

1-9-1920

Minthorn Letters

George Fox University Archives

Follow this and additional works at: https://digitalcommons.georgefox.edu/alaskan_mission_papers

Recommended Citation

George Fox University Archives, "Minthorn Letters" (1920). *Alaskan Missions Papers*. 23.
https://digitalcommons.georgefox.edu/alaskan_mission_papers/23

This Book is brought to you for free and open access by the Alaskan Missions Collection at Digital Commons @ George Fox University. It has been accepted for inclusion in Alaskan Missions Papers by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

Document No. 0
Folder No. 259

DR. H. J. MINTHORN
NEWPORT, OREGON

H

Jan, 9th, 1920

Mr, H, C, Strong -401 Maynard Bldg, Seattle Washington,

Dear sir enclosed is the letter I wrote to the board of Trustees and sent each one a copy, In a letter from Mary Reed Yesterday was discouraging news about Dr, Myers and I suppose he is either on his way to a Portland Hospital or is already there, I wanted to see him and ask him whether he thought it would be worth while to fix up an office with an idea of doing something for white people as well as for Indians, That is to do refraction work, and some electrical work as x Ray work and giving Electrical treatments &c, and perhaps some Hydro-pathic work - as I had a Hydropathic Hospital for two years, at Hot Lake Oregon, -

Also I thought since the labor question is so disturbed that perhaps we might get several of the people at Metlakatla and get the building up and under cover and one room or two so they could be used and begin work and finish it along as we could, I think we should require some pay from any of the natives that are able to pay and perhaps sometimes it might be taken in work, I would like to get to doing something as soon as possible if I go, and I think it would be well to get the things from Metlakatla as soon as possible and get them in a safe place, Then I could see what there was and when Mrs, Minthorn came she would know better what to bring,

If we could get some office treatments as I spoke of to help pay expenses we could soon begin to have a class of girls learning nursing or at least something to do for the sick among their people, and if we could get some of them from distant parts of Alaska they would be better contented when they get over being homesick (which they usually are) and would accomplish more, These Girls when they had Graduated might get Govt, pay at their homes, It is not likely that Lopp and Claxton will always be where they are

(Sgd.) your friend,

H. J. Minthorn

Document No. 0
Folder No. 259

DR. H. J. MINTHORN

NEWPORT, OREGON

Jan, 9th, 1920

ENCLOSURE TO

Minthorn to Strong

To the Trustees of the Wm Duncan Memorial fund DATED 1-9-20.

I will say in answer to the suggestion of Mr, H, C, Strong that Mrs, Minthorn and I make a proposition to continue the Mission work of the Metlakatla Christian Mission. We are very willing to do so and the suggestions made by Mr, H, C, Strong in regard to the manner of beginning and the prospect of future developments are agreeable to us,

Also we realize that circumstances will have to be considered as we go along and other plans may seem best, but if you want us we will do the best we can,

As to salary I think you are better judges than we are, If we go we go as Missionaries we expect to fare as Missionaries,

When I went for Mr, Duncan he paid our transportation and freight charges on what freight we took and furnished, Furnished house and kept it in repair, Garden, and tools, and Wood at a nominal price (slabs at the mill). all Medical and Surgical Supplies, Transportation if I went away on Mission work, and on all occasions but the last gave a liberal bonus when we left, I think you will do all that any one can expect under the circumstances, and I think we will be satisfied with it, We had no complaint to make at what you were doing when we left and we would be willing to start at that, unless you want to make it more, and I do not think it would be advisable considering all things to pay any more than others get,

I might say that we have hoped that you might want us to begin the work and I took a few months doing Post Graduate work at Rochester Minn, and other places and Both Mrs, Minthorn and I are now taking Correspondences courses that we thought would help us if it should be that you wanted us, at the same time of course the benefit would have been quite as great if we staid here, Also Mrs. Minthorn had planned to take a short course in Refraction

(2nd page.)

at some Optical College, she may do this yet as it is not likely that there will be much for her to do there until the building is ready for occupancy. While it might be that you would want me to come sooner, which I would be willing to do as it rather disturbs my affairs here to be in uncertainty about staying, and perhaps I could be of some use about getting the building ready, I have had to do some work of that kind sometimes.

(Letter dated 1-8-20, Minthorn to
Trustees of Duncan Fund.)

Document No. 0
Folder No. 259

-2-

I have a Phoro - Optometer and other appliances for doing Refraction work, Also Galvanic and Faradis Batteries for giving Electrical treatments, I have a Porcelain Sitz Bath Tub that is an important appliance in hot water treatments, Also office furniture, Adjustable Operating Table Instrument Cabinet, Office desk, A large library, &c, &c, If you thought we could furnish an office to give some office treatments to any advantage I would bring them as it seems as though it would help to have some income.

Dr. Myers would be a judge of this,

Very Respectfully

(Sgd.) H. J. Minthorn

H

DR. H. J. MINTHORN
NEWPORT, OREGON

Jan. 10th, 1920

Mr. H. S. Wellcome,
18 East 41st Street,
New York City N. Y.,

Dear Mr. Wellcome,

Hearings
Inheritance
Tax

We went to Portland Jan, 7th, to attend a hearing before the Washington - State Attorney General, in reference to the State of Washington claiming an Inheritance tax on Mr. Duncans money,

Dr. Myers
Health

The hearing was held in Mr. Thos. Strongs office and Mr. H. C. Strong was there also, I do not know what the result was. Dr. Myers is about to leave Ketchikan. He has some trouble, Suspicioned to be of a Carcinomatous nature (I heard) It has been operated upon once and (I heard) that he was to go soon for another operation,

Dispensary

Mr. H. C. Strong and Mr. Thos. N. Strong proposed that we return to Alaska and that they would buy a lot and build a house to put Mr. Duncans things in and for us to live in (for the present) and that we should have a dispensary and out practice for the natives and a night school, and take one or two girls to train for helpers among their own people, and whatever else might appear as matter developed, with the idea that sometime the work might develop into a hospital or Sanitarium, and perhaps a nurses training class of native girls. Also perhaps land adjoining could be secured and lots sold to such natives as it might be desirable to have near and a school and church maintained, and perhaps some industries, &c,

Church
Mr. H. C. Strong

The Trustees had written to the Sec. of the Interior asking for some kind of an arrangement at Metlakatla whereby they might have the Church and Mr. Duncans cottage, and the garden, but they only Recd. an evasive reply from Claxton, and Mr. Lopp told Mr H. C. Strong when he went to see him that they would want the appointment of a majority of the Trustees before doing anything. I may go to Alaska soon and would like to know if there is anything I can do to further your plans as I would like to help if there is anything that I can do.

Your Friend

H. J. Minthorn (Signed in

Document No.
Folder No. 257

H

Letter from H. J. Minthorn to Trustees of Wm. Duncan
Estate, dated 1-9-20, enclosure to letter from H. J.
Minthorn to H. C. Strong, dated 1-9-20.

20
1920

Document No. 1-26
Folder No. 259

DR. H. J. MINTHORN

NEWPORT, OREGON

H

Jan, 26th, 1920

Dr. E. L. Myers - Ketchikan Alaska.

Dear Doctor - I read, yours of Jan, 20th, last night, I put two second pages of the copy of the letter I wrote to the Trustees in your letter instead of 1st, and 2nd, pages, but as you have seen Mr, Strong I do not need to explain any farther about it as I sent copies to him and Mr, Thos, W, Strong,

I am very sorry to hear of your leaving Alaska both on account of the Mission work and also on account of the break it will make in the church and S, S, work in Ketchikan, So far as practice is concerned it is quite wonderful the way your brothers have succeeded in K, C, and still I think it is only the natural outcome of earnest and persistent and well directed preparation and attention to business and I think future success being based on so good a foundation, is as well assured as anything can be in this uncertain world,

I would very much like to talk with you about the work of the Mission but as you say you will be going directly to K, C, I suppose it will not be possible, But if you get this in time and want us to come soon and we would have time to get to Ketchikan before you leave, it might be best for us to come at once, and talk matters over with Mr, Strong and you.

You will likely get this by Feb, 1st and if you wired us we could get there early in Feb, I do not think Mrs, Minthorn will go east now as we did not find such an opportunity as we were looking for, Perhaps she might work on the arrangement of Mr, Duncans papers &c, while the house was being gotten ready, But more than likely you have already made plans and may have already written about them,

Very Respectfully

(Sgd.) H. J. Minthorn

Document No. 2
Folder No. 259

20
5-16

Newport, Oregon - May 16" - 1920 -

Mr. H. S. Wellcome - 18 East 41" Street - New York City - N.Y.

Dear Mr. Wellcome, I have not heard anything from you for so long that I am at a loss to know whether to write any more or not.

But I have been thinking for several days that I ought to write again. I do not know as what I write will be of any importance, and besides you may be in America as Mr. Myers wrote me that you would be here in May.

So far as anything that could be done in Washington is concerned I think it would be just about useless to attempt it now on the eve of a Presidential election, especially as everything indicates that the Democrats will be let out so that they will not assume any responsibility now that they can evade and especially to reverse themselves &c.

Then Sec. Lansing is out somewhat in bad relation to the administration, and Lane is also out and a new man is not likely to act on anything that he can avoid so near the close of his term &c.

On the other hand I have heard from Senator McNary and Senator Chamberlain, and Mr. Hoover and I think they will all help us when the time comes. That time will be when a new administration comes in and the many changes are made that are being discussed now. The one that concerns us is the reorganization of the Govt. Business in Alaska.

The people of Alaska are vehemently demanding greater control of their local affairs, Greater simplicity in administration, and curtailing of expense. As you know there are two complete school systems now in Alaska, one by the Territorial Govt. and one by the U. S. Govt. That by the U. S. Govt. covers the same ground has no end of administrative (administrative) officers from Washington down, especially an elaborate and expensive general office in Seattle to furnish a job for Mr. L. also is engaged in a lot of business enterprises, Stores, Canneries, Saw mills Etc. all of which were formerly better managed by the natives.

What we should do is to get in touch with the local Territorial officers of Alaska and become familiar with their plans for the rearrangement of its Governmental affairs and work with them especially in getting the Bureau of Education entirely eliminated from Alaska and the educational affairs turned over to the Territorial Govt. with the U. S. furnishing a lump sum towards the support of education of the natives, of about half of what is now being expended, leaving the Administrative affairs to the territorial educational officers which are now covering the same ground and could and will do it better. I think this would open the way

Elections

Reorganization
of the Govt.
Business
in Alaska

Local
Affairs

Future
Plans

H. S. Melloome

5-16-20

-page 2-

Plan for Govt. What is needed now is to have a well defined plan for the U. S. Govt. to act upon similar to the plan in force in all other Territories of the U. S. before they became States.

The arguments in favor of this change are increased simplicity and greater efficiency and reduced cost.

Returning Mission Property. The arguments in favor of returning the Mission property to the Mission are, Justice, and the FACT that under the Mission the natives were doing business, and carrying on all of their own affairs with the help of the Mission while now the same or less, is being done by using a large force of white people Japs, and others, and the natives are ignored and neglected while pretending to help them.

Ch. M. Society S. A. Photos. I have letters from some of the Natives, Tom, Hanbury, John Hudson, Solomon Dundas an (and) others, they say that about sixty of the people of Metlakatla went over to B. C. and joined the Church Missionary Society work there under Collinson, also that Marsden has only about a Dozen that attend his services. That the Salvation Army had a revival and took in a lot of new members. I have a picture of the ones that went to B. C. which I enclose. They seem to be the ones that constituted Mr. Duncan's Congregation mostly.

Hewson Jones S. A. Moses Hewson (Hewson) joined the Salvation Army. I think the others felt lost and neglected and did not want to join either the Salvation Army or Marsden's squad which is not allowed to be a part of any church even the Presbyterians not recognizing them except so far as to pay Marsden's salary.

How do you think it would do to write to Collinson and tell him that it might be good to ask Bishop Rowe to look after them a little.

Mr. Duncan's Cottage. I do not hear anything from the Trustees. Solomon said Mr. Strong sent word to him to give the key of Mr. Duncan's cottage to the U. S. Govt. Agent.

But I have not heard what became of the contents.

Investigation. I think it would be a good plan to join the Alaska officials, or at least find out thie (their) plans and get in line with them and get ready to take the most advantageous course when the U. S. Govt. sends a Commission to Alaska to investigate and advise a plan of procedure.

Very Truly Your Friend

(Signed) H. J. Minthorn.

20
10-19

Holder No. 259

H

Guthrie To Winthorn.

ENCLOSURE TO
Winthorn TO Hudson
DATED 10-29-20

26
7-11

Newport - Oregon - July 10" 1920

Mr. H. S. Wellcome - 18 East 41" Street New York City N, Y.

H

Dear Mr. Wellcome

Papers
Sent to
Trustees

Your letter of recent date Recd. I will say as to the papers belonging to Mr. Duncan, they were all - every scrap - gathered up and sent to the Trustees at Ketchikan and I have no doubt but that they are all carefully preserved,

I saw Mr H. C. Strong in Portland in Jan. - 1920 and he said they were contemplating employing some one to arrange and classify them but I have not heard whether they did so or not. They were also considering the advisability of operating the mission in some form but I have not heard that they did and think I would have heard if they had done anything about it as we get letters frequently from the natives.

I am enclosing letters from M. A. Hewson and Mrs. Hudson.

Missions

I think the reason why the Trustees did not do anything about starting the mission was that they were trying to see if the Govt, would or would not say whether they would be allowed to start the work at Metlakatla.

Religion

From these letters it seems as though some kind of consent or implied consent would probably be given to the Presbyterians and perhaps to the Episcopalians, and the Salvation Army already has some kind of a permission to be there, Also it seems as though the Govt, Elders were active in inviting the Episcopalians to take a hand in the business.

Church

I have written to Moses, Hudsons, and others that I thought since the Metlakatlans were the ONLY natives that had a church of their own with S. S. Choir and other church activities and had conducted every part of it themselves and that many people were looking to see how they would do now that they were left to their own resources, that they should take a pride in showing that they could go on by themselves, instead of asking a lot of different denominations to come in and do the work.

But I do not believe there is much dependence in them, and there has been so much dissension there that I am doubtful whether it is of any use to expect much from them. But it seems to me that the things that have transpired since the mission was put out of there goes to show that the MISSION was not the cause of the differences since there are now more dissensions than ever before, also that all of the dissensions began with the coming in of the Govt.

Regain
Mission
Property

I think the present line of operation for the Mission is plainer than ever, Viz, to concentrate every effort on regaining the possession of the mission property, and if any other work is undertaken it should be only temporary and with a view to show that the Mission was ready to go on with Mission work and was only deterred from carrying it on at Metlakatla by the arbitrary ruling and course of the Govt.

(7-10-20.)

2

Document No. 3

Folder No. 259

Annette Island, But on general principles I think something should be done both to show the willingness of the Mission to do what is open for them to do, and also to have some one there to keep informed intimately in regard to the situation and to advise the natives that are faithful to the Metlakatla Christian Mission, of which there are still quite a large number.

I think it is also to be borne in mind that the persons that have planned the destruction of the Mission are making history that condemn all of their contentions in regard to the action they have taken.

Natives
not
benefitted
by change

It is more evident than ever that the Natives are not benefitted by the change as a large force of white people and Japs are employed to do the work formerly done by the Natives, such men as John Hudson and Tom, Hanbury are not furnished employment, mainly on account of their adherence to the contention that the people were much better off under the policy pursued by Mr. Duncan in his work.

Election

I do not think it is easy to predict the outcome of the present Presidential campaign, I hope it will result in victory for the Republicans. One reason being that I wish as do most people that the U. S. might become a member of the League of nations which would probably occur if the Republicans win the election, while the Democrats would have to not only elect the President but enough Democratic Senators that were in favor of the league without reservations to give a two thirds majority in favor which is impossible as there are not enough vacancies to be filled at this time to allow of such a result.

Very truly your friend

(Unsigned)

of Dr. Matheson
(Copied from the original letter --M.G.)

(Copied from an attached paper.--M.G.)

Newspaper Since writing this letter the enclosed clipping appeared in the Ketchikan Chronicle. I think this is rather a contradiction of what I said in the letter viz, that the people could not be depended upon, I do not think anything has happened before that gives me so much encouragement as this since they have taken this action entirely on their own initiative and in the face of strong influence to the contrary I think I will write to Moses and try to express some of my appreciation of their courage and independence.

M. Jackson I think also that the Metlakatla Christian Church is well rid of some whose names are not mentioned. I hope the Trustees will take some action towards recognizing them, and as soon as possible make some provisions toward helping them --- but on second thought I believe that I will not have much to say and perhaps it would be as well for the Trustees not to either until we hear from you as the main thing now is the recovery of the Mission property upon which all these things have an important bearing.

Recovery of Mission Property

Elders Just what this may mean is difficult to tell. From another letter it seems that the Elders elected by the Govt, were the ones that invited the Episcopal church to take action, if now these Elders are also made Elders of the Episcopal church, they may claim the Church building, or at least dispute its possession with the Presbyterians, also it might be embarrassing for the Govt, agent at Metlakatla to oppose the Episcopalians since it would be very difficult for him to show any good reason for doing so.

Carlidge Marsden Also Marsden has been there now for several years and has not yet managed to organize a church and it may easily be that the Presbyterian church is of the opinion that it is time he had something to show for all of his talk I think you will notice that he took a time to get signatures when his party who are almost the only ones of the Natives remaining at Metlakatla in the summer being furnished employment in the cannery, while the opposition are barred from employment in the cannery and so were away, thus giving him a sure thing in getting a majority &c, &c, &c,

H. J. M.

No 11-Answer to Aleck Guthrie-

I did not think of copying this when I commented it so the heading is not here. Letter to Aleck Guthrie in answer to his

Oct. 27-1920

(This is written in H.J.Minthorn's handwriting.-M.G.)

H

Church The only church belonging entirely to, and entirely supported by the native people, with Mr. Duncan to direct and advise them.

I am sure you know that many people in the United States and other parts of the world were interested in the Metlakatla Christian Mission and Church, and wondered how it would succeed when Mr. Duncan was taken away

It was never expected that all of the people at Metlakatla would prize the advancement they had made but it was hoped that enough of them would so that they could go on and even make more progress.

Various Since Mr. Duncan's death as you know quite a number of the Metlakatla people have invited various organizations of white people to take charge of them the (The) Salvation Army, The Episcopal Church, and The Presbyterian Church. But I have had many letters from different ones of the people during that time and judging from what they say I am sure there are still many who have not only joined and other organization but would be glad to have their own church established again.

And I believe they will yet get together in some other place where they will not be disturbed and have their own church.

X Wards Cove I think you know that long before Mr. Duncan died it was realized that this would have to be done, and a committee of the natives was appointed to look for a place and they decided that Wards Cove was a good place. I think most of the people know of its advantages. I have never been there, but it is not on an Indian reservation and you could have whatever other Alaska people have and all be citizens of the U.S. and own your homes the same as other people. I do not think this would mean giving up your just rights at Metlakatla but would be a place to stay and carry on your church work until you see how the case will be decided at Metlakatla, after which you can do what seems best.

From Your Friend

H J Minthorn

(Signed in ink.)

Document No. 5

Folder No. 259

H

173-2
10-29

Newport Oregon Oct. 29" 1920

Mr. John Hudson - Metlakatla Alaska - Dear Friend - I Received your letter of Oct. 20" yesterday and was very pleased to hear from you as I always am. I saw about some of the things you mentioned in the Ketchikan paper. I am very glad to know that you and many others are true to your own church. It is the only real Native church that I know of in the U. S.

Many people in the U. S. and other places have been interested in it on that account and wondered how it would be when Mr. Duncan was taken away, whether it would continue as the Metlakatla Christian Church or would cease to exist. It was never expected that all of the people would prize the advancement and progress that they had made under the teaching of the bible from Mr. Duncan.

But I am glad to know that there are many that have remained true to their own church and that as long as the people met together in their own church buildings and tried to carry on the services as well as they could, you and all of the other members of the Metlakatla Christian Church attended the services and did all you could to help but now that most of the people have joined other churches that never had anything to do with helping the Chimsean people when they really needed help, I think the Metlakatla Christian Church should have their own services conducted by themselves.

They should have them in their own church building if they can (that is if the Government does not forbid it) and if the Government officers forbid it then they should have them in some one's house in Metlakatla and if they cannot do that then they should leave Metlakatla and find some place where they can have their church service without being molested.

I think you should not wait for a minister but commence and have the services anyway the best you can. All of you know how to read the bible and pray and sing and you can have very profitable services just with your own people. Do not wait for anything but commence anyway, and after you get your church in working order you can get a minister if you think you want one.

Just for myself I think you would be better off to go to some other place but do not be in a hurry but try it there and see how it will be there.

Also it was Mr. Duncan's opinion that you would have to leave there and I think you was one of the ones he selected to go to Washington to personally see the Govt. officers in order to find out for certain whether they would do justice to the Metlakatla Christian Mission and if not then the Mission was to be moved to some other place. I think I have heard also that a Committee was once appointed to select a place to go and that they chose Wards Cove.

I think from what I hear that they could go there now and buy lots and

would be better than to take some part in the affairs at Metlakatla. There might be a change in the Government officers and there would be Government officers in office that would give the Metlakatla Christian Mission the same privileges as they give to the Salvation Army, and the Presbyterian Church and others, instead of taking all their property from them and giving it to others, and refusing to allow them to have their own services as they have done to the Mission.

I asked Mr. Beatty and Mr. Lopp if the Metlakatla 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 but they never asked the Salvation Army or the Presbyterian church to be subject to the board of elders. This is why I think you will have to go some other place to have your church, but do not consent to give up the church building or your homes unless you are forced to 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 might rent your houses if you wanted to or sell them but do not just go off and leave them if you can help it.

It is possible that some time the Metlakatla Christian Mission will be the only one to do anything in that part of Alaska and you must keep on praying and working and help everywhere you can and be ready to do more when there is more opportunity. The unjust means used by the Govt. and some of the people at Metlakatla never succeeded for a long time but soon fail.

I am glad that you said you would write again next week, and I will write more when I get that.

Your Friend

(Copied from a typewritten, unsigned letter from Dr. Minthorn--CRS)

H

Document No. 6

Folder No. 259

26
11-31

Newport Oregon - Oct. 30th 1920

Mr. H. S. Wellcome - 18 East 41st Street - New York City N.Y.

Dear Mr. Wellcome - I am enclosing some letters and clippings. Two of the letters I have answered and am enclosing the copies of the answers.

I do not know whether you will approve of the advise (advice) I have given them neither do I know whether they will be inclined to take it.

I feel as though it would be a misfortune if all of the result of Mr. Duncan's work should be dissipated and nothing left to show for it.

Also I feel sorry for the people who are like sheep without a shepherd and exposed to wolves. I have even thought seriously of locating in Ketchikan where I could be near enough to perhaps help some of them sometimes, and encourage them to hold on and keep up their Church which they very much want to do.

Many of them have already been exploited by the Salvation Army, and the Presbyterian Church and some have gone back to the Episcopal church. But there are a large number still that have not ceased to hope that in some way they could have their own church.

I feel sorry for them, and yet I would be sorry to see them have too much help. It seems to me that with a start with such men as John Hudson and Tom Hanbury it would be possible to gradually select and add to the number until there was a community making their way as well as the ordinary white community without much if any direct help.

This is what Mr. Duncan hoped for but even Mr. Duncan was too sanguine about the majority of them and I think it is too much to expect in so short a time, but the ones that are left now that are determined to stick to their own church are of course the more hopeful ones and when people want a thing it is easier to help them to get it. I think you will notice when you read the names of the Presbyterian Elders that they are a proud conceited set that would and will make trouble for any one that has anything to do with them.

I realize that I have been away from there so long that I may not understand the situation as it now is.

Nov. 4th 1920

Elections I commenced this some days ago and in the interval the Presidential Election has occurred with the result of giving a large majority to the republicans. Various causes have been given as the reason for this decided change. Perhaps the real reason is that for the last few years the world has seemed to be the victim of a lot of experiments founded upon theories, until the old world is about turned upside down and torn into pieces, and many people look back to the old established order even with its faults

Document No. 6

Folder No. 259

H. S. Wellcome - 10-30-20

-page 2-

In the meantime I think what is left of the Mission people that have remained true should be encouraged to keep together and to carry on as best as they can their church services.

I think some means should be devised to help them some.

Also it seems to me that under the changed circumstances every-
thing possible should be done to further the reenstatement of the Mission
at Metlakatla.

You will notice from one of the clippings (No. 1) that a committee is to undertake the consideration (consideration) of Alaska affairs. This will of course not be completed under this (this) administration. It would be well (well) for the friends of the Mission to try to keep in touch with the work of this committee (committee) and if possible do something to bring about the elimination of the Bureau of education from the school work of Alaska and get it turned over to the Territorial School Board which already functions over the same ground and as it is at present the expense is more than doubled and efficiency diminished.

I think it is important that there should be a work in operation representing the Metlakatla Christian Mission in order to successfully maintain the claim to its property. I hope you will be able to come to America as you had planned to do and assist in reestablishing it in some way

Very Truly Your Friend

(Signed) H. J. Minthorn

(Copied from a typewritten letter signed by H.J.M.--CRS)

Newport Oregon - Nov. 8th 1920

Dr. B. L. Myers - 20 Queensbury St, Boston, 17. Mass.

H

Dear Doctor-

Church

Yours of Nov. 4th Recd. I note what you say about the Presbyterian Church. I think it is conclusive that we cannot expect any change of plans on the part of either the Presbyterian Church or the U. S. Government. They are both at Metlakatla to stay, and this fact I think precludes any possibility of the Metlakatla Christian Mission doing anything at Metlakatla. Still there are some people at Metlakatla that seem determined to hold on to the Metlakatla Christian Church and are trying to keep the Church building. I have had letters from several of them and have answered John Hudson's letter and enclose a copy of the answer.

Future
Plans

While it seems as though something ought to be done to prevent the entire obliteration of Mr. Duncan's work still the main thing - I think - is to adopt some course in trying to continue his work that will probably give the best prospect for a permanent and long continued result. - Perhaps this can be done and also help the few people who have been faithful to his teachings and want to continue the Metlakatla Christian Church in some form.

The Trustees had a plan under the consideration in the early part of this year that it seemed to me would have resulted in a permanent work.

I think the reason why it was not carried out was that no suitable site was found for it.

Site
at
Wards
Cove

A site could probably be obtained now at Wards Cove and in some way it would be better than the one talked of. In fact I think in most ways it would be better.

Education
Bible

It seems to me what should be undertaken is to have a school, more especially for the teaching of the bible, and training of christian workers, so that they could go among their own people and conduct religious services Sunday Schools &c, and in order that they should do this they should be taught singing &c.

Sick
&
Needy

In addition to the Christian Training School there should be some plan for helping the sick, and some training be given in caring for the sick.

Industrial
Training

Also some Industrial training especially applicable to their ways of living and their surroundings, more especially as regards home making.

I am not attempting to give details but only a general outline. The equipment for this work would I think have to be one good size building and some cottages.

(11-8-20.)

2

good advantage. They should board and clothe themselves, and the persons in charge of the school should assist them in getting employment, and cottages should be furnished for them to live in.

There should also be arrangements for a few old people to be cared for in compliance with the terms of the will.

If Native people should see fit to locate near the training school they should be entirely independent of the training School so far as support is concerned, but should send their children to the Training School and should constitute the Metlakatla Christian Church, and S. S.

The Graduates of the training school (Training School) should be taught that the object of the Training School is to fit them for the work of carrying on Christian work among their people where such work is not otherwise provided for and to assist where such work is being carried on in some other manner.

Also to help the sick and poor, and in general to manifest a helpful spirit.

I think the building up of a plant for the carrying on of this work should largely be in accordance with the growth of the work.

The benefits of the work should be available for any natives any place in Alaska or B. C. and such persons should be selected as seemed most likely to give good results.

If thought best some of the members of the Metlakatla Christian Church at Metlakatla could in this way be helped to qualify themselves for carrying on the work of the Metlakatla Christian Church at Metlakatla and if thought best they could also be assisted in other ways, but it seems to me that until some specific rights are obtained there is but little prospect of being able to do anything soon at Metlakatla.

The Training School should be conducted for only nine months in the year and the other three months be devoted to some employment to provide for the living expenses during the remainder of the year.

The summer time should be utilized also by the people in charge of the work in seeking for and arranging for pupils for the nine months in which the School is in session.

This kind of a work would reach and benefit a large number of people in the very best and most practical way.

It would not be limited in its operation by circumstances as in the very nature of the work it will always be needed.

Local conditions would not necessarily effect it as its benefits could be extended to the whole of Alaska.

I do not think it would provoke antagonism as it would compete with any other work or interfere with any one else in any way.

(11-8-20.)

3

Should vegetables and berries be produced a good market would be near at hand the same is true of eggs and poultry if it was desired to engage in that employment, the same is true of fishing, basket making and all of the employments that the natives engage in.

Yet Wards Cove is far enough from some undesirable influences that are generally found about a city to be largely free from danger from that source, and it would be easier to maintain good conditions than if very near to any Indian town managed (or rather mismanaged) as they usually are.

Should it ever occur that Mr. Duncans claim to property at Metlakatla was made good it would probably be easier to realize the cost of improvements at Wards Cove than most any other place that is available.

It would be an argument in favor of the rights of the mission that although driven from Annette Island it had gone on with its work.

Whatever claim the people who are true to Mr. Duncans work might appear to have on the expenditure of the money left by him would be satisfied if a work was inaugurated and they were invited to locate in its vicinity and assist in making it a success. I feel sure many of them would do so.

At this time when other influence that so desired has for two years had an unopposed opportunity to exploit what was left of Mr. Duncans work and have gotten all they could of it and attached it to their various forms of religious and other undertakings, it is impossible that any criticism could ever be indulged in if some effort was made to assist those people who have constantly and firmly refused to be drawn away from the form of religious worship that they have been accustomed to from childhood.

The condition of these people also is pitiable, first they joined in what was proclaimed to be a community church, and did all they could to make its services successful but as time passed it appeared that the talk about a community church managed by the natives was not sincere but was only a step towards leading them into another church to which they did not wish to belong.

There is no alternative with them but to join some other church or maintain their services without any assistance, or else leave Metlakatla and locate in some other place.

I have had frequent letters from some of them. At first I advised them to attend what was called the community church and do all they could to make it a success, this they did as long as there was any excuse for calling it a community church.

I think the friends of the Metlakatla Christian Mission should endeavor to find some way to help these people in the short space of two years they are all that is left to represent Mr. Duncans work, many of them are devoted Christians they are being converted.

(11-8-20.)

4

Document No. 7
Folder No. 259

sure that their case can in some way be arranged for through the work at Wards Cove, and that they would be a help to it.

Very Respectfully

H. J. Minthorn
(Copied from the original unsigned letter, --M.G.)

(Attached note in H.J.Minthorn's handwriting. --M.G.)

Newport Oregon Nov 8 - 1920

Newspaper: I am inclosing various clippings not of much importance but this one is important as you will see as it proposes among other things to eliminate the Bureau of Education from Alaska - A clipping in my last letters shows that a Committee is to be appointed to go to Alaska and spend some time in studying the subject.

(Newspaper clipping is attached to the original letter.)

From original document.

Metlakatla, Alaska, Nov. 29, 1930.

From: John Hudson.

To: Dr. H. J. Minthorn, Newport, Ore.

Mr. Lopp came to my house and tell me to talk to the people on my side. He talk as though he wants us to give up the church at first, but later on he want me to talk and tell them to give up our church because there was never a church organized in Metlakatla before and this is the first time the church has organized, which is the Presbyterian. I told him that if I talk to my friend about church I will only tell them to stand firm and continue our church. Our people are well determined to continue the Metlakatla Christian Church

Newport Oregon, Dec, 8th 1920

Mr. H. S. Wellcome - 18-East 41st Street New York City.

Dear Mr. Wellcome

I think every time I write to you that perhaps I am only bothering you unnecessarily, but it seems to me that since the Metlakatla people have made such a decided and general stand for their rights and seem to be in a very fair way to hold their own that perhaps a little attention now for a few months might go a long way towards decided action later on in reference to their claim to Mr. Duncans property.

More explicitly it seems as though it is important to keep the Metlakatla Christian Church in possession of the Church building which they now have full control of, and functioning as a Church and Sunday-School.

I am sending them some S. S. supplies and have written to you about other supplies. I have written them not to make any effort to get these adults that were active in handing the property over to other Church organizations, into their membership, but to get all the children and young people into the S. S. that they could, and it is for this purpose that I think it would be a good investment to supply them with plenty of Lesson helps S. S. papers, Picture cards &c.

I have written you about the Picture cards and other helps except the S. S. papers to give out to the children when they come to the S. S. - Also it seems to me it would be a good plan to furnish each one of the persons who will officiate as speakers in the church services with a Concordance, and some kind of a Commentary to be used by all of them in common.

One reason why I did not mention the S. S. papers was that mostly all of the S. S. papers are published by some church and I thought it might be best to avoid giving any one a chance to say that there was anything sectarian about the work. I will make some inquiry and see if there are such publications that are not issued by some church, and if I find that there are I will write further about it.

(Later) I find (find) that W. A. Wilde - 120 Boylston St, Boston, Mass publishes Quarterly Commentaries on the lessons, also lesson leaves, and S. S. Papers - Probably there should be 1 Doz Quarterlies, 200 lesson leaves, 100 S. S. papers for the older children and adults and 100 copies for the children, (perhaps 50 would be enough for the small ones)

These things will go a long ways towards keeping up the attendance and will be a means of doing great good in imparting religious instruction.

There should also be blank books in which to keep a record of the attendance.

(12-8-20.)

2

Mission CAN NOT be successful under circumstances
An experience of some years in connection with the U. S. Indian Service where there were Missions on Indian Reservations leads me to believe that no Mission can ever be successfully conducted on an Indian Reservation where the U. S. is also conducting (conducting) work among the Indians and where the Mission would necessarily have to be subject to the control of the employees of the Government. I never knew or heard of a mission being successfully conducted under such circumstances

What has taken place at Metlakatla since the Government began a work there is what has always taken place where both these agencies are located in the same place.

Criticisms of Govt. employees
When the Mission is reorganized it should be in some place where it will not be hampered by the jealousy, suspicion, and envy of some 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 the isolation of their situation have rather a limited field in which to spread themselves.

There are people in the world I suppose that are big enough to rise above the petty motives that actuated the Govt. employees that have been in charge at Metlakatla since the Govt. began a work there but the Govt. does not get such people, and cannot get them to go to such places for the salaries paid and situated as they are among Indians and deprived of the advantages to be found in employment in other places and under other circumstances.

Criticisms of Beattie
For instance take Mr. Beattie who is at least up to the average of the people the Govt. has to choose from for such places. He was a very ordinary school teacher, most people at his age would have developed into something else. He had never even owned a home. He had lived for many years among the Indians and had lost his sense of proportion and reference to his own importance, having only the Indians to compare himself with. These things unfitted him for the exercise of authority especially over other white people. His estimate and the estimate of every government employee that was ever at Metlakatla of Mr. Duncan was the estimate of people who are unfitted to have the authority over any kind of a mission.

The purpose of a Mission is to prepare leaders for the native people. It should be situated so that it could be in the first place selected only so far as possible such persons as are natural leaders, and it should then endeavor to put those persons somewhat in advance of the natives that they are to help.

Mr. Williams
I think the Idea you had and which you stated at Mr. Strong's office in Portland would have worked out that way. It would have provided a place where they could have been given good training without undue interference from Govt. authority exerted by Govt. employees who wanted above all things to make it a failure and who had also the power to make it fail, as well as the incentive.

(12-8-20.)

3

work at Ketchikan brings the Natives into contact with people from whom they can get ideas much more than at Metlakatla.

Employment A part of the work of the mission should be to get employment among a good class of white people who would take an interest in their progress, and the Natives should in return be encouraged to give good service in the capacity of household help and in such other ways as would furnish them opportunities to learn and get experience in better ways of living, so that they could improve their own condition and help their people in the same way when they returned to their homes,

Missions I do not think under the present circumstances that there is any urgency about establishing the mission and since the present movement at Metlakatla has taken place I think it is more important to encourage that than anything else and it may easily be that it is fortunate that the work was not started at Ketchikan at the time you talked about it as it would have been looked upon as a disturbing factor when it was best not to have any thing that the Govt, could use as a scape goat, In fact I think the matter of greatest importance now and perhaps for some time to come is to try to get justice for the mission from the Govt, and I think the time and circumstances are most favorable now for that.

Justice for Mission

Very Respectfully

L. D. Matthews
(Copied from a typewritten (unsigned) letter --M.G.)

Dec 31, 1920

Minsham group

Copy of telegram from Sec. 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.

Mayor Usher:

Metlakatla, Alaska.

Church building in Metlakatla is under direction of Secretary of Interior for use of entire community. You are directed to hold election of three trustees to control church building.

They to make equitable arrangements for its use by all religious organizations. Trustees to serve one year two and three years beginning January one. One to be elected for each year thereafter.

Qualifications of voters and method of procedure same as in election of other officials. Suggest Purvance be one of election Judges.

Trustees should send secretary of Interior for approval of copy of all arrangements for use of church. U.S. Marshal will enforce compliance with arrangements if necessary.

(signed) Payns.

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. Jm. Duncan, Missionary, together with 883 Natives of B. C. constituting the Metlakatla Christian Church and Mission, arrived at the present site of Metlakatla from old Metlakatla B. C.

The President of the U. S. and other Govt. 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 Hon. H. R. Dawson, U.S. Com. of Education, accompanied them. The U.S. flag was raised, and in an address by the Commissioner of Education the protection of the U.S. was pledged.

During the succeeding 27 years these people with their own labor and money turned what was a wilderness into a model village, with Salmon Cannery, Saw-mill, Carpenter and Boat building shops, large town hall, Library Building, the largest Church Building in 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 system was con-

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 Govt. to incur a loss and none to make any profit. In fact during the years the Bureau of Education has been in charge the Govt. has had to incur the expense of a law-suit carried to the Supreme Court on account of the undertakings of the Bureau of Education at Metlakatla.

The business undertakings of the Bureau of Education at Metlakatla have taken a large amount of the labor formerly performed 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 U.S. Interior Dept. 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 probably contributed to it.

This church building was and always had been in possession and was occupied and used by the Metlakatla Christian Church up to the day that the Bureau of Education took charge of the key and receipted for it in the name of the U.S. There was at that time regular services held in the building by the Metlakatla 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 U.S. Marshal.

All the Metlakatla people wish the U.S. to supply them with school facilities, and will co-operate in every way.

They would also gladly co-operate with the Govt. in carrying out such policies as are sanctioned by the Bureau of Indian affairs, and are sought in every way to be carried out by that Dept. Viz:

As to the "Metlakatla Christian Mission" which 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.

Nothing was ever better understood by the people than that the work engaged in by them and Mr. Duncan WAS A MISSION. Indirectly it was profitable to the people, for two generations of them received wages from its activities in building two towns and two industrial plants, and in operating the industries, it is no exaggeration to say that they received benefits in this way during the sixty odd 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 Govt. 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, co-operate 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 its agents preached the doctrine of Bolshevism: that everything belonged to the workers and was to be held for their benefit by the Bureau of Education; that any one that had tried to accumulate anything was a public enemy; that the community was God and the Bureau of Education was its prophet. The telegram at the head of this statement shows this. Even a church was taken from the religious body that built it and had always occupied and sustained it, and dedicated it 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

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 expense and trouble to clear heavily timbered land when he has been informed privately and publicly constantly that all improvements on Real property are the property of the U.S. even down - or up whichever it is - to churches, is inconceivable.

If it should be said that perhaps the Bureau of Education 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 U.S. Marshal to compel owners of churches to acknowledge that they have no individual claims, but that any other denomination has equal rights even although 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 enterprize that requires the use of Real property. No more complete blight was ever put upon any community.

(Presumably a copy of statement
of Dr H. J. Munthorn)

ESJ

Newport, Oregon, Jan. 10th 1921

Mr. John Hudson - Metlakatla Alaska.

Dear Friend - I received your letter of Dec. 26th and also the copy of the Ketchikan paper containing the statement of your committee, signed by Joseph Howard and M. A. Hewson.

I think your conclusion to be loyal to the Govt. and submit to the order is the right course for you, and it is the one followed by Mr. Duncan while he was alive, as he allowed the Presbyterian minister to speak in the church and he had a class in the S. S. and also did his mother, and others of the Presbyterian church had perfect liberty, as also did the Salvation Army and others.

I do not think the Govt. will allow the Presbyterians the whole control of the church but will allow you a certain time to hold your services, and your Sunday School. I think you will go on and do the best you can under the circumstances. Not having any ordained minister since the Govt. gave orders that none should be allowed to succeed Mr. Duncan you will of course be at some disadvantage in holding your church services but you have several good speakers and all of you are well informed in the scriptures by the help of long years of Mr. Duncan's teaching so I think you will do very well even with the Church Services.

But I think it is in the S. S. that you will be able to do your best work, do everything you can to make it a success (success). I have sent a very comprehensive catalogue of S. S. supplies to Moses Hewson. Look it over and see what there is that you think will help you in the S. S. work and get them. If it is more than you can raise the money for there let me know and send me the list of what you want more than you can afford to pay for and I will get them for you.

See the children and parents and get them to attend and to help in the S. S. I think you are on the right line and are doing well. Keep on with all your might and pray, asking God to show you the right way and to cause the right to prevail.

As to your going to Washington I think it will be all right and it is as you say the Lord helps those that help themselves or themselves but Washington is a large place and the people are busy and it is not very easy to get the right persons to listen, and very much depends on getting right help. I think it would be the best to wait until the new officers are in and get settled (settled) so as they will begin to look after such things, perhaps about Sep.

In the Meantime I think we should write to some of the persons who we think might help. I think Hon. Joseph Cannon, U. S. Congressman from Illinois would be the one most likely to help. He has been at Metlakatla and was acquainted with Mr. Duncan. I think you had best write to him and tell him that the Govt. has taken all the property of the mission including the church and given orders that no one shall succeed Mr. Duncan to keep the mission going, and that the Govt. claims all your houses and has brought white people and Japs in to do the work in the Cannery that the native people used to do and has

Lay
to
GovtSunday
SchoolsTrip To
WashingtonSuggests
writing
to
Hon. J. Cannon

Mr. John Hudson 1-10-21

-page 2-

the letter and want me to write something for them to go by you can let me know and I will send it. I will also write to Mr. Cannon and tell him about your affairs and we will see if he is willing to help you if you come to Washington or in some other way. You should also keep all the Ketchikan papers and other papers that have anything in them about your business and send them to Mr. Cannon.

I feel sure that some good will come out of this way of doing if you go on with it. Also you need to learn how to attend to your own affairs and not just let any one that wants to come in and do what they please.

Congress It may be that Mr. Cannon might get a committee from Congress that is to be appointed to look into Alaska affairs, to give you a hearing when they are in Ketchikan and that would save you the trouble and expense of going to Washington. Then if Mr. Wellcome would come to Ketchikan at the same time as the Congressional Committee was there that would I think be the very best thing of all for all of you. But you must do something about it yourselves so that people will see that you are competent to manage your own affairs.

The very best way you can show this is to make a real good success of your Sunday School. Get all the people into it you can. Make the lessons and the singing just as good as you can. Get the very best teachers you can, not just some ones relations of friends but the best ones for teaching. Above all pray much for God will help you if you ask him.

From your Friend

H

Document No. 2

Folder No. 260

24
1-20

Newport Oregon - Jan. 20th, 1921.

Dr. B. L. Myers, 20 Queensberry Street, Boston 17, Mass.

Dear Doctor: Yours of Jan. 14th received. I have been trying to keep track of things at Metlakatla some, by the Ketchikan paper and correspondence with such persons as have written me and Mrs. Minthorn has quite an extensive correspondence with Mrs. Hudson and several girls that were in her class when she was there.

Situation
Discouraging
Church
The situation has seemed discouraging up to quite recently but some things have occurred lately that seem more encouraging although rather of an unexpected nature, that is the action in regard to the church.

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.

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

Character
Building
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 think it was even fortunate that no plan had been put in operation to help them in the way of employing some one especially for that purpose up to that time. I think I can see how it might have caused the present situation to look different even if it had been brought about as it is now.

And it seems to me that now that the Natives have assumed the attitude they have of going ahead with the work that Mr. Duncan left in operation, it is of the utmost importance that they do not make a failure of it, and that any help that can be afforded them without taking the work out of their hands should be supplied.

Criticisms
of Govt
& Presbyterian
Church
I feel sure that the Govt. 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 the only thing that will probably ever suit them is for it to FAIL and the sooner and the more complete the better.

Testimony
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 account here in connection with work at Metlakatla was that Mr. Dun-

S. S. supplies etc., and also have some one to assist them in preparing their church service program, and in preparing their S. S. Lessons. Outside of this it looks as though a waiting policy would be best for the present as apparently there will be important changes in the Government departments very soon and just how complete these changes will be it is impossible to see now, neither is it possible to foresee what will be the changes in policy, but the most likely thing so far as can be seen now is that things will be more favorable for the Metlakatla Christian Mission, and it is not unlikely that very radical changes will be made in the Govt. policy towards the mission, at any rate it is the time now for the friends of the Mission to do all they can, not only to obtain right and justice for the Mission, but for all of the Metlakatla people - that is individual ownership of their homes Etc. - and less repression on individual initiative in other directions.

Just how is the best way to go about this I do not think can be seen now, so well as after it is seen who will be Sec. of the Interior and Com. of Education and how the Alaska Politicians succeed in their efforts in reorganizing the service in Alaska Etc. Etc.

No News from Mr. Wellcome
I have not heard anything definitely from Mr. Wellcome lately but I have written him several times and sent him clippings and letters written by the natives etc. and have told him that it did not seem to me that it would be best to come before June. I had a card from him a few days ago but he did not make any statement about coming.

I do not think there is any hope of the Metlakatla people ever being united, such a state of affairs, is impossible of realization even among white people.

Testimony
I know Mr. Duncan's work elicited much admiration on account of its material benefits to the people, and what the Govt. has in mind now is to even excel Mr. Duncan in that respect, but I think they have missed the mark altogether. The material benefits of Mr. Duncan's work was only an incident, an effect. It was not 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 (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

Presbyterian The Presbyterians did not even get the Christian people at Metlakatla on their Church Roll, but only Marsden and some of his relations (Kitlans) and not even all or even the best of them as Moses is a Kitlan. It will not do to leave the Lord out of the calculation, and put something else in place of him as the Bureau of Education and the Presbyterians have done because ALL of our help must come from the Lord, and we must have help if we succeed.

Religion Now my way of looking at it is the Govt. and the Presbyterian Church have helped bring about a separation which is I think all to the good so far as the Mission is concerned, for they have separated, or I might say, I think, thrown out and away the real praying people and kept the self-sufficient and self-important ones, and they have filled them up with the idea that they are going to give them a lot of help and so have laid a good foundation for failure. On the other hand, the 233 people that they have forced to make a stand for their lives are praying and straining every nerve to help themselves. To my mind this means success.

Of course they will need and ought to have some help, but I think mostly in the way of showing them how, and the most of that is how to trust the Lord and get help from Him as well as to help themselves.

For the near future if these 233 people go on and keep up their church services and S.S. at Metlakatla successfully in the face of all the opposition that is arrayed against them, it will be a great thing for them, and it is what the friends of Missions everywhere hope for, viz. that the natives of all lands will learn to carry on the work themselves.

Model Mission Metlakatla has in the past been a model for missions, and now if these 233 people of their own initiative, and without any direct help from white people take up and carry on their Church and S. S. work, the Metlakatla Christian Mission will again be a model for Missions in as important a sense as it was before, and in time other things will appear in the social and business lives of the people. *Christianity* as is always the RESULT of Christianity.

They may need advice and direction, but it seems to me that it should come to them indirectly, and they should be encouraged to carry the responsibility at Metlakatla, and I feel sure they will do it.

Church Besides it is not at all likely that the Bureau of Education would allow a white person to go there now to take charge of that church while the Presbyterians and Salvation Army are wholly conducted by the Natives so far as the local work is concerned.

I am sending you a letter from John Hudson from which you will see that they are very much interested in this undertaking of again carrying on their own church. Others have the same spirit, but not

(C O P Y)

Document No. 3

Folder No. 260

21

2-2

Boston, Mass.

Feb. 2, 1921

H

Dr. H. J. Minthorn,
Newport, Ore.

Dear Dr. Minthorn:

Your inspiring letter came to hand yesterday. After reading Dr. Dixon's letter to the Metlakatla Christian Church which drove me to the "dumps", your letter was like coming out into the sunshine of a beautiful valley, after being in a chilling fog on a mountain range. Your letter was really wonderful and gave me an analysis of Mr. Duncan's real work that I had never really approached before.

Praising
Dr. Minthorn That you could so interpret the past, look into the future, and be so deeply interested without any malice (malice) from all the injustice of deed and word that has been committed against you, is to me an expression of a wonderful character, intellect and spirit.

Books Your letter has opened up to me a new possibility in regard to Metlakatla. You are exceptionally prepared to write a little book regarding Mr. Duncan's work, - the spirit and purpose of it just as you set it forth in your letter, as no one else has ever done. Others have been able to write up the material manifestations of his mission, but as far as I know, no one lives beside yourself who could leave a written record to coming generations of the SPIRIT of his mission. I wish you would do this.

Photos If you will undertake such a work I would be pleased to furnish some pictures for it. I have negatives on hand of several that I believe could be used, and would be glad to take up correspondence regarding others. Then I would be willing to assume all possible responsibility in getting the work through the publication. I do not know just what such should cost but Mrs. Myers and I have a certain fund on which we would be glad to draw for such a purpose, and I believe I could see it through.

Testimony I am not at all interested in such a work in having the government or organized church discussed in regard to their opposition to the mission, as much as I believe exposier (exposure ?) would be good for them and the mission. What I am interested in is the SPIRIT which Mr. Duncan sought to instill into his mission, the SPIRIT he sought to will to his mission (His will illustrates that), and his SPIRIT of nonresistance to all opposition, in or out of the mission.

I well remember hearing Moses tell of Mr. Duncan's saying to him "Moses, don't let me ever hear you say that again. Does not God send the rain on the just and the unjust. It is my will", when Moses asked him why he help the members of the mission who oppose him.

Mrs. Minthorn could be of great help to you in this. She grasped the

Dr. H. J. Minthorn 2-2-21

-page 2-

Document No. 3

Folder No. 260

Metlakatla letters I am returning herewith the copies of letters from Metlakatla which you sent. I am greatly pleased that you send them for I had not heard of Dr. Dixon's letter. I made a copy of it for my files, which I hope will be agreeable to you. I am anxious to keep such. A man here in the east who is an able writer has offered to write this whole thing up and he thinks he can get it into some good magazine.

Metlakatla Church A week ago I spent an afternoon with Dr. Harlan Beach, of Yale Divinity School. He has traveled for three years in the mission fields of the world. He has promised to write the Home Board regarding this matter. I know of three of the greatest character of three of the largest churches of America who have recently come out flatly against the interference at Metlakatla by the Presbyterians, and one of these men is in the Presbyterian church.

Dr. Dixon's conduct to me is simply unthinkable from all points of view but creed-bound denominationalism. I have a letter of his in which he states that he thinks since Mr. Duncan left an independent church, all denominations are free to enter the field. When I called at the Board rooms his first question was whether the Trustees would continue to plan work at Metlakatla now that the Presbyterians have entered there.

Religious Now after the Board has written me that they do not care what organization has church charge of the work, - Presbyterians, Methodists, Episcopal, or Metlakatla Christian Church, or "what not", with a letter of mine in their charge unanswered for fully two months on this very subject, they are sending their man from Seattle to Metlakatla without ever intimating such a thing to any of the Trustees as far as I know.

Condit-Marsden-Waggoner Policy It is the Condit-Marsden-Waggoner policy over again. As many times as Dr. Condit went to and from Metlakatla through Ketchikan he never called on Mr. Strong or me till after he had organized a Presbyterian Church there, then he came post haste.

Metlakatla Talk Now I must hasten to my work. By the way I am to speak Sunday evening in the Friend's Church here on "One Generation from Savagry", - a Metlakatla talk with slides. Mr. Miles is a member of this church.

With very best regards to you and Mrs. Minthorn, I am,

Very respectfully,

(In handwriting) (Signed) B.L. Myers

20 Queensberry St., Boston, 17 Mass.

carbon copy,

Document No. 3-6

Folder No. 260

Newport Oregon - Feb, 6th 1921

Dr, B, L, Myers -20 Queensbury Street - Boston 17. Mass

H

Dear Doctor I wrote you a long letter only a short time ago but I think you will not mind another, I guess you know that I like to write letters, and it is not necessary for me that I get answers to them although if I do not get any answers at all I think of course that I am rather imposing upon people and then I quit, I have written Mr. Wellcome dozens to every one that I ever had from him, I think I might also say that outside of my two daughters, I have no other correspondence except such as refers to the Metlakatla affairs,

In my last letter I mentioned the relative importance of Gospel work and influence in really helping people,

I do not ignore the material things that go to help also, and now that there is some prospect that changes will be made in Alaska affairs those things will have to be considered, I take it for granted that the friends of Metlakatla will try to have a voice in things that concern that place, that they will have criticism to make of what has been done and some suggestions to make as to what should be done, a purely destructive (destructive) program is not likely to obtain much recognition Whatever is proposed should have reference to the welfare of the natives and not require fifty white people and japs to carry on a business in order to furnish a little common labor for the Natives,

It should if possible be something that the Natives coul (could) and would fellow themselves without help after being given some help in the start, &c,

Now I am aware that S, E, Alaska is a country of rather a limited number of possibilities when it comes to choosing something that the Natives can do without much help from other people, and without much capital.

But if such a thing could be done it would mean much to the Natives and also to the country in general,

I think I can say that so far as the land in S, E, Alaska is concerned it hardly enters into any calculations in reference to the future of the country either for cultivation or grazing, if some way could be found to utilize it great benefits might result to not only the natives but in general,

I think you know that Reindeer were once brought from the Arctic and turned loose at Metlakatla, Mr. Lopp who was intimately connected with the Reindeer industry in the Arctic recommended (recommended) it and reported to the Govt, that there was abundance of Reindeer moss on Annette Island, but the plan failed because no attention was paid to the Reindeer after they were landed at Metlakatla, I have no doubt that the Govt, would renew the experiment on a larger scale and with better facilities, most likely now that the business of raising Reindeer has passed the experimental stage and is an acknowledged business the Govt, would furnish one or two hundred or more and supply

(Unsigned letter to Myers,
dated 3-6-21.)

Document No. 3-6

Folder No. 240

-2-

And if this was done then in addition to the Reindeer other stock could be experimented (experimented) with especially Goats, Goats would furnish milk - mohair - and beautiful pets also. Mr. Duncan had a herd in B. C. that did well and the climate is more severe there than at Metlakatla,

Agriculture. I think roots such as Rutabagas &c, could be raised to use in the winter in case of emergency, also I have no doubt but that a Silo could be constructed (constructed) and grass be put into it in the summer even if there was rain it would not injure Ensilage, I think if there were a few hundreds of animals and they were corraled in different places there would soon be plenty of tame grass available for Ensilage, there is considerable (considerable) even now,

Berries. Another thing that could be done is to plant berries on a large scale, they grow in any place about Metlakatla, and in a very few years large amounts could be raised and the people could sell them at Ketchikan and other places, this would furnish employment for the children in the summer and greatly add to the healthfulness of their food supply,

Industrial Schools. There should be an Industrial Govt. school at Metlakatla and this school and the Metlakatla Christian Mission should sponsor these and other industries just as is done in Arctic Alaska, and the fact that this plan is now in successful operation in Arctic Alaska would greatly simplify the inauguration of the same plan at Metlakatla, Also the fact that at the present time it seems to be certain that some limitation will have to be placed upon the fishing industry will go far towards getting something started at Metlakatla.

I hope you will see some persons in Washington and perhaps find out something,

From Your Friend

H

Document No. 4
Folder No. 260
2-7

Newport Oregon - Feb. 7" 1921

Mr. H. S. Wellcome - 18 East 41" street - New York City, N.Y.

Dear Mr. Wellcome, There have been some intereting (interesting) developments at Metlakatla lately, which with the impending change of administration makes it seem more hopeful that some changes might in the not very distant future take place there.

Newspaper: I will not take the time to state the facts about the changes at Metlakatla but will enclose in another cover clippings from the Ketchikan paper that will inform better in regard to them than I can and also probably some one has already written and sent you the clippings.

I have had a number of letters from different ones of the natives some of which I will send you.

There will undoubtedly be a wide spread and well organized effort made by Alaska people to have very material changes made in the administration of Governmental affairs in Alaska, and I have no doubt this effort will be represented by some one in Washington early in the spring perhaps in March. Of course it would be a good plan to be in touch with this movement and to keep track of it and I have no doubt but that you have already attended to that.

Church: Missions: Now that the Natives representing the Metlakatla Christian Mission have made a stand and developed unexpected strength (strength) and are going on with the Church and S. S. work-formerly Mr. Duncan's work- it is hopeful that the rights of the Mission may be secured from this administration, and it may reasonably be that plans for the restoration of the mission and for the general welfare of the Metlakatla people may receive favorable consideration.

Land Titles: Property Rights: The first thing to be considered is the title to the Mission property and individual titles to the people for their homes and such other tracts of land as have been used for gardens and for such tracts as people may wish to acquire for purposes of agriculture or for stock raising or other industrial purposes.

Reindeer: I think you know that the Govt. and Missions, and natives, own many thousands of Reindeer in Arctic Alaska. The pioneers of this herd were shipped from Siberia, and have been cared for jointly by Govt. Herders, the Mission people, and the natives.

The Govt. had some of these Reindeer taken from Arctic Alaska by a Govt. vessel and landed at Metlakatla, but they were not cared for and strayed away and disappeared. Before these Reideer (Reindeer) were shipped to Metlakatla the moss on Annette Island was examined by a person who had been connected with the Reideer (Reindeer) enterprize (enterprise) in Arctic Alaska and declared to be the same as in Artic (Arctic) Alaska. Most probably the Govt. would renew this experiment on Annette Island if the proper effort was made to bring the matter to their attention, and no doubt would also provide an experienced herder for the first few years, until

Vegetables
Goats

Roots such as Turnips, and Rutabagas, do well at Metlakatla and could be raised to feed the Goats in winter time when snow was on the ground.

Grass. Tame grass also does well and could be used for Ensilage to put into a silo for winter feed.

Water Power. The ownership of the water power should be considered and disposed of in such a way as to be of the most benefit to the community.

Timber

The ownership of the timber land should be also considered with reference to the future interests and welfare of the people.

Fisheries

Salmon fishing bids fair to disappear as a business in Alaska unless very radical means are used to conserve the supply and it is of very great importance that proper and immediate action should be taken in reference to that industry.

Education

Education should be furnished by the Govt. and that subject should receive careful attention. Probably there should be an Industrial Govt. school at Metlakatla for all of the Alaskan natives and it should give meals to the pupils and furnish them all necessary assistance in making their clothes under the supervision of the school force.

Very Respectfully your friend

(Signed) H. J. Minthorn.

(Copied from a typewritten letter signed by H.J.M.--GRS)

(C O P Y)

Newport Oregon - Feb. 9, 1921.

Dr. B. L. Myers,
20 Queensbury Street,
Boston 17, Mass.

H

Dear Doctor:

Yours of late date recd. and I am pleased to know that you will stop at Washington on your way home and will see Mr. Cannon.

Situation at Metlakatla I have written something which I am enclosing giving the view of the situation as it occurs to me as being somewhat as it might be stated to anyone who might have an interest in it and want to have some kind of a definite statement.

I thought probably you might not want to take the time to write it out and if you do perhaps this might furnish some points that would help you some. Probably Mr. Wellcome might not approve of our giving out a written statement as it might get into hands where it would be used to complicate affairs, but I think it is all right to have some kind of a memorandum of what we would feel like saying to Mr. Cannon or any one who might be interested in behalf of the mission.

You are able to formulate such a statement much better than I am and if you do so will you please furnish me with a copy, as I would like to keep in touch with anything that may be done, and I think now is a good time to do something.

Land Titles Property Rights As to the extent to which the Bureau has attempted to stifle individual initiative and unsettle the people in regard to their title to real property, it is very much worse than I have represented it as they frequently threatened Moses and others with nailing up their store doors and making him move his building &c. &c.

Tool of B. I. E. This was done through the council which is in no wise a legal body but entirely the tool of the Bureau of Education.

Investigation Mr. Wellcome has the statements made by the Council in the case of Moses and other evidence in regard to the activities of the Bureau of Education in trying to reduce the whole town to their terms, and it can all and much more be had at any time when there is a fair and unbiased investigation allowed, what I think would be the first step would be to get the Congressional committee which will be appointed to investigate Alaska affairs, to give a hearing to the Metlakatla case, and to have at least one member call at K.C. to take your evidence and also give a chance at Portland for Mr. Stron and others to be heard.

I am doing all this writing in a hurry in order to get it off and it is not very well done but I am very desirous that

Dr. B. L. Myers

2-9-21

-page 2-

Document No. 5
Folder No. 260

Note to
Hoover

I am also enclosing a note to Mr. Hoover. I think from a letter that I had from him last summer that he will do anything he can, also Mr. McNary is acquainted with Mr. Hoover and either one of them will introduce you to the other or to Mr. Cannon, but no doubt you have friends in Washington that will introduce you to them and it will be much better than my introductions.

Will write
about Mr.
Duncan

As to what you say about Mrs. Minthorn and myself writing something about Mr. Duncan we will be glad to do so and will write more in regard to it at some other time. It is a very busy place here from now until Oct. and then it is somewhat slack until spring again, but two logging R. Rs. are preparing to operate from here and work is being done on the Jetty so that we expect unusual activity from now on.

Legislation
Property
Rights

I suppose the best thing for the Mission would be to get some legislation included in the general bill in reference to Alaska that will most likely be passed, restoring its property and defining its rights; but if that cannot be done then the next best thing would be to get the Alaska business transferred from the Bureau of Education to the Bureau of Indian affairs, which favors and promotes individual ownership and encourages Missions.

Perhaps you have some plan outlined and then above all, Mr. Wellcome is to be considered. You may see him as he is probably in America now and may be in Washington when you are there. If you write him at 18-East 41st Street, New York, it will be forwarded to him wherever he is and if he is in the U. S., in Florida, or some winter resort, probably he might make it suit to be in Washington when you are there.

Mr. Paul
to go to
Washington

I think you saw in the Ketchikan paper that Mr. Paul, a native, at Wrangell, and Sec. of the Alaska Native Brotherhood has been appointed by the Native Brotherhood to go to Washington on behalf of Alaska affairs especially the Bureau of Education, which they seem to want to have put out and the Educational affairs turned over to the Territorial board of Education. Although the Native Brotherhood was organized by the Bureau of Education it has now turned against its sponsor.

Mr. Paul is a Lawyer. I think it would be a good plan to get in touch with him and find out his plans, also the Alaska delegate is supposed to know all about plans for Alaska affairs. If you find out anything and it is not too much trouble I would like to be informed.

From Your Friend,

(Sgd) H. J. Minthorn

Folder 260

Document 6

Blank

Document No. 7

Folder No. 260

21
5-10

H

Newport Oregon May 10th 1921

Charts

To Improve

Eyesight

I am having some Charts printed for testing Eyesight, which I wish to send to as many persons as possible in Lincoln Co. Will you please write the names of people in your district on the back of this slip of paper who you think might care to have one of the Charts. Put the list in this addressed envelope and drop it in the P.O.

To help to improve or save the Eyesight of one person might add greatly to their happiness, and do something towards the general welfare.

Thanking you in advance I am

Very Respectfully

H.J.Minthorn

Newport Oregon

(Copied from a typewritten letter, with no address -- CRS)

Document No. 8

Folder No. 260

27
5-10

(In handwriting)

May 10, 1921

H

I am enclosing some letters that perhaps might interest you and if not do not trouble to return them as they are of no value to me.

I also enclose a copy of a letter to one of the natives to show what I have said to them in my letters to them.

also a copy of a letter to Mr. Strong in which I have stated what I thought about the establishment of the mission. I think the mission is a larger (larger) question than Metlakatla, and should consider the future long after the little concerns of those few natives have been forgotten. In fact I think those natives have with very few exceptions shown themselves very ungrateful and unappreciative of their blessings. I wish that a truly mission could be established with Mr. Duncan's money where it would have the fewest handicaps and would have the largest opportunity for success on the lines on which Mr. Duncan achieved his success Viz. teaching the bible, and in whatever developed out of that, and in affording Medical (Medical) help to all who needed it and in helping the old and dependant, (dependent)

(Copied from a typewritten slip -- CRS)

21
6-3Newport Oregon June 3rd 1921

H

Mr. H. S. Wellcome Ketchikan Alaska.

Dear Mr. Wellcome.

We arrived safely at home Wed. Via the Auto Bus, and enjoyed the trip as the weather was very fine.

I wrote to the Hudsons that you was on the way to Alaska, and to Solomon and Moses to have the money ready. I am afraid they will not have it but I only acted for myself in reminding them of it. Moses left me in the soup on his P.O. bond but after coming at him from various directions he paid, but I think borrowed the money of Mr. Strong. I do not know whether he ever paid him. Also he seemed to resent very much my efforts to have him pay it.

S.S. I sent a three months supply for the S. S. and enclose the Supplies statement.

I sent a lot of S. S. papers and Picture cards and told them to give a paper to every one that came and one kind of a picture card to every one that came four sundays in succession and the other kind to each one that did not miss a sunday for three months.

Probably it will be difficult to keep up a very large attendance during the summer months as so many of the people are away and the Govt. cannery is run on sunday without regard to S. S.

I do not think it would be a bad plan for the trustees to raise the pay for the caretaker of the church during the Canning season and then fall back to the old amount for the rest of the year.

I suppose Danl. Reeves has a sort of right to the custody of the key as he was selected by Beattie to hold it, but probably it would be as well not to say much about that to him or any of the Natives.

The situation now existing at Metlakatla although brought about by the Govt. officials is really more favorable for the Metlakatla Christian Mission than for the Govt. considering everything.

I do not forget that the Lord always intervened in Mr. Duncan's favor in the many difficult situations in which he was placed, where very powerful agencies were arrayed against him as for instance the Hudson bay Co. the Bishop, the Slave owners, the Booze peddlers, and many others and this is another case that will terminate also in his favor even if he is what people call DEAD, I think he is still alive in a sense and having more influence in Metlakatla even now than some Govt. officials that think they are very much alive.

enclosing an Eyesight Test Chart that I am sending out

6-3-21, H. S. Wellcome

-page 2-

Document No. 9
Folder No. 260

When we left Metlakatla it was only on a leave of absence and we expected to return, and one year ago last Feb. a proposition was made to us on the line that we thought would work out successfully, but it failed to materialize.

I wrote you that I was going to expend the \$200.00 taking some

Expend- kind of work that would help in carrying on the Mission work.

tures of Mr.
Wellcome's
Money

Refraction
Work

I went to Rochester, and also to the Med. Dept. of the Kansas state University, and took a course in Refraction. Mrs. Minthorn has also taken the course in a correspondence school. We thought if we had the work of preparing Natives for helping their people that we could give them some instruction in Refraction that would help in communities where there was nothing of that kind available.

Our idea was not to confine the work of the Mission to the Metlakatlans but to make it for all Alaska (Alaska) natives, and try to get only such as seemed to be likely to be really helpful to others.

When it seemed to be apparent that we would not be needed in Alaska I commenced to make some effort to increase my refraction work here.

There is no one else in the County doing that kind of work and although my practice still takes much of my time I have done considerable Refraction work also, and will do more as it becomes known that I do such work.

Sunday
School
Supplies

After I see you again I will arrange to send more S. S. supplies, and will report the items and other items that I sent previously.

Also the Hotel bill at Albany.

Come right to our house when you come to Newport. We are looking forward to hearing about Metlakatla with a great deal of interest.

Very truly your friend

(Signed) H.J. Minthorn

(Copied from a typewritten letter signed by H.J.M.--CRS)

(Enclosure to above letter)

Newport Oregon June 2nd 1921 copy of bill of S.S. supplies sent to the Christian Mission S. S. by the American S. S. Union

Document No. 10

Folder No. 260

Newport Oregon July 6" 1921

21
7-6
H

Mrs. Mary Hudson - Metlakatla Alaska, I received
your card About the Singing books and Choir book. I would like to
know how many singing books you need and what kind of a Choir book
it is that you want.

Mr. Wellcome stopped here on his way down and told us that
you were still keeping up the services of the Metlakatla Christian
church and Sunday school and he is very much pleased that you are
doing this yourselves and not trying to get some other denomination
to take it like some of the rest of your people have done that is
the Presbyterians, the Salvation Army, the Episcopal and perhaps
others, All good christian People who are the friends of Missions hope
to see all of the Missions carried on by the natives some time but
not many have done so. The Metlakatla Christian Church of Natives
has the largest congregation that is conducting religious services
and Sunday school entirely by themselves of any Church in Alaska.
Many people are watching you to see how you will succeed.

Mr. Duncan also very much hoped that you would carry on the
work yourselves. Study the Bible, and Pray much for help and
wisdom - The bible says, "If any man lack wisdom let him ask of
God who giveth to all men liberally and upbraideth not and it shall
be given him".

Mr. Wellcome arranged for the Singing books and as soon
as I know how many you need I will get them.

From Your Friend

H.J. Minthorn

Newport Oregon

Newport Oregon July 7" 1921

H

Supplies Mr. H. S. Wellcome -- Dear Mr. Wellcome, I am enclosing the bill from the S. S. Union of the \$22.00 worth of supplies that I sent to Metlakatla, also the card from Mrs. Hudson showing that they Recd. them.

Pictures Books As she says there were some pictures to put up in the church to add to the attractiveness. Also enclosed is copy of letter I wrote about the singing books. Also the letter from the Trustees that I told you about showing that they had in mind the arrangement I told you of which was proposed in Portland. Please return it in this envelope. I think things are better as they are, but it left me in uncertainty for about one year, when nothing more was said about it for that time, but I have caught up with what I lost and more. I am glad to have this little commission from you as it gives me an excuse for writing and keeping in touch with the people there, and I will try and make it well worth while so far as anything is concerned that I may spend, - Very Truly your Friend

(Signed) H.J.Minthorn

18 East 41st Street
New York

21
7-13

21
7-13
Document No. 12

Folder No. 260

August 15th, 1921.

Dr. E. J. Minthorn,
Newport, Oregon.

H

Dear Dr. & Mrs. Minthorn:-

Interviews
Satisfactory Just a hasty note before I am sailing to say that my interviews in Washington were very satisfactory, and the outlook is very encouraging, but I could only do certain preliminary work, which prepares the way for further steps. The officials are all very much exhausted by the intense heat we have had and by their strenuous work in taking up their new duties under the new administration.

Destruction of Mission Bldg's. You will be glad to know that the Commissioner of Education readily sent instructions, ordering that the Government Agents in Metlakatla should not destroy any more of the Mission buildings.

Letters of Introduction The letters of introduction to the Hon. Hoover, the Senators, and Congressmen I did not present, as I was advised that it was best to let these stand over until October, when I return to take up matters continuously. In the meantime everything is being very carefully looked after by my Attorney in Washington, who is in close touch with the Department of Interior and the Bureau of Education.

I have been rushed every moment since I saw you, and it has been very difficult for me to write.

I shall be glad to hear from you any news, as well as your valued suggestions from time to time. Address me until my return

Snow Hill Buildings,
London, E.C., Eng.

Yours sincerely,

HENRY S. WELLCOME

Mc. Love, Secretary

Metlakatla, Alaska
August 15th, 1921

H

Mr. H. J. Minthorn M.D.

Dear Sir:-

I enclose please find a slip of Ketchikan Chronicle paper, Communication from us to showed our hearty appreciation to the Duncan Trustees who favored our church need.

Please, forward the same slip after you read it to Mr. H. S. Wellcome may be he will be glad to see it too.

The church repair work is going on now and doing fine, one side of the roof is done with new shingles and the boys are commence now to tear down the north Tower and will rebuild as it was before.

We the Church Elders are doing our duty as preachers every Sunday and also conduct Sunday school right along fine, Fred Benson helped us ever since he came back from Los Angeles.

In regarding to my own health, I am getting better from gatherings in my poor head, I was in bed for about a week and now I am getting better, every body on our side are well, only Mr. Edward Benson just arrived from way up north close to Sitka at Trolling ground he was trolling for about nearly two months and his son Teddy brought him home yesterday with their own Gas Boat very ill, according to Dr. Ellis' report that he is very doubt to be recover, his case was the Kidney trouble.

We had a very nice service last Sunday night, while our service going on, a big crowd came in the Church all white people from aboard the "CITY OF SEATTLE" which landed here loading boxes of salmon and stayed here all night. When those White friends seated the big Church was nearly full a largest crowd I ever saw Danniell Reece was on the pulpit preached that night seems to be little nervous on account of big Crowd, I send a slip of notice to him on the pulpit telling him to change the program to Singing Service with our visitors and I lead the Song service for one hour at the close of service I told the visitors the short history of our vacant pulpit and who was on that pulpit for 34 years he was the great Man of GOD Rev: Wm. Duncan and also how we the poor natives his converts managed this pulpit before our next pastor arrive.

Every one of those White Friends enjoyed their service with us they said and they smile when drop their money into the Offering BOX Some of them said they were very sorry to see this Church deserted by some natives, this little village do not need any two churches at all.

We appreciate their visit and they spoke of Father Duncan's name as a wonderful man on the history of Missionaries.

Yours from you and from Mrs. Minthorn. every time I

Mr. H. S. Wellcome - Snow Hill Buildings E. C. England

S. S.
Supplies
Book

I have had letters from some of the people and they say they want more of the picture cards like they had before which I will send as soon as I can get a Catalogue.

Bible
School

I sent the letter to Moses and told him that I would give him \$20.00 towards his expenses if he concluded to go.

I do not think he is first choice for such a place but perhaps if he goes someone that is better adapted to such an undertaking may conclude to try it.

S.S.
Attending

We were very glad to hear from you such encouraging statements about Metlakatla affairs.

We are just getting through with our busy season. It terminated sooner this year than usual on account of rates being cut to \$1.00 from Portland to the sea at the mouth of the Columbia River, taking the summer travel away from other points. But the practice which is our main dependence is good and bids fair to continue so.

Very Truly your friend

Newport Oregon Oct. 24th 1921

Mr. H. S. Wellcome - 18 East 41st Street New York City N.Y.

Dear Mr. Wellcome, I am enclosing some letters from the people at Metlakatla that might have something in them that would be of interest to you in connection with your endeavors to help them. One thing mentioned in Solomon's letter is in regard to the Bureau of Education having informed them that the U. S. Govt. claimed all of the improvements at Metlakatla including the people's homes, shops &c.

This action of the Bureau of Education is thus just as unjust to the Metlakatla people as to the Mission and is a Solar Plexus blow to all initiative (initiative) and enterprize (enterprise) at Metlakatla.

And not only so but is contrary to the established policy of the Interior Department in its dealings with the Natives everywhere in the U. S. except at Metlakatla. In every other case the Interior Department has in every way sought to encourage the idea of Individual Ownership, and urged the natives to substitute Individual Ownership for Community Ownership, and the results have been in all cases most encouraging, but at Metlakatla the Bureau of Education found the people acting upon the Idea of Individual Ownership, and although they are perhaps on an average (average) more capable of exercising the duties of Citizenship than any other Natives, and have always been self supporting yet the Govt. forces them back to a status of Conditional (Conditional) Community Ownership, or simply the right to temporarily make the house built by themselves their residences.

In all the intercourse (intercourse) between the Indian Bureau and the natives in other places it has been the custom to keep the idea of Individual Ownership before the Natives, but at Metlakatla no such idea has ever been inculcated and no hope has ever been held out to the people by the Bureau of Education that a time would come (ever) when they could acquire individual Ownership.

The same thing has been the policy of the Bureau of Education (Education) in regard to other things. The Bureau of Education found upon entering the field at Metlakatla many stores managed by the Natives and financed with their own capital but this policy (policy) has been in every way discouraged and every possible endeavor has been made to induce the people to abandon their individual enterprizes (enterprises) in which some of them had been engaged for more than fifteen years and invest their capital in what was called the Govt. Store.

All of this has resulted in setting things back about one hundred years at Metlakatla according to the claims of the Indian Bureau in regard to the difference between Community and Individual Ownership.

I am mentioning this point for the reason that I do not think the Mission should want to inforce (enforce) its Squatters Right without at the same time trying to get the Govt. to rectify the wrong they did to the people, and I think it would also strengthen the claim of the Mission to endeavor to get the rights of the people for them, and

only
claims

Improvement

Individual
Ownership

Squatters
Rights

Mr. H. S. Wellcome 10-24-21

-page 2-

Document No. 13

Folder No. 260

Christian
Training
School

I will say about Moses attending the Christian Training School at Los Angeles (Angeles) that he wrote to me asking me to help him. I took it up with the Supt. and Agent of the Friends Christian Training School at Huntington Park near Los Angeles (Angeles) and they said they would let him work his way through. I sent the letter to Moses and told him that I would give him \$20.00 towards paying his way but from his last letter I think he is not going perhaps there are several reasons. I think perhaps he is too old to do much good in school, and perhaps there are other reasons also.

We are in daily expetation (expectation) of hearing some very pleasant news drom (from) you about the case of the Mission.

I am sorry that this is not very well written but I seemed to have to write it in a hurry.

From Your Friend

(Signed) H. J. Minthorn

(Copied from a typewritten letter signed by H.J.M.--CRS)

Newport Oregon Oct. 26th 1921

Mr. H. S. Wellcome - 18 East 41st Street New York City N.Y.

Dear Mr. Wellcome - Your letter written after you arrived in New York was received last night. I cannot tel (tell) how pleased we are to know that you are well and about to devote yourself to the task of trying to get justice for the Metlakatla Christian Mission, and that the Secretary and Commissioner of Education are disposed to listen to the case in a fair and unbiased manner.

I wrote to you a few days ago, and your statement in your last letter that you will be glad of suggestions encourages (encourages) me to write again although I am afraid (afraid) that I have had much to say in my letters that was not only without value but must have been tiresome, but it does not take long to read what I write and I am sure you know that I have no feeling of regret if no notice whatever is taken of it.

I mentioned in my last letter some of the facts about the claim of the Mission not being affected by the bill creating the Reservation which was passed long after Mr. Duncan and the people took possession (possession) of the land claimed under the Squatters Rights law.

This I think constitutes the basis of the claims of the Mission and the people and I do not see how it can be ignored.

Supposing then that this claim is allowed and the right of the Mission to all that Mr. Duncan bequeathed (bequeathed) to it is admitted also the right of the people to their homes.

There will immediately arise considerations (considerations) arising from what has taken place since the Bureau of Education took possession (possession) and due to the acts of the Bureau of Education since taking possession (possession) particularly the building of the School House and teachers cottage and the loss of the old cannery and the building of the new cannery, changes in the Mill &c.

Consideration of these things will no doubt lead to some kind of compromise propositions and much of the success of the final adjustment of affairs will depend upon how this part of the business is managed. FIRST about the School House --- and Cottage - I take it that the Mission does not wish to undertake to provide Secular Education for all the people and perhaps others that may be added to the community in the future, so that no claim would be made to the School Building or the Cottage and sufficient ground to accomodate those buildings, but if the Govt. can allot other land to Missions as it has often done on other Reservations it ought to not only give the Mission enough land for such purposes as Stock raising Farming and Fruit raising &c. but should do the same for other Missions that might be located there and were engaged in enterprises (enterprises) beneficial to the Native people.

under fence during Mr. Duncan's occupancy should belong to the mission, also the Saw Mill and land used about it and the water front used for logs &c.

If it is true that Mr. Smiley's contract does not require him to take the Cannery but that he can at his option take the money provided for in the contract and reserved in his ~~possession~~ (possession) to pay for the Cannery then the Mission should have the Cannery and pipe line and the houses built for the Cannery employees and the land occupied by them, The Dock, The Water system, The electric light plant, All the machinery and appliances belonging to the Cannery &c. &c. and Mr. Strong should be notified at once so that he can see that nothing is removed.

Third -As to the mill since the mill has been used all of the time since the Govt. took charge and has always been under the control of the Govt. Agents they having bought logs sold lumber &c &c the Mission should have at least the Steam Engine which has been added to the ~~equipment~~ (equipment) of the mill and all other appliances used in its operation.

But since the Mission has not been allowed a ~~representative~~ (representative) on the ground for years and never was allowed a hearing, -That is all the information in the possession (possession) of the Govt. came from those who were despoiling the Mission, and whenever - if ever - the Mission tried to get a hearing all their statements were referred to those who were engaged in despoiling the mission one of the first things to be done if the Govt. is willing to give a hearing to the friends of the mission is to allow the Mission to have an agent at Metlakatla, and the Govt. Agents should be instructed to consult that Agent before doing anything with or about the business in which the Mission is interested, until a hearing is allowed in which the Mission has full representation.

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 &c. 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~~ (possible) to settle this business without an investigation on the ground - for the reason that for many years the Govt. Agents and the Mission board of the Presbyterian church have acted together in this attempt to rob and destroy the Metlakatla Christian Mission and during this time the Mission has never had a hearing either at Metlakatla or by correspondence.

I think this will seem INCONCEIVABLE to almost any one. Here is an instance. Mr. Duncan was charged with causing the death of little Laura Dundas and I was brought into the case along with him, the charge was formulated by the resident missionary of the Presbyterian church and signed by three ~~led~~ (old) men Natives none of whom could write or read writing.