking after some business that they never had any experience in.

"Lopp's office in Seattle is not located in proximity to the field in which the business is transacted but is 1,000 miles away, and there is great expense in traveling, telegraphing, etc.

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1921. Letter to Mr. H. S. Gellecome. From Ketchikan.

Dec. 2.

"It would seem as though the Government should favor the continuance of the Metlakatla Christian Church in preference to either of the others, but Marsden has done so many dirty things to help Lopp in taking the property from the Mission and in getting petitions signed making it appear that it was the wish of the people, that so long as Lopp is in charge, Marsden will have a large influence.

"I do not know what the prospect is for Marsden and Lopp keeping their hold, but I hear the Commercial Company is facing a crisis, that they have a large amount credited out not only for merchandise, but that in order to make an appearance of prosperity, Lopp had urged the building of new houses, and had sold building material on credit and now the people are hard up and cannot pay, and as the Commercial Company has suspended payment of dividends, many of the stockholders are refusing to pay their debts and demanding that the Company take their stock in payment. But the prospects are better for the operation of the Cannery next year, and that would greatly help Lopp.

"If there is to be an investigation, this is the time for it. Mr. Lopp is working the old scheme that he has always worked -- that is, to investigate himself -- and has had the Governor of Alaska here -- in fact went to Juneau and came down with and took him over to Metlakatla. \* \* \*.

"\* \* \* I know all of these people Natives intimately, in fact I consider that I had in some ways a better opportunity to know them intimately than anyone else as I was more intimately associated with them for six years as their attending Physician, and I am sure that Mr. Lopp and Marsden could not make any showing in such an investigation compared with the interests that would naturally be arrayed against them, since Mr. Lopp has always played favorites with the small Marsden



and they feel disgraced and humiliated and blame it to the Reservation. Then white men have been locating mining claims on the Reservation, and it is said that that was one thing that took the Governor to Metlakatla -- to see something about throwing all of the Island open to white people except the comparatively level portion west of Purple Mountain. Of course this looks like rubbing it in on the Natives, to debar them from the privilege of the U. S. land laws because they are on a reservation, and then take such parts of the reservation as might have some value on account of minerals and give it to white people.

"In addition to this is the fact, as shown by the course pursued by the Editor of the Chronicle, in advising the Governor and in printing the article that I am sending you, that there is a very large sympathy among almost all classes, and certainly among the best class of white people, for the Metlakatla Christian Mission.

"Although the Governor did not say anything in public about the Mission, yet of course Mr. Lopp did his best to prejudice him against it, since he is irretrievably committed to its destruction in order to save himself."

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1921. Letter to Mr. H. S. Wellecome. From Ketchikan,  
December 5.

"I do not see much change in the situation since we were here before. I think time has shown, just as it was sure to, that the contention of the Government about the ownership of everything being in the Government was not only wrong as principle, having no just basis, but was foolish as a basis for dealing with the situation, and is untenable logically and fatal as a precedent, if the policy was to be to encourage just and righteous dealings among the people, and between the people and the Government, and is in direct opposition to the policy of the Government in its dealings with the Natives on all of the other Reservations in the

say nothing of false assumptions.

"One inconsistency is that if the Church belongs to the Community and is to be administered by the Government there should be justice shown and every one should have their due interest protected. There is no attempt to do so. The Christian Church is larger than all the others, yet it is obliged to take an equal share with a much smaller faction. It is obliged to hold its services in such an irregular manner as to very largely neutralize them for good, and the result will most likely be the destruction of its efficiency. The latter is true of the Presbyterian Church, so that most probably the plan will result in harm all around.

"But there are other people besides the Christian Church and the Presbyterian Church, and what becomes of their rights if all have an equal right, and what will be the effect of entirely ignoring all other rights if the principle acted upon is that the Church belongs to the Community?

"It has been a principle with the Government not to interfere with religious matters. Another principle has been that a church belonged to the denomination that conducted its services, and that others, although contributing to either its building or support afterwards, did not acquire any right to the building or to be heard in regard to the conduct of the services.

"Another principle has been that members leaving any church and joining or becoming members of another church, could not lay any claim to the property of the church they have left.

"Mr. Lopp has superseded all of the customs of all religious denominations based upon these principles, by substituting for them a principle that it would be impossible to act upon and do justice to all, or even any of the interested parties, since no religious services can be efficiently conducted in the irregular and uncertain manner which he has prescribed.

wife's people.

"If Mr. Lopp is looking for precedent he is still worse off, as the Government has in all cases refused to sponsor any one church, -- which is what is being done in this case, since the most numerous church at Metlakatla and the one instrumental in building the Church has just completed repairs on the Church building amounting to three or four thousand dollars. The Presbyterian church, having a much smaller membership and being mostly persons formerly belonging to the Christian Church, is the church now claiming the right to half of the use of the house.

"If Mr. Lopp should seek to bolster up his contention by referring it to the adjudication of other churches he would most certainly fail. Since most all of the other churches have church buildings on Government Reservations and are very jealous of such rights as they have, they would most certainly never consent to pool them and turn all over to the Government for such a fanciful distribution as Mr. Lopp has inaugurated at Metlakatla.

"Especially since, if it was carried to its logical conclusion, the most unenlightened and the most irreligious would have the same right to be heard and the same amount of influence in the result as the most faithful and consistent Christian.

"And so on and on and on. The Government, through Commissioner of Education Dawson, came here with Mr. Duncan and the people when they came to Annette Island, and raised the United States flag on the beach, and he [Commissioner Dawson] and the people and Mr. Duncan having stood under its folds, Commissioner of Education Dawson in a speech pledged the protection and other good offices of the United States to that little handful of people, -- refugees from oppression in another land. It seems to me the Government has entered into all sorts of difficulties when it assumes to reverse itself after more than a half a century of fair dealings in which it still further affirmed what Commissioner Dawson promised.

on any reservation in the United States, even fifty years ago when the policy of the Government was comparatively undeveloped."

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1921. Letter to Mr. H. S. Wellcome. From Metlakatla.

December 12.

"There are so many influences at work here that it is difficult to know just what to do. But in my mind I always refer back to the fact that there was not the least excuse for the Government taking the Mission property, and that it has in no way profited the Government, and was a very great disadvantage to the Natives, and was inexcusable and unjust, and that some time the Government would see it and right itself as nearly as possible.

\* \* \* \* \*

"\* \* \* But summing up I want to say, and I will give the reasons for it some other time, that we find a good solid work going on here -- the continuation of Mr. Duncan's work. You can feel assured that nothing at all material has happened so far to discredit the work since it has been committed to the entire care of the Natives, but on the contrary, it is more to the credit of Mr. Duncan's memory than anything that he did during his lifetime that it is now shown, by a three years trial under many trying and adverse conditions, that he built on the rock and the work is enduring."

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1921. Letter to Mr. H. S. Wellcome. From Metlakatla.

December 17.

"So far as the Christian Church is concerned I think the situation is good -- I think much better than might have been expected. There is as in most other places some jealousy, envy, scheming, etc. But the fact stands out prominently that the

the other caucus and got two candidates nominated there for each office, so that the vote of that party will be divided and so will not stand any chance of winning, although they are in the majority. I believe in party politics, but these people never knew any thing about politics until the Government took charge here, and if there is any good in parties there should be an even chance. \* \* \*.

"I hear that there will be a move to throw open all of the Island except a small portion on the west end.

"At the risk of being tiresome I will say a word about that. When the Government took charge here the first act was to take an ax and break the lock off of the cannery door and put a Government lock in its place, without any apology, excuse or legal process. These people had heard Commissioner Dawson say while standing under the folds of the United States flag on the beach the day they arrived here that the United States had a high sense of honor, and would protect them in their rights, etc.

"Then another Government agent, as I have said, comes and takes forcible possession of property that they had seen produced by Mr. Duncan, and held and used by him, and on which he had paid taxes, etc. That act produced the same effect here that it would have produced in any white community. That is, it destroyed their confidence in the Government; and when soon after the letter came from the Government agent that the Government claimed the right to do the same thing to their homes as it had done to the mission property, and when not long after the so called Metlakatla Council, of which the Government agent was the main entity, passed an ordinance that if any person stayed away from his home for a certain length of time the house would no longer be his, even to use, even the most stupid of the Metlakatlans could not be fooled into believing that the Government had any good intentions towards them.

"It was not necessary to pursue this course, for not only was there law to protect these people in the ownership and possession of their homes but all the precedents of the Interior Department were not only to protect the Natives in the

into the business relationships of the community, and the Government instituted a Commercial Company and tried in every way to induce the members of the Community to abandon their individual enterprises and invest their capital in the Government store. So far as destroying individual initiative and the existence of stores owned (some of them for many years) by the Natives, the Government agents have almost fully succeeded.

"The Government store was subsidized by an arrangement by which the Native labor for the cannery was contracted from the Government store at a rate higher than paid to the Natives by the Government store, so that every old woman and child employed in the cannery (and most of the Native labor was of this class) had to make a forced contribution to the support of the Government store for which they received no return, while the richer members of the community invested their money in the stock of the Commercial Company and received dividends as high as 20%, which were really paid by the poor through the connivance and help of the Government.

"This is only a specimen. The sawmill, which the Government agent claimed was taken possession of by him for the benefit of the community, was sold to the Government store for a nominal sum -- although worth several thousands of dollars -- and that nominal sum was never collected from the Government store, so that it was virtually a gift to the Government store.

"Hardware, such as pipe, bolts, shafting, although stated in a letter to belong to the Mission property as being called personal property, was allowed to be taken by the Government agent and used in adding auxiliary steam power to the sawmill and thus given to the Commercial Company. But the story is too long to repeat here. What I want to get at is this:

"The Government has a fine school building here and so far as I know a good school, although many of the people are leaving, and if this community business is continued most of the people will eventually leave, and the investment in the school

1921. Letter to Dr. B. L. Myers. From Ketchikan.

December 28.

"I think I must say that we found the Christian Church in quite a successful state of operation, in spite of the fact that they have had no outside help for so long. Probably it is the greatest tribute of all to Mr. Duncan's work, that this Church has withstood so many discouragements and is still in successful operation without any experienced leadership three years after his death.

\* \* \* \* \*

"I interviewed Mr. Purvance and can assure you that he hates the Christian Church at Metlakatla much more now than he did three years ago. And I feel sure that the same is true of Mr. Lopp and of Marsden, although I did not talk to them.

\* \* \* \* \*

"There are points which seem to me to condemn them and they are, first, that they have inaugurated a Communistic policy at Metlakatla, or Community ownership, which destroys all individual initiative and incentive in any place.

"In all their plans for business promotion on this Community plan, they have exploited the poor for the benefit of the rich, as the Government store was capitalized by investments of those who had something to invest, and, of course, those who had nothing were left out. Then dividends of as high as 20% were made to the investors, and a 10% rebate made to them on their purchases. Also the Native labor used in the cannery was furnished by the store to the cannery at a greater rate of pay than the store paid to the Native laborers, amounting to thousands of dollars, this being a forced contribution wrung from the poor -- as most of the Native labor consisted of women and girls and children that could not get away from Metlakatla to go to other Canneries where they could have had better wages, on account of the greater difficulty of women and children leaving their home.

wance, and he gave his time to the management of the Government store and sawmill, constituting another subsidy.

"And none of the results of the business resulting were for the benefit of the community, but altogether for the owners of the stock in the Government store.

"The cannery at Metlakatla is another illustration of the system of special privilege followed by the Bureau of Education. This cannery -- the Annette Island Packing Company -- has the exclusive right to operate fish traps on a strip of water 3,000 feet wide all around Annette Island, a distance of more than 100 miles. Annette Island is situated at the mouth of Dixon's Entrance where, on account of Prince of Wales Island extending more than 100 miles to the north, -- almost all Salmon going to streams of Southeastern Alaska have to pass, to get to the waters of Southeastern Alaska, making this exclusive privilege one of the most valuable of franchises, and operating to the disadvantage of all other canneries in the vicinity. In no way does this benefit the Natives, but rather to the contrary, as some of the Natives had fish traps on this strip of water before this special privilege was granted the Annette Island Packing Company.

"The community plan of operation adopted by the Bureau of Education at Metlakatla has been extended, especially to religious matters. The first step taken upon the advent of the Bureau of Education at Metlakatla was to commence the destruction of the Metlakatla Christian Mission and Church, and the taking over of its property amounting to many thousands of dollars without any process of law or any consideration for principles of Justice, and without the least necessity, as all that the Bureau of Education has done at Metlakatla could have been done better and without any more expense without interfering with the Metlakatla Christian Mission. Provision has been made on other Indian reservations for missions having land and conducting their operations without interference by the Government, so that the precedents of the Interior Department were against such action as was taken by the



charge of the Church building, and through these agencies sought to control the religious activities of the people.

"The COMMUNITY plan of operation has been extended to the ownership of all the homes of the Native people, and the Bureau of Education has made it known to the people that it claims the ownership of their homes, and has even approved the passing of a resolution by the Native council by which the people even forfeit their right to occupy their homes by being absent from them for a certain time, all of which is also opposed to all the precedents of the Interior Department which has always endeavored to encourage the Natives to acquire individual ownership, and has caused to be passed laws to favor the acquirement of individual ownership in place of Community ownership.

"It is hardly necessary to say that all of these moves has unsettled the Natives in all of their relations at Metlakatla, and have destroyed their interest in making improvements or in doing business, and that many of the more intelligent of them have removed to other places, where they could acquire title to homes and could do business without competition that was subsidized in such a way as to make competition with it impossible."

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1922. Letter to Mr. H. S. Wallace. From Ketchikan.  
February 14.

"\* \* \* I do not think this case will ever be settled until there is some light thrown on it from some side not under the control of Mr. Lopp. I am sure that the position of the Government at Metlakatla is (unknown to officials in Washington) entirely at variance with policies of the Interior Department, and at the present time is on the verge of failure -- disgraceful failure. It is not being conducted in the interests of the people, but in the interests of a particular

"But as it has been, nothing but what you have done is allowed to get to the Interior Department except through Lopp."

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1922. Letter to Mr. H. S. Wellcome. From Ketchikan.  
February 22.

"\* \* \* I have nothing new to add to what I have written lately. The Presbyterians have evidently given up the idea of taking the Church and have taken some steps towards building a church, and have had Mr. Van Harter over to assist in laying the corner stone.

"This is probably due to the wire sent to Mr. Purvance January 28, 1922.

"Mr. Lopp's wire to the Commissioner of Education of January 31 may be technically correct, as in all the reports that I have heard since we came here it has been Mr. Purvance, Mr. Lopp, or Mr. Hawkesworth, that was quoted as doing the talking about the Christian Church sharing the use of the Church with the Presbyterians, but as to the Presbyterians not ever having wanted the Church -- they either wanted to share the use or to take it entirely, for at one time soon after the Presbyterian Church was organized they -- that is Mr. Marsden, John Davis and Alfred Atkinson -- tried to take it.

"So I think Mr. Lopp, in answering the Commissioner's wire tells the exact truth. First, he does not reply to the part of the wire referring to himself. When I say the exact truth, I mean that it was Mr. Lopp's idea from the start to deny that there was any mission there. I have heard Jones and Beattie say so at different times. The part of the truth that Mr. Lopp does not tell in his answer is that it was he and his employees that claimed the Church, for (as they said) the people, and when they found that they could not take it wholly for the Presbyterians they contended that it should be used conjointly.

not see how that can be done except to have an authorized investigation where both sides are allowed to have a hearing under circumstances that are fair to both sides.

\* \* \*.

\* \* \* Mr. Lopp has framed a perfectly good case against themselves by making a positive statement in answer to a request from the Commissioner. What Mr. Lopp says in his wire puts him on record absolutely and allows the whole issue to be brought out with the least formality. The answer on the part of the Mission is easily substantiated, on account of the effort having been made so publicly and witnessed by so many people.

Also it has been so thoroughly gone over in the Peace meeting referred to above, in which both Atkinson and Davis admit their wrong, and so many people heard them that the case is absolutely sure to prove without the least shadow of a doubt that they tried to take the Church, but that they are trying to make the Commissioner of Education believe to the contrary by a craftily worded answer to his wire, without actually telling a verbal falsehood, banking on the fact that their word has always previously been accepted without any reference to what would be said by the other side, which up to this time has not been allowed to be heard.

"Another thing -- Mr. Lopp says in his wire to Purvance -- 'answer Tuesday', and the wire was dated January 28 [Saturday]. If a boat was leaving Seattle when the wire was dated it could get to Ketchikan in time for Mr. Purvance to get a letter with instructions from Mr. Lopp before he answered the wire. Of course you know that what Mr. Lopp told the attorney about the Metlakatla Christian Church being governed by a board of Elders is misleading and was more than likely intended to mislead the Attorney. What the Attorney would naturally infer from such a statement is that the Metlakatla Christian Church was governed by such a Board of Elders as churches usually have, -- that is, chosen and elected by their own members.

"But the fact is, what Mr. Lopp speaks of as a board of Elders controlling the Metlakatla Christian Church was a body of persons called a board of CHURCH ELDERS,

Matlakatla Christian Church any more than the Council was.

"Everything was attempted to be fixed so as to pretend that the United States Government had authorized the Agent at Metlakatla to take the Church and dispose of it in any way he pleased, regardless of the rights of the Christian Church. There must be plenty of minutes of the meetings of this bogus board of Elders, if they could be gotten hold of, that would be interesting reading, but if there is not there are the people there, members of the Presbyterian Church, and of the Salvation Army, and of no Church, that have served on this board of Elders, that all the facts can be gotten from.

"This evidence alone will abundantly prove that Mr. Lopp and others were trying to take the control of the Church building from the Metlakatla Christian Church who had occupied it for more than 25 years.

\* \* \* \* \*

"\* \* \* I will repeat Mr. Purvance's answer to Mr. Lopp's wire, which is as follows,

'Report absolutely false. Presbyterians have not asked  
share use now or anytime Where did report start'

"My answer is, Mr. Lopp and Purvance evade the part of the question referring to themselves, and that they constantly claimed the right to dispose of the Church. It may be that they did not intend in their activities in this direction to have the Presbyterians share the Church, and it is my belief that they did not, but they intended to give the Presbyterians the Church absolutely.

"I wish also to call attention to the fact that the wire leaves out the word CHURCH. It is my belief that this was not an accident but that the wire was framed so as to convey a false impression and take the fewest number of chances possible, of laying himself liable for a charge of perjury, if there was an investigation.

"Mr. Purvance was not trying to economize in expense because he asked where

155 were Presbyterian and about the same Salvation Army, making more than  $\frac{1}{2}$  of the whole population according to his statement, belonging to churches other than the Metlakatla Christian Church. Also he evades in his conversation with the attorney giving the number of members in the Christian Church, although he had the same means of knowing as to the other Churches."

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1922. Letter to Mr. H. S. Wellcome. From Etchikan.

February 24.

"What the people call the Peace Conference held by the Epworth League from British Columbia -- the partial report of which I sent you, had much to do with causing the final abandonment of the claims of the Presbyterians to the Church, as you will see by reading it -- that Mr. Marsden was placed in a very embarrassing position before the people, and Atkinson confessed his wrong, and asked forgiveness. I have mentioned several times what I called a superstition about people that opposed Mr. Duncan's work. Perhaps that has something to do with Atkinson's feelings, as you will remember it was he who took Jones to the site where the Government School building is located, and told him that that was the place where they wanted the building placed (acting for Marsden as is shown by what Atkinson says in the minutes of the Peace Conference). Atkinson is sick, looks old and thin and his hair is quite gray and he is almost blind and apparently he is very unhappy. This I think (which I call conviction) is the cause of his change of attitude, and his disaffection has caused a profound effect upon all parties for he is a very determined person, and it must have been very hard for him to take the step that he has taken.

"The embarrassment of the Commercial Company financially and the having to pass a dividend has humiliated the whole company, including Furvance, because for more than 50 years Mr. Duncan never passed a dividend, although there were of course all sorts of financial conditions during that 50 years. The comparison is humili-

building has been enlarged, and this does not look well. (So the Government employees are not in a situation to say much.) \* \* \*.

"Now another thing is that Mr. Lopp and Mr. Purvance have made a very unwise statement to the Commissioner of Education in the telegram sent January 31, and one that will make them no end of trouble if it is ever investigated -- and they know this even better than any one else. But since they have always been allowed to settle everything by their own statements, they have taken a chance on doing so in this case, but I think they are uneasy about it, because there must be statements of their own on file that would cause them to have to do a lot of explaining, if it was pushed."

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1922. Letter to Mr. E. S. Wellcome enclosing excerpt copied From Ketchikan.  
February 24. from the annual report of the Governor of  
Alaska for 1920.

#### "METLAKATLA

"The rehabilitation of the colony of Metlakatla on Annette Island is progressing satisfactorily. In 1917 the Secretary of the Interior on behalf of the Metlakatlans entered into a five years lease with the Annette Island Packing Company of Seattle granting Fish Trap privileges within the reserved waters adjacent to Annette Island and permission to erect and operate a cannery within the reserve. The returns to the Metlakatlans for fish royalties, trap fees, labor, and lumber purchased from the local sawmill amounted during the season of 1919 to \$90,032.88 [doubtful]."

"It is hoped that in 1921 the revenues accruing from the lease will enable the Secretary of the Interior to take over for the Metlakatlans the property of the Lessee within the reserve and to arrange for the operation of the cannery by the Natives themselves. The Metlakatla Commercial Co. organized by the Bureau of Education

mercial Co. successfully fulfilled its contract with the Annette Island Packing Co. for the furnishing locally of the labor required by the cannery in Metlakatla thus solving the problem in so far as the village is concerned."

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"In connection with the letter I wrote you in regard to the wire sent by Mr. Purvance in answer to one from the Commissioner of Education in regard to the Church at Metlakatla in which I pointed out some wording that it seemed to me was intended to convey a meaning different to its APPARENT meaning. --I want to call your attention to the same style of wording contained in this report (which I presume was composed by the same person that wrote the wire). I have underscored several statements of that nature, but will only refer to two, especially marked 1 and 2.

"In No. 1, the apparent meaning is that the Metlakatla Commercial Company is in the interests of the Colony, whereas it is distinctly detrimental to a majority of the people constituting the colony. Being a joint stock company and the salary of the manager being paid by the Bureau of Education, and having been allowed the free use of the sawmill taken from the Metlakatla Christian Mission, it has been able to pay dividends to its stockholders out of the profits made out of the trade of the nonstockholders, who constitute a large majority of the colony, and of course being also the poor; and in addition to 50% dividends paid its stockholders, it also gave them a rebate of 10%, thus farther favoring the rich against the poor.

"As to the statement No. 2, I do not question the first part of it, 'that the importation into Alaska of laborers needed by the Salmon canneries has been a troublesome problem to the operators of the canneries and a great detriment to the Natives of the villages in which the canneries are located.' But in the next statement he uses language that seems to be meant to mean that no laborers of this kind have been imported into Metlakatla, while in fact the Annette Island Packing Company

1922. Letter to Mr. H. S. Wellcome. From Ketchikan.

June 1.

Mrs. Minthorn has left Alaska and I expect to leave soon. As we have not heard from you for a long time and we have very much exceeded the limits of the time that it was thought it would be advisable for us to remain at Ketchikan and Metlakatla, and as there is some dissatisfaction on the part of the Government nurse with our being at Metlakatla, and as it is difficult for me to be there and not do something for the sick when requested to without first consulting the nurse, and as even then our being there seemed to be somewhat unacceptable and liable to cause trouble, I thought it best to leave -- all things considered, all of which I think you will readily understand.

"So far as I can see, everything is in satisfactory condition now at Metlakatla so far as the Christian Church is concerned. There is harmony and good feeling and cooperation, and as I see it a very efficient and interesting Church. I think its workings are in every way creditable to the very efficient and long continued Scripture instruction they have had for so many years by Mr. Duncan.

"I wish to particularly emphasize these statements, in view of the fact that there has been some talk of merging this Church with some of the other Churches. I feel sure that as things are now this would be a mistake. I have repeatedly attended the other Churches in Ketchikan and I am sure that as things now are the Metlakatla Christian Church would incur great loss by being merged with any of them, and also that the cause of genuine Christianity would also suffer a great loss by the Metlakatla Christian Church being disturbed as it is now functioning.

"I do not need to remind you of the very interesting history this Church has had, and of the distress it has suffered by having been for the last few years interfered with in its operation as a Christian organization by minor officials of



1922. Letter to Mr. E. L. Sheehan. From Seattle.

September 16.

"I am on my way to Portland for treatment in the Portland Sanitarium of some derangement of the gall bladder.

"I have been thinking over some of your questions in regard to the property in Metlakatla claimed by Mr. Duncan and the Natives.

"Nearly all of Mr. Duncan's property was fenced, including two school buildings and the town hall, and there was a fence extending onward from the town hall to the Church.

"Metlakatla is regularly laid out in lots and blocks, so that the making of a map of it would not be difficult. All the lots are 90 feet square and the streets are 30 feet wide. I think that the plankings covers the street. The property of the Christian Mission was nearly all enclosed by a fence, some of which is still there and all the boundaries are on straight lines. Most of the plankings is the same that Mr. Duncan had put down and no new streets have been opened.

"There are plots of land, some of them cultivated, on the water front, which Mr. Duncan had reserved for the people to use in common, not only by such as lived on the Front Street but these also living on the streets farther back, giving all the people on all the streets a right to the common use of this water front.

"Some of the people, including the Metlakatla Commercial Company, have assumed a right of ownership to this frontage property, and the store building of the Metlakatla Commercial Company is on one of these lots on this water front, also the float of this Company. As I recollect it, this lot was set apart by Mr. Duncan for the use of the Fire Company on account of its central location. Also as I recollect it, the taking of this lot by the Commercial Company resulted in, at least at the time, the breaking up of the Fire Company. This may not be correct but I think it is.

Education seeming to desire especially to give out the impression that there never could be any such thing as individual ownership to property in Metlakatla.

"Although Mr. Duncan had not provided individual titles, yet he had done everything that it was possible for him to do to assure the people that in the due course of time titles would be secured. In pursuance of this idea he had carefully kept account of the past and present ownership and claims of ownership based upon the relationship of deceased persons, including miners, so that a sense of security prevailed among the people, which has now entirely disappeared since the place has been in charge of the Bureau of Education. The individual owners of property in Metlakatla felt assured that this would be done, both on account of their confidence in Mr. Duncan and because they were more or less familiar with land transactions in Ketchikan and other places where the titles originated in the Squatter's Rights and frequently passed through several transfers before a fee simple title was secured originating in the Government. But since the Bureau of Education has taken possession and sought to assure the people that they had nothing but a right of occupancy, which could be taken away from them at any time at the option of the Government, no matter what amount they had expended on it in labor (which is very great in clearing land in Metlakatla where the stumps are immense, as well as in putting up their buildings), and still having no prospect whatever of acquiring any title to it, they have become very greatly discouraged in regard to the ownership of their homes.

"There are numerous small tracts on the shore across the bay and on other and smaller islands lying close to Annette Island that are cleared and cultivated by the Natives for gardens. Anything that is ever done to give them a title to their land should include these clearings. I do not think that a new garden plot has been cleared since the Bureau of Education has been here.

"At Metlakatla there is a large and well constructed educational building, the Government schoolhouse. It seems to me that if the Bureau of Education had had no other object than to make a creditable showing for themselves they would have

Natives to acquire title to real estate or land. I know something about its operation, having allotted land to Indians myself on the Warm Springs Reservation in Oregon. Whether this bill is applicable to the situation in Metlakatla or not, I am not able to say. But I am very sure that it represents the inclination and intention of the Congress and people of the United States, and especially should the Congress and the people desire to do justly and righteously towards the Natives of Alaska, since, in the treaty between the United States and Russia, the United States pledged itself to just and righteous treatment of the Natives. Much of this pledge, including the part referring to education, the United States has not fulfilled and is not fulfilling.

"For instance, at Metlakatla they have pursued a policy of which the land question as mentioned heretofore is a part, that has driven many of the most intelligent and self-supporting away from Metlakatla to other places where no school facilities were provided for them. Now if the Bureau of Education has assured the people of Metlakatla that it would, in every way possible, secure for them good and sufficient titles to real estate, it might have kept these people there where they had good school facilities, and other Natives seeking school facilities for their children would have located there.

"The peninsula on which Metlakatla is built has several thousand acres of agriculture and pasture land. It is capable of producing large quantities of grass and vegetables. And I, myself, have raised wheat, vetches, and oats that came to maturity. Peas also are successfully raised, so that there is no question about its adaptability to agriculture. The fishing season commences after the work done on farming lands would be completed, so that it would not interfere with farming.

"There is everywhere in the proximity of Metlakatla, fertilizer of the most effective kind, most speedy in its results, and easy of application, and in inexhaustible quantities. This consists of different species of sea weed.

have been especially determined on this point. For instance, in regard to dancing, whatever may be thought in regard to it in other places, in a frontier place like Alaska, dancing and the love of that kind of entertainment is fatal so far as Indian girls are concerned, to their morals, respectable standing, and their future happiness in life, to their decency and every good thing, for the reason that there is no common meeting place, or equal treatment, or social standing between Indians and white people. And when a girl acquires a taste for dancing and is initiated into its customs, which are very different from the native customs and appear to the Natives on this account as favoring laxness in all lines of social purity, she is then practically educated for the brothel, especially as nothing else is open for her. I mention this because leading people sent out and kept employed by the Bureau of Education have, it seems to me, signally failed to comprehend the situation.

My excuse for saying as much as I have said in regard to the land and its ownership is that the ownership of the soil is essential to the existence of any community. Mr. Duncan recognized this. The Bureau of Education has ignored it, and in doing so they have laid the foundation for the failure of their work in Kotlikatla. Already 150 of their best people have left there principally on this account, and others are still leaving.

"I shall be very glad to add anything and to do what I can to help."

Postscript by Mrs. Matilda W. Minthorn.

"September 28th. Since dictating the above letter, which was done on board the steamer en route to Seattle, we have arrived in Portland and the Dr. has undergone an operation. His condition, critical from the first, is now considered as beyond relief. This has been copied at his bedside. He has prayed much and longed intensely to recover in order to give his life to working for the building up of the Kotlikatlans, among whom he has spent a number of years in service and is greatly

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*Statement in Brief*

Letter from Dr. H. J. Minthorn to Mr. Walter S. Penfield,  
April 29, 1922.

Mr. Duncan died Aug. 31, 1918. At that time Mrs. Minthorn and I were with Mr. Duncan, he having engaged me as physician, which place I had occupied at Metlakatla for several years and my services were continued by the Trustees of the Wm. Duncan estate. Mrs. Minthorn, before coming to Metlakatla, was superintendent of a Mission in Augusta, Maine, and had for thirty years been engaged in Mission and Christian School work. She was appointed by the Trustees as Missionary to continue Mr. Duncan's missionary work.

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Mrs. Minthorn and myself continued to occupy the places as above, residing at Metlakatla until Dec. 6, 1918 when Mr. Beattie who was then acting as the Government Agent at Metlakatla, completely dispossessed us of the use of the mission property. Mr. Beattie informed me that he had been instructed to take possession of the church and demanded the key, which I surrendered after taking his receipt for same signed as Agent of the United States. I asked if we would be allowed to continue the mission work in other buildings that we might rent for the purpose, but this was refused. Notices were posted on practically all of the buildings which Mr. Duncan had used for his work, except the church building, the substance of which was "This is the property of the United States. Let every one govern themselves accordingly". Mr. Beattie's words and conduct gave us to understand we were not wanted at Metlakatla. He informed us that he wanted the house in which we were then living that he might use the same as a home for the Government school teachers. This house was erected by Mr. Duncan as a part of the mission property and was known as the "guest house".

Following the above incidents Mrs. Minthorn and I held a conference with the Trustees of the Wm. Duncan Estate and upon our advice the said Trustees gave us a leave of absence with the understanding that when the Mission might be repossessed of their property and harmony prevail at Metlakatla, we would return.

Even prior to Mr. Duncan's death a great deal of friction existed in the community due to the action which the Government Agents assumed toward the Mission. Being keenly aware of this, Mr. Duncan incorporated a provision in his Will instructing the Trustees that unless harmony prevailed and the mission work could be carried on in such a manner as to meet the approval of the Trustees, they could withdraw from Metlakatla.

About a year after our leave of absence was granted, Mrs. Minthorn and I were requested to attend a meeting of the Trustees at Portland, Ore., at which time arrangements were made for our return to Alaska, the personnel of the Government Agent at Metlakatla

and the work most greatly needed is at Metlakatla. Mr. Hawksworth informed us that it would be necessary to get a permit from the Town Council at Metlakatla if we were to stop in the village. This we decided not to do but did arrange with Mr. Thomas Hanbury, a Metlakatla native now residing in Ketchikan, to occupy his house at Metlakatla during such time as we might be in Metlakatla and from there we have assisted the natives in missionary work and have given them medical attention, which was greatly needed especially during the recent influenza epidemic.

I personally know that the expenses of maintaining the Metlakatla Christian Church since Mr. Duncan's death has been borne by the Trustees of his estate and while other buildings which were a part of his mission property and were in the hands of the Government have been permitted to go to destruction, the church has been maintained through the efforts and at a considerable expense to the Trustees.