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Minthorn Letters

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instances, with regard to the Govt. school there was perhaps a majority in favor of it.

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

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

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

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

The method pursued by the Govt. Agents resulted in the employment of fifty or more white men and Japs and Chinese to do work that was before done by the natives.

The reason why I say that the Natives will now even more than at first condemn the despoiling of the Mission is that at first many of them ~~thought~~ (thought) they might in some way benefit by the Govt. taking the property but some years experience has shown them that only a chosen few derived any benefit from it and that the Govt. would not even maintain the property but allowed it to greatly depreciate, and that all the attempt ever made to keep it from depreciating was made by the Mission without any encouragement on the part of the Govt. and in spite of the fact that the Govt. took particular pains to make it clear that it would claim also the improvements.

THIRD the Mission property was formerly used for educational (educational) purposes but not so now. The ~~skilled~~ (skilled) operators are all white men or Japs or Chinamen (Chinamen). The Natives find more opportunity to acquire such places at other Canneries than at Metlakatla.

FOURTH While it may not much concern the Natives yet it is a fact that the business operations undertaken by the Govt. are mainly profitable to other than to the Natives, although the Govt. in transacting the business does not receive any profit and the Native little or none yet the Govt. expends money and assumes responsibility and more or less risk.

Fifth The manifest injustice of the whole transaction of ~~the most successful~~ (successful) mission in some ways

SIXTH, THERE ARE QUESTIONS CONCERNING THE FUTURE OPERATION OF THE MISSION and its relation to the Govt. and the Govt. School, and other Missions especially the one conducted by the Presbyterian Board that cannot even be broached now but after the local examination they can very well be adjusted right. ~~As in the~~ ^{mission} ~~mission~~ (?) be ordered it should be in the winter time while the most people are at Metlakatla.

Oct. 28th The only way I think for me to do if I do anything about writing to you is to go on in this rambling way and send it to you without any correction and let you get something out of it if you can as I do not have time to take to put it in better shape, and things come to me as I write that seem to me of some importance although they are not put into this letter in well arranged order, still I think if there is anything in what I say you will see it and you can then pursue the subject farther if you see best.

Since commencing this letter ^{The Bismillah employees & Presbyterian Missionary} I am impressed with the thought that the charge that we make against Lopp, Claxton, Marsden &c. of having deliberately despoiled the Mission and defamed Mr. Duncan will naturally seem incredible, especially as it has been for years (been) apparently undisputed so far as the records of the Bureau of Education are concerned I want to say something on this point.

FIRST, will say it is a FACT that Lopp, Claxton, Marsden and the Presbyterian board despoiled the Metlakatla Christian Mission and defamed Mr. Duncan, and if an unbiased investigation is allowed at Ketchikan and Metlakatla it will be abundantly PROVED.

The reason why this statement may seem INCREDIBLE is that probably none of these parties deliberately intended to do what they eventually did do at the first - perhaps with the exception of Marsden, but I explain it in this way.

Mr. Duncan had not made any provision for the continuance of his work and due to his advancing years the work was not (especially the industrial part) carried on with its former thoroughness. I do not think this applies to the purely Missionary work which he maintained with marked efficiency up to the last week of his life, but Dr. Claxton, Mr. Lopp and many others never appreciated the Spiritual part of Mr. Duncan's work or even understood it much less were they able to see that the Spiritual part of his work made the Industrial and Economic part possible and that without the Spiritual conditions that Mr. Duncan inaugurated (inaugurated) in the very beginning of his work the results afterwards so conspicuous (conspicuous) in the material welfare of the people would never have resulted.

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

Mr. Lopp, and through him Mr. Claxton imagined that all the results seen at Metlakatla were due to the BUSINESS enterprise

PET scheme and I think they believed (believed) in it and I do not think they tried to profit from it personally, but I am sure they subordinated the Educational work to it and urged (urged) the Agents to make sure of the success of the business enterprises (enterprises). I do not think the record will show that they thought or cared much about the Natives being benefitted (benefited) by it but rather sought to use the natives in making the Business undertakings a success than to do them any good. This shows especially at Metlakatla but the same thing is evident at Hydaburg and other places, in these places especially to my own knowledge at Metlakatla Mr. Lopp and Dr. Claxton sought to destroy the private undertakings, Stores, &c. of the Natives and get them to invest their capital in their (Govt) store.

This view of the policy of the Bureau of Education gives the key to what was done at Metlakatla. The great drawback to the success of the business scheme was capital (capital) but here they saw an industrial plant apparently idle and deteriorating with no future before it. They also saw the most intelligent Natives in Alaska who had been accustomed to operating the plant living in the village and desirous of having the employment they had had in the operation of the plant.

This led to the search for some way to get possession (possession) of the plant, and this search led to the discovery of the Reservation act of Congress, and then to the opinion of some one that the plant and also all of the improvements made by the Natives belonged to the U.S. This seemed to justify them in treating Mr. Duncan as a usurper and false pretender and the threat of removing him from the Island if he made any opposition to the carrying out of their plans.

This is how AHAB proceeded to take Naboth's Vineyard, and they took it and although they did not actually murder Mr. Duncan as Ahab did Naboth yet they had even less mercy for they never ceased to defame him and discredit him as long as he lived and then issued the order that he should never have a successor at Metlakatla.

But after they got the Vineyard it was necessary to have capital or Collateral (collateral) on which to raise capital in order to operate the plant, in the attempt to surmount this difficulty various plans were tried.

One was to get the Govt. to appropriate a revolving fund. This was a very interesting (interesting) scheme and aimed to use the stake they thought they had acquired at Metlakatla to supplement this fund and thus start the string of Canneries, Stores &c. the second one being at Hydaburg, but this failed because the Appropriation was never made.

Then they tried many times to get the Natives to subscribe the funds here. There is a lot of very interesting material and much of it would remind one of the revolving business the man had in connection with the P.O. not many months ago that landed him in the pen, something that would return both profits and dividends. I think its

of Fish Traps and thus have something of real value to do business on. With this in their pocket they could talk business but first (first) it had to be defended in all the courts up to the U. S. Supreme court, at great expense but while they could not get an appropriation ~~for their~~ (?) schemes yet they made the Govt. give down the money in this indirect way, and at the same time made the Govt. a party to a scheme to favor certain white men (the operators of the proposed cannery) at the expense of other white men (the men who had Traps on this strip of sea water and who were deprived of their property)

I think Lopp, Claxton & Co. have led the Govt. to believe (believe) that it was all in the interests of the Natives. This is not so even in the case of the Cannery that L. & C. induced people to build by allowing them the exclusive right for traps on the 3,000 foot strip and the Cannery has always been operated with white and Jap labor, where previously the only labor used was Native labor, except the most laborious and most cheaply paid labor which has been farmed out to the Women and children who could not get away from the island to work in other canneries where they (they) could get better pay.

I want to (to) emphasize the fact here that L. & C. never aimed to ~~do~~ help the Natives but rather tried in every way to make or get the Natives to help them to carry out their schemes. That their schemes did not Help the Natives, and that it all worked against the efficiency (efficiency) of the Educational (Educational) work.

Also I want to say here that much of their business with Harris and others might develop something very interesting (interesting) and should be investigated.

Also I wish to say that I do not think it will be to our interest to bring the Educational work of the Bureau of Education in question unless they attack Mr. Duncan's Educational work, or to call in any of the employees of the school.

But I think we want to thoroughly investigate the business schemes of L. & C. since I think all Congressmen and others will be opposed to the very idea of the Bureau of Education engaging in those schemes and in this way I think it will be easily shown that Lopp is not needed and it would be easy to get some congressman to object to the item in the appropriation bill that provides for his salary and for the support of the Seattle office, which is I think maintained entirely for the purpose of allowing Lopp to carry on his experiments in business, and in this connection it can be shown that his schemes could not be expected to succeed in any case because,

He entrusts them to Inexperienced people Amateurs (amateurs) in business such as Jones, Beattie, Schell and others that never even owned a home of their own and never saw a cannery before coming to Metlakatla.

These people were frequently changed not averaging two years

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Alaska being 3,000 feet all around Annette Island which is at the mouth of Dixon's entrance where all fish going to streams in S.E. Alaska must pass before arriving at their spawning ground.

This business is an expense to the Govt. and in no case can it return any profit to the Govt. and it carries with it more or less of risk of loss to the Govt. as the Govt. Agents buy and sell and make contracts &c.

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

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

Lopp himself and Claxton never had any business experience and any person filling the office of Commissioner of Education is not apt to be a person of business experience, as the duties of Commissioner of Education require a person of quite a (a) different sort,

It would (would) be better (better) to turn all of the Alaska business over to the BUREAU OF INDIAN AFFAIRS as that bureau is doing similar work in all other parts of the U. S. and thus save all expense of oversight and avoid duplication and give access to a vast number of experienced workers in similar work.

The Bureau of Indian affairs have acquired experience in such work and would avoid vital mistakes that the Bureau of Education is making such as

substituting Community Ownership for Individual Ownership as has been done at Metlakatla, and in fact the Bureau of Indian Affairs would never have

Engaged in any large business scheme as the Bureau of Education has done on account of having had experience that would have taught them to avoid it.

Oct. 29". I have taken it for granted that there would be an investigation. In regard to the investigation, The Secretary of the Interior used to have five Inspectors that he sent to make such investigations. They were independant (independent) of the Office of Indian Affairs, whose work they usually inspected, and reported directly to the Secretary.

If one of these should be sent it seems as though you should have at least a choice of the five, that is if you had any chance of making a choice, and he should go to Alaska independant (independent) of all parties. That is he should not go to Metlakatla and live in the same house with the Agent there but should have some place where one

It must be remembered that there will never be anyone like Mr. Duncan to handle the situation. Then no one will ever have the absolute and autocratic authority that Mr. Duncan used, at least the most of the time that he lived.

He would have made short work of some of the Incurrigibles ~~be~~ (by) deporting them in a quiet way and others would see things in a different light and would not show up again for a long time. Moses is arbitrary &c. &c. and once went to try to get the Marshal to do something about something that Mr. Duncan had done that did not suit him but when Mr. Duncan got through with him he was good for a long time.

Then Mr. Duncan Hand picked those people twice during his sixty years with them first when he left Port Simpson and again when he left old Metlakatla, and the process lasted for about a generation, something somewhat like that will have to be done now and Mr. Duncan's will paves the way for it, by saying to them that Mr. Duncan's will acknowledges only such persons as are true to the Metlakahtla Christian Church and especially where they have left it ~~of~~ (or) worked to promote other churches they should not only be encouraged to stay with those churches but should gently but firmly be required to stay away from the work of the Metlakatla Christian Church at least for so long as it was thought necessary in order to see whether they would work in harmony or not and then perhaps take them back on probation.

In this way the Mathers, Mistons, &c. could be ~~(be)~~ kept from doing what they want to do, viz. ~~destoy~~ (destroy) or control. This would not work any harm to the Metlakatla Christian Church, but otherwise, as it would give good peace loving people a chance to have a well ordered and successful Church. All of the Children and many ~~ed~~ (of) the young people would also remain where they found a well managed Sunday School and the Metlakatla Christian Church would still have a very large (large) majority of the community with it,

Another thing that ails ~~tem~~ (them) is, Not enough to do, and some thing should be done to remedy this, some kind of a Basket Factory or something where they could be gotten together evenings during the long evenings in the winter. An instructor (instructor) should be provided to learn (teach) them something to do that would keep them busy and also make them some money.

A circulating library might also help but I think there are many things that they could be induced to do and they would eventually enjoy doing.

They should be allowed to take as much land as they wished to take in severalty and should be induced to plant Strawberries, Raspberries, Vegetables &c. I think some sheep and goats, Cows, Hogs, &c. should be kept and a common pasture fenced in for them. Some imprived (improved) way ~~od~~ (of) making firewood should be provided and, Boatbuilding should be encouraged (encouraged) &c. &c.

There are many old people there that are good earnest Christians and ~~would~~ {would} ~~greatly~~ {greatly} appreciate having a good well conducted Church. There could be some of the young people educated and trained to do Christian work and sent out to help at other places.

There could be a small demonstration farm and garden, and Fruit lot, kept up to show them what could be done all of which would be well worth while.

But if the Friends of Mr. Duncan by which I mean the Trustees and Mr. Wellcome more specially want to do something that will really be creditable and most worth while I think they will ~~inaugurate~~ {inaugurate} such a work as was almost decided upon two years ago and appeal only to such people as want to amount to something, and will try, and will appreciate help and with the aim in view of preparing this class of people to go out and help others.

They should keep something at Metlakatla. That is the Church and Mr. Duncan's cottage and let out the Cultivated land to some or several of the members of the church in such a way as to induce them to make some show of enterprize (enterprise). For instance let those have some ~~part~~ {part} of it for fruit and vegetables that made some show of making their own places look well and keep the church work going by putting in charge of the best qualified native with a small salary and let them live in Mr. Duncan's cottage.

I think there will many things come up during the settlement of the case that will cause delay. One will be Jurisdiction. Under the present status on an Indian Reservation (and the act will hold good to all of the Island not included under the Squatters' Rights, claims) the Agent has very large powers but if the Squatters Rights are acknowledged in regard to the Mission property and the people's homes his Jurisdiction will not cover those locations this would I think make a very unsatisfactory condition for the Agent, and very ~~greatly~~ {greatly} complicate his situation, in trying to govern the village which is now a part of his duty although he tried to act through the native council, but then he would not have any legal right to interfere with the ~~people~~ {people} I think in any way. I do not see how this could be remedied. Under any circumstances there would be divided authority which is an undesirable thing especially where there is so much lack of harmony as there is there.

Another thing is the Medical treatment of the people. I think it would be impossible to do any way except to try to do as we used to, that is treat all alike and it would cost quite a lot to treat 450 people and furnish Medical and Surgical Supplies, and if any Hospital service was provided there would have to be two or three nurses, and I think people would be coming there from other places and the work and responsibility would be considerable, and I think there would be some jealousy and suspicion and always be more or less complaint, and if the Govt. kept a nurse there would be criticism and interference from that source as there was before.

Marsden is there to fill people up with falsehoods as he always

Then I may as well say it, the people at Metlakatla are a proud spoiled ungrateful people as a general thing. They have had so much and have been praised by outsiders until they think that everything belongs to them and all of these things makes it hard to get results at Metlakatla.

Then too they are divided, in fact more so than is usual in even a Native village. There are the remnants of several tribes dating to old times and there are persons there that imagine they ought to be Chiefs &c. &c.

There are also several denominations of white people represented, all watching the others and not wanting any one to have any better success than they, and all of these would be united against the Metlakatla Christian Mission if it gets the Church and garden land &c. &c.

I think if the mission should want any work done at Metlakatla the very highest wages would always have to be paid as they have always been made to believe (believe) by Marsden and the Govt. Agents that by rights all of the mission property belonged to the people and by rights should have been divided among them.

The Govt. Agents at Metlakatla will take defeat hard and always resent it and always try to hamper the Mission (Mission) and unite the rest of the people against it. They will encourage Dancing and everything else just as they always have done that will work against the welfare of the mission. There are many other handicaps that the Mission would have to endure at Metlakatla that it would not have to contend with in a place owned and entirely controlled by it.

It must not be forgotten that all real advancement worth while and enduring is the outcome of the teachings of Christianity and the resultant Christian Character. This should be the predominant aim of the Mission established, and it is ONLY in this way that results worth while will be attained, and all the distraction from extrinsic circumstances (extrinsic circumstances) will militate against results in this direction.

More good results can be obtained even at Metlakatla through a Mission conducted at some other point but free from the distractions that would necessarily have to be contended with at Metlakatla than in a Mission located at Metlakatla and also results of far reaching importance in other directions and among other of the people of Alaska.

Mr. Duncan was very much impressed with this belief for a long time before his death.

I have answered the letters that I have received from Metlakatla recently and am sending you copies of the answers. I think things will quiet down there now for awhile. They generally do after an outbreak.

I will say in finishing that most likely the Secretary will offer (offer) some kind of a title to the Mission property (as he can if

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Cannery and the Cannery was to belong to the Metlakatla Council, or something like that. I think this condition opens the way for the Govt. to pay the Mission for the Cannery, and the mill Pipe line &c. In this way it seems to me the case could be adjusted at once without undesirable complications.

But I am not a Lawyer and perhaps this is a wild guess but I think it would be more acceptable to the Govt. than the Squatters right settlement and might obviate great delay and be just as well in the end for the Mission and the peo

(Copied from typed, unfinished and unsigned letter from
Dr. Minthorn--GRS)

Newport, Oregon. Nov. 1st, 1921.

Mr. John Hudson:-
Metlakatla, Alaska.

Dear Friend:-

I received the long letter from your wife about things that have happened in the Church and I have written to Moses and I am sending you a copy of the letter.

Church I am glad to hear that some of you do not favor the changing of your ways of conducting the services and letting the Church Army and Salvation Army come in and do their ways. There is no reason why every body should do like them. I do not think there is any objection to their having their ways but you should also have the right to have your ways.

I am glad to hear also that Benjamin, Agnes Buxton, Mrs. Hudson and others did not show any wrong feeling towards them but manifested the christian spirit. Do not fear, it will all come out all right and some good will come out of it also. That is the way the Lord manages things.

Sunday School Perhaps Moses will quit and so you will not have any more trouble with him. Just keep on working and praying and put your trust in the Good Lord and it will all come out all right. Get all the children into the Sunday School that you can and do not have any thing to do with those persons who only want to have their own way regardless as to whether good will come of it or not.

Of course, some of them will leave when they find they can not make things go their way, but you will be better off without them. But talk nice to them and at the same time do not let them (them) have their way when you see that it will do harm.

Debts I am glad to hear that you and your sons are working all the time. I wrote Moses another letter about his paying his debts and told him that people would not have any respect for him or confidence in him if he did not pay his debts.

I have great faith in the people there being able to carry on the church and Sunday School in a creditable manner. I am sure there are many good christians there that pray and the Lord will lead them in times of trouble. It is good to have trouble for it shows what the Lord will do.

He has told us, "Call upon Me in the day of trouble and I will deliver thee and thou shalt glorify Me."

S.S. Supplies Send me samples of what you want for Sunday School and I will get it for you. I think Mr. Wellcome is in New York or Washington. He said some time this winter

Newport Oregon Nov. 1" 1921

Mr. M. A. Hewson Metlakatla Alaska

Church

Dear Friend I have seen a report that even some of the Metlakatla Christian church are ready to give up and ask the Church Army, and The Salvation Army, to take charge of their services and have even asked them into the church and they have performed their ceremonies of shouting, all talking and praying at once, Laughing and other ways common to the Church Army, and Salvation Army.

I do not say that these ways are wrong for the Church Army and Salvation Army but I do not see why the Metlakatla Christian Church wants to give up their ways and take the ways of the Church Army and Salvation Army.

The ways of the Metlakatla Christian Church are very different from the ways of the Church Army and Salvation Army and have been proven to be much better for some people. For instance the Metlakatla Christian (Christian) Church has the best Choir in Alaska and better than most of Choirs among any people anywhere and you can keep on having this good Choir.

But the Church Army and the Salvation Army cannot do so, probably the best they can do is to Shout and all talk at once and laugh in the church &c. Why do you want to drop your ways and take their ways? Why do not you try to get them to take your ways and you and some of the other members (members) of the Metlakatla Christian Church try to help them have a good Choir, instead of giving up to them and taking their ways.

I thought Moses Hewson was the brave man that did not give up to other people and do as they told him like a small child, or a weak minded person. Your Father was a brave man and stood up for what he thought was right and best. He did not do just what some one else told him to do unless he thought it was the best way.

I remember when I left Metlakatla when my wife was so very sick and all the people felt sorry for her and for me that you got the people together in the guest house and held a service. Such beautiful singing and such beautiful reading out of the Prayer book and such delightful expressions of sympathy from the people, and you conducted it. And such were the ways of the Metlakatla Christian Church and those were the ways that made all the people almost all over the world love the Metlakatla Christian church and take an interest in it, but there were some people that thought they would soon forget these things when Mr. Duncan was gone, but it has seemed for three years that these people were mistaken until now, when they invite the shouting Drum beating, Flag waving, people in to take charge of their (?) for people that do not know any better but the old ways of the Metlakatla Christian Church should not be thrown away, and all Christian people everywhere are hoping that there is still some people left that are brave enough to stick to the ways that have been tried for sixty years and found to be good.

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Newport Oregon Nov. 1" 1921

Mr. B. A. Haldane - Metlakatla Alaska -

Church Dear Friend I received your good letter, stating what was said, at the feast at John Buxton's and I am pleased to know that you all decided as you did. I think it is the best way as Danl. Reece says to ask the Trustees about who should give advise (advice) about the way the Church services are to be conducted, but I also think that you were right anyway in not wanting to adopt the ways of the Church Army or the Salvation Army in your church.

Probably their ways of Shouting, All Talking at once, Laughing, and Running around in the Church during the time of the services are the ways that they like but I am sure the ways that you have always followed in the services of the Metlakatla Christian Church are much better for you and will bring you the respect and confidence of all of the friends of the Metlakatla Christian Church everywhere in the world while if you take up with those shouting, Drum beating, Flag Waving performances everybody will laugh at you and think you have gone back to the ways of the (of the) times when your Grandfathers cooked with hot stones instead of on a stove or traveled in a dugout canoe instead of with a gas boat.

What you want to do is to Stick to your fine Choir which is the best in Alaska and as good as the best among any people and not throw it away and every body shout, at the same time and laugh, and run around in the church while having services as some of those Armies do. If you commence with this it will not be long before your good Sunday School and Choir will be forgotten, because you cannot have these things without order, any more than there could be a good day school if all the children shouted and -Laughed and Ran about the room at the same time whenever they wanted to.

I am glad to hear that the people of the Metlakatla Christian Church did not talk Harshly to these people but showed the Christian spirit but do not consent to Letting them spoil your services.

Everybody admires the way you are doing in carrying on your services and Sunday School your selves without asking any other denomination to come in and take the lead, and I am glad to hear that you are opposed to adopting the ways of the Church Army, or Salvation Army. Those ways are probably all right for them because they do not know any better, and there are some white people that are no farther along than they are, but most all white people have found that ORDERLY ways are much better than Disorder and Confusion.

I am glad to know that you remember that place in the bible where it says in First Corinthians Chapter 14, verse 40, "let everything be done decently and in order".

From Your Friend

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Yours always sincerely

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Folder No. 261

ARLINGTON HOTEL,
WASHINGTON, D. C.

November 8, 1921.

Dr. and Mrs. H. J. Minthorn,
Newport, OREGON

My dear Dr. and Mrs. Minthorn:-

Your several letters with enclosures have been received and are much appreciated. They contain many helpful bits of information and many of your suggestions are of great value to me in preparing our case. For example, your way of putting the land question, showing how Claxton reversed the policy of the Government, which Government policy has been carried out by the Bureau of Indian Affairs for many years. This government policy was intended to encourage the Indians to adopt reasonable and beneficial habits and customs of civilization, which include ownership of land in severalty.

Claxton's policy means reverting to the old tribal customs.

Mr. H. C. Strong has been called to Washington to assist the Government with regard to certain Alaska matters, upon which he can advise them. It is very uncertain how long he may be detained here.

During Mr. Strong's absence, there is no white man at Metlakatla or Ketchikan who thoroughly understands the natives and the situation generally.

Mr. Strong and I have thoroughly discussed the situation and we are both firmly grounded in the belief that if both of you will go to Ketchikan on a visit to your daughter, you could do great good in various ways.

As an old friend of the Indians and of the mission, and as two of the closest and most trusted friends of Mr. Duncan, you could voluntarily set as advisers to the mission and people.

You could offer to assist them by conducting church

Land Title
Property
Rights

H. C. Strong
At Washington

Advises
Mr. Minthorn's
to go to

Ketchikan

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Dr. and Mrs. H. J. Minthorn-----#2

services, Sunday school, etc., when convenient and as you may think best.

You could render any medical service you think desirable.

Minthorn's help important
Mr. Strong and I entirely agree as to the great importance of your help, and we are anxious that you should go now especially as it is a critical time while we are trying to get the Government to undo the great wrongs that have been done to this mission.

Any untoward incidents that might occur now are liable to cause serious divisions amongst Mr. Duncan's followers. Such divisions would prove very harmful and perhaps even be fatal to our cause for they may prevent us from getting a favorable decision from the Government.

in Washington
Lawsuits The case cannot be rushed through as there are many complications that will have to be carefully studied and dealt with.

I am now staying in Washington and concentrating my whole time and thought to the case, and have the best attorney obtainable and a good staff diligently helping me.

Dangerous Jealousies & friction between leaders
We do hope you can see your way to go to Alaska as soon as possible, for there appears to be dangerous jealousies and friction between the leaders. You know all these natives so well and their peculiar ways so that you will be able to reason with them and influence them in the straight and proper path and keep them from foolish acts. I feel certain that you can secure reconciliation and harmony amongst them. You can also secure the avoidance of intervention or intrusion of the Salvation Army, church army and other outside factions that are being made instruments for disruption of the united church and community of Metlakatla. You can also prevent further ridiculous excursions to British Columbia with such follies as occurred on the ~~Metlakatla~~ *Alaskan* mission. An attempt was recently made to organize another pilgrimage there, and Moses was I understand an active party in this project, but Mr. Strong refused financial aid that was ~~solicited~~ *solicited* and pointed out the folly of it all and in every way discouraged the scheme. It is pretty evident that ~~the same native~~ *the same native* behind this project.

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Dr. and Mrs. H. J. Minthorn-----#3

Enemies of Mr. Duncan's followers
It is very probable that the crafty enemies of Mr. Duncan's followers are the originators of various intrigues intended to demoralize and cause confusion amongst them, and that they are concerned in circulating and probably originating many of the false rumors and false charges (referred to by the Hudsons and Moses) with the purpose of dividing them and weakening the Metlakatla Christian Church Mission.

Criticisms of Moses
Moses has many good strong points, but he has some very great faults as we know by experience. He has peculiar moods and sometimes become cantankerous and gets a swollen head and thinks and speaks as if he alone was gifted with wisdom and that the mantle of Mr. Duncan had fallen upon him alone and that he alone has the wisdom and power to judge as to what is right and what is wrong. Under Mr. Duncan's firm direction he kept Moses generally on the straight path, and utilized his undoubted abilities to great advantage in the church and mission. You can, I am sure, with your knowledge of his strong, as well as his weak points, similarly guide him, so that he will continue to be helpful in carrying on Mr. Duncan's work in the way that Mr. Duncan expected it to be carried on.

Expenses of Private & Confidential
Mr. Strong proposes that the trustees shall make an allowance of \$150 per month for the two of you and pay your expenses to and from Ketchikan and your expenses in going to and from Metlakatla. If you find it advisable to rent rooms at Ketchikan the cost of such housing accommodation and other necessary expenses in connection with the Mission would be borne by the trustees. For example, the cost of such medicine and any other necessary things you may require for the Metlakatlians would be borne by the trustees.

We earnestly hope you can go at once, but in any case please telegraph me care The Arlington Hotel, Washington, D. C. to say if and when you will go to Ketchikan. The Arlington Hotel will be my best address from now on until I advise you of a change.

visit to daughter
In going to Ketchikan and Metlakatla now as proposed while the negotiations with the Government are pending, it is important that you clearly and explicitly take up the position of friend of Mr. Duncan and his Mission and the people, and that you are on a private visit to your daughter as a reason for your presence. This will avoid giving the adversary any excuse for

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Dr. and Mrs. H. J. Minthorn-----#4

causing trouble.

It is quite in order for the trustees and myself to request you to render any friendly service you can to the Metlakatlans.

At the present state of negotiations, it is undesirable for us to ask for a decision by the Government regarding this particular question until the larger issues are dealt with. Hence the importance of your going unofficially on a private visit. It may be desirable for you to remain in Alaska all winter, or it may be that at some stage of the case we shall find it necessary to ask you both to come to Washington, in which case of course all expenses, etc., will be paid.

are the

Enclosed I am sending you typed copies of recent letters I have received from the Hudsons and Hewson, and also copies of those you forwarded on to me and which have been addressed to you, as these letters contain information that will be very useful to you when you are advising the natives to keep their heads cool and not to take too seriously all the idle gossip of the village, and when you advise them not to be carried away or deceived by the underhand, false rumors set afloat by their enemies who are thereby trying to do them injury.

Letters from Hudson & Hewson

Duncan's supporters must work in harmony and be united in one well centered purpose of carrying on the mission on the lines Mr. Duncan carried it on, and this is the only way to win success. Stop if you can the silly, irresponsible gabble, and gossip of these people. The petty jealousies and divisions are destructive of any good, christian work. By such folly they are weakening themselves individually and the church.

Supporters Must work in Harmony

They have done wonderfully well in holding together without a white leader since Mr. Duncan's death until now and I feel sure you can put them on the right path again and eradicate these mad, radical ideas which are being propagated, and which I fear Moses has allowed himself to be lead into.

They must regard Mr. Duncan's trustees as his living representatives. That is what Mr. Duncan intended and expected of them. Mr. Duncan selected these trustees for their high qualities, fidelity and wisdom, and he expected the Metlakatlans to respect the judgment

Trustees

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Dr. and Mrs. H. J. Minthorn-----#5

and counsel of these trustees.

As I have repeatedly told the Metlakahtlans and especially when I last visited them, divisions and internal quarreling can do them no good, and will certainly bring them ruin if they persist in it. By their folly they may undo all that I am trying to do to help them.

After all I have said to Moses about the avoidance of intervention of other denominations, he still in his letters talks about asking the Bishop to find a white missionary when he well knows that any attempt to bring in a white missionary of another denomination would cause great trouble and seriously embarrass us with the Government. Moses also speaks of the Bishop's intervention in Washington, though as I have explained ~~to~~ ^{on behalf of} he could have no legal grounds on which he could make a claim ~~for~~ ^{for} the Metlakahla Christian Church mission rights. He belonging to a different denomination has no grounds for making a claim.

Unless Duncan's followers pull together and bear and forebear with one another there is no good in my continuing to spend so much time and effort to redeem the rights of the Metlakahtla Mission, and of the Metlakahtlans themselves.

The hotheaded, restless ones need a father and mother like you to guide them, and I hope you will go and go quickly and may God bless your efforts is my prayer.

With warmest regards to you both and best wishes, I remain

Always yours sincerely,

Frederick J. Wetmore

This letter was endorsed by me J. C. Slattery
I sent on to his endorsement
The seal to Minthorn

Newport Oregon Nov. 8" 1921

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

Church
S.S.
Supplies
Investigation

Dear Mr. Wellcome - I am enclosing John Hudson's last letter and a copy of my answer to it. I think it will turn out all right as those men are no good so far as the work of the Metlakatla Christian Church and Mission is concerned. In fact, it is much better off without them. I am sending as you will see a good supply of material for the S. S. which will help those who are trying to keep it going. So much confusion may make it unadvisable to have an investigation at Metlakatla, but you will know what is best about that.

Gertrude started on her trip to India yesterday. She had to go by the way of New York. I think the ship sails some time after the middle of Nov.

Visit To
Hoover

I think she will be in Washington. If you still think it would be good to see Hoover, I am sure Gertrude will be pleased to go with you and they are very fond of her, while I am afraid (afraid) they do not feel quite the same towards me, as it seemed to appear in the articles written about (about) Hoover some time ago that he thought I was too strict with him when he lived with me.

Hospital

Gertrude has a Hospital of her own now, in India, and it is under an American board, and is better equipped than the one where she was before. Mary had a successful result from the operation and is on her way home.

I will write to Gertrude in New York and tell (her) to communicate with you if she goes to Washington.

Bishops
Influence

I think you will see by what is said in John's letter that the Bishop's influence is somewhat responsible for the Rumpus now at Metlakatla.

But if there is ever any creditable work done there by and for the Metlakatla Christian Church and Mission it is a good thing to get rid of the people that are determined to Rule or Ruin. There is some very good material there and with it separated from the Incurable element something can be done. Then it will be possible to hold most of the children, and the Choir is a strong element, and cannot be imitated by the wild people, but I think more than ever that it would be best to have the Mission at some other point at present and wait until the Volcano gets done spouting at Metlakatla.

Trap Royalties
Bldg's at Met

If the Money could be gotten out of the Trap Royalties for the Cannery, and ownership acknowledged to the Church and Guest house and Mr. Duncan's Cottage &c. and then have the work mainly at some other point until less stormy times at Metlakatla, I think it would be better and if ever a favorable time seemed to have arrived then

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21
11-3

Newport Oregon Nov. 8" 1921

Church
Army
Meeting

Church

Mr. John Hudson - Metlakatla Alaska - Dear Friend I have received your letter of Oct. 24" telling about the Church Army having a meeting in the church. I do not think you can prevent them from having their meeting in the church, but do not join with it but keep your own Services going the same as you have done that is, the regular church service, and the Choir and the Sunday School, but let them have their Church Army at some other time, but if they come into your meetings and undertake to run it then you had best have your services some other time, and if they come into that then try to divide with them and you have one part of the church and them the other but Danl. Reece keep the Key, but if they will not do any of these ways then you will have to get some place outside and have your services, until you can do some other way.

It is not going to do you any harm to lose those persons but I think it will make it easier for you to have a good service to not have them. I think it is working all right and will come out all right only do not join in with them but go on with your own good orderly service, even if you have to have it in your own houses.

It is not because it was Mr. Duncan's way but because it is the right way, a good orderly way, that will not lead to disorder and confusion. What a service is for is to Worship God and to find what is God's Will. You will see First Corinthians Chapter 14 and verse 33" it says "For God is not the Author of Confusion, (Confusion) but of peace, as in all the churches (churches) of the saints, "and it says in the 31" verse of the same chapter "For ye may all Prophecy (that is speak) one by one, that all may learn, and all may be comforted. "It was wrong according to God's word for Benson to talk or sing while Agnes was speaking just to keep her from being heard,

(Copied from a typed, unfinished and unsigned letter, carbon copy, evidently from Dr. Winthorn -- CRS)

Document No. 8

Folder No. 261

21
11-10

Newport Oregon Nov. 10th 1921

Mr. H. S. Wellcome -Arlington Hotel Washington D.C.

Dear Mr. Wellcome,

I am sending the enclosed

Newspaper
clippings
clippings from an Alaska paper - I used to hear Beattie say
that J. Hall Young was the biggest liar in Alaska so I take
it that the faction in the Home Board that was supporting Condit
and Marsden &c. has been replaced by the one that they replaced
some years ago when J. Hall Young was retired.

I do not know just what this change will mean to you but it
has some meaning, and Dr. B. F. Myers will ____ (?) is informed as
to the past operations of the board and Dr. John knows still
better.

Very Respectfully

(Signed) H. J. Minthorn

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

Document No. 9

Folder No. 261

21
11-14

Newport Oregon Nov. 14th 1921

Mr. H. S. Wellcome Arlington Hotel Washington D. C.

Dear Mr. Wellcome:

This is a copy of a letter I have written to
Dr. Myers which explains itself.

Very truly your friend

H.J.Minthorn (signed in pencil)

(Copied from a typewritten document with H.J.Minthorn's signature
in pencil. M.G.)

Almost any kind of a definite statement as to the rights of the Mission at Metlakatla would make it possible to do something worth while there, but otherwise it seems to me it is more than useless to undertake to do anything more there than to encourage the people that are willing to go on to do so.

*Respect
Rights*
I think Mr. Wellcome has gained a distinct advantage in getting an order sent out to leave the Mission property alone, and I have not the least doubt that he will eventually succeed in having everything restored to the Mission.

I think it would have been a good plan to have gone on in some other place as you and Mr. Strong once planned until the Metlakatla business is definitely settled and that from that base much could have been done to keep the other work alive, and I think the time for that is still more favorable now than it was when you talked of it, and that perhaps it is just as well that the people started the work there themselves and have kept it going so long without help, but it seems to me it would be great misfortune to have it fail now and times seem stormy there yet and it is important that they act wisely, and especially that they do not give up.

*Refraction
Work*
Missions
It seems to me that if we were to go there this winter as spoken of in the Temegram (telegram) that I should have some place where I could do some refracting work and thus give me a better opportunity to keep informed as to things that interest the Mission. Mrs. Minthorn would want to engage in some actual Mission work, perhaps not especially for the Native but of course freely open to them, she has done such work for many years and will do some one good I am sure.

Very truly your friend

Letter from Mr. Minthorn
(Copied from an unsigned typewritten document - M.G.)

Document No. 10

Folder No. 261

21
11-15

Newport Oregon Nov. 15" 1921

Mr. H. S. Wellcome, Arlington Hotel, Washington, D.C.

Dear Mr. Wellcome

Letters I sent you a copy of a letter that I had written to Dr. B. L. Myers, yesterday. I am now sending you a copy of the letter that I received from him. I suppose there is some misunderstanding about the letter that you wrote and said you had sent to the Doctor. I infer that he did not understand that he was to forward it to us, so that it has not been received.

I do not think that we could go to Alaska before some time in next month.

We are very willing to do anything that we can to help in this matter, but I feel as though we can do something here as long as the people write to us, and whether or not we could do much there depends very largely upon how things are settled.

Investigation So far as an investigation by the Govt. is concerned I think we might do something to help about that and probably it will be time after that is over to decide what farther should be done.

But if the Secretary is disposed to allow anything to be done by the Mission at METLAKATLA now regardless of the outcome of the investigation (investigation)

Missions And I do not see any reason why he should not, I want to say something about what I think about what the Mission should do if it was allowed to.

I am afraid you and Mr. Strong will not agree with me but I will make the statement anyway.

United People I do not think there will ever be a united people at Metlakatla and I think the Mission is very fortunate to be rid of most of those that have gone off after the various organizations represented there, and that the Mission can make a much better showing without them.

Mission Property If the Secretary would let us have the use of the property belonging to the Mission exclusive of the Cannery and mill, pending the final settlement, and would also let us have the use of some other land for experimental work in farming stock raising fruit raising &c. we could do creditable work there without interfering with other denominations, and we could get most all of the children and as many of the grown people as we would want, without any difficulty, and would share the church building with the others if they insist on having it part of the time.

Sunday School I think all we would want of it would be to hold our S.S. there and perhaps have the small room for some other services. I think

H. S. Wellcome

11-15-21

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Before I left there I set out several hundreds of Raspberry bushes around the village about stumps and in various places thinking that perhaps I might sometime be back there and would then see if they would do any good planted in that way. I think you will remember that Old Jeremy Jurie when alive had a lot just west of Catherine Marsden.

We had some lumber and other building material put there but never built the house but planted some Raspberries. The land was not cleared but the Raspberries grew and thrived and bore fruit, also across the street from Catherine's house was a narrow lot that had never been cleared except to have the trees cut off for wood like other land all around Metlakatla, and I do not think the Raspberries were even planted (planted) on it but the roots extended under the ground from across the street and covered that lot across the street.

There are many other instances of this kind about Metlakatla and at other village sites in Alaska. Some abandoned Village sites are grown up to Raspberry bushes in this way.

It would not cost much to set out a hundred acres of the stump land about Metlakatla to Raspberries, or even more, and the berries would find a ready market and could be picked by the children.

Tame Grass I think I showed you about the tame grass about Metlakatla. I obtained seed of more than a dozen varieties and sowed them about the village the first time that I was there, but I think I showed you a spot of a few Sqr. Rods S.W. of the house I lived in at that time (called the Girls Home) where I scratched in some grass seed on the moss, and it was then ten or twelve years later when I showed it to you and it had made quite a good showing.

The possibilities of raising grass for pasture and for Ensilage in Alaska are very great and any one who demonstrates that it can be done has done a great favor to the people of Alaska, as it would make possible milk and butter for home consumption.

Newport Oregon Nov. 16" 1921

Mr. H. S. Wellcome - Arlington Hotel - Washington D. C.

Minthorn's
Leaving for
Alaska

Dear Mr. Wellcome Your "s and the Trutees" (Trustees') letter was Received last night and we have decided that we will start for Alaska Nov. 19" and have wired you to that effect. I do not happen to have many bad cases on hand just now as is the case sometimes, and there is no telling when I might have a case that I would not like to leave.)

I do not know how much good we can do but it is not an ordinary case, but one that we feel that the Lord is dealing with and we feel that extraordinary results are to come out of it in some way. There are many very wonderful things connected with the history of Metlakatla, and by no means the least of them is the fact that for the three years now following the death of Mr. Duncan there is still being a large Church Service and S. S. conducted in the Church that he used to occupy, and by the Natives, not only without the assistance of any white person on the ground but in the face of very exceedingly discouraging circumstances from different sources.

Encourage
Workers

It seems to me about the principal thing we can do is to encourage those who are staying by the work to hold on, and to pray for the help of the Lord, and to look for favorable indications, and to forget mistakes and discouragements, (discouragements) so far as they discourage us and incline us to feel discouraged. Of course we are to learn from the mistakes and try to see better ways of doing in the future.

I think it will be as well not to have much to say to Moses just now, and I even feel that it somewhat simplifies the work of those who are still going ahead to have him out of the way, - as it seems to me he is at present, having allied himself with the enemy, - as he is almost impossible to get along with.

Outside
Christian
Sympathy

I think one of the needs of the work at Metlakatla is more Christian sympathy from the outside Christian World. As you know these people are Marooned so far as Outside Christian Sympathy is concerned. That is why they are so easy to fall to any one's advances either for good or bad.

And whenever any one feels some interest in them it must be expressed through a small number, being as a rule those that have a fairly good command of English, and some of these get puffed up and imagine all sorts of things, especially about themselves.

I think we will try getting some good Christian People to take an interest in the members of the Metlakatla Christian Church by telling them what they are doing in the way of carrying on their Church work since the death of Mr. Duncan and that what those Natives are doing is the only logical solution of the Missionary business - that is for the Natives to get so they can go on by themselves, and ask them to write to some of them and encourage them to go on with their own work and not to call in other organizations

H. S. Wellcome 11-16-21

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than I have stated above - the object being to enlarge the idea in the minds of the Natives that what they are doing and have been doing themselves is considered of great importance and that they deserve credit for it, and that all good Christians approve of it and wish them success.

Exchange
Presents

Also ask these people to offer to exchange presents with the Natives, that is send them clothing that is out of date or partially worn and ask the Natives to send them a basket or something like that. Also we would give to these people only the names of such as we chose, and I think it would be such Natives as are never noticed by anyone. In this way I think we could cause the growth of a sentiment of appreciation of the importance (importance) of what they are doing in keeping their work going. Perhaps more especially among the young people and children.

Med. & Surg.

I think now that I will get a small stock of medicines in Seattle and take such things as I would need to use in fitting glasses and do something in that line. If we should succeed in getting some good people interested in the Natives of the Metlakatla Christian Church perhaps we might want to send out some copies of Arctander's book to some of them.

Arctander's
Book

Favoritism

I think we will not show much favoritism in public at least in our greetings and intercourse with the people - but meet them as old time friends. Also I think we will try to minimize as much as we can their differences and magnify as much as possible their successes. (successes)

Very Truly Your Friend

(Signed) H. J. Minthorn

Agriculture

I do not know whether you know anything about the Govt. demonstration farm at Sitka conducted by Mr. Georgeson. He has spent several years in experimenting with fruits and vegetables for S. E. Alaska and has obtained valuable results, one thing being a stawberry (strawberry) that does very wonderful things in S. E. Alaska. Mr. Strench obtained some of the plants and tried them at Ketchikan and Mary said they were a great success.

Mr. Georgeson has also succeeded with other things. These could be used at Metlakatla, to good advantage. I mention the Raspberries and grass because they would not require the land to be cleared which is very expensive now when wages are so high.

Govt. should
furnish
Doctor

I think the Govt. Should furnish a Doctor for Metlakatla. I think there would be no justice in requiring the Mission to furnish the Doctor and medicine when a majority of the people (grown people) belonged to other churches, and it is much easier to get some one to manage the Mission with success if it is not necessary to always have a Doctor who would also have to give the most of his time to Doctoring the people.

I think that by trying to keep such people as Hudsons that want to work, it would be possible to get them to paint their houses and fix up their yards &c. and to improve more land outside in some place.

Bible
Education
I am speaking of these material things but of course the really important part of the work of a Mission is the study of the bible and education and training for helping others &c. &c. This is mostly done by Missionaries by the associations of daily life and example and constant teaching, as the bible says "Line upon line, Precept upon Precept" here a little and there a little.

I think if the Secretary could be made to see that these things are possible and vitally necessary, and are as Industry always is the cure for discontent and dissatisfaction, and that the Mission had ALWAYS stood for such things and intends to stand for them still he would be inclined to give it justice and a chance to show what it could do, now, more than has been the case in the past.

Investigation
But whether the effect of a long year's term of lying by Marsden and others about the Mission can be overcome easily or not I do not know. Perhaps it will require an investigation on the ground, and allow you to draw Marsden out as no one else in the world can do, before an unbiased investigator, to convince the Department that they know nothing of the FACTS about the mission.

New Site
If this is so and the time when the Mission can hope to do anything worth while at Metlakatla seems far off then a place should be obtained some other place as I have spoken of and a mission started and called the William Duncan Christian Mission, entirely independent of Metlakatla but still ready to help and encourage the Natives at Metlakatla and try to help them to keep the work going there as well as possible until better times appear.

Another thing that should be if possible is to quit having anything to do with the people who have left the Metlakatla Christian Church and cast in their lot with others. When people have arrayed themselves with the enemies of the mission it is of no use to be handing out to them anything.

INJUSTICE
by
CLAXTON
It was a great injustice for Claxton to require me to Doctor all of the people when Mr. Duncan was paying me and many of the people were doing everything to injure him that they could. It gave a wrong impression and I think seemed to them that it was an admission on his part that he had something that belonged to them, and many of them seem to have that idea now, that the Trustees are holding from them what by rights belongs to them and that is one reason why I say that if it is not possible to do anything at Metlakatla a Mission should be started some other place and called the William Duncan Mission and a line drawn between the friends of Mr. Duncan and his enemies, and give all to understand that the fund left by Mr. Duncan was his. and that no one but the Trustees have any right

Salem, Oregon. Nov. 20, 1921

Mr. H. S. Wellcome,
Arlington Hotel,
Washington, D. C.

Dear Mr. Wellcome:

We are here on our way to Alaska.

On way
to Alaska

The Steamer leaves Seattle Nov. 23rd.

Claxton
Med. & Surg.

There is one thing that I said in a letter that I am afraid I left rather with a different meaning to what I intended. It was where I said that it was unjust for Claxton to compel me to Doctor all the people.

This is true as a principle but in practice I never felt it any hardship to Doctor any or all that came to me and in (?) what I do now I shall treat all alike, believing that to be best while the settlement is pending unless I receive other instructions from you.

Do you think we should try to locate at Metlakatla or only go there occasionally or should I feel out the sentiment on the part of the Agent and be governed accordingly?

Very Truly your friend

(Signed) H.J. Minthorn.

Document No. 13

Folder No. 261

C O P Y

November 21, 1921.

Dr. E. J. Minthorn,
Ketchikan, ALASKA

Dear Dr. Minthorn:-

Your letter of November 15th, enclosing copy of a letter from Dr. B. Myers of November 10th, also copy of a letter from you to Dr. Myers dated November 14th, are just received.

Letters
There has evidently been some misunderstanding as you suggest in regard to Dr. Myers forwarding on to you my letters of November 8th. I sent Dr. Myers the two original letters of that date bearing Mr. H. C. Strong's endorsement on each, together with a letter from Mr. H. C. Strong requesting Dr. Myers to read these letters and to add his endorsement and forward them on to you. Also I enclosed to Dr. Myers for his file duplicate copies of these letters. I enclosed also for you copies of the letters which you had sent me which had been addressed to you by John Hudson, Hewson, Haldane, etc.

In case you have not received my two letters of November 8th, I am sending you herewith extra carbon copies. If you have already received the originals of these and have them with you for reference, I shall be glad if you will return to me the copies I am now sending you.

Must Not Take Certain Steps
My letters of November 8th intimated to you how desirable it is not to take any steps at the present time that will endanger our negotiations here in Washington. We are advised authoritatively that it is unwise for us to propose or agitate for any projects which would anticipate any future decisions by the government departments. For example, ~~we should not~~ until the rights of Mr. Duncan as represented by his trustees ~~are acknowledged~~ and the rights of the Mission, are acknowledged by the government, we should not project any future plans which could raise any questions anticipating a decision one way or the other, for anything of this sort would be extremely prejudicial to our cause. This applies to the church and Mission, all land rights of Mr.

Missions