

1-4-1916

Minthorn Letters

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Folder No. 253 1-4

Metlakatla, Alaska, January 4, 1916.

Mr. Jos. D. Wilson,
4401 Sansom St.,
Philadelphia, Pa.

Dear Sir:

Mr. Duncan has received yours of November 11th, and will answer it. I enclose two letters (copies) which will show you about what the Government has done here. So far as the natives are concerned they are now where Mr. Duncan found them; viz, community ownership with the title held by the Government, which ends all progress, as it always has in other places and which it has not for many years been the policy of the Government to look upon with favor.

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

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

Referring to your letter, you will see why Mr. Duncan intends to withdraw. He has to either do these; viz, First, favor community ownership of property; Second, Appropriation of missionary property by the Government for its own uses; Third, Elimination of missionary effort--or leave.

You speak of corresponding with the Commissioner of Indian Affairs. This is the only reserve in the United States that is not under the care of the Commissioner of Indian Affairs. This reserve is under the care of the Commissioner of Education (Dr. Claxton), and he is a novice, to say the least.

There is no adjustment being undertaken, and cannot be, while such policies are followed, but I am only making a general statement and will not now go into details.

There is a large body of well informed and spiritually-minded Christians here and it is a great misfortune to have the work brought to an end.

As to your remark about the rascally whites, there have been four of the best fishing sites occupied by whites for fish traps since the Government took over the management. This destroys the value of the cannery which depended upon these sites for fish.

As to your remark about fanaticism, there has been a Salvation Army organization formed which is fooling some with its titles, uniforms, parades, etc., and a minister of the church called a mass meeting and elected a set of elders for Mr. Duncan's church and tried to imitate the Government by formulating an ultimatum to Mr. Duncan with the intention of putting him out of the pulpit, all with the active encouragement of the Government; but a majority of the people held out persistently against it, and for the present it is held in abeyance.

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Church

As to putting the Mission under the Reformed Episcopal Church, while Mr. Duncan would favor that church, yet all of his property has been taken over by Dr. Claxton, including the Church, and he does not feel that he has anything to offer any church.

As to Mr. Duncan's successor, - Dr. Tomlinson is dead, but Mr. Duncan stands ready to teach the language to some one, I think at his own expense as to board and small salary, etc., which proposition he will make, but, as you know, Mr. Duncan is not acquainted with any people where such a person could be found, having been here so long. I think someone should be sent here to interview him and assist in arranging for the continuance of the Mission.

Respectfully,

H. J. Minthorn.

Ketchikan Alaska 2-24-16

Mr Wm Duncan
Metlakahtla Alaska

H

Dear Friend.

Hospital

The Jefferson is expected today and we will be glad to get started on our way home although we have been very comfortably situated here at the Hospital

The people who came over with us were very kind and we had a very satisfactory trip Mrs Minthorn is about the same except that she is more confused in her mind & forgets more

Med. & Surg.

There is a little bottle of small white pills on the table in the dispensary (dispensary) that I would like to have I think it is in a little paper box blue I think about 3 in by 2 in and marked Codeine Sul. gr 1/6 I think Moses can find it & send it to Portland Sanitarium E. 60th & Belmont Streets, Portland Oregon

It is something that I have to give Mrs Minthorn

Your friend

H.J.Minthorn

Newport Oregon-3-10-16

Mr Wm Duncan

Metlakahtla Alaska

Dear friend

Yours of Feb 29-recd.

Heaths
It has been a great comfort to me since Mrs. Minthorn died to remember the prayer meeting held by the people in our house before you left and that you felt like holding a little meeting with us & of the one you mention after we left-I have not written any one about affairs at Metlakahtla since I left and for a long time before I left

I saw Mr Strong and told him as well as I could about how things were I will not undertake anything but do as you say leave it to Mr Wellcome

I have never published anything and have no intention of doing so, of course I am willing to help in any way I can which I do not suppose would be much in any case but have no intention to undertake any course of procedure by myself

Petitions
I had the people to sign two petitions but they were both to go to Mr Wellcome and he could use them or not as he saw fit I did not send them to him but gave them to Mr Strong and left it with him to send them or not There were thirty six names on them I do not have one of Mr Dawson's reports unless there is one in the box which has not come yet if there is one in the box I will send it I think there are two in the corner book - case in the library room in the Guest House on the top shelf

Document No. 4

Folder No. 253 Newport, Oregon. 3-16-16

16
3-16

Copy.

Mr. H.S. Wellcome,

Snow Hill,

London,

England.

H

Dear Sir,

Enclosed are copies of two petitions that were signed by thirty-five
of the leading people at Metlakahla, Alaska. The originals with the
signatures I gave to Mr. Thos. M. Strong, Mr. Duncan's att. in Portland, Oregon.
Perhaps they may not reach you and I am writing you that you may know that
the sentiment of the people has undergone quite a change during the past year
and the majority of the best of the people are outspoken in their opposition
to the action of the Govt. officials in trying to eliminate the Mission and
will very gladly assist in some plan to have it continue. I had to leave
Metlakahla on account of the illness of Mrs. Minthorn (she has since died).
Mr. Duncan is very much encouraged by your having undertaken to adjust matters.
While I do not expect that you will be able to do much more than to have the
present Govt. officials desist from any further aggressive action during this
Administration. I think that that much can be done and then when the Adminis-
tration changes after the next Presidential election, as it surely will - I think
you will be able to get whatever you want and if there should be some additional
Congressional Action in regard to the status of the people to the government and
also in regard to the status of the Mission, things might be very much better
than before this eruption.

Your friend,

(signed) H.J. Minthorn

Newport, Oregon, 3-26-16

Mr Wm Duncan

Metlakahtla Alaska

H

Dear friend

Yours of - recd. I am sorry to hear that so many are sick and do sincerely hope you may find a Medical Missionary

It seems to me such a person is very much needed

Med. & Surg.

Jones seemed to think the Govt. would send a Dr. about the first of July but it is not very likely If they should not and you do not find any one else & want me again I will come but I am sure there are others that would do much better

It seems to me though that the people ought to furnish the money to buy the medicine and if I was to go I would like to feel that they felt enough interest to raise one hundred dollars to buy the medicine of which I would send a list and you could order them and have them there when I came as to other things I would do as before \$100.00 a month & furnished with house room & office and would board myself or eat with you as before or get my own breakfast & eat the other two meals with you

Also I do not want to stay there in the summer when there is no one there but would come home and Mary and I would stay here since she would have to make some arrangement for the summer when she would be out of School also because she generally has the Hay Fever in the summer any place except here

I only make this offer so that you would have something to fall back on if you wanted to in case you did not find any one

(3-26-16)

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Document No. 5

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berries & Oregon Black berries They all do well here & are all good berries

Guest House I think your plan to put your property in the Guest House is a good one if I was (were) to be there I would not want any part but the office and the kitchen & could get along with the office alone I feel sure there is going to be a change in the Administration and then I feel sure there will be other changes

We have had very stormy weather I think worse than I ever saw in Alaska

I am getting some practice will amount to over \$80 for March & I think will do better after that as people hardly know I am here yet

Your friend

H.J.Minthorn

(Copied from the original handwriting of H.J.Minthorn--M.G.)

Tongue Point, Oregon, May 25-1916

H

Mr. Wm. Duncan,
Netsilik, Alaska

Dear Friend:

The news of the burning of the cannery was in The Oregonian last week. Perhaps the Lord saw that it would be of more benefit to the people for it to burn up than for it to be operated.

First, it was a good lesson for them if they will take it that way. That "Though hand join to hand the wicked shall not go unpunished." Not even the U. S. Government is exempt from the laws of God.

Then the presence of such a class of people as might very easily be employed in a cannery might be a far greater detriment than the little money that was paid out would do good any way. The Lord knows the way of the righteous but the way of the ungodly shall perish. Then what the people there need is to initiate some business of their own with their own resources now and not be wholly dependent on some one else.

And I have no doubt but that the Lord will lead them into the right ways if they trust in him & obey him.

A kelp factory is being built here. It does not take much capital and is profitable and would work well with farming as it, the kelp, is made into fertilizer.

I sent some berry bushes to Moses of a kind that is very profitable here, and as they ripen early I think they would do well there and they would furnish employment for the women and children as well as the men.

Your friend,

E. J. Minthorn

Fires
Canneries

U.S. Govt.

Kelp

Newport Oregon-6-17-16

Mr Wm Duncan

Metlakahtla Alaska

H

Dear friend-

I suppose you have learned of the nomination of Judge Hughes by the Republicans and the withdrawal of Roosevelt in his favor which makes it likely that the Republicans will win in the ~~Elections~~ November elction as there are many more Republicans than Democrats in the country when they all unite as they will probably do now-and a change in the administration would make it possible to straighten things out at Metlakahtla and probably get a resolution passed in Congress changing the most objectional features there

World War I also see in the papers during the past few days that the Russians have gained a noted victory over the Austrians which may have a tendency to end the war in the near future

I do hope & pray that it may not continue through another winter as it would be impossible that there would not be extreme suffering among the Civilian population of the warring nations as well as among the soldiers-

Mary expects to return to School in Sept. and will complete the course this year and has already a school engaged for next year

We hear from Gertrude every week-She is well and very busy-She says the weather is very hot there but the houses are built to protect the people against the heat and they do their

(6-17-16*)

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Document No. 7
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*Miss Miles
later
Mrs David Crosby*

When Mary leaves I shall try to get Mrs. Minthorn's
neice, whom you met at Carlisle when you was (were) there
her husband was drowned and left her with two children she
has a farm in Minnesota & it will take some time for her to
arrange to come so that if I do not hear from you by July 20th
or Aug 1 I will write to her asking her to come & keep house
for us

Respectfully

H.J.Minthorn

(Copied from the original handwriting of H.J.Minthorn**M.G.)

Document No. 7 - $\frac{6}{30}$

Folder No. 253

about June 30, 1916

HOTEL BENSON

Portland, Oregon

H

Mr. H. S. Wellcome

Dear Sir:

I will go home & if after you see Mr. Duncan you still think I can do enough good to justify my going to Alaska you can wire me But I think I should go in the same capacity as when I was there before and as Mr. Duncan always consulted with the people in regard to my coming It had best be done now-Also there should be some medical supplies provided of which I enclose a bill-In any event I could not be there without attending the sick

I would want my expenses including the expense of this trip (about \$12.00 including messenger 10 miles in the country to deliver telegram and the same arrangement as to salary as before (\$100.00) per month also my expense home if I return soon

Not that I would not willingly do as much for Mr. Duncan but I am not situated so that I can besides Mr. Duncan has plenty of money & some of it can very properly be expended in that way

I think it best not to give out much about plans you can be there as Mr. Duncan's friend and to regain your health & I can come soon after you get there because I am needed & a Doctor I am afraid it will take longer than you think to accomplish

(Hotel Benson-Minthorn-Wellcome)

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also be necessary to have an Interpreter-at the close of the investigation it might be well to give an opportunity for the Govt. employe in charge to have a say & I think it would be well also to see Marsden but it seems to me that all information should be gotten possible from the natives first I can help you about this if I can do anything worth while in the case also I want to see what kind of a case can be made against Claxton, Lope, Beattie & Jones.

H.J.Minthorn

(Copied from the original handwriting of H.J.Minthorn. The letter is not dated.--M.G.)

Newport Oregon July 4-1916

H

Mr Wm. Duncan

Metlakatla Alaska

Dear Friend

Yours of late date recd. I am pleased to hear that Mr
Mr. Wellcome is going to visit you & feel sure that he will be able
Propose to visit to make some valuable suggestions as to the future plans for the
best interests of Metlakatla

If you conclude that I can be of any assistance I shall be
Mr. Minthorn's assistance very glad to do anything that I can and as Mary will be away most
of the time first attending School and then teaching I can be
at Metlakatla as well as at any other place. But I feel as you
say that we propose and the Lord Disposes and it would be a great
misfortune to any one to do anything not in accordance with the
will of the Lord and I feel that in this case whatever is done
will be in accordance with His will and I am very satisfied to
have it so

Your friend

H.J. Minthorn

VANDRAN HOTEL

Albany, Oregon, July 10 1916

Mr. H. S. Wellcome
Metlakatla Alaska



Dear Sir

I came to Albany last night as by so doing I can take an earlier train for home

I have been thinking of your proposition about going to Alaska & it still seems to me that it will be best for me to wait until I hear from you after your arrival at Metlakahtla or Ketchikan and you have seen Mr Duncan & others and if you still think & Mr Duncan thinks it is advisable for me to come & I can arrange my affairs at home I will come-my inclination is to go at once but I want to be sure that it is best & I am sure that things will look differently to you when you get there.

Your friend

H. J. Minthorn

Re: Minthorns
Return to
Metlakatla

Newport Oregon July 11-16.

Mr H. S. Wellcome
Metlakatla Alaska

Dear Sir

H

I am arranging my little affairs here so I can leave if you & Mr Duncan wish me to come but if not it will be all right

One reason (although there were others more important) why I did not want to go with you was that I thought things might seem different when you was (were) on the ground & saw them for yourself & that it might not seem necessary for me to be there. While under other circumstances it might have been very enjoyable for me to go anyway even if I was not very much needed yet now having been disqualified for work for nearly two years on account of an operation & in a somewhat embarrassing situation financially and having recovered my health I feel obliged to give serious attention to my affairs & try to get even again.

I think I will tell you how I would go about the business there although I have more confidence in your judgment than in my own I would have two ostensible objects one to rewrite your book about Mr Duncan's work which would give plenty of latitude for getting information and the other the establishment of a free dispensary (dispensary) for Natives which would give a suitable place to have the people come-it might be best to have it at Ketchikan This would also account for my being there & I think with these arranged the rest would come along naturally & both could be made worth while in themselves entirely

Re
Mr. Thompson's
return to
Metlakatla

Mr. Duncan's Work

By Mr. Winthorn

Metlakatla, Alaska, Aug. 1, 1916

INFLUENCES CAUSING DISCREDIT AND SUSPENSION OF THE
WORK AT METLAKATLA

First and most important and effectual has been the influence of outside parties and others who felt that Mr. Duncan stood in the way of their attaining their desires. These were people who wished to obtain the fisheries, mines and other community property of the natives and natives who represented the former ruling classes among the natives before and at the time of Mr. Duncan's coming among them, and lastly, persons who wanted to supplant Mr. Duncan in his work.

Many people at different times have sought to exploit the mines and fisheries belonging to the natives. They found it impossible to do so while Mr. Duncan was in charge and their interest was to get him discredited and his authority taken from him,--although their motives were purely selfish their judgment was sound as is evidenced by the fact that four traps for salmon have been constructed in the three years since Mr. Duncan has been displaced.

The same is true of the natives who represented the families of the former chiefs, Mr. Duncan's system had no place for them and his removal from authority was their opportunity and the native who would have been chief under the old order of things is now the mayor of the village, and he represents so far as the natives are concerned the spirit of uncompromising disapproval of Mr. Duncan and determination to get rid of his presence in the community at any cost.

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count of his education he was better fitted to fill the place and from him and others of his class have come the talk about Mr. Duncan's age and failure to keep up with the times. Added to all these and working with them were the government employees, who also imagined that the best they could do for themselves and the community was to eliminate Mr. Duncan, and they have joined hands with all the others in their efforts to bring it about and have helped all the others, each one to get what he sought - the white exploiter of the Indians' community rights to get possession of the fishing sites.

Second, the hereditary chief representing the times before Mr. Duncan came on the scene to get into authority and the over-educated native to pose in the newspapers and before the public generally as the possessor of brilliant fitness which was going to waste on account of the obstruction to his career due to the presence of Mr. Duncan.

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

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In September, 1915, the Superintendent took possession of the doctor's office and residence, removed all the medicine from the dispensary - about three hundred and fifty bottles - also surgical, dental and optical instruments, surgical dressings, battery, medical books and journals, bottles, corks, paper and tin boxes, stove, cupboards, tables, chairs and other furniture, throwing them promiscuously into an unused leaky building, and proceeded to overhaul, change and fit it up for his own use. This building, with garden attached together with the clearing of the ground which contained many large stumps and the fruit trees and gooseberry and other bushes, was all at my own personal expense and cost not less than dollars, and taken by the superintendent without giving me notice or opportunity to care for the contents of the building.

The same is true of another building used for day school, Wednesday evening meeting, Juvenile Sunday School and to house a collection of relics and files of papers, journals and other literature, some of the files extending back as much as twenty years, all flung promiscuously into a heap in an unused outhouse. The furniture taken out of the school room and Juvenile Sunday School room, necessitating me to hold the school and Juvenile Sunday School in my dining room and eating in the kitchen.

There is no apparent reason for this action as there is much more room in the government school house than can be needed for the number of children there are in the village. The Town Hall well lighted, now unused and wrecked, would hold four or five hundred.

Hotlakatla, Alaska, Aug. 1, 1916

MR. DUNCAN AS AN EDUCATOR

By Dr. Hinthorn

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

But in addition to this the work of the church, the prayer meeting, the Sunday School and other religious instrumentalities -

Mr. Duncan's constant concern was to give them such opportunities for acquiring all the practical education adapted as nearly as possible to their environment, while he first of all after the church work established a secular school and always maintained it where the English language and the primary branches of an English education were taught, yet it was in the store by means of the sloop for transporting goods from Victoria - the construction of larger, better and more seaworthy boats propelled first by steam and after with gasoline engines, the cannery with its accompanying machines for making cans, the lathe and other machinery for machine repair and construction, the blacksmith shop where welding and other processes were learned, the sawmill of which were installed during the

person, including logging operations, disposal of the output of the mills, and other business connected with the operation of the mills, all due to and the direct result of the opportunities for acquiring experience and skill in the work done at the mission.

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

In anticipation of the time when the salmon supply of Southeastern Alaska would become depleted and the natives would be compelled to resort to other means for obtaining a livelihood, Mr. Dun-

There has always been a school in some respects superior to schools much more pretentious, one being that all beginners, and others when they needed it, had the help of one who thoroughly understood their language and could make them understand in their own tongue what was being taught them. The importance of this is realized when an English speaking person undertakes to learn a foreign language and any person speaking a foreign language would not be considered for a moment as a teacher of that language if he did not at the same time understand the language of the pupil. But quite different ideas have prevailed in schools for Indian children.

Perhaps no languages differ more in their structure and grammar from English than the Indian languages. Some Indian languages have no declensions for verbs but not only every action but every phase of every action as to time and manner is represented by different words having no resemblance to each other in form. What therefore is to be said to a school that simply ignores the fact that the teacher and pupil neither one understands the language of the other. Since there are hundreds of schools in operation at great expense and with fine equipment of which this is true and which I feel sure are either working at a great disadvantage or almost entirely failing.

I must instance one point in which Mr. Duncan's school very far excelled any school in which the teaching is not explained in a language that the pupil understands: viz., Mr. Duncan's pupils learned to read understandingly and after leaving school read books and accumulated from them ideas out of proportion to

what seemed such an inadequate amount of help as Mr. Duncan had given them should so awaken and enlighten them then if they were allowed the advantages at the disposal of a great and beneficent government like that of the United States, there would certainly follow results in the same proportion.

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

First, it is a natural result. These people have made wonderful advancement and on account of that have received unstinted praise and admiration. Metlakatla has long suggested to the missionaries of other places the idea of very rapid progress in missionary endeavor, and to many others what they thought to be the successful termination of a well planned and well executed experiment, and many were the pilgrimages made to Metlakatla and much was written and said about it with the one result at least that might have been expected, viz., that there was some pride engendered and, as usual, pride goes before destruction and a haughty spirit before a fall, and if anything more was needed to make trouble it was for some one or more people to have an interest in bringing about dissensions and destroying confidence in Mr. Duncan because he stood in the way of their aggrandizement.

This brings me to what might be called the anti-missionary side of the subject and to the mention of the various influences nat-

Dr. Minthorn

1

Metlakatla, Alaska,

1st August, 1916.

Statement of Dr. H.J. Minthorn.

Exact date?

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

Seizures of
Property

Education

2. I spoke to the Government Agent especially about putting the Government School building on the land cleared by Mr. Duncan, and asked him why he did not put it somewhere else. The land was occupied by Mr. Duncan's buildings. (See picture and map attached.) It was put right in Mr. Duncan's garden, among the Mission buildings, less than 50 feet from Mr. Duncan's building, and the stable much nearer the Girls home building; and in general the location of the Government Building materially interfered with the usefulness of the Mission building, and it seemed to me, to be intentionally so. The Government Agent said that the Indians had cleared that land, and therefore they had a right to it, and they had helped to

location of the Government schoolhouse on the Mission premises arbitrarily and against Mr. Duncan's protest, and apparently with the intention of driving the Mission away from Metlakatla, was the beginning of the differences between Mr. Duncan and the Government letters (copies attached) demanding that he refrain from opposition, and co-operate with the Agent, widened the breach.

Condemnation.

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

Wages

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

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

5. The natives each one cleared their own building sites,

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

7. This arrangement for work on the Mission premises had nothing to do with their own lots, but is with reference to the Mission premises. It is 20 years ago that I saw them doing it. They were grubbing the stumps out then. I was out here two years then. It went on through two Springs, when they had'nt much to eat. It was just filling in the time for them, when they could not get work from anybody else. It helped to keep them together, and contented, as well as furnished money to buy the necessaries of life at a time of the year when food was scarce, and when the money they had earned the year before was all gone, and when there was no demand for their labor. And I never heard of any understanding that they acquired any interest in the land in addition to the pay they received.

8. When the ordinary work season commenced, and preparing for and operating the cannery, then the people had the opportunity to work either for Mr. Duncan or somebody else, as there were other Canneries in the vicinity, and they received

If a boat came in with 20,000 salmon, that meant just so much for them. The person cutting the heads off would receive the customary rate, and the person filling the cans would also receive the usual rate of pay, just as the rate was in other canneries.

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

Insert

some actual
wage figures.

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

their work. In mentioning these things I ought also to say that a skilled mechanic was engaged to assist and teach the Indians how to do these things. This mechanic was not only engaged on account of his own work, but for the purpose also of instructing the people.

Expert Builders
Contractors

12. Mr. Duncan engaged an expert builder and contractor from Portland, Ore. Mr. John Wallace is the name. He was a first-class workman and instructor. There were other experts engaged in other lines, in engineering for instance. In the Cannery there was a Mr. Boleman, who was a thoroughly capable machinist, and Cannery operator, and foreman. He could line up a shaft, and do anything else that needed to be done about the Cannery; and he taught the Indians how to do those things, until they did it just as well as he could do it; and he also taught them all the cannery processes. Boleman was there for the purpose of teaching the Indians these things, and afterwards they ran the Cannery themselves. I have seen Benson doing things that Boleman and others taught him, and I have understood that he and others were employed in other Canneries as managers and foremen. I have heard the Superintendent of the Government School speak very slightly of Mr. Duncan's school work; but it seems to me that as an Educator, Mr. Duncan should, when his educational work is spoken of, have credit for what he taught and had taught to these people, sometimes at greater expense than is connected with an ordinary school, even in salaries; and then the losses in material wasted, where so many inexperienced

asbestos, did so - and this caused the destruction of the
Hires mill by fire.

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

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

Vessels

Names
Details
Number
of Licenses.

Stores

14. I understand that when Mr. Duncan started his store to compete with the Hudsons Bay Co. the first thing he did was to hire a navigator to teach these Indians how to manage sailing craft of larger size than they had been

but they did not know

Supercargo
or
Purser

Indian, to take charge of the cargo. That was a big lift for an Indian. It was never dreamt of than (that) an Indian could rise as high as that.

Store

15. An Indian was also put in charge of the Store. That was John Tait. During the years that I was here, the store was entirely and exclusively managed by Indians. Afterwards the man who managed the store for Mr. Duncan had a store of his own, right here in town. That was 15 years ago. I never saw Mr. Duncan have anything to do with the store then. I never bought anything of Mr. Duncan, or saw him sell anything and he did not stay in the store, but all was done by the Indians. So far as equity is concerned, I do not see why they could not as well claim the store, as the site where the Government school building is located, or the store building which the Government claims, on the grounds that the Indians did work on it; while it is said that the goods in the store belonged to Mr. Duncan (See letter No.) and why the Government should own the store buildings because the Indians worked on it, and Mr. Duncan owns the goods, which so far as the Indians can see were subject to a similar claim, and yet the Indians get no part of either is very confusing to them, and upsets all of their previous ideas of ownership, or even of right and wrong; and I have heard an Indian say that he thought the Government was the greatest grafter of all; and another one, that he thought

Number

Captain Galt

in confirmation of this view. It having been known to the
Indians for many years that Mr. Duncan had made a will
leaving all of his property to them, they had become accustom-
ed to looking upon it as theirs; and when the Government
took charge, they hoped to see the Government take the same
view, and help them to get into possession of it, but
instead, for the Government to take part and give part to
Mr. Duncan, and the fisheries to the white cannery owners,
and also to set up a claim to their houses, shops, store
buildings etc. (See letter No.) and order Mr. Duncan
to stop the industries (See telegram of Mr. Beattie's, No.
has disappointed even Mr. Duncan's enemies, who had gathered
from various points to Metlakatla to help bring about his
downfall, and to get possession of his property, but all of
this seems to prove what has often been said that it is easy
to destroy that which it took great effort and long time to
produce.

Number

Number

MEMORANDA.

Sept. 13, 1916.

H

DR. MINTHORN: At that meeting called by Edward Marsden to elect elders for the Metlakahtla Church Thomas Handabury got up and told them: "You can't do that; you can't get together here, you people that don't belong to the church, but belong to other churches, and elect elders. You can't do that. You are Methodists, and Presbyterians, and you have the Salvation Army here. You can't do that." Some of the elders that were serving objected to having that meeting elect men in their places, and they didn't get a majority enough to elect them.

MR. DUNCAN: They elected one fellow, just to show what he was, -His wife died on Friday and she was buried on Saturday and on Saturday night he was at a dance hall, and they elected him an elder. His name was Simon Dalton.

MR. MINTHORN: They elected Atkinson. He is the chief of the clan. He was the man that had the three houses built by the people.

MR. WELLCOME: Is there anything particular about him?

MR. DUNCAN: He is notorious for bombast.

MR. WELLCOME: Always been a trouble-maker.

MR. DUNCAN: Yes.

MR. MINTHORN: A chief doesn't have to do any business or work. All he has to do is to be big. That is all Atkinson has ever done in his life. Never was a worker. John and Solomon were regularly elected elders according to Mr. Duncan's procedure, but these men were elected by these other people. I brought this up when I was talking to you. I don't know whether you remember it or not, Mr. Wellcome. And I stated, "Are you still an elder?" "Well, what he stated was "I am

Baptism
would be easy to construe it into a definite offence. He called a meeting and stated that there ~~were~~ were good Christian people that were never baptized and that the Bible said they should be baptized, but that Mr. Duncan wouldn't baptize them, and they ~~should~~ appointed a committee to wait on Mr Duncan and ask him if he would, and they decided that if he said he wouldn't they would put him out of the church. Well, of course, Mr. Duncan said, "If those people come here and let me talk to them and I think they are proper subjects for baptism I will baptize them." Well, that put it in shape so they couldn't go ahead with it, and so that stopped.

And another thing, about these elders. Marsden said if Mr. Duncan wouldn't come to that dancehall and acknowledge these elders that they would put him out of church. That was the purpose of the scheme of electing elders was to get Mr. Duncan out.

criticisms of Jones
Most of the things that Jones did he did to please Marsden. Jones was a putty-head; he didn't have any mind of his own. When he came here he just handed himself body and boots over to Marsden and Ed. Verney and some more of them.

Now, the Secretary formulated some rules and sent them out here for the government of this island. One of them is that a person can't vote or hold office that has been away from this island two years. Now, there is a majority of that Council that have been away from here ten years. Ed Verney and Fred Verney and Hamilton didn't have a house here, and didn't live here for twenty years. Marsden is secretary of the council; that is the most responsible position;

of the United States they have to leave the United States reservations. Before they are citizens they are wards of the Government and beneficiaries of the government, but not after they become citizens.

Now, the government has reserved these islands and the fishing around them to the Indians. United States citizens have no right to fish in these waters. These cannery men were forced to get out of here and forfeit their property. Now, if the Indians were citizens that would be class legislation, for it would be favoring one class of citizens against another; but the reservation Indians are not and cannot be citizens. If Marsden had stayed here he would be entitled to the rights the Indians have here, but he has become a citizen and has lost any rights he had on the island. Ask some of the Indians why they aren't citizens, and they will tell you that they won't let them have any more than their first papers. But an Indian living in Ketchikan, or outside of the reserve anywhere, can be a citizen, there is nothing to hinder him, but he can't be a citizen and a reservation Indian.

8
D. Whitcomb Duncan
Annals on -
being Sanctified, etc

Dr. H. J. Winthorn, Sept. 29, 1916.)

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

Mr. Duncan, more than anyone I ever knew, has done this. So far as he followed a business career before he came to Port Simpson, and his business achievements since as business manager for this community of absolute paupers before his coming, among them, is enough to convince any reasonable person that so far as his business ability is concerned he might have ornamented his name with six or seven or even eight ciphers, if he had put the same effort forth in his own affairs as he has into this mission. It is perfectly fair then to say that he denied himself the possibility of being a millionaire. He denied himself the society of his family and friends for that of the heathen. He denied himself all physical gratification, even to the common comforts of life. He denied himself the possibility of intellectual enjoyment, of which he was thoroughly capable, for the deadly monotony of ignorance and superstition by which he was surrounded, and so on for all the things that human nature craves he has turned away. And now, after nearly sixty years of almost superhuman effort in the interests of those who had not the least claim upon him, in extreme old age and failing faculties, (he finds himself set upon by people that have no more conception of what he has accomplished and how it was brought about than they have of the nature of the inhabitants of Mars, his work underestimated and destroyed by bungling hands, his motives disparaged, and his feelings most cruelly lacerated, and his name sought to be brought into contempt.) What will be the result so far as the work and the people whom he served are concerned?

hand, the wicked shall not ~~be~~ unpunished." So far as Father Duncan is concerned, "All things shall work together for good". So far as the great lessons are concerned, that his life and work have demonstrated, they are the precious heritage that he will leave to humanity, and like the blood of Abel they will forever speak, though he be dead. And "blessed is he that readeth and they that hear", and it is true of every righteous man as the Lord said of Abraham, "Blessed is he that blesseth Thee, and cursed is he that curseth thee." And this, like all the rest of the creation, is true in the very nature of things.

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9-29

(Dr. Minthorn -

LESSONS ON ECONOMICS TAUGHT BY MR. DUNCAN'S WORK.

H

The relations of the different factors entering into the subject of Economics in civilized society are so complicated that it is difficult to estimate each one at its true value. Roughly, we classify two of the most prominent ones as Capital and Labor, but, strictly speaking, it would be more proper to say, the ability to amass and effectually use capital, and, the ability to produce capital. Viewed from this standpoint, Mr. Duncan with his ability to amass and use capital joined with the Metlakahtla community with their ability to produce capital, and from this on the development of results so far as increase of possessions was concerned was so rapid, so simple, so certain, that every beholder was filled with admiration. A community without the barest necessities of life, much less than half-clothed and fed, and exceedingly poorly housed, in a few years were well-fed, well-dlothed, well-housed and actually supplied with the comforts and many of the luxuries of life. And lest it might be in some way misunderstood, they abandoned their houses and improved lands, their school house, their church, all of their industrial machinery,- that is, the tools they used in providing for their use the things necessary to the sustenance of life, and also many acquired tastes and desires, and went barehanded into the wilderness and repeated the process on a larger and more permanent scale; and, to make the demonstration more striking they located each time on the identical spot where people of their own race in the first instance and of another and distinct people in the second instance had dwelt for immemorial

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Sept. 29, 1916)

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every phase of the history of these people during the ages that elapsed before Mr. Duncan came among them and the years that he has been with them proves that what he has contributed to the general welfare was absolutely essential to them in the progress they have made. On the other hand, some will say that he could have done nothing without them. But this is not necessarily so. The business manager is a person of varied resources, while the simple producer seems to be entirely helpless without the exceptional person, the business manager. But this is not the interesting circumstance connected with this venture in presenting an object-lesson in economics.

The interesting thing is what happened. Were these people pleased or grateful or satisfied with the wonderful and rapid improvement in their condition? Not at all. The effect was very different; and was it not for the fact that it is occurring everywhere and all the time it would seem very curious and wonderful.

A story is told of a man who was relating to his children some of the trials of his early life. When he concluded the small boy said: "Why, Dad, you are having better times since you lived with us, ain't you?"

So these people go even farther than the boy, and seem to really think that the old man is really in the way of their progress. And not a few white people of the same caliber as these poor natives, who might perhaps to some extent be excused on the ground of the bewilderment of their suddenly improved condition, seem to think the same.

Another curious but not at all unusual result has been that

(Dr. H.J. Minthorn-Sept. 29, 1916)

"Blessed is the man that, passing through the valley of Baca, maketh a well." Ps. 84-6.

"The trees of the Lord are full of sap." Ps. 104-16.

Everything the Lord says is full of meaning. The first thing when we try to realize ~~the meaning of~~ what Jesus meant when he said: "Man shall not live by bread alone but by every word of God" is to see the present everyday application. How just now, as we pass through life, each day we can make here and there wells which will refresh and give new life and courage to those with whom our lot is cast. This may be by contributing to their physical well-being, but as all physical conditions are only the visible expression of spiritual life, so we can do the most for the physical wellbeing of those with whom we live through their spiritual natures. If we invoke faith, works will follow. So, if we have the water of life in our own souls, as Jesus said (John 4-14) it will be in us a well of water springing up unto everlasting life. That is, unconsciously there will be realized what Jesus said (John 4-38): "He that believeth on me out of him shall flow streams of living water".)

But this life of helpfulness and spiritual virility is often the result of soul travail in times of trial when all our outward hopes and expectations seem cut off and we are shut up with the Lord in a valley of Baca, a place of suffering and weakness, and then comes the real meaning of the text. Right there is where we really come to know the Lord, whom to know is life everlasting, and what to us seemed like a veritable desert

used these words about the living water, he was sitting on Jacob's well, hewn down through the rock with primitive appliances for, as Jacob may have thought, the watering of his flocks and for his children. Probably it was a very prosaic and wearisome job for him, and not accompanied with much of the glamour of imagination; but Jesus looks into every soul and what he saw in Jacob was an earnestness and devotion that never yielded to discouragement; so he took his well and kept it in use until his time came to leave the courts of heaven and tread the lowly walks of earth, and then in His journey He came as he had always intended to and sat upon the stone wall that surrounded it, drank of its water and turned it into a well of water springing up unto everlasting life. So He will deal with every soul, and so may all our poor efforts made in weakness and weariness, often, as it seems, to us forced upon us by the difficulties of our way, be remembered and turned to account for the upbuilding of the kingdom of Him whose right it is to reign and who will reign in His own good time if we are subjects of that kingdom.

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Dr. H.J.Minthorn's first letter re Marsden's interference a
Marsden's Metlakahtla, was written in the latter part of September, 1916, to
interference S. G. Irvin of Newport, Oregon, and was a remonstrance against Marsden
+ Metl.
interfering with the Sunday School held in Mr. Duncan's Church and
claiming the right to regulate, as Secretary of the Council of Annette
Islands Reserve, the use of the Church building.

H

Document No. 79

Folder No. 253

Oct 12 1916

16
16-12

On Feb 1916 I wrote a petition addressed to the Hon Thos Strong of Portland, Oregon & signed by leading members of the Metlakahle Christian Mission & Community of which the following is a copy-

I saw Mr C. D. Jones Supt of the U.S. Govt. School at Metlakahle at the time and before I sent the petition away and explained to him what I was doing & that I was doing it on my own responsibility and that I had not mentioned it to Mr Duncan & so far as I knew he did not know anything about it.

I showed him where the boundary lines were that I had asked to have made The boundary lines of the Mission premises that they did not include any buildings claimed by the U. S. Govt. but only in-

cluded the Store building (afterwards claimed by the U.S.Govt.) Mr Duncan (Duncan's) Cottage and the Guest house occupied by the Mission Doctor as a residence and Dispensary (dispensary) an old warehouse on the beach in front of Mr Duncan's Cottage and some distance from the Cannery which is still standing.

And one acre of land in another plot some distance from the first described plot & surrounding the Church.

I stated to Mr Jones that this Mission which occupied these premises had been doing Christian Missionary work among the Metlakahle for more than fifty years with important & highly beneficial results and was now in efficient operation conducting Church & Sunday School services which were well attended and that Mr Duncan wanted it to continue and that he and other friends of the Mission would see that it was carried on & supported and that I thought the continuance of the Mission was a matter of great

Mission

Buildings
at Metlakahle

Church

Proposed
Removal of
Marsden

I replied that I had advised him to do so and came here with the expectation of helping him to remove to some other place but although he sometimes seemed to be almost decided to do so yet the conviction always seemed to recur to him that he had very forcibly impressed upon his mind and heart before he had even seen these people that the Lord had called him to do missionary work among them and that the success of the work which he attributed to the blessing of the Lord upon his feeble efforts had confirmed him in the belief that his call was of the Lord.

Seizures of
Property

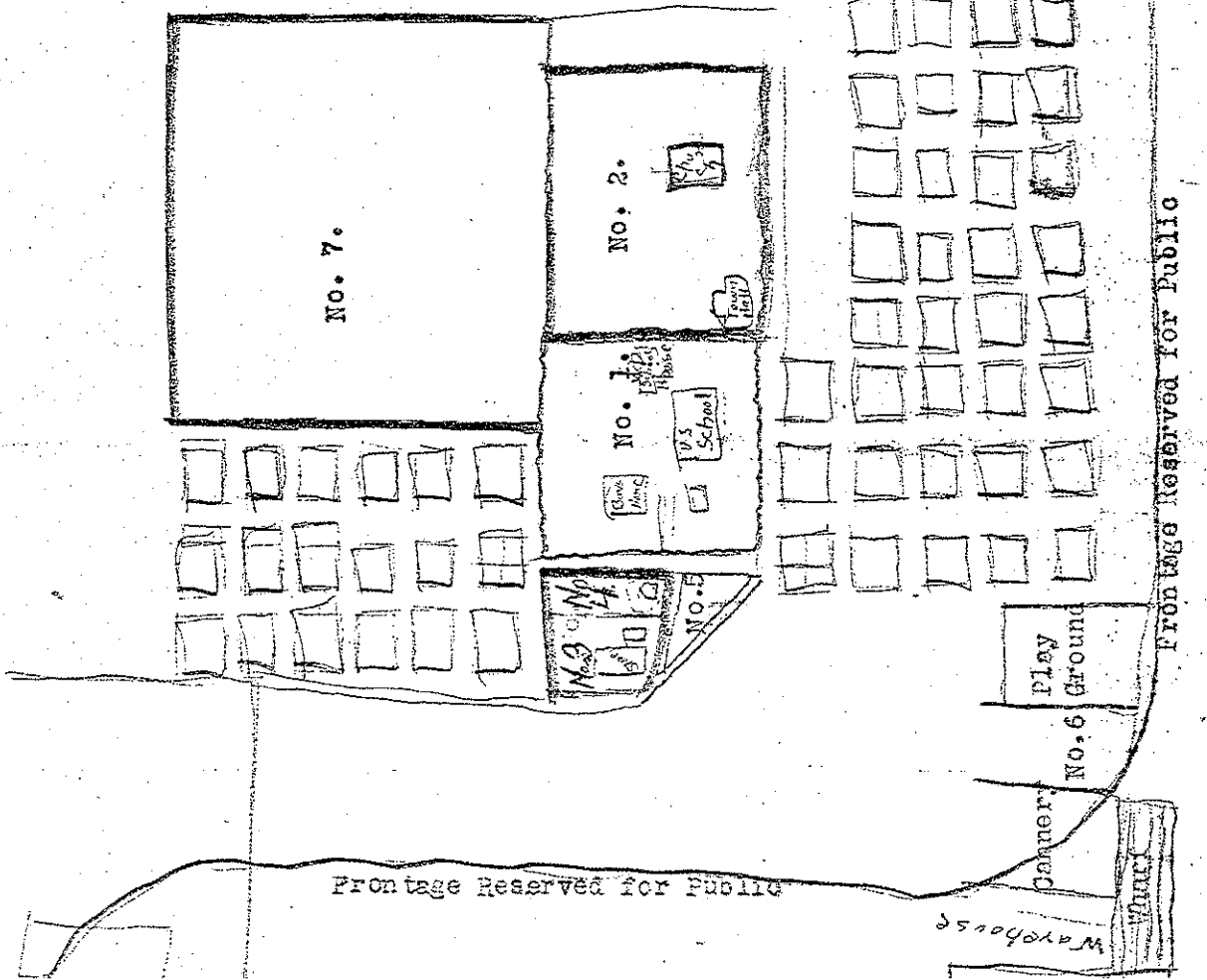
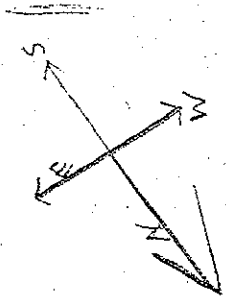
But the many difficulties into which he had been plunged for the past few years had led him into much perplexity and he had great difficulty in knowing what to do but that as between his conviction that the Lord had sent him here and that the U.S. Agents had taken most of his property and wanted him to leave and let them have the rest he could not feel at liberty to abandon the work especially as the services were still well attended.,

Then I said to Mr Jones it is a well understood fact that the Rev Edward Marsden is using every means in his power to displace Mr Duncan and Mr Duncan & all of the rest of the people here know that if Mr Duncan was to leave even if for only a visit to his friends which he would like to do having not been away from Metlakatla for several years and being old and not likely to live long Mr Marsden would immediately & without any ceremony usurp his place.

Criticisms
of
Marsden

Mr Duncan does not feel that Mr Marsden who has made an entire failure of his work at Saxman is such a person as he would like to entrust with the work of the mission to use Mr Duncan's own language & comparison a Steam Ship Company would not consider the application of a captain for the command of a ship who had no

No. 10 Sawmill



- No. 1. Proposed premises for U. S. Govt School, about 500 x 500 feet.
- No. 2. Proposes premises for Church, Hospital and parsonage, about 500 x 700 feet.
- No. 3. Proposed premises for residence and store.
- No. 4. Proposed teachers residence.
- No. 5. Public Park
- No. 6. Site for Cold Storage Plant.
- No. 7. Farm - about twenty acres.
- No. 8. Sawmill.
- No. 9. Cannery.

It is attached to Dr. Minthorns, It is intended to be reserved for the Metlakatla Christian Mission. The lines indicate ground which is proposed to be reserved for the Metlakatla Christian Mission.

Document No. 19-13

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1916
10-13

Document No. 19-13

Folder No. 253

*Suggestions for
Future SCHOOL. Matthews.*

The efficiency of the school would be increased and the attendance

enlarged if:

1st. There was a boarding department, probably without lodging, for more than a limited number, and that only for dependent children or orphans, and children of members of the community when they go away from home temporarily to earn a living. The food should include the native diet articles of the people and locality and should be prepared by the labor of those pupils mainly who are also lodged in the school buildings, under supervision of expert instruction both in the primary work of securing and preparing the food, such as the methods of drying, salting, canning, etc., and also in cooking, and serving, and with reference to a balanced diet and proper nutrition. All clothing for the children not ready made should be made in the school by the labor of the pupils, supplemented by that of a number of the younger mothers or wives or grown girls who have graduated from the school course under expert supervision. These assistants should be boarded and lodged at the school and paid a small wage and should serve as much as possible in rotation so as eventually to give all of the grown women in the community the advantage of the instruction. The goods should be furnished to the orphans and dependent children, but those able to do so should furnish their own material. Excellence in performance should be rewarded by superior quality and make of clothing, but such awards should be under the supervision of a large committee of the people to prevent favoritism.

There should always be at least one teacher in the school who is proficient in both the native and English languages.

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~~Document No. 18~~

~~Folder No. 266~~

drying fish, clams, venison, berries, sea-moss, etc., curing and preparation of skins of animals, utilization of hair, wool, etc., drying or incinerating seaweed, such as kelp, etc., and the preparation for and marketing of all of these dried products. The second year for the industrial department there might be employed an expert in basket-making & marketing, securing basket-making machinery and operating it. The third year an expert in berry culture, from selection of soil and varieties, to preparation of soil and planting, with the object of getting as many people as possible to put in a few square rods of cranberries or other marketable varieties adapted to the soil or climate. Another year the introduction of goats or sheep and their care, or of poultry and management in the most improved manner. The teachers should be employed for the whole year, more especially the superintendent, who should spend the time during vacation in making a canvass for pupils for the ensuing year and securing new patrons for the school, and helping them to get located on the Island convenient to the school. Other industries, as perhaps boatbuilding, should receive attention. The intention being to give help in the industries already pursued by the natives, in order to enable them to help themselves rather than to inaugurate any large business requiring large capital and superior business management. In addition to all this an expert should visit Southeastern Alaska during the summer months and examine the resources of the country with a view to their utilization. For instance, there are large kelp beds and vast fields of other sea-plants in inside waters easily accessible; also at certain times in the year large quantities of sea-plants are piled up on the shores and are thus easily accessible. Beach driftwood is plentiful and easily obtained, and if the ash of these seaplants contains anything valuable in suf-

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of forest trees, grasses and roots, and an abundance of other things that might be utilized if there was the required expert knowledge necessary to initiate their utilization. Halibut, salmon and other fish are found in Alaska, but the natives never are equipped with the knowledge and means to enable them to compete with white people in their utilization.

This is the kind of knowledge these people need. Many Indian boys have been given an advanced education in the usual manner of the present time who come home actually more unfit for the only occupations that are open to them than they would have been if they had never had any education.

But with schools just as they are, there is one thing they can do that is absolutely essential to success for the natives, and that is to actually substitute English for their native languages, and every possible means should be used to bring this about in the very shortest time.

Last, but most important of all, in the uplift of any people is the kind of character-making that is introduced among them. As a man thinketh so he is. All outward manifestations proceed from inner forces. No one ever got above what he aspired to. Christianity has always and ever been the most dependable means with which to awaken the dominant forces of human nature. No greater folly could possibly have been conceived than to try to condemn a live Christian mission to the scrap heap and substitute for it two public dance-halls, as has been done here in the past two years. It is simply sowing the wind, and the resulting crop is in sight. But for the wise educator who really longs to see fruits from his labors that is still the best

native races who do not seem to be able to indulge in any vice with moderation. But the dance-hall is the close companion of the saloon, the gambling-hall and the brothel; and the dance-hall habit being inculcated in the two public dance-halls in Metlakatla will inevitably lead these people into the other vices. If there is any respectable public dance-hall patronized by white people in Alaska, it is certainly not accessible to the natives. Respectable white people in Alaska will not ever share a hospital with a native who is at the point of death, and most certainly will not share their social life with them. So that the public dance-hall in Alaska for the natives has but one purpose, to make them the easy victims of the vicious white people.

The mistake of installing these public dance-halls where none had ever been before, and the farming of the community property out to the cannerymen and of notifying the people that their houses belonged to the United States, and of turning all authority over to a clique of designing natives headed by a man who considers himself the legitimate ruler of the place on account of being descended from one of the families of chiefs were in early times dominated these people and kept them in ignorance and vassalage, seems to me to be caused by lack of experience in Indian affairs. I cannot think that the office of the Commissioner of Indian Affairs would have for a moment tolerated any of these policies, from the fact that the Indian office has stood for the very opposite of all of them for the past thirty years, because they have all been found by experience to work against the best efforts of the Indian Bureau. I cannot help believe that the best results would be attained for the natives under the Bureau of Indian Affairs for these reasons.

Dr. E.J. Minthorn

Netlakatla Alaska Oct. 17, 1916

Mr H.S. Wellcome

H

Dear Sir:

Health of
Mr Duncan

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

Copy

(By Dr. H. J. Minthorn)

Oct. 20, 1916.



Job. I, 6: "Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them."

This is a little opening of the door of Heaven and a glimpse of some of what is going on there.

I Peter I, 12, says about preaching the gospel with the Holy Ghost sent down from heaven - "which things the angels desire to look into." So here what we see when we look into this little event that took place in heaven, God showed them that he could make a human being trust him under great adversity and trial, although there was no apparent justification for it and no apparent good to come out of it.

Job knew God so well and had such confidence in Him that he could say "Though thou slay me, yet will I trust in Thee". Therefore God is justified in going to such infinite pains to save humanity on account of this infinite possibility in man of trusting God and being true to Him under such almost infinite trial.

Also that God is justified in punishing Satan (as He will) for his infinite disregard for the happiness and eternal well-being of man and for his contempt of God and efforts to discredit both God and Man. Satan through his agents is still on this line of action, his object also being to exalt himself.

We are told to resist the devil, and this Job did with all his powers. The angels looked on because the illustration was for their benefit in some way that we do not understand, but it is of great interest that Job's actions were exerting an influence even in heaven.

This performance certainly was not a show performance, but it was of great importance even in heaven, and of course we know it has always and still is having an important influence on humanity, having really made it easier for us to trust God than it was for Job.

As we know the sequel as well as the antecedent events which Job did not know. So here is where Job, passing through the Valley of Baca, made it a well. But as long as this state of probation continues and people live, the Lord will continue to add to the great cloud of witnesses, not only in every generation, but in some way in some part of every Christian's experience there comes a supreme test of loyalty to God, a spectacle for angels and men that the word of the Lord may be settled forever in heaven, (Ps. 119, 89,) and that each one may have for himself a well in the Valley of Baca to refresh himself and to supply to others the streams of living water.

There must be individual victory in each of our hearts over particular sins, as for instance intemperance, but it will not do for me to ignore the saloons and other agencies of evil. We must not only resist the Devil but when it is a complete resistance He will flee from us and we are to see to it that he takes his agencies with him.

But this warfare is not exactly with flesh and blood although it affects them. The weapons are not carnal but are more mighty on that account, for they deal with the underlying principles of well-being for humanity. In carrying on this warfare, our first concern is with our relation to God. We do it all as unto Him.

Job, although he did not know all that had been said in heaven and what great things depended upon the result. Although he must have had some understanding even of that, for he says (Job, XVI, 19) "Behold my witness is in heaven. He only dealt with the Lord, as he said, "Though thou slay me, yet will I trust in Thee." So we do not need to fret ourselves because of evildoers being assured that they will be cut off. Ps. 37-1.

And we are to cease from anger and forsake wealth, (wealth Ps. 37, in this dignified warfare. Also the devil is to be defeated on his own ground & with his own weapons. Ps. 37-14 & 15. "The wicked have drawn out the sword and bent their bow to cast down the poor and needy and to stay such as he of upright conversation." Their sword shall enter their own hearts and their bows shall be broken."

The devil selected his own way of attacking Job and chose his own weapons. His object was to discredit God and man and exalt himself. He only succeeded in exalting God and discrediting himself, and increasing the prosperity and happiness of the man that he tried to deprive of both.

For Job (42 & 5) says that Job understood God better than before, for he says, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee", and that he had twice as much as before. Now, if the book of Job is a chapter or picture of human life, its meaning is that God sees certain, faithful souls that He can put to especially good use for the benefit of their generation and all generations to come, by letting them suffer very great trials so that by their faithfulness and God's faithfulness not only all the world but heaven may come to know God and man better and to know God is life everlasting. John 17-3 "and this is life eternal that they might know Thee, the only true God." There is one absolutely essential condition to all this. It is that the trial shall end in complete vindication.