

1-13-1922

### Minthorn Letters

George Fox University Archives

Follow this and additional works at: [https://digitalcommons.georgefox.edu/alaskan\\_mission\\_papers](https://digitalcommons.georgefox.edu/alaskan_mission_papers)

---

#### Recommended Citation

George Fox University Archives, "Minthorn Letters" (1922). *Alaskan Missions Papers*. 27.  
[https://digitalcommons.georgefox.edu/alaskan\\_mission\\_papers/27](https://digitalcommons.georgefox.edu/alaskan_mission_papers/27)

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](mailto:arolfe@georgefox.edu).

Metlakatla, Alaska,

January 13, 1922.

22  
1-13

H

Dr. H. J. Mintorn,  
Ketchikan,  
Alaska.

Dear Sir:-

I wish to tell you that we are all well here especial to Church affairs.

The Church Committees and Church Elders hold meeting the other day on January 3rd, 1922, and appoint Andrew Usher for Chairman of Elders and I am Assistant Chairman, instead of Dan Reese and Edward Benson.

Edward Benson is still a member of Elders, only his office as Assistant Chairman is change because the whole members of Christian Church don't agree with his advices.

By mislead Bishop Rowe and misrepresent our Board of Elders to Bishop Rowe wrote many letters to him without the Board of Elders' consent and used the name of Elders trying to convert our church into Episcopal Church and trying to convert our Church workers into Church Army and made schemes.

Before Christmas, he went into Edward Marsden's house and gave the Church BLDG. to Edw. Marsden and the Presbyterians secret because we opposed him hard for Church Army and Episcopal.

And now he worked hard to cause many troubles. Because he is out of Chairman of Elders, he know he cannot misused his Chairman office any more.

He tried hard to upset everybody's feeling and his wife is the same, everyone could here never pay any attention to them.

Mr. H. C. Strong while here knows him very well and never trust him a bit.

Tell Mrs. Pruett to look out for Benson, he is in dangerous idea, he never distribute checks Mrs. Pruett send over through him.

You know I am appointed by Mr. H. C. Strong trustees of M. Duncan to C.K. bills and I am authorized by trustees to take up every Church bills and time of labors to Mrs. Pruett for payment.

Document No. 2  
Folder No. 263

Now Mr. Benson upset my work and duty and mislead you all. If Mr. Strong was here he will never listen nor trust BENSON.

Everybody feel glad to see him out of Chairman. Mr. Usher is here now and I feel like going away for a while next week trying to make my living, and I will leave everything to Usher. Although I afraid Benson will raid the Church when I am left but I trust Mr. Usher that any one else.

FINANCES. I cannot help going away because I am poor children in my house are bare feet now, and I have no money to buy their shoes and food, you know they are Fatherless and I have to struggle for their living and my poor mother.

If you can help me for a while and loan me twenty DOLLARS to buy shoes for them and few food. I am going out Trapping right away I may pay you for short time.

I am yours truly son in GOD'S work.

Moses A. Hewson.

Ketchikan, Alaska

January 21, 1922.

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

Dear Mr. Wellcome:

I am afraid you will get tired of so many letters but I think perhaps they will help you to understand the situation.

Charge  
against  
Hudsons

As to the question that is raised by the charge brought against the Hudsons by Moses. We are going to Metlakatla, January 24th and will stay for a week at least and will make some inquiry, but as to the subject in general, I think it would be a difficult one to deal with and at a critical time like this especially.

Court  
Sessions

Court is in session here now, and the negroes that ~~lived~~ lived and worked with have gone south on the boat, not wanting to be here while court is in session but will probably return as soon as the court adjourns. I mention this because it shows that there is a general looseness now among the people.

Immorality

Then, I think you knew from Mr. Duncan that James ~~lived~~ went to Bensons and lived with Benson's daughter in Benson's house for a year or more, had a child or two, without being married because he had a wife and could not get a divorce, although they were married afterwards, etc.etc.

Church  
Elders  
&  
Committees

I sent you a long letter a few days ago in which I mentioned something about the Elders and Committees, and showed that the Board of Elders elected the Committees, and the Committees were the working part of the Church.

Episcopal  
Church  
Army

Moses says that the Bishop licensed the Elders and workers. He says that no one else had authority to do so and that they wanted authority to engage in missionary work. I think from what he says that both he and Benson are corresponding with the Bishop. I think both of them joined the Episcopal Church when over to B.C., one year ago, and it is said that Moses and others joined the Church Army this year, and Benson asked the Bishop to organize a Church Army at Metlakatla, but the Bishop, it is said, told them that they would have to join the one in B. C.

1/21/22

Dr. H.J. Minthorn

-2-

Com. 1/21/22

But as to the Committees if you will look at the list that Moses sent me of which I sent you a copy, and am enclosing another, you will see that James Mason is on the workers Committee. He was put on at the meeting of one-half of the Elders that met January 3rd and reconstructed the list of Elders and Committees after the Church had voted on December 29th to let everything stand as it was for another year.

James Mason being on the list of Committees and thus becoming a Church Worker is entitled to recognition by the Episcopalians, and that is why Moses asks me in the letter of January to show the list to Mrs. Molineux (which, of course, I did not do.)

Med. & Surg.

James Mason's daughter is sick and was operated upon yesterday by Dr. Ellis here at his office, and taken to the little hospital that Mrs. Molineux has in the Episcopalian school building to be cared for. Evidently the Trustees will be expected to pay for the operation and the Episcopalians do the nursing. I think that is about the way Moses and others look at it, that is to get all they can from everybody they can.

Church Army

As I told you in another letter, Moses has a flag, and he says Benson has a drum and they intended to use them while going on the Missionary tours under the auspices of the Church Army.

Moses and Benson were good friends and were working together until the break occurred as told about in Moses letter to me of January 13th which I sent you.

Now I am not writing this to condemn them but to show how the case is complicated; to sum it all up, they and Mrs. Molineux (at least) seem to think that it can be brought about eventually that the Episcopalians will do the missionary work and Mr. Duncan's estate supply the money.

Praises

Episcopalian

Also I want to say that I think what the Episcopalians are doing for the Metlakatla people is all to the good. Their Church [Ketchikan] is really run for the benefit of the Metlakatlans, as I told you, that besides myself and the Choir and the man to pass the hat there were no other white people at the morning service, although it is called a service for white people; and what is called a service for the Natives was announced for the afternoon.

Education

Home

Besides this, the Episcopalians furnish the Natives all the day school that they have, and as I said, all the hospital service they have (which is something that they need very much), and this is almost all for Metlakatlans, there being (Mrs. Molineux says) 140 of them here now.

1/21/22

Dr. H. J. Minthorn

-3-

I have talked with them and am answering all calls to their sick, and they say that there is no work at Metlakatla, but nearly always something to do here; also that there is no head of their work at Metlakatla and that Moses and Benson do what they please with everything.

Hospital I should have said that Moses brought Mason's little girl over yesterday and attended to getting the Doctor to operate and to getting her into Mrs. McIneux Hospital. So, no one can say much against that, when it is remembered that without some one to do it, the girl might have died.

Natives can own homes in Ketchikan. It looks as though many, if not all, of the Christian Church people will leave Metlakatla. One important phase of the situation is that they can own their homes here Ketchikan which they cannot do at Metlakatla. They can get a lot for from \$200.00 to \$300.00 and most all of them can build their own houses and so they see a prospect of something permanent about their homes here.

Education Here, it seems to me, is a point for the Government to consider. A large School House has been built at Metlakatla, large enough to accommodate 300 or 400 pupils and I think there are about 100 less pupils now than when they first built it.

Church Most of this is due to adverse discrimination against the Christian Church people by the Government Agent in regard to employment and the things stated above.

Episcopal Church Now, in spite of all this, only four people (Metlakatlans) have actually joined the Episcopal Church yet, and they cherish a sort of veneration for the memory of Mr. Duncan and do not want to cut entirely loose from the Christian Church. Even Moses and Benson claim to be the main ones in the Christian Church, in spite of what they are doing.

I think they, in a sense, think that they can sort of make the impression that they can hand it over to whoever they wish to, whenever they wish to, and thus enhance their own importance.

Church Elders And consider this, the Elders can appoint anyone they please whenever they please on what they call the Committee of Workers thus making them above the Elders in authority (Moses in choosing the place of highest authority selects that of Genl. Sec. of Committees.); at the same time they are not amenable to the Church, and they are in line for appointment as Lay Workers by the Bishop, and there is no limit to the number of persons that

Dr. H. J. Mintjorn

-4-

can be appointed on the Committees; also they have equal right to vote with the Elders at an Elders Meeting -- (All of this is shown in Moses' letter sent to you.)

Plans  
patterned  
after the  
Govt.

As you can see, any one objecting to any of these plans, if they can be called plans, which I do not believe they were deliberately at first, but they are, as I have shown you, copied after what the Government and Marsden have done and Moses may think they are proper since they are the same as the means used by the Government and the Presbyterian Church; and he may think also that as he cannot hope to attain his ends through the authority derived from the Church as he cannot command anything like a majority for them, they are therefore justifiable as he believes in his OWN plans; at least he is determined to have them if he can get them, those OBJECTORS must be silenced, therefore the opposition to the Hudsons who have always tried to stand for Mr. Duncan's Church and ways of conducting the worship.

Criticizes  
Govt +  
Presbyterian  
Church.

To illustrate what I mean by saying that Moses is copying the Government and the Presbyterian Church -- You will remember that working together the Government and the Presbyterian Church formulated a plan to elect the Elders of the CHRISTIAN CHURCH (it never applied to the Presbyterians or Salvation Army) and pretend to the Interior Department and others that those persons elected by the electorate of the village were in fact the Elders of the CHRISTIAN CHURCH.

Criticizes  
Marsden

Then there was the usual jockeying around by Marsden and others to get the ones on for those Elders that would suit them -- that is Marsden, etc. Moses never had any other chance to learn about such things, and he also belonged to the faction that was always defeated by their schemes, so he had a good opportunity to see how effective the system was, and he seems to have improved some in the system.

Settlement  
with Govt

Now probably we are not much concerned with this, except so far (at least at present) as it concerns the business just now in hand (that is, trying to get a settlement with the Government.) and the way it seems to me that it applies to, that is that anything that seems to have a bearing on the contention that Mr. Duncan did not have a mission, there might have an effect on the outcome and it is desirable that things should go on as much as possible as when he was there, and that is what is being done, so far in spite of the fact that some (only two or three) seem to be ready to make all sorts of changes, but so far have not actually succeeded to any great extent; and I think those few persons should be kept in the background at present, so far as possible and yet as quietly as possible.

Dr. H. J. Minthorn

-5-

1/21/22

Object to. There seems to be some objection to our (more particularly me) going over there to stay any length of time, but we will find out, I think, next week.

Church I saw Mr. Hawksworth twice and talked some with him. It seems that the Bishop had talked with either he or Mr. Pervance about having a church there (I only heard this today) and that Mr. Pervance offered him the use of the schoolhouse to hold his services in. Of course, this would look like a victory for Pervance, as apparently it would divide the Christian Church, but I do not think he could muster a dozen people for his services, and it might actually help the standing of the Christian Church.

I do not think even Moses would be very keen for it as he could not hope to have his own way in such a Church as he does now. Moses says that when they were left at the mercy of the Presbyterian Church, the Bishop was the only one to help them, and had been their good friend, also that things could not be done without authority and the Bishop was high up authority.

Church Elders But when Moses wanted to make his new board of Elders and Committees solid, as he thought he had, Jos. Hayward to administer the oath to them. Once before they had Marsden do it, I think you will see how wonderful it is that there is still a functioning Church there without any head all these years since Mr. Duncan's death.

Church Delegations I got several sidelights on the situation by talking with Mr. Hawksworth. There has been a delegation over to Metlakatla for the past week or two of Methodists, Salvation Army, Episcopalians from B.C. etc. who stated that they were there to make peace between the Presbyterians and the Christian Church. They have had some extended sessions. Mr. Hawksworth said they had sent for Mr. Pervance once at 3 o'clock in the morning to help them, so I do not see how they think that all the lack of harmony was from what was left from Mr. Duncan's work.

Very respectfully your friend,

(Signed) H. H. MINTHORN



1-21  
ARLINGTON HOTEL

WASHINGTON -- D. C.  
January 21, 1922.

Document No. 5

Folder No. 263

H

Dr. H. J. Minthorn,  
Ketchikan,  
Alaska.

Dear Dr. Minthorn:

Urgent pressing matters have prevented me from writing you as much and as often as I wish I might have done.

There are several questions about which I shall write you as soon as possible, including the subject of Benson and his devious ways. I am afraid we shall always have to be very guarded in regard to him.

Interference  
by  
Govt.  
Church  
In your last letter you speak of renewed intrigues and of the interference of the Government agents who are evidently trying to force the members of the Metlakatla Christian Church to allow the Presbyterian followers of Marsden to share the use of the church building.

Election of  
Council  
From other sources, I understand that as a result of intrigue the election of the Council and of the officers of the village, by the minority, who are followers of Marsden and the Government agents, places the control of local affairs in the hands of the old "gang". Also that this gang professes to claim that they represent the village officially and that they will demand of the Secretary of the Interior and the Commissioner of Education to allow the Presbyterian Church under Marsden to share the church.

It is difficult to say what these intriguers may attempt or what course they may pursue, and furthermore, these reports may be merely rumors or exaggeration. I am anxious to get authentic written statements of all the actual facts.

Church  
The position is, as I understand it, that the Metlakatla Christian Church organization is now in full possession of the building, and hold the key, and conduct their services regularly. It has been proposed, I understand, that

Church X Marsden and his followers should now share the church and bear a share of the expenses of maintenance, etc. This proposal, if carried out, would seriously prejudice the Metlakshlta Christian Church organization in their rights both legally and from a church custom point of view. If they were permitted to share the use of the church building and contribute money for that purpose, this would give them a prima facie claim of an actual right.

The best thing for the Metlakshlta Christian Church is for its members to continue their present possession and sole use of the building, and carry on their regular services as usual, and to refuse to recognize any right of the Presbyterians or any other denomination to intrude or interfere with their sole right; that they should only give way to actual force in this matter and then under very dignified and discreet protest.

Church Elders The manner in which the elders have up to now maintained their right to the sole use of the church was very dignified and very proper and has been successful.

Any attempt to share the buildings now, having regard for the strong and bitter feelings existing between the different factions, due to intrigues of Marsden and others, would certainly again, as it has in the past, lead to increased friction and turmoil.

Help from Government Very soon I hope to be able to have this matter dealt with officially by the Government in connection with the whole case, and it may be that I can soon get some Government ruling that the agents shall desist from any activities in this <sup>(church)</sup> connection, and to require the agents to let the whole matter remain in statu quo.

Mr. Duncan's followers must continue to be patient and avoid aggression, but they must of course adhere to their rights.

Industries Land Titles In one of your recent letters you suggested that the Government should deal with certain questions of industries, etc., and treat the matter of land titles, etc., on similar lines to those adopted by the Indian Bureau.

I am very glad to receive every idea and suggestion you can give me in this and all other subjects, but only for consideration after we have reached a definite settlement with

the Government as to the rights of the natives of Matlakahtla and of Mr. Duncan's estate and of the Mission to their ownership of the land, and the restoration of the properties seized by Dr. Claxton, and the restoration of all rights existing before such seizure and intrusion.

Legal Rights  
of  
Mission  
If at the present time we raise any question about cooperation with the Government or anything of that kind we shall prejudice seriously our position. After there has been a complete restoration and recognition of our legal rights, then, and only then, can we properly or judiciously discuss with the Government any questions of future administration as having relationship to the school or the Mission or the church or otherwise. This is the opinion of our best legal advisors.

In discussing these subjects with anyone it is very necessary for you to be very guarded, but our line of policy must be in the direction above indicated.

With all good wishes to Mrs. Minthorn, Mr. and Mrs. Strench, and kind remembrances to our mutual friends, I remain, always,

Yours sincerely,

WELLCOME

H

Hewson to Minthorn

ENCLOSURE TO  
Minthorn to Mellencamp  
DATED 2-2-27

22  
1-31 JAN 31 1922

Metlakatla, Alaska,  
January 31, 1922.

Dr. H. J. Minthorn,

Document No. 6

Folder No. 263

Dear Friend:

Elders  
Church  
I wish to speak to you in writing than in oral, to explain to you why the Elders organized "Church Workers" in the Christian Church. Of course Mr. Duncan did not do that while alive because the whole community was with one accord in unity and no DIVISION at that time, every member of the Community are all subject to our Church.

Recently, a division occurred, and mostly all the members of our Church went to Presbyterian Church and Salvation Army, very few attend our Church services every Sunday and Wednesday going to where Testimonial meetings served in other Churches and meetings and deserted our Church. The Elders saw this and decided to establish an organization under Church Elders called "CHURCH WORKERS" their duty was to draw the people back into the fold of our church again, also those Church Workers duty was to visit sick people in their homes and sing hymns and read the words of GOD to them beside to hold a song or hymn practice every Monday for the use of our Church.

And they won good many of our deserted members back again both from Presbyterian and Salvation Army. This was a very successful Department in our Organization. Mr. Duncan's time is altogether different than today, we have to use our best judgment to keep the people in our Church. We won over ten people from Salvation Army and more than twenty from the Presbyterian Church members already, which others never understand.

If you only know how I and my fellow men worked hard with our wisdom to keep up Mr. Duncan's Mission and good name above all other works in Metlakatla and outside of this place even in British Columbia too.

As soon as when Mr. Wellcome and trustees arrange any protection to this Duncan Church which we protect too then we will be free from burden of trouble. Yes I am tired of someone accuse me for starting Testimonial meeting on account jealous to my leadership. The time I will give up everything and my fellow men and the Church will be empty. If you force me to stop Testimonial meetings and the Hudsons also the Smiths and others who asserted Benson's errors, alright sir, I will keep away from struggling hard to protect from ruin of Duncan's Mission. The people misunderstood our ways. Every one who was from Army and Presbyterian will leave us again. Our aim was to make the Church crowded every service while Mr. Wellcome and Mr. Strong works hard to settle the Church question, and this will help them a little bit. "The new Instrument" is more handy than the old one.

The world turns with changes and we have to watch the instruments will fit the change, The same as the Commander on battle field, they counsel for new way how to win the war in war time only, after the war and follow the same old ways of life. Hoping you will realize our plans how to win back some more souls. When the Presbyterian Church is empty and the Salvation Army too, do you think they will still stand? No! They will soon be disappear from Metlakatla and will be only one CHRISTIAN CHURCH.

Document No. 6

Folder No. 263

This why Mr. Alfred Atkinson is coming back to us too because of the Church workers, he was interesting to go out to different places and preach the GOSPEL of Christ outside of Metlakatla under CHURCH WORKERS. He said he cannot do this while he join the Presbyterian. Mr. Marsden forbid them to do this. Hoping you will not listen to those fellows who never dreamed to spend their time and life to assert Mr. Duncan's work as we do.

Although I am tired of our fellow members accusation on me, sometimes I am willing to leave Christian Church. But for my poor father's sake who asked me before he died to promise to defend Mr. Duncan and his Church while John Hudson, Edw. Benson and others are on the Government side with Edw. Marsden touched the feelings of Mr. Duncan while alive and I was the only man beside Solomon Dundas who sacrificed our names and lives and our reputation for Mr. Duncan's sake. I promised my father to obey his wish.

And when my poor wife was dying she asked me to stand firmly on the ground with Mr. Duncan, and I promised her to do. That is why I am still on the same ground with tears and tired and poor, although I have a chance sometime to earn my living but I DON'T TRUST ANYBODY ELSE TO GIVE PURELY PROTECTION to our beloved Church. I KNOW WHAT I AM DOING. The majority of our members assert me and very few who are against me. I KNOW OUR GOD WILL JUDGE ME FOR THIS AND I KNOW HE WILL ACCEPT MY POOR HEART'S ACHING FOR help.

I was asking you to loan me twenty dollars and you did not answer my poor request. Three or four men depends on coming along with me on my Gas Boat logging and trapping sixty or seventy miles away from here and I need Gasoline to fill my tank before we start off for one month.

The last money I have now in my pocket is only three dollars. I have many credits due me and I cannot collect them now on account of hard times. At first time I was asked you to loan the above amount for children's shoes. Later on my sister bought shoes for them, so I am helping mother for food alone and I am very worry now how to make our living, so I ask you again to loan me some money to commence our work with my boat. If I cannot run my boat this means I am starving and begging for food.

While Mr. Strong was here last winter about this time of the year he helped me out with crop and fuel on my boat and I render the same to him.

If you cannot do this hoping you will tell me quick and I will see Mr. Purvance and Government Teachers to help me out of my hard times.

I wish to ask you first because you are my closest friend like Mr. Strong and Mr. Wellcome. I expect I will have something to do when Mr. Simons arrives here in the cannery.

At present I need some fuel for boat to start with. Many boys of our members are the same as I do now they are looking to go out with me trapping and logging. They cannot get work from Marsden and Brendible because they are not Presbyterians, so I have to take them along with me if I can get fuel.

I am yours truly son in GOD'S services.

(Signed) Moses A. Hewson.

ENCLOSURE TO

Minthorn, M. A. Hewson

DATED... 1911

22

Ketchikan, Alaska,  
Feb. 2nd, 1922.

Document No. 6  
Folder No. 263

H

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

Dear Mr. Wellecome:

Church  
Letter from Moses  
We were at Metlakatla for a few days and over Sunday and attended the Teachers study class on Saturday night, and Mrs. Minthorn had the Sunday morning service, and attended the evening meeting and Testimony meeting. I talked some with Moses about introducing such radical changes without asking others that had a right to at least be consulted but he seems to think that the fewer that have anything to do about things the better and that you will be very pleased with what he has done when you see the result. He wanted to write his sentiments so I am enclosing a copy of what he wrote, which I think is what he wanted me to do as he seems to feel very sure of himself.

I have not answered it and do not think I will since he seems to be on the verge of applying to Mr. P. for help and he might show him what I had written.

Delegation  
Soon after the Elders returned from B.C. a delegation of about 40 from there came over to return the visit.

Peace Conference  
They seemed to be fired up with a desire to imitate the Washington Peace Conference and had two meetings a day for 11 days one in the forenoon in the Church and one at night in the hall. I suppose Moses has sent you a copy of the minutes. It seems that Mr. P. was called in about 3 o'clock in the morning and appointed some police to keep order and sent them home.

I think the minutes will show you something of what they did or tried to do.

Criticism  
Moses  
Episcopal Church  
We are trying to hold things as still as possible but Moses has broken loose and is not in a mood to listen to anyone. Benson is listening to our desire to hold still for the present but is in favor of the Episcopal Church since he says they are tired of the confusion.

Church  
But I think you will see from the copy of the minutes of the peace meeting something of the attitude of each one, what Benson and Moses say is the rational view to take - that the way to have peace is to quit talking about the trouble, and take a fresh start, but then you will also see from Moses letter that he is planning - and actually is - doing the very same thing that caused the trouble in the first place - that is trying to take the members out of the other churches.

S. A.  
But nothing ever comes to as much among them as it seems as though it would. I think things are going along as well as could be expected and Moses will get tired of his experiment with the Salvation Army.

They sent a delegation after him.

Break between Marsden and Atkinson  
You will notice that there has been a break between Marsden and Atkinson. I think it is not likely to be healed as it seems that Marsden had promised Atkinson when he first went to Metlakatla that he would have him ordained and furnish a place to act

Document No. 2 - 1972  
Folder No. 263

As Pastor and now Atkinson has become tired of waiting for the fulfillment of the promise. Atkinson will not come to the Christian Church as Moses seems to think but will just quit if he cannot lead in something, also he will take some with him but it will hurt the Presbyterian Church some but Marsden will not care much for that if he can go on drawing his salary.

Church As it looks to me Mr. Duncan's work will eventually break up into more and more factions so far as the Church is concerned.

I think it is useless to expect much from them, and some kind of work should be started that would look towards a permanent and valuable result in the general lines of Mr. Duncan's ideas - that is of all round help for body soul and mind - and that would include instruction in some kind of industries as idleness in the winter is the cause of much of their troubles.

Re Peter to Metlakatla I said something in my last letter about getting some kind of permission to stay at Metlakatla but we were there for four days since then and as I seem to see it not I think we will not do anything about it at present we will go over next Tuesday on the mail boat if the weather is suitable and stay until the next Tuesday and Mrs. Minthorn will go around among the children and see if more of them cannot be gotten out to the S. S. and let Moses alone with his experiment.

Church I think things will all come out right although to think about some of the ways that they seem to be inclined to do it looks sometimes as though there would be trouble, but the Church has held together for several years now very wonderfully, thank the Lord, and I think it will go on. I will send you a report of the amount expended on S. S. supplies soon.

Reports I ask you to notice that this report of the peace conference it is an understood fact that there is a Christian Church at Metlakatla which is a gain on some of the past attitudes of the Presbyterians.

Your friend,

H. J. Minthorn.

(Signed)



2-6  
ARLINGTON HOTEL  
Washington -- D. C.  
February 6, 1922.

Document No. 7

Folder No. 263

Dr. H. J. Minthorn,  
Ketchikan,  
Alaska.

H

My dear Dr. Minthorn:

*Intrigues*  
*Church*  
*Petitions*  
Several reports have been received to the effect that intrigues were going on at Metlakatla with the view to either getting possession of the church for use by Marsden and his Presbyterian followers, or to share the church between the Metlakatla Christian Church organization and the Presbyterian faction. Furthermore, also that it was alleged that some of the intriguers were endeavoring to get the new Village Council to pass a resolution petitioning the Secretary of the Interior and the Commissioner of Education on behalf of the community at Metlakatla to allow Marsden and his faction of Presbyterians to either share or get control of the Church.

Realizing that if such intrigues were going on or if attempts were made to seize or share the church by the Presbyterians, such act would be likely to cause increased friction and bitterness between the factions. Furthermore that even if any controversy was created by such intrigues it would militate against harmony in the community.

*Church*  
Therefore, I had the matter placed before the Commissioner of Education and he agreed with the view that the Metlakatla Christian Church organization should continue in full possession of the Church building until the Trustees and myself have placed the Metlakatla case fully before the Secretary of the Interior and the Commissioner and until the matter is fully dealt with.

*Church*  
In other words, that the situation as regards the use of the church should stand in statu quo with the Metlakatla Christian Church continuing their possession of the building.

*Intrigues*  
The Commissioner promised that this should be done. He instructed Mr. L--p to cable the Government Agent, Mr. Pur---ce to this effect and at the same time to investigate and find out if Marsden and the others of his faction were carrying out such intrigues or trying to get possession of the church. The Commissioner promised that we should have copies of this cablegram and the reply.

We have now received copy of Mr. L--p's cablegram which omits the first part of the order of the Commissioner and refers only to any attempt on the part of the Presbyterians and the Government Agent trying to secure possession of the Church. The following is an exact copy of Mr. L--p's telegram:

"E----- Pur---ce  
Metlakahtla,  
Via Ketchikan, Alaska.

1922 January 28

Reported here that Presbyterians and yourself are trying to secure possession big church in order that Presbyterians share its use. Is this correct? Have Presbyterians requested to share its immediate use? Wire definite answer Tuesday

L--p"

The reply received is as follows:

"To W.T.L--p,  
c/o Commissioner of Education,  
Washington, D. C.

Metlakahtla, Alaska  
January 31, 1922  
via Ketchikan, Alaska

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

Pur---ce"

X  
You will observe that Mr. Pur---ce states the reports to be absolutely false and that the Presbyterians have not asked to share the use now or anytime. This is a very extraordinary statement in the face of the sworn affidavits and the other documentary evidence to the contrary which we have, including the actions of Dr. Claxton, L--p, and others.

It will be very useful to us if you can quietly obtain from perfectly reliable men full and exact statements about all of these intrigues and attempts on the part of the Government agents and Marsden and his faction to get possession or to share the Church recently and in the past.

*Investigation of Mission Building*  
In the course of a conversation Mr. L--p stated to my attorney that "Marsden had a following of about 130 Metlakahtla Indians", also that the destruction of the Mission building was authorized by the Council and approved by the people. Please try and get for me, if possible, complete list of Metlakahtla members of Marsden's Presbyterian Church at Metlakahtla and full particulars and description and character of each, state age, etc.

*Church Education*  
Mr. L--p said, "That he had not received any information that the Presbyterian element wanted to use the church, and added that the latter element had been using the school,-- that if they were trying to use the church the agent would have undoubtedly wired the Bureau to that effect."

*Erection of Pres. Church*  
He also stated that "Marsden had occasionally preached in the church and that the Presbyterians are contemplating the erection of a church."

*Church*  
In discussing with my attorney the question of Marsden preaching in the church, Mr. L--p stated that the Presbyterians had never used the church, but that Mr. Marsden had preached there and that he had heard him several times. My attorney replied that that would appear to constitute Presbyterian services. Mr. L--p said it did not constitute such services. Mr. L--p was told that many denominations did not permit one of their ministers to preach in another church unless it was under their particular service, and that it seemed as if when Marsden had preached there that Presbyterian service had been conducted, inasmuch as he was a Presbyterian minister. Mr. L--p also stated that there was no church register in the Metlakahtla Christian Church and that therefore there was no way of telling exactly who were members of the Church. He further stated that "the Metlakahtla Christian Church was governed by a Board of Elders and that he was quite sure they would not permit the Christian Church to be used by the Presbyterians."

*S. A.*  
Mr. L--p stated there were at Metlakahtla 100 or 150 members of the Salvation Army.

Through John Hudson and perhaps some other thoroughly trustworthy men you will be able to get reliable information and statements bearing on the above subjects, and you might read this letter to Hudson, but do not let him or any one quote you nor use your name, so as to involve you in any controversy. I shall send to John Hudson, myself, copies of the telegram from L--p and the reply from the Government Agent.

*state the case*

These may be useful to him and he need not hesitate to say that he received the copies from me and ~~the~~ the source of his information about all these matters.

*Pratt's Letter*

It will be very helpful to us if you will manage to obtain a copy of the circular letter which, I understand, General Pratt is circulating in Alaska and elsewhere. He will undoubtedly do his best to increase our difficulties in Washington, as he has always done.

*Affidavits*

In regard to all the essential points at issue, it is very desirable for you so far as possible to obtain reliable statements and it is very important that they should be in the form of sworn affidavits. John Hudson could always manage for such ~~statements~~ statements to be sworn before Mr. Shoup the attorney. It is very essential in regard to all statements that the greatest care shall be taken to make certain that the statements are accurate and not exaggerated. If the statement is based on second hand or hearsay evidence it should say so, and give the names of persons, but as far as possible the statements should be based on the actual personal knowledge of the person making the statement.

When a statement refers to a meeting of the Council or other assembly or on any occasion where anything has occurred he should explicitly state whether or not he was present, etc.

*Co-Operative Store*

You may be able to obtain through Tom Hanbury some statements in regard to the present situation and condition of affairs in the so-called Co-Operative Store. When I was at Ketchikan, Hanbury promised to get me the list of present shareholders and a balance sheet, if possible. Every bit of information that is possible to obtain in regard to this co-operative store will be useful. If you tell Hanbury that I have requested you to obtain this, it may be helpful to you, and of course that the whole matter will be treated confidentially.

With warmest regards to Mrs. Minthorn, yourself, and Mr. and Mrs. Strench, and all our mutual friends, I remain, always

Yours very sincerely,  
H. S. WELLCOME

(From Dr. H.J. Minthorn.

22  
2-9

Metlakatla, Alaska  
February 9, 1922.

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

H

Document No. 8  
Folder No. 263

Dear Mr. Wellcome:

We have been here for a few days. Things seem better so far as the Christian Church is concerned.

Church

We were at the prayer meeting last night and Mrs. Minthorn has a meeting for the young people tonight, and for the Elders tomorrow night, and for the S.S. teachers Saturday night, and for the women Monday night, and then if the weather is fair we will go back to Ketchikan on Tuesday.

I hardly know how much we ought to stay here, but I think we will stay here at least half of the time for awhile. I spoke to the Mayor about our getting permission to remain here, but I do not think the Council will grant it.

But I think so far as the Christian Church is concerned, things will go all right from now on. They seem to be in a better spirit now.

Presbyterians  
Building  
New Church

The Presbyterians have commenced work on their Church so they have evidently given up trying to take the Church. There is an impression here that the Government Agent has had some information from the Government that seems to have led them to give up trying to take the Church as before the first of January, it was constant talk that the Presbyterians would use the Church.

Re  
Minthorn's  
stay

Also, I think we could stay here but of course they Government people and Presbyterians would make it as uncomfortable for us as they could, and we do not know what bearing it would have on your business for us to persist in staying here. Anyway, I wish we could have some advice about it.

From what Mrs. Pruett says I think Mr. Strong wishes us to stay here about all of the time. The people seem to want us here, especially on account of the sick.

Prayer  
Meeting

The Prayer meeting on Wednesday night was well attended and was a very satisfactory meeting. They prayed for you by name.

The people are quite destitute having had so little work last summer but soon now they will begin to troll for spring salmon, and then they will do better.

I have commenced a letter to you in regard to farming, etc., for these people.

*Reindeer* The deer are almost all gone and the salmon are also disappearing, so there must be some other way for the people to get a living.

*Coast store* Nothing of this kind is being done by Government agents now all attention is being centered on the Government store and it seems to be in danger of failing. I hope you may get an inspector sent here. I think any reasonable man will condemn the present system of concentrating everything on trading and not producing.

Your friend,

(Signed) H. J. Minthorn

22  
2-13

Ketchikan, Alaska  
February 13, 1922.

Document No. 9  
Folder No. 263

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

Dear Mr. Wellcome:

I have just returned from a weeks stay at Metlakatla and as there is a steamer in port going down I will answer in part your letter more especially about the Church building.

Church

Episcopal  
Church

I think the danger of any further trouble about possession of the building is past, although it seems that the Episcopalians came very near getting it but I will not go into details now since it seems to me that it is definitely settled and will not come up again.

Presbyterian  
Church

So far as the Presbyterians are concerned it seems to me that something has been conveyed to them and Mr. P. from Washington that has definitely settled them also and they have some of the material on the ground for a church building and have notified the Presbyterian Minister here to come to Metlakatla and assist in laying the corner stone, and as they were working through the Government Agent, I think that is entirely settled.

The Episcopalians were trying to take both Building and congregation through the Elders, two of them acting knowingly and the other blindly but a series of events occurred all at one time that defeated it just in time.

I think if it had carried it would have given more trouble than the Presbyterians had made but I have not time now to write more but will at another time.

Very truly, your friend,

(Signed) E. J. MINTHORN

(From Dr. H. J. Minthorn)

22  
2-14

Ketchikan, Alaska.  
February 14, 1922.

H

Document No. 10  
Folder No. 263

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

Dear Mr. Wellcome:

I received yours of January 21st last night after returning from Metlakatla where we had been for a week.

I will try to answer it in the order of its contents.

I shall be pleased to get your letter in regard to questions at Metlakatla as I feel somewhat in the dark, and that is why I have written about many things, some of which I see were not pertinent, but as I am not writing to any one else I thought you could take everything for what it was worth; hereafter I will try to confine myself to the things mentioned in your letter but perhaps I will not always be able to do so, as many things seem to me to be pertinent that perhaps are not really so.

Episcopalians. As to Mr. Benson, I learned more while at Metlakatla this time than I had even surmised before. I think he came within a very small margin of handing everything over to the Episcopalians.

I am piecing this out of various things that I have heard from various sources including what I was told by the Episcopal rector of that church at Newport after he came home from Seattle where he had been attending some kind of a conference where the Bishop was also in attendance.

It seems that Mr. Lopp was at the bottom of it really and the plan was for the Bishop to go to Metlakatla and stay with Benson and do some missionary work with him, in the way of telling him what would be done if the only church was in charge.

Notes. The prospect included a Pulp Mill, and other things of a business character, the college education of the young people after finishing at the Government school; Fred Benson to be the first one. Harmony with and good will of the Government instead of opposition to it, with the statement that no one could ever succeed against the Government, etc.



February 14, 1922.

Document No. 10

Folder No. 263

Church  
license The active assistance of the great and ONLY church  
with license to all of the Elders at Metlakatla - Which he  
also issued - and some help in their missionary work.

He appointed Casper Mather and licensed him and paid  
him \$5.00 for each time he went to Metlakatla and his expenses  
(he has been there and filled the pulpit three times since I  
have been here).

Church  
Army He told the Elders to go to B.C., and they would be  
received into the Church Army there, (and I think most of them  
were received into that organization while there last December.)

The climax was to come off upon their return from B. C.  
about Christmas, Benson was to get the key turned over to Per-  
vance and the Pastor appointed by the Bishop was to receive it  
from him and take charge.

Church  
Elders The Elders already belonged to his church and several  
others and Mr. Pervance would have all sorts of excuse to sus-  
tain the Pastor besides the satisfaction of defeating the Chris-  
tian Church.

Key To  
Church Benson went to Danl. Reece and told him to give the  
key to Pervance but he hesitated and yet had really decided to  
do so saying that as Benson was the Chairman of the Elders and  
an older man than he, he would have to obey him, but Mrs. Hudson  
and others heard of it and brought very strong pressure to bear  
on him and he still hesitated. Just then we arrived and that  
gave him and other members courage and they opposed it very  
strongly.

Break  
between  
Moses &  
Benson Then occurred the break between Moses and Benson who  
had been acting together before, although Moses' motives were  
perhaps not the same as Bensons', and Moses got the Elders (or  
a few of them) together and deposed Benson (about which I wrote  
you) which although in violation of every principle of authority  
was the end of Bensons' authority, and for the time being effect-  
ually blocks the scheme.

Reconciliation  
of  
Hudson &  
Benson But now Moses and Benson have made up and I think they  
will with the connivance of Pervance and Lopp try to carry out  
the plan in some other way if they think they can, as it will  
effectually eliminate the Christian Church so far as the church  
building is concerned.

(From Br. E. J. Minthorn) -3-

February 14, 1922.

Document No. 10

Folder No. 263

Chas Lopp have gotten orders or some kind of a hint to have nothing to do with the business, so they are now depending on the assistance of the Natives, that is the Council and such of the Christian Church Elders as they can control, and are assuming an attitude of super patriotism, virtue, etc., etc., and saying that the day has passed when any one can come in there and impose themselves on those people like Mr. Duncan did without their consent, etc., etc.

I do not think I can bother you with all this and will say right here that I feel that it will all fail as it is evident that the Lord is against it.

Break in Marsden's Church which is giving them no end of trouble, and the Episcopalians have really only one person there that wants the Church there (Benson).

Chas Moses is working for it but he seems to have some foolish notion that he can manage to work your ideas and the Bishop's into some kind of a scheme that will combine the money of the Trustees and the AUTHORITY of the Bishop and put him in exclusive and undisputed control of the combination.

Canneries I hear that Pervance is not to stay longer than this fiscal year; also that Charley Brendible is to go to Washington, also that the Cannery Co., will not renew the contract.

Presbyterians Answer to Paragraph #3 -- I do not think there will be any more trouble from the Presbyterian Church, on account of what you have been doing, evidently the Government has given the Agents here to understand that there is to be no more interference from them.

Chas So Lopp has started the plan of making the Natives responsible and so was very careful to get his own kind of a council, and that is why Hawksworth tells me all the "Fourth of July" stuff about no one being allowed to stay there without the consent of the council, etc.,

Right here I might say that my position is rather peculiar. I do not know whether I am helping or hindering your case by staying there under the circumstances. - But if it is left to me - I am going to stay there most of the time for

(From Dr. H. J. Minthorn)

-4-

February 14, 1922.

Document No. 10

Folder No. 263

awhile as I can see that it is encouraging the members of the  
Christian Church and I do not think either Pervance or the  
Native Council are going to molest me yet for awhile.

I think they are in some kind of trouble or Charley  
Brendible would not be talking of going to Washington - also  
that is another part of the scheme to pretend that the Natives  
are being consulted by them and coerced by me and others.

I would like to write a few pages on this point but  
am afraid I will tire you.

The substance of what I would say is that if Charley  
goes to Washington and you have any chance to question him be-  
fore the Commissioner of Education it can be shown that:

Both Lepp and Pervance are not at Metlakatla to help  
the people but exclusively to boost the Com. Co., to whose in-  
terests Pervance gives his whole time and energy and has had  
the use of the Sawmill and Pipe line and contracting of the  
Native labor to the Cannery Co., as subsidies, and all the  
time is carried on the payroll as a school employee;

Charley Brendible owns most of the stock of the Com.  
Co., and others have been allowed to withdraw their capital  
when the Co. was in trouble and passed a dividend, most of  
the stockholders (in number) are small investors.

Charley's son-in-law gets \$150.00 a month and his  
step son and wife and himself are in some way beneficiaries  
of the Company. Much of what is called assets of the Company  
are worthless accounts on Natives (Marsden being one) who not  
only owes but has withdrawn his stock while others are not al-  
lowed to withdraw, etc.etc.etc.etc.

Answer to Paragraph 4 - I was at Metlakatla during  
the election and it was common talk that the election was fram-  
ed.

But as I have stated, the Presbyterian Church is not  
now the stool pigeon but the Episcopalian Church, for reasons  
that I have explained in part. John Hudson says the clearing  
of the [Presbyterian] lot and the depositing of building mater-  
ials on it is after all only a bluff so they can say that they  
had no notion of taking the Christian Church.

February 14, 1922

Document No. 10

Folder No. 263

Paragraph 6 -- As to present possession of the Christian Church:

Church  
I will say that at no time since Mr. Duncan's death has the Christian Church been in so assured a position as to the possession of the Church as now, owing to facts already stated, and apparently it will be possible to maintain that situation if some one is reasonably vigilant, and even otherwise some things have apparently been conceded that it will be very difficult to reverse as to the rights of the Christian Church.

There is no inclination on the part of the Church members to admit any claims on the church made by others than the members of the Christian Church outside of Benson and Moses.

In the next to the last paragraph -- I will say I am not discussing any questions about Metlakatla with any one but you.

I have not written any letters to any one but you and the Trustees.

Now I am sure I am going to tire you by what I am about to say as I have said it so often before.

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

Invest  
It is not being conducted in the interests of the people but in the interests of a privileged class and so far as the business enterprises at Metlakatla are concerned are not satisfactory to any but a few of the stockholders of the Com. Co., (not by any means to all of the stockholders even) much less to the majority of the people, all of which can be brought out at an investigation and that is the usual way of righting things in the Government service. But as it has been nothing, but what you have done, is allowed to get to the Interior Department except through Lopp.

(From Dr. H. J. Minthorn)

-6-

February 14, 1922.

Document No. 10

Folder No. 263

Investigation

An investigation can be had by applying to the Board of Indian Commissioners but as such a thing is not likely as it is the next thing to it would be to let you have a chance to bring out the facts by cross-examining Charley when he goes up there. Charley knows much more than any one else and the truth can be gotten out of him and he is their witness, which would give it more weight than coming from anyone else.

Lopp

boosting

Commercial

It can be shown by him that it is the Com. Co., that Lopp is there to boost, and that the undertaking has no value as an educational training even to its members as Charley was a merchant for many years before Mr. Pervance came there and Mr. Pervance was not.

Subsidies

That it is only as a Government Agent able to hand some subsidies to the Com. Co. that Pervance is valuable to the Com. Co., and that these subsidies are given to the Com. Co., at the expense of the rest of the people at Metlakatla especially the poor who Mr. Duncan always favored.

(Signed) H. J. M.

(From Dr. H. J. Minthorn)

Document No. 10 ~~22~~ 22  
Ser No. 263 ~~2-15~~ 2-15

Ketchikan, Alaska,  
February 15, 1922.

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

Dear Mr. Wellcome:

I am enclosing a statement of the Sunday School account. The S.S. is well attended and is with the Choir the most satisfactory of anything at Metlakatla as it seems to me.

In many ways things seem to be in a discouraging state at Metlakatla, but when it is considered that they had always had the help of such an exceptional leader as Mr. Duncan and were suddenly thrown entirely on their own resources without any experienced leadership, and at the same time had the persistent opposition of all the Government employees and the Presbyterians and finally the Episcopalians, and are still continuing very creditably, it is really quite wonderful.

On Sunday the 5th of February, 1922, there were 62 people in attendance at the morning service at the Christian Church, 18 at the Presbyterian Church and 6 at the Salvation Army. From this you will see that Church attendance is on the decrease at Metlakatla, but that the Christian Church is still far in the lead.

I do not consider the outlook very flattering for the future at Metlakatla in any sense. 140 of the people are here Ketchikan now that were there Metlakahtla when Mr. Duncan died and more will leave and I think the place will be abandoned in ten years, mainly on account of lack of work as there are 7 canneries here Ketchikan and two sawmills against one cannery there Metlakahtla (the sawmill not being operated) then there is much other employment here and none there. Then there is the clouded title to Real Estate there that discourages people from making improvements.

Then there is the partiality of the Government in concentrating all its efforts in favor of the class that are able to own stock in the Com. Co., with the advantages given it over others consisting of:

-2-

Document No. 10-15  
Folder No. 263

- 1 - A manager paid by the Government.
- 2 - The free use of the Sawmill and pipe line for power -- The mill taken from the Mission and the pipe line built by the Government at a cost of about \$8,000.00.
- 3 - The contract on all native labor used in the Cannery, all of which amounts to a subsidy of more than \$10,000.00 a year to the Com. Co.
- 4 - The stockholders are paid dividends and get rebates on their purchases, which others do not get, although the Co. seems to be in straits now, owing to credit having been extended to the stockholders.

All of this tends to drive others not stockholders away from the place.

As I said in another letter, I think the possession of the Christian Church building is fairly well established as the property of the Christian Church, - Probably entirely due to your efforts - I do not anticipate any further trouble in that direction.

The last scheme of Mr. L. seems to be to put all responsibility on the natives.

I think because he has been instructed to keep hands off, - As I have stated before they have informed me with much spread Eagle oratory that I could not stay there [at Metlakatla] without the consent of the native council, which was "framed" by the Government agent, but so far as I am concerned all I ask of them is to leave it that way no matter who is on the council, but I am sure they will not refrain from trying to influence the Council.

But even then I think I will have no trouble as I am not indulging in any activities myself outside of the care of the sick, and Mrs. Minthorn strictly confines herself to helping the poor and to strictly religious work, and if I am any judge of the temper of the people it is all in our favor, at least at present.

I do not think the key will ever be taken from the Christian Church, but it may be that schemes will be assisted to get the Eliers to give it to some one.

(From Dr. H. J. Minthorn)

Doc

F

Feb. 15, 1922.

Document No. 6  
Folder No. 260

-3-

Moses seems to be trying to get it, but just why I do not know, but I think he might do something with it that he thought was good and yet might be anything but good, as he seems to have some very wild schemes, most of them revolving around himself, and yet he has not sense enough to know what is good for himself, although he must be given credit for not being afraid to do things, which is not the case with most of them.

As to the Guest House and Mr. Duncan's Cottage, I do not think the Government Agent will interfere with them any more than he has but doubt if as it stands now, that any one would be allowed to occupy them.

As the S.S. and Choir account stands now I have expended \$15.00 more than I have received but as you paid me for things that I did not expect any pay for I am willing to call it square.  
No - I will remit you -- H.S.W.

I do not feel that I could have anything to say about farther help in this direction for I feel ashamed whenever I think of all that you have done for the Church and S.S.

The only satisfaction that I get in thinking of it is that there was some one ready to make a vigorous protest against the plundering of what must always be considered the most successful mission in Alaska and in many respects in the world, more especially as it in no way benefitted the Government, although the Government agent took and destroyed somewhere near \$50,000.00 worth of property that belonged to the mission.

And also instituted a system of community ownership to all property including the homes of the natives that has caused loss and destruction of confidence on the part of the natives that cannot be estimated in money.

All of which I consider is in direct opposition to the policies of the Interior Department in all of its activities in other places even among the dependent Native wards of the Government while these people have always been entirely self-supporting, but I have said these things so many times that I am sure you are tired of hearing them.

Your friend,

(Signed) H. J. MINTHORN



2-20

Ketchikan, Alaska  
February 20, 1922.

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

H

Document No. 12  
Folder No. 263

Dear Mr. Wellcome:

Letter from Bishop  
Moses was in here today and says he has had a letter from the Bishop about things at Metlakatla. He also says that Casper Mather said he had a letter from the Bishop asking him to find out how many there were at Metlakatla that wanted to be confirmed.

Confirmed  
Moses also says that when the Bishop was here he confirmed some persons, John Hayward being one of them and issued a certificate to him and that he (Moses) had seen the certificate and it read "Confirmed as a member of the Duncan Memorial Church.

Church  
Also some things came here from some Episcopal Church at Christmas time, addressed to the Duncan Memorial Church. Moses also said that when the Bishop was here he told them - The Elders and also all the members that he was here to help save Mr. Duncan's work.

He (the Bishop) also told Moses in the letter that he was looking for a man for Pastor for the church, and that he (The Bishop) had had a long talk with Mr. Wellcome about the Metlakatla work, I told Moses that I thought that before they were confirmed they had best write to you or the Trustees and ask your opinion about it.

Laying of cornerstone of Presbyterian Church  
Moses also said that Mr. Varmarter was over there and conducted the ceremonies connected with the laying of the corner stone of the Presbyterian Church.

Benson's attitude towards Episcopal Church  
Moses also says that Benson has been talking different from what he had some time ago, which I understand to mean that he is hedging on his attitude towards the Episcopal Church.

Moses also says that Benson is entirely alone in his desire to have the Episcopal Church which agrees with all that I have heard from other sources.

Moses talk also confirms me in the opinion I expressed in my last letter that Moses was not in favor of the Episcopal Church but thought the Bishop would help them to keep their own church.

Your friend,

(Signed) H. J. Minthorn

22  
2-17  
Ketchikan, Alaska,

February 17<sup>th</sup> 1922

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

H

Document No. 11

Folio No. 263

Dear Mr. Wellcome:

I failed to get all of the papers that belong with my account which I mailed to you yesterday and am enclosing them now.

I have read your letter of Jan. 21<sup>st</sup> several times and find that it is exceedingly helpful in enabling me to understand what is best and what is not best to do. I have felt at a loss to know just what we could do that would help and also what to avoid.

Consequently we have avoided discussing Metlakatla with any one. I have tried to render such assistance as I could in treating the sick both here and at Metlakatla. Mrs. Minthorn has taken such a part in the religious services as she was asked to by the Elders in the regular church services (every Sunday morning service when she has been there) and other meetings for the Women, Children, and Elders, at our place where we stay (being in a room in Tom Hanbury's house). We are endeavoring to stay at Metlakatla about half of the time.

Ask  
Permission  
from  
Council  
Mr. Hawksworth informed me as I told you that I would have to get permission from the Council before we could stay there but while I have talked to the Mayor and some of the Council and told them what Mr. Hawksworth had said.

I have told them that we should not ask permission as there might be some one opposed to our locating there and we did not wish to do anything that would cause any discussion as there had been so much of that already, but that we would only visit at Metlakatla occasionally just as others did and would not take any part in the Church services except when invited to by the Elders.

Repair  
I have avoided any appearance of locating such as fixing the house (which is in a very bad state of repair &c, I called on Mr. Pervance and stated the same as to the Council. He said the people were free to have anyone they pleased to doctor them and do other things for them and that he would take up the question of our staying there, but he has said no more about it since then.

I suppose what Hawksworth said is the answer to that, Mrs. Pervance and the Nurse have called on Mrs. Minthorn and asked her to call on them. The Nurse has called on me and asked me to come to her office and talk over a case, and said she wanted me to feel free to do anything for the people that I was called upon to do.

Repair  
The case that she wanted me to consult about was the baby of Bertha Dundas which had died very suddenly, and was in fact said to have been dead several hours before Bertha knew of it.

The Nurse said the one before this one was said to have been given Carbolic Acid, and there seems to be another one still alive but had been given to someone making three in all. She said several times that the father of the last one was an Epileptic (meaning Harold Hudson) so far as I can learn this is a guess and is (I think) presumably for the purpose of discrediting the Hudsons for the reason that the Hudsons have always stood for the Christian Church. I talked with John Hudson about it and he said that Bertha had never accused Harold with it and that they were there when the child was born and that others had been going there freely as I told you in another letter. I mention this

Document No. 1  
Office No. 263

because you have written about it.

I also am mentioning the other matters so that you may know just how things stand and we can have the benefit of your advice. Up to this time it seems to me what we have done has done well and tended to quiet things down.

Benson has been deposed from his official position as I explained to you mostly through Moses efforts. While the means used were irregular and susceptible of great abuse yet the result in this case was good, since it was the means of stopping Benson's activities in regard to the Episcopal Church and I think also of causing the Episcopalians to leave things be for the present and also to show the other members of the Christian Church just how matters stood.

Although Moses was also in consultation with the Episcopalians through the Bishop and Mrs. Molyneux, and had (it is said) joined the Church Army while in B. C. in Dec.) yet I do not think he thought he was compromising the Christian Church but rather that he was helping it.. I think he is more foolish and egotistical than traitorous.

But perhaps I do not understand him. Last Saturday word was received at Metlakatla that there was a disagreement at Saxman between two men that might result seriously. The Christian Church Elders had a meeting and decided to go over there and see if they could settle it the Elders appointed Geo. Williams (Tlinget) and his son and Moses and Benson to go and then Moses went to Atkinsons and got him and John Davis and Joe Verney to go with them (all Presbyterians) and without any action by the other Elders.

I think his idea is that he can get some of the Presbyterians to come back to the Christian Church and that since you seemed to so much desire harmony and that the people should remain together that you would be pleased with his action which seemed to him to be bringing them together. I do not think you comprehend how little they understand about your work also how much they are influenced by what they hear from the other side.

For instance when you left here last year Marsden is said to have told them that you had been ordered to leave there by the Govt. and told never to return, and that as you was English it was an impertinence for you to be meddling with matters in the U. S. and called their attention to the fact that they had taken everything that Mr. Duncan had except the money and that they would also get that through the Govt.

Then the Bishop it seems told them that it was of no use for them to be trying to oppose the Govt. but that it was always best to be loyal to the Govt. and that the Govt. was friendly to him and that if they came into the Episcopalian Church they would then be in harmony with the Govt. and so would get their share of help from the Govt. and also the help of the great and only Church &c.

Mrs. Molynaux asked me to write to you and Mr. Strong and advise you to give the money to the Episcopal Church and let them manage the missionary business so I suppose perhaps she talked the same to them.

Then they have been told also that as the Episcopal Church financed the mission in the start and had never consented to its separation from the Church that they still belonged to that Church &c. &c.

All but a very few of the members of the Christian Church pay no attention to all of this, but are going on their way that Mr. Duncan taught them trying to live the Christian life according to the bible (the most that they know about that being what Mr. Duncan taught them.)

One reason why I have said so much about what is being done by the Govt. Agents at Metlakatla is that it is not the policy of the Govt. for their agents to line up with part of the people under their charge and to promote schemes for the benefit of a few against the many

Feb. 17, 1922.

Document No. 1  
Folder No. 263

especially as it is at Metlakatla helping the rich against the poor &c.

I feel that if you succeed it will be proof that although the U. S. Govt. can sometimes be led to assist in a wrong and unjust course yet in the end the U. S. Govt. will learn the truth and do what is right and just, and that what you are trying to do is as much in the interest of the Govt. as of the people and the mission.

But as I commenced to say at the beginning of this letter I see that some of the results desired at Metlakatla are not matters to be considered now or even mentioned. In fact it is probably the best course to do as little as possible there for a while except to try to keep the Church together.

But I think it is all right to make an effort to increase the attendance at the S. S. and to keep up the efficiency of the Choir as these things do not seem to attract attention so much as to try to get the older people into the Church.

Also when this division first began the friends of the Christian Church resented the activities of the Presbyterians when they were trying to draw their members into the Presbyterian Church.

So far as the present members of the Christian Church are concerned I think it is not a good time to deal with them on account of their failures no matter how much they may be at fault except for acts that threaten the very existence of the Church.

I think Moses is the greatest problem, he will be active in some way and there is no telling what his activities will result in. He is very sure of himself and will not take any advice from anyone.

He is in debt and still going into more debts wherever he can get credit. He has borrowed from some of the old people that are very needy \$100.00 from Chas Gibson who is paralyzed. \$200.00 from Helena Howard an old woman crippled with rheumatism, and other amounts wherever he could get it. \$200.00 from Aleck that he borrowed to get some goods here at Ketchikan telling him that he would pay him as soon as he sold the goods, &c. and he needs money and although he is talking of doing something he has not so far.

I think he really thinks he is the only salvation of the Christian Church yet he is all the time talking of going to some other or to Pervance or to Simonds, &c. But probably some way will appear to avoid anything serious in regard to him.

So far as I know there is nothing serious in sight, but on the contrary the Christian Church seems to be in a more assured position now than ever before.

I hardly think since the Presbyterian Church has a lot cleared and some material on the ground for a Church building that they will give any more trouble for a while.

Since the Elders apparently have repudiated Benson for his activities in regard to the Episcopalian Church I think nothing more will be done by them soon because they seemed to be banking upon their hold on the Elders most of whom had joined Collinsons Church in B.C. and then Collinson is dead and that removes that menace and some of the people here seem to have a superstitious idea that when anyone gets too much in the way of Mr. Duncan's work that they die.

There are rumors going about and I give them for what they are worth Mrs. Benson told Mrs. Minthorn that the B. C. people when they were over here gave them a very urgent invitation to go over there to live.

I also heard a rumor that Mr. Pervance would not be at Metlakatla next year.

Benson told me he thought I should write to you that he had best let the business go at Washington and come here and help them here instead and they would move to some other place but the place he

Feb. 17, 1933.

mentioned was an Annette bay about four miles from Ketchikan on Annette Island, so of course he has no idea of what he was talking of.

He said why you must have spent \$100,000.00 and it would have been better to have given that to them. &c.

These are just talks, and as you say what you want is authentic written statements but nothing would stop all my relations with Metlakatla so quickly as for me to busy myself in trying to get anything like that.

As I have said several times the critical time is over for this year as the people are in straitened circumstances and will be going out now trolling and getting Seaweed and Halibut &c. so there will not be so much talk until next year.

It does not seem as though we could do much here after March anyway and I have no idea how long it will be practicable for us to be going over there and staying as we have been doing also I do not know whether you will think it is advisable for us to do so, &c.

Also we were talking of coming up here and I had written Moses that we were thinking of doing so some months before we came (I think you have his answer to that letter) it was not difficult for us to assume the attitude of visitors but of course that will not work very long unless there is something else to account for our staying here after the period of a reasonable visit has elapsed.

Another thing I may as well mention here even if a ruling is secured maintaining the present situation (which I think is now the case) it would be best for the Christian Church people not to know it except as it comes to them through the Govt. people here and through the members of the Presbyterian Church, as they have been so long time snubbed that they might presume somewhat on the strength of even so small an advantage as that, and "pride goeth before destruction and a haughty spirit before a fall."

I have faith to believe that this business will come out all right but just how has not been made known to me but persecution and tribulation has always been the lot of God's people and such experiences are more conducive to a Christian spirit than otherwise.

Yet nothing is so sure as that "The unrighteous are not so but are as the chaff that the wind driveth away, therefore the wicked shall not stand in the Judgment nor sinners in the congregation of the righteous".

I feel sure that the little clique of petty Govt. officials that conceived the ruin of the Metlakatla Christian Mission are going to "fall into the pit that they have digged and be taken in the net that they have set" and like Haman are going to be hung on their own gallows. When this comes to pass there will be no cause for pride or a haughty spirit but it will be a warning to evil and designing people and help the Lord's people to take courage that he never deserts his own.

All of this keeps me from getting discouraged no matter how things look and no matter how little I seem to be able to do to help what I think is right.

We are glad to be here and have enjoyed the visit to the people at Metlakatla and have had abundant evidence of their appreciation of our being there but we do not feel that we are essential to the success of their cause or even that we have to be here in order to do something towards helping to bring about better conditions for them.

Very truly your friend.

(Signed) H. J. Minthorn.

Letter No. 20.11

2-2 FEB 24  
Ketchikan Alaska, February 22" 1922

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

Document No. 13  
Folder No. 263

H

Dear Mr. Wellcome:

I received yours of Feb. 6" in regard to the activities of the Presbyterian Church in regard to the Church building at Metlakatla. I have nothing new to add to what I have written lately that the Presbyterians have evidently given up the idea of taking the Church and have taken some steps towards building a church and have had Mr. St. New Vanmarter over to assist in laying the corner stone.

This is probably due to the wire sent to Mr. Pervance Jan. 28" 1922.

Mr. Lopp's wire to the Com. of Education of Jan. 31" maybe technically correct as in all the reports that I have heard since we came here it has been Mr. Pervance, Mr. Lopp, or Mr. Hawksworth, that was quoted as doing the talking about the Christian Church sharing the use of the Church with the Presbyterians.

But as the Presbyterians not ever having wanted the Church they either wanted to share the use or to take it entirely for at one time soon after the Presbyterian Church was organized they - that is Mr. Marsden, John Davis, and Alfred Atkinson tried to take it.

So I think Mr. Lopp in answering the Commissioner's wire tells the exact truth.

First he does not reply to the part of the wire referring to himself. When I say the exact truth I mean that it was Mr. Lopp's idea from the start to deny that there was any mission there.

I have heard Jones and Beatty say so at different times.

The part of the truth that Mr. Lopp does not tell in his answer is that it was he and his employees that claimed the church for, (as they said the people), and when they found that they could not take it wholly for the Presbyterians they contended that it should be used conjointly.

And I was told at different times soon after we came here that this had been repeated in statements from Lopp, Hawksworth, and Pervance.

I can satisfy you about this but I do not know as I can put evidence in a form that will satisfy the Commissioner of Education and I think I would get myself out of here if I busied myself about it but perhaps I can best serve the cause in that way but I think it is a case where a thorough job should be done, and I do not see how that CAN be done except to have an authorized investigation where both sides are allowed to have hearing under circumstances that are fair to both sides.

It is plain enough to be seen that one thing that concerns Mr. Lopp is to know who sent information to the Commissioner of Education the meaning of this is that it will not be well for that person whoever it is.

I think if we are only allowed to pry around without any authority that we will find that persons will not feel free to testify for the people are all hard up and the uppermost thing in their minds just now is a job and these three men hold all the jobs at Metlakatla in their hands also they control the (so-called) council.

I wish you would look at the report of the Loworth League Peace Conference between the Christian Church and the Presbyterian Church a copy of which I sent you not many days since, on the second page the 6" paragraph from the bottom what John Davis said about Benson and Solomon Banties kicking him and Marsden and Atkinson out of the pulpit, that was

7-7-22

Document No. 13  
Folder No. 63

the time that they tried to take the church and I think it can be proven by at least 100 people for it was right in the church at the beginning of the service. Other things of the kind can be proven just as fully about the activities of the government agents and the Presbyterians in regard to the possession of the church.

Mr. Lopp reveals in his telegram that it was not to share the church that was aimed at but the entire possession of it, it seems to me.

The method of the Interior Department in such cases is to send an investigator and hear all parties, this investigator may be one of the Inspectors used for this purpose by the Interior Department or a member of the "Board of Indian Commissioners" who are appointed by the President for this purpose, the latter is best.

Mr. Lopp has framed a perfectly good case against themselves by making a positive statement in answer to a request from the commissioner.

What Mr. Lopp says in his wire puts him on record absolutely and allows the whole issue to be brought out, with the least formality. The answer on the part of the mission is so easily substantiated on account of the effort having been made so publicly and witnessed by so many people.

Also it has been so thoroughly gone over in the Peace meeting referred to above in which both Atkinson and Davis admit their wrong and so many people heard them that the case is absolutely sure to prove without the least shadow of a doubt that they tried to take the church but that they are trying to make the Commissioner of Education believe to the contrary by a craftily worded answer to his wire, without actually telling a verbal falsehood.

Banking on the fact that their word has always previously been accepted without any reference to what would be said by the other side, which up to this time has not been allowed to be heard.

Another thing Mr. Lopp says in his wire to Pervance answer Tuesday and the wire was dated January 28. If a boat was leaving Seattle

when the wire was dated it could get to Ketchikan in time for Mr. Pervance to get a letter with instructions from Mr. Pervance before he answered the wire.

Of course you know that what Mr. Lopp told the attorney about the Metlakatla Christian Church being governed by a Board of Elders is misleading and was more than likely intended to mislead the attorney. What the attorney would naturally infer from such a statement is that the Metlakatla Christian Church was governed by such a Board of Elders as churches usually have that is chosen and elected by their own members.

But the fact is what Mr. Lopp speaks of as a Board of Elders controlling the Metlakatla Christian Church was a body of persons CALLED a Board of CHURCH ELDERS that was elected by the Electorate of the whole village just as the Council was and the government agent was an ex officio member of it and the scheme was more than likely arranged for just such a use as Mr. Lopp makes of it here to try to make someone believe that things were being done about the Metlakatla Christian Church by THEIR ELDERS whereas the Board of Elders were NOT Elders of the Metlakatla Christian Church any more than the Council was.

Everything was attempted to be fixed so as to pretend that the U.S. Government had authorized the Agent at Metlakatla to take the church and dispose of it in any way he pleased regardless of the rights of the Christian Church.

There must be plenty of minutes of the meetings of this bogus Board of Elders if they could be gotten hold of that would be interesting reading but if there is not there are the people there members of the Presbyterian Church, and the Salvation Army, and of no church that have



served on this Board of Elders, that all the facts can be gotten from.

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

As to the membership of the Presbyterian Church I have no doubt but that I can find out about it I think they have somewhere about what Mr. Lopp claims for them as to the salvation army perhaps they may have had at different times as many members as he says but it is my understanding that the attendance is quite small now.

Now I am afraid I have not made myself very plain in what I have said in this letter so I will repeat about Mr. Pervance's answer to Mr. Lopp's wire which I quote as follows:

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

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

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

Mr. Pervance was not trying to economize in expense because he asks where did report start, which was irrelevant and unnecessary but he evidently was trying to evade the questions and make a false impression and still provide for more evasion if it became necessary.

The key to the activities of Mr. Lopp and his employees in regard to the custody of the church is the pretended Board of Elders and Board of Trustees both elected by the public Electorate of the village of which Mr. Pervance says that 135 were Presbyterian and about the same Salvation Army making more than one-half of the whole population according to his statement, belonging to churches other than the Metlakatla Christian Church.

Also he evades in his conversation with the attorney giving the number of members in the Christian Church although he had the same means of knowing as to the other Churches.

I see frequently that the President is planning to come to Alaska this summer. Do you think it would be possible to get an investigator appointed and come with the Presidential party, and take the evidence on this point that has been raised by Mr. Lopp and Mr. Pervance and stated in such positive language that it is evidently intended to question the truthfulness of someone, and of all the questions that could have been asked it is best susceptible of ready disproof.

And in fact it seems to me there must be plenty of correspondence in the office of the Commissioner of Education to prove all about the Government Board of Elders and the Government Board of Trustees, which could have no other meaning than that the custody of the Church building was taken out of the hands of the Metlakatla Christian Church.

If also the question of the Commercial Co. being in the interests of a privileged class and subsidised by the government agent by giving it the entire service of Mr. Pervance, the sawmill and contract on native labor labor could also be brought in it would be good.

Document No. 13  
Folder No. 263



2-27  
An, Alaska 2-24-1922

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

H

A  
Document No. 15  
Folder No. 263

Dear Mr. Wellcome:

In connection with the letter I wrote you in regard to the wire sent by Mr. Pervance in answer to one from the Commissioner of Education in regard to the Church at Metlakatla in which I pointed out some wording that it seemed to me was intended to convey a meaning different to its APPARENT meaning.

I want to call your attention to the same style of wording contained in this report (which I presume was composed by the same person that wrote the wire) I have underscored several statements of that nature but will only refer to two especially marked 1 and 2.

In No. 1, the apparent meaning is that the M. C. Co. is in the interests of the Colony whereas it is distinctly detrimental to a majority of the people constituting the colony, being a joint stock company and the salary of the manager being paid by the Bureau of Education, and having been allowed the free use of the saw mill taken from the Metlakatla Christian Mission it has been able to pay dividends to its stockholders out of the profits made out of the trade of the Nonstockholders who constitute a large majority of the colony and of course being also the poor, and in addition to 20% dividends paid its stockholders it also gave them a rebate of 10% thus further favoring the rich against the poor.

As to the statement No. 2, I do not question the first part of it "that the importation into Alaska of Laborers needed by the salmon canneries has been a troublesome problem to the operators of the Canneries and a great detriment to the natives of the villages in which the canneries are located.

But in the next statement he uses language that seems to be meant to mean that no laborers of this kind have been imported into Metlakatla, while in fact the Annette Island Packing Co. has usually employed in the neighborhood of fifty such laborers each year and maintained a cook house and other houses for their accommodation, all of which is there to speak for itself.

Detrimental effects upon the Natives & C. as well as the fact that instead of the Natives having ALL the labor of the Cannery as was the case before the contract was made that is spoken of they only have what is left after the most profitable part of it is given to this imported labor.

I think the reports of the Bureau of Labor I think on Fisheries will show what labor was employed at Metlakatla.

If it is not too much trouble I would very much like to have all of the reports of the Governor of Alaska, Commissioner of Education on Alaska, Fisheries, Agriculture, Commissioner of Indian Affairs, Secretary of the Interior on Alaska, for the past nine years and I will go through them and see what I can find.

We are going to Metlakatla tomorrow if we can find a boat and will stay for two weeks.

I am very much pleased to have your letter recently and hope to be able to get something as a result that may possibly be of some use to you.

Your Friend,

(Signed)

H. J. Minthorn.

Ketchik

(from Dr. H.J. Minthorn - February 24, 1922 - Ketchikan, Alaska)

Document No. 15

Folder No. 263

Copied from the annual report of the Governor of Alaska for 1920.

METLAKATLA

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

Leases  
Fish Trap  
Royalties  
It is hoped that in 1921 the revenues accruing from the lease will enable the Secretary of the Interior to take over for the Metlakatians the property of the Lessee within the reserve and to arrange for the operation of the cannery by the natives themselves. The Metlakatla Commercial Co. organized by the bureau of Education continues successfully to conduct the mercantile business of the colony and to operate the sawmill. (1)

Leases  
Fish Trap  
Royalties  
The importation into Alaska of laborers needed by the salmon canneries has been a troublesome problem to operators of the canneries and a great detriment to the natives of the villages in which the canneries are located. The Metlakatla Commercial Co. successfully fulfilled its contract with the Annette Island Packing Co. for the furnishing locally of the labor required by the cannery in Metlakatla thus solving the problem in so far as the village is concerned.

- (1) See reference letter  
(2)

Ketchikan Alaska, February 24<sup>th</sup> 1922

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

H

Document No. 14  
Folder No. 263

Dear Mr. Wellcome:

I suppose I am writing more than is necessary but I do not know as I have made it plain just what we are doing here.

We have Tom Hanbury's house at Metlakatla as it seemed best to be independent. We are occupying it about half of the time and staying there at Mr. Strenches the rest of the time. I also have a room in the second story of the Tongass building where I stay and see such of the people as call and others that send for me to go to their homes to attend the sick. When at Metlakatla I attend such of the sick as come to me (about as many as when I was here before) and Mrs. Minthorn has charge of the Church services Sunday morning and has some benches in the house where we live and has meetings there evenings for the children, young people, old women, and Elders. We also attend and have charge of the S.S. teachers meeting Saturday evening, and Mrs. Minthorn has the young people's class in the Sunday School. We also attend all other meetings that are held while we are there.

I wrote you something about feeling embarrassed about going there and doing so many things without any authority and when we knew we were not wanted and suggested that you get some kind of permission for us to remain there, and I then wrote that I preferred not to do anything about it, which is the way I feel about it now, as it seems as though we might continue as we are doing for the present, so far as I can see now.

From what you say in your last letter it is likely that there will be some kind of an adjustment soon. There is quite a different atmosphere there since they have been instructed to suspend their activities until you get a hearing. While I think the start made by the Presbyterians is largely if not altogether a bluff, yet it shows that they feel differently and I think settles the possession of the house so far as they are concerned.

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

The embarrassment of the Com. Co. financially and the having to pass a dividend has humiliated the whole company including Pervance,

(From Dr. H. J. Minthorn) 22-

January 24, 1922.

B  
Document No. 14  
Folder No. 263

because for more than 50 years Mr. Duncan never passed a dividend although there were of course all sorts of financial conditions during that 50 years. The comparison is humiliating and the stockholders are or have been trying to, withdraw their investment. Some of them have succeeded and the the company refused to let others do so which made dissatisfaction and yet the big salaries are going on. This is the cause of unfavorable comment. Then the attendance at the government school has decreased although the building has been enlarged, and this does not look well. So the government employees are not in a situation to say much. This is why I say that I think I can stay there for a while without any special arrangement especially if I do not indulge in any activities tending to make talk and cause a revival of the old bitter feelings, and this is why I think it would be better to have an AUTHORIZED investigation.

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

Your Friend,

(Signed)

H. J. Minthorn.

Document No. 16

Folder No. 263

Wentworth to Wellcome

No copies of this document could  
be located.

(From Dr. H. J. Minthorn)

29  
3-22

Ketchikan, Alaska  
March 22, 1922.

H

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

Document No. 16  
Folder No. 263

Dear Mr. Wellcome:

We went over to Metlakatla three weeks ago last Saturday and came back yesterday.

Sickness There has been much sickness there during that time as has also been the case almost all over the country, but fortunately and providentially there were no deaths, but we were very busy.

The weather during March has been stormy but just now it is better.

Church So far as the Christian Church is concerned everything seems to be moving smoothly. They seem to have forgotten about the Flag and the Drum, and I think are a little ashamed of having tried to adopt them.

S.A. Silas Booth who came from the Salvation Army and who was officiating in the pulpit of the Christian Church every Sunday night and wore his S.A., uniform and foxtrotted about the platform while in charge of the services to the evident satisfaction of some of the Elders, has quit attending and the services seem to be safe and sane again.

Also Casper Mather who I think I told you was employed by the Bishop at the rate of \$5.00 a trip and expenses, and managed to be at Metlakatla almost every week, has quit coming but was at the S.A. meeting one week ago.

Wellcome Mrs. Moses Baines was there but she said she thought Casper wanted to say something that he did not want her to hear as she is Mrs. Hudson's mother, (so she left and went to Edward Mathers house), (her brother) - and waited until the meeting was out and he came home. He said Casper said that Mr. Wellcome could not do anything at Washington as he was a stranger but that he had to get the Bishop to help him as the Bishop knew everyone, so the Bishop and Mr. Wellcome were working together and would fix things at Metlakatla together.

Moses says he had a letter from the Bishop and that he would show it to me but did not but he is said to have read it in

the Church and that it was to the effect that the Bishop would be there in March and would Baptize children and confirm older persons. Moses then announced on Sunday morning just before Mrs. Minthorn opened the services that the Elders would treat every one alike mentioning Episcopal, Quakers, Presbyterians, and Methodists. He also stated to some of the other Elders that he would go around and tell the people to be ready with the children to be Baptized but John Hudson told him he had best leave the people alone and let them do as they pleased.

The Presbyterians are doing much talking and a little work on their church. I understand they are expecting to get money from the Presbyterian Church Extension Board but I doubt that that board would make a loan on a church that is on land without a title.

Last Sunday there were between 80 and 90 at the Christian Church, and we heard less than 50 at the Presbyterian Church. There were 25, in the Choir and the Choir is very creditable. The time is about out for the Anthems and it will take \$20.00 to pay for enough for another year. I am afraid it will not do to let it drop. The Choir and the S.S. are very much superior to anything else in Metlakatla.

Work has commenced in some places so that the people are more hopeful. The Cannery at Metlakatla will commence operations the last of this month.

I think I told you that we stayed at Mr. Strenches and had a room in the Tongass building, but I think as soon as Mr. Strong comes home we had best give up the room in the Tongass building and stay at Metlakatla about all of the time as long as you and the Trustees think it is best for us to stay here.

Mrs. Minthorn has four sisters living and they want to have a reunion when she leaves here, at Davenport, Iowa, as she has not seen any of them for many years and she wants to go to Davenport when she leaves here and from there home.

We, of course, do not know anything of the plans of the trustees.

When we first came here I went to Pervance and told him that I wanted to stay at Metlakatla and that we did not ask to have anything to do with the Wm. Duncan Estate property or to have any control over the Metlakatla Christian Church except so far as the Elders might ask us to, take a part in the services. That we wanted to stay there as friends of the people and I would treat all alike. He said he would take it up but I never heard any more about it.

I rented Tom Kenburys House and fixed it a little and we have lived there. I have doctored everyone that has applied.

3/22/22

Document No. 16

Folder No. 263

Mrs. Minthorn has charge of the Sunday morning service, has a large class in the S.S., has charge of the S.S. teachers class that meets at our house Saturday evening to prepare the lesson for Sunday, and has a bible study class for young people and the women's prayer meeting.

We have been trading Stocking Yarn for Baskets, thus making work for them in making the Baskets and Stockings. We have not succeeded yet in finding a market for the Baskets to any great extent but hope to.

We are dispensing some food to the old and sick. Mrs. Bruell has cared for it so far.

From your friend,

(Signed) H. J. MINTHORN



C O P Y

22  
3-24

H

Ketchikan, Alaska,

March 24th, 1922.

Document No. 7  
Folder No. 263

Mr. H. S. Wellcome,

Arlington Hotel, Washington, D. C.

Dear Mr. Wellcome:-

Church  
I wrote you yesterday, but perhaps it might not be out of the way to add a few words in a general way about things at Metlakatla.

Church Elders  
Since the word has been received there about maintaining the Status Quo, I think the idea is to allow the Christian Church the same privilege accorded the Presbyterian Church and others. Of course all the bunk about the TOWN board of CHURCH ELDERS was never intended to or never was applied to anything but the Christian Church.

Interference by Govt. agent  
Also there are Churches at almost every Indian Reservation and Agency in the United States, but in no other instance did the Government Agent undertake to meddle with them, and all the Churches would resent such interference.

I have no doubt but this is the only instance where a Government Agent had himself constituted one of a publicly elected BOARD of CHURCH ELDERS and took possession of a Church building, and undertook to manage all the religious activities of a Church. This having been for the first time brought to the notice of the Secretary, I think nothing will ever be heard again at Metlakatla of the Agent meddling with any of the Churches.

Property Rights  
Land Titles  
The property question is a different thing, although it was intimately associated with the Church business.

and had a grand scheme for business enterprises and

Mr. H. S. Gollcome -- 2

March 24, 1922.

General  
Supervision  
Board

Evidently in the presentation of the case it has appeared that all the talk about GENERAL supervision was also BUNK, since it was very evident that it was the intention to annihilate the Christian Church and install the Presbyterian Church in its place. This has failed, and, as it seems to me, the Presbyterian Home Board has changed its attitude toward the Presbyterian Church at Metlakatla.

Church

Dr. Condit has been discharged and his old time opponent Dr. Young has been put in his place. When Dr. Young was here he made it plainly understood that he was not in favor of opposing Mr. Duncan's Church, and when the corner stone laying ceremonies were performed recently at Metlakatla no Presbyterian Minister attended, although there is a resident Presbyterian Minister at Ketchikan, he was not at the ceremony, but instead Rev. Van Hatter, the Methodist Minister, was the one to officiate.

Laying of  
Cornerstone  
of Presbyterian  
Church

There is evidently a desperate attempt now being made to make a show of building a Presbyterian Church at Metlakatla, but so far as any one knows it is not endorsed by any responsible source outside of Metlakatla. The Minister at Metlakatla is importuning the Church members to subscribe and go ahead with the building, but there is a great reluctance on the part of the members. From what I hear the Minister is holding out the idea that he can make an appeal to his personal friends for the money to finish the building, if he can get it started, as he has done before in other cases.

Presbyterian  
Church

There is the Episcopalian Church, mostly the Bishop,

Mr. H. C. Wellcome. -- 3

March 24, 1922.

so disreputable that it does not seem like the Bishop to even think of such a thing, and probably there is some mistake about it.

I think, therefore, that the Christian Church can expect to go on and I think the best plan is to just go on and say nothing more about it.

Of course until the property question is settled it will not be the best to make any move about taking possession of the property, but either buy a house or rent one. I think it would be best to just buy the house that we are in and repair it some, and hold things as near as possible as they are, even to have to move into some other house might start something.

Also the same activities, as are being carried on now, should be continued until the other matters are settled with the Government. That is, the Church Sunday School and Choir continued and other services, the sick, outside of surgical cases, treated. The old, the poor and the sick helped, and the industries of basket making, knitting &c. continued, and made as near self supporting as possible.

Also of course, it seems to me, some one should be kept there from now on, although the natives have done well, yet when left to them there are too many would be leaders etc.

Very truly your friend,

(signed) H. J. Minthorn.

Property  
Rights  
Land Titles

Church  
Sunday  
Schools

Med. & Surg.

# H

Document No. 19  
Folder No. 263

22  
4-2

Ketchikan Alaska - April 20" 1922

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

Dear Mr. Wellcome-

Document No. 18  
Folder No. 263

22  
4-1

305 American National Bank Bldg.  
Washington, D. C.  
April 1, 1922.

# H

*Put in*

*Minthorn file*

Mr. H. C. Strong,  
Ketchikan, Alaska.

Dear Mr. Strong:

In connection with the search for documents bearing on the Metlakatla situation, there is uncovered in an official report to the Bureau of Education the statement that "The Trustees of the William Duncan Estate have failed so far to do anything at this place. It is true that they have done some correspondence but nothing that will do the people any good has come from it, etc."

Trustees  
of  
W.D. Estate

Statement  
of work

Mr. Wellcome desires that you have Dr. Ellis submit a statement giving a resume of all the work done at Metlakatla at the direction and expense of the William Duncan Estate, since the time of Mr. Duncan's death; also that you have any other doctors who have done any work since the death of Mr. Duncan, submit a statement of this kind, such statements to be addressed direct to Walter S. Penfield, Attorney at Law, 305 American National Bank Building, Washington, D. C. You will of course, kindly have Dr. Minthorn furnish a similar statement.

These statements should be tabulated, the more in detail the more satisfactory, after which a general statement of the policy pursued in connection with the work, and notes and comments on various phases of same, such as during the "flu" epidemic.

"Flu"  
Epidemic

You, of course, understand that it is Mr. Wellcome's desire that not the slightest mention of the above statement be made to anyone other than those preparing it, as it is extremely important that every point in connection with the preparation of the case for hearing be carefully

(4-20-22.)

2

Church would still be as large as all the others even although the Episcopalians should get possession of the Church building, and farther that Moses and Benson after staying with the Episcopalian Church awhile would come back and try to control the Christian Church again, mainly because the Episcopalian Church consists of only a ritual and would not allow any place for action for the natives, but of course it would be a misfortune and is to be avoided if possible

Just now as it has been quite a long time the waiting program is the one that will insure best results as during the time so spent the Christian Church is functioning satisfactorily and increasing its attendance. I find that mostly all of the persons among white people who are interested in the Metlakatla Christian Church are at a disadvantage in knowing comparatively little about it having only heard from one or two people, while the regular attendance is nearly 100 and the few that aspire to leadership do not in any sense represent the others but are full of plans that they seem to think will help themselves in some way and that they can deliver the others up to help bring about their plans.

Of course there may not be so much in these things as seems to me. Perhaps I am wasting time in writing these things,

FINANCIAL  
Embarrassment  
of Metlakatla  
We still hear reports of the embarrassment of the Commercial Co. Judging from what I see, the business it is doing now (it) is not paying very well but a good Cannery season might help it out of its troubles, but if it is suffering from over extended credit I do not think anything will help it for the Natives are notoriously poor pay no matter how well they are doing, they do not incline to pay their debts,

Benson seems to have quite a trade, and Benj. Haldane still has a little business.

From Your Friend  
H. J. Minthorn (Signed in ink.)

C O P Y

H

22

4-29

Ketchikan, Alaska, April 29, 1922.

Document No. 20

Folder No. 263

Mr. Walter S. Penfield,  
305 American National Bank Bldg.,  
Washington, D. C.

Dear Sir:-

I am in receipt of yours of April 1st, 1922, stating that the Bureau of Education states that the Trustees of the Wm. Duncan Estate have failed so far to do anything at Metlakatla and requesting me to state what I know concerning same.

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

Education  
I am a graduate of the Medical Department of the Iowa State University and of Jefferson Medical College, Philadelphia, and was for three years physician at Ponca Agency, Indian Territory, and successively filled the place of Superintendent of Forest Grove Indian School, Forest Grove, Ore., Superintendent of Chillicothe Indian School, Indian Territory, Special Agent allotting land at Warm Springs Agency, Oregon. I have taken post graduate work at the Cook County Hospital, Chicago, the medical department of the Southern California University, Los Angeles, Rochester, Minn., and at Loma Linda Medical School, California. I have licenses to practice medicine in Iowa and Oregon.

Beattie  
Mrs. Minthorn and myself continued to occupy the places as above, residing at Metlakatla until Dec. 6, 1918 when Mr. Beattie, who was then acting as the Government Agent at Metlakatla, completely dispossessed us of the use of the mis-

W. S. P.

2

April 29, 1922.

of the buildings which Mr. Duncan had used for his work, except the church building, the substance of which was "this is the property of the United States. Let every one govern themselves accordingly". Mr. Beattie's words and conduct gave us to understand we were not wanted at Metlakatla. He informed us that he wanted the house in which we were then living that he might use the same as a home for the Government school teachers. This house was erected by Mr. Duncan as a part of the mission property and was known as the "guest house".

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

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

About a year after our leave of absence was granted, Mrs. Minthorn and I were requested to attend a meeting of the Trustees at Portland, Ore., at which arrangements were made for our return to Alaska, the personnel of the Government Agent at Metlakatla having been changed and a belief entertained that greater harmony might prevail. We were later informed that this arrangement had been

discussed by the Trustees with Mr. Hawkesworth, the Alaska Agent of the U. S. Bureau of Education, and that he disapproved our being again stationed at Met-

W. S. P.

3

April 29, 1922.

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

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

All of our expenses, including travelling to and from Metlakahla, and for medical, surgical and optical supplies, food for the sick and destitute, and other expenses which we have handled, has amounted to a considerable sum, and has been defrayed by the Trustees of the Mr. Duncan Estate.

During our absence from Alaska we were in correspondence with the Trustees and have advised with them and it has been our personal interest in the Metlakahla Mission and Mr. Duncan's work that governed us in accepting the request of the Trustees that we again return to Alaska.

Very truly yours,

(signed) H. J. Minthorn.



Metlakatla Alaska May 9<sup>th</sup> 1922 I had written something that I intended to enclose but it was mislaid when we came over here the last time. We gave up the room we had in the Tongas Building and moved some of the things over here and some to Mr. Strenches and they were some of them misplaced. Many of the people are gone trolling

(Copied from original document)

Document No. 21  
Folder No. 263

Ketchikan, Alaska, June 1<sup>st</sup>, 1922.

Mr. W. S. Welles, Jr.,  
18 East 41<sup>st</sup> Street, New York City, N. Y.

Dear Mr. Welles,

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

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

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

I do not need to remind you of the very interesting history of this church has had and of the distress it has suffered by having been for the last few years interfered with in its operation as a Christian organization by minor officials of the Bureau of Education of the U.S., and of the acts of said bureau in taking possession of and needlessly destroying many thousands of dollars worth of property belonging to said church, all of which is familiar to you.

Mrs. Minthorn and I, as you know, came to Ketchikan and Metlakatla at the request of yourself and the trustees of Mr. Duncan's will. We have tried to render such assistance as we could to the Metlakatla Christian Church, but on account of the attitude of the Bureau of Education towards the Metlakatla Christian Church and Mission, we have found the situation a very difficult one.

a few years - which is very doubtful, yet the Traps as a means of catching fish have put the natives and all other persons out of the Fishing industry.

The Fur business for the Natives is a thing of the past also. George Eaton told me that he went last fall to the location where he had always trapped and a Philipino had 100 traps set right where he had always trapped and the same is true in other places.

Mr. Duncans plan for the people to operate a cannery would have failed even if they could have done it (which they never could have done) because of the failure of the fish which it seems evident now will soon soon be the case.

I think there is a great change in the attitude of the people here towards the Mission probably due to Mr. Wellcomes work.

And probably to some extent to the failure of some of the great plans of the opposition to materialize, as it is said that the Com. Co. and the sawmill are both in debt, and business is very slow for and will be still worse if the fishing season is anything like it was last year,

It is a very late spring here even for Alaska.

Respectfully Your Friend,

(Sgd.) H. J. Minthorn.

Washington, D. C. Sept. 8, 1922.

H

Dr. H. J. Minthorn,  
Ketchikan, Alaska.

Dear Sir:

Would you be good enough to comment on the enclosed report covering "results" of eight years work of B of E at Metlakatla.

No. 1, is OK.

No. 2, is a good joke, and can be overwhelmingly refuted to numerous official documents written long before B of E entered M.

No. 3, State as best you can, How many hydrants in M, (2) Size and kind of water mains (3) How present so-called water system is superior to that formerly in village, (4) Make a sketch showing present location of water mains, advising how put in the ground, i.e., depth, etc, in fact, give a little history of Water System at Met. past and present.

No. 4, How many "new" and "greatly improved" types of residences have been erected, and by whom.

No. 5, Many residences altered, repaired, etc. How many, and also how many have deteriorated and been abandoned.

No. 6, How does it compare with former "town hall" and jail.

No. 7, How much new sidewalk has been constructed.

No. 8, Any comments you desire to make. We have evidence which is quite interesting on this subject.

No. 9, What other assets, assuming merchandise inventory is correct.

No. 10. How about that.

Any comments on other "results."

Telegrams The Secretary of the Interior this day directed a red hot telegram to the Sec. of Council, which will no doubt take the starch out of him. It said substantially, "You have no right to dictate to me that you be given assurances of any kind. The thing for you to do is comply with my former letter without further delay."

Best wishes. Mr. R. has been informed of latest developments.

Yours very truly,

Walter S. Penfield  
By E.L. Sheehan.

Document No. 24

Folder No. 263

Enclosure to letter of 9-8-22, Mr. W. S.  
Penfield to Dr. H.J. Minthorn.

QUESTIONS:

- Questions (1) Where is the record of certificates of use and occupancy issued to the members of the Metlakatla community kept? (a) Now \_\_\_\_\_ (b) During Mr. D's administration. \_\_\_\_\_
- Rules (2) Are there separate records of certificates covering (a) Aug. 7, 1887 to time Secretary of Interior issued Rules & Regulations and (b) period subsequent to the issuing of said Rules & Regulations.
- Certificates (2-A) If so, who has (a) record of first certificates issued and (b) record of subsequent certificates issued, i.e., during period B. of E. have exercised veto power over council.
- (2-B) If not, who now has record of all certificates issued.
- (3) Did Mr. Duncan, during his life time, hold a certificate covering the use and occupancy of ground on which was situated  
(3-A) Store  
(3-B) Residence  
(3-C) Cannery  
(3-D) Saw Mill  
(3-E) Pipe Line
- (4) If he did, by whom was each of certificates signed?
- (5) If he held certificates, were they for individual plots, or for the cannery site, store site, residence site, saw mill site, and pipe line site as a whole, or just what certificates did he hold (if any) and by whom where (were) each of said certificates signed.
- Anti-Duncan (6) After the inauguration of the anti-Duncan, anti-Mission, policy by Claxton, Beattie, Lopp, Jones, et al, did Mr. Duncan pay each year the regular tax?
- Stores (7) Certain natives as individuals, and as partners conducted store at M. Did they have separate certificates issued to them for ground on which these stores were located, or were they conducted on sites, certificates for which they already obtained?
- Certificates issued to Members (8) If during Mr. Duncan's administration, he kept the record of certificates issued to the members of the community (a) where is that record of certificates issued now? (b) If he turned over to any one prior to his death, to whom was it turned over, what were the circumstances which led up to and caused him to turn such record over to another party, and did he protest?

(a) WERE CERTIFICATES ever issued covering the occupancy of the

Document No. 24

Folder No. 263

Enclosure to letter 9-8-22, Mr. Penfield to Minthorn -page 2-

- (10) If any of above certificates were issued, do you know the present location of any or all of them?

NOTE: I don't anticipate that you will be able to answer every question but do the best you can and make note of those you can't answer so that if you subsequently learn anything concerning such matter, you can then advise.

(Copied from a carbon copy of a typewritten document -- CRS)

(Enclosure to letter of 9-8-22, Mr. Penfield to Minthorn)

Document No. 24

Folder No. 263

B. of E., Wash., D.C: 1922-25, 1 a Met. (FAR/McD, 10-17-23.)  
(Typed copy; not dated; bears BofE., Wash. stamp 7-1-22, also  
stamped "This copy is for your information".)

BUREAU OF EDUCATION'S EIGHT YEARS AT METLAKATLA -RESULTS:

- Education 1. Modern and well equipped school.
2. Erection of a modern school building (but one better in Alaska)  
built principally by Metlakatians under direction of skilled  
carpenters and mechanics, has made competent up-to-date  
workmen of many of the natives.
3. Renewal of water system - mains now on all the streets (formerly  
one hydrant in front of Duncan's store in one corner of  
the village was the only source of water supply.)
4. Many new and greatly improved types of residence have been  
erected.
5. Many residences have been altered, repaired and reroofed.
- Town Hall 6. A new "Town Hall" and jail has just been completed by the  
Council.
- Sidewalks 7. New sidewalks for the principal streets have been constructed.
- Met. Com. Co. 8. Organization and operation of the Metlakatla Commercial Company  
capital of \$36,635.00 Jan. 1, 1922. Has paid \$20,619.69  
cash dividends and \$7,120.57 stock dividends, in five  
years and 8 months. Also paid \$5,061.91 in federal income  
and capital stock taxes.
- Stores 9. Large Metlakatla Commercial Company store building. Merchandise  
inventory Jan. 7, 1922 - \$13,341.41.
- Docks 10. Metlakatla Commercial Company's floating dock (public has free  
use of it).
- Sawmill 11. Metlakatla Commercial Company's saw-mill - paid out for labor  
and logs in five years \$60,440.00. Lumber inventory,  
Jan. 7, 1922 - \$7,273.74.
- Electric 12. Electric lights for streets, public buildings and many  
residences, (owned by one of the Metlakatians).
- Canneries 13. New Dock and cannery buildings, cost including insurance and  
interest charges, Dec. 31, 1921, - \$56,215.35
14. Royalties paid by Annette Island Packing Company in five  
years \$41,787.27.
15. Total paid direct to Metlakatla Council in five years for

Ketchikan, Alaska, September 12, 1922.

E. L. Sheehan, Esq.  
305 American National Bank Building,  
Washington, D. C.

H

Dear Mr. Sheehan:

Yours of September 1st received today and I hasten to reply. I am sorry that I am not able to give as much information on the subject as I would like, but I think I can put you on the track of getting information and I am writing a letter to John Hudson of Metlakatla, and am asking him to answer some of these questions.

Certificates  
of Use +  
Occupancy

You have asked whether the record of certificates of use and occupancy issued to the members of the Metlakatla community is kept now and where it was kept during Mr. Duncan's administration: I never saw anything except the map of the village plat. It used to hang up in the dining room of Mr. Duncan's cottage.

Maps

I think the trustees have that, but Mr. Hudson will tell you about that. I think if the Trustees do not have it, that it is still hanging in the dining room. This map was made by a surveyor, but I don't know who it was. It was very carefully made, and as many of the natives are not able to read, this map was used principally as a reference in transactions concerning claims of the natives to lots represented on the map.

The natives depended upon this map to get information about their claims, and many transfers of claims were made, for instance, a person dying and leaving property, the heirs set up claims to it, and they always referred to this map. There were many copies of this map made, but I could not say where they are.

I know that at least one superintendent at Metlakatla tried very hard to get possession of this map and claimed that it was the property of the village but my recollection is that he did not get it. I do not believe that this map, or any other, was recorded with the Secretary of the Interior. You can get information from many of the natives about certificates issued. I think the natives prized them highly and Mr. Hudson will tell you about them.

Certificates

(2-B) I cannot tell who has the record of these certificates. They may have been recorded in Ketchikan, but I think it is doubtful.

Store  
Residence  
Cannery  
Sawmill  
Pipe Line

As to Mr. Duncan's property, mentioned in your letter, namely: store, residence, cannery, saw mill and pipe line, I do not believe there was any record kept.

(5) The above answer covers this question.

(6) Did records Mr. Duncan having his taxes Mr. Duncan paid

Guest House  
Church  
Trustees  
Jail

(9) As to the certificate to the guest house, church, town hall and jail buildings, I think it is very doubtful whether any were ever issued, but the night Mr. Duncan died I gathered up everything of this nature and sent a man with them to the Trustees before daylight, for fear that some harm might come to them, and whatever there is, the Trustees have.

Very respectfully,

(Signed) H.J.Minthorn.

P.S. I am sick and on my way to a sanitarium. I am sorry that I cannot do better on this matter.

H.J.M.



Ketchikan, Alaska, September 12, 1922.

Dear Mr. Roman:

We are leaving for Portland where I am going to a sanitarium to see if something can be done about a distended gall bladder that the doctor says I am troubled with. I am not able to do anything; I have no appetite, and that seems to be the only thing to do. I am sorry I cannot see you before leaving.

There are a few things I will mention, although they probably have occurred to you before. As you know, Mr. Marsden is an ordained minister of the Presbyterian Church. He has also dominated the council ever since we have been at Metlakatla, the past several years. If I am not mistaken, this is the only instance of the kind in the United States where ordained persons are allowed to have anything whatever to do with government business.

In his manipulation of the council, he has used Government money and royalty money, income from the cannery, and the use that he has made of it, has amounted to a bribe. He gave it to members of the council. Of course he employed them to work on the street, or something like that, and in that way tried to make it look as though he was making a proper use of it, but the real essence of it consists in the fact that it was passed to them for their benefit to induce them to act in a certain way, and the consequence was, as you know, he had absolute control over the council.

When they were ordered by the Secretary of the Interior to pass the records of the council over to you for your inspection, they refused, although separately they said they were willing to do it, but when they acted together under the control of Mr. Marsden, their action shows that they all acted together.

In getting this matter adjusted, therefore, Mr. Marsden, as an ordained person and representing a certain church, and all other persons ordained by churches, should be prohibited absolutely from having anything whatever to do with the government of the village. Another thing Mr. Marsden did which was authorized by his relation to the council was to get them, the council, to pass an ordinance prohibiting people from coming onto the Island.

Now, that council does not have an absolute title to that Island. They only have the right to occupation, and this ordinance was made use of, and never was made use of for any other purpose than to try to keep Mrs. Minthorn and I off the Island, and when I went over there, Mr. Hawkesworth told me that I would have to get permission from the council before I could stay there.

Well, the mayor was sick and he thought he was about to die and he had to depend on me as a doctor, so it just happened that he would not consent to it and he would not let them bring it up in the council, and that is the only thing that saved us from a lot of

Document No. 26

Folder No. 263

Mr. Roman 9-12-22

-page 2-

Ordina

But you can see that the existence of this ordinance was calculated to make us lots of trouble. This order from the Secretary about ordained persons being members of the council should apply to everybody. It applies to us, and as I said, to every other ordained person in the United States - all white people have to submit.

They cannot have anything whatever to do with the local government of the natives. Of course, we are perfectly willing that it should. We don't want anything to do with the local government of the natives.

There are a number of other persons that are ordained as lay ministers by other churches than the Presbyterian. Several of these persons there should be prohibited also from having anything to do with the local government, the same as every other person, white or native.

Very truly yours,

(Signed) H.J. Minthorn  
per M.W. Minthorn.

(Following postscript is in Mrs. Minthorn's handwriting)

Church

Those members of the Christian Church in Metlakatla, particularly E. Benson and M. Hewson, but all ought to know of the fact that the building can not be given away or turned over to any other denomination so long as it is not unanimous. That one or more persons standing firmly for the church as it always has been under Mr. Duncan, can hold the building.

Seattle, Sept. 16th, 1922.

Mr. E. L. Sheehan,  
305 American Nat'l Bank Bldg.

Washington, D. C.

H

Dear Sir:

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

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

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

Metlakatla is regularly laid out in lots and blocks so  
that the making of a map of it would not be difficult. All the  
lots are 90 feet square and the streets are 20 feet wide. I  
think that the planking covers the street. The property of  
the Christian Mission was nearly all enclosed by a fence, some  
of which is still there and all the boundaries are on straight  
lines. Most of the planking is the same that Mr. Duncan had  
put down and no new streets have been opened.

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

Some of the people, including the Metlakatla Commercial  
Company, have assumed a right of ownership to this frontage  
property, and the store building of the Metlakatla Commercial Co.  
is on one of these lots on this water front, also the float of  
this Company.

As I recollect it, this lot was set apart by Mr. Duncan for the  
use of the Fire Co. on account of its central location. Also as  
I recollect it, the taking of this lot by the Commercial Co.  
resulted in, at least at the time, the breaking up of the Fire Co.  
This may not be correct but I think it is.

I think that Alex Guthrie, now residing in Ketchikan,  
but formerly a Metlakatla resident, who, like one hundred and  
fifty others, becoming discouraged by the uncertainty in ownership  
of property in Metlakatla and other unsettled conditions, has  
left Metlakatla and bought property in Ketchikan where he can  
feel sure that he owns something, and that he has something of

Although Mr. Duncan had not provided individual titles, yet he had done everything that it was possible for him to do to assure the people that in the due course of time titles would be secured. In pursuance of this idea he had carefully kept account of the past and present ownership and claims of ownership based upon the relationship of deceased persons, including minors, so that a sense of security prevailed among the people, which has now entirely disappeared since the place has been in charge of the Beaureau (Bureau) of Education.

The individual owners of property in Metlakatla felt assured that this would be done, both on account of their confidence in Mr. Duncan and because they were more or less familiar with land transactions in Ketchikan and other places where the titles originated in the Squatter's Rights and frequently passed through several transfers before a fee simple title was secured originating in the Government.

But since the Beaureau (Bureau) of Education has taken possession (possession) and sought to assure the people that they had nothing but a right of occupancy, which could be taken away from them at any time at the option of the Gov't. no matter what amount they had expended on it in labor which is very great in clearing land in Metlakatla where the stumps are immense, as well as in putting up their buildings, and still having no prospect whatever of acquiring any title to it, they have become very greatly discouraged in regard to the ownership of their homes.

There are numerous small tracts on the shore across the bay and on other and smaller islands lying close to Annette Island that are cleared and cultivated by the natives for gardens. Any thing that is ever done to give them a title to their land should include these clearings.

I do not think that a new garden plat has been cleared since the Beaureau (Bureau) of Education has been here. At Metlakatla there is a large and well constructed Educational building, the Gov't. school house. It seems to me that if the Beaureau (Bureau) of Education had had no other object than to make a creditable showing for themselves they would have comprehended to some extent the situation such as former things of a basic character in the teaching and training, instead of trying to tear down and tear things to pieces and take a long chance of substituting something else at least in some sense as valuable in its place.

There was a bill enacted by Congress called the Dawes Bill, I think, enabling natives to acquire title to real estate or land. I know something about its operation having allotted land to Indians myself on the Warm Springs Reservation in Oregon. Whether this bill is applicable to the situation in Metlakatla or not I am not able to say.

But I am very sure that it represents the inclination and intention of the United States, and especially

Education Much of this pledge, including the part referring to education, the United States has not fulfilled and is not fulfilling.

For instance, at Metlakatla they have pursued a policy of which the land question as mentioned heretofore is a part, that has driven many of the most intelligent and self supporting away from Metlakatla to other places where no school facilities were provided for them.

Now if the Beaureau (Bureau) of Education had assured the people of Metlakatla that it would, in every way possible, secure for them good and sufficient titles to real estate, it might have kept these people there where they had good school facilities, and other natives seeking school facilities for their children would have located there.

Agriculture The peninsula on which Metlakatla is built has several thousand acres of agriculture and pasture land. It is capable of producing large quantities of grass and vegetables. And I, myself, have raised wheat, vetches, and oats that came to maturity. Peas also are successfully raised, so that there is no question about its adaptability to agriculture.

Fishing The fishing season commences after the work done on farming lands would be completed so that it would not interfere with farming. There is everywhere in the proximity of Metlakatla, fertilizer of the most effective kind and most speedy in its results and easy of application and in inexhaustible quantities. This consists of different species of seaweed.

Criticism Govt I think that I should mention here some other things in connection, one of which is this: I have learned that the correspondence between the Beaureau (Bureau) of Education officials, minor ones, and the Government goes to show that there was a settled determination to destroy the confidence of the people in Mr. Duncan and his teaching as to religion, business integrity, and all his influence in general.

Dancing It seems to me that the representatives of the Beaureau (Bureau) of Education in Metlakatla have been especially determined on this point. For instance, in regard to dancing. Whatever may be thought in regard to it in other places, in a frontier place like Alaska, dancing and the love of that kind of entertainment is fatal so far as Indian girls are concerned, to their morals, respectable standing, and their future lives in happiness, to their decency and every good thing, for the reason that there is no common meeting place, or equal treatment, or social standing between Indians and white people.

And when a girl acquires a taste for dancing and is initiated into its customs, which are very different from the native customs and appear to the natives on this account as favoring laxness in all lines of social purity, she is then practically educated for the further acquisition of nothing else is done for her

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

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

Sincerely your friend

(Signed) H.J. Minthorn.

per M. W. Minthorn.

*Mr. Minthorn's Condition*  
Sep. 26th. Since dictating the above letter, which was done on board the steamer en route to Seattle, we have arrived in Portland and the Dr. has undergone an operation. His condition, critical from the first, is now considered as beyond relief.

This has been copied at his bedside. He has prayed much and longed intensely to recover in order to give his life to working for the building up of the Metlakatlans among whom he has spent a number of years in service and is greatly beloved by them.

We are leaving it all in the hands of our Heavenly Father and may His blessing be upon the outcome.

Sincerely

(Signed) Matilda W. Minthorn.

Document No. 28  
Folder No. 263

12  
4-21

*H. J. Minthorn*  
*Dr*

305 American National Bank Bldg.

H

Washington, D. C.  
September 21, 1922.

Dr. H. J. Minthorn,  
Ketchikan, Alaska.

My dear Dr. Minthorn:

I have this date received yours of the 12th inst. from Ketchikan, Alaska, in response to mine of the 1st inst.

*Maps*

We have a copy of that map you refer to, and my impression is, (and I believe I am correct) that the original plat was turned over to the B of E by the trustees, the trustees taking a receipt for same and the B. of E. recognizing the fact that same was the property of the trustees and that they would be responsible for same.

I appreciate very much the other information you have given me. I shall expect to hear from Mr. Hudson, but meanwhile I have written Roman to ascertain everything possible concerning this particular point.

*Sanitariums*

*Minthorn*

It is with much regret that I learn that you are sick and on your way to a sanitarium. No doubt the rest will do

Dr. H.J. Minthorn  
Page 2, 9/21/22.

Document No. 272  
Folder No. 263 9-27

You can rest assured that everything possible is being done to carefully prepare the case. Unless one knows and studies the many ramifications and intrigues which have been going for the past thirty-five years, he can not judge of the value of disconnected pieces of evidence here and there. On the whole the progress is very satisfactory, however, and we promise some grand and glorious surprises for some of the "little minds" who have played the card of expediency rather than the card of justice as the game progressed.

If you feel that my so doing will not impose a burden upon you, I will send you a few extra copies of various communications and ask you to comment on same. I do not, however, wish to bother you if you would prefer to have absolute rest and quiet during your *convalescence* ~~convalescence~~.

Very sincerely yours,

*E. L. Sheehan*

P.S. Unless you indicate a desire to receive same, I shall not trouble you with further letters until I hear further from you to the effect that you would like to receive same.

Permit me to again assure you, dear Dr. Minthorn, your very kind letter, *was very much appreciated*

*E. L.*



Portland Sanitarium, Sep. 28th, 1922.

E. L. Sheehan,  
305 Am. Nat'l Bank Bldg.  
Washington, D. C.

Dear sir:-

Although Dr. Minthorn has been too ill to hear the reading of thy second letter or to comment upon it, I wish to acknowledge the receipt of it.

I am sure that he would be very greatly interested in it and in the progress of this case which has had from the beginning an extraordinary and absorbing interest for him.

I wish it were within the limits of my ability to reply for him to some of these statements. As to the water supply, there may be one on every street but some of the streets are long and the faucets not near enough for convenience. One such is the street nearest to the old church and this family uses the water hole, such as were in use before the mains were laid.

I have a picture of Metlakatla in my mind's eye and can see about eight new houses as I look over the village. And I recall that I can count that number of abandoned ones some of them falling down, from one spot where I stood and observed them with sadness. Perhaps as many have been altered and repaired but three times as many are deserted and decaying.

As to No. 6 I was never inside of either building, but on the outside the only difference that I noticed was in the color of the paint. The size and shape appear the same to me. The only side walk that has been built is where new boards have replaced the old ones.

Yet the walk leading from the main street to the Guest House is utterly broken and out of use. While the street beside the place where we lived for eight months was allowed to fall into holes that made it dangerous for passage.

As to No. 10, it is true, but there is a time limit as to the length of time a boat may lay by it. Some natives with small boats use it, but use their small boats instead.

As to 17, the Gov't. nurse was recalled June 30th this year and no medical aid was furnished by the Gov't until about Nov. 1st. During that time Dr. Minthorn, representing the Executive at Mr. Duncan's will, remained on the island attending to all the sick and ministering to all the injured.

He refused to come away for a day or an hour until the supplies supplied by the Gov't.

E. L. Sheehan

9-28-22

-page 2-

Document No. 29

Folder No. 263

Last December while riding from Ketchikan to Metlakatla I listened to one of the Govt. school teachers saying, in my presence, to a young native man and a boy, these words: "We are teaching the children in the school that Mr. Duncan made slaves of the people, but the Government has come to you to teach you that you can be free." The same thought was hinted at later by many remarks to the natives by the teachers and was repeated by them to each other.

I will be returning to Metlakatla some time next month, and if it is not too late to be of service would be glad to gather some statistics, or make a map, or take kodak pictures to emphasize what has been said about Nos. 4 and 5.

Yours respectfully and with great interest.

(Signed) (Mrs.) Matilda W. Minthorn.

(Copied from a letter in Mrs. Minthorn's handwriting--CRS)

Portland Sanitarium.

Oct. 9th, 1922.

H

E. D. Sheehan,

305 Am. Nat'l Bank Bldg.,

Washington, D. C.

Dear friend:-

We have been very diligently, by prayer and works, trying to bring the good Dr. out of the clutches of death, and God has graciously undertaken for him so that today he is somewhat revived. Our hearts are full of praise and gratitude for this and we do acknowledge that He is true and faithful to us according to His word.

He was very low - only a few hours from the journey's end. Once when left alone with him I told him of the promise, "If two of you are agreed on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven". Then I asked him if I should pray that he be restored and be permitted to finish his work in Metlakatla.

He nodded, yes, raised his hand and with great effort whispered, "I'm agreed, I'm agreed." After my prayer, he kept his hand raised a few moments and then nodded yes again as though it were the Amen to his prayer, and dropped his hand. A while after he asked to be turned - for two days he had been a dead weight to lift, but at that time as I began to help him, he rolled over alone and easily.

Two hours after the nurse said, he is much better - then I told her of our prayer. In the evening the physician and surgeon, looking at him, turned to me and said, "He is better". So God comforted us and strengthened our faith. Next day he took a few spoonfuls of nourishment having lived eight days on ice water only and that, too, after thirty one days on liquid food.

We succeeded in giving him part of a glassful of egg nog last night. At 3 A.M. as we turned him once more he whispered, "I am better."

The telegram you sent us was a cheering, strengthening message and we are so grateful for it.

May help like this be given to you and to all who have been "greatly helping together by prayer", when you have any need for it.

Very sincerely

Metlakatla, Aaa. Dec. 31st, 1922.

F. A. Roman.  
1418 Oak St., N.W.  
Washington D. C.

H

Dear friend:

We are having very interesting times in Metlakatla. The natives take advantage of every occasion where it is possible to make any demonstration whatever and, like the children that they are by nature get great pleasure out of some small affairs. They had a

Christmas  
Celebration

Document No. 31  
Folder No. 263

22  
12-11

H

Metlakatla, Alaska. Dec. 11th, 1922.

Dear Mr. Wellcome,

It has occurred to me to write to thee several times since coming here and now I shall endeavor to do so. I find myself wishing that I could write like the good Dr. used to, so briefly yet comprehensively.

I am sorry that they tried to arrange for me to use the cottage. I did not know of it until after my arrival, and am glad to be in this house for it has such pleasant associations in my memory of the things that the Dr. did and arranged for us. I feel much more at home here. It is quite disreputable on the outside, I know, but the large room is quite bright and cheery when the sun shines.

I am sure that the objections raised by the opposition were in retaliation for the thing the Government Agent did when he ordered them to leave the school house and hold their meetings elsewhere. He does not seem to be in great favor with either side.

I am not well enough acquainted with him or any of the teachers to have any opinion about them. Except this: they are not like the former teachers, full of the dance spirit or having parties and games and so much sporting going on. They are all quiet and well behaved so far. They did show me in the pilot house of Hudson's boat where he struck the matches to light the seven cigarettes that he smoked on the trip over to Ketchikan. That is a vice which the natives are beginning to copy too largely for their future good.

The agent asked the Christian church to have an educational sermon preached at the close of Educational Week, and they asked him to preach it, for he is reported by his wife as having been a preacher for ten years. In the course of his address he remarked that the need of learning the English language and dropping the Tshimpsheshn could be illustrated by the fact that if the Reservation were thrown open to the public

Cottage.  
The College.

Government  
Agent.

Educational  
Sermon.

(12-31-22)

Document No. 32

Folder No. 263

I am writing by this mail to the office of the Star asking that a copy of the issue of that date be sent to Mr. Sheehan at the office address, 305 Am. Nat'l. Bank Bldg - and one to myself in Ketchikan. One week ago I made three calls for my mail and was told each time that the office was locked and the P. M. away. I waited until after his return to the village when I called a fourth time and was again informed that it was locked. This was at 5 P.M. on Saturday before Christmas, the mail boat having come on Friday instead of Tuesday that week.

So I said, Please send out and get the key for I want my mail before Christmas. Then Cora Brendible went to the P. O. room unlocked the door and gave me my mail, one letter with Wm. Duncan Estate in the upper left hand corner and a paper. They do not look pleasant at me since.

Mr. Edward Benson is busy again trying to get Bishop Rowe here to ordain Fred and to "swear in" the newly elected elders. He sets all other church authority aside and carries things with a high hand. I have been asking the Lord to manage him, and tonight he is obliged to remain at home with a badly swollen eye, an old affliction. I don't think the Lord will do more than discipline him. But it is good to have help from Our Father. A Happy New Year to all the Romans.

Sincerely,

Matilda W. Minthorn.

Later:

I have obtained the original clipping from Teddy Benson - and am sending it to Mr. Sheehan at your office. It is warmer here than in Seattle, so Mr. Simonds reports. He came last Friday to secure the lease to the Cannery. I did not learn the result of his visit.

Mrs. Minthorn.

(Copied from document in handwriting of Mrs. Minthorn.-- McD.)