

11-19-1975

## Proposal to ARCO for Funding of George Fox Alaska Programs

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To: David Le Shana

From: Arthur Roberts 

Date: November 19, 1975

Re: A proposal to ARCO for funding of George Fox Alaska programs

As requested I submit the following for inclusion in your general proposal to Atlantic Richfield.

Program Description:

The program calls for the preparation of a manuscript ready for publication in late 1976 or early 1977. I am writing a history of the Quakers in Alaska, most of whom are Eskimo in the Kotzebue Sound area. Covering the century (1876-1976) the history deals with the confrontation of the world's most ancient continuous subsistence culture with the westward advance of the world's most technological society. The interaction of Alaska natives and the white migrants has been told often from the standpoint of exploration, commerce (fishing, mining, oil), adventure, but seldom from the religious perspective.

The Quakers are as important to Alaska, at the westward end of American expansion, as they were in Pennsylvania, at the eastern part of our country in the colonial period. Significantly, the Eskimo ethos, especially under their prophet, Manuelik, accommodated to the Quaker Christian witness in unique forms which have provided patterns for much of Arctic Christianity.

My research has taken me to Alaska on four different occasions since 1970. This summer, under a grant from the National Endowment for the Humanities, I gathered documents and conducted interviews in the villages of the Kotzebue Sound area, on Douglas Island, Kake, and Metlakatla, where the Quaker influence was significant. The diaries and letters which I have gathered constitute a collection which the University of Alaska, the State Historical Library, and other universities want. Upon completion of my book I will edit these and make microfilm negatives (three or more rolls - about 2400 pages of documents) which can then be made available to these archives. A number of valuable photographs are being reprinted. Christian University Press, in conjunction with Eerdmans Publishing Company, will be the probable publisher of the book according to tentative agreements.

Pragmatically, the history is important to historians generally, to government officials, to corporations doing business in Alaska, and to the Alaska natives themselves whose history is being lost to the young who do not carry on the oral traditions of the old people. I have close cooperation and encouragement from the native peoples themselves, from Kivalina to Metlakatla (where Quaker leadership sustained the community during Duncan's later years and afterwards). I have also enjoyed the fullest cooperation with archivists, librarians, and historians at the State Historical Library and the University of Alaska. Gidding's successor, Doug Anderson, doing anthropological work under government contract, has encouraged me. Johnny Schaeffex, president and other NANA officials have been very helpful.

Eskimo legends tell of four catastrophes: the extended eclipse of the sun which made a warm climate cold; the great flood; a time of famine; and the coming of the white man. The Eskimo managed to survive the first three. For a while it seemed he might succumb to the fourth. Now it appears the world can handle pluralform culture, inasmuch as all live with narrow margins for survival. My history should enlarge the base of understanding which makes such culture possible.

Budget 1975-76

	Present	Proposed
Research assistance and manuscript preparation, fringe benefits	2250	2500
Travel ( <sup>research</sup> <del>trip to Grand Rapids, Michigan anticipated</del> )	300	<del>400</del> 500
Office expenses, supplies, postage, machine maintenance	235	250
Editing and microfilming		<del>200</del> 250
Processing photographs and other pre-publication expense		<u>200</u>
	<u>\$2785</u>	<u>\$3550</u>

\$3700

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